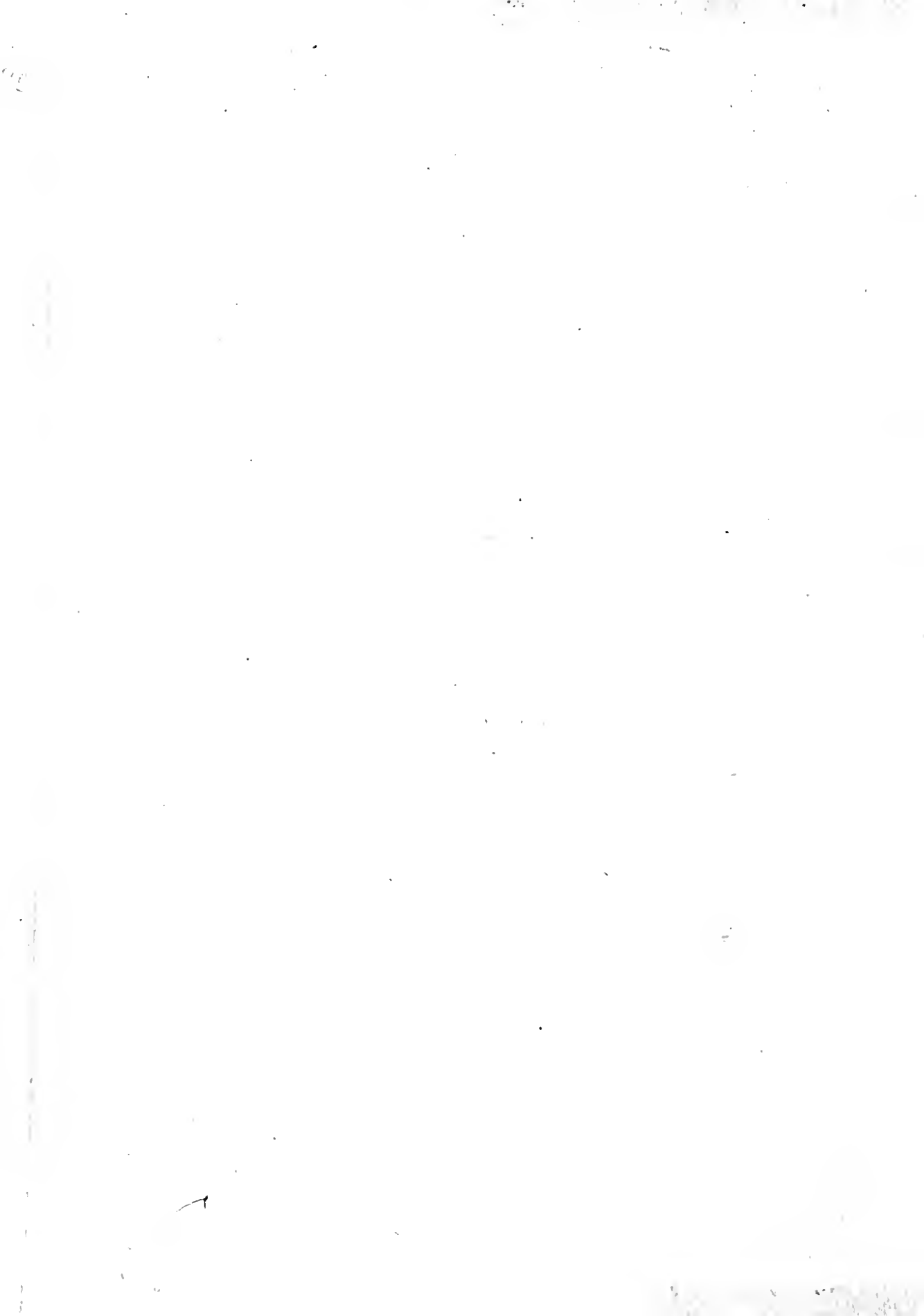


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NOTES

ON

**CHINESE LITERATURE:**

WITH

INTRODUCTORY REMARKS

ON THE

PROGRESSIVE ADVANCEMENT OF THE ART;

AND A

LIST OF TRANSLATIONS FROM THE CHINESE,  
INTO VARIOUS EUROPEAN LANGUAGES.

BY

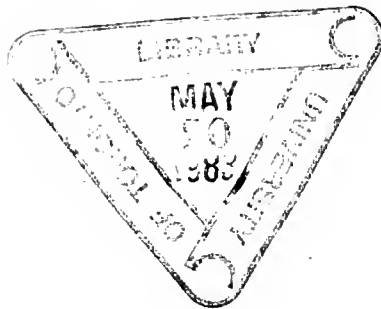
A. WYLIE,

*Agent of the British and Foreign Bible Society in China.*

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## PREFACE.

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MOST students of Chinese literature, at the commencement of their career, must have felt themselves frequently arrested in their readings, by the occurrence of proper names, and quotations from books, to which they could find no clue without the assistance of a native scholar; and it may be, were unconscious of the fact that they were dealing with the names of books, persons or places. To furnish the means of alleviating, if not of overcoming such a difficulty, is one of the main objects of the following pages. The ground it is true is not altogether unoccupied; several works have appeared from time to time on Chinese Bibliography; but they have been so limited in the extent of their subject, or are now become so rare, that the present treatise can scarcely be deemed superfluous, or a mere repetition of what has been done before.

The "*Catalogus librorum bibliothecæ regiæ Sinicorum*," is a complete list by Fourmont, of the Chinese books in the Royal Library at Paris, with copious explanatory details; containing much information doubtless, but so full of errors as to make it a very unsafe guide to the uninitiated. It is appended to his "*Linguæ Sinarum Grammatica*," pp. 343—511, and was issued at Paris in 1742. This work has been charged, and justly so, with numerous and glaring defects; but if we consider the state of Chinese studies in Europe when the author wrote, before the publication of the "*Memoires*" of the missionaries, or De Mailla's translation of Chinese History, and with scarcely any of the numerous aids that later students have enjoyed, we have reason rather to wonder at what he was able to accomplish, and that he did it so well. Sir John F. Davis tells us indeed, "that Fourmont merely compiled the materials which were sent to him by the French missionaries."\* That Fourmont was chiefly indebted to the missionaries, for what progress he was able to make in the language, seems most probable; but that a man could issue a large tome like his folio Grammar and "*Meditationes Sinicæ*," without some pretention to a knowledge of the language, is difficult to believe.

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\* "*Chinese Novels, translated from the Chinese.*" p. 41. London, 1822.

This was the only catalogue of that library, however, till 1816, when the Minister of the Interior requested Abel Rémusat to take the matter in hand. The latter accepted the invitation *con amore*, and the following year inserted a comprehensive essay on the subject, in the "Annales Encyclopédiques." The same was published separate at Paris in 1818, with the title—"Mémoire sur les livres Chinois de la Bibliothèque du Roi, et sur le plan du nouveau Catalogue dont la composition a été ordonnée par S. Ex. le Ministre de l'Intérieur; avec des remarques critiques sur le Catalogue publié par E. Fourmont, en 1742. Par M. Abel-Rémusat." This is replete with information of a special character, but the *remarques critiques* upon his predecessor are severely cutting. Even Rémusat however, with the additional light of three quarters of a century, and a rare capacity for such studies; albeit his talents have secured him a lasting reputation, and made him the founder of the modern school of Sinology, yet in his strictures on Fourmont, he is not beyond the reach of criticism. His essay was reproduced almost verbatim in the second volume of his "Mélanges Asiatiques," in 1826, under the title "Sur les livres Chinois de la Bibliothèque du Roi," with a supplementary article, in which he states the extended form his bibliothecal labours had assumed, Messrs. Reinaud, Bournouf, Lassen, Quatremère and others of the first orientalists of the day being associated with him in the work.

I do not know to what extent the labours of these savants have been given to the public, nor have I had an opportunity of examining the "Notices et Extraits des manuscrits de la Bibliothèque du Roi,"\* but I presume that collection must contain much interesting information from their pens.

When the nucleus of the Chinese collection in the Royal Library at Berlin was formed, in the latter half of the 17th century, a Latin catalogue of the books, on a single sheet, was published by Andrew Müller the curator, which has now become an excessive rarity. The same author published a second part of his list in 1683. The library having been augmented from time to time, a catalogue with most elaborate details, and rare extracts, was completed by Jules Klaproth in 1812. This was published in Paris ten years afterwards, with the title—"Verzeichniss der Chinesischen und Mandshuischen Bücher und Handschriften der Königlichen Bibliothek zu Berlin." Of this writer it has been said, that there were few questions of literary or historic interest regarding the East, in which he did not take a part, and almost every subject he touched, he did so to the benefit of science. His various writings on oriental bibliography, have thrown light on some abstruse questions, and enriched that class of literature with many facts which were not generally known before. In the catalogue in question, he has contrived to exhibit a great amount of that erudition, with which his mind was so richly stored.

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\* The publication was begun in 1787, and I find by Duprat's sale catalogue in 1854, the 17th volume was then in the press. Probably several more volumes are now added to the series.

Since the publication of the last-named work, much having been added to the collection, Professor Schott of Berlin made a catalogue of the more recent acquisitions, as a continuation of that of Klaproth. This was published at Berlin in 1840, with the title—"Verzeichniss der Chinesischen und Mandschu-Tungusischen Bücher und Handschriften der Königlichen Bibliothek zu Berlin. Eine Fortsetzung des im Jahre 1822 erschienenen Klaproth'schen Verzeichnisses." Although this has not got the polyglott embellishments of Klaproth's work, there is a great amount of curious and useful information in it.

A very considerable Chinese library exists at St. Petersburg, of which Father Avakum, formerly a missionary at Peking, drew up a list, included in his account of the Asiatic Library, which was published in 1843. The translation of the title runs thus:—"Catalogue of the books, manuscripts, and charts, in the Chinese, Manchu, Mongol, Tibetan and Sanscrit languages, in the library of the Asiatic department"\*. His descriptions are said to be short, and so very general, that they throw little light on the subject.

In 1852, a thick octavo volume was published in French, by Dorn, with the title—"Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Impériale publique de St. Pétersbourg." This is executed with a good deal of care, but it has not been accessible to me for consultation.

The "Catalogus librorum manuscriptorum Japonicorum a Ph. Fr. de Siebold collectorum, annexa enumeratione illorum, qui in Museo Regio Hagano servantur," by Siebold and Hoffmann, gives a descriptive list of the Japanese books in the Royal Museum at the Hague, published at Leyden in 1845. A great part of these are merely Japanese editions of Chinese works; but the compilers of the catalogue have given the Japanese pronunciation of the titles, which would be unrecognizable to the mere Chinese student, were they not given also in the original character at the end. The explanatory details are brief, and in many cases there is nothing beyond a simple translation of the title.

The "Catalogue of the Chinese Library of the Royal Asiatic Society," by the Rev. S. Kidd, is a bald collection of titles, scarcely worth mentioning.

On the death of Klaproth, when his books were to be sold by auction, the second part of the catalogue was compiled by C. Landresse, with the title—"Catalogue des Livres composant la Bibliothèque de feu M. Klaproth. Deuxième Partie," Paris, 1839. This contains about three hundred Chinese, Manchu and Japanese books, with interesting notes on each book, and a preliminary notice regarding the collection.

A treatise by Professor Schott, issued at Berlin in 1854, with the title—"Entwurf einer beschreibung der chinesischen litteratur," is a learned contribution to the subject in question, well worth the perusal of every student in

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\* The original title may be thus transcribed:—"Katalog knegam rukopesyam e kartam na Ketaeskom, Mantchshurskom, Mongolskom, Tebetskom e Sanskretskom yasukach, nachodyashitshehsya v' bebliotek Asiyatskago Departamenta."

that department. The philosophic views of the writer, and his extensive acquaintance with the literature of the East, make him an authority to be respected; and there are probably few who can form a juster estimate of the true character and value of the productions of the press of China.

Such are the principal works as far as I know, that have been written on Chinese Bibliography, in European languages; and although I have had most of them by me, my obligation is merely such as to call for the most general acknowledgment. Indeed they cover but a small portion of the field occupied by this treatise; and while they shew a remarkable amount of scholarship,—which is not the thing aimed at here,—their authors were necessarily confined within such limits, as it is not advisable for a resident in China to restrict himself to. Still the present essay is not by any means intended to be exhaustive. The books named are but a small selection from the mass; and anything like a complete list of the native literature is a work that still remains to be accomplished. By far the greater portion have been described from actual examination; but a number of important works which were not accessible to me, have been notified, from records in other Chinese publications. To the imperial catalogue *K'in ting szé k'oo tseuên shoo tsüing müh*, I am chiefly indebted; and it will be no disparagement to this essay, to say that I have generally been guided in estimating the characters of the various books which are noticed, by the views set forth in that masterly composition. The arrangement followed has been almost entirely after the plan of that work, a plan commended by Rémusat,\* whose literary taste few will be disposed to question.

For the publications of the early Jesuit missionaries, a special source of information has turned up. A Chinese tract without date, entitled 聖教信證 *Shing keâu sin ching*, "Evidences of the Holy Religion," signed by two native converts as the authors, gives a series of short notices of all the Jesuit missionaries to China, down to the year 1681, with the several publications issued by each. This part of the tract was translated into Latin by Philip Couplet, and published at the end of his "Astronomia Europæa," in 1687, under the title "Catalogus Patrum Societatis Jesu. Qui post obitum S. Francisci Xaverii ab Anno 1581, usque ad Annum 1681. In Imperio Sinarum Jesu Christi Fidem propugnâcunt, ubi singulorum nomina, ingressus, predicatio, mors, sepultura, libri Sinicè editi recensentur." This has given me a clue to the authors of most of the books published by the Jesuits within that period.

In De Murr's "Litteræ patentés Imperatoris Sinarum Kang-hi," there is also a classified list of the scientific productions of the Jesuits, with the title "Catalogus librorum mathematicorum, physicorum et philosophicorum, sinice scriptorum editorumque a Missionariis Societatis Jesu;"† but this is not near so full as Couplet's list.

\* "Melanges Asiatiques," Vol. 2, p. 389.

† Couplet's catalogue and this have been recently republished in China by lithography, in a 4to. brochure.

This work was undertaken at the suggestion of a veteran sinologue, who finished his earthly course more than ten years past. The greater portion was in print when I left China on a visit to England in 1860; but was then necessarily laid aside. On my return to Shanghai in 1864, the pursuits which occupied me being unfavourable to the prosecution of such work, I had no intention of resuming it for the time. Copies of what was done however, having fallen into the hands of some of my friends, I was repeatedly urged from various quarters to complete the treatise; which has now been carried through at leisure intervals.

While engaged on the earlier pages I had the use of a tolerably extensive Chinese library, a great part of which is no longer at my service; and the mechanical facilities for passing them through the press, were such as I have not now at command. The latter consideration however, is greatly counterbalanced by the assistance I have received from W. Gamble, Esq., the Superintendent of the American Presbyterian Mission Press at Shanghai, who has shewn a friendly interest in forwarding the work. It has been a great advantage moreover, to have the use of the font of small Chinese type, with which the Appendix and Indexes are printed. This font which has been recently completed, is entirely the result of Mr. Gamble's unwearying enterprise, and will prove the most convenient type for European book-work of any that has yet been cast.

Conscious of many defects in the treatise, and feeling that those who may take the trouble to peruse it, will discover others, I commend it to the indulgence of Sinologues; and shall be gratified if it should prove any assistance to those who would explore the literature of a third part of the human race.

A. WYLIE,

SHANGHAI, 18th July, 1867.

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## INTRODUCTION.

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THERE is a tradition among the Chinese, that an ancient sage named Tsang-k<sup>ë</sup> was the inventor of their written character; but if we admit the fact, there is very little to be gathered from it; for it is too much to believe that any memorial of the event should have been handed down to subsequent ages. An attempt to determine the period when writing was first used in China, offers little prospect of a satisfactory result; the probability being well sustained, that it was imported by the early settlers from the west.

It is needless to refer to the rude device of knotted cords, for the purpose of aiding the memory, which we have no evidence of having ever been used by this people. Nor will it cast much light on the question, to adduce the mysterious symbols of the *Yih king*; for notwithstanding the repeated affirmations of native scholars, it is difficult to see how such could have been the nucleus of any system of ideographic writing.

The grotesque figures of the Shang and Chow inscriptions still extant, although they point to an elementary stage in the graphic art, yet offer too great a resemblance to the hieroglyphics of the west, to claim for them an independent origin. With such instrumentality, we can scarcely imagine any great development in the art of recording the impressions of the mind; but we are not sure that this was the only kind of writing in use, even at the period referred to; for it is quite possible that the antique form may have been preserved in the stone and metal inscriptions, while a more current hand served the wider necessities of general usage; a practice which exists to some extent at the present day.

The custom prevalent during the Chow, of piercing the characters on slips of bamboo, was not calculated to encourage a great extension of the art; but such appears to have been the usual form of the records of that age. Tradition ascribes the invention of the hair pencil to the 3rd century B. C., but it is believed that something of the kind was in use in earlier ages.\*

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\* There are not wanting idle legends, to supply the lack of direct information, regarding the introduction of the use of the pencil in writing. Thus 成公綏 Ching-kung Suy, a writer under the 晉 Ts'in, in an essay entitled 乘故筆賦 *Ke koo peih foo*, tells us that—"Tsang-k<sup>ë</sup>, who was miraculously born with four eyes and gifted with unwonted intelligence, while pondering over the art of writing, made a black rhinoceros-horn stem tipped with ivory, on which he glued some of the downy beard of a certain grass, and bound it five times round with a threefold cord," such being the type of a pencil. The 物原 *Wuh yuen*, says.—"Fo-he at first cut his characters with wood; a practice su-

Notwithstanding all impediments however, there can be little doubt of the existence of many written documents which have passed into oblivion, leaving no name and scarcely a trace behind. Such may have contributed to the composition of the earliest works now extant. The names of a number of books have been handed down to us from remote antiquity, of which we know little or nothing more. Some of these have their spurious representatives, which having survived to the present day, are now independently entitled to rank as ancient works; while others of a similar origin have shared the fate of their genuine prototypes.

That a small section of the existing literature justly claims an origin as early as the Chow, we have evidence sufficiently satisfactory. A few fragments there are, ascribed to an age prior to Confucius; but it is right to say that their genuineness has been impugned.

Four at least of the Classics may be accepted as having issued from the hands of the sage, and it is almost certain, that for three of them, the *Shoo*, the *She* and the *Yih*, a great part of the materials existed previously; while for the Ch'un-ts'ew, his own especial composition, he must have been largely indebted to the state archives. It is natural to think that these may have undergone modification in the course of transmission to succeeding ages; and the *Le-ke*, the

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perseded by Heen-yuen, who traced the writing with a knife; and this lasted till the time of the sage Shun, who invented the 'pencil,' to paint the characters on the bamboo tablets." A more reliable tradition is found in the *Po wuh che*, to the effect that—"The pencil was invented by 蒙恬 Mung Teen," a general under Che-hwang of the Tsin, (B.C. 246—205.) The biography of Mung Teen in the *She ke* makes no mention of the fact however. We find a paragraph in allusion to this in the *Chung hwa koo kin choo*, which says:—"New Ting made the following enquiry,—'Since the time that written contracts came into use, pencils ought to have been known also; how is it that the invention is commonly ascribed to Mung Teen?' His interlocutor replied,—'The invention of the Tsin pencil dates from Mung Teen, who made the stem of mulberry wood, and the brush of deer's hair covered with goat's hair. This was the azure down, and differed from the one with a bamboo stem and rabbits hair.'" The 尙書中候 *Shang shoo chung how*, says:—"When the black tortoise appeared with the figure on his back, Chow Kung took a 'pencil' and described it." In the first section of the *Le ke* it is said:—"The historian carries the 'pencil,'" Seu K'een, in the 初學記 *Ts'oo heo ke*, remarks on the preceding:—"According to the *Shang shoo chung how* and the *Le ke*, we find that 'pencils' were in use before the Tsin dynasty. It may be that the name was not used in other states but only in the Tsin, and Mung Teen improved the quality of them." The *Shoo wan* describes the character 聿 *Yuh*, as:—"An article used for writing. In Tsoo it is called *Yuh*; in Woo it is called *Puh leuh*; in Yen it is called *Fuh*; the root of the character being 聿 *Nee*; In Tsin it is called *Peih*." The *Urñ ya* says:—"Puh leuh signifies a 'pencil,'" and Kwó Pó the commentator, without noticing the above remarks of Heu Shin, says:—"The people of Shuh call a 'pencil,' *puh leuh*, which is merely a variation in the pronunciation." Several attempts at etymological identification have been recently applied to Chinese. May we venture to seek a cognate for the terms *Fuh*, *Peih* and *Puh leuh*, which are evidently variants of the same word. In Turkish, a "feather" is *pupula*; which in Mongol becomes *urbalge*; Georgian, *bumbuli*; Persian, *per*; Russian, *pero*; French, *plume*. Perhaps the English *brush* may be traced to the same source. If there be any foundation for such an etymology, then we may infer that a feather was the original writing instrument in China; and it may be observed that the radical word given by Heu Shin, has not the sign of the "bamboo" annexed as now written; but is composed of a character which in the archaic form shews "a hand grasping a duster," and "a stroke." The modern form with the "bamboo" radical appears to have been first used under the Tsin.

remaining member of the pentateuch which originally emanated from the great teacher, has been gathered up in such a mutilated form, that it becomes a question how far he can be held responsible for its contents.

The age of Confucius and several centuries downwards gave birth to a succession of writers, distinguished for the boldness of their theories and the freedom of their utterance. Laou-tsze, Kwan-yin-tsze, Lelh-tsze and Chwang-tsze, the apostles of Taouism; Mencius and Sun-tsze, who sustained the reputation of the orthodox; M'ih-tsze, Yin-wan-tsze, Shin-tsze, Ho-kwan-tsze, Kung-sun Lung-tsze and Hwae-nan-tsze, who broached philosophical theories at variance with the teachings of the great sage; Kwan-tsze and Han-fei-tsze, who have put on record their views of legislation; Sun-tsze and Woo-tsze, two writers on military tactics; besides others who have not attained the same celebrity; all bear witness to the period being one of mental activity and vigour. Considering the imperfect facilities that then existed for book-making, writers multiplied to a remarkable extent; and even the "power of the press" began to be felt, if it be allowable to apply that expression to an age when every copy of a book had to be produced by the tedious routine of individual manipulation.

So oppressive indeed did this power become to the despot of Tsin, who ascended the imperial throne in 221 B. C., that he boldly resolved on the extinction of all the records of the past, excepting only works on Medicine, Divination, and Husbandry, together with the annals of his own house. This naturally involved many of the literati, who were put to death on the occasion, and the event, which is recorded as the first great "bibliothecal catastrophe," has rendered the memory of the monarch infamous through all succeeding generations.

The short-lived dynasty of Tsin was succeeded by that of Han, the princes of which distinguished themselves by a more liberal policy towards the scholars of the empire. In the year 190 B. C., the law for the suppression of literary works was repealed. Encouragements were held out to the possessors of such, to bring forward their hidden treasures; when the walls of buildings and mountain crevices delivered up many relics of the past, which were deposited on the shelves of the imperial book-store; the durable character of the material having preserved them from destruction. Towards the close of the first century B. C., many works were still wanting and others incomplete; so that additional efforts were made to secure the missing documents. Lew Heang was appointed to classify the whole and form a library; but dying while the task was yet unfinished, his son Lew Hin completed the work under imperial commission, and drew up a resumé of his labours in seven sections. The substance of six of these forms the Bibliographical section in the History of the Former Han, and we may believe furnishes a very correct view of the extent of the national literature at that period. It is in fact a detailed catalogue with valuable notes, the following being a general summary of the contents:—

Works on the Classics,	3,123	sections,*	by 103	authors.
Philosophical,	2,705	do.	137	do.
Poetical,	1,318	do.	106	do.
Military,	790	do.	53	do.
Mathematics,	2,528	do.	190	do.
Medical,	868	do.	36	do.

This collection, which had been amassed with so much care, was not allowed to remain long undisturbed, for during the insurrection of Wang-mang at the close of the dynasty, the imperial edifice was reduced to ashes, and scarcely a vestige remained of the well-assorted library. This is considered the second great "bibliothecal catastrophe."

The practice begun thus early of forming national collections of the native literature, has been imitated in nearly every succeeding dynasty, and has tended much to the advancement of the nation in mental culture. In the reigns of Kwang-woo and Ming-te of the After Han, great efforts were made to restore the library. Many rare works had no doubt perished in the conflagration, but we may presume a great proportion of the books still existed in duplicate among the scholars; and it is said that when the reinstater of the dynasty returned to the capital at Lo-yang, he had more than two thousand vehicles laden with written records.

The impetus having been given, it was followed up in after years with such vitality, that the Han is pointed back to as an era in the history of Chinese literature. Bamboo and wooden tablets had already been to some extent superseded by the textile fabric, which last was now supplanted by the more recent invention of paper;† and the new facility thus introduced, had no doubt

\* The character 篇 *Peen*, here translated "Section," meant in ancient times "a slip of bamboo," but whether it bore that sense here, or a bundle of such slips, it is not possible now to determine; though the latter seems probable.

† The biography of 蔡倫 *Ts'áe Lún* in the History of the After Han, has the following statement:—"Anciently written documents were for the chief part on bamboo tablets. When close wove silk came into use it was called 紙 *che* 'paper.' But the expense of the silk, and the cumbrous character of the tablets, rendered both unsuitable for general use; when *Ts'áe Lún* invented the manufacture of paper from the inner bark of trees, ends of hemp, old rags and fishing nets. In 105 he laid his project before the emperor, who commended his ability; and from that time it came into universal use, under the name of Marquis *Ts'áe's* paper." (*Hou han shoo*. Book 108, pp. 5, 6.) It was distinguished according to the material used, as "hemp paper," "bark paper" and "net paper." (輿服志 *Yu fuh che*.) The radical of the character *che* being "silk," is a memento of the anterior use of that material; while another form of the character, 帛, being composed with the radical for "a cloth," commemorates the subsequent invention. The expense of the silk in early times, placed it beyond the reach of many of the people, who consequently used a kind of sedge. (*Ts'oo heo ke*) In a biographical notice of the consort of the emperor Heaou-ching of the Former Han, in the year B. C. 12, mention is made of an article named 赫蹏 *hieh te*, which the commentator explains as "small thin paper." (*Tsuen han shoo*. Book 97, 2nd part.) Some have argued from this that *Ts'áe Lun's* was no original invention, but merely an improvement on what had been done before. (*Heo chae teen peih*.) It is very doubtful however if the article alluded to be the same. Mention is made also of a rival contemporary with *Ts'áe Lun*. One *Tso Pih* is said to have excelled in the art; but fame has been less generous in recording his merits. (*Shoo twan*.) Two different places were pointed out in subsequent ages as the site of *Ts'áe's* operations. The 相州記 *Seany chow ke*

a mighty influence in increasing the number of authors. Expounders of the Classics multiplied; and if their writings were not marked by the boldness and brilliancy of ideas that distinguished later authors, we are struck by their painstaking endeavours to ascertain and preserve the literal meaning of the text; their comparative proximity to the age of the latter, placing them at an advantage which must obviously decrease with the lapse of time. Poetry began to be cultivated, and the lyric strains of those early ages contain precious and interesting memories of the social and domestic life of the people; while the art kept pace with the secular progress of literature, till its culminating epoch in the Tang. National history was initiated, and the model then executed, has been consecutively followed through various dynasties to the present age. The first dictionary was composed, an etymologicon which is looked upon as a master-piece, and has scarcely yet been surpassed. The spread of Taoism made an impress on the writings of the period, and to that we are indebted for a class of books abounding in the marvellous and supernatural, the remote progenitors of the modern romance.

Between the years 172 and 177 the classics were revised by a literary commission, and engraved on stone tablets, which were placed outside the national college; and although it is probable that impressions were frequently taken from these slabs, yet it may be a matter of surprise, that the hint thus afforded lay dormant for so many ages, before the art of printing properly so called was fully developed.

In the disorders that took place about the end of the second century, the palace at Lo-yang was burnt and the greater part of the books again lost. With the remainder, comprising more than seventy cart-loads, the emperor set out on his journey to Chang-gan in Shen-se, the western capital. The length of the way, however, and the difficulties they encountered from the opposition of armed bands were so formidable, that they only succeeded in bringing about half the amount to their destination; and even these were nearly all destroyed soon after, in the period of turbulence that ensued. This is reckoned the third great "bibliothecal catastrophe."

During the few years that the throne of Lo-yang was occupied by the house of Wei, in the middle of the 3rd century, a disposition was evinced again to advance the cause of literature, and under their successors of the Tsin the work of collecting was actively carried on. Senn Hen, the Keeper of the Archives to the latter, drew up a new catalogue of existing works classed under four divisions, which were distinguished by the four first characters of the denary cycle,

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says:—"To the north of the district city of Luy-yang, is the residence of Ts'aé Lûn, the Yellow-gate warden of the Han. West of the residence a stone mortar may be seen, in which it is said he used to pound his paper material." (*Hov han shoo*. Book 108, p. 6.) The 荊州記 *King chow ke* says:—"In the vicinity of the district city of Tsaou-yang is the residence of Ts'aé Lûn; by the side of which is a pool, called 'Ts'aé's pool,' and there it is said he first manufactured paper from fishing nets. There is a hereditary occupancy of his art by the people of that district, many of whom are expert in the manufacture of paper." (*Kih che king yuen*. Book 37, pp. 7, 8.)

*Kea, Yih, Ping, Ting.* The first division contained Works on the Classics and collateral studies; the second, Works on Philosophy, Military tactics, Mathematics and Divination; the third, History, State documents and Miscellaneous writings; and the fourth, Poetry, Topographical works, and books found in the old Wei tomb; the whole comprising 29,945 books.\* During the reign of the imbecile Hwuy-te, this library went to decay; and in the time of his successor Hwae-te, the palace was burnt in 311, the destruction or dispersion of the books being thus completed. This was the fourth great "bibliothecal catastrophe."

The first emperor of the Eastern Ts'in, Yuen-te, who held his court at Nanking, turned his attention toward the restoration of the library; and when his minister Le Ch'ung undertook the revision of Seun Heu's catalogue, he found only 3014 books left out of the whole number.

In 431, soon after the establishment of the Sung, Sëáy Ling-yuen the Keeper of the Archives made a catalogue of the works in his custody, to the number of 4582 books. Another was drawn up by Wáng Kêên, an officer of the same board in 473, comprising 5704 books. Buddhist missionaries from India had been for centuries propagating their tenets throughout China, and we now find their writings occupying a department in the national library. The translation of the Hindoo sacred books, commenced in the 1st century, continued to be prosecuted for eight or nine hundred years; during which time a vast amount of Sanscrit lore was transferred into Chinese. From the same source the language was enriched by the addition of some thousands of new characters; and a method of analyzing the sounds was introduced about the period in question, which has left a permanent stamp on the national lexicography. This foreign religion gained at times much patronage in influential quarters; and even princes were known openly to submit themselves to its guidance; while the wide-spread dissemination of its dogmas and practices, naturally gave a tinge to the philosophic writings of the day. Besides the translatorial labours of the fraternity, numerous works were written in apology and elucidation of the institution; and these called forth arguments and invectives from the orthodox Confucians. The memorials of these early ages abound in remonstrances against the favours accorded to Buddhism. The above named Wáng Kêên, in a review of the national literature, divides it into seven heads, and devotes an appendix to the consideration of Taouist and Buddhist writings.

Under the brief domination of the house of Tse, near the end of the 5th century, Seay Pei the Keeper of the Archives, and his secondary Wáng Leang, compiled a catalogue of their works, which we find amounted to 18,010 books.

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\* The word 卷 *Keuen*, here translated "book," and its equivalent 卷軸 *Keuen ch'uh*, signified originally a roll. They were probably first applied to literature when sheets of silk were used instead of bamboo slips, and subsequently to the paper scrolls mounted on rollers. The *keuen* in modern books is of various extent, frequently occupying a volume; though it is quite customary to include two or three, or even more in a volume; and sometimes a *keuen* is divided into two volumes.



But this library was burnt by the troops at the overthrow of the dynasty, and the greater part of the contents was lost.

At the beginning of the 6th century, through the efforts of Jin Fang, the official curator under the Leang, an accumulation was made to the amount of 33,106 books, exclusive of Buddhist works, and a list of the contents was drawn up in five catalogues. In the period Poo-tung (520-526), Yuen Heou-seu, a private scholar who had made very extensive researches on the subject, drew up a kind of *catalogue raisonnée* of the national literature, digested under the seven heads:—1, Classics; 2, History; 3, Philosophy and Military tactics; 4, Poetry; 5, Arts and Sciences; 6, Buddhism; 7, Taouism. Studies were encouraged, and private libraries were not uncommon through the provinces. Anthologies were first compiled during this century, a class of literature which has been highly popular among the literati ever since. When the emperor Yuen-te defeated the rebel How King, he removed his library numbering more than 70,000 books to King-chow the capital. Being threatened soon after by the troops of Chow, he set fire to the principal building and nothing was saved but a remnant which had been deposited in another part of the city. This was the fifth and last great "bibliothecal catastrophe."

When the After Wei held their court at Ping-yang in Shan-se, Taou-woo the founder issued orders to all the provincial officers, to aid in the formation of a state library; and on the removal of the capital to Lo-yang by Heou-wan, they made up deficiencies by borrowing from the court of Tse. In the insurrection of 531, this collection got scattered abroad, and the contents mostly fell into private hands.

On the establishment of the Ch'in, great efforts were made between the years 560 and 565 to renew the collection; but it was found that many works were gone which could not be replaced.

The After Tse having removed their court to Nää in Ho-nan, set about making a collection; and from 565 to 575, they were occupied incessantly revising and transcribing.

The early years of the After Chow at Chang-gan were a time of hostile pressure from without, so that they had little leisure to bestow on literary matters. They gradually increased their store however, till it amounted to 10,000 books; and on the overthrow of the Tse, from the mass of manuscripts thus acquired, they obtained 5,000 additional books, besides duplicates.

When the Suy became masters of the empire in 581, it was one of their first cares to accumulate a library. The works that had been written out under the Ch'in their immediate predecessors were very unsightly, both paper and ink being bad; and to remedy this; they were now rewritten in duplicate by expert calligraphers. Their whole collection was classified in thirty-one divisions, the library at the eastern capital comprising distinct works to the number of 17,000 books. At Chang-gan also the imperial library contained some 37,000 books, besides numerous duplicates. The catalogue of works in the history of the

Suy dynasty is one of the most important documents extant, in reference to the national Bibliography, shewing as it does the state of literature under that and the preceding four dynasties; there being nothing of the kind between it and the memoir of Lew Hin of the Han.

