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The Southern Han therefore ruled at Canton for 35 years, and there were four sovereigns, belonging to three generations.

The copper cash which corresponds to No. 3 is not so rare. There are also copper cash issued by Chien Tsung, the 5th ruler of the Liao Dynasty of the Chitan Tartars, who adopted the same nien-hao, Chien-heng, for the years 978-983, but his coins are inscribed Chien-heng yuen po, the character being to the right of the square hole, 元, at the bottom.

Since writing the above, I am indebted to Mr. J. W. Jamieson for two more specimens of the smaller lead coin figured as No. 3, which, he says, were found inside the walls of Canton at a depth of ten feet, while digging for a well.

S. W. BUSHELL.

QUERIES.

Can any one inform me what is the origin of the names 香 Ha 呼 and 吴 W, applied to pictures of two terrific generals who guard Chinese doors?

INQUIRER.

NOTICES OF NEW BOOKS,
AND LITERARY INTELLIGENCE.


Missionary enterprise in China is without doubt one of the most important questions affecting the relations between that country and the nations of the West. So our author states, 'not missionaries alone, nor statesmen are interested in the propagation of Christianity; men of every shade of opinion with the most diverse sympathies cannot help recognizing, whether they approve it or not, the dynamic force of a religion which splits up nations as frost does the solid rock, as a potent factor for good or ill on the re-birth of the great Asiatic peoples. The missionary movement commands the attention of every man and woman who, by political, commercial, or merely humane incentives, is drawn into cogitations on the possible destiny of these ancient races.' But notwithstanding the general interest of this matter so clearly and forcibly expressed by a Candid Friend, but few have bestowed on it any attention whatever, and the few who have given it any consideration have as a rule been prejudiced and have been rather partisans than seekers after the few facts of the case. Hitherto there has been no calm and dispassionate consideration of the matter, which has been treated either by overzealous defenders or sneering opponents. A Candid Friend is the first to approach missions and missionaries without feelings of partisanship; to deal with the question not as an advocate nor as an opponent but as an impartial, intelligent, and cultured critic, who, while fully alive to the defects in the system of missionary propagandism, is not blind to its good points and who is as ready to bestow praise, when such is deserved, as he is to award blame, when he considers disapprobation is needed. The selection of our author's nom de plume is a happy one, for if he is anything he is candid, though no nom de plume can conceal the personality of a writer with whom 'le style est l'homme.' The question is considered by him under two aspects, the political and the religious, which are dealt with in two chapters, and
there is a third chapter discussing a 'modus vivendi.' These chapters which are worthy of the most careful perusal, are evidently the result of a thorough study of the whole question in its most important bearings by one who has had a wide experience of both missionaries and the Chinese and who is possessed of great powers of observation, the results of which he is able to convey in a style which charms while at the same time it convinces. Those who wish to gain a clear insight into the missionary question in China cannot do better than study our author's brochure, which is without doubt one of the best on the subject hitherto published.

I.


The old-China mania seems more alive today than it ever was, and, though as a matter of course 'old bits' become more difficult to obtain as time goes on, the number of collectors seems to increase as the prospects of 'fine old things' decrease.

The army of collectors of old-China is undoubtedly a large one, but as a rule the members of it are at the best raw recruits, whose knowledge of the subject is only sufficient to make it dangerous, especially if they happen to be favourites of fortune possessed of a long purse, the contents of which often find their way too easily into the hands of the curio dealer, whose knowledge of human nature is generally superior to his acquaintance with the articles in which he deals, and whose powers of 'gullible' to judge from results, are extraordinary. Hitherto collectors, who are not of the 'gullible' sort, but who are really desirous of knowing something of their subject, have not had much opportunity to study it owing to the absence of easily obtainable works of reference. Until quite recently the only work as to the Ceramic Art in China was "L'histoire et la fabrication de la Porcelaine Chinoise" by Stanislas Julien, which was published in 1866. Since then Dr. Bushell of the British Legation at Peking, in his article entitled "Chinese Porcelain before the present dynasty," published in the Journal of the Peking Oriental Society, and Dr. Hirth of the Chinese Imperial Maritime Customs Service, in his work an "Chinese Porcelain, a study in Chinese Medieval Industry and Trade," have added a good deal of new and interesting information to the subject which is especially valuable as both these gentlemen are well known as collectors and Chinese scholars. In addition to the works already enumerated, there is a work an "La Porcelaine de la Chine" by M. de Sartel, which we have not seen but which Mr. Hippisley describes as "exhaustive," and the well-known work by J. Aequemart. But though these works are excellent so far as they go, they do not contain anything like a general sketch of the subject of Ceramic Art in China, such as is given by Mr. Hippisley in the scholarly, entertaining, and instructive publication now under review.

Mr. Hippisley, who has been long and well known as a collector of China and a Chinese scholar, deposited in 1887 his collection of Chinese porcelains in the United States National Museum with the understanding that they should be allowed to remain on exhibition for at least two years and that the museum should print a descriptive catalogue. The catalogue was fortunately prepared by Mr. Hippisley himself, and he has prefaced it with an exhaustive and scholarly sketch of the history of Ceramic Art in China from the earliest times down to the present day. The descriptions of the various pieces in the collection are excellently done and will serve as a most useful guide to collectors. They are such as could only be written by one possessed of a thorough knowledge of his subject and they evince considerable powers of artistic description. The historic
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sketch is most entertaining. It traces the history of the manufacture of porcelain under the various dynasties from the Han Dynasty B.C. 202 down to A.D. 1888, it contains an interesting description of the introduction of Chinese porcelain into Europe, and gives a detailed account of the manner in which porcelain is made, glazed and decorated. We congratulate Mr. Hippisley on the production of a work at once so scholarly and so instructive, and we only hope that he will see his way to having it published in a form which will make it accessible to all. The only addition that we have to suggest is that of illustrations to accompany the descriptions of the various pieces. Collectors will welcome Mr. Hippisley's work, a study of which will not only add to their knowledge of their subject, but will also save them from being made the dupes of those who knowing nothing profess to know everything.

L.

Botanicon Sinicum, by E. Bretschneider, M.D. A reprint from the C. R. R. As.

Few persons have done more honest work in China than Dr. Bretschneider, and it is pleasing to know that he does not forget his old friends and studies among the distractions of a European capital. After an interval of ten years, Dr. Bretschneider brings forward a new instalment of his Botanicon Sinicum, the first parts of which also appeared in the (then styled) North C. B. R.
As. Soc. Journal. This new instalment has for its object to botanically determine, as far as possible, the names of the Chinese plants mentioned in the Erh-ye and in the Chinese Classics. In attempting to achieve this laborious task, Dr. Bretschneider has not disdain to avail himself of the humblest work done by other European students in the same field wherever such work shall have appealed to him to carry upon it the stamp of genuineness. Dr. Bretschneider has received considerable assistance from that plodding and persistent sinologist Dr. E. Faber, in whose study the present reviewer had the honour to find himself a year or so ago, just at the time when Dr. Faber was arranging his botanised notes. Readers will do well to refer at once to Page 23 of Dr. Bretschneider's present work in order that they may know at the outset to what personal names all the contractions refer. In treating of the different kinds of millet, Dr. Bretschneider refers to the much-discussed question whether or not the ancient Chinese possessed a knowledge of distillation. In connection with this subject attention may be called to the notes appended to the paper upon the Scythian-Turks which appears in the present number of the China Review. As the Mongols are supposed to have introduced distillation into China, it seems fair to conjecture that the process was not unknown to their early ancestors the Hung-nu, Wu-hean, and Sian-pi. It is impossible, within the limits of a short notice, to give an adequate idea of the range of Dr. Bretschneider's excellent work. Suffice it to say that no Chinese student can possibly do full justice to himself and his work without it, and it is greatly to be regretted that it was not published in time for Mr. Giles to avail himself of it for the purposes of his new dictionary. Dr. Faber's General Notes, at the end, are valuable and interesting; eminently so, also, are his lists of Chinese names of plants which have remained practically unchanged from ancient times till now. The appendix giving the Chinese names of plants, identified in Japan, classified under their natural orders, and arranged alphabetically, will form a species of collateral evidence; but it appears that the work of the Japanese is not wholly to be trusted. Most useful of all are the Index of Chinese Names, (spelt according to Williams's system, which seems better for botanical purposes than Wade's), and the Index of European Names. With these
two indexes the student can turn up and consult the available learning upon almost any plant that may fall under his notice, either in Chinese or European works. We heartily congratulate the distinguished author upon his thorough and invaluable work, and trust that he may long be spared to continue his researches into this and other branches of sino-logical knowledge.