The Tang is specially distinguished in the annals of literature, the monarchs of that line delighting to draw around them the most illustrious talents of the age. Poets took a high stand, and the period of Le Tae-pih and Too Foo is looked to as the golden age of Chinese bards. Under the immediate patronage of the reigning princes, the series of dynastic histories up to that time was completed, important works were written in the departments of government and lexicography; and a vast accession was made to the number of Buddhist translations. In the early part of the 8th century, being the most flourishing period, the number of works described in the official record of the library amounted to 53,915 books; besides which there was a collection of recent authors, numbering 28,469 books. The classification which was first adopted by the Tang, has been followed with slight deviations to the present day; the whole body of the literature being then arranged under the four great divisions of Classics, History, Philosophers and Belles-lettres. The Bibliographical sections of the Old and New Histories of the Tang, although they differ somewhat in regard to the amount of works, yet both approximate to the above numbers.

In the 10th century, during the rule of the Five short dynasties, the classics were for the first time engraved on wood, and the printed copies sold; a movement which had the effect of greatly increasing the number of authors, and perpetuating works of value. Printing was known in the time of the Suy, and practised to a limited extent during the Tang; but the early efforts at the art do not seem to have been sufficiently successful to supersede the manuscripts. In time however, Hangchow became famous for the specimens turned out, and when the advantages of the invention were manifest, Fung Taou and Le Yu, two ministers of the Later Han, memorialised the throne in 932, to have the Nine Classics revised and printed; a proposal which was favourably received, and the undertaking was completed in 952. One effect of this new art was to discourage the practice of storing up manuscripts, which had hitherto been customary with the wealthy. Works had been copied out with the greatest care, and fine specimens of calligraphy handed down as precious heir-looms, the paper, ink and mounting being all objects of the greatest interest to collectors. This mechanical department of literature reached the highest degree of perfection in the Tang, when the large collection of manuscript rolls in the national depository were mounted with the utmost care, each of the four divisions being distinguished by special colours for the rollers, covers, straps and pins. When printing blocks were introduced, these scrolls were superseded by the long folding sheets, in the form of the rituals now used by the Buddhists and Taoists; and these in their turn gave way to the book composed of double leaves as we now have it.

The Sung dynasty has been designated a "protracted Augustan age of Chinese literature," and the language and style of books may be said to have already attained their highest point. Speculative philosophy suddenly sprung into existence, a remarkable innovation on the ordinary routine. Some slight traces of the same line of thought indeed may be discovered from time to time in the works of earlier ages; but all that had been done previously was far eclipsed by such authors as Chow Lëen-k'e, Chang Ming-taü, the two brothers Ch'ing, and especially the illustrious Choo He. The bold conceptions of the latter and the popularity of his style, have secured for his writings a wonderful influence over the native mind. The classics and histories passed under his revision and exposition, and his new theory of the universe was destined henceforth to mould the national belief, and give a determinate turn to many speculators who were groping after truth. The department of history also assumed a new phase. The huge work of Sze-mâ Kwang, the labourious productions of Ch'ing Tseaou and Mâ Twan-lin, and most of the voluminous compilations that were published under the patronage of the early emperors, have taken their place as standard works of permanent value. Although the libraries of the former dynasties had been dispersed in the revolutionary disorders consequent on change, yet by dint of rewards and encouragements a great portion of the old literature was recovered, and most of it printed before the close of the Sung.

The Leaou who ruled contemporary with the latter were very feeble in the matter of literature, and we have nothing of importance that has emanated from them. We find an edict issued by them in 1062 prohibiting the printing of books by private parties. As a foreign race, using a different language, it is not surprising that Chinese studies were uncongenial to their nature; and although they invented a character\* for reducing their language to writing, we find no record of any books having been translated or written in it; while nothing but the merest fragments of it now remain.

In 1117 the Leaou were succeeded by the Kin, another Tartar race, who imitating their predecessors, also invented a character after they had attained sovereign power, and made great efforts to establish a national literature. While Chinese scholars were encouraged at their court, they had at the same time the classics, some of the histories and philosophical works translated into their native language, and circulated among their subjects. At the close of the Ming there were fifteen of these works in the imperial library at Peking, and may probably still be found there. A very few specimens are preserved on stone tablets.

The Mongols of the Yuen dynasty although liberal in their patronage of literature, have not left to posterity any remarkable monument in the orthodox department. During the short period of their supremacy, the arts and sciences

\* By imperial edict issued in the early part of 924, this character was ordered to be generally used by the subjects of the dynasty.

began to flourish, and men of talent were invited from the most distant regions. Following the example of the Leacu and Kin, the first emperor of the Yuen resolved upon the construction of a new character for the Mongol language, and Baschpa a Tibetan lama was commissioned to undertake it. The classics and works on history and government were translated into Mongol and written out in this character, some of them having been printed. The new character however never became popular, and before the end of the dynasty it was superseded by a modification of the Ouigour, which has been retained to the present time as the Mongol. There are a number of inscriptions on stone tablets still existing both in the Baschpa and modified Ouigour characters, but no book in the Mongol language has come down to us as a production of the Yuen dynasty.\* A tendency towards the introduction of the colloquial dialect is observable in the writings of the Sung, and this characteristic was brought to maturity in the Yuen, when for the first time we find a dictionary of the mandarin pronunciation. The plays of the Yuen dynasty have attained a lasting celebrity, and form a useful thesaurus of the dialect. Novels then began to be written, some of which, as the *San kwō chē* and *Shwūy hòd chuen*, have secured an unrivalled popularity, and given rise to a very prolific class of literature, though disowned by the literati *par excellence*.

Science did not flourish during the Ming, and although there were distinguished authors in most departments of literature, the works of the period shew less of originality, than some of the preceding dynasties. Writers were more intent on bringing to perfection the thoughts originated in former ages, and comprehensive works of great merit issued from the press. In the year 1406 we are told there were printed works in the imperial library to the amount of 300,000 books, and more than double that number in manuscript. Considering the difficulty of lighting upon any required subject in such a promiscuous mass, the reigning prince conceived the idea of resolving the whole into a huge cyclopædia. The highest order of talent being engaged for the service, the whole of this vast collection was dissected, and all the various parts were placed under their respective heads, categorically arranged, the whole forming one of the most prodigious literary projects on record, under the title of the *Yung lo ta teen*. Wood engraving under the Ming attained to a high degree of excellence, and the remaining specimens of that dynasty are greatly prized as works of art.

Literary studies have been especially encouraged under the present dynasty, and not a few scholars of profound attainments and independent views have enriched the national literature by their contributions. The reigning family, descended from the Kin Tartars, have for several centuries abandoned the written character which was used by their ancestors, and some years before they

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\* There is still extant a vocabulary of the Mongol language, entitled 華夷譯語 *Hwa e yih yu*, drawn up by an imperial commission in 1382, being fifteen years after the suppression of the Yuen dynasty.

attained the empire, an adaptation of the Mongol character was completed, for the Manchu language. Several of the ruling princes have been most munificent patrons of the arts and sciences, and through their instigation a large portion of the Chinese literature has been translated into the Manchu language. A number of works have also been translated into the Mongolian language, exclusive of the translations of the Buddhist classics into the Mongolian and Tibetan, which are sufficient to occupy a tolerably large apartment in some of the principal monasteries. A great part of these have been printed. Magnificent editions of the native productions of former ages have been issued, and many new works published under imperial patronage. In the latter part of the 17th century, the huge accumulation of books ancient and modern numbering six thousand volumes, under the title *Koo kin t'ò shoo tseih ching*, was printed in the imperial office, by moveable copper types. After a while the greater part of the font having been purloined, and the remainder melted up, a set of moveable wooden type was made under the same direction, for the purpose of printing the immense collection known as the *Sze koo tseuen shoo*, the printed catalogue of which contains about 3,440 separate works, comprising upwards of 78,000 books; besides 6,764 other works in 93,242 books, not included in the reprint. By far the greater part of the books noticed in these pages are to be found in this collection, but they form only a very small fraction of the whole. Such a thesaurus is a library in itself; and with the exception of Buddhist translations, novels and light reading, comprehends the great bulk of the existing Chinese literature.

Apart from the works issued by authority, the publications of private authors under the Manchu rule have been very considerable, and some of them indicate talent of no mean order. Although we have not the dashing flights of the Sung dynasty celebrities, yet we find a deep vein of thought running through the works of some modern authors; and for critical acumen the present age will stand a very fair comparison with most of its predecessors. The views of bygone ages are being freely canvassed; scholars are less under the mental domination of authority; and expositions of the classics which have long been held infallible, are anew submitted to the test of criticism. History, Geography and Language have each received important accessions, and Mathematical works exhibit an evident tendency to advance.

Some are ready to imagine that recent intercourse with foreign nations will speedily revolutionize Chinese modes of thought, and produce a new era in the literature of the people and history of the nation. The stirring events of modern times will doubtless not pass away without leaving an impression on the future of this remarkable nation; but they greatly mistake the character of the people, who looking from our standpoint, expect to see a sudden abandonment of old notions, for the adoption of views and theories, which have been but recently acquired by those who now seek their introduction. Here we observe a notable difference of national character between the Chinese and their neighbours on the east. While the Japanese have ever shewn themselves ready and

eager to imitate foreign nations in their modes of thought and development of civilization, and have accepted and republished the works of Europeans almost without passing them through their own mental crucible; the Chinese on the other hand look with extreme jealousy on anything coming from without, and it is only after the most cautious deliberation and satisfactory evidence, that they are induced to graft any new ideas upon the stock of wisdom that has come down to them through so many ages, with the honoured sanction of those whom they have been accustomed to look upon as the wise and the good of their race. The mind of China has a history, and in order rightly to apprehend it, we must trace it from its source, and mark its progress for milleniums of years past; and if we are at times arrested by its imperturbable character and tardiness of movement, yet the thoughtful mind will discover an element of progress, and much to encourage hope for the future.

For a despotic empire like China, the press is remarkably free; and although there is a censorate, its action is of the mildest character. The kind of works prohibited are mainly those of a treasonable or licentious tendency. The following is a list of such publications at present circulated among the book-stores, by order of the authorities:—

前樓夢 Ts'ên hung lów mung.  
 後紅樓夢 Hóu hung lów mung.  
 續紅樓夢 Sūh hung lów mung.  
 補紅樓夢 Poò hung lów mung.  
 復紅樓夢 Fuh hung lów mung.  
 綺紅樓夢 K'è lów chung mung.  
 紅樓夢 Hung lów hwán mung.  
 金瓶梅 Kín ping mei.  
 續金瓶梅 Sūh kín ping mei.  
 隋陽艷史 Suy yang yén shè.  
 禪真逸史 Shen chin yih shè.  
 禪真後史 Shen chin hóu shè.  
 情妖野史 Ts'ing shè.  
 妖野史 Yaou hoò lè.  
 濃快史 Nung ts'ing k'waé shè.  
 貪報歡 T'an hwan paòu.  
 十色樓 Shih úh lów.  
 國香天鑑 Kwō sih t'ên héang.  
 品花寶鑑 P'ing hwa paòu k'én.  
 天豹圖 T'ên paòu t'óo.  
 今奇觀 Kín k'ò k'è kwán.  
 解頤語 Keàè jin e.  
 無稽語 Woó k'è lan yù.  
 照陽趣 Chaou yang tsen shè.  
 巫艷色 Woó shan yén sih.  
 夢緣 Mung yuè yuén.  
 綾傳 Keàdu hung chuen.  
 閣花叢 Naóu hwa ts'ung.  
 海底針 Hàè tè laou chin.  
 點頭 Shih t'ên t'ow.

影 Kih l'én hwa ying.  
 花姻緣 San seaóu yin yuén.  
 三笑圖 Hó hwan t'óo.  
 合歡美緣 Woó mei yuén.  
 五美圖 Ts'eih mei t'óo.  
 七美八美 Lèw pá mei.  
 柳碧玉獅塔 Peih yüh sze.  
 碧玉塔 Peih yüh tá.  
 桃花影 T'au hwa ying.  
 雙珠鳳 Shwang choo fung.  
 芙蓉洞 Foo yung t'ung.  
 倭袍 Wei paòu.  
 綠牡丹 Lüh mòw tan.  
 清風 T'ing fung chá.  
 玉蜻蛉 Yuh tsing t'ing.  
 文武元 Wan woó yuén.  
 反唐 Fàn t'ang.  
 金石緣 Kín shih yuén.  
 蟬史 Yin shè.  
 子笑語 Tszè p'uh yù.  
 林廣評 Seán iin kwáng ké.  
 機閉史 T'au wuh h'én ping.  
 王姬媚史 Yüh fei mei shè.  
 萬惡緣 Wàn g'ò yuén.  
 一夕緣 Yih seh yuén.  
 鴛影 Yuen yang ying.  
 戴花 Tsaé hwa ch'üén.  
 瑤華傳 Yaou hwa chuen.  
 六才子 Lüh tsáé tszè.  
 硃西廟 Choo p'è se séang.

二片情 Yih peen ts'ing.  
 兩交歡 Lǎng keaou hwan.  
 同拜月 T'ung paé yuē.  
 同枕眠 T'ung chin miēn.  
 杏花天 Hing hwa t'ien.  
 肉蒲團 Jūh poo t'wān.  
 燈草和 尙 Tāng ts'aon hô sháng.  
 綠野仙踪 Lūh yà sēn tsung.  
 雅樓圖 Ya kwán lóu.  
 善惡圖 Shén gô t'òó.  
 聽月樓 T'ing yuē lóu,  
 宛如約 Yuen joo yō.  
 繡屏緣 Séw p'ing yuén,  
 換空箱 Hwán kung séang,  
 豈有此理 K'è yèw tszè lè.  
 更揚野此理 Káng k'è yèw tszè lè.  
 繡榻生要 Sēw tá yà shè.  
 福攝各 Shih sáng ts'ung yaou.  
 種小 說 Fuh k'én kó ch'ung seaòu  
 shwō.  
 一夕話 Yih siēh hwá.  
 一紅樓 Hung lóu yuen múng.  
 呼春稗史 Hoo ch'un paé shè.  
 雲雨緣 Yún yu yuén.  
 三妙傳 San meáu chuen.  
 屢樓志 Chin lóu ché.  
 乾坤套 K'én kwán t'aón.  
 幻情逸史 Hwán ts'ing yih shè.  
 春燈迷史 Ch'un t'ang mé shè.  
 株林野史 Choo lin yà shè.  
 浪史 Láng shè.  
 風流史 Fung lèw yén shè.  
 夢姻緣 Múng ná yin yuén.  
 巫納綠 Woò múng yuén.  
 聆夢癡 Ling ch'è hô.  
 桃花艷 Taou hwa yén shè.  
 水滸 Shwuy hò.  
 何必西 Hô peih se s'ang.  
 梧桐影 Woo t'ung ying.

如君傳 Joó é keun chuen.  
 唱金瓶梅 Ch'áng kin ping mei.  
 艷異編 Yén e p'én.  
 日環月 Jih yuē hwan.  
 紫金環 Tsze kin hwan.  
 天前寶圖 T'ien paòu t'òó.  
 增補七志 Tsēn ts'eih kwō ché.  
 紅樓夢 Tsang poo hung lóu.  
 紅樓補夢 Hung lóu poo múng.  
 牡丹亭 Mòw tan ting.  
 脂粉春 秋 Che fūn ch'ūn ts'ew.  
 風流野志 Fung lèw yà ché.  
 義妖傳 E yaou chuen.  
 龍圖案 Lung t'òó kung gan.  
 八美圖 Pá mei t'òó.  
 癡婆子 Ch'è p'ò tszè.  
 醉春風 Tsúy ch'un fung.  
 怡情陣 E ts'ing chin.  
 摘錦倭袍 Tseh kin wei paòu.  
 皮布袈裟 P'è poo t'ae.  
 弁而釵 P'én úrh ch'ae.  
 溫柔玉 Wán jòw choo yüh.  
 錦上添花 Kin sháng hwa.  
 八段團圓 Pá t'wan kin.  
 奇蘆圍 Ké t'wán yuén.  
 醒世奇書 Pòò loò gán.  
 鳳點頭 Fung t'èen t'ow.  
 尋夢托 Tsín múng tò.  
 拍案驚奇 P'ih gán king ké.  
 摘錦雙珠 Tseh kin shwang choo fúng.  
 宜春衣 Kin séw e.  
 北演香 E ch'un h'ang chíh.  
 女史 Pih shè yèn é.  
 夜仙外 Neù sēn waé shè.  
 乾航船 Yáy hang ch'uén.  
 巧柴烈 K'èaòu yin yuén.  
 採花心 Tsad hwa sin.

## TRANSLATIONS OF CHINESE WORKS INTO EUROPEAN LANGUAGES.

## CLASSICS.

*Yih king*. p. 1\*

1. Y-KING antiquissimus sinarum liber quem ex latina interpretatione P. Regis aliorumque ex Soc. Jesu P. P. edidit Julius Mohl. 1834. Stuttgartiae et Tubingae. 2 vols.

*Shoo king*, p. 2.

2. ANCIENT CHINA. 書經. The Shoo King, or the Historical Classic: being the most ancient authentic record of the annals of the Chinese empire: illustrated by later commentators. Translated by W. H. Medhurst, Sen. Shanghai: 1846.

3. LE CHOU-KING, un des livres sacrés des Chinois, qui renferme les Fondements de leur ancienne Histoire, les Principes de leur Gouvernement & de leur Morale; ouvrage recueilli par Confucius. Traduit & enrichi de Notes, par Feu le P. Gaubil, Missionnaire à la Chine. Revu & corrigé sur le Texte Chinois, accompagné de nouvelles Notes, de Planches gravées en Taille-douce & d'Additions tirées des Historiens Originiaux, dans lesquelles on donne l'Histoire des Princes omis dans le Chou-king. Par M. De Guignes. On y a joint un Discours Préliminaire, qui contient des Recherches sur les tems antérieurs à ceux dont parle le Chou-king, & une Notice de l'Y-king, autre Livre Sacré des Chinois. Paris, 1770.

*She king*. p. 3.

4. CONFUCI CHI-KING, sive Liber Carminum. Ex Latina P. Lacharme interpretatione edidit Julius Mohl. Stuttgartiae et Tubingae, 1830.

*Lè ké*. p. 5.

5. 禮記 LI-KI ou Mémorial des Rites traduit pour la première fois du Chinois, et accompagné de notes, de commentaires et du texte original par J. M. Callery. Turin 1853.

*Ch'un ts'ew*. p. 5.

6. (The first book of the *Ch'un ts'ew* in the Chinese text, with a Latin translation by Bayer, appeared in the "Commentaria Academiae Petropolitanae," Vol. 7. pp. 398, sqq.)

*Chow lè*. p. 4.

7. THE CEREMONIAL USAGES OF THE CHINESE, B. C. 1121, as prescribed in the "Institutes of the Chow dynasty strung as pearls;" or Chow lè kwan choo. 周禮貫珠 Being an abridgment of the Chow lè classic, by 胡必相 Hoo Peih-seang, (designated 夢占 Mung Chew). Translated from the original Chinese, with notes, by William Raymond Gingell, London: 1852.

8. LE TCHEOU-LI ou Rites des Tcheou, traduit pour la première fois du Chinois par Feu Edouard Biot. Paris, 1851. 2 vols. and Table Analytique.

*Ta hëö*. p. 6.

9. TRANSLATION OF TA-HIO; the First of the Four Books. (This forms part of Morrison's "Horæ Sinicæ," published in London, in 1812.) The "Horæ Sinicæ" was republished by Montucci, in connection with "A Parallel drawn between the two intended Chinese Dictionaries;" which appeared at London in 1817.)

\* These numbers refer to the pages in the present treatise, where the works are described.



10. 天學 TA-HYOH, with a translation, and a Praxis, explaining each character as it occurs. (This was published as an appendix to Marshman's "Elements of Chinese Grammar," at Serampore, in 1814.)

11. TRANSLATION OF THE TA-HEO CLASSIC 大學 "The Great Lesson of Life." By C. B. Hillier. (This appeared in Part 3, of the "Transactions of the China Branch of the Royal Asiatic Society." Hongkong, 1851-52.)

12. 大學 LE TA HIO, ou la Grande Etude, le premier des quatre livres de philosophie morale et politique de la Chine; ouvrage de Khoung-fou-tseu (Confucius) et de son disciple Tshêng-tseu; traduit en François avec une version latine et le texte Chinois en regard; accompagné du commentaire complet de Tchôu-hi, et de notes tirées de divers autres commentateurs Chinois; Par G. Pauthier. Paris, 1837.

13. CONFUCII TA HIO sine Philosophia cum interpretatione et scholiis quibusdam. (This is the first book of the *Ta hëö*, in Chinese and Latin, published in Bayer's "Museum Sinicum," in 1730. Vol. 2. Plates 2-4. pp. 237-256.)

*Chung yung.* p. 6.

14. TCHUNG YUNG. (This is a Latin translation by Prosper Intorcetta, published with the Chinese text, at Goa in 1676. It was republished without the Chinese text in Thevenot's "Relations de divers Voyages curieux," in 1672, with the title "Sinarum scientia politico-moralis." Another edition of the same was issued in the "Analecta Vindobonensia." [See Remusat's "L'Invariable Milieu," p. 24, and Bayer's "Museum Sinicum," Praefatio, p. 15.] This appears to be the same translation which was published in Carlier's "Notizie varie dell' Imperio della China," in 1687, with the title "Scientiæ Sinicæ liber inter Confucii libros secundus.")

15. L'INVARIABLE MILIEU, ouvrage moral de Tsëu-ssë, en Chinois et en Mandchou, avec une Version littérale Latine, une Traduction Française, et des Notes, précédé d'une notice sur les quatre livres moraux communément attribués à Confucius, Par M. Abel-Rémusat. A Paris, 1817.

*Lun yu,* p. 6.

16. WERKE DES TSCHINESISCHEN WEISEN KUNG-FU-DSU UND SEINER SCHULER. Zum Erstenmal aus des Ursprache ins Deutsche übersetzt und mit Anmerkungen begleitet von Wilhelm Schott. Halle, 1826. 2vols.

17. THE WORKS OF CONFUCIUS; containing the original text, with a translation. Vol. 1. To which is prefixed a Dissertation on the Chinese Language and Character. By J. Marshman. Serampore: 1809. (This only contains the first half of the *Lun yu.*)

*Mäng tszè.* p. 7.

18. MENG TSEU vel Mencium inter Sinenses philosophos, ingenio, doctrina, nominisque claritate Confucio proximum, edidit, Latina interpretatione, ad interpretationem Tartaricam utramque recensita, instruxit, et perpetuo commentario, e Sinicis deprompto, illustravit Stanislaus Julien. Paris, 1824. 2vols. and the Chinese text in 1 vol.

19. (The *Ta-hio*, translated into Latin by Ignatius da Costa, was published with the Chinese text, at Keen-chang foo in Keang-se, in 1662, accompanied by the first part of the *Lun-yu*, in Chinese and Latin.)

20. TA-HIO and TCHONG-YONG. (This is a translation by Cibot into French, published in the 1st volume of the "Memoires concernant l'histoire, les sci-

ences, les arts, les mœurs, les usages, &c. des Chinois," pp. 432-497.)

21. CONFUCIUS SINARUM PHILOSOPHUS, sive Scientia Sinensis Latine exposita. Studio & Opera Prosperi Intorcetta, Christiani Herdtrich, Francisci Rougemont, Philippi Couplet, Patrum Societatis Jesu. Jussu Ludovici Magni Eximio Missionum Orientalium & Litterariæ Reipublicæ bono e bibliotheca regia in lucem prodit. Adjecta est tabula chronologica sinicæ monarchiæ ab hujus exordio ad hæc usque tempora. Paris, 1687. (This is a reprint in folio of the Latin translation of the *Ta-hëö*, *Chung-yung* and *Lun-yu*, being a new edition of the works Nos. 19 and 14 supra, without the Chinese text, and having the *Lun-yu* carried through to the end. Appended is a chronology of the empire by Couplet.)

22. THE CHINESE CLASSICAL WORKS, commonly called the Four Books, translated and illustrated with notes by the late Rev. David Collie. Malacca, 1828.

23. CONFUCIUS ET MENCIVS. Les Quatre Livres de philosophie morale et politique de la Chine, traduits du Chinois par M. G. Pauthier. Paris, 1841.

24. SY CHOU GHEI, to iest' Tchetyre Knighi. (The Four Books translated into Russian, from the Chinese and Manchu, by Alex. Leontief. St. Pétersburg, Academy of Sciences, 1780.)

25. SINENSIS IMPERII LIBRI CLASSICI SEX, nimirum Adulterum schola, Immutabile medium, Liber sententiarum, Mencius, Filialis observantia, Parvulorum schola, e Sinico idiomate in Latinum traducti à P. Fr. Noel, S. J. Prague, 1711. (This contains a Latin translation, besides the Four Books, of the *Heaöu king*, p. 7, and the *Seaöu hëö*, p. 68.)

26. LES LIVRES CLASSIQUES de l'empire de la Chine, recueillis par le pere Noel; précédés d'Observations sur l'origine, la nature & les effets de la philosophie morale & politique dans cet empire. Paris, 1784. 7 vols. (This is a French translation of the preceding.)

27. LES LIVRES SACRÉS DE L'ORIENT, comprenant le Chou-king ou le Livre par excellence;—les Sse-chou ou les Quatre Livres moraux de Confucius et de ses disciples;—les Lois de Manou, premier législateur de l'Inde;—le Koran de Mahomet; traduits ou revus et publiés par G. Pauthier. Paris, 1841.

28. THE CHINESE CLASSICS: with a translation, critical and exegetical notes, prolegomena, and copious indexes. By James Legge, D. D. of the London Missionary Society. In seven volumes. Hongkong: 1861—1865. (Only three of the seven volumes are yet published; the first contains Confucian Analects, the Great Learning, and the Doctrine of Mean; the second contains the Works of Mencius; and the third in two parts contains the Shoo-king. An abbreviated edition of this work, without the Chinese text is being published by Messrs. Trübner, under the title:—"The Life and Teachings of Confucius, with explanatory notes.")

*Heaöu king*. p. 7.

29. (Besides the translations of this book in 25 and 26 supra, there is one in English by the Rev. Dr. Bridgman, published in the Chinese Repository. Vol. 4, pp. 345—353.)

30. HIAO-KING, ou Livre Canonique sur la Piété Filiale. (This forms part of an article,—pp. 28—76,—entitled "Doctrine ancienne et nouvelle des Chinois, sur la Piété Filiale," in the 4th volume of the "Memoires concernant l'histoire, les sciences, les arts, les mœurs, les usages, &c. des Chinois." Paris, 1779.)

## HISTORY.

*Chih shoo kè nēn.* p. 19.

31. THE ANNALS OF THE BAMBOO BOOKS. (This is translated by Dr. Legge, and inserted in the prolegomena to his Shoo-king, pp, 105—183. Hongkong, 1865.)

32. TCHOU-CHOU-KI-NIEN, ou Tablettes Chronologiques du livre écrit sur bambou; traduit du Chinois, par M. Edouard Biot. Paris, 1842. (This was first published in the "Journal Asiatique" for December, 1841, and January, 1842.)

*Tung kēn kang mūh.* p. 20.

33. HISTOIRE GENERALE DE LA CHINE, ou annales de cet empire, traduit du Tong-kien-kang-mou, par le P. J. A. Marie de Moyriac de Mailla, missionnaire à Pekin. Paris, 1777—1785. 13 vols.

*Lō yàng kēū lán kē.* p. 44.

34. PILGERFAHRTEN BUDDHISTISCHER PRIESTER von China nach India. Von C. F. Neumann. Berlin, 1833. (The original of this narrative forms nearly the whole of the 5th book of the *Lō yàng kēū lán kē.*)

*Fūh kwō kē.* p. 46.

35. 佛國記 FOE KOUÉ KI ou Relation des Royaumes Bouddhiques: voyage dans la Tartarie, dans l'Afghanistan et dans l'Inde, exécuté, a la fin du 4e siècle, par Chy Fā hian. Traduit du Chinois et commenté par M. Abel Rémusat. Ouvrage posthume revu, complété, et augmenté d'éclaircissements nouveaux par MM. Klaproth et Landresse. Paris, 1836. (This was republished with illustrations, in the 1st volume of Chariton's "Voyageurs Anciens et Modernes," Paris, 1862.)

36. THE PILGRIMAGE OF FA HIAN; from the French edition of the Foe koué ki of MM. Remusat, Klaproth, and Landresse. With additional notes and illustrations. By J. W. Laidlay, Esq. Calcutta, 1848.

*Tā tsze gān szē san tsāng fā sze chuen.*

37. HISTOIRE DE LA VIE DE HIOUEN-TSANG et de ses voyages dans l'Inde, depuis l'an 629 jusqu'en 645, par Hoëi-li et Yen-tsong; suivie de documents et d'éclaircissements géographiques tirés de la relation originale de Hioüen-tshang; traduite du Chinois par Stanislas Julien. Paris, 1853.

*Tā t'àng se yih kē.* p. 46.

38. MEMOIRES SUR LES CONTREES OCCIDENTALES, traduits du Sanscrit en Chinois, en l'an 648, par Hionen-tshang, et du Chinois en François par M. Stanislas Julien. Paris, 1857. 2 vols.

*Chin lā fung t'òò kē.* p. 47.

39. DESCRIPTION DU ROYAUME DE CAMBOGE, par un voyageur Chinois qui a visité cette contrée à la fin du treizième siècle; précédée d'une notice chronologique sur le même pays, extraite des annales de la Chine. Paris, 1819. (This translation by Remusat, was printed previously in the "Nouvelles Annales des Voyages," Vol. 3; and afterwards in the "Nouveaux Mélanges Asiatiques," Vol. 1, by Remusat, in 1829.)

*Wei tsāng t'òò shih.* p. 52.

40. OPISANIE TIBETA v' nūnèchnem' ego sostoianii. St. Petersburg, 1828. (Translated into Russian by Father Hyakinth.)

41. DESCRIPTION DU TUBET, traduite partiellement du Chinois en Russe, par le P. Hyacinthe Bitchourin, et du Russe en Français par M., soigneusement revue et corrigée sur l'original Chinois, complétée et accompagnée de notes par M. Klaproth. Paris, 1831.

*Haè taù yth ché.* p. 53.

42. THE CHINAMAN ABROAD; or a desultory account of the Malayan Archipelago, particularly of Java; by Ong-tae-hae. Translated from the original. Shanghai: 1849. (This was translated by Dr. Medhurst, and formed the 2nd number of the Chinese Miscellany.)

*E yth lùh*

43. NARRATIVE OF THE CHINESE EMBASSY TO THE KHAN OF THE TOURGOUTH TARTARS, in the years 1712, 13, 14, & 15; by the Chinese Ambassador, and published, by the Emperor's authority, at Peking. Translated from the Chinese, and accompanied by an appendix of miscellaneous translations. By Sir George Thomas Staunton, Bart. London: 1821.

44. POUTECHESTVIE KITAISSKAGO poslanika Kalmuitskomou Aiouke Khanou se opisaniem zemell i oputchaeff Rossiiskikh. Petersburg, 1782. (Translated by Léontief.)

*Tsing haè fun k'é.*

45. HISTORY OF THE PIRATES who infested the China Sea, from 1807 to 1810. Translated from the Chinese original, with notes and illustrations, by Charles Fried. Neumann. London: 1831.

46. TSING HAI FUN KI. 靖海氛記 or Record of the Pacification of the Seas. (This translation by John Slade, was published in the Canton Register, Vol. 11, Nos. 8 and following.)

*Tá ts'ing leùh lé.* p. 57.

47. TA TSING LEU LEE; being the Fundamental Laws, and a selection from the Supplementary Statutes, of the Penal Code of China; originally printed and published in Peking, in various successive editions, under the sanction, and by the authority, of the several emperors of the *Ta tsing*, or present dynasty. Translated from the Chinese; and accompanied with an Appendix, consisting of authentic documents, and a few occasional notes, illustrative of the subject of the work; by Sir George Thomas Staunton, Bart. F.R.S. London, 1810.

48. TA TSING LEU LEE, ou les Lois fondamentales du Code pénal de la Chine, avec le choix des statuts supplémentaires, originairement imprimé et publié à Peking, dans les différentes éditions successives, sous la sanction et par l'autorité de tous les empereurs *Ta-tsing*, composant la dynastie actuelle, traduit du Chinois, et accompagné d'un appendix contenant les documents authentiques et quelques notes qui éclaircissent le texte de cet ouvrage, par George Thomas Staunton; mis en Français, avec des notes, par M. Félix Renouard de Sainte-Croix. Paris, 1812.

#### PHILOSOPHERS.

*Seàu hëò.* p. 68.

49. (Besides the translations of this in Nos. 25 and 26 supra, there is an English translation of the first two out of six books, by Dr. Bridgman, given in the Chinese Repository, Vol. 5, pp. 81—87, 305—316, Vol. 6, pp. 185—188, 393—396, 562—568.)

*San tszè king.*

50. A TRANSLATION OF SAN-TSI-KING, 三字經 the Three Character Classic. (This forms part of Morrison's *Horæ Sinicæ*, published in 1812, and republished by Montucci in 1817. See. No. 9 supra. The Chinese text is given.)

51. SAN-TSEZÉ KING, or Trimetrical Classic; its form, size, author, object, and style; a translation with notes; the work ill adapted to the purposes of primary education. (This translation by Dr. Bridgman, is published in the Chinese Repository, Vol. 4, pp. 105—118. Part of it was republished in the Chinese Chrestomathy, pp. 9—16, by the same author, in 1841.)

52. THE SAN-TSZE-KING, by Wang-po-keou. (This forms the first part, pp. 15—35, of 三字經 The three-fold San-tsze-king or the Triliteral Classic of China, by the Rev. S. C. Malan, M. A. London, 1856.)

53. SAN-TSZE-KING, the three character classic, composed by Wang-pih-how, published in Chinese and English with a table of the 214 radicals, by Stanislas Julien. Paris, 1864.

54. SAN-TSEU-KING, *Trium literarum Liber*, a Wang-peh-heou *sub finem 13 seculi compositus*; *textum sinicum adjecta 214 clavium tabula edidit et in latinum vertit Stanislas Julien.* Paris, 1864.

55. DIE ENCYCLOPADIE DER CHINESISCHEN JUGEND. (This forms part, pp. 19—26, of the 中國學堂 Lehrsaal des Mittelreiches, by Carl Friederich Neumann, published at Munich, in 1836. The Chinese text is also given in the work.)

56. 三字經 SAN-TSEUI-TSEENG *de Troeslovie s' letographeroannuim Ketaeskem tekstom.* *Perevedeno s' Ketaeskago Monachom Iakenthom.* S. Peterburg, 1829. (The Chinese text is given, and copious notes in Russian.)

*Tseen tszé wan.*

57. "THE THOUSAND-CHARACTER CLASSIC." (This translation, by the Rev. S. Kidd, forms an Appendix to the "Report of the Anglo-Chinese College," for 1831. The original text is given at the end.)

58. THE 1000 CHARACTER CLASSIC. (This literal translation by Dr. Medhurst, forms an appendix to the "Translation of a Comparative Vocabulary of the Chinese, Corean, and Japanese languages," by the same author, published at Batavia in 1835.)

59. TSEEN TSZE WAN, or the Thousand Character Classic: its form, size, object, style, and author; a translation with notes; new books needed for primary education of the Chinese. (This translation by Dr. Bridgman was published in the Chinese Repository, Vol. 4, pp. 229—243.)

60. TSIAN DSU WEN, *sive mille literæ ideographicae; opus Sinicum origine cum interpretatione Kōraiana, in peninsula Kōraï impressum.* *Annexo systemate scripturæ Kōraianæ ac versione Japonica, Germanica, et Anglica, cui titulus inscriptus: Tsiän dsü wen oder Buch von tausend Wörtern, aus dem Schinesischen, mit Berücksichtigung der kōraischen und japanischen Uebersetzung, ins Deutsche übertragen von Dr. J. Hoffmann.* Leyden, 1840. (This forms the third volume of the *Bibliotheca Japonica*, by Siebold and Hoffmann.)

61. THSIEN-TSEU-WEN, le livre des Mille Mots, le plus ancien livre élémentaire des Chinois, publié en Chinois avec une double traduction et des notes par M. Stanislas Julien. Paris, 1864.

*Yéw hěō she.*

62. KEENYUN YEWHEO SHETEE, or Odes for Children in rhyme, on various subjects, in thirty-four stanzas. (This translation by Dr. Bridgman, is published in the Chinese Repository, Vol. 4, pp. 287—291.)

*Shing yü kwàng hein.* p. 71.

63. THE SACRED EDICT, containing sixteen maxims of the Emperor Kang-he, amplified by his son, the Emperor Yoong-ching; together with a paraphrase on the whole, by a Mandarin. Translated from the Chinese original, and illustrated with notes, by the Rev. William Milne. London: 1817.

64. TRANSLATION of a portion of the Emperor Yong-ting's Book of Sacred Instructions. (This is a translation made by Sir George Staunton in 1812, of the sixteen Maxims of the Sacred Edict, with the Amplification to the first nine. It is published in the "Miscellaneous Notices relating to China," pp. 1—56, by the same author. London, 1822.)

65. FIRST CHAPTER OF THE SHENG YU KUANG HSUN; or, Amplification of the Sacred Edict of K'ang-hsi. (This translation, by Thomas Francis Wade, forms part, pp. 45—60 of the "Hsin Ching Lu," by the same author. The Chinese text is also given in the work. Hongkong, 1859.)

66. MANJOURS-KAGO I KITAI-SKAGO KHANA KAN'-SHA KNIGA. Petersburg, 1788. (Translated by Alexis Agafonof.)

*Sun tszê.* p. 72.

67. LES TREIZE ARTICLES SUR L'Art Militaire. Ouvrage composé en Chinois par Sun-tse, Général d'Armée dans le Royaume de Ou, & mis en Tartare-Mantchou par ordre de l'Empereur Kang-hi, l'année 27<sup>e</sup> du cycle de 60, c'est-à-dire, l'année 1710. (This translation into French by Amiot, formed part of his work "Art Militaire des Chinois," first published at Paris, in 1772, and republished in 1782, as the 7th volume of the "Memoires concernant l'histoire, les sciences, les arts, les mœurs, les usages, &c. des Chinois.")

*Wob tszê.* p. 72.

68. LES SIX ARTICLES SUR L'Art Militaire. Ouvrage composé en Chinois sur les Mémoires d'Ou-tse, Général d'Armée dans le Royaume d'Ouei, & mis en Tartare-Mantchou par les ordres de l'Empereur Kang-hi, l'année Keng-yn, 27<sup>e</sup> du cycle de 60, c'est-à-dire, l'an 1710. (This translation by Amiot, also forms part of his "Art Militaire des Chinois," noticed in the preceding article.)

*Sze mǎ fǎ.* p. 73.

69. LES CINQ ARTICLES du Se-ma-fa, ou Principes de Se-ma sur l'art militaire, Ouvrage composé en Chinois par Se-ma, Général d'Armée, & mis en Tartare-Mantchou par les ordres de l'Empereur Kang-hi, l'année Keng-yn, 27<sup>e</sup> du cycle de 60, c'est-à-dire, l'an 1710. (This translation by Amiot, also forms part of the "Art Militaire des Chinois," noticed above.)

*Sê yuen luh.* p. 75.

70. GEREGTELIJKE GENEESKUNDE. (This is translated from the Chinese into Dutch, by C. F. M. de Grijs, and inserted in the 30th volume of the "Verhandelingen van Het Bataviaasch Genootschap van Kunsten en Wetenschappen;" Batavia, 1863. There is a lengthy review and partial translation of the *Sê yuen luh*, in the 4th volume of the "Memoires concernant l'histoire, les sciences, les arts, les mœurs, les usages, &c. des Chinois," under the title—"Notice du livre Chinois Si-yuen," pp. 421—440; Paris, 1779. A notice and

syllabus of the same work in English appeared in the "Transactions of the China Branch of the Royal Asiatic Society," Part 4, pp. 87—91; with the title,—“Chinese Medical Jurisprudence. Notice of a Chinese work on Medical Jurisprudence, entitled *Se yuen luh* (洗冤錄,) or ‘Records of the washing away of Injuries,’—with a collection of cases in illustration, a new edition, with additional notes and explanations: by W. A. Harland, M.D.,” Hongkong, 1855.)

*Nüing ching tseuën shoo.* p. 76.

71. DISSERTATION ON THE SILK-MANUFACTURE, and the Cultivation of the Mulberry; translated from the works of Tseu-kwang-k'he, called also Paul Siu, a Colao, or Minister of State in China. Shanghai: 1849. (This is a translation by Dr. Medhurst, of books 31—34, of the *Nüing ching tseuën shoo*, and forms the 3rd number of the Chinese Miscellany.)

*Shöw shê t'ung k'äü.* p. 76.

72. 桑蠶輯要 RESUME DES PRINCIPAUX TRAITES CHINOIS sur la Culture des Muriers et l'éducation des Vers à Soie traduit par Stanislas Julien, Publié par ordre du Ministre des Travaux Publics de l'Agriculture et du Commerce. Paris, 1837. (This is a translation of books 72--76 of the *Shöw shê t'ung k'äü*. The Baron Léon d'Hervey-Saint-Denys gives a syllabus of the last-named work, as an appendix to his “Recherches sur l'agriculture et l'horticulture des Chinois,” pp. 221—258.)

73. DELL' ARTE DE COLTIVARE I GELSI, e di governare i bachi da seta, secondo il metodo Chinese; sunto di libri Chinesi, tradotto in Francese de Stanislao Julien, membro dell' Istituto di Francia. Versione Italiana con note e sperimenti del cavaliere Matteo Bonafous, &c. Torino, 1837. (This is an Italian version of Julien's translation above.)

74. UEBER MAULBEERBAUMZUCHT und Erziehung der Seideraupen, aus dem Chinesischen ins Französische übersetzt von Stanislaus Julien. Auf Befehl Seiner Majestät des Königs von Württemberg aus dem Französischen übersetzt und bearbeitet von Fr. Ludwig Lindner. Stuttgart & Tübingen, 1837. (This is a German version of Julien's translation. In 1844, a second edition of this was issued, with the additional inscription.—“Zweite Auflage vermehrt mit Zusätzen und Anmerkungen von Theodor Mögling.”)

75. SUMMARY OF THE PRINCIPAL CHINESE TREATISES upon the Culture of the Mulberry and Rearing of Silkworms. Translated from the Chinese; Washington, 1838. (This is an English version of Julien's translation.)

76. O KITAISSKO CHELKOVODSTVE izvletchenno iz podlinnikh kitaïskikh sochinenii. Perevedeno na Russkii yasik po prikazaniu Ministra Finansov, i izdano omt Departementa Manufaktur i Vnoutrennei Torgovli. Sankt-Peterburg, 1840. (This is a Russian version of Julien's translation.)

*T'oô choó mih keü p'een chin.* p. 79.

77. SPECIMEN MEDICINÆ SINICÆ, sive Opuscula Medica ad Mentem Sinesium, continens—1. De Pulsibus Libros quatuor e Sinico translatos. 2. Tractatus de Pulsibus ab erudito Europæo collectos. 3. Fragmentum Operis Medici ibidem ab erudito Europæo conscripti. 4. Excerpta Literis eruditi Europæi in China. 5. Schemata ad meliorem præcedentium Intelligentiam. 6. De Indicis morborum ex Linguae coloribus & affectionibus. Cum Figuris æneis & ligneis: Edidit Andreas Cleyer Has sos-Casselanus, V. M. Licent. Societ. Indiæ in nova Batavia Archiater. Pharmacop. Director & Chirurg. Ephorus. Frank-

fort, 1682. (This contains a translation *in extenso*, by Michael Boym, of the spurious work on the Pulse, erroneously attributed to Wáng Shūh-hò.)

78. SECRET DU POUŁS, traduit du Chinois. (This is a truncated translation of the same as the preceding, made by Hervieu, and inserted in Duhalde's "Description Geographique, Historique, Chronologique, Politique, et Physique de l'Empire de la Chine et de la Tartarie Chinoise," vol. 3, pp. 384--436. Paris, 1735. An English version entitled "The Secret of the Pulse" is found in the English translation of Duhalde's work in 8vo., vol. 3, pp. 366--465, London, 1736; and in folio, vol. 2, pp. 184--207, London, 1741.)

*Chow pe swán king.* p. 86.

79. TRADUCTION ET EXAMEN D'UN ANCIEN OUVRAGE CHINOIS intitulé: Teheou-peï, littéralement: "Style ou signal dans une circonférence;" par M. Edouard Biot. Paris, 1842. (This was first published in the *Journal Asiatique* for June, 1841.)

80. TEXTES DU LIVRE, ou Fragment du Livre Teheou-pey. (This is a translation of the first and most ancient part of the work, and is inserted in Gaubil's "Histoire de l'Astronomie Chinoise," in the "Lettres Edifiantes et Curieuses," vol. 26. Edition of Paris, 1781, and Toulouse, 1811.)

81. (An English translation of the same as the preceding, by A. Wylie, was published in the "North-China Herald" for 1852, in an article entitled "Jottings on the Science of the Chinese." The same was republished in the "Shanghai Almanac and Miscellany" for 1853. It was again republished at London in the "Chinese and Japanese Repository," for 1864. The substance of the whole article was put into German, by Dr. K. L. Biernatzki, and published at Berlin, under the title "Die Arithmetik der Chinesen," in Crelle's "Journal für die reine und angewandte Mathematik," in 1856.)

*T'sên ché sin pên.* p. 118.

82. CHINESE COINAGE. A brief notice of the Chinese work 錢志新編 (Chronicles of Tsien; a new arrangement,) and a Key to its 329 Wood-cuts of the Coins of China and neighbouring nations. By C. B. Hillier, Esq. (This which forms nearly the whole of the 2nd Part of the "Transactions of the China Branch of the Royal Asiatic Society," gives the whole of the cuts in the Chinese work, but is an exceedingly meagre translation of the descriptive portion.)

*King tih chin t'aou lüh.*

83. HISTOIRE ET FABRICATION DE LA PORCELAINE CHINOISE. Ouvrage traduit du Chinois par M. Stanislas Julien, accompagné de notes et d'additions par M. Alphonse Salvétat, Chimiste de la Manufacture imperiale de Porcelaine de Sèvres; et augmenté d'un mémoire sur la Porcelaine du Japon, traduit du Japonais par M. le Docteur J. Hoffmann. Paris, 1856.

*T'ên choò shih é.* p. 138.

84. ENTRETIENS, d'un Lettré Chinois et d'un Docteur Européen, sur la vraie idée de Dieu. (This translation made by Father Jacques, is inserted in the 25th volume of the "Lettres édifiantes et curieuses," pp. 143--385. Toulouse, 1811.)

*San kwō ché yèn é.* p. 161.

85. SAN-KOUE-TCHY. *Ilan kouroun-i pithé.* Histoire des Trois Royaumes Roman historique traduit sur les textes Chinois et Mandchou de la Bibliothèque royale par Théodore Pavie Paris 1845. 2 vols. (These two volumes only extend to the 44th chapter, the remaining portion having never been published.)



*Ching tih huang yêw kēang nân chuen.* p. 163.

86. THE RAMBLES OF THE EMPEROR CHING TIH IN KEANG NAN. A Chinese tale. Translated by Tkin shen, student of the Anglo-Chinese College, Malacca. With a preface by James Legge, D. D. President of the College. London, 1846. 2 vols. (This was republished in New York.)

*Hau k'iu choan.* p. 163.

87. HAU KIOU CHOOAN or The Pleasing History. A translation from the Chinese language. To which are added, 1. The Argument or Story of a Chinese Play, 2. A Collection of Chinese Proverbs, and 3. Fragments of Chinese Poetry. In four volumes with notes. London, 1761. (The author of this translation is not certainly known. The manuscript was found among the papers of a gentleman named Wilkinson, who occasionally resided much at Canton, and was a student of Chinese. The date of the papers, 1719, was the last year he spent in China; and he died in 1736. The three first volumes were in English and the fourth in Portuguese. Dr. Percy, Bishop of Dromore translated the last volume into English, and edited the work.)

88. HAU KIOU CHOOAN, Histoire Chinoise, traduit de l'Anglois, par M... Lyon, 1766. 4 vols.

89. (A German translation of the same work, by De Murr, was published at Leipzig, in 1766.)

90. CHINEESCHE GESCHIEDENIS, behelzende de gevallen van den heer Tieh-chung-u en de jongvrouw Shuey-ping-sin. Nevens het Kort Begrip van een Chineesch Tooneelspel, enige Chineesche Dichtstukjes, en eene Verzameling van Spreekwoorden der Chineezen. Oorspronglyk in de Chineesche Taale beschreeven. Daar uit in 't Engelsch overgezet, en met breedvoerige Aanteekeningen, vervattende zeer veele Byzonderheden wegens de Zeden en Gewoonten der Chineezen, verrykt. Nu in 't Nederduitsch vertaald en met koperen Platen versierd. Amsterdam, 1767.

91. THE FORTUNATE UNION, a Romance, translated from the Chinese Original, with Notes and Illustrations, to which is added, a Chinese Tragedy. By John Francis Davis, F. R. S. London, 1829. 2 vols.

92. HAO-KHIEOU-TCHOUAN, ou la Femme Accomplie; Roman Chinois, traduit sur le texte original, par Guillard D'Arcy. Paris, 1842.

*Yuh keou le.* p. 163.

93. IU-KIAO-LI, ou les Deux Cousines; Roman Chinois, traduit par M. Abel-Rémusat; précédé d'une Préface où se trouve un parallèle des Romans de la Chine et de ceux de l'Europe. Paris, 1826. 4 vols. (In the "Narrative of the Chinese Embassy to the Khan of the Tourgouth Tartars," the first Appendix, pp. 227—242, is an "Abstract of the four first chapters of the Chinese novel, entitled Yu-kiao-lee," translated by Sir George Thomas Staunton, Bart.)

94. THE TWO FAIR COUSINS. A Chinese novel. London, 1827. 2 vols.

95. YU-KIAO-LI, les Deux Cousines, Roman Chinois; traduction nouvelle accompagnée d'un commentaire historique et philologique par Stanislas Julien. Paris, 1864. 2 vols.

*Ping shan ling yén.* p. 163.

96. 平山冷燕 P'ING-CHAN-LING-YEN. Les Deux Jeunes Filles Lettrées. Roman Chinois traduit par Stanislas Julien. Paris, 1860. 2 vols.

*Pih shây tsing ké.*

97. 白蛇精記 *BLANCHE ET BLEUE, ou les Deux Couleuvres-fées*; Roman Chinois, traduit par Stanislas Julien. Paris. 1834.

*Wang keaou lwan pih nêen ch'ang hân.*

98. 王嬌鸞百年長恨 *WANG KEAOU LWAN PIH NEEN CHANG HAN* or the Lasting Resentment of Miss Keaou lwan Wang, a Chinese tale: Founded on Fact. Translated from the Original by Sloth. Canton, 1839. (This translation is by Robert Thom.)

99. 王嬌鸞百年長恨 *WANG KEAOU LWAN PIH NEEN CHANG HAN* oder die blutige Rache einer jungen Frau. Chinesische Erzählung. Nach der in Canton 1839 erschienenen Ausgabe von Sloth übersetzt von Adolf Böttger. Leipzig. 1846.

*San yù tôw.*

100. 三與樓 *SAN-YU-LOW*: or the Three Dedicated Rooms. A tale, translated from the Chinese. By J. F. Davis, Esq., Canton. 1815. (A revised edition of this, with the title "The Three Dedicated Chambers," was published at London in 1822, in a collection entitled "Chinese Novels, translated from the originals," pp. 153—224.)

101. *THE SHADOW IN THE WATER*: a tale. Translated from the Chinese. (This translation by John Francis Davis, forms one in the "Chinese Novels, translated from the originals," pp. 51—106.)

102. *THE TWIN SISTERS*: a tale. Translated from the Chinese. (This translation by John Francis Davis, is also one in the "Chinese Novels, translated from the originals," pp. 107—151.)

103. *HING-LO-TOU, ou la Peinture Mystérieuse*. (This is translated by Julien, and published as an appendix to his "Tchao-chi-kou-eul, ou l'orphelin de la Chine," pp. 193—262. Paris. 1834. It was republished in "Les Avadânas Contes et Apologues Indiennes," vol. 3, pp. 62—174. Paris, 1859.)

104. *TSE-HIONG-HIONG-TI, ou les Deux Frères de sexe différent*. (This is translated by Julien, and published as an appendix to his "Tchao-chi-kou-eul, ou l'orphelin de la Chine," pp. 263—322. It was republished in "Les Avadânas Contes et Apologues Indiennes;" vol. 3, pp. 175—272. Paris, 1859.)

*Fân he chow.*

105. *FAN-HY-CHEU*: a tale, in Chinese and English: with notes, and a short grammar of the Chinese language. By Stephen Weston. London: 1814.

106. *THE AFFECTIONATE PAIR*, or the history of Sung-Kin a Chinese tale; translated by P. P. Thoms. London, 1820.

*Szé shih úrh chang king.* p. 163.

107. *THE SUTRA OF THE FORTY-TWO SECTIONS*, from the Chinese. Translated by the Reverend S. Beal. (This is published in "The Journal of the Royal Asiatic Society," vol. 19, pp. 337—349.)

*Kin kang pan jō po lô mēh king.* p. 164.

108. VAJRA-CHHEDIKA, the "Kin Kong King," or Diamond Sūtra. Translated from the Chinese by the Rev. S. Beal, Chaplain, R. N. (This is published in the "Journal of the Royal Asiatic Society," New Series, vol. 1, pp. 1—24, London, 1865. A translation of the Tibetan version of the same, into German, by Schmidt, was published in the "Mémoires de l'Académie des sciences de Saint Pétersbourg," 6e série, tom. 4, p. 126 sqq.)

*Mō ho pan jō po lô mēh to sin king.*

109. THE PARAMITA-HRIDAYA SUTRA, or, in Chinese "Mo-ho-pō-ye-po-lo-mih-to-sin-king," i. e. "The Great Pāramitā Heart Sūtra." Translated from the Chinese by the Rev. S. Beal, Chaplain, R. N. (This is also in the "Journal of the Royal Asiatic Society," New Series, vol. 1, pp. 25—28. London, 1865.)

*O me t'o king.* p. 164.

110. BRIEF PREFATORY REMARKS TO THE TRANSLATION OF THE AMITABHA SUTRA from Chinese. By the Rev. S. Beal, Chaplain, R. N. (This is published in "The Journal of the Royal Asiatic Society," New Series, vol. 2, pp. 136—144. London, 1866.)

*Yih shoo loo kēa lūn.* p. 165.

111. A BUDDHIST SHASTRA, translated from the Chinese: with an analysis and notes. By the Rev. J. Edkins, B. A. (This is published in the "Journal of the Shanghai Literary and Scientific Society," pp. 107—128. Shanghai, 1858.)

*Yū lūn.*

112. LES AVADANAS Contes et Apologues Indiens inconnus jusqu'à ce jour suivis de Fables, de Poésies et de Nouvelles Chinoises traduits par M. Stanislas Julien. Paris, 1859. 3 vols. (These form a part of the cyclopædia *Yū lūn*.)

113. THE CATECHISM OF THE SHAMANS; or, the Laws and Regulations of the Priesthood of Buddha, in China. Translated from the Chinese original, with notes and illustrations, by Charles Fried. Neumann. London, 1831.

*Taou tih king* p. 173.

114. 老子道德經 LAO TSEU TAO TE KING, Le Livre de la Voie et de la Vertu composé dans le 6e siècle avant l'ère Chrétienne par le philosophe Lao-tseu traduit en Français, et publié avec le texte Chinois et un commentaire perpétuel par Stanislas Julien. Paris, 1842.

115. 道德經 TAO-TE-KING, ou Le Livre de la Raison Suprême et de la Vertu, par Lao-tsèu. Traduit en Français, et publié pour la première fois en Europe avec une version Latine et le texte Chinois en regard; accompagné de la traduction complète du Commentaire de Sie-hoéi, &c. Paris, 1838. 1re Livraison. (The author of this translation, M. G. Pauthier, has recently expressed his intention to proceed forthwith to the completion of the work.)

*T'ae shāng kàn yīng pēn.* p. 179.

116. LE LIVRE DES RECOMPENSES ET DES PEINES, traduit du Chinois, avec des notes et des éclaircissemens; par M. Abel Rémusat. Paris, 1816.

117. TRAITE DES RECOMPENSES ET DES PEINES, de Thaï-chang. (This translation by Klaproth, forms part of his "Chrestomathie Mandchou," pp. 211—221; in which the Manchu text is also given, pp. 25—36. Paris, 1828.)

118. (An English translation of the *Kàn yīng pēn* was published in the "Canton Register" for 1830.)

119. LE LIVRE DES RECOMPENSES ET DES PEINES, en Chinois et en Français; accompagné de quatre cent légendes, anecdotes et histoires, qui font connaître les doctrines, les croyances et les mœurs de la secte des Tao-ssé. Traduit du Chinois par Stanislas Julien. Paris: 1835.

*Wăn ch'ang tē keun yin tseih wăn.* p. 180.

120. 陰騭文 LE LIVRE DE LA RECOMPENSE DES BIENFAITS SECRETS, traduit sur le texte Chinois, par L. Léon de Rosny Paris, 1856. (This was first published in the "Annales de Philosophie Chrétienne," 4th Series, vol. 14.)

*Yü kung yü tsaou shin ké.*

121. LA VISITE DE L'ESPRIT DU FOYER A IU-KONG. Traduit par Stanislas Julien. Paris, 1854. (This was first published in "Le livre des Recompences et des Peines," by the same author, pp. 18—27. Paris, 1835.)

*Tsoò szé.* p. 181.

122. DAS LI-SAO UND DIE NEUN GESANGE. Zwei chinesische Dichtungen aus dem 3ten Jahrhundert vor der Christlichen Zeitrechnung, von Dr. Aug. Páizmaier. Wien, 1852. (These are the two first poems in the *Tsoò szé.*)

*Yü che shing king foó.*

123. ELOGE DE LA VILLE DE MOUKDEN et de ses environs; poeme composé par Kien-long, Empereur de la Chine & de la Tartarie, actuellement régnant. Accompagné de Notes curieuses sur la Géographie, sur l'Histoire naturelle de la Tartarie Orientale, & sur les anciens usages des Chinois; composées par les Editeurs Chinois & Tartares. On y a joint une Pièce de Vers sur le Thé, composé par le même Empereur. Traduit en François par le P. Amiot, Paris, 1770.

124. ELOGE DE LA VILLE DE MOUKDEN par l'empereur Khian loung. (This is a translation of the same poem, made by Klapproth from the Manchu version, and forms part of his "Chrestomathie Mandchou," pp. 235—273. The Manchu text is also contained in the same work, pp. 63—99. Paris, 1828.)

*Hwa tséen ké.*

125. 花箋 CHINESE COURTSHIP. In verse. To which is added, an appendix, treating of the Revenue of China, &c. &c. By P. P. Thoms. London: 1824.

126. (A Dutch translation of the same has been published by Gustave Schlegel of Batavia.)

127. (An instalment of an English rhyming translation of the same poem, by the Rev. J. Chalmers, has been printed in the "Notes and Queries on China and Japan," for 1867, with the promise of continuation.)

*Hè ch'un kwang tséên ching yò hò.*

128. 喜春光前衆樂和乾隆御題哉苗子 THE CONQUEST OF THE MIAO-TSE. An Imperial Poem by Kien-lung, entitled A Choral song of Harmony, for the first part of the Spring, by Stephen Weston. From the Chinese. London, 1810.

*Yü ting tseuên t'ang she.* p. 195.

129. POESIES DE L'ÉPOQUE DES THANG. (7e, 8e, et 9e siècles de notre ère) traduites du Chinois pour la première fois avec une étude sur l'art poétique en Chine et des notes explicatives par le Marquis d'Hervey-Saint-Denys 唐詩 Paris, 1862. (This is merely some excerpts from the productions of the Tang poets, as contained in the large native work named.)

*Chaou shé koo úrh.*

130. TCHAO-CHI-COU-ELL, ou le petit Orphelin de la Maison de Tchao. (This translation which was made by Premare, was published in the 3rd volume of Duhalde's "Description Geographique, Historique, Chronologique, Politique, et Physique de l'Empire de la Chine et de la Tartarie Chinoise," pp. 339—378. Paris, 1735. A version of it appeared in the English translation of Duhalde's work, with the title,—“Tchao-chi-cou-ell, or, the Little Orphan of the Family of Tchao. A Chinese Tragedy.” 8vo, edition, vol. 3, pp. 193—237; London, 1736; and in the folio edition, vol. 2, pp. 175—182; with the title,—“Chau shi ku eul: or, the Little Orphan of the Family of Chau. A Chinese tragedy;” London, 1741.)

131. THE LITTLE ORPHAN OF THE HOUSE OF CHAO: a Chinese Tragedy. (This is another translation of the French version, inserted in “Miscellaneous Pieces relating to the Chinese,” vol. 1, pp. 101—213. London, 1762.)

132. 趙氏孤兒 TCHAO-CHI-KOU-EUL, ou l'Orphelin de la Chine, drame en prose et en vers, accompagné des pièces historiques qui en ont fourni le sujet, de nouvelles et de poésies Chinoises. Traduit du Chinois, par Stanislas Julien. Paris, 1834.

*Laou säng úrh.*

133. LAOU-SENG-URH, or, “An Heir in his old age.” A Chinese drama. London: 1817. (This translation is by John Francis Davis.)

*Hán kung ts'ew.*

134. HAN KOONG TSEW or the Sorrows of Han: a Chinese tragedy. Translated from the original, with notes, By J. F. Davis, London: 1829. (It is also published as an Appendix to “The Fortunate Union,” vol. 2, pp. 213—243.)

*Hwuy lan ké.*

135. 灰蘭記 HOEI-LAN-KI, ou L'histoire du Cercle de Craie, drame en prose et en vers, traduit du Chinois et accompagné de notes; par Stanislas Julien. London: 1832.

*Yuèn jîn pih chung k'eüh.* p. 206.

136. THEATRE CHINOIS ou Choix de Pièces de Théâtre composées sous les empereurs Mongols traduites pour la première fois sur le texte original précédées d'une introduction et accompagnées de notes par M. Bazin Ainé. Paris, 1828. (This contains four out of the hundred pieces of the original work, i. e. Nos. 66, 8, 94 and 86, the first of which, “Tchao-mei-hiang, ou Les Intrigues d'une Soubrette,” had been published by itself in 1835.)

*Hö han sán.*

137. THE COMPARED TUNIC. A Drama in Four Acts. (This is a translation from the French of the second piece in the preceding collection, by Dr. Williams, published in the “Chinese Repository,” vol. 18, pp. 116—155.)

*Pe pa ké.*

138. LE PI-PA-KI ou L'histoire du Luth drame Chinois de Kao-tong-kia représenté à Péking, en 1404 avec les changements de Mao-tseu traduit sur le texte original par M. Bazin Ainé. Paris, 1841.

*Tseáy heuë.*

139. TSEAY-HEUE 借靴 The Borrowed Boots. (This is a translation by the Rev. J. Edkins, of one of the pieces in the Collection *Chuy pih k'ew*, p. 206, and is the first piece in his “Chinese Conversations,” pp. 1—56; Shanghai, 1852.)

*Ts'ing wán k'è mung.*

140. TRANSLATION OF THE TS'ING WAN K'È MUNG, a Chinese Grammar of the Manchu Tartar language; with introductory notes on Manchu literature, Shanghai: 1855. (Translated by A. Wylie.)

*San hō pēn lán.*

141. MANDSCHU-MONGOLISCHE GRAMMATIK aus dem *Sân-hō-pián-lán*, übersetzt von H. C. v. d. Gabelentz. (This is a translation of the 2nd book, excepting the first three leaves, of the *San hō pēn lán*, being a short Mongolian grammar; and is published in the "Zeitschrift für die Kunde des Morgenlandes," vol. 1, pp. 255—286; Göttingen, 1837. A review and partial translation of the 1st book of the same Chinese work, which treats of Manchu Grammar, was published by this author, in the same serial, with the title "Mandschu-sinesische Grammatik nach dem Sân-hō-pián-lán;" vol. 3, pp. 88—104; Göttingen, 1840.)

## List of Play Books given by Davis in the Preface to his "Han koong tsew."

長生殿	Ch'ang sāng tēn . . . . .	4 vols.
綴白裘	Chuy pih k'ew. . . . .	24 "
春燈謎	Ch'un t'ang mé . . . . .	4 "
鳳求凰	Fung k'ew hwang . . . . .	16 "
寒香亭	Han h'ang t'ing. . . . .	4 "
虎口餘生	Hoo kow yu sāng. . . . .	4 "
紅樓夢傳奇	Hung low mung chuen k'e. . . . .	6 "
黃鶴樓	Hwang hō low. . . . .	2 "
繪真記	Hwuy chin ké. . . . .	6 "
巧團圓	Keaon t'wān yuen. . . . .	2 "
九度	Kew too. . . . .	2 "
九種曲	Kew chung k'euh. . . . .	9 "
九夢裏緣	Mung le yuen. . . . .	2 "
奈何天	Naé ho t'ien. . . . .	10 "
八美图	Pà mèi t'òo. . . . .	10 "
比目魚	Pe mūh yu. . . . .	2 "
碧玉獅	Peih yūh sze. . . . .	6 "
西江祝嘏	Se keang chūh keà. . . . .	4 "
西廂記	Se seāng ké. . . . .	6 "
珊瑚扇	Shan hoo kené. . . . .	2 "
詩扇記	She shen ké. . . . .	2 "
石榴記	Shih lew ke. . . . .	2 "
雙翠園	Shwang tsuy yuen. . . . .	4 "
雙忠廟	Shwang chung meaóu. . . . .	2 "
滕王閣	T'ang wāng kōh. . . . .	2 "
桃花扇	T'au hwa shen. . . . .	4 "
樂箭綠	Yih tséén yuen. . . . .	4 "
一樂府	Yō foo lung shan. . . . .	6 "
魚水緣	Yu shwuy yuen. . . . .	4 "
元寶媒	Yuen paou mei. . . . .	2 "
元玉搔頭	Yuh saou t'ow. . . . .	2 "
元人百種曲	Yuen jin pih chung k'euh . . . . .	40 "

## NOTES

ON

# CHINESE LITERATURE.

THE Chinese are accustomed to arrange their literary productions under four divisions: viz. 1. Classics. 2. Histories. 3. Philosophers. 4. Belles-lettres.

### I. CLASSICS.

As the first of these divisions, the Classical, forms the stem from which the others are said to spring, a few remarks are given here on the several works included under this head.

1. The **易經** *Yih king*, "Book of Changes" is regarded with almost universal reverence, both on account of its antiquity and also the unfathomable wisdom which is supposed to lie concealed under its mysterious symbols. The authorship of the symbols (**卦** *kwa*), which form the nucleus of the works, is with great confidence attributed to the ancient sage **伏羲** *Füh-he*.<sup>\*</sup> These consisted originally of eight trigrams, but they were subsequently, by combining them in pairs, augmented to the number of sixty-four hexagrams. This second process has also been attributed to *Füh-he* by some, while others ascribe it to a later hand. These form the only portion of the now-existing work, which claims to be older than the Chow. **文王** *Wän Wäng*, the ancestor of that dynasty made a study of these symbols, while in prison for a state offence, and appended a short text to each, indicative of the character of the hexagram, which text is termed **彖** *Twan*. This is followed by observations in detail on the several strokes in the figure, termed **象** *Sëang*, which are said to be from the hand of **周公** *Chow Kung*, the son of *Wän Wang*. The remaining portions of the work, comprising ten sections, termed **十翼** *Shih yih*, "Ten wings," are said to have been added by Confucius. The first, named **彖傳** *Twan chuen*, consists of a paragraph to each of the texts of *Wän Wang*, in which he further dilates on the hidden meaning. After this, the text of *Chow Kung* are expanded under the name of **象傳** *Sëang chuen*. A section annexed to the two first diagrams **乾** *Këen*, "Heaven," and **坤** *Kwän*, "Earth," entitled **文言** *Wän yèn*, "Sense of the Text," enlarges on the preceding observa-

\* Also written **包犧** *Paou-he*.

tions. The 繫辭傳 *E szê chuen* is a "Memoir on the Philosophy of the Text," in two sections. 說卦傳 *Shwö kwa chuen* is a "Discussion of the Diagrams." 序卦傳 *Seu kwa chuen* is "The Order of the Diagrams; and 雜卦傳 *Tsä kwa chuen*, "Promiscuous Discourses on the Diagrams." Such is the structure of the book as it has been handed down to the present time, known as the 周易 *Chow yih*, "Chow Changes," a name applied to it in reference to the texts by Wän Wäng and Chow Kung. There are traces of the same doctrine having been promulgated prior to the Chow dynasty, on some modifications of system, however, now unknown. It appears from the Chow Ritual, that during that dynasty, there were still three systems of Changes in use by the 太卜 *T'ue pö*, "Chief Diviner." One was designated the 連山 *Lên shan*, "United Hills;" which was the system employed during the Hëa, the name being adopted from the first hexagram in that scheme  $\text{☶☶}$ , formed by a reduplication of the  $\text{☶}$  Kan diagram, which is the symbol for a hill. The other termed 歸藏 *Kwei chwang*, "Reverting Deposit," was that in use during the Shang, in which the first symbol was  $\text{☷}$  *Kwän*, "Earth," representing the depository of all things. There is no evidence of the existence of these two systems so late as the Han dynasty. The Chow Book of Changes is said to have escaped destruction at the time of the Burning of the Books, B.C. 220, by Che-hwang Te, in consequence of its application to purposes of divination; books of that class having been exempted. Tradition relates however, that the three last sections by Confucius were lost about that time, and were afterwards found by a girl at the Yellow River. A long list of scholars are recorded as having distinguished themselves as expounders of the *Yih king*, some by oral instruction, and others by their writings.