The Korean Repository, Seoul, 1892.

The first number of our new contemporary promises fairly well, and ought to provide for what has hitherto been a crying want, if it continues to be prudently conducted. This want is accurate information upon current events in the peninsula, and upon the historical relations of the Hermit Kingdom with China and Japan. The first article by Professor Hubert, is upon the Korean Alphabet: there can be no doubt that, (as the writer of this review has himself pointed out) it is 'a Sanskrit inspiration upon Chinese wings,' or, in other words, an alphabet based on Sanskrit (or, if Professor Hubert prefers, Tibetan) principles, but suited to the strokes usually made with a Chinese pencil-brush. — The Japanese Invasion is a pretty well worn subject now, but Mr. G. Huber Jones dishes it up again in readable fashion. — To the Yalu and beyond, by Mr. J. S. Gale, tells us very little that we have not read in the account of Mr. Carles' travels. — Dr. Macgowan's Notes on Russian Archiac Researches are very creditable to the Nestor of Sinologists, and we trust that the digging up of village middens may reveal further archaeological secrets. The correspondence and notes are fairly interesting; the printer's errors are few, and the enterprise deserves the modest encouragement of two dollars a year.

Jean de Mandeville, by Henri Cordier Paris, 1892.

This is a reprint from No. 4 of Vol. II of the Young Pao. — a publication which, in the absence of editorial copies, we thought was defunct long ago. Mr. Cordier's work is a study of love: he gathers in one all that the French, Germans, Danes, Dutchmen and Spaniards, and ourselves have said concerning the authorship of The Book of John Mandeville, 1322-1346, which describes that knight's travels in Asia. — We take the opportunity of calling upon the editor of the Young Pao to send us the whole of the second volume, none of which we have yet seen.

Das Pantheon des Tschangtscha Houtuktu, by Professor Eugen Pander, Leipzig, 1892.— Mr. Rockhill is probably the only person competent to do full justice to Professor Pander's work, which is a contribution to the image-history of Lamasism. The unpronounceable personage above indicated, called, in Tibetan, JChang-sha Hout-tug-tu, is no other than the Grand Lama of Peking. It appears that there are four godheads, or classes of ghostly rank, among the Lamas; but the Tibetan words are so impossibly spelt and the subject is so intricate, that we cannot possibly enter in detail into the theological aspect of the question here. Professor Pander's book is liberally illustrated with admirable plates, apparently of Tibetan origin, each plate carrying a bi-lingual explanatory inscription, in Chinese and Tibetan. Most, if not all, of the Buddhist images usually found in Chinese temples are carefully described here, categorically and historically; and perhaps this is not only the completest, but possibly also the first collection ever presented to the public, in European dress, of Tibetan deities. The amount of painstaking labour involved in this publication is positively tremendous; and, though the work is not likely to be translated, and therefore not likely to be read by more than a dozen enthusiastic students throughout the world, it will even stand forth as a noble monument of specialistic research. One has only to compare the Tibetan letters here exhibited with the letters of the K'orean alphabet to see for one's self that the latter must undoubtedly have been the handiwork of Tibetan missionaries, who, for
want of anything else at hand in the country, had to use a Chinese pencil to write their creation with. Professor Pander has been at the pains of making an excellent index which, as indeed the whole work, will be a most useful adjunct to Dr. Eitel's Hand- 
book of Buddhism.