2. The second of the Classics is the 書經 *Shoo king*, "Book of Government," originally compiled by Confucius, from the historical remains of the Yu,\* Hëa, Shang and Chow dynasties, and consisted of 100 chapters, the period it embraced being from the middle of the 24th century, B.C. down to 平王 Ping Wang of the Chow, B.C. 721. At the time of the bibliothecal conflagration, the existing copies of this work were diligently sought for and committed to the flames. When the revival of literature took place in the Han, B.C. 178, a careful search was made for any copies that might have escaped destruction, but the only portion which could be recovered, was derived from an aged scholar who bore the designation 伏生 *Fün-säng*, an inhabitant of 濟南 *Tsie-nan* in Shan-tung, who had retained 29 chapters. Tradition adds, that the chapter 泰誓 *T'ae shé*, "The address at Tae," was recovered from a girl in Honan. During the reign of 武帝 *Woo Te*, about B.C. 140, the dwelling house of Confucius being pulled down by order of 恭王 *Kung Wang*, prince of Loo, a copy of the *Shoo king* was found, with several other books, all written in the seal character, enclosed in the wall, said to have been deposited there by one of the

\* The Yu dynasty of Chinese books, is the period generally denominated that of Yaou and Shun in foreign books.



late descendants of the sage. A member of the same family 孔安國 Kung Gan-kwō set about deciphering this document with the aid of Füh-säng text, and thus managed to get 25 complete chapters out of it. The *Tae-she* chapter was different from the one of the same name discovered by the Honan girl. Five of the chapters only agreed with those repeated by Füh-säng. Gan-kwō arranged the whole work in accordance with the ancient text he had found, and wrote it out in the 隸 *Le*, or character used during the Han dynasty, making altogether 58 chapters; the remaining portions of the ancient book were so confused and obliterated that he could make nothing of them. The compilation of Gan-kwō was received with various degrees of consideration for several hundred years, till about the 4th century, when all traces of its existence disappear. During the Eastern Tsin, a work was brought to light by one 梅賾 Mei Tsh, professing to be that of Gan-kwō. This seems, after a time, to have been received with confidence by the literati, and was adopted in the National College at the end of the 5th century; down to the end of the Tang, we do not find suspicions raised as to its genuineness. During the Sung, however, 朱熹 Choo He, in his severely critical investigation of the Classics, was first led to doubt the authority, but did not live to write a commentary on the work; that being afterwards executed by his pupil 蔡沈 T'sae Ch'in. During the Ming, and more especially the present dynasty, the work has passed through tests of the most searching character, the result of which shews that the portion now termed the 古文 *Koo-wän*, "Ancient text," is not the work of Gan-kwō, but the fabrication of Mei Tsh, while the evidence tends to confirm the genuineness of that of Füh-säng, known as the 今文 *Kin-wän*, "Modern text," which had been handed down as a separate work till the Tang. The two texts however are now generally published in one work, numbering 58 chapters in all, only 33 of which belong to the Modern text.

3. The third Classic is the 詩經 *She king*, "Book of Odes," consisting of a collection of ballads used by the people of the various petty states of China in ancient times, selected and arranged by Confucius, to the number of 311. This work suffered the general fate of literary productions, at the hands of Che-hwang Te, but from the character of its contents, it was more likely to retain a place in the memory than the *Shoo king*. Four different versions, by as many hands, were afterwards published in the early part of the Han; one by 申公 Shin Kung of Loo, termed the Loo Odes; another by 轅固 Yuen Koo of Tse, called the Tse Odes; another by 韓嬰 Han Ying of Yen, named the Han Odes; and one by 毛萇 Maou Chang of Chaou, who professed to give the work as it had been handed down by 子夏 Tsze Hëa, the disciple of Confucius. Only the latter work has survived to the present time. The Tse Odes were already lost during the Wei dynasty; the Loo Odes were lost during the Western Tsin; and although the Han Odes were preserved to a much later period, no one cared to apply himself to the study of the work. Maou's version, as it has reached us, numbers in all 311 odes; 6 of which have only the name preserved, the odes being lost. The work is divided into four parts; 1st, 國風 *Kwō fung*, "Cha-

acteristics of the States," containing ballads to the number of 159, from 15 petty kingdoms; 2nd, 小雅 *Seaou ye*, "Lesser Eulogiums," containing 80 odes; 3rd, 大雅 *Taya*, "Greater Eulogiums," containing 31 odes; and 4th, 頌 *Sung*, "Songs of Homage," containing 41 odes, written to the praise of the Princes of Chow, Loo, and Shang.

The three works above noticed hold the highest grade among the Classics.

4. The Rituals occupy the next place among the Classical writings, and these are three in number.

The 周禮 *Chow lè*, "Chow Ritual," is generally believed to have been written early in the Chow and consists of an elaborate detail of the various officers under that dynasty with their respective duties. It seems probable that the same regulations were in force among the majority of the subordinate states at that time. But the state of 秦 *Tsin* continued to retain the Shang rites to the end; hence this work was a special object of aversion to Che-hwang Te, who ordered that all the copies should be carefully sought for and burnt, in order that he might obliterate every trace of the Chow; a severe prohibition against its concealment being at the same time issued by him. We hear nothing more of this work till nearly a hundred years later, when the reigning emperor Woo Te repealed the above prohibition, in consequence of which several copies were brought from their hiding places, and presented to the emperor. They were then as much beyond the reach of scholars, as they had previously been during their concealment, till about 40 B. C. when 劉向 *Lew Hëang*, and his son 劉歆 *Lew Hin*, being engaged in comparing and arranging the rare books in the palace, discovered this work, but wanting the last section; and although a reward was publicly offered for its recovery, it could nowhere be found. To supply the deficiency, they added the 考工記 *Kaou kung kè* "Artificer's Record," now admitted to be a work of great antiquity, if not as supposed by some, the original sixth section. During the Han, the work was known as the 周官 *Chow kwan*, "Officers of the Chow." In the time of the Tsin, it received the name of 周官禮 *Chow kwan, lè* "Chow Official Ritual." During the Tang, it was changed to *Chow lè*. In the eleventh century a minister under the Sung, named 王安石 *Wang Gan-shih* introduced some changes in the system of levying duties, and rested them on the authority of the *Chow lè*. The countenance which this unpopular measure appeared to receive from the *Chow lè* drew forth much opposition, in the way of counter-exposition, and afterwards led to the declaration, on the part of the literati generally, that the work was unworthy of credit; while one 胡安國 *Hoo Gan-kwö*, declared that it had been fabricated by Lew Hin, for the purpose of supporting the pretensions of the usurper Wang Mang. These opinions were widely received till the time of Choo He, who investigated anew the claims of the *Chow lè*, the result of his researches being to confirm the view, that the work was composed by Chow Kung, or some sage during the Chow dynasty. Since that time, the question of genuineness may be considered as set at rest, scholars with slight exception giving in their adherence to the views promulgated by Choo Foo-tsze. In the six sections of the *Chow lè*, may be seen the type of the present six administrative Boards at Peking.

The 儀禮 *E lè*, "Decorum Ritual" bears internal evidence of a very early origin, and is by some attributed to Chow Kung. The subjects it treats of are of a more domestic character than those of the *Chow lè*, rules being laid down for the guidance of individual conduct under a great variety of conditions and circumstances. The first notice we have of it after the general conflagration is a work entitled 士禮 *Szé lè* "The Scholar's Ritual," in seven sections, brought to light by one 高堂 Kaou T'ang a native of Loò, in the 2nd century before the Christian era. A copy of a ritual is recorded to have been found in the wall of the sage's habitation, along with the *Shoo king* and other books, divided into fifty six sections, but corresponding substantially with the above work of seven sections. This was termed the 禮古經 *Lè koò king*, "Ancient Ritual Classic." The name was changed to *E lè*, during the Han; under which designation, the work has been transmitted from age to age down to the present day.

The doctrine of the Rites as contained in the *E lè*, gave rise to several schools of exposition and teaching, in early times. One of the most famed of these was that of 后蒼 Hóu Ts'ang, who flourished during the 1st century before Christ. A pupil of his named 戴德 Taé T'ih, collected together the existing documents on the subject to the number of 214 sections, only a small portion of which were held to have emanated from Confucius, and to have been put on record by his disciples and others. These he revised and reduced to 85, his work being named the 大戴禮 *Tá taé lè*, "Ritual of the Senior Taé." This was further revised by his nephew 戴聖 Taé Shing, who reduced the sections to 49 in number, in which form the compilation was entitled the 小戴禮 *Seáu taé lè* "Ritual of the Junior Taé." Such is the work that has come down to us under the name of the 禮記 *Lè kè*, "Book of Rites," and is now by imperial authority designated one of the Five Classics.

There are 40 out of the 85 sections of the *Tá taé lè* now preserved, the remainder having been lost during the Han, at which period the work was lightly esteemed by the literati. Later scholars have however formed a higher estimate of its value, and it is now looked upon by many, at least equal to, if not of higher authority than the *Lè kè*. One of the most interesting sections in it is the 夏小正 *Hěa seáu ching* "Calendar of the Hěa dynasty," which if genuine, and the probabilities are strongly in its favour, presents us with an astronomical document 2000 years older than the Christian era.

5. The 春秋 *Ch'un ts'ew*, "Spring and Autumn Annals" is the only one of the Five Classics actually written by Confucius, being a history of his native state Loò, from 722 to 484 B. C. The sage having caused several of his disciples to institute a search among the state records of the Chow, he availed himself of the result of their labours, to compile the work in question. An amplification of the original work was made by one of his pupils named 左邱明 Tsò K'ew ming, his work being named 左傳 *Tsò chuen*, "Tsò's Narrative." At the commencement of the Han, a commentary on the *Ch'un ts'ew* by 公羊高 Kung-yang Kaou, was reduced to writing. Another commentary by 穀梁赤 K'uh-l'ang Ch'ih, was written about the middle of the 1st century before Christ. These two scholars are said to have been pupils of Ts'è-hěa, their works having

been transmitted orally by their respective disciples, for several generations. The above three works are all admitted to the rank of secondary Classics. The object of the two latter is to give an exposition of principles, while the work of Tsò, which has maintained the first place in popular estimation, dilates especially on the contemporary events necessary to throw light on the original chronicle.

Besides this work, Tsò had collected a mass of material connected with the national history, which he did not feel at liberty to incorporate with the history of the state of Loò ; and hence he published it separately under the title of 國語 *Kwò yü* "Remarks concerning the States." This is termed the 外傳 *Wae chuen* "Outside Narrative," while the three former are called 內傳 *Nây chuen* "Inside Narrative."

6. After the Five Classics *par excellence*, the books held next in estimation are those known, as the 四書 *Szé shoo*, "Four Books." In the present form however, the collection only dates from the time of the Sung, when they were thus arranged by Choo He.

The 大學 *T'á hë* "Great Study" appears to have been retained after the time of Chê-hwáng Té, among the documents pertaining to the rites, and eventually formed a section in the *Lê ké*, in which it was preserved till the time of Choo He, who erased it from the *Lê ké*, and published it separately, as one of the Four Books. It consists of eleven chapters, the first of which, called the Classic, contains the words of Confucius, on the fundamental principles requisite in the government of states. The remaining ten by his disciple 曾參 *Tsäng Ts'an* are merely illustrations of the sayings of the sage.

The 中庸 *Chung yüing* "Invariable Medium" is ascribed to 子思 *Tszè-sze*, the grandson of the sage. In this which is the most philosophic of the Four Books, the ruling motives of human conduct are traced from their psychological source. The work consists of thirty three chapters, its history being similar to that of the *T'á hë*.

The 論語 *Lün yü* "Miscellaneous Conversations" consists of dialogues between Confucius and his disciples and others, in twenty chapters. 程明道 *Ching Ming-taön* conceived that the book was written by the disciples of 有子 *Yêu tszè* and 曾子 *Tsäng tszè*, themselves disciples of the sage. A copy written in the seal character was afterwards found in the wall of Confucius' house along with the *Shoo king*. This was deciphered and published by Kung Gan-kwö. About a century later, another edition of the *Lün yü* appeared ; the 魯論 *Loò lün* "Loò Conversations," published by 夏侯勝 *Hëá-hô Shing* and others. This was substantially the same as Gan-kwö's, which was termed the "Ancient Text," there being merely a difference in the division of the chapters, the Ancient Text having twenty one chapters, while the other only numbered twenty. Shortly after, the 齊論 *Tse lün* "Tse Conversations" was published by 王吉 *Wáng Keih*. This was more diffuse than the others, and contained two extra chapters, entitled 問王 *Wân wäng* and 知道 *Che taóu*. The two works being compared together, the extra chapters of the *Tse lün* were rejected, and the text amended according to the *Loò lün*. About the end of the Han, 鄭康成 *Ch'ing K'ang-ching* investigated the different versions, and taking the *Loò lün* as the standard, wrote a commentary on the work, since which

his edition has been generally received, and has retained the name of *Lò lún*. The *Tse lún* soon after fell into disuse and was lost.

**孟子** *Mǎng tszè*, which is the largest of the four, is composed of conversations held between the sage **孟軻** *Mǎng K'o*, and the princes and grandees of his time, the main object being to enforce the practice of the virtues of Benevolence and Integrity; the inherent goodness of human nature forming a fundamental principle in the philosopher's instructions. It is divided into fourteen chapters. *Mǎng tszè*, or as he is generally called Mencius, was the pupil of a disciple of Tszè-sze, and flourished during the 4th century B. C. His work is said to have escaped the general burning, in consequence of its being considered extra-classical.

7. The **孝經** *Heáu k'ing*, "Book of Filial Piety" claims to be a conversation held between Confucius and his disciple Tsāng Ts'an, on the principles of Filial Piety, recorded by another disciple whose name is not preserved. According to tradition, it was concealed by **顏芝** *Yen Che* of **河間** *Hô-k'een*, at the time of the burning of the books, and was brought to light again by his son **貞** *Ching*, when the edict against concealment was revoked. This copy consisted of eighteen chapters; but a copy in the ancient character being afterwards discovered in the wall of Confucius' dwelling, it was found to consist of twenty two chapters. *Lêw Hěáng* after carefully comparing the two copies, fixed upon eighteen chapters as the original form, in which state it has come down to us; but it does not by any means share the same degree of confidence as the other classical works; for many scholars of the present day, from studying the text, feel justified in doubting that it originated with Confucius. Neither the style of the composition they say, nor the doctrine propounded are in keeping with the productions of the sage.

8. The **爾雅** *Urh ya*, "Literary Expositor" is a dictionary of terms used in the classical and other writings of the same period, and is of great importance in elucidating the meaning of such words. It is divided into 19 sections, each of which treats of a separate class of subjects. The authorship is attributed with some probability to Tszè-hěá; though there is tradition that a part of this had also been handed down from the time of Chow Kung.

The above-noticed works comprise all those generally denominated the Classics, though the number of such has varied at different periods. **六經** *Luh k'ing*, "Six Classics" are said to have left the finishing hand of Confucius, i. e. the Book of Changes, Book of Government, Book of Odes, Spring and Autumn Annals, Book of Rites, and Book of Music. The last named of these is now lost, and the only vestiges we have left respecting the music of that early period, are a section in the *Chow lè*, which treats of the duties of the officers of music, a section in the *Lè ké*, called the Music Record, and some incidental notices in the *Shoo k'ing*. It is very uncertain how much of the existing rituals are due to Confucius; there is reason to believe however, that the subject engaged a considerable share of his attention. During the T'ang, a compilation was made under the name of the **十三經** *Shih san k'ing*, "Thirteen Classics," including the *Yih k'ing*, *Shoo k'ing*, *She k'ing*, *Chow lè*, *E lè*, *Lè ké*, *Ch'un ts'ew* *T'sò chuen*,

*Ch'un ts'ew Kung yáng chuen*, *Ch'un ts'ew Kūh léang chuen*, *Heaóu king*, *Lún yù*, *Máng tszè*, and *Urh ya*. In the time of the Súng, the number of Classics was reduced to nine, by discarding the commentaries of Kung-yáng and Kūh-léang, the *Elè* and *Urh ya*. The Five Classics adopted by authority during the Míng were, the *Yih king*, *Shoo king*, *She king*, *Lè ké*, and *Ch'un ts'ew*, while the Four Books *Tá hēo*, *Chung yung*, *Lún yù*, and *Máng tszè* were put in the second grade. The same arrangement has been continued by the present dynasty, the emperors of which have had versions of most of the above works published in Manchu. The whole are sometimes included under the term Six Classics, the Four Books collectively forming the sixth.

9. Another class of works which though not directly termed classical, are yet referred to that division of literature, is that comprising the Dictionaries; in the compilation of which much labour has been bestowed by the Chinese, for the purpose of maintaining the purity of the language to after ages. These may be ranged under three divisions, according to the plan of their construction. First those in which the words are arranged in various categories fixed upon with regard to affinity of subjects. To this division the *Urh ya* belongs, as also the **六書故** *Lūh shoo koó*, a book of note written about the close of the Súng; and the same principle of arrangement has been followed in a great number of works, extending even to some which do not properly come under the denomination of dictionary. It is that also generally adopted in the compilation of Chinese dictionaries of foreign languages, such as the Mongolian, Manchu, Thibetan and others.

The second division includes those arranged according to the radical part of the character. The earliest work of this kind was the **說文** *Shwō wán*, composed by **許慎** Heñ Shin, and published A. D. 100, which is divided into 540 radical sections. The **玉篇** *Yuh pēn* was published A. D. 523 by **顧野王** Koó Yáy-wáng, and contains 542 radicals. The **類篇** *Lúy pēn* by **司馬光** Sze Mā-kwang, which appeared in the Súng dynasty, is arranged under 544 radicals. The **六書本義** *Lū shoo pùn ē* was published during the Míng, by **趙撝謙** Chaóu Hwuy-k'ēen; in this the number of radicals are reduced to 360. At a later period during the same dynasty, the **字彙** *Tszé wuy* was published, in which the radicals were fixed at 214; and the same arrangement has been preserved in the two principal dictionaries that have been compiled during the present dynasty, the **正字通** *Ching tszé t'ung* and **康熙字典** *K'ang-he tszé t'èen*.

The third division comprises those works which are arranged in accordance with the tones and final sounds of the characters. One of the earliest of these is the **唐韻** *T'ang yùn*, as the name indicates, a production of the T'ang dynasty, but the nucleus of the work appears to have been composed during the Suy, under the name of **切韻** *Tsēē yùn*, by **陸法言** Lūh Fā-yēn.

The **廣韻** *Kwàng yùn* is a work of uncertain date, but generally believed to belong to the T'ang dynasty, and is substantially the same as the *T'ang yùn*. The earliest known edition of it is of the time of the Súng.

The **集韻** *Tsēih yùn*, a work of considerable fame appeared during the Súng.

The **五音集韻** *Wò yin tseih yùn* is by **韓道照** Hân Taôu-chaou of the Kin dynasty. The ground-work is in substance the same as the *Kwàng yùn*, containing the 26,194 characters which compose that work, together with 27,330 more, being just one less than the additional number given in the *Tseih yùn*. But a new arrangement is introduced, the 206 finals of previous works being reduced by combination to 160; under each of which, the characters are referred in order to the 36 initial sounds, these being subdivided according to the four classes of finals.

The **切韻指掌圖** *Tsê yùn chê châng t'óo* is a small work on the sounds of the language, illustrated by diagrams, by Sze-mâ Kwang mentioned above. All the words are arranged according to the 36 initials and four classes of finals, this being the oldest work extant containing the Hindoo analysis introduced by the Indian Buddhists. There are twenty diagrams containing in all 3,130 characters, from which may be derived by rule 760 more, completing the number 3,890 contained in the *Tsê yùn*.

The **韻補** *Yùn pò* by **吳棫** Woô Yih of the Súng dynasty, is chiefly valued as being the earliest attempt to investigate the theory of the ancient sounds; but it is said to be a very faulty production.

The **禮部韻畧** *Lè pò yùn lě* by **丁度** Ting T'óo, the author of the *Tseih yùn*, was published under official patronage about the middle of the 11th century, for the purpose of rectifying the disorders which were creeping into the rhymes at the examinations; from which time this work was to be the standard of appeal. There are only 9,590 characters in the original work, but some supplementary matter was afterwards added. An augmentation of the preceding work appeared in the 12th century with the title **增修互註禮部韻畧** *Tsäng sew hoó choó lè pò yùn lě*. This was the joint production of **毛晃** Maôu Hwäng and his son **毛居正** Maôu Keu-ching, the former of whom increased the original work by 2,655 characters, and the latter 1,402 more. In the following century, the **押韻釋疑** *Yä yùn shih é* was composed by **歐陽德隆** Gôw-yäng Tih-lung, and enlarged by **郭守正** Kô Shôw-ching, being an exegetical work on the *Lè pò yùn lě*. The **九經補韻** *Këw king pò yùn* is a small vocabulary auxiliary to the *Lè pò yùn lě*, by **楊伯喆** Yäng Pih-yen, containing 79 characters from the classics, which are omitted in that work; also an appendix of 88 articles concerning the morning rites.

The **古今韻會舉要** *Kòo kin yùn huwü keü yaou* was compiled by **熊忠** Heung Chung of the Yuén dynasty. A new arrangement of the initials is adopted, after the method of Hân Taôu-chaou; and the number of the finals are reduced to 107, in accordance with the system introduced by **劉淵** Lëw Yuen of Ping-shwü about the middle of the 13th century, and which has been very generally followed since that time, under the name of Ping-shwü finals.

The **四聲等子** *Szé shing täng tsè* is a small work by an unknown author, which like the *Tsê yùn chê châng t'óo*, is arranged on the plan of the Hindoo analysis.

The **洪武正韻** *Hung wò ching yùn* as its name implies, was published under the patronage of the first emperor of the Ming dynasty, during the period Húng-wò. In it the number of rhymes are reduced to 76. Although the work is well known, it never came into general use.

The **音論** *Yin lun* a small work of some merit by **顧炎武** Koó Yén-woò of Kwan-shan, published at the commencement of the present dynasty, besides an analysis of three of the old pronouncing dictionaries, gives a number of disquisitions respecting the history of the sounds. The same author, who was a man of deep research, published four other works on the same subject, which generally form one collection:—the **詩本音** *She pùn yin*, a dictionary of the original sounds of the Book of Odes, in which all the rhymes of the odes are taken seriatim, and referred to their respective divisions in the *Kwàng yùn*:—the **易音** *Yih yin*, an analysis of the Book of Changes, on the same principle as the preceding;—the **唐韻正** *T'áng yùn ching*, a systematic rectification of the T'áng dynasty finals:—and the **古音表** *Koò yin peàou* in which all the ancient sounds are arranged under 10 divisions, in each of which the characters follow the order of the four tones. The **韻補正** *Yùn pò ching* is another small work by the same author, devoted to the correction of errors in the *Yùn pò*.

The **類音** *Lúy yin* by **潘耒** P'wan Lúy, a pupil of Koó Yén-woò above mentioned, was published towards the close of 17th century. The author applies himself especially to the more modern changes in pronunciation. He increases the number of initials to 50, under which he tabulates the whole system of sounds, and afterwards arranges all the characters under 147 divisions distributed among the four tones.

The **古今通韻** *Koó kin t'ung yùn* is a work on the ancient and modern sounds by **毛奇齡** Maò K'è-ling, written with a view to controvert the principles laid down in the several publications of Koó Yén-woò. It is considered inferior to the latter.

The **古今韻畧** *Koò kin yùn leò* by **邵子湘** Shaou Tszè-sëang, which appeared about the end of the 17th century, follows the classification of the 106 finals.

The **叶韻彙輯** *Hëe yùn wuy tseih* is an imperial work published in 1750, in which the characters are classified under the usual system of finals. An abbreviation of the same system is published in a small volume under the name of **詩韻** *She yùn*, merely containing the meaning of each character in the most concise possible form.

Another concise work of modern date is the **音韻正訛** *Yin yùn ching go* by **孫耀** Sun Yaou, in which the arrangement is according to 65 finals.

The **音韻輯要** *Yin yùn tseih yaou* by **王駿** Wáng Seun, published about 1780, is arranged under 21 leading divisions, according to the finals.

The **古韻標準** *Koò yùn peàou chùn* by **江永** Këang Yüng, is a work of the latter part of last century. The **四聲切韻表** *Szé shing tsëe yün peàou* is another small work by the same author, in which all the sounds are tabulated under the 36 initials.

The **班馬字類** *Pan mà tszé lúy* by **婁機** Loo Ke of the Súng dynasty, is an examination of the characters in Sze-má Tsëen's Historical Record and Pan Koó's History of the Hán. The arrangement is accordingly to 204 finals.

The **字鑑** *Tszé k'ëen* by **李文仲** Lè Wán-chung, is a dictionary which appeared during the Yuén dynasty, arranged according to the 206 final divisions.

The **韻府羣玉** *Yün fò k'eun yüh* is a small encyclopædia of about the same period as the preceding, by **陰時夫** Yin Shê-foo. This seems to be the oldest work extant with Lëw Yuen's system of finals, which are followed in the general classification.



The **五車韻瑞** *Wò chay yùn súy* by **凌以棟** Ling E-tung was published in 1592. It follows the common system of the 106 finals, the principal leading characters being given in the ancient and modern form.

The **五車韻府** *Wò chay yùn foò* by **陳盡謨** Ch'in Tsín-mò, is divided among 128 finals newly selected, the sounds under each final being arranged according to the 36 initials, which are placed at the head of the page. This work formed the basis of Morrison's Alphabetic Chinese dictionary.

The **諧聲品字箋** *Heae shing p'ing tszé tsëen* by **虞德升** Yu Tih-shing, published in 1677, is a dictionary on the phonetic principle. There are in all 96 leading characters, the vocables under which amount to 1,500, embracing more than sixty thousand characters.

The **音韻闡微** *Yin yùn ch'ên wê* was published by imperial authority in 1726. It is arranged according to the 36 initials.

The **音韻述微** *Yin yùn shüh wê*, appeared about 1771, under the patronage of the succeeding emperor. It is the same in principle as the *Yin yùn ch'ên wê*, there being a slight modification in the disposition of the 36 initials.

The **佩文韻府** *Pei wán yùn foò*, which was compiled under the special superintendence of the emperor, and published in 1711, is probably the most extensive work of a lexicographical character ever published. It is arranged according to the usual system of 106 finals distributed among the 5 tones. It is usually bound in 110 thick volumes. The **韻府約編** *Yùn foò yǎo pëen* by **鄧愷** T'äng K'aè, which appeared in 1759, is a work on the same principle as the preceding, but in an exceedingly abridged form. The **詩韻編義** *She yün pëen é* by **王起鵬** Wäng K'è p'äng, published in 1808, is also on the same arrangement, but greatly more epitomized. This is much used as a hand-book by students.

There are also several pronouncing dictionaries of the mandarin colloquial dialect, arranged on the above principle. One of the earliest of these is the **中原音韻** *Chung yuèn yin yün* by **周德清** Chow Tih-ts'ing, which appeared in the 13th century, including all the sounds under 19 finals. The **五方元音** *Wò fang yuèn yin* by **樊騰鳳** Fan T'äng-fung is a well-known work published in 1710, in which the sounds are all classified under 12 categories of finals. A revision and enlargement of the same was given to the public in 1810. Another work of this class is the **中州全韻** *Chung chow tseüen yün* by **周昂** Chow Gang, in which the sounds are arranged according to the several organs of pronunciation. The **音韻須知** *Yin yün seu che* by **李書雲** Lè Shoo-yün, published in 1690, follows the method of the *Chung yuèn yin yün*. Another on the same plan is the **中州音韻輯要** *Chung chow yin yün tseih yaou*.

Dictionaries in various local dialects are also published on the same principle. Such is the **八音合訂** *Pä yin hö t'ing*, compiled by **晉安** Tsin Gan from two earlier works, being a dictionary of the Füh-chow dialect in Füh-këen, dated 1749.

The **雅俗通十五音** *Ya süh tung shüh wò yin* by **謝秀嵐** Sëay Sëw-lan gives the dialect of Chang-chow in Füh-këen.

The **分韻撮要合隻** *Fün yün tsò yaou hò chih* by **虞學圃** Yu Hëü-poò and **溫岐石** Wän K'è-shih, is a dictionary of the Canton dialect.

Dictionaries of the ancient character are found arranged on this plan. The

漢隸字源 *Hán lé tszé yuèn*, is a production of the 12th century, by 婁機 Loo Ke, giving the various forms of the characters in the *Lé* or Official hand, found on 340 stone tablets from the 2nd century B. C. to the 5th century A. D. according to the classification of the *Lè poó yùn lěd*. The 隸辨 *Lé pēn* by 顧藹吉 Koó Gae-keih, which appeared last century, is on the same plan as the preceding. The 六書通 *Luh shoo t'ung* was published by 閔齊伋 Min Tsie-keih in 1661, when he was 82 years of age. The characters are given in a variety of ancient forms, and arranged according to the usual system of finals. The 金石韻府 *Kin shih yùn fòd* is an extensive catalogue of characters in various ancient styles, found in inscriptions; this is also arranged according to the finals, and is printed in red.

In 1750, a work was published under imperial authority, termed the 同文韻統 *T'ung wān yùn t'ung*, containing a syllabic comparison between the Sanscrit and Tibetan vocables, the sounds being expressed in Chinese by means of initials and finals.

## II. HISTORIES.

Under the second great division of Chinese literature, termed 史 *Shè* "History," is included the various works on History, Geography, and kindred subjects. Historical works are again subdivided into three principal classes.

1. The first of these classes comprises what are termed the 正史 *Ching shè* "Dynastic Histories," a name which is first found in the History of the Suy dynasty. These are all framed on a nearly uniform model, the general arrangement being in three sections, as follows.—帝紀 *Té kè*, "Imperial Records," containing a succinct chronicle of the several emperors of the dynasty. Next 志 *Chè*, "Memoirs," consisting of a succession of articles on 歷 *Leih*, "Mathematical chronology," 禮 *Lè*, "Rites," 樂 *Yò*, "Music," 刑 *Hing*, "Jurisprudence," 食貨 *Shih ho*, "Political economy," 郊祀 *Keaou szé*, "State sacrifices," 天文 *T'ēn wān*, "Astronomy," 五行 *Wò h'ing*, "Elemental influence," 地理 *T'èlè*, "Geography," and 藝文 *E wān*, "Literature," with the state of these various subjects during the dynasty. The last section is 列傳 *Lěe chuen*, "Narratives," which contains besides Biographies of persons of eminence during the dynasty, a detail of all that is known respecting foreign nations. Such will be found to be a general outline of all these histories from the earliest period downwards; while there are slight modifications peculiar to the several dynasties, each of which possesses its own history. These exhibit various degrees of merit, but in view of the range of subject embraced in such a work, it may be conceived, that it requires a man of no ordinary attainment to reach the standard in the several sections. Some of the histories have accordingly been written by men of high standing in the literary world. Compilations of these works have been made at different times, and varying in extent. During the S'ung dynasty, the "Seventeen Histories" were published in a single work; under the Ming, the "Twenty one Histories" appeared; the "Twenty two Histories," and the "Twenty four Histories" have severally appeared during the present dynasty, as comprising the archives of the empire. The following is a catalogue of the "Twenty four Histories," which includes the contents of the other collections also; each collection commencing with the 史記 *Shè kè* by 司馬遷 Sze-mà Ts'ēn, who has been termed the Herodotus of China.

TABLE OF THE TWENTY-FOUR DYNASTIC HISTORIES.

NAMES.		Number of books.	AUTHOR'S NAME.	PERIOD.
1	史前	130	司馬遷 Sze-mà Ts'een.	Remote antiquity — 122 B.C.
2	漢書 <i>T'sên hán shoo.</i>	120	班固 Fan K'oo.	B.C. 206—A.D. 24
3	後漢書 <i>Hóu hán shoo.</i>	120	范曄 Fan Ye.	A.D. 25 — 220
4	三國志 <i>San kwo ché.</i>	65	陳壽 Ch'in Shóu.	220 — 280
5	晉書 <i>Tsin shoo.</i>	130	房高 Fang K'eaou, and others.	265 — 419
6	宋書 <i>Sung shoo.</i>	100	沈約 Ch'in Yo.	420 — 478
7	南齊書 <i>Nán tse shoo.</i>	59	蕭子顯 Seoou Ts-zè-h'èen.	479 — 501
8	梁書 <i>Liang shoo.</i>	56	姚思廉 Yaou Sze-l'een.	502 — 556
9	陳書 <i>Ch'in shoo.</i>	36	姚思廉 Yaou Sze-l'een.	556 — 580
10	魏書 <i>Wei shoo.</i>	114	魏收 Wei Show.	386 — 556
11	北齊書 <i>P'ih tse shoo.</i>	50	李百藥 Lè Pih-yo.	550 — 577
12	周書 <i>Chow shoo.</i>	50	令狐德棻 Ling-hoè Tih-fun, & others.	557 — 281
13	隋書 <i>Suy shoo.</i>	85	魏徵 Wei Ching, and others.	581 — 617
14	南史 <i>Nán shè.</i>	80	李延壽 Lè Yen-shóu.	420 — 589
15	北史 <i>P'ih shè.</i>	100	李延壽 Lè Yen-shóu.	386 — 581
16	舊唐書 <i>K'ew t'ang shoo.</i>	200	劉昫 Lew Heú, and others.	618 — 906
17	新唐書 <i>Sin t'ang shoo.</i>	255	歐陽修 Gòu-yáng Sew & 宋祁 S'ung- [K'c.]	618 — 906
18	五代史 <i>K'ew wò taé shè.</i>	150	薛居正 S'è Keu-ching.	907 — 959
19	新五代史 <i>Sin wò taé shè.</i>	75	歐陽修 Gòu-yáng Sew.	907 — 959
20	宋史 <i>Sung shè.</i>	496	脫脫 T'o-t'o.	960 — 1279
21	遼史 <i>Leaou shè.</i>	116	脫脫 T'o-t'o.	916 — 1125
22	金史 <i>Kin shè.</i>	135	脫脫 T'o-t'o.	1115 — 1234
23	元史 <i>Yuèn shè.</i>	210	宋濂 S'ang Léén, and others.	1206 — 1367
24	明史 <i>Ming shè.</i>	332	張廷玉 Chang Ting-yuh.	1368 — 1643

A part of the materials for the *Shè ké* were collected by 司馬談 Sze-mà T'an the father of Sze-mà Ts'een, to whom he transferred the work when on his death bed. Commencing from the time of the ancient monarch 黃帝 Hwàng-té, it reaches down to the reign of 武帝 Woo-té of the Han dynasty, embracing a period of more than three thousand years. It is divided into 5 sections:—1. 帝紀 *Tè kè*, "Imperial records; —2, 年表 *Nēn peau*, "Chronological tables;" —3, 八書 *Pā shoo*, "Eight treatises," regarding Rites, Music, Harmony, Chronology, Astrology, Sacrificial service, Water-courses, and Weights and measures;—4, 世家 *Shè kēa*, "Genealogical history" of the princes and grandees;—5, 列傳 *Lēē chuen*, "Narratives." This work has always been looked up to by subsequent authors as a model composition. Much of the original is now lost, and has been supplied by 褚少孫 Choo Shaou-sun.

The *Ts'een hán shoo* was compiled by Pan Koó, who like Sze-mà T'an and Sze-mà Ts'een held the official appointment of National Historiographer. It is divided into 4 sections:—1, *Tè kè* which commences at the first year of 二世 Urh-shé of the 秦 "Tsin" dynasty (B. C. 209), and closes at the 5th year of 平帝 Ping-té of the Han (A. D. 5);—2, *Nēn peau*;—3, *Ché* "Memoirs," corresponding to the *Pā shoo* of the *Shè ké*, containing separate chapters on Harmony and Chronology, Rites and Music Jurisprudence, Political economy, State sacrifices, Astronomy, Elemental influence, Geography, Water-courses, and Literature;—4, *Tēē chuen*. Part of this history was composed by the father of Pan Koó, and the Tables and Astronomy were completed by his sister Pan Chaou after his death. A commentary was written on the work by 顏師古 Yen Sze-koó during the Tang dynasty; part of the comments however, on the chapters on Geography and Literature, are by Pan Koó himself.

The *Hōw hán shoo* is divided into 3 sections:—1, 帝后紀 *Té hów kè* "Records of the emperors and empresses;"—2, *Ché*, which includes Harmony and Chronology, Rites and Ceremonies, Sacrifices, Astronomy, Elemental influence, Geography, Government offices, and Sumptuary regulations;—3, *Lēē chuen*. It is only the first and last of these sections that are from the hand of Fán Yě, who entrusted the composition of the *Ché* to 謝瞻 Sēáy Chen; but Fán having been put to death for a state offence, before the completion of the *Ché*, Sēáy suppressed his work, in order to conceal his connexion with the historian. 司馬彪 Sze-mà Pew of the 晉 Tsin dynasty having written a supplementary history of the After Han, the section *Ché* was taken from the same and incorporated in Fán's history, in the early part of the 11th century, thus completing the work as it has come down to us.

The *San kwō ché* is a history of the period immediately succeeding the After Han dynasty, when China was divided into the three kingdoms of 魏 Wei, 蜀 Shüh, and 吳 Woó. The respective histories of these three states are succinctly given in the above order, each containing the Records of the reigning family and a Biographical section, that of the Wei having a short chapter at the end on foreign nations. The author Ch'in Shōw being a subject of the Tsin dynasty, which succeeded the Wei, it was a necessity with him to assign the rightful supremacy to that house; but since the time of Choo He of the Sung dynasty, the Shuh which more directly succeeded the Han, has been admitted to be the

legitimate continuator of the imperial power, in accordance with the views of that scholar.

Previous to the Tang dynasty, the history of the Tsin was only to be found in an imperfect state, when the emperor 太宗 T'aé-tsung of that house organized a literary commission, consisting of F'ang K'eaou and others, who compiled the present *Tsin shoo* from the works of eighteen preceding authors. The emperor himself composed the Records of two of the earliest monarchs, and also two of the Biographies; from which circumstance, the authorship of the work is generally ascribed to that prince. It consists of 4 sections:—1, *T'è kè*;—2, *Ché*, which contains Astronomy, Geography, Chronology, Rites, Music, Government offices, Sumptuary regulations, Political economy, and Elemental influence;—3, *Lěe chuen*, including short notices of foreign countries;—4, 載記 *Tsaé ké* "Contemporary Register," giving biographical sketches of the princes of the various contemporaneous dynasties.

The *Súng shoo* was the work of Ch'in Yō, who flourished under the Leang dynasty. It is divided into 3 sections:—1, *T'è kè*;—2, *Ché*, embracing Chronology, Rites, Music, Astronomy, Elemental influence, Felicitous influences, Geography, and Government offices;—3, *Lěe chuen*. It is thought that this book originally contained another section of Tables, when it left the hand of Ch'in Yō; but if so, it was lost at a very early date. The chapter on Felicitous influences is an unwarranted innovation upon preestablished usage; and the Geographical portion is executed in an exceedingly careless style. These are the chief defects in the work, which in other respects is a very commendable production.

The *Nán tse shoo* being composed under the Leang dynasty, bears marks of the prevailing influence of Buddhism at that period. It is divided into 3 sections—1, 本紀 *P'án kè* "National Records;"—2, *Ché*, which includes Rites, Music, Astronomy, Geography, Government offices, Sumptuary regulations, Felicitous influences, and Elemental influence;—3, *Lěe chuen*. Some small portions of the work have been lost, since it left the hand of Seaou Tszè-h'èen.

A great part of the materials for the *Lěang shoo*, were drawn up by 姚察 Yaou Ch'ă a minister of the Chin dynasty, but the work having been left incomplete by him, in the year A.D. 629, the emperor T'aé-tsung of the Tang Commissioned his son Yaou Sze-l'èen, together with Wei Ching to complete the undertaking. As the share taken by the latter merely consisted in some inconsiderable corrections, the authorship has been rightly attributed to Yaou Sze-l'èen. The arrangement is in 2 sections:—1, *P'án kè*;—2, *Lěe chuen*. With the exception of some slight discrepancies which criticism has discovered, the work is generally esteemed for its merits.

Yaou Ch'ă mentioned above, having collected the historical notices of the Chin dynasty by three preceding authors, commenced a history from these materials, but very little had been accomplished towards the execution of his plan at his death. The work was completed by his son Yaou Sze-l'èen under imperial commission, nearly contemporaneous with the *Lěang shoo*, being denominated the *Ch'in shoo*. It is divided into 2 sections:—1, *P'án kè*;—2, *Lěe chuen*. There is more uniformity throughout than is found in the *Lěang shoo*.

When the *Weï shoo* was originally published by Weï Show during the Northern Tse dynasty, it excited a good deal of clamour and disapprobation, in consequence of the freedom with which it dealt with the conduct of public men of the time. It was probably a kindred impulse that induced the emperor 文帝 Wän-té to patronize 魏澹 Weï T'àn, in his attempt to compose a more popular record of that northern Tartar dynasty. Weï Show's work was revised and amended during the Sung dynasty, several additions being made to it from that of Weï T'àn and other sources; in which shape it has come down to us, and is now esteemed a sterling work, while none of the compositions that were intended to supplant it have survived the lapse of time. It contains 3 sections:—1, *Pàn kè*;—2, *Lêe chuen*;—3, *Ché*, comprising Uranography, Geography, Harmony and Chronology, Rites, Music, Political economy, Jurisprudence, Supernatural indications, Government offices, and Buddhism and Taouism.

李德林 Lè Tih-lin, a subject of the Northern Tse, having collected an amount of documentary matter for a national history of that dynasty, his son Lè Pih-yö received the imperial command at the beginning of the Tang to complete the work, which he accomplished in a very indifferent style. The plan of the *Höw hán shoo* is adopted, but there is a slovenliness and want of uniformity throughout, the whole being comprised under 2 sections:—1, *Pàn kè*;—2 *Lêe chuen*. This being the only history of that particular period extant, it has been adopted as the *Pih tse shoo* in the chronological series.

The task of writing the History of the Chow dynasty, was imposed upon Ling-hoô Tih-fun, by the emperor T'aé-tsung of the Tang. The documents necessary for the accomplishment of this work, which had been handed down from the Chow and Suy dynasties, were modelled after the style of the *Shoo king*, which seems to have been an influencing motive with Ling-hoô to complete the history in the same spirit; the consequence being a marked paucity of substantial narrative, which has given place to elegance of empty diction. Large portions of his work have been lost in after time, and the lacunæ somewhat clumsily supplied from the *Pih shè*. It is composed of 2 sections:—1, *Pàn kè*;—2, *Lêe chuen*. This and the *Pih tse shoo* are the most mutilated of all the twenty four.

The *Suy shoo* like the respective histories of the Leang, Chin, Northern Tse, and Chow dynasties, was also compiled in compliance with a commission from T'aé-tsung of the Tang. The work was executed under the superintendence of Weï Ching, Duke of 鄭 Ch'ing, who wrote part of the prefatory and critical portions. There are in all 3 sections:—1, *Té kè*;—2, *Ché*, embracing Rites and Ceremonies, Music, Harmony and Chronology, Astronomy, Elemental influence, Political economy, Jurisprudence, Government offices, Geography, and Bibliography;—3, *Lêe chuen*. The authorship of the *Té kè* and *Lêe chuen* is attributed to Yen Sze-koô and 孔穎達 K'üng Ying-tá. The *Ché* seems to have been the joint work of several hands, chiefly 于志寧 Yü Ché-ning and 李淳風 Lè Chun-fung. This and the four dynastic histories just named, which were compiled at the same time, were originally published in one work, and the *Ché* "Memoirs" for the whole were included in one, and published separately, under the title of "Memoirs of the Five dynasties." Afterwards

the five histories being separated into so many distinct works, the Memoirs were attached to that of the Suy as being the last in the series ; which accounts for these documents so much exceeding the period of that single dynasty. The chapter on Bibliography, although exceedingly faulty, is of considerable value, in consequence of the paucity of information of a kindred character elsewhere, about the time in question. The *Suy shoo* has deservedly a better reputation than the other four histories.

The *Nan shè* having been compiled by Lè Yen-shów, was submitted to the revision of Líng-hóo Tíh-fun. It contains the abbreviated history of the Sung, Southern Tse, Leang, and Chin dynasties. A negligence of execution is observable throughout the work, frequent repetitions of events, and some unaccountable omissions. But although the work stands low as a literary production, it possesses a certain value, as supplying some information which is omitted in the separate histories of these four dynasties. It contains 2 sections :--1, *Pùn kè* ;--2, *Lěe chuen*.

The *Pih shè* is from the same hand as the preceding, but the author being a native of the north, was more familiar with the current of events, and took much greater pains in the execution of the work. It includes the histories of the Northern Wei, the Northern Tse, the Chow and the Suy dynasties, and supplies most of the deficiencies, that occur in the separate histories of those dynasties. It is divided into 2 sections :--1, *Pùn kè* ;--2, *Lěe chuen*.

The nucleus of the Tang history was composed by 吳兢 *Woó King*, a subject of that dynasty, who brought his account down to the commencement of the 8th century. This was revised and remodelled by 韋述 *Wei Shüh*, and within half a century afterwards 于休烈 *Yú Hew-lěe* the official historiographer added something further. Some slight additions were made by later hands. In which state it was found at the close of the Tang ; when 劉昫 *Lěw Heú* of the After Tsin took the work in hand, and from the preexisting materials, together with some contemporary aid, composed the *K'ew t'ang shoo* nearly in the form we now have it. Criticism has been severe upon its defects, which consist chiefly of prolixity in some parts, and excess of generality in others. Want of discrimination is also apparent, in repetition of facts, and some omissions and misplacements. But with all its faults, its merits are considered sufficient to entitle it to be retained in the national collection of histories. It contains 3 sections :--1, *Pùn kè* ;--2, *Ché*, including Rites and Ceremonies, Music, Chronology, Astronomy, Elemental influence, Geography, Government offices, Sumptuary regulations, Bibliography, Political economy, and Jurisprudence ;--3, *Lěe chuen*.

The many defects in the *K'ew t'ang shoo* having rendered it desirable to have a more perfect history of the period, an imperial commission was conferred on 曾公亮 *Tsäng Kung-lěang* about the middle of the 11th century, to superintend the remodelling of the work. This was executed by Gów-yáng *Sew* and Súng K'e, and named the *Sin t'ang shoo*. It contains a greater accumulation of facts than the older history, while it is compressed into less bulk ; the facts introduced however, are considered by the Chinese as frequently irrelevant, and the style rugged, though the first of these qualities would probably commend it in the judgment of Europeans. On the whole it is considered much in advance of the *K'ew t'ang shoo*. There are 4 sections in all :--1, *Pùn kè* ;--2, *Ché*,

comprising Rites and Music, Body-guard, Sumptuary regulations, Chronology, Astronomy, Elemental influence, Geography, Examinations, Government, Military, Political economy, Jurisprudence, and Literature;—3, *Peaou*;—4, *Lêè chuen*. The three first sections are ascribed to Gôw-yâng Sew, and the last to Súng K'e.

In the year 973, the reigning monarch of the Sung dynasty, commanded 薛居正 *Sëe Keu-ching* and others to compile a history of the five short dynasties, Leang, Tang, Tsin, Han, and Chow, which immediately succeeded the Great Tang. The work was executed in little more than a year, and received the name *K'éw wod taé shè*; although the style of the composition is exceedingly unpolished, the statements embodied are deemed worthy of the utmost confidence. In the year 1207, it was discarded from the educational institutions of the country in favour of the new history, from which time it seems to have fallen into disuse among the people, and when it was restored to its place among the natural histories, by the emperor of the Këen-lung period, there was only one copy to be found in the empire. It is divided into 3 sections:—1, *P'ün kè*;—2, *Ché*;—3, *Lêè chuen*.

The *Sin wod taé shè* forms a solitary instance since the time of the Tang, of one of the dynastic histories having been written by private enterprise. There is a striking boldness in the conception of the author Gôw-yâng Sew, in his departure from the beaten track of his predecessors. Setting before himself the *Ch'un ts'ew* and *Shè ké* as his models, he aimed at the lofty style of those ancient works, but he has laid himself open to the charge of sacrificing narrative of facts to elegance of diction. He has omitted the *Ché* altogether, and divided his work into the following 5 sections:—1, *P'ün kè*;—2, *Lêè chuen*;—3, 考 *K'âu* "Researches;"—4, 世家年譜 *Shé k'ea n'ên pò* "Genealogical registers;"—5, 附錄 *Foó lùk* "Appendix." After the death of the author, the manuscript was presented to the emperor, by whose orders it was printed and put in circulation, when it ultimately supplanted the *K'éw wod taé shè* for several centuries.

T'ò-t'ò the principal author of the *Súng shè*, who was a Mongol by nation, has not gained much renown by that work. His chief aim seems to have been to illustrate the principles of metaphysics; apart from which the voluminous details abound with errors of so grave a character, as to lay the work peculiarly open to the critical censure of subsequent writers. There are in all 4 sections:—1, *P'ün kè*;—2, *Ché*, including Astronomy, Elemental influence, Chronology, Geography, Water-courses, Rites, Music, Body-guard, Sumptuary regulations, Examinations, Government offices, Political economy, Military, Jurisprudence, and Literature;—3, *Peaou*;—4, *Lêè chuen*. Although the faults of the *Súng shè* are generally acknowledged, no history has been yet found fit to supplant it.

The *Leaou shè* is by the same author as the *Súng shè*; but a peculiar difficulty in compiling a History of the K'é-tan Tartars, arose from the fact, that the annals of the nation were prohibited on pain of death, being communicated to any but subjects of the dynasty; so that at the overthrow of their kingdom, when their cities were given up to the flames, nearly all vestiges of their earlier records were destroyed. T'ò-t'ò's statements therefore must be received with caution; for many errors have been discovered in it, by means of existing contemporaneous notices. The plan of the work is in 4 sections:—1, *P'ün kè*;—2,



*Ché*, containing Military defences, Army, Chronology and Uranography, Government offices, Rites, Music, Body-guard, Political economy and Jurisprudence;—3, *Peaou*;—4, *Lěe chuen*.

T'ò-t'ò has succeeded much better in the *Kin shè* than in the other two works of which he was principal author. Having been more careful in the examination of his authorities, the History of the Kin has secured a degree of confidence which that of the Sung and Leaou fail to obtain, while the style of the composition is worthy of the subject. There is in all 4 sections:—1, *Pùn kè*;—2, *Ché*, containing Astronomy, Chronology, Elemental influence, Geography, Water-courses, Rites, Music, Body-guard, Sumptuary regulations, Military, Jurisprudence, Political economy, Examinations, and Government offices;—3, *Peaou*;—4, *Lěe chuen*.

The *Yuèn shè* having been compiled with undue haste, is marked by numerous and glaring imperfections, both in the style of the composition and the section of materials. There are several omissions, and the established forms of the historians are in some cases overlooked, but there are good points about the chapters on Chronology and Geography. The work on the whole does not rank high according to the scale of merit. It contains 4 sections:—1, *Pùn kè*;—2, *Ché*, consisting of Astronomy, Elemental influence, Chronology, Geography, Water-courses, Rites and Music, State sacrifices, Sumptuary regulations, Examinations, Government offices, Political economy, Military and Jurisprudence;—3, *Peaou*;—4, *Lěe chuen*.

The imperial order for the compilation of the history of the Ming dynasty was first issued in 1679, when fifty eight scholars were appointed to engage in the work, and by continued accretions it was brought to a conclusion in 1724. The *Ming shè* as we now have it was ultimately laid before the emperor in 1742, by Chang T'ing-yüh and his colleagues. It conforms in plan to the former histories, but does not rank high as a literary production. It consists of 4 sections:—1, *Pùn kè*;—2, *Ché*, including Astronomy, Elemental influence, Chronology, Geography, Rites, Music, Body-guard, Sumptuary regulations, Examinations, Government offices, Political economy, Water-courses, Military, Jurisprudence and Literature;—3, *Peaou*;—4, *Lěe chuen*.

2. The second class of Histories are termed 編年 *Pēn nēn*, "Annals," the model for which order of writing may be found in the *Ch'un ts'ew* Classic by Confucius. This consists in a consecutive chronicle of events, each year having a detailed account of the various occurrences in each department of history, ranged in chronological order. After the *Ch'un ts'ew*, the work of this class claiming the greatest antiquity is the 竹書紀年 *Chūh shoo kè nēn*, "Bamboo Record," said to have been found in the tomb of one of 魏 *Wei* princes, in the year A.D. 284. This commences with the reign of 黃帝 *Hwáng-té* and extends to B.C. 299. The original work however with a commentary on it by Ch'in Yò the historian of the Sung, is considered to have been long lost, and the one now known by that name, there is a good ground for believing to be a fabrication.

It is recorded of Hēn tē of the After Han dynasty, who was given to literary pursuits, that being dissatisfied with the prolix character of Pan Koó's history of the Former Han, he engaged 荀悅 *Seun Yué* to recompose the annals of that house; the result of which was the 漢紀 *Hán kè* in 30 *keuen* or books,

after the plan of the *Tsò chuen*, being a concise narrative year by year of all events of importance throughout the dynasty. The **後漢紀** *Hòw hán kè* by **袁宏** Yuen Hung, is a history of the After Han, published under the Tsin, in the same form as the preceding, and about the same in extent. The **西漢年紀** *Se hán nēn kè* is another history of the Former Han, by **王益之** Wáng Yih-che an author of the Sung dynasty.

Other works of this class appeared during the Suy and Tang dynasties, but the most celebrated production is the great work of **司馬光** Sze-má Kwang, the **資治通鑑** *Tsze che t'ung kēen* on which he was engaged for nineteen years during the reigns of Ying tsung and Shin tsung of the Sung. This history which comprises 294 books, embraces a period from the commencement of the fourth century B. C. down to the end of the *Wò taé* or "Five dynasties" that succeeded the Tang. Supplementary to the above, another part was published by the same author, called **資治通鑑考異** *Tsze che t'ung kēen k'òu é*, being a discussion of doubtful questions affecting the work. He afterwards wrote the **通鑑釋例** *T'ung kēen shih lé*, being a small volume on the general principles of the great work. Another work by the same is termed the **資治通鑑目錄** *Tsze che t'ung kēen mūh lūh*, consisting of 30 books of tables to accompany his great history. The **稽古錄** *Ké kòd lūh* in 20 books, is also by Sze-má Kwang, and forms a complement to his other history, beginning with the semifabulous period of Fūh-he, and ending with the year A. D. 1067. The **通鑑外紀** *T'ung kēen waé kè*, in 10 books, is attributed to **劉恕** Lēw Shoó, the associate of Sze-má Kwang in compiling his *T'ung kēen*. It begins with the time of Fūh-he, and ends where the *T'ung kēen* begins. There are also 5 books of tables, after the style of Sze-má's work. Lēw is said to have dictated this history to his son **義仲** He-chúng when he was laid up with his last sickness. The **資治通鑑釋文辨誤** *Tsze che t'ung kēen shih wán pēn woó*, is an exegetical work on Sze-má's *T'ung kēen*, written by **胡三省** Hoó San-sing during the Yuen. A voluminous production in extension of the *T'ung kēen* was written by **李燾** Lè T'aon of the Sung, entitled **續資治通鑑長編** *Sūh tsze che t'ung kēen ch'áng pēn*, in 520 books. Some portions of the original are now lost.

About a century after the time of Sze-má Kwang the **通鑑綱目** *T'ung kēen kang mūh*, which is a reconstruction and condensation of the *T'ung kēen*, was drawn up under the direction of the celebrated **朱熹** Choo He. It is only the introductory book, on the general principles, that was written by Choo himself, the body of the work being compiled by his pupils under his direction. It is reduced to 59 books, containing the text and amplification. An elucidation of the same was afterwards published by **尹起莘** Yin K'è-sin, with the title **資治通鑑綱目發明** *Tsze che t'ung kēen kang mūh fā mīng*, in 59 books. The **通鑑綱目書法** *T'ung kēen kang mūh shoo fā* is a treatise in 50 books on the principles adopted in the composition of the *T'ung kēen kang mūh*, by **劉友** Lēw Yéw, who was engaged on it for thirty years, about the time of the overthrow of the Sung dynasty. **汪克寬** Wang K'ih-k'wan, who flourished during the first half of the 14th century, wrote the **綱目考異** *Kang mūh k'òu é*, being an examination of the discrepancies connected with

Choo's work. A scholar of the Yuen dynasty, named 王幼學 Wáng Yéw-hěō, published his researches on Choo's *T'ung k'een kang m'uh*, under the title 綱目集覽 *Kang m'uh tseih lán*. In 1359, a critical examination of the *Kang m'uh* was completed by 徐昭文 Seu Chaou-wán, under the title 考證 *K'âu ching*. Early in the Ming dynasty, 陳濟 Ch'in Tse, who was known at the time as the 兩脚書廚 *L'àng k'ëō shoo ch'oo* or "Walking book-case," on account of his extensive acquirements, went into a minute investigation of Wáng Yéw-hěō's work above-mentioned, and published his researches under the title 通鑑綱目集覽正誤 *T'ung k'een kang m'uh tseih lán ching woó*, being a correction of the errors in the same. In 1465, a work consisting of quotations from other authorities, in illustration of the *Kang m'uh*, was completed by 馮智舒 Fung Ché-shoo, who entitled it the 質實 *Chih shih*. About the close of the 15th century, 黃仲昭 Hwáng Ch'ung-chaou took these last-mentioned seven works, dissected them, and placed each paragraph under the corresponding portion of the original *T'ung k'een kang m'uh*; the additional matter being headed by the respective titles, *Fü ming*, *Shoo fá*, *K'âu é*, *Tseih lán*, *K'âu ching*, *Ching woó*, and *Chih shih*. The work thus assumed the form which it has retained to the present day. In accordance with an imperial re-script issued in 1476, a supplement to Choo's history was written at the close of the 15th century, by 商輅 Shang Loó and others, fifteen in all. The text is accompanied by two series of notes, the *Fü ming* by 周禮 Chow Lè, and the 廣義 *Kwàng é*, "Development," by 張時泰 Chang Shé-t'áé. An additional section had been previously written by 金履祥 Kin Lè-ts'ang, of the Sung dynasty, carrying it back to the early time of the prince Yaou, and filling up the details from that period to the year 431 B.C. when Choo's history commences. This was afterwards extended still farther back to the era of Füh-he, by 陳桎 Ch'in King of the Ming, who availed himself of the aid of Léw Shoo's *T'ung k'een waé k'è*, and a book on the period of legendary antiquity by 司馬貞 Sze-má Ching of the Tang. These two last compositions were amended and combined together, by 南軒 Nán H'een of the Ming. Near the close of the Ming dynasty, these several sections were revised and published as a single work by the national historiographer 陳仁錫 Ch'in Jin-seih, with the title 資治通鑑綱目 *Tsze che t'ung k'een kang m'uh*, divided into the 前編 *T's'een p'een*, "Introductory section," 正編 *Ching p'een*, "Principal section," and 續編 *S'uh p'een*, "Supplementary section." This work having been again revised, was duly submitted for inspection, and received the imperial imprimatur in 1708, when a new edition of the whole was issued in 91 books, with the title 御批通鑑綱目 *Yü p'è t'ung k'een kang m'uh*.

The 鳳洲綱鑑全編 *Fung chow kang k'een tseüen p'een* is a much more abbreviated history in 32 books, by 王鳳洲 Wáng Fung-chow, extending from the time of Füh-he down to the end of the Ming dynasty. Another compendium on the same plan is the 綱鑑易知錄 *Kang k'een é che l'uh* by 吳乘權 Woó Shing-keuén, published in 1711; being an abbreviation of the

*T'ung k'ên kang mūh*, from the commencement of history to the close of the Ming dynasty.

Several works of this class have appeared, on the history of the Ming. Among these the **明紀芳募** *Ming kè fang moo* is a convenient record, by **徐昌治** *Seu Ch'ang-che*, of public events during that dynasty, commencing from 1352, being sixteen years before the accession of the first monarch. The **明史掣要** *Ming shè làn yaou* is an epitomized manual, by **姚培謙** *Yaou Pei-k'ên* and **張景星** *Chang King-sing*, commencing with 1368, the 1st year of the period **洪武** *Hung-wò*, and ending at the accession of the present dynasty in the year 1644.

The **東華錄** *Tung hwa lūh* is a summary of events from the origin of the present dynasty down to the year 1735, written by **蔣良騏** *Ts'ang Liang-k'e*, in 32 books. This work was well-known, and numerous copies of it circulated in manuscript, many years before it was printed; but a considerable portion has been expunged as derogatory to the now reigning family.

3. The third method of writing history is called **紀事本末** *Kè szé p'ün mō*, "Complete Records." This includes a great variety of works, in which the writers do not feel themselves bound by the methodical restraints of "Dynastic history," nor do they limit themselves to a succession of annual memoranda; but selecting the matters of which they intend to treat, they take a general view of the subject, embracing such collateral incidents as bear upon the question, and thus pursue the consequences to their ultimate issue. The *Shoo king* is pointed to as an authority for this arrangement.

The first work which appeared of this class, was the **通鑑紀事本末** *T'ung k'ên kè szé p'ün mō*, in 47 books, by **袁樞** *Yuen Ch'oo* of the Sung dynasty, who venturing to deviate from the beaten track, dissected *Sze-mā Kwang's T'ung k'ên*, arranging all the details under a given number of heads, each head containing a separate subject complete in itself. When presented to the emperor **孝宗** *Heaóu tsung*, it is said he highly commended the work, and caused it to be distributed among the educational officers. This brings the history down to the end of the Five short dynasties succeeding the Tang. Following out the same idea, **馮琦** *Fung Ke* of the Ming commenced a rearrangement of the materials of the Sung history, but died when the work was incomplete. **陳邦瞻** *Ch'in Pang-chen* having got possession of the unfinished manuscript, entered into Fung's labours, and produced the **宋史紀事本末** *Sung shè kè szé p'ün mō*, seven tenths of which is the work of Ch'in. It contains altogether 109 separate articles; and although somewhat inferior to Yuen's work, yet the difficulty of the subject is considered adequate to counterbalance any defects it may contain. The **元史紀事本末** *Yüèn shè kè szé p'ün mō*, in 4 books, is by the same author, but the materials being drawn from the *Yüèn shè* and *Shang Loó's* supplement to the *Kang mūh*, it does not exhibit that amount of research that is seen in the previous work on the Sung. There are 27 articles in all. The **明朝紀事本末** *Ming ch'au kè szé p'ün mō* by **谷應泰** *Kūh Yíng-t'áé*, was published in 1648. It contains 80 books, each book forming a separate article. The substance of the work is taken from the **石匱藏**

書 *Shih kwei tsang shoo* by 張岱 Chang T'ac, being rearranged according to the form in question. At the end of each article there is a disquisition by the author, after the style of the *Tsin shoo*.

The 釋史 *Yih shê* is another work of this class in 160 books, by 馬肅 Mâ Süh of the present dynasty, extending from the creation down to the end of the Tsin dynasty B. C. 206. Prefaced with extended genealogical and chronological tables, the first section treats of the period of legendary and remote antiquity, which is followed by a history of the Hsia, Shang, and Chow dynasties; the next section is a history of the period embraced in the *Ch'un ts'ew* classic, after which follows a record of the time of the contending states, and a concluding section of memoirs corresponding to the *Chê* of the dynastic histories. The body of the work consists of quotations from old authors, arranged chronologically under the several heads, with disquisitions by Mâ at the end of each book.

The 欽定平定兩金川方畧 *K'in t'ing ping t'ing l'iang kin ch'uen fang l'ëo*, in 152 books, which was written by 阿桂 A-kwei and others, in the year 1781, contains a record of the pacification of the Kin-ch'uen region on the west of China, by the Chinese forces, from the year 1779.

The 欽定臺灣紀畧 *K'in t'ing taê wan k'ë l'ëo*, in 70 books, is an account of the subjugation of the island of Formosa, drawn up in compliance with an imperial rescript issued in the year 1778.

The 欽定平定教匪紀畧 *K'in t'ing ping t'ing keâu fei k'ë l'ëo*, is another imperial work of the same class, in 42 books, giving a detailed account of the subjugation of the rebel confederacy in the south-west provinces of China from the year 1813 to 1816.

The 聖武記 *Shing wò k'ë*, is a descriptive account of the various military operations of the present dynasty, by 魏源 Wei Yuén. The first edition in 14 books was published in 1842; since which it has passed through several editions with additions.

4. The three preceding classes form the principal Chinese historical works, but there are still a great many other books not directly included in these, and yet rightly belonging to the great division of history. Besides the Dynastic Histories properly so called, which have already been noticed, there are a considerable number of others occupying the same ground, but departing to a greater or less extent from the established mode of the former. Such form another division under the head of 別史 *P'ê shê*, "Separate Histories."

The first of these in point of antiquity is the 逸周書 *Yih chow shoo*, which appears to be a relic of the pre Christian era, containing a record of the Chow dynasty. During the Suy and Tang it was called the 汲冢周書 *K'eh chung chow shoo*, tradition stating that it was found in the tomb of one of the Wei princes, along with the *Ch'ih k'ë n'ên*, but this proves to be destitute of any credible foundation. A great portion of it seems to have been lost at an early date; 11 of the 71 original articles are now deficient, and there are important lacunæ in the remaining parts.

The 古史 *K'ò shê* "Ancient history" in 60 books, was written by 蘇轍

Soo Chê of the Sung, as an improvement upon Sze-mà Ts'ên's history. It begins with Füh-he and extends to the time of Che-hwàng of the Tsin, the division being into *Pün kè*, *Shé k'ea*, and *Lěe chuen*. Although of greater extent than the *Shé kè*, the style is course, and it is considered inferior in several respects.

The **通志** *T'ung ché* is a history of China from Füh-he down to the Tang dynasty, in 200 books, written by **鄭樵** Ch'ing Tseou of the Sung. It is arranged in 5 sections;—*Tè kè* "Imperial records," *Hwàng h'ow lěe chuen* "Biographies of empresses," *Něen pò* "Register," *Lěe* "Compendiums," and *Lěe chuen* "Narratives." The merit of the work consists mainly in the Compendium section, which contains several matters of much interest. The other sections are for the chief part borrowed from preceding works. In compliance with an imperial rescript issued in the year 1769, a supplement to the above work was compiled in 527 books, with the titled **欽定續通志** *K'in ting sùh t'ung ché*. Following the method of the *T'ung ché*, it embraces the annals of the Sung, Leaou, Kin, Yuen, and Ming dynasties, as also the *Té kè* for the Tang, which is not contained in C'hing Tseou's work,

The **路史** *Loó shè* in 47 books, is by **羅泌** Lô Pè of the Sung. Commencing with an extravagantly mythological era, it reaches down to the close of the Hea dynasty, about the end of the 18th century B.C. and is arranged somewhat after the plan of the dynastic histories, being divided into **前紀** *Ts'ên kè* "Former records," **後紀** *H'ow kè* "Later records," **國名紀** *Kwò mìn kè* "Geographical records," **發揮** *F'ä h'wuy* "Disquisitions," and **餘論** *Yü lán* "Extra discourses." The historical portion is considered of little value, and the author seems to have been led astray by an undue attachment to Taonist legends, but there is a good deal of learning shown in the geographical and critical parts.

The **尚史** *Sháng shè* "Archaic history," in 107 books, by **李鍇** Lè K'ee, appeared about the middle of last century. The plan of the work is similar to the preceding, but it commences at the more moderate period of Hwàng-té, and concludes with the Tsin in the 3rd century B.C. The division is into **世系圖** *Shé hé t'ò* "Genealogical tables," *Pün kè* "National records," *Shé k'ea* "Genealogies," *Lěe chuen* "Narratives," **繫** *Hé* "Private biographies," *Něen peau* "Chronological tables," *Ché* "Memoirs," and **序傳** *Seu chuen* "Details."

The only existing historical record of the Leaou dynasty written prior to the *Leaou shè*, is the **契丹國志** *K'è tan kwò ché*, which is a history of the K'e-tan or Leaou dynasty, by **葉隆禮** Yé Lung-lè, in 27 books. This is divided into three sections, on *Té kè*, *Lěe chuen*, and **雜記舊事** *Tsa k'è k'êw szé* "Miscellaneous records and Antiquities." As it is drawn up chiefly on the evidence of traditional reports, there is little indication of research, while there are numerous errors and omissions. The inconsistencies in the work shew it to have been derived from different sources, a fault which is particularly apparent in the chronology. Its testimony however in some cases is authentic, and valuable in view of the paucity of works on the subject.

The **大金國志** *T'á K'in kwò ché* "History of the Kin nation," in 40 books, is of doubtful authorship. As the style and form of the work bear a strong

the *K'é tan kwò ché*, it has been surmised that they are from the same hand. The same class of imperfections are also found in both. The whole is divided into *T'é kè*, *Chuen*, 雜錄 *T'sā lūh* "Miscellaneous notices," 雜載制度 *T'sā tsaé ché t'òs* "Miscellaneous treatises and laws," and 行程錄 *Hing ch'ing lūh* "Itinerary."

A supplement to the history of the After Han was written during the Yuen dynasty, in 90 books, by 郝經 *Hō King*, with the title 續後漢書 *Sūh hóu hán shoo*. This work which has a commentary by 荀宗道 *Seun Tsung-taō* contains the annals of the two last emperors of the Han, which are not included in *Fán Yě's* work. It is divided into 4 sections:—1, *N'ēn peau*;—2, *T'é kè*;—3, *L'ē chuen*;—4, *Lūh* "Notices." A book with the same title was published during the Sung, but of much less extent by 蕭常 *Seaou Ch'ang*, whose object was to assert the rightful supremacy of the house of Han, during the time of the three contending states, in opposition to the views of *Ch'in Shōw* the historian of the Three Kingdoms. *Hō King's* work follows out the same idea, putting the Han princes in the Imperial record section, and those of *Woo* and *Wei* among the Biographies. The fourth section is equivalent to the Memoirs generally found in the dynastic histories, but which are omitted in the *San kwò ché*. The *N'ēn peau* is now lost, as also the chapter on Jurisprudence in the last section.