E. H. P.

* * *

Ch'un-ts'iu Ti-li Kau shi T'un, or A true chart of China as it existed during the Confucian period. By the Reverend Father . . . . and . . . .
S.J. of Ziz-kw-wei.

This extremely useful work will be found almost indispensable to students of Chinese who spend any of their time in investigating the Shi Ki or the Han Shu; or perhaps it would be better to stick to what the chart professes to be, and say indispensable to students of the Tao Ch'ooa. We hope, in
deed, that the Reverend Fathers, who have devoted themselves to illustrating the Ch'un-ts'iu period by a clear and definite map like this, may be induced to go on with the work, and give us another one which will enable us to follow easily the movement of the Hsiang-nu or Turkish Tartars, the Sun-pi or Mongol Tartars, and the Suh-shen or Manchu Tartars, together with their effect upon Chinese development during the troubled period B.C. 100 to A.D. 300. The basis of the work now under review is a former map, or part of a map, of the Eighteen Provinces as they now exist, which was elaborated some year ago by the Reverend Father Stanislas Chevalier, so well known at Shanghai for his interesting labours at Sincawei Observatory. This phase of the chart is printed in black, so that there is no need for the un instructed to confuse either the boundaries of the provinces or the names of places as they now exist with the areas of States and the names of towns and colonies as they existed during the Ch'un-ts'iu period. The red outlines and names denote (so far as it is possible to ascertain them) the boundaries of the ancient Chinese States as they stood during the period treated of in Tao's immortal work known both as the Tao Ch'ooa or 'Tao's Record' and the Ch'un-ts'iu or 'Spring and Autumn (Annals).'

It seems perfectly plain from the Reverend Fathers' chart that the ancient Chinese civilization, and presumably the line of ancient immigration, lay along the banks of the River Pei in Shan Si, from its source down to where it joins the Yellow River, and then along the Yellow River right away to the sea. Not a Chinaman had yet crossed the Yang-teze; and here we must stop to pick our first bone with the two Jesuit Fathers. Whereas they have very properly printed in red the course of the Yellow River as it then ran 'vid Tientsin, in contradistinction to the more modern course 'vid Shan tung,' they have ignored the fact that the Yang-teze did not, or at least its main mouth did not, enter the sea opposite the island of Ch'ang-sa-wei (which probably did not then exist at all), but ran across Ch'â-kiang and into the sea near modern Hang-chow. This has been frequently pointed out by Dr. Edkins and in Chinese Notes. All modern China south of the Yang-teze was occupied by Annamese, Siamese, Lolo, Tibetan, and other stocks, some of which may still be seen perhaps in the Po-min and Kou ton-fan of Chêh kiang, the Si-bo of Fukien, the Yeu and Ton ks of of Kwang tung, the Miau-tz and Shana of Kwang Si, the Annamese, the Mu ng and Miau of Tonquin, the innumerable tribes of Yeu Nan, the t'un of Sz Ch'wan, &c., &c. China south of the Yang-teze was totally without written history at that period, and the Annamese are the only race who have left us any even traditional record—and that quasi Chinese—of their then existence. Shan tung promontory was an out-lying State called Ki; at least nothing is known of it except that Ki was
somewhere in that region. The semi-civilized State of Wu, which perhaps was a dynasty of Chinese origin that had adopted the barbarous customs of and become assimilated to the aboriginal Wuites, occupied the embouchures of the Yangtze, but can hardly be said to have crossed it, for the reason given above. Yüeh (as distinguished from the Hundred Yüeh or uncivilized Yüeh further south), was a rival State of Wu's and apparently civilized up to about the same point. Nothing was known to the Chinese of Shu Ch'uan, and little of Shen Si except the valley of the Hon. The Tartars of the north had hardly come as rivals into serious contact with Chinese. Chih Li was barely known, (varying the southernmost portion of it), except in a sifol way, just as Britain was occasionally and sidely known to the Romans. In short, the Chinese Empire consisted of Shan Si, Ho Nan, and Shan Tung, and gradually threw out tentacles to embrace the rest of modern China, just as Rome threw out its tentacles, from Italy, Greece and Spain, to embrace parts of Asia, Africa, Tawtonia, and Scytonia.

The Jesuit Fathers, in compiling their map, have availed themselves, first of all of whatever they could find in the Chinese commentators; and then of the charts and notes of Dr. Legge and Père Zotto. The map was, to begin with, arranged and put together under their own supervision at the T'ien-se Wei Orphanage; then photolithographed at the Loh si lin workshops in Shanghai, and finally taken back to the Orphanage to be coloured. As it presents itself to the eye, it recalls nothing so much as the maps of Germany as they appeared in the atlases of thirty years ago, with its kingdoms, dukedoms, principalities, palatinates, landgraves, and marches all amorously jumbled together under the leadership of the Emperor and the aspiring Prussia. The last of the Chou Emperors may be compared to the latter Emperor at Constantinople with their circumscribed territory and their tottering prestige, or to the Roman Emperors at Vienna face to face with rising Prussia. The Ch'u's and Tsin's were, in a measure, like the Cæsars and Pompeys; or, again, the Brandenburgs; the Gauls, Franks, Huns, Bulgars, Vandals, etc., were like the Hung-nu, Sim-pi, Ailans, Tibetans, and others who alternately hung on the flanks and shared the glories of the Empire.

The map ought to be carefully studied and at once hung up in the sanctum of every conscientious worker in Chinese history, and no better beginning in such history could be made than with the Tso-Chinese, itself, the style of which is by no means difficult, and the diplomacy of which is always interesting.

E. H. P.

Things Chinese, Being Notes on various subjects connected with China, By J. Dyer Ball, M.R.A.S., H.M. Civil Service, Hongkong. Author of 'Cantonese Made Easy,' 'How to speak Cantonese,' 'How to write Chinese,' etc. etc. London, Sampson Low, Hongkong, Kelly & Walsh. 1892.

Standing tip-toe on the hill top of thirty years' observations carried on in Canton and Hongkong, the author, having the vast expense of Chinese history, literature, art, customs and manners before him, truly a wide wandering for the greediest eye, skims, as Keats put it, the horizon's crystal air and sketches, with light hand, the most prominent and to foreigners most interesting points of 'Things Chinese.' From Chamberlain's well-known book on Things Japanese our author derived his impulse to write, and the two books, side by side, give a fairly complete picture of the mental and social idiosyncrasies of the two principal nations of Eastern Asia. The book is not written for sinologists for whom a work of this kind would have neither breadth nor depth nor freshness enough to suit their fastidious
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In fact, though its subject matter is arranged alphabetically, the book is neither a dictionary nor a cyclopaedia. But for the general non-sinologic reader and most particularly for the globe-trotter, Mr. Ball's work will prove welcome and suggestive reading, interesting as to the information supplied by it and handy for reference by virtue of its alphabetical order. Exhaustive treatment was neither possible nor intended. The book is however fairly catholic in its composition. Hardly any notable source has been neglected and the writings of most sinologists have been freely laid under contribution, the references to the originals thus utilized being given without stint. On some subjects, like Money Loan Associations, Eurasians, Language, etc., the author furnishes original contributions to our knowledge. In nearly all cases his own observation and judgement have furnished an independent aspect to his presentation of Things Chinese. Of course, the author being a foreigner looks at the Chinese from a foreign point of view and a perfect picture of Things Chinese we shall perhaps never get until it is painted by a native writer endowed with the artist's vision. Nevertheless, with every imperfection that may thus cling to Mr. Ball's work, it is an excellent one in the same manner as among the blind the one-eyed man is king.