The 吾學編 *Woo hō pēn*, in 69 books, is a history of the Ming dynasty down to the early part of the 16th century, by 鄭曉 *Ch'ing Heaōu*. It is divided into 14 sections, as follows:—大政記 *T'ā ch'ing kē* "Government records," 遜國記 *Sūn kwò kē* "Abdication records," 同姓初王表 *T'ung sing ts'oo wáng peau* "Table of the first princes of the blood," 同姓諸王傳 *T'ung sing choo wáng chuen* "Memoirs of the princes of the blood," 異姓諸侯傳 *E sing choo hóu chuen* "Memoirs of extra-family princes," 直文淵閣諸臣表 *Ch'ih wán yuen kō choo chin peau* "Table of the Inner council ministers," 兩京典銓尙書表 *L'èung king t'ēn t'suen sháng shoo peau* "Table of the Presidents of Boards in the two Capitals," 名臣記 *Ming chin kē* "Memoirs of famous ministers," 遜國臣記 *Sūn kwò chin kē* "Memoirs of abdication ministers," 天文述 *T'ēn wán shūh* "Astronomical memoirs," 地理述 *T'é lè shūh* "Geographical memoirs," 三禮述 *San lè shūh* "Ritual records," 百官述 *Pih kwan shūh* "Government office records," and 四夷考 *Szé é k'au* "Researches on foreign nations." This work is generally esteemed by scholars, but in the account of the *Neū-ch'ih* tribes, whence the ancestors of the present dynasty sprung, the freedom used by the author is calculated to produce an unfavourable impression regarding the Manchus, and several other parts exhibiting the same tone, the name of the book has been inserted in the *Index expurgatorius* published by the present dynasty, as objectionable only in the parts indicated.

5. The next class of the historical writings is termed 雜史 *T'sā shè* "Miscellaneous histories," a name first adopted in the *Suy shoo*, and includes narratives of a more limited character than the preceding classes. One of the earliest and best known is the 戰國策 *Chén kwò ts'ih* "Story of the contending states," being a history of the times immediately preceding the *Tsin* and

Han dynasties. The author of this is not known now, but it was revised and rearranged by Léw Hěáng of the Han. It is generally published with a commentary, of which there are several. The oldest one is by 高誘 Kaou Yèw of the Han, but a part of his comments are now lost, and the edition published with his name has the missing parts supplied by 姚宏 Yaou Hung of the Sung. An edition much esteemed is the 戰國策校注 *Chên kwō ts'ih keáu ch'óó*, in 10 books, by 吳師道 Woó Sze-taóu of the Yuen dynasty, who enters into a critical examination of preceding commentaries, and supplies parts that were missing, from other sources, taking Léw Hěáng's arrangement as his guide.

The 貞觀政要 *Ching kwán ching yaou* in 10 books, is a treatise on the principles of government, illustrated by the history of the period Ching-kwán A. D. 627—649, by Woó King of the Tang. It is divided into 40 chapters, each treating of a different subject, and consists for the main part of conversations with the emperor T'aé tsung and his ministers.

The 松漠紀聞 *Sung mô kè wán* is a small work consisting of historical memoranda regarding the Kin dynasty, written by 洪皓 Húng Haóu of the Sung, who was sent on an embassy to the Kin, where he remained 15 years. During his residence in the neighbourhood of their capital, he had jotted down a large collection of notes, but these were committed to the flames by the authorities, when he was about to return to his country. The present work consists of a portion of his more extensive manuscript, written from memory after his return, and is of value as a record of the time.

The 弇山堂別集 *Yên shan t'áng pē tseih*, in 100 books, is a work on the antiquities of the Ming, by 王世貞 Wáng Shé-ching. Although there are numerous errors and irregularities, yet it may be consulted with advantage on many points.

The 朝鮮紀事 *Ch'aou sēn kè szé* is a short narrative of Corean affairs, by 倪謙 E K'ēn, an ambassador of the Ming dynasty to the Corean capital, in the year 1450.

The 楚紀 *Tsoò kè* in 60 books, was written by 廖道南 Leau Taóu-nân in the 16th century, being an investigation of historical antiquities pertaining to the state Tsoo, or the modern Hoó-kwáng, in which he endëavours to shew, that T'aé tsoò of the Ming laid the foundation of the dynasty in that region; that being the same place from which 世宗 Shé tsung the then reigning emperor was called to occupy the throne.

The 守汴日志 *Shòw pēn jik ché* is a journal, by 李光璧 Lè Kwang-t'ēn, an officer of the garrison in defence of the city of Pēn-léang or K'ae-fung in Honan, while it was besieged by the insurgent 李自成 Lè Tszé-ching at the close of the Ming dynasty. The inhabitants within the walls were reduced to the utmost extremity, when the siege was raised by an eruption of the Yellow river, on which occasion many who had still survived the famine, found a watery grave.

The 南疆繹史 *Nân k'ëang yih shè* in 30 books, is an account of the unsuccessful efforts of the three last descendants of the Ming imperial family, Füh wáng, T'ang wáng, and Yüng-ming wáng, to reestablish the falling dy-



nasty. The work was drawn up under imperial patronage about the end of last century, and was revised and published in 1830 by 李瑤 Lè Yaou. It consists of *Kè lěo*, "Records of the princes," and *Lěe chuen*, "Biography."

The 明季稗史彙編 *Ming ké paé shè wuy pēn* is another work of about the same extent, and treating of the same events as the preceding, though the arrangement is somewhat different. It is divided into 16 parts, each forming a complete narrative in itself, and written by separate authors.

The 二申野錄 *Urh shin yàt lăh*, in 8 books by 孫之騷 Sun Che-lüh, is a record of natural phenomena, in the annal form, beginning with *mow shin* the first year of the Ming (1368), and ending with *kěe shin* the closing year of that dynasty (1644); hence the term "Two shins" employed in the title.

The 封長白山記 *Fung ch'ung pih shan ké* is a narrative of a journey undertaken by imperial command, by Umnua, a Manchu high officer, to *Ch'ung pih shan*, "Long white mountain," the ancient locality of the ancestors of the present reigning family.

The 武宗外紀 *Wò tsung waé kè*, is a short narrative of the life and conduct of the emperor Wò tsung of the Ming dynasty, written by Maou K'è-ling, being supplementary to the record of that prince, contained in the dynastic history.

6. The next class of works belonging to the History division, is called 詔令奏議 *Chaou ling tsów é*, "Official documents." The *Chaou ling*, "Mandates," were first recognized as a class, in the History of Tang dynasty; and the 奏議 *Tsów é*, "Memorials" are put in a distinct category for the first time in the *Wan hēn t'ung k'au*. Works of this class are not so numerous comparatively as most of the others, but those that have survived the lapse of time are of considerable importance in a historical point of view.

One of the principal of these is the 唐大詔令集 *T'ang tá chaou ling tseih*, being a collection of Tang dynasty state papers in 130 books, arranged by 宋敏求 Sung Min-k'ew of the Sung. The compilation having been transmitted from age to age by means of manuscript copies, 23 of the books have become lost beyond the means of recovery.

The 諸臣奏議 *Choo chin tsów é*, in 150 books, is a collection of memorials to the throne, by ministers of the Sung dynasty, between the years 960 and 1126, selected and arranged by 趙汝愚 Chaou Joò-yü of the Sung, from a much larger mass of material, consisting of upwards of a thousand books. The whole are divided into 12 subjects.

The 歷代名臣奏議 *Leih taé ming chin tsów é*, in 350 books arranged by 楊士奇 Yang Szé-k'è and others of the Ming, in compliance with an order from the emperor, is a series of memorials by eminent ministers of every age, from the Shang dynasty down to the Yuen. They are divided among 64 subjects.

The 三垣疏稿 *San yuen soo kaou*, is a collection of memorials, presented to the emperor, from the Boards of Office, War, and Works, arranged by 許譽卿 Heu Yü-k'ing, near the end of Ming dynasty.

Under this head is classed an extensive collection of homilies by the five first emperors of the present dynasty, entitled **大清皇帝聖訓** *Tá ts'ing hwáng té shing heün*, in 112 books. These were arranged during the preceding reigns in succession, and revised and published under the imperial superintendence in the years 1739 and 1740. The discourses touch upon all the fundamental themes relating to the government, and are amply illustrated by precedents drawn from the national history.

7. Another class which is properly referred to the department of history, is that of **傳記** *Chuen ké* "Biographies." Such writings appear to be as old as the Christian era; and one at least now extant, entitled **晏子春秋** *Gán tszè ch'un ts'ev*, there is good ground to believe existed even some centuries earlier. This is a personal narrative regarding **晏嬰** *Gán Ying*, a reputed disciple of **墨子** *Mih tszè*, the opponent of Mencius; the author is unknown. The **古列女傳** *Kòd lē nèu chuen*, is a biography of famous women, written by **Lēw Héang** in the first century B.C. It has a supplement by a later and unknown hand. Works of this class are very numerous, and for the most part of moderate size.

The **孔子編年** *K'üing tszè pēn nēn* is a memoir of Confucius, by **胡仔** *Hoó Tszè* of the Sung dynasty, collected from the several classical and canonical works, the author having fixed the years for the various events in the sage's life, which are at least somewhat problematical in particular instances.

The **高士傳** *Kaou szé chuen*, by **皇甫謐** *Hwáng Poò-mèrh* of the Tsin dynasty, contains biographies of 96 scholars. The original is said to have had only 72 names, and the others have been added subsequently.

The **錢塘先賢傳贊** *Tsēn t'àng sēn hēn chuen tsán*, by **袁韶** *Yuen Shaou* of the Sung, contains biographies of 39 men of renown, natives of the Hang-chow region, from the earliest period of Chinese history down to the Sung dynasty.

The **慶元黨禁** *K'ing yuén tàng kin*, written in 1241, by an anonymous author, is a series of biographical sketches of 59 scholars, who were made the victims of an imperial rescript against literary associations, issued in 1197, and which was in force for seven years.

The **唐才子傳** *T'ang tsai tszè chuen*, is a collection of 397 biographies of authors and authoresses, during the Tang and succeeding Five dynasties, written by **辛文房** *Sin Wän-fang*, a foreigner from the west, during the Yuen dynasty. The original work was long lost in China, and has been recovered from Japan.

The **欽定宗室王公功績表傳** *K'in ting tsung shih wáng kung kung tsèih peau chuen*, in 12 books, is a series of biographies of the most distinguished members of the present reigning family of China, preceded by tables of the succession of the several hereditary titles. This was drawn up by imperial authority and published in 1765.

The **元朝明臣事畧** *Yuén ch'au ming chin szé lēō*, in 15 books, consists of biographical notices of 47 famous ministers during the Yuen, written by **蘇天爵** *Soo T'ēn-tsēō* of that dynasty.

The **征南錄** *Ching nán lùh*, by **滕元發** *T'äng uēn-fā* of the Sung, is a memoir of **孫沔** *Sun Mēn*, an officer who was engaged in quelling an insurrec-

tion among the Meaou tribes in the year 1053, and whose merits are overlooked in the Sung history.

The 驂鸞錄 *Ts'an lwan lüh* is a three months journal of 范成大 *Fán Ching-tá*, during his journey from the capital to 靜江 *Tsing-käng* the present 桂林 *Kwei-lin* in *Kwäng-se*, on his appointment to that prefecture at the beginning of the year 1172.

The 吳船錄 *Wó ch'üen lüh* is also a journal by the same as the preceding, during a five months journey from *Szé-ch'uen* to *Hang-chow*, in the year 1177. This contains the notes of a mission of 300 priests to *India* in search of Buddhist relics, being one of the few records of that class still extant.

The 入蜀記 *Jih shüeh ké* is a seven months journal of 陸游 *Lü-Yêw*, in the year 1170, made during a journey from *Chë-käng* province to 夔州 *Kwei-chow* in *Szé-ch'uen*, on occasion of his promotion to office in that region.

The 西使記 *Se shé ké* is a journal of an embassy to the regions on the west of *China*, written by 劉郁 *Lêw Yü* of the *Yuen*, who gathered the account from the envoy 常德 *Ch'áng Tih*. The Chinese or Mongolian troops having reduced to subjection some refractory Mohammedan tribes in that direction in 1258, *Ch'áng Tih* was charged with a commission to the camp in the following year, his adventures on the occasion forming the subject of the *Se shé ké*.

The 保越錄 *Paü yüeh lüh* is a narrative of the siege of 紹興 *Shaou-hing* in 1359, by the troops of the nascent *Ming* dynasty under 胡大海 *Hoó Tá-haè*, the city being at that time in the possession of 張士誠 *Chang Szé-ching*. This little work enters with some minuteness into a detail of the atrocities committed by the *Ming* troops, facts of that kind having been carefully excluded from all the authorized histories of the *Ming*.

The 東坡年譜 *Tung p'o nën pò* is a biography of *Soo Tung-p'o*, the renowned poet of the *Sung*, written by 王宗稷 *Wäng Tsung-tseih* of the same dynasty.

The 宋遺民錄 *Sung ê min lüh*, in 15 books, by 程敏政 *Ch'ing Min-ching* of the *Ming*, is a series of biographical notices regarding subjects of the *Sung* dynasty, who to the end of their days refused allegiance to the *Yuen*.

The 崑山人物傳 *Kwän shan jîn wüeh chuen*, in 10 books with an appendix, by 張大復 *Chang Tá-füh* of the *Ming*, consists of biographical notices of upwards of 300 men of note, natives of *Kwän-shan* during the *Ming* dynasty.

The 古權錄 *Koo hwan lüh*, in 8 books, by 王士禎 *Wäng Szé-ching*, published at the commencement of the present dynasty, is a biographical series of renowned characters from ancient times down to the *Ming*.

The 勝朝彤史拾遺記 *Shing ch'au tung shé shih ê ké*, in 6 books, by 馬劬 *K'ê-ling*, is a series of biographical notices 65 in all, of the imperial consorts during the *Ming* dynasty.

The 吳越順存錄 *Wó yüeh shün ts'un lüh* by 吳允嘉 *Wó Yün-këa*, is a biographical miscellany regarding 錢鏐 *Tsëen Leau*, the prince of *Woó-yüeh* in the 10th century, and his descendants, down to the end of the *Ming*.

The **蜀碧** *Shüh peih* by **彭遵泗** P'äng Tsun-sze, is a connected series of notices regarding the victims of the insurrectionary troubles in Szé-ch'uen from the year 1628 to 1663.

The **客杭日記** *K'ih hang jih ké*, is a journal of a five months residence in Hang-chow, in the years 1308 and 1309, by **郭昇** Kō Pè.

The **北行日譜** *Pih hing jih pōō* is the journal of **朱祖文** Choo Tsoō-wän, who followed his friend **周順昌** Chow Shün-ch'ang to the capital, and ministered to his wants during an imprisonment for extortion, in the year 1626.

The **使琉球記** *Shē lew k'ew ké* is a journal of the ambassador **張學禮** Chang Hēō-lè, who was sent to Loo-choo in the year 1662, being the first occasion of an embassy to that island during the present dynasty. A more recent narrative bearing the same title gives the journal of **李鼎元** Lè Ting-yuên, who was sent to confirm the accession of a new king to the throne of Loo-choo, in the year 1800.

The **粵西偶記** *Yuē se gòw ké* consists of the memoranda of **陸祚蕃** Lüh Tsoō-fan, a literary officer, while engaged in superintending the literary examinations in Kwàng-se, during the K'ang-he period.

The **滇行紀程** *T'ien hing kè ch'ing* is the journal of **許纘曾** Heū Tswan-tsäng, during his journey from the district city of **彭澤** P'äng-tsih on the Yang-tszè-këang, to Yün-nän, where he was appointed Criminal judge. The journal he kept on his return is also published with the title **東還紀程** *Tung hwän kè ch'ing*.

The **鹿洲公案** *Lüh chow kung gân* is a series of memoranda by **藍鼎元** Lan Ting-yuên, regarding his official duties as district magistrate of **普寧** P'ōō-ning, towards the close of last century.

The **社事始末** *Shäh szē chē mō* by **杜登春** Toō Täng-ch'un is an account of the literary associations at the close of the Ming dynasty.

The **江上孤忠錄** *Këang sháng koo chung lüh*, is a narrative of the defence of the city of **江陰** Këang-yin on the Yang-tszè-këang, by **閻忠烈** Yèn Chung-lëe, against the Manchu troops at the commencement of this dynasty, written by **黃明曦** Hwáng Ming-he.

The **洪武四年登科錄** *Hing woō szé n'ên täng k'o l'ih*, is the official record of the first examination which took place during the Ming dynasty, for the highest literary degree *tsin szé*, in the year 1371.

The **河洲景忠錄** *Hò chow k'ing chung lüh* by **胡秉虔** Hoō Ping-k'een, is a record of officers belonging to the Hò-chow garrison, who suffered death in the cause of their country, from the Sung dynasty, down to the beginning of the present century.

The **魏氏補證** *Wei shē pòō ching* by **萬光泰** Wan Kwang-t'ac, a work of last century, is a collection of supplementary details regarding the families mentioned in the History of the Northern Wei dynasty.

The **漢西京博士考** *Hän se king pòō szé k'au* by Hoō Ping-k'een, written at the beginning of the present century, is a series of biographical sketches of the literary officers during the Han dynasty.

The **儒林譜** *Joô lin pòd*, by **焦袁熹** Tseou Yuen-he, an author of the present dynasty, is a catalogue of scholars who lived previous to the close of the Han, arranged according to their attainments in the several classics.

The **貳臣傳** *Urh chin chuen*, in 12 books, published by imperial authority near the end of last century, contains the biography of 120 ministers of the Ming, who also took office under the present dynasty. Uniform with the above is a smaller work in 4 books, entitled **逆臣傳** *Nerh chin chuen*, a biography of 24 Ming ministers who submitted to the present dynasty, and afterwards rebelled.

The **滿洲名臣傳** *Mwàn chow ming chin chuen*, in 48 books, is also an imperial work, published in the K'een-lung period, containing biographies of all the Manchu ministers of note up to that time. A counterpart work, under the title **漢名臣傳** *Hàn ming chin chuen*, contains a record of the Chinese ministers of the present dynasty.

The **七十二賢像贊** *Ts'eh shih urh h'een s'ang tsân* is a pictorial representation of Confucius and his 72 disciples, with a brief historical note and poetical eulogium to each.

The **疇人傳** *Ch'ow jin chuen*, in 46 books, was published in 1799 with the well known name of **阮元** Yuên Yuên as the author, though it is generally understood that he was merely the patron by whose liberality the work came before the public. This is a series of biographical memoirs of the mathematicians of China, from the commencement of history down to the end of last century. The last 3 books form an appendix regarding European astronomers, beginning with Meton and Aristarchus; among them we find the names of Euclid, Clavius, Newton, and Cassini, and the Jesuit missionaries Ricci, Ursis, Aleni, Longobardi, Diaz, Terrence, Rho, Schaal, Verbiest, Stumpf, Smogolenski, Kægler, Percyra, &c. A supplement to the work was published in 1840, in 6 books, bringing the memoirs down to very recent times. In the original and supplement, there are altogether 312 memoirs.

The above notices will give some idea of the variety and character of the works included in this class; besides these there are a great many Buddhist biographies, such as the **指月錄** *Chê yue lûh*, **高僧傳** *Kaou sang chuen*, **續高僧傳** *Sûh kaou sang chuen*, &c; and when it is remembered that these are supplemented by a very large part, generally exceeding the half of each of the dynastic histories, it will be seen that this forms a very important section in Chinese literature.

8. The next class belonging to History is termed **史鈔** *Shê ch'âu*, "Historical Excerpta," and is of much more limited extent than the preceding. The name as that of a class is first found in the History of the early Sung, and the example of Confucius is quoted, who it is said compiled the *Shoo king* in 100 chapters, from a much larger and earlier production containing 3240 chapters.

The **十七史詳節** *Shih ts'eh shê ts'ang ts'ê*, in 273 books, is a collection of extracts made by **呂祖謙** Leü Tsoô-k'ëen of the Sung, during his readings in the Seventeen histories. These were originally intended for his private use, but were afterwards given to the public as a bookseller's speculation; which

may account for the want of care and judgment observable in many parts of the selection.

The **古今彞語** *Kò k'in c yù*, in 12 books, by **汪應蛟** Wang Ying-keou of the Ming, is a selection of elegant extracts from the national history, commencing with the time of Yaou, and extending to the Yuen dynasty.

The **史緯** *Shê wei*, in 330 books, by **陳允錫** Ch'in Yün-señh, was published at the commencement of the present dynasty. The general plan of the work is the same as that of the *Shih ts'ei shè tséang tséè*, but the author has introduced several modifications,

The **二十一史文鈔** *Urh shih yih shè wán ch'áu*, is an extensive collection of choice pieces of literature, selected from the Twenty one histories by **戴正野** Taé Ching-yây, and published near the end of the Ming dynasty. Another work named the **二十二史文鈔** *Urh shih ūrh shè wán ch'áu* "Literary extracts from the Twenty two histories," published during the present dynasty, by **常安** Ch'ang Gan, is of a similar character to the preceding, but of much less extent, each extract having a note by the author appended. The Ming history is included in this, being extra from the former.

The **晉畧** *Tsin lē* is a selection from the History of the Tsin, which appeared in 1834, in 10 books, by **周濟** Chow Tse, with an occasional commentary by the compiler.

9. The next class of History is termed **載記** *Tsai ké* "Contemporary Records," and consists of the annals of various independent states existing in proximity with the imperial dynasty of China. The first use of this designation appears as the title of a work by Pan Koó, which is now lost; and the earliest application extant is the title of the last section of the *Tsin shoo*, which contains the records of the sixteen nations existing at that period, which did not acknowledge the central authority.

The oldest work of this class is the **吳越春秋** *Wò yuè ch'un ts'ew*, in 10 books, by **趙擘** Chaou Yě of the Han, and contains the history of the small states of Wò and Yuè, extending from the 12th to the 5th century B. C.

The **十六國春秋** *Shih lùh kwò ch'un ts'ew*, is a history of sixteen dynasties which existed independent of the central imperial government, contemporaneously with the Tsin and Sung. The names of these states are the Former Chaou, After Chaou, Former Yen, Former Tsin, After Yen, After Tsin, Southern Yen, Hēa, Former Lēang, Shūh, After Lēang, Western Tsin, Southern Lēang, Western Lēang, Northern Lēang, and Northern Yen. The original work of this name in 102 books, was written by **崔鴻** Ts'ny Hung of the Northern Wei. This was lost for several centuries, when suddenly a work of the same name made its appearance during the Ming, professing to be that of Hung. The authorship was afterwards traced to **屠喬孫** T'óó K'eaou-sun, but the execution shews one of the most ingenious cases of literary fraud on record. There is internal evidence however of the deception, which critical acumen has discovered; and this shews the extreme difficulty if not impossibility of passing successfully with any forgery of the kind. Previous to this an attempt had been made by some unknown hand to impose a similar work on the public, but

the discrepancies are so numerous and conspicuous that few if any were led astray by it. It is still extant, but less known than the other.

The **蠻書** *Màn shoo*, in 10 books, is a historical and descriptive account of **六詔** *Lüh-chaón*, a region in the present Yün-nán province, inhabited by wild mountain tribes, written by **樊綽** *Fan Ch'ò* of the Tang, while he was in the service of a high military officer in the south-west part of the empire.

The **釣磯立談** *Teaou ke leih t'an*, an anonymous production which appeared early in the Sung, is a collection of traditional details regarding the Southern Tang, and is supposed to have been written by a scholar named **史** *Shè*, formerly a subject of that dynasty.

The **江南野史** *Keang nán yày shè*, in 10 books, by **龍袞** *Lung Kwán* of the Sung, contains a record of affairs during the Southern Tang, written after the manner of the dynastic histories. There were originally 20 books, but the greater part has been long lost.

The **江表志** *Keang peàou ché* is a small work by **鄭文寶** *Ch'ing Wán-paou* of the Sung, intended to supply historical details omitted in other works, regarding the Southern Tang dynasty.

The **江南餘載** *Keang nán yù tsaé* is an anonymous work on the history of the Southern Tang, published during the Sung, supplementary to the works of six preceding authors.

The **三楚新錄** *San tsoò sin lùh* by **周羽翀** *Chow Yñ-ch'ung* of the Sung, is a narrative of three chieftains who set themselves up in succession as princes of Tsoò, during the 10th century. These were **馬殷** *Mà Yin*, who established himself at **長沙** *Ch'áng-sha*, the present capital of Hoò-nán; **周行逢** *Chow Hing-fung* at **武陵** *Woo-ling*, and **高季興** *Kaou Ké-hing* at **江陵** *Kēang-ling*.

The **五國故事** *Woo kwò koó szé*, by an anonymous author at the commencement of the Sung, is a narrative regarding the five small states of Woo, Southern Tang, Shüh, Southern Han, and Min, after the close of the Tang.

The **南唐書** *Nán t'áng shoo*, in 18 books, by **呂蘊** *Lüh Yéw* of the Sung, is a history of the Southern Tang dynasty. A supplementary volume by **戚光** *Ts'eih Kwang* of the Yuen, gives the pronunciation and elucidation of uncommon terms in the original work. A history of this dynasty in 30 books had been written at an earlier period with the same title, by **馬令** *Mà Ling*, but it is less known, and is considered inferior to that of **呂蘊**.

The **安南志畧** *Gan nán che leö*, in 19 books, is a narrative account of Annam, by **黎前** *Lè Tsih*, a native of that country, who sought refuge in China, after having been party to the surrender of a city to the Chinese troops, during the reign of Kubla khan the first Mongolian emperor of China.

The **十國春秋** *Shih kwò ch'un ts'ew*, in 114 books, by **吳任臣** *Woo Jin-chin*, a scholar of the 17th century, is a history of ten small states which existed between the time of the Tang and Sung dynasties; i. e. the Woo, Southern Tang, Former Shüh, After Shüh, Southern Han, Tsoò, Woò-yüè, Min, King, and Northern Han.

The **越史畧** *Yuè shè leö*, a short historical account of Annam, by a native

of that country, written in the early part of the Ming dynasty, gives an outline of Annamese annals from about the commencement of the Christian era down to the 14th century.

The **朝鮮史畧** *Ch'au s'en shè lëö*, in 6 books, is a historical record of Corea in the annal form, written by a native of Corea towards the close of the Ming.

The **晉史乘** *Tsin shè shing* is a short historical record of the Tsin state in the 7th century B. C.; and the **楚史禱杙** *Tsoö shè t'au wäih* is a collection of memoranda regarding the Tsoö state at a little later date. The author of these two is not certainly known, but is generally believed to be **吾邱衍** *Woo-k'ew Yen*, a writer of the 14th century.

The **十六國年表** *Shih lah kwö neén peäü* by **張愉曾** *Chang Yü-tsäng* of the present dynasty, is a chronological table of the sixteen states contemporary with the Tsin dynasty, and is intended to supply a deficiency in the *Shih lah kwö ch'un ts'ew*.

The **皇朝武功紀盛** *Hwäng ch'au wöo kung kè shing* by **趙翼** *Chaou Yih*, is a narrative of the contests of the present dynasty with the neighbouring insubordinate states, including the several insurgent chiefs who raised the standard of revolt at the commencement of the Manchu rule; and extending also to the regions of Kashgar, Kinchuen, Burmah, &c.

10. Books on periodical seasons form another class in the History division, under the designation **時令** *Shé ling* "Chronography." The importance of carefully noting the seasons, is a subject which would naturally press itself upon any people at a very early stage of their history. We are not surprised therefore to find several distinct notices of such topics in the oldest historical work the Chinese possess, the *Shoo king*; and in another of the classics, the *Lè ke*, there is a chapter entirely devoted to the subject, entitled **月令** *Yuè ling*. The *Heä seaüu ching* noticed above in the 4th class under the Classic division, is a fragment of the same character. Books of this kind however are not numerous.

The **歲時廣記** *Süy shé kwäng ke* is a work of the Sung, by **陳元靚** *Ch'in Yuên-tsing*, in which the natural indications of the months throughout the year, and the peculiar duties attendant on each, are detailed from ancient authorities.

The **四時氣候集解** *Szé shé k'è hów tseih keäè*, written by **李泰** *Lè T'ae*, in the year 1425, is on the same principle as the preceding, being also a collection of notes from old and standard works.

The **七十二候考** *Ts'eh shih ürh hów k'äü* by **曹仁虎** *Tsau Jin-höo* of last century, is an investigation and comparison of natural observations as found in ancient records, for every 5 days throughout the year.

The **月令粹編** *Yuè ling suy pëen*, in 21 books, is a compilation of historical memoranda for every day in the year, by **秦嘉謨** *Tsin Këa-möo* of the present century.

11. The general term **地理** *T'e lè* includes works on Geography and Topography, but the latter term is the more applicable to the great majority of the treatises included in this class. The principal geographical indications in the *Shoo king* are found in the **禹貢** *Yü kung* chapter, which is doubtless the



earliest existing record of the kind ; although the 山海經 *Shan haè king*, "Hill and river classic," claims nearly an equal antiquity. This latter geographical compilation has long been looked upon with distrust ; but some scholars of great ability have recently investigated its contents, and come to the conclusion that it is at least as old as the Chow dynasty, and probably of a date even anterior to that period. It professes to give a descriptive account of charts engraved on nine vases belonging to the Great Yü, who caused them to be executed after he had drained off the waters of the flood. According to the Chow Ritual, a staff of two hundred and twenty four officers was maintained in the geographical department of the public service, under the title 職方氏 *Chih fang shê*, during that dynasty ; which would imply at least that some considerable share of attention was paid to the work at that time.

Some works included under this head are confined to topographical particulars regarding the immediate precincts of the imperial residence. Such is the 三輔黃圖 *San foè huáng t'oo*, which gives a description of the public buildings in 長安 *Ch'ang-gan*, the ancient metropolis during the Han. Another of the same character is the 禁扁 *Kin pên* by 王士點 *Wáng Szé-t'èèn* of the Ynen, containing a detail of the imperial residences, during the preceding succession of dynasties.

The series of topographical writings in China are probably unrivalled in any nation, for extent, and systematic comprehensiveness. Leaving out of question the section devoted to Geography in the several dynastic histories, separate works are found regarding every part of the empire. At the head of these may be placed the 大清一統志 *T'ā ts'ing yih t'ung ché*, in 500 books, which is a Geography of the whole empire, first published about the middle of last century, under direct imperial patronage. This takes up the various provinces seriatim, giving under each, an account of the astrological division, limits, configuration of the country, officers, population, taxes, and renowned statesmen. Under each prefecture and department is a more detailed description of the various districts ; giving in addition to the above, the cities, educational institutes, hills and rivers, antiquities, passes, bridges, defences, tombs, temples, men of note, travellers, female worthies, religious devotees, and productions of the soil. At the end, a large portion is devoted to a description of the extra-frontier dependencies and tributary states. Besides the above general compilation there are separate topographical accounts under the name of 志 *ché*, for each 省 *sāng* "province," every 府 *foo* "prefecture," and 州 *chow* "department," almost every 縣 *hēn* "district," and in many cases, of small towns included in the district. For instance, we have the 江南通志 *Keang nán t'ung che* for the province of Kēang-nan, 松江府志 *Sung kiang foè ché* for the prefecture of Sung-kēang in that province, 上海縣志 *Shāng haè hēn che* for the district of Shanghai in Sung-kēang prefecture, and 龍華志 *Lūng hwa che* for the small town of Lūng-hwa, about 5 miles from the city of Shanghai, and included in the same district.

One of the earliest of this class is the 太平寰宇記 *T'ae ping huán yu ké*, in 193 books, by 樂史 *Lō Shê*, published during the period T'ae-ping hing-kwō (976—983), giving a general statistical and descriptive view of the empire.

The **南畿志** *Nān k'ē chē*, in 64 books, compiled under the superintendence of **聞人詮** *Wān-jin Tsenen*, about the early part of the 16th century, is a topography of the present Kēang-nān region, being at that time the immediate domain of Nanking, the imperial capital.

The **日下舊聞** *Jih hēá k'ēw wān*, in 40 books, by **朱彝尊** *Choo E-tsun*, published in the latter part of the 17th century, is an archaeological and historical description of the imperial precincts in Peking and the immediate dependancies. An extensive investigation of the various matters in the work was undertaken, in compliance with an imperial order, in 1774, and published with the title **欽定日下舊聞考** *K'in ting jih hēá k'ēw wān k'āu*, in 120 books.

The **欽定滿洲源流考** *K'in ting mwan chow yuen lēw k'āu*, in 20 books, consists of researches into the history, antiquities, and geographical details regarding the Manchu nation, drawn up in compliance with an imperial mandate about the year 1777.

The **盛京通志** *Shing king t'ung chē* is a topographical account of the metropolitan province of Shing-king in Manchuria, the ancestral burying place of the reigning imperial family. The original edition was in 32 books. A later publication in 48 books by **王河** *Wāng Hô*, was issued in 1736. A much enlarged edition in 120 books was published by imperial authority in 1779.

The **浙江通志** *Chē kēang t'ung chē* "Topography of Chē-kēang," is one of the best of the class as to its plan of arrangement and general treatment of subjects. The original work of this name, in 72 books, was written by **薛應旂** *Sē Yīng-k'ē*, in the first part of the 16th century. A revision of this by **趙士麟** *Chao Shē-lin*, in 50 books, appeared in 1684. This was again revised and augmented by **稽曾筠** *Kē Tsāng-yun* and others, whose work was completed in 1736.

The **嶺海輿圖** *Ling hāi yu t'ōo* by **姚虞** *Yaou Yu*, published about the middle of the 16th century, is a descriptive account of Kwāng-tung province, illustrated by separate maps of the whole province and each of the 10 prefectures, with an additional one giving the author's idea of the position of the various nations which held commercial relations with the city of Canton in former times, where the several maritime kingdoms of western Asia are represented as occupying a very insignificant amount of the earth's surface in comparison with one province of the celestial empire. Arabia, Bengal, Siam, and several other continental countries appear as small islands, and transposed without regard to their true geographical positions. The first edition of the **廣東通志** *Kwāng tung t'ung chē* "Topography of Kwāng-tung," was completed in 1683, and the later work of the same name was compiled in 1731, by **郝玉麟** *Hō Yūh-lin* and others; having accomplished the work in less than a year, it is consequently marked by many imperfections, which less haste would probably have enabled them to avoid. It has a short description of foreign nations at the end. The work was thoroughly revised by a commission under the direction of **俞樾** *Yuē Yuē*, and published in 1822 in 334 books. The blocks of this edition having been burnt during the troubles in 1857, a new and revised edition was issued in 1864.

The **湖廣通志** *Hoô kwàng tung ché*, in 120 books, is a topographical description of the two provinces of Hoô-p'ih and Hoô-nân, under the general name of Hoô-kwâng, compiled by **邁柱** Maé-ch'oo and others in 1733. A topography of this province, under the same title was written in the Ming dynasty, by **魏裳** Wei Shang. Another compilation was issued in 1684. The present is fuller than the earlier works; but being written at Woô-ch'ang the capital of Hoô-p'ih, the attention of the compilers has been confined chiefly to that province, and the details regarding Hoô-nân are less complete.

The **雲南通志** *Yün nân tung ché* "Topography of Yün-nân," first made its appearance in 1691, in 17 books; a more recent and improved edition in 30 books, by **鄂爾泰** Gó-ürh-t'ac and others, was concluded in 1729. A considerable section is occupied with the foreign tribes formerly inhabiting that region.

The **至正金陵新志** *Ché ching kin ling sin ché*, in 15 books, written by **張鉉** Chang Henen during the Ché-ching period (1341—1367), is a description of Nan-king, compiled from the works of the preceding authors of the time of the Sung. Later topographies were published during the Ming. In 1667, a revision was completed by **陳開虞** Ch'in K'ae-yu; and the latest edition that has appeared is the **江寧府志** *Këang ning foò ché*, in 56 books, from the hand of **姚鼐** Yaou Nae in 1811.

The **吳郡志** *Woô k'eun ché*, in 50 books, by Fan Ching-tá of the Sung, is a topographical account of the present Soo-chow region in Këang-nan, and one of the earliest types of the present *foò ché*. It was not published till several years after the author's death, and has got inextricably mixed up with the notes of subsequent editors. The next topography of this region was the **蘇州府志** *Soo chow foò ché* by **盧熊** Loo Heung, written during the Ming, and a later work of the same dynasty by **王鏊** Wáng Gaou, in 60 books, was entitled the **姑蘇志** *Koo soo ché*. Revisions of the same appeared in 1691 and 1748; and the most modern edition was published in 1824, with the signature of **宋如林** Súng Joô-lin, in 150 books, under the title *Soo chow foò ché*.

The **揚州府志** *Yang chow foò ché* "Topography of Yang-chow prefecture," in 40 books, by **尹會一** Yin Hwúy-yih, was completed in 1733, having been preceded by an earlier edition in 1685, which was also a revision of a still earlier work, which had passed through more than one edition during the Ming dynasty. It is illustrated by 22 plates, which now assume a new interest since the city has been laid in ruins by the insurgents.

The **鳳陽府志** *Fung yang foò ché* "Topography of Fung-yang prefecture," in 40 books, was drawn up by **耿繼志** Käng Ké-ché, and completed in the year 1685. It enters with a good deal of minuteness into the antiquities of that region.

The **鎮江府志** *Chin këang foò ché* "Topography of Chin-këang prefecture," in 55 books, was compiled by **朱霖** Choo Lin, in 1750. There were four or five topographies of this region anterior to the present, the earliest of which is dated as far back as the 13th century.

The **徽州府志** *Hwuy chow foò ché* "Topography of Hwuy-chow pre-

fecture, in 18 books, was compiled by 趙吉士 Chaóu Keih-szé, in 1699. Topographies of the same region under the name of 新安 Sin-gan, had already been written during the Sung, Yuen and Ming dynasties.

The 池州府志 *Ch'ê chow foò ché* "Topography of Ch'ê-chow prefecture," in 58 books, was compiled by 張士範 Chang Szé-fán, in 1779. The first topography of this region appeared in the Sung; three revisions took place at different periods during the Ming; a later edition was issued in 1673, and another in 1711, which was followed by the present.

The 延祐四明志 *Yen yéw szé ming ché*, in 17 books, written by 袁桷 Yuen Kéō, in the year 1320, is a topography of Szé-ming an old name for the neighbourhood of Ningpo. Three books of the original are now lost. The nucleus of the work is to be found in the 乾道圖經 *Kēen taòu t'oo king* and 寶慶四明志 *Paòu k'ing szé ming ché*, both written during the Sung dynasty. After a series of revisions and augmentations during the Ming, and one in 1673, the work expanded to the present 寧波府志 *Ning po foò ché*, in 36 books, which was drawn up by 曹秉仁 Tsaou Ping-jin, in the year 1730.

The 至元嘉禾志 *Ché yuén kea hò ché*, in 32 books, by 徐碩 Seu Shih, published during the period Ché-yuén (1264—1294, is a topography of the present prefecture of Kēa-hing in Chē-kēang, which then included the district of Hwa-ting, now pertaining to Sung-kēang. It is commended by scholars as a work of research.

The 湖州府志 *Hoò chow foò ché* "Topography of Hoò-chow prefecture," in 48 books, is the work of 胡承謀 Hoò Ch'ing-môw, who completed it in 1739; but it was revised and enlarged 19 years later by 李堂 Lē T'ang. Previous editions had been published during the Ming, and at the commencement of the present dynasty.

The 臺灣府志 *Taê wan foò ché* is a topography of the portion of the island of Formosa belonging to the Chinese empire. The first edition by 高拱乾 Kaou Kung-kēen was finished in 1694, not many years after the territory had been subjected; a second appeared in 1741, by 劉良璧 Léw Lēang-peih, in 20 books. The most recent edition is by 六十七 Lüh-shih-ts'eh a Manchu, and 范咸 Fán Hēen, in 25 books, having been completed in 1747. Besides the usual statistical details, it contains an account of the various races who have inhabited the island from ancient times up to the present day.

The 直隸太倉州志 *Chih lé t'ae ts'ang chow ché* "Topography of T'ae-ts'ang department," in 65 books, was compiled by 王昶 Wāng Ch'ang and others, in the year 1803. A topography of this region was completed in 1642, which seems to have been the immediate precursor of the present one.

Many of the district topographies began to be written at an early date, and we frequently find a succession of editions, gradually enlarging till they become several-fold the size of the first issue. Thus the earliest edition of the 無錫縣志 *Woò seih hēen ché* "Topography of Woò-seih," is in 4 books, and dated 1296. Another edition during the Yuen is in 28 books. Three successive enlarged revisions took place during the Ming; and the edition of 1689, by 徐永言 Seu Yung-yèn, is increased to the size of 42 books.

The **江陰縣志** *Kēang yin hēn ché* "Topography of Kēang-yin district," in the prefecture of Chang-chow, in its present form one of the most recent, also possesses one of the most extensive pedigrees of its class. The earliest topographical description of this locality, which lies on the southern bank of the Yāng-tszè kēang, is dated 1194. Another appeared in 1230, and a revision of the same in 1286. This was again revised in 1376. The place was first designated a *hēn*, at the commencement of the Ming dynasty, when the first *hēn ché* was published in 1391. This was republished with additions in 1408. A new compilation appeared in 1498. This was reedited in 1510, and again revised and published in 1548. The next issue was in 1619. This last was revised in 1640. The first revision during the present dynasty appeared in 1683. We find another edition in 1744; and this followed by one in 1789. Parts of nearly all these several editions are still extant, though the greater portions of some of them are lost. The most recent issue is a compilation in 28 books, by **李兆洛** *Lè Chaóu-ló*, drawn up in the year 1840.

The **崑新兩縣志** *Kwān sūn lēang h.én ché*, in 41 books, is a topography of the two districts of Kwān-shan and Sin-yāng, in the prefecture of Soo-chow. These originally constituted one district under the name of Kwān-shan, but were divided in 1725. A joint topography of the two cities was published in 1750, and the present revision was completed in 1825, by **石韞玉** *Shih Wān-yūh*.

The **婁縣志** *Loo hēn ché*, in 30 books, is a topography of the district of Loo, in the prefecture of Sung-kēang, drawn up by **謝庭董** *Sēáy T'ing-tūng* in 1788, upon the nucleus of an earlier work written in the middle of the 17th century, not many years after the district was established.

The **南匯縣志** *Nān hwù y hēn ché* "Topography of Nān-hwù district," in the prefecture of Sung-kēang, was first written in 1730, being four years after the first establishment of the district. The last revision, by **吳省欽** *Woo Sāng-k'in* and others, appeared in 1793, in 15 books.

The **奉賢縣志** *Fung hēn hēn ché* "Topography of Fung-hēn district," in the prefecture of Sung-kēang, was written in 1758, in 10 books, by **陳祖范** *Ch'in Tsoò-fān*, about 32 years after the district was first established.

The **青浦縣志** *Ts'ing pò hēn ché* "Topography of Ts'ing-pò district," in prefecture of Sung-kēang, was first written about the commencement of the present dynasty, and was revised and republished in 40 books, by **Wáng Ch'áng**, in 1788.

The **蕪湖縣志** *Woo hoò hēn ché* "Topography of Woo-hoò district," in the prefecture of T'áe-p'ing, and province of Gan-hwuy, dates back as far as the Sung; from which down to the present dynasty, there were probably several successive editions, which have now disappeared. The earliest one extant was published in 1673; the next revision was completed in 1754. The present edition was published in 1807, in 24 books, having been revised by **梁啓讓** *Lēang K'è-jāng* and others. A future edition will have a sad tale to tell of the devastation caused by the T'áe-p'ing insurgents.

The **旌德縣志** *Tsing tih hên ché* "Topography of Tsing-tih district," in the prefecture of Ning-kwō, is a work that has passed through a goodly number of editions. The earliest topography of this region, though under a different name, was published during the Sung dynasty; other editions appeared successively at the beginning and during the latter part of the 15th century. The next was dated 1598; the earliest edition now extant is that of 1656; and the succeeding one is 1754. The latest edition, in 10 books, was compiled by **趙良燾** *Chaón Lěang-shoo*, in 1808.

The **大德昌國州圖志** *Tá tih ch'ang kwō chow t'óo ché*, in 7 books, written by **馮復京** *Fung Fūh-king* and others, and completed in the year 1298, is a topographical description of the present Ting-haè on the island of Chusan near Ningpo. The work originally had three maps; hence the name of *t'óo ché* "Maps and description," this being the first work to which that description was applied. The maps are now lost. This *chow* was changed into a *hên* in the year 1369, and nearly a century and a half later the **昌國縣志** *Ch'ang kwō hên ché* was published; a revision of which appeared in 1569. The name was changed to Ting-haè in 1686, and the first **定海縣志** *Ting hâe hên ché* was published in 1694. A more recent issue was compiled in 1715, by **繆燧** *Mew Sny*, in 8 books.

The **平湖縣志** *Ping hoó hên ché* "Topography of Ping-hoó district," in the prefecture of Kēa-hing, was first published in 1563; another edition was issued in 1627. The next revision appeared in 1688, and a later publication from the hand of **高國楹** *Kaou Kwō-ying* was completed in 1745, in 10 books.

The **鄞縣志** *Yin hên ché* "Topography of Yin district," in Ningpo prefecture, was written first in 1686; and a new edition by **錢大昕** *Tsēn Tá-hin*, appeared in 1788, in 30 books.

The **永康縣志** *Yung k'ang hên ché* "Topography of Yung-k'ang district," in the prefecture of Kin-hwa, has had a great deal of labour bestowed on it, to bring it to its present state of perfection. The records of the immediate locality date back as far as the Sung and Yuen dynasties; but the first work with the above title is dated 1524, a part only of which is now extant; the next issue was in 1581; a revision took place in 1672; the next edition appeared in 1698, the blocks of the previous issue having been burnt in the interim. The latest revision, in 12 books, was completed in 1837, by **廖重機** *Leaou Chūng-ke*.

The **縉雲縣志** *Tsin yün hên ché* "Topography of Tsin-yün district," in the prefecture of Ch'òo-chow, was written in year 1767, but the original blocks were destroyed by a flood in 1800, and the next edition, in 18 books, was drawn up by **湯成烈** *T'ang Ching-lěe*, in 1849.

The earliest editions of the **玉山縣志** *Yü shan hên ché* "Topography of Yü-shan district," in Kwang-sin prefecture, appear to have been published during the 15th 16th and 17th centuries. Very little of these has survived to the present time, the oldest edition extant having been compiled, in the year 1670; a supplement to the same

was written in 1783; after which the only edition issued, was in 1823, by 武次韶 *Wò Tszé-shaou*, in 32 books. Since this last was written, the district has been grievously distressed by the present insurrectionary struggle.

The original 吳縣志 *Wò hēn che* "Topography of Wò district," in the prefecture of Soo-chow, appears to have been written about the year 1529. A later edition, in 54 books, was completed in 1642, by 牛若麟 *Nēw Jō-lin*.

The earliest edition of the 句容縣志 *Keú yung hēn che* "Topography of Keú-yung district," in the prefecture of Kēang-ning appeared about the end of the 15th century. The next was published in 1603. This was revised and augmented in 1656; from which time there does not appear to have been any revision, till the middle of the 18th century, when a new edition was issued by 曹襲先 *Tsaou Shih-sēn*, in 10 books.

The 儀徵縣志 *E ch'ing hēn che* "Topography of E-ching district," in the prefecture of Yāng-chow, is a history of considerable antiquity. There is a topography of the region dating from the end of the 12th century, under the name of the 眞州志 *Chin chow che*. Another with the same title was published about the middle of the 13th century. The name was changed to 儀眞 *E-chin* in 1369, and the first record under this title appeared soon after. The name was given as 蠻江 *Lwan-kēang*, in the next topography, which was published at the beginning of the 16th century. The name *E-chin* was again resumed in the following issue, in 1539. A revision of this took place in 1567. The next was in 1639. A reconstruction of the work was completed in 1668; and a further revision in 1693. A more recent edition was issued in 1718, by 陸師 *Lūh Szé*, in 22 books. A supplement was published in 1723, by 顏希源 *Yēn He-yuēn*, entitled 儀徵縣續志 *E ch'ing hēn sūh che*, in 10 books, the character 眞 *chin* being changed to 徵 *ch'ing*, in consequence of the former being part of the emperor's private name.

The 洛陽縣志 *Lō yāng hēn che* "Topography of Lō-yāng district," in the prefecture of Hô-nân, is a record of high historical interest, this having been the capital of the empire in several preceding dynasties. The latest edition, in 60 books, was completed in 1813, by 陸繼輅 *Lūh Ké-loó* and 魏襄 *Weí Sēang*.

The 齊乘 *Tse shing*, in 6 books, by 于欽 *Yú K'in* of the Yuen, is a description of the region of Tse-nân in Shan-tung, and is the most complete of any of the topographies written during the Yuen dynasty.

The 芮城縣志 *Juy ch'ing hēn che* "Topography of Juy-ching district," in the department of Keaè, passed through two editions during the 15th and 16th centuries; another was published in 1672; and a later in 1763, by 言如泗 *Yēn Joô-sze*, in 16 books.

The 卽墨縣志 *Tseih mih hēn che* "Topography of Tseih-mih district," in the prefecture of Lac-chow, appears to have been first written in 1579; a later and much enlarged edition was published in 1763, by 尤淑孝 *Yew Shūh-heaóu*, in 12 books.

The 武功縣志 *Wò kung hēn che* "Topography of Wò-kung district," in the department of Kēen, by 康海 *K'ang Haè*, published in 1519, though

extremely concise, the whole forming only one moderate sized volume, is yet considered a model work of the class, and one of the very few that have escaped critical censure.

The **崇明縣志** *Ts'ung ming hëen che* "Topography of Ts'ung-ming district," in the department of Taé-ts'ang, is a record of the delta at the mouth of the Yâng-tszê kēang, which has had a very chequered history since its first establishment as a magistracy, during the Yuen dynasty. Since that period, the city has been five times removed to different sites, in consequence of the inroads effected by the sea. Topographies were published during the Yuen and Ming dynasties, but these are now lost. The oldest extant was compiled in the 17th century; another edition appeared in 1728. A later revision was published in 1760, by **趙廷健** Chaou T'ing-këén, in 20 books.

The **開州志** *K'ae chow che* "Topography of the inferior department of K'ae," in the prefecture of Tá-ming in Chih-lé, possesses an antiquarian interest, as being a record of the place where the ancient imperial sage **顯頊** Ch'uen-heüh had his residence. The first edition was compiled in 1534; the next was in 1594; the last revision during the Ming is dated 1639. The work was rearranged in 1673; and in 1806 the last edition, in 8 books, was completed by **沈樂善** Ch'in Lō-shén and others.

The **高唐州志** *Kaou t'ang chow che* "Topography of the inferior department of Kaou-t'ang," in the prefecture of Tung-ch'ang, was first published in 1553, but that work is now lost; a compilation was finished in 1673; and a later revision of the same appeared in 1713, in 12 books, by **龍圖躍** Lûng T'oô-yō.

The **川沙撫民廳志** *Ch'uen sha fò mìn t'ing che* "Topography of the borough of Ch'uen-sha," in the prefecture of Sung-kēang, is a descriptive and statistical account of one of the inferior order of cities with its dependancy, which was first walled in 1553. In 1810, it was first placed under a separate government. The topography was compiled by **何士祁** Hô Szé-k'e in 1836, in 12 books.

Besides the various walled city topographies, celebrated hills and islands frequently have their particular histories. One of the most famous of these is the **普陀山志** *P'ò t'o shan che*, being a descriptive account of the island of P'ò-t'o, a renowned seat of Buddhism, lying a few miles east of the island of Chusan. Accounts of this place began to be written as early as the Yuen dynasty, and in 1589 the first regular *che* appeared; this was revised in 1607. In 1698, a new and augmented edition was published. In 1740, another issue in 20 books was completed by **許琰** Heü Yen. There are some curious facts recorded in it, regarding the progress of Buddhism, and intercourse with Japan.

The **招寶山志** *Chaou paü shan che* is a small topography of Chaou-paü hill at the mouth of the Ningpo river, in the district of Chin-haë, which has passed through a good many adventures from first to last. The work was written by **陳景沛** Ch'in King-p'eí and published in 1845, so that it contains several notices of the proceedings during the English war, in which it shared a prominent position.



The **焦山志** *Tseou shan che* is a topographical account of a small rocky island in the Yáng-tszè kéang nearly opposite Chin-kéang, known to foreigners as Silver island. Until the arrival of the rebels within the last few years, the greatest object of interest there was a bronze vase 2,000 years old; but since the insurrection it has been concealed for safety. The work contains a lengthy detail regarding this vase. The first edition was published in 1762, in 12 books; and the later revision and enlargement by **顧沅** Koó Yuen in 1840, in 20 books.

The **鼓山志** *Koò shan che* is a topography of Koò-shan, a celebrated hill in the neighbourhood of the provincial city of Füh-chow, published in 1761, in 14 books, by **黃任** Hwáng Jin, the same being an enlargement of an earlier edition.

The **武夷九曲志** *Woo è kew keùl che* is a descriptive topography of the Woo-è (Bohea) hills in Füh-kéen province, famous by name in Europe, on account of the teas which they produce. It is also a locality of much interest to the Chinese, in respect to the antiquities in that neighbourhood. Various editions of this topography have been written from the time of the Sung downwards. One of the best was published in 1718 by **王復禮** Wáng Füh lé, in 16 books, illustrated by a number of plates of the scenery. There is a later work by **董天工** Tung T'een-kung called the **武夷山志** *Woo è shan che*, in 24 books, dated 1751. This is prefaced by a series of 32 portraits of sages, scholars and genii, who have inhabited that region.

Works on the water-courses of China are also included in this section. The earliest of these is the **水經** *Shwuy king* "Water classic." A work of this name by **桑欽** Sang K'in, is known to have been written at the commencement of the Christian era, being quoted by Pan Koó, the historian of the Former Han; but the one now extant with the same signature, there is good reason to believe to be spurious, being the production of some unknown hand during the time of the Three kingdoms. This however gives it a very respectable antiquity, and the original commentary on it, is by **酈道元** Le Taòu-yuén of the Northern Wei. Some scholars of the present dynasty have applied themselves vigorously to the elucidation of this venerable record, identifying the ancient names with the present sites, and in consequence of their labours, the work is highly esteemed as a description of the waters of the empire in former times.

Towards the close of the 11th century, **竊觀** Ts'è Kwán, who had spent more than thirty years traversing the lakes, rivers, and canals in the region of Soo-chow, Ch'ang-chow and Hoò-chow, for the purpose of investigating their various peculiarities, published the result of his experience, in the **吳中水利書** *Woo chung shwuy le shoo*, a small treatise illustrated by charts; which has been preserved as an important contribution to the national topography.

The **四明它山水利備覽** *Sze ming t'ó shan shwuy le pe lán* is a treatise on the streams in the neighbourhood of T'ó hill, in the prefecture of Ningpo; in which the vicissitudes of these waters are traced for four hundred years, up to 1241, when the book was published by **魏峴** Wei Hên, one of the local officers.

The **河防通議** *Hò fàng t'ung ê* is a treatise on the means of preserving the banks of the Yellow river, by **沙克什** Sha-k'ih-shih a Mongolian, written during the Yuen dynasty. There is a variety of details regarding the past history and present state of the river.

The **治河圖畧** *Che hò t'òò leò* is an essay on the course of the Yellow river, written by **王喜** Wáng Hè, about the middle of the 14th century. It is illustrated by six charts, and contains a succinct narrative of the overflowings of that stream during successive centuries.

The **治河奏績書** *Che hò tsóu tseih shoo* is a collection of official papers regarding the management of the Yellow river, containing also an elaborate discussion of details respecting the main channel and tributary streams, with the various appliances adopted for the restraint of its unmanageable waters. The work was drawn up by **靳輔** Kiu Fòò, about the close of the 17th century.

The **水道提綱** *Shwuy taòu te kang* is a minute description, in 28 books, of all the rivers and water-courses throughout the empire, including Corea, Tibet, and Eastern and Western Tartary. The author **齊召南** Tse Chaò-nán, who had given much attention to geography, was one of the principal writers of the *Tā ts'ing yih t'ung che*; his labours on which had prepared him for the work in question, the latter having been completed in 1776.

The **南嶽小錄** *Nán yò seaòu lùh* is an account of **衡山** Häng shan, a mountain in Hoó-nán, one of the five great eminences mentioned in the *Shoo king*. This which is the earliest of the Mountain records extant, was written by **李沖昭** Lè Ch'ung-chaon, a Taoist priest, during the Tang dynasty.

The **大嶽太和山紀畧** *Tá yò t'ac hò shan kè leò* is a descriptive account of a mountain in Hoó-p'ih, known also by the name of **武當山** Wò-tung shan, and celebrated as the retreat of a famous Taoist priest, who was afterwards deified under the title *Heuén t'een te*, the god of the north pole. The work which is in 8 books, was written by **王槩** Wáng Kaé, in 1744.

The **廬山記** *Leu shan kè* is a description of a famous mountain in the vicinity of the Po-yáng lake, written by **陳舜俞** Ch'in Shún-yü, during the 11th century, after having spent two months in investigating every object of interest in the locality. There is a short appendix generally published with it, entitled **廬山記畧** *Leu shan kè leò*, by a Buddhist priest, named **惠遠** Hwáy-yuén.

The **西湖志纂** *Se hoò che tswan* is a topography of the West lake at Hang-chow. In the early part of the 18th century, a descriptive account was written of this locality, with its numerous natural and artificial beauties. An epitome of this was drawn up on occasion of the emperor's visit to the south. This was again enlarged by **梁詩正** Lëang She-ch'ing, in compliance with an imperial mandate, and published in 1762, in 15 books, with the above title.

The **洛陽伽藍記** *Ló yang ká làn ke* is a descriptive detail of the various Buddhist establishments in Ló-yáng, the metropolis during the Northern Wei; written by **楊銜之** Yáng Hëen-che, an officer of that dynasty. The 5th and last book contains an interesting narrative of the mission of **惠生** Hwáy-säng, a Buddhist priest, to Central Asia, in search of the Buddhist canonical works.

The **兩京新記** *Lěang king sin ke* is a small work by Wei Shūh, written during the 8th century, descriptive of the two metropolitan cities of that period; only one out of five books is now extant, and that imperfect, being part of the record respecting Ch'ang-gan, the western metropolis. The work has been largely quoted by Súng Min-k'ew, in the **長安志** *Ch'ang gan che* "Topography of Ch'ang-gan," written during the Sung. This latter production, in 20 books, gives a most elaborate detail of the public buildings, city boundaries, and other local matters, forming a historical and antiquarian record of much interest. In later reprints of this book, it has been customary to add a volume originally from the hand of **李好文** *Lè Haòu-wăn* of the Yuen dynasty, entitled **長安圖志** *Ch'ang gan t'ò che*, consisting of plans and description of that city and the adjoining region, which is not without a certain interest in itself, but there is frequently a discrepancy between the illustrations and the earlier topographical record.

The **洞霄圖志** *T'ung seaou t'ò che* is a description of the T'ung-seaou kung, a Taouist monastery and its precincts in the vicinity of Hang-chow, written by **鄧牧** *T'ang Mūh*, a lay resident in the establishment, in the time of the Yuen dynasty. This is one of 72 renowned seats of Taouism throughout the empire.

The **金鰲退食筆記** *Kin gaou t'uy shih peih ke* is a series of miscellaneous records regarding the imperial palace in Peking, written in the 17th century by **高士奇** *Kaou Szé-k'è*, one of the officers of the establishment.

The **荆楚歲時記** *King tsoò say she ke* is a calendar of popular customs throughout the year, in the region now known as Hoò-kwàng, written by **宗樞** *Tsung Lin*, a subject of the Lěang dynasty, with a commentary by **杜公瞻** *Toò Kung-chen* of the Suy.

The **桂海虞衡志** *Kwei haè yu häng che* is a treatise on the geographical features, natural history, and other matters regarding the southern provinces of the empire, by Fan Ching-tá. A great part of the original is now lost.

The **嶺外代答** *Ling wae tai tä*, in 10 books, by **周去非** *Chow K'eu-fei*, an officer at Kwei-lin in the 12th century, professes to be supplementary to the work of Fan Ching-tá above-mentioned, and intended as a reply to numerous questions proposed relative to the matters treated of. It contains a large amount of detail respecting the geography and inhabitants of the two Kwàng provinces, and also the regions beyond, summary outlines being given regarding many Asiatic kingdoms, extending even to the far west.

The **武林舊事** *Woò lin k'ew szé*, in 10 books, is a record of institutions and customs at Hang-chow, during the Southern Sung dynasty, when it was the capital of the empire; written by **周密** *Chow Meih*, an officer of that period.

The **吳中舊事** *Woò chung k'ew szé*, by **陸友仁** *Lūh Yèw-jin* of the Yuen, is a collection of traditions regarding Soo-chow, supplementary to the regular topographies, in which the author although somewhat credulous on some points, shews good judgment on the whole, in the arrangement of the work.

The **平江紀事** *Ping këang ke sze* is a short record of antiquities regard-

ing the Soo-chow region, written by 高德基 Kaou T'ih-ke, about the middle of the 14th century. There are some items of topographical information in this, which are not to be found in the regular histories of the period, but the excessive credulity of the author has allowed him to disfigure his narrative by marvellous traditions utterly unworthy of credit.

The 閩小紀 *Min seaou ke* is a small record of notabilia in the province of Füh-këén, by 周亮工 Chow Lëäng-kung, an author of the present dynasty.

The 東城雜記 *Tung ch'ing tsä ke* is a descriptive account of the antiquities in the eastern quarter of the city of Hang-chow, written by 厲鶚 Lé Gō, in 1728,

The 河朔訪古記 *Hô sô fáng koo ke* is a geographical and antiquarian record of the portion of the empire lying north of the Yellow river. A great part of the original is lost; and the portion still extant treats of the Shan-se and Hô-nân region. The author is 納新 Nă-sin, a Mongolian, who wrote during the Yuen dynasty.

The 徐霞客遊記 *Seu hea k'ih yêw ke*, in 11 parts, is a narrative of the travels of Seu Hëa k'ih through the whole empire for twenty eight years, during which he visited every place of interest, and made an extensive journal of observations, geographical and historical. The account ends with the year 1640, but it was not published till 1776. A second edition appeared in 1808.

The 佛國記 *Fuh kwo ke* is a narrative of the travels of 法顯 Fă-hëèn, a Buddhist priest, who spent 15 years at the commencement of the 5th century, wandering through the several kingdoms of Middle Asia, in order to obtain information and documents regarding the Buddhist religion. The work is well known in Europe, in consequence of Remusat's translation into French.

The 大唐西域記 *Tá t'ang se yih ke*, in 12 books, is an account of a hundred and thirty eight countries of Asia, chiefly translated from Sanscrit works by 元奘 Yuén-chwäng, a Buddhist priest. A great part consists of a description of the kingdoms through which this zealous monk had himself passed, in the course of a sixteen years journey in pursuit of Buddhist books and antiquities. On his return to his native land, loaded with stores of Sanscrit literature, he was received with great honour by the emperor, under whose immediate patronage this work was written by 辯機 Pëén-ke, from the dictation of Yuén-chwäng, and completed in the year 646. A translation of the whole, by Professor Julien of Paris, has recently been published, and forms a most important document regarding the territorial divisions of India in former times.

The 宣和奉使高麗圖經 *Seuen hô fung she kaou le t'ô k'ing* is a description of the country, customs, and institutions of Corea, in 40 books, by 徐兢 Seu King, an officer in the train of 路允迪 Loó Yün-t'eth, who went on a commission from the Chinese court to the capital of that state, on occasion of the accession of a new king, in the year 1125. The manuscript was originally illustrated by maps, but they were lost before the book was printed for the first time, in the year 1167.

The **真臘風土記** *Chin là fung t'oo ke* is a description of the country, people, and customs of Cambodja, by **周達觀** Chow Tā-kwán, a follower in the suite of an envoy from China to that country, in the years 1295—1297. It has been translated into French by Remusat.

The **島夷志畧** *Taou ê che lēō* is an account of the various nations in the Malayan Archipelago, by **汪大淵** Wang Tá-yuen, who took passage in a merchant ship, in the middle of the 14th century, and visited most of the countries he describes. The book was written about the year 1350.

The **海語** *Hae yu* is a short description of a number of countries that had commercial intercourse with China, written by **黃衷** Hwàng Chung, who gained his information from the mariners at the ports visited by the sea-going vessels. The work which was finished in 1537, contains general details on the geography, people, and products, but the narration is marred by an account of some monstrosities.

The **東西洋考** *Tung se yang k'au* is a geographical treatise, in 12 books, giving a short description of 38 kingdoms, chiefly islands in the southern and eastern seas, which had commercial intercourse with China during the Ming dynasty. There is an account of the Japanese and Dutch at the end, the latter denominated *Hung maou fan* "Red-hairy foreigners." The work was completed about the year 1618, by **張燮** Chang Sëë, who gathered his information chiefly from seafaring people he met with at the ports.

The **職方外紀** *Chih fang wae ke* is a concise geography of the world. The nucleus of the work was written by Pantoja, an Italian Jesuit, in compliance with an imperial order, as an accompaniment to the map of the world, which had been presented by Ricci. After the death of Pantoja, a great deal of matter was added to it by Jules Aleni, under whose name it was published in 1623. In this we find the globe divided into the five continents of Asia, Europe, Lybia (Africa,) America, and Magellanica, under which last name was included an extensive tract of land supposed to extend from close contiguity with South America, to several degrees beyond the south pole. About half a century later, Ferdinand Verbiest published another small geographical work, entitled **坤輿圖說** *K'wan yu t'oo shwō*, agreeing in the main with Aleni's, but containing further information on some points. An abstract of Verbiest's work has been frequently published, under the title **坤輿外紀** *K'wan yu wae ke*, in which the principal part of the geographical matter is omitted, and everything of a strange and marvellous character retained.

The **赤雅** *Ch'ih ya* is a descriptive account of the country inhabited by the Meaou tribes in the south-west of China, with details of the customs, antiquities, &c., of that people, written by **鄺露** Kwang Loó, from information gathered during several years that he was in the service of one of the female chiefs, about the close of the Ming dynasty.

The **朝鮮志** *Ch'au sien che* is an account of Corea, including geography and customs, by a native of that country, whose name has not been preserved; but it appears to have been written in the latter part of the Ming dynasty.

The **海國聞見錄** *Haè kwò wän k'een lùh* is a small geographical treatise, chiefly relating to the islands in the eastern and southern ocean, by **陳倫炯** Ch'in Lün-keung, whose father being engaged in the subjugation of Formosa, Ch'in collected his information among the mariners into whose company he was thrown on the occasion. His book which was finished in 1730, is illustrated by six maps of the coasts and islands. It was published in 1744.

The **元故宮遺錄** *Yuèn koo kung ê lùh* is a description of the imperial palaces of the Yuen princes, by **蕭洵** Seaou Seun. In the year of the accession of the first Ming emperor, orders were given for the demolition of these buildings, when Seaou Seun, the author of this tract, being engaged on the commission, embraced the opportunity of preserving this memento of the Mongolian monarchs. It was revised and published in 1616. The substance of it is included also in the *Jih h'ea k'ew wän*.

The **廣輿記** *Kwàng yu ke* is a geography of the empire, in 24 books, written by **陸應陽** Lüh Ying-yáng, about the commencement of the 17th century. It is divided according to the 18 provinces, with two sections at the end on border lands and foreigners. This is a convenient manual for ascertaining the ancient names of places, which are given under the respective modern appellations. A revised and enlarged edition was published during the present dynasty, by **蔡方炳** Ts'ae Fang-p'ing.

The **金陵古今圖考** *Kin ling koo kin t'òò k'au* is a series of 16 plans of the city and neighbourhood of Nanking, from 1000 year before the Christian era, down to the Ming dynasty, with a description to each, by **陳沂** Ch'in E, dated 1516. A companion volume entitled **金陵圖詠** *Kin ling t'òò yung*, gives 40 plates of remarkable spots in Nanking, with a short topographical notice, and a few lines of poetry accompanying each. This was published in 1623.

The **臺灣紀畧** *Taè wan ke l'èò* is a brief description of the institutions, customs and geography of the island of Formosa, written by **林謙光** Lün K'èng-kwang, after the subjugation of the famous Koxinga, in 1684.

The **澳門紀畧** *Yüh mun ke l'èò* is a description of the Portuguese settlement of Macao, by **印光任** Yin Kwang-jin and **張汝霖** Chang Joò-lin, two Chinese officers who succeeded each other in that sub-prefecture, in the latter part of last century. The first part contains details regarding the topography and government; and the second is entirely occupied with the customs, institutions, language and other matters respecting the foreign residents.

The **河源紀畧承修稿** *Hò yuèn ke l'èò ch'ing sew kaou* is a small work, in which the course of the Yellow river is traced from its three sources in Kashgar, Yarkand, and Khoten, as far as the border of Kan-sùh, where it enters China. The author, or rather compiler, **吳省蘭** Woò Säng-láu, who wrote during the latter part of last century, collected his materials from an extensive investigation of all previous works. The proper names throughout have the explanations, according to the languages of the countries to which they belong; generally Mongolian, Tibetan, or a variety of the Persian called the Mohammedan dialect.

The **浯溪考** *Woo k'e k'adu* is an account of the antiquities and remarkable objects in the neighbourhood of Woo k'e, a celebrated stream in the district of Sëang-hëang, in Hoô-nân, written by Wâng Szé-ching, in 1711.

The **太湖備考** *T'ae hoô pë k'adu*, in 16 books, is an account of the various topics of interest and utility connected with the *T'ae hoo* or "Great lake," lying between the three prefectures of Soo-chow, Hoô-chow, and Ch'ang-chow. The work was written by **金友理** Kin Yëw-lè, in 1750, and contains matters of information not to be found in the regular topographies.

The **湖壖雜記** *Hoo juen tsä kè* is a miscellaneous record of remarkable objects in the neighbourhood of the Western lake at Hang-chow, written by **陸次雲** Lüh Tszé-yün, in the middle of the 17th century. It is chiefly occupied with matters omitted in the larger topographies.

The **籌海圖編** *Ch'ow hae t'oo pëen*, in 16 books, by **鄭若曾** Ch'ing Jō-tsäng, is a minute detail of the sea-board districts of China, illustrated by an extensive series of maps, in the rudest style of art. The main object of the work is the discussion of plans of defence against the seafaring marauders from Japan, who proved a formidable scourge to the inhabitants on the coast, during the Ming dynasty. There is a lengthy description of military weapons and tactics at the end, illustrated by figures. This appeared in 1562. Thirty years later, on occasion of an irruption of the Japanese on the Korean coast, **鄧鐘** T'äng Chung was commissioned by the governor-general of Këang-nân, to make an abstract of the above work, which he published with the title **籌海重編** *Ch'ow hae chung pëen*, in 10 books.

The **勅修兩浙海塘通志** *Ch'ih sew läang chë hae t'ang t'ung che* is a topographical description, in 20 books, of the sea coast along the province of Chë-këang, with minute details regarding the various plans adopted for withstanding the aggressive advances of the ocean, and a record of the changes that have taken place in the outline, during successive dynasties. The work was completed by **方觀承** Fang Kwän-ch'ing, in 1751.

The **海潮輯說** *Haè chaou tserh shwö* is a treatise on the tides, which subject is also referred to the geographical section of literature. The author **俞思謙** Yü Sze-k'ëen, a native of Haè-ning on the Bay of Hang-chow, seems to have been led to the study of the tidal theory, from his close proximity to one of the most remarkable physical phenomena on the globe, the bore, which attains to an extraordinary height twice every year in that inlet. This work which was finished in 1781, takes a review of the various theories that had been broached previously, the author himself holding the opinion that the tides are maintained by the influence of the moon, but in what particular manner, he does not venture to affirm.

The **名山勝槩記** *Ming shan shing kaë kè* is a description, in 48 books, of all the hills of note throughout the empire. The accounts are extracted from the works of previous authors ancient and modern, which is the cause of a great want of uniformity in the style throughout. The compiler **何鏜** Hô T'ang, who finished the work about the year 1633, has prefaced it with a volume of

illustrative engravings, and appended an extra book at the end, regarding the marvellous narratives of antiquity.

The **黃山志畧** *Hwang shan che lěō* is a topographical notice of Hwàng-shan, one of the most famous hills in Gan-hwuy province; written by **黃身先** Hwàng Shin-sēen, in 1691.

The **長白山錄** *Ch'ang pih shan luh* is an account of Ch'àng-p'ih hill, in the district of Tsow-p'ing in Shan-tung, by the same author as the preceding. The original has a section of addenda, which is sometimes omitted in the reprints.

The **羅浮山志** *Lo fow shan che* is a topography of the Lô-fôw hills, in Kwàng-tung province. This work which is in 12 volumes, was written by **陶敬益** T'aou King-yih, about the middle of last century.

The **泰山道里記** *T'ae shan taou le ke* is an itinerary of the vicinity of the celebrated mountain T'ac-shan in Shan-tung, written during last century. The author **聶欽** Nēē Wān, gives a record of the antiquities, and corrects the works of his predecessors.

The **匡廬紀游** *K'wang leu ke yéw* is a manual of objects worth visiting at Leu-shan in Kēang-se, written in the 17th century, by **吳闡思** Woô Chién-sze.

The **白鹿書院志** *Pih luh shoo yuen che* is a topographical account of an institution established by the famous Choo He for the encouragement of literature, at Leu-shan in Kēang-se, where he held office. The work, which is in 16 books, was written by **廖文英** Leaou Wān-ying, in 1673. This was revised and enlarged to 19 books, by **毛德琦** Maôu Tih-ke, in 1714.

The **浙省名勝景亭圖說** *Chē sāng ming shing king ting t'oo shwō* is a series of engravings of remarkable spots in the province of Chē-kēang, with a short descriptive note to each.

The **山東考古錄** *Shan tung k'au koo luh* is a record of the antiquities of Shan-tung, by **柯ó Yén-woô**, and was written about the year 1661.

The **京東考古錄** *King tung k'au koo luh* is a record of antiquities regarding the eastern part of the province of Ch'ih-lé, extracted from other works of the above author, and published under this title by **吳震方** Woô Chiu-fang.

The **甌江逸志** *Gow keang yih che* is a small collection of historical and topographical facts regarding Wān-chow prefecture in Chē-kēang, supplementary to the information contained in the regular topographies. It was written about the middle of the 17th century, by **勞大與** Laôu Tá-yü.

The **粵述** *Yuē shuh* is a description of the topography, customs and other matters in Kwàng-se, written by **閔敘** Mīn Seu, an officer of high rank in that province, about the year 1655. It contains a good many notes regarding the Meaou tribes.

The **嶺南雜記** *Ling nan tsā ke* is a miscellaneous record of the geography, natural productions, &c, of Kwàng-tung, written by **Woô Chiu-fang**, in the 17th century, from information collected during a personal tour in that region. This contains some notes on the Macao Portuguese, under the designation *kwei* "devils."



The **滇黔記游** *T'een k'in ke yéw* is a collection of memoranda regarding men and things in Yün-nân and Kwei-chow, formed during a residence in those parts, by **陳鼎** Ch'in Ting, in the 17th century. There are some notes on the Meaou tribes, but the book is marked by numerous marvellous narrations, utterly unworthy of credit.

The **尚谿織志** *T'ung k'e s'ên che* is an account of the various tribes of Meaou, with an investigation of the statements given regarding them in previous publications. It is by the same author as the preceding.

The **滇南新語** *T'ien nan sin yü* is a miscellaneous account of the natural productions and phenomena of Yün-nân, written by **張泓** Chang Hung, in the latter part of the 17th century.

The **讀史方輿紀要** *T'uh shê fang yu k'ê yaou*, by **顧祖禹** Koó Tsoô-yü, in 9 books, is a record of geographical changes which have taken place in China from the earliest times down to the 17th century, intended as a guide to the perusal of the native histories. It was published in 1667.

The **歷代地理沿革表** *Lêih taé t'ê lé yuen k'ih peáu* is another work in 47 books, exhibiting in a tabular form the topographical changes in the divisions of the empire for more than three thousand years, down to the end of the Ming dynasty. The manuscript was completed in 1667, by **陳芳績** Ch'in Fang-tseih, but it was not published till 1833.

The **周行備覽** *Chow hing pe lan* is an itinerary of the empire, in 6 books, giving the distances from place to place, in the number of *le*. This was compiled in 1738, by **武林翼** Woó Lin-yih.

The **松江衢歌** *Sung k'ang k'eu ko* is a collection of short odes, descriptive of notable places and objects in the prefecture of Sung-k'ang, by **陳金浩** Ch'in Kin-haóu of last century.

The **淞南樂府** *Sung nan yò foo* is a book of stanzas descriptive of Shanghai and vicinity, by **楊光輔** Yang Kwang-foó of last century. The **滬城歲事衢歌** *Hoo ch'ing s'ay szé k'eu ko* is also a collection of odes regarding the popular customs of the city of Shanghai throughout the year, with explanatory notes, by **張春華** Chang Ch'un-hwa, published in 1839.

The **新疆詩草** *Sin k'ang she ts'ao* is a poetical description of the newly acquired Mohammedan territories on the west of China. It is in 12 chapters, with a running geographical commentary, and was written by **宋思仁** S'ung Sze-jin, in 1792.

The **異域竹枝詞** *I yih ch'ih che tszê* is a collection of stanzas, with extended details, regarding the various Asiatic nations west of China, by **福慶** Füh K'ing, a recent author.

The **外國竹枝詞** *Wac kwò ch'ih che tszê* is a similar collection to the preceding, with reference to the various foreign nations known to the Chinese during the 17th century, when this was written by **尤侗** Yew T'ung.

The **回疆誌** *Hwü k'ang che* is a descriptive and geographical account of Mohammedan Tartary, with its peculiar customs; drawn up about the year 1772, by **福森布** Füh-sän-poó and **蘇爾德** Soo-ürh-tih, two Manchu officers,

who held a commission in that country soon after its subjugation by the Chinese.

The **西藏記** *Se tsang ke* is a record of the country and customs of Tibet, with an itinerary at the end.

The **衛藏圖識** *Wei tsang t'oo shih* is an itinerary of Tibet, with an account of the inhabitants, their customs and institutions, illustrated by maps of the country, and representations of the people of the several tribes. The last book is a vocabulary of the language. The work was drawn up about the year 1792, by **馬少雲** *Mà Shaou-yün* and **盛梅溪** *Shing Mei-k'e*, two Chinese officers.

The **西域聞見錄** *Se yih wan k'een luh*, in 8 books, was written in 1777, by **七十一** *Ts'eh-shih-yih*, a Manchu officer. It is a record principally of Eastern Turkestan, Mohammedan Tartary, and the various Chinese dependencies on the west, but it has also geographical notices of the principal nations of Central Asia.

The **西方要紀** *Se fang yaou k'è* is a brief notice of European customs and institutions by Louis Bugli, Gabriel Magallhanes, and Ferdinand Verbiest, three Jesuit missionaries. They also divide the surface of the globe into five continents, the same as in Aleni's work.

The **八紘譯史** *Pā hung yih she* is a series of short accounts of foreign nations in all quarters of the globe, giving brief notices of their customs, and specimens of the languages of many of them. It is chiefly taken from books previously published, with additional matters gathered from report. There is a supplement entitled **譯史紀餘** *Yih she ke yü*, by the same author **呂** *Lü* **澤** *Tzé* **允** *yün*, treating of the remarkable productions, poetry, coins, and written characters of various foreign nations. Another volume by the same author is the **八紘荒史** *Pa hung hwang shè*, which is almost entirely a fabulous traditional record of nations which never existed beyond the fanciful brains of the inventors.

The **安南紀遊** *Gan nan ke yéw* is a very brief account of Annam, written by **潘鼎珪** *P'wan T'ing-kwei*, in 1688; the author having been driven ashore on that country by a hurricane, while on his voyage home.

The **中山傳信錄** *Chung shan chuen sin luh* is a descriptive account of the Loo-choo islands, with the customs and condition of the inhabitants, written by **徐葆光** *Seu Paou-kwang*, a Chinese imperial commissioner, who was sent to confirm the accession of a new king, in the year 1718. There are a number of plates in the work, giving representations of the route, and various objects of interest on the main island. These are much better executed than the generality of Chinese illustrations. Specimens of the language are also given, with the syllabary of the written character, which is the same as the Japanese.

The **番社采風圖考摘畧** *Fan shay ts'aè fung t'oo k'au t'eih l'è* is a short account of the customs of the aborigines on the island of Formosa, by **呂** *Lü* **士** *shih* **之** *ts'eh*.

The **呂宋紀** *Leu s'ung ke* is a short account of Manila, by **黃可垂** *Hwàng K'ò-ch'uy*.

The **海島逸誌** *Haè taou yih che* is an account of foreign nations in 6 books, by **王大海** *Wáng Tá-haè*, who having made a voyage to Batavia in a Chinese junk, describes many of the channel islands from personal observation, and other countries from the information he gathered from various sources during his travels. It was published about 1791.

The **海錄** *Haè luh* is a general record of foreign nations, by **楊炳南** *Yáng Píng-nán*, who drew up his account from information received through a friend who had spent 15 years voyaging to different parts of the world. As he had no guidance for writing the names of many of the countries that he describes but the pronunciation of his friend, a native of Kwàng-tung province it is frequently difficult to recognize the places intended. It was published in 1842.

The **紅毛番英吉利考畧** *Hung maou fan ying keih lé k'aou lëö*, a description of England and the English, collected from native works ancient and modern, by **汪文泰** *Wang Wán-t'aé*, was published in 1841.

The remarkable events which took place in the intercourse of the Chinese with foreign nations, commencing about the year 1840, would doubtless render desirable some more complete account of other countries than the Chinese yet possessed. Such a work seems to have been contemplated by the famous Commissioner Lin, who amassed a fund of materials for this object, collected in great part from the writings of foreigners in Chinese, and translations made from English newspapers and other works. These being transferred to **Wei Yuèn**, a member of the government in the capital, and a man deeply versed in the native literature, but a bitter enemy to foreign intercourse, the latter adding from his own ample stores, arranged and edited the whole in 50 books, under the title **海國圖志** *Haè kwö t'öò che*, which was given to the public in 1844. The work is a valuable one, not only to the natives, informing them regarding outside nations, but also to the foreign student, as furnishing within a convenient compass, the knowledge possessed by the Chinese, from remote ages down to modern times, extracts being given on this head from many rare and curious works. Unfortunately the compilation is tinged throughout with the author's particular views regarding foreigners, which often leads him into extravagancies, in his zeal for their depreciation. An enlarged edition appeared in 1849, in 60 books, and another has recently been published in 100 books.

Four years after the publication of the above work, another geographical treatise appeared, from the hand of **徐繼瀛** *Seu Ké-yu*, the governor of Füh-këén, under the title **畚環志畧** *Ying hwan che lëö*. Although this is a less bulky production, it is much more impartial, and gives a very fair account of the various portions of the globe. The author availed himself of the opportunities he had for consulting foreigners regarding foreign affairs, and he has not disdained to acknowledge the assistance thus received. The maps though little more than outlines of the several countries, and very rude in their execution, yet give a tolerably good notion of the relative position and magnitude of the nations indicated.

The above selection from the geographical works of the Chinese, will shew that this department of knowledge has not been neglected by them. As re-

gards the geography of the empire, their authority is in general unimpeachable. The information they have preserved regarding bordering kingdoms, and many large and important countries of Asia, although requiring to be read with discrimination, yet contains a mass of valuable material, which is not to be found elsewhere; and although it must be admitted that their accounts of foreign states are often marked by extravagancies, it is only what might be expected in consideration of their isolated condition; and it is at least questionable, whether they exhibit a larger proportion of fable than our western literature. Recent treatises written by foreigners in China, will no doubt do something towards improving the state of the native science. Among the most important of these may be named the **地理備覽** *T'ê lè pe lan*, by Marques, and **地理全志** *T'ê lè tseïen che*, by Rev. W. Muirhead.

12. A limited class of works included in the History division is entitled **職官** *Chih kwan* "Official Repertories," containing details of the duties devolving on the various members of the government. The oldest of this class is the *Chow le* classic; from the date of which, anterior to the Christian era, down to the time of the Tang dynasty, there is nothing of the kind extant. The earliest and in some respects most important is the **唐六典** *Tang luh teen* "Six canons of Tang," in 30 books, drawn up by the emperor **元宗** Yuèn tsung in the early part of the 8th century, with a commentary by **李林甫** Lè Lín-fò, written by imperial order. The sixfold division of the treatise is according to the heads of—Principles, Instruction, Rites, Government, Jurisprudence, and Military enterprizes; the duties of the several members of the government being classed respectively under the tribunals of the **三師** *San sze* "Three Tutors," **三公** *San kung* "Three Dukes," **三省** *San sāng* "Three Inspectors," **九寺** *Kew sze* "Nine Principals," **五監** *Woo kēn* "Five Superintendents," and the **十二衛** *Shih urh wēi* "Twelve Guardians."

The **玉堂雜記** *Yuh t'ang tsā ke* by **周必大** Chow Peih-tá, a high officer during the 12th century, consists chiefly of memoranda of his official experience, dwelling at length on the duties of the members of the *Han lin* or National Institute.

The **秘書監志** *Pe shoo kēn che* in 11 books, is a collection of official records regarding the Private document office, including a summary of details respecting the Astronomical Board, during the Yuen dynasty. This was drawn up in the middle of the 14th century, by Wáng Szé-t'è, and **商企翁** Shang K'è-ung.

The **禮部志稿** *Le pò che kaou*, in 110 books, is a compendious digest of the official business connected with the Board of Rites, published in the year 1450, as the production of the officers of the board; but the real author is said to be **俞汝楫** Yü Joô-yih, a Shanghai graduate. The whole is divided into sections on—Imperial instructions, Official appointments, Official duties, Tables of officers, Memorials, Biographies, and Regulations.

The **欽定歷代職官表** *K'in ting leih taé chih kwan peáu*, in 63 books, was drawn up by imperial order in the year 1780. It consists of a series of tables of the officers in the several departments of government; exhibiting

also the changes that have taken place in the names and duties of the respective offices, from the earliest times down to the present dynasty.

The **百僚金鑑** *Pih leaou kin k'een*, in 12 books, is a general review of the government offices throughout the empire, with notices of the secular changes that have taken place during each succeeding dynasty. The work is loosely drawn up, and is disfigured by the egotistic statements of the author **牛天宿** *Nêw T'ëen-sūh*, who wrote during the latter part of the 17th century.

13. Another class in the History division, termed **政書** *Ching shoo*, "Treatises, on the Constitution," comprises a highly important and interesting series of works. It has long been customary in bibliographies to place books of this character in a separate section; but the first application of the term *Ching shoo* to a class, is found in the **秘閣書目** *Pe kô shoo muh* "Catalogue of books in the private cabinet," by **錢溥** *Ts'ên P'ò* of the Ming dynasty.

The earliest of this class now extant is the **通典** *T'ung t'ien*, in 200 books. The author **杜佑** *Toò Yéw*, seems to have taken his idea from a preceding treatise by one **劉秩** *Léw Yih*, entitled the **政典** *Ching t'ien*, in 35 books; but finding that very incomplete in details, he constructed the large work in question, dividing it into 8 sections, on—Political economy, Literary graduation, Government offices, Rites, Music, Military discipline, Geography, and National defences. Commencing with the earliest period of history, it reaches down to the middle of the 8th century, being one of the most complete and masterly works of the kind ever published. It having appeared desirable that a continuation should be drawn up, bringing the historical details down to modern times, a mandate was issued by the emperor in 1767, in accordance with which a supplement was compiled, under the title **欽定續通典** *K'in ting suh t'ung t'ien*, in 144 books. The arrangement is the same as the original portion, except that the last section is divided into two, under the respective titles of Military and Jurisprudence. Down to the beginning of the 13th century, the details are drawn from the *T'ung che* and *Wân h'ên t'ung k'au*, and the remaining portion is collected from the supplement to the latter work. A third part was added about the same time in 100 books, under the title **欽定皇朝通典** *K'in ting huang ch'au t'ung t'ien*, also compiled by order of the emperor, giving the details for the present dynasty, down to about the year 1736, on the same plan as *Toò Yéw*'s original work.

The great work of **馬端臨** *Mâ Twan-lin*, entitled **文獻通考** *Wân h'ên t'ung k'au*, in 348 books, is well known to Europeans, from the notices that have been made regarding it in the writings of sinologues. The compilation is a valuable one to the foreign student, and exhibits a large amount of research on the part of the author. There are however many lacunæ, which have to be supplied from other authorities. Having taken the *T'ung t'ien* as the basis, he has expanded *Toò Yéw*'s 8 sections into 19, and added 5 more, on—Bibliography, Imperial lineage, Appointments, Uranography, and Phenomena. The period embraced in the details extends from the commencement of history to the early part of the 13th century, being almost up to the time he wrote. A supplement to this was compiled by **王圻** *Wáng K'e*, in 1586, in

254 books, with the title 續文獻通考 *Suh wän hëen t'ung k'au*, in which is a continuation of details from the period when Mä Twan-lin's work closes in the Sung, through the Leau, Kin, Yuen, and Ming dynasties. An imperial order was issued for the thorough revision of this part in 1747, which was completed 25 years later, and published with the imperial imprimatur *K'in ting* in 253 books. The plan of Mä's work is followed, but there are four additional sections on—Chronological terms, Water-courses, the Written character, and Genealogy. A further extension of the work was added under the patronage of the same emperor, bringing it down to the 18th century. This was published under the title 欽定皇朝文獻通考 *K'in ting hwäng ch'au wän hëen t'ung k'au*, in 266 books, and contains a fund of curious information regarding the present dynasty. The plan is the same as that of Ma, except an additional section on the Temple services.

Another series under this class is termed *Hwuy yaou*, and consists of a classified detail of all state matters during the respective dynasties. The first of these embraced the period from 618 to 804, written by 蘇冕 *Soo Mëen*. By an imperial order in 853, 楊紹復 *Yang Chaou-füh* and others added a supplement embracing the intervening period. These were combined by 王溥 *Wäng P'öo*, a scholar at the commencement of the Sung, who supplied deficiencies, and brought the account down to the end of the Tang, forming a work in 100 books, entitled the 唐會要 *T'ang hwuy yaou*, embracing 514 different subjects. Some portions of the original are lost, and have been supplied by a later hand; but the more recent additions are indicated in the work. The same author also wrote the 五代會要 *Woo tae hwuy yaou*, in 30 books, which embraces the five short dynasties following the Tang, and contains many important matters which are not mentioned in the official histories of the time. At a later period of the same dynasty, the 西漢會要 *Se han hwuy yaou*, in 70 books, was written by 徐天麟 *Seu T'ëen-lin*. This is a summary of matters during the Western or Former Han, after the model of the *T'ang hwuy yaou*, the material being taken from Pan Koo's history. It is divided into 15 sections, treating of 367 subjects in all. The 東漢會要 *Tung han hwuy yaou*, in 40 books, is a similar work to the preceding, regarding the Eastern or After Han, by the same author, and much the same in plan, except that the Western Han is confined to a detail of facts, while this record enters into a discussion of the questions in hand. The subjects are 384 in number.

The 明會典 *Ming hwuy t'ëen* is a comprehensive description of the Chinese government during the Ming dynasty, in 180 books. It was drawn up by 徐溥 *Seu P'öo*, in compliance with an imperial order issued in 1497, and published in 1509. The first book is devoted to the Imperial kindred, after which up to the 163rd book, is an extended detail of the machinery of the Six supreme Boards. Fifteen books more are occupied with the various civil offices, and the last two with the military grades. A supplement in 53 books was added by imperial order in 1529, and a further continuation appeared in 1576; but neither of these additions has survived to the present time.

In 1694, a work similar to the above, was compiled for the present dynasty, which was revised and augmented in 1727, and again revised by imperial order in 1771, being published in 100 books, under the title 欽定大清會典 *K'in ting tá ts'ing hwáy t'een*. This contained a development of the institutes of the government, while another section which was published contemporaneously in 180 books, under the title 欽定大清會典則例 *K'in ting tá ts'ing hwáy t'een tsih lé*, gave a detail of the modifications which had taken place in the various departments of the state. A later arrangement of the work was published in 1818, in 80 books, with an accompanying section of plates in 132 books, entitled 欽定大清會典圖 *K'in ting tá ts'ing hwáy t'een t'oo*, the previous editions having had the plates attached to the text throughout. A much larger portion however entitled the 欽定大清會典事例 *K'in ting tá ts'ing hwáy t'een szé lé* in 920 books, was published at the same time, which gives a historical summary of the events that have taken place under the respective government offices, since the commencement of the dynasty. Altogether, this unique collection presents such a body of official experience, as must render it a valuable treasure to the practical politician.

Allied to the above, is a series of works giving a view of the internal arrangements of the Six supreme Boards in the capital. These are termed 欽定吏部則例 *K'in ting lé p'oo tsih lé* "Regulations of the Board of Office," 欽定兵部則例 *K'in ting ping p'oo tsih lé* "Regulations of the Board of War," 欽定工部則例 *K'in ting ping p'oo tsih lé* "Regulations of the Board of Works," &c., and contain a mass of curious information relative to the functions and responsibilities of these tribunals.

Soon after the establishment of the now reigning dynasty, the laws of the empire were published and circulated for general information. A revision of the same took place in 1670; and an addition was made in 1723. A new and revised edition of the 大清律例 *Tá ts'ing leüh lé*, in 47 books, appeared in 1740, and a more recent revision was issued in 1829, in 40 books. This work as its name indicates, consists of two parts,—The *leüh* or fundamental laws, and the *lé* or subordinate statutes; the former of these remains unchanged, and it is only the latter that is altered in the various editions, the *lé* being subject to modifications from year to year, according to circumstances.

The 八旗通志初集 *Pá k'è t'ung che ch'oo tseih*, in 250 books, is an elaborate statistical compilation regarding the Manchus, classed under the eight banners. It was commenced by imperial order in 1727 and completed in 1739. This treats at great length on the eightfold division of the nation, the lands, camps, military status, official duties, instruction, rites, and literature; with tables, of nobility, hereditary rank, high ministers, members of the imperial house, ministers of the cabinet council, ministers of the supreme boards, ministers of the metropolitan province, and periodical examinations. These are followed by biographies of the imperial princes, high ministers, early supporters of the dynasty, the loyal slain in battle, faithful officers, literary men, examples of filial piety, and distinguished females.

It has been customary with some of the emperors of the present dynasty to make occasional tours through the midland provinces, partly by way of recrea-

tion. and partly with other views as a matter of state policy. In 1766, an account of four such trips, between the years 1751 and 1765, was drawn up by 高晉 Kaou Tsín, in 120 books, with the title 南巡盛典 *Nán seun shing t'een*. This gives a minute description of the whole route, with plans, and views of all the interesting objects on the way; a chief aim of the work being to exhibit in detail the established rites observed during the progress of the imperial cortége. There is a great amount of interesting matter regarding the Yellow river, Grand canal, Hang-chow bay, and various tributary waters; and although the imperial essays which are plentifully interlarded, form a part but little attractive to the general reader, yet on the whole, the work is worthy of a place in a choice library of Chinese literature.

The 皇朝禮器圖式 *Hwáng ch'au lè k'é t'ò shih*, in 28 books, is an illustrated description of the various instruments, utensils and paraphernalia of the present dynasty, according to the established rites, drawn up by imperial order in 1759, and revised in 1766. It is divided into 6 sections, on—Sacrificial utensils, Astronomical instruments, Apparel, Musical instruments, Imperial chariots, and Military implements. The engravings are on wood, in the first style of art, and every plate is accompanied with one or two pages of letterpress description.

The 歷代建元考 *Leih tae k'een yuen k'au* is a treatise on the national designations adopted by the successive emperors of China, from the earliest time, to the end of the Ming, in 10 books, by 鍾淵映 Chung Yuen-yíng. Previous to the year B. C. 140, the emperor's title was the only designation used; but from that period, it has been the practice to select a name for each successive term of years, a custom which has been continued without interruption to the present day. Besides a chronological catalogue of these terms, together with a similar list for bordering nations, and the designations adopted by usurpers, there is also a separate list of the whole, arranged according to the final sounds.

The 紀元要畧 *K'ei yuen yaou l'ë*, by 陳景雲 Ch'in K'ing-yün, a writer of last century, is a concise detail of the reigns of the successive sovereigns of the several dynasties of China, from the Former Han down to the end of the Ming, with the time and occasion of the changes of national designation all carefully registered. A supplement by 陳黃中 Ch'in Hwáng-chung, the son of the above, gives the designations adopted by the various usurpers, who have at different times raised the standard of revolt; together with the national designations of several bordering kingdoms. This is a useful manual for readers of Chinese history.

The 改元考同 *K'ài yuen k'au t'ung* is a classification of the various terms of years, which have had the same national designation, throughout the entire range of Chinese chronology. We find a great number that have been twice used, a smaller number three times, others four, and some five times. The author 吳蕭公 Woô Seaou-kung lived at the beginning of the present dynasty.

The 歷代帝王紀年 *Leih tae té wáng k'ei niên* is a convenient manual of recent date, by 唐禮心 T'áng Lè-sin, giving the succession of the princes of China from the earliest record, down to the present emperor, with short his-



torical notes explanatory of the various changes and revolutions of dynasties that have occurred. The several national designations adopted under each emperor are given, as also those employed by usurpers; together with the inscriptions on the national coinage.

The **捕蝗考** *Poó hwang k'âu* is a treatise on the methods of guarding against locusts, which prove a not infrequent scourge in China. It was written last century by **陳芳生** *Ch'in Fang-säng*.

The **欽定武英殿聚珍版程式** *K'in ting wò ying t'è'n tseú chin p'ân ch'ing shih*, is a proposal for reprinting the imperial library with moveable wooden type, with a particular description of the process, illustrated by 16 plates. This was drawn up by **金簡** *Kin K'èen* in 1776, three years after the imperial order that had been given for the entire reproduction of the books. The plan was afterwards adopted.

The **琉球入太學始末** *Lew K'ew j'ih t'ò'è h'èò ch'è mò*, by **Wáng Szé-ching**, is a succinct account of the several deputations of Loo-chooans who came to be educated in the national collegiate institute of China; a practise which dates from the year 1392, and was continued at intervals during the Ming, permission having been first granted by the present dynasty in 1684. There appears to be several omissions in the author's statement respecting the arrivals during the Ming dynasty.

The **國朝諡法考** *Kwò ch'au she fá k'âu*, by the same author as the preceding, is a list of the posthumous designations bestowed on the princes and high ministers, from the commencement of the dynasty, down to the year 1595. There are 407 names in all, of those who had received this honour.

The **江蘇海運全案** *Keang soo haè yún tseüen gân*, in 12 books, by **陶澍** *T'au Choo* is a discussion of the plan of transporting the imperial impost grain from the province of K'èang-soo to the metropolis. This is a matter of much importance in the national commissariat, and the accumulating difficulties in the inland navigation, arising from the gradual filling up of the Yellow river, and other obstructions, in the early part of the century, rendered it desirable that some other channel should be found. In 1826, the grain was transported by sea; but other difficulties seem to have met them in this scheme, for the practice was discontinued up to a very recent period, when the sea-going vessels have again been employed. The present work which was issued in 1826, gives an outline of the route, and particulars of the various requisites at great length.

A treatise of recent date, entitled **中衢一勺** *Chung k'eu yih ch'ò*, by **包世臣** *Paou Shé-chin*, enters with a good deal of minuteness into the discussion of the inland navigation, chiefly respecting the Grand Canal and Yellow River, as they affect the transport of grain to the capital. The original portion with four addenda that accompany it, give a series of historical notices on this head from the beginning of the present century down to 1830.

Books relative to the relief of the poor in times of famine and distress are also referred to this class. These are numerous and some date as far back as the Sung dynasty. One that has been largely circulated in the vicinity of Shanghai bears the title **救荒良方** *K'ew hwang l'èng fang*. This was first compiled

by 高伯揚 Kaou Pih-yáng, a native of Hang-chow, in 1785, and was republished in 1813, and again in 1840.

14. 目錄 *Muh lüh* "Catalogues," also form a class under this division, a style of writings which refer to the commencement of the Christian era for their origin.

One of the oldest extant is the 直齋書錄解題 *Chih chae shoo luh keaè te*, in 22 books, by 陳振孫 Ch'in Chün-sun, an author of the time of the Sung; this being a classified catalogue of the books in his family library, with annotations.

The 文淵閣書目 *Wän yuen kò shoo mäh* is a catalogue of the books in the imperial library during the Ming, drawn up by Yang Szé-k'ê, in 1441 in 4 books, the works being arranged in 20 divisions, headed by the first 20 characters in the *Ts'een tsze wän* or "Thousand character classic." It was republished in 20 books in 1800, by 鮑廷博 Paou T'ing-pò.

The 千頃堂書目 *Ts'een k'ing t'ang shoo mäh* is a catalogue of the private library of the Ts'een-k'ing Hall, in 32 books, compiled by 黃虞稷 Hwáng Yu-tseih, at the commencement of the present dynasty. The works which are all Ming editions, are arranged in four divisions,—The Classic division embraces 11 classes,—The History division has 18 classes,—The Philosophy division contains 12,—and the Belles-lettres division includes 8 classes.

The 世善堂藏書目錄 *She shen t'ang tsang shoo mäh lüh* by 陳第 Ch'in Té, is a catalogue of his own family library, published in 1616. The classification adopted is into six divisions.—Classics, Canonical works, Philosophy, History, Belles-lettres, and Arts and sciences.

The 國史經籍志 *Kwò she king tseih che* is a catalogue of books compiled by 焦竑 Tseou Hung, towards the end of the Ming, from the various national historical works. The first division consists of imperial publications; the following four are devoted to the four divisions of Classics, History, Philosophy, and Belles-lettres; and the last is a short section on the rectification of errors in previous catalogues. The author however, has not been careful to ascertain the existence of the works which he records.

The 汲古閣校刻書目 *Keih koè kò keaóu k'ih shoo mäh* is a catalogue of the books issued by 毛潛 *Maou Tsëen-tsaé*, a celebrated publisher during the Ming dynasty, by whom the list was originally drawn up. Besides the name and number of books in each work, the number of leaves is also carefully noted, shewing a vast amount of private enterprise. The catalogue was first published in 1841, with an appendix stating the fate of the blocks of the various works, many of which had been used by his descendants for firewood, while those that remain, some perfect and others imperfect, are distributed about various cities in the neighbourhood of Ch'ang-shüh, where is the residence of the Maou family.

The 勿菴歷算書目 *Wuh gan leih swán shoo mäh* is a catalogue of the mathematical works written by 梅勿菴 *Mei wüh-gan*, compiled by himself, giving a description of each of his productions, which number 88 in all; 33 of these had been published, the remainder being still in manuscript in 1702, the date of the preface. There is a biography of the author at the end by another hand.

One of the finest specimens of Bibliography possessed by this, or perhaps any other nation is the **欽定四庫全書總目** *K'in ting sze k'oo tseüen shoo tsüing mäh*, being a descriptive catalogue of the imperial library of the present dynasty, drawn up by imperial command. The plan was first put in operation in 1772, and completed in 1790. Great efforts were used in the interim to procure rare works, which existed in private libraries throughout the empire; and rewards were conferred on those who could add a certain number of volumes to the library. The whole are arranged in *szé k'oo* or "Four divisions," i. e. Classics, History, Philosophy, and Belles-lettres, in 200 books. The history of every work is given with a degree of minuteness, and also a critique, in which the excellencies and defects are pointed out. An abridgment of this catalogue containing less than a tenth of the original matter, is published under the title **欽定四庫全書簡明目錄** *K'in ting sze k'oo tseüen shoo k'een ming mäh lüh*. Besides the works actually preserved in the library, the larger catalogue contains a list of nearly as many more, which is entirely omitted in the abridged edition.

Besides the works that are published separately in China, there is a prevalent custom of printing collections of choice productions, uniform in style, under the name of **叢書** *Ts'ung shoo* or "Repositories." These vary in number and extent, some merely containing about 5 or 6, while others include several hundreds. Many ancient and curious writings are only to be found in these repositories. A catalogue of the greater part of such works was drawn up by **顧脩** *Koó Sew* in 1799, under the title **彙刻書目合編** *Wuy k'ih shoo mäh hō p'een*, in 10 volumes, which will be found a useful manual for the student of Chinese.

In this class also should be placed the "Index expurgatorius" of China, containing the list of works prohibited by the present dynasty, under the title **禁書目錄** *Kin shoo mäh lüh*. This consists of two parts,—the first **抽燬書目** *Ch'ow hwuy shoo mäh*, being works of which parts only are objectionable and forbidden; the second **全燬書目** *Tseüen hwuy shoo mäh*, being such as are utterly condemned and disallowed. There are several ten thousands of volumes in all, chiefly written about the close of the Ming dynasty.

The investigation of inscriptions on ancient stone tablets, has long been a favourite study among a portion of the Chinese; and there is no doubt that many of these form exceedingly important and interesting documents, as contemporary historical records. The interest attaching to these records, and the skill with which the natives are able to produce fac-similes from stone tablets, have given rise to a practice among many men of wealth of keeping a series of these impressions in their cabinets. From this practice again has sprung a series of writings descriptive of such collections, and these are referred to the present class. The earliest example is the **集古錄** *Tseih koo lüh* by the historian