E. J. E.


This is an English translation of 24 out of 120 chapters of one of the most popular Chinese novels. The translator's work has been done with linguistic skill and literary taste. The translation will be found a great help by foreign students of the Chinese novelistic style. At the same time, as the most offensive portions of the original text have been to a great extent expurgated or softened down by the translator, the book now before us, though unfit to be placed in a drawing room, is of value for the general reader, desirous to obtain an insight into the social life of Chinese aristocratic homes of the last century. Mr. Joly is almost the first translator of the Red-Chamber Dream, the only other translation, we know of, being that of the late Mr. E. C. Bowra, who in 1883 and 1889 published his rendering of the first eight chapters of this novel in the 'China Magazine,' the fore-runner of the 'China Review.'

When we say that the style of this novel is a positively charming example of Chinese semi-philosophical feuilleton-like descriptions of social life, including racy sketches of marital relations, female etiquette and dress, domestic visits by Imperial consorts, family schools and especially also of domestic slavery in its most salient features, we have said almost all that can be said in favour of this popular novel. The power and effectiveness of this book lies altogether in its style. The faults are numerous. The Red-Chamber Dream has not, like most other Chinese novels, a historical substratum, beyond the intricate genealogy of one clan. Consequently native readers of the book have in this case not the excuse, which most Chinese take advantage of, in saying that they read novels as a study in history. Nor does the Red-Chamber Dream possess the general moral tendency of most other Chinese novels, which, amid the most realistic representations of the everyday conflicts of moral ideals with the evil powers which pervade Chinese social and domestic life, bring home to the reader the inevitableness of moral retribution. The author's mind is utterly devoid of any trace of Confucian ethics, and conscience is to him a factor absolutely of no account. Literature is to him only skill in turning neat couplets and devising inscriptions for tablets. His heroes have no intellect, no manliness,
no conscience. His heroines are utterly devoid of delicacy, piety, virtue. He draws human nature neither as it ought to be nor, we hope in charity, as it really is in China. He works the complicated story of his book without a single lofty ideal and without any moral purpose whatever. How comes it then, one may ask, that a book so utterly non-Confucian, so nihilistic as regards both Chinese religion and morals, is one of the most widely read novels of China? The explanation is very simple. Chinese read the Red-Chamber Dream because of its wickedness. This Chinese novel owes its popularity chiefly to the spice of impropriety which garnishes these passion-tickling descriptions of the harem-life of a bloated aristocracy, to the literary cleverness with which it panders to man's morbid craving after what he knows to be naughty. In one word, the Red-Chamber Dream is Zolaism in its ugliest developments. Virtue and vice are to this Chinese novelist, Tsao Sueh-kin, merely what the colours on his palette are to the artizan painter—so much effective dirt. Juvenal, Shakespeare, Fielding, with all their occasional nastiness, have ethical sympathies: this Chinese novelist has none. What the porographic sculptures and mural decorations of Pompeii are, compared with the reverence-inspiring nudities of classic Greece, such are the scenes of Chinese Zenana life which the Red-Chamber Dream depicts, as compared with the moral realism of the ordinary Chinese novel.

E. J. E.

**The Imitation of Buddha.** Quotations from Buddhist literature for each day in the year. By E. M. Bowden. With preface by Sir E. Arnold. London, 1891.


**China.** Von einem fruheren Instrucent in der Chinesischen Armee. Leipzig, 1891.


**Les religions de la Chine.** Aperçu historique et critique. Par C. de Harlez. Leipzig, 1891.


**Chinese Characteristics.** By A. H. Smith. London, 1892.


**Ueber die Bedeutung der drei Perioden, Teochang, Fu und Kieuren; über den Elementen- und den sogenannten Wahlyclus bei den Chinesen.** Von F. Kühnert. Leipzig, 1892.


**La Japon Matériel.** Géographie, par L. van Nieuwenhuyse. Brussels, 1892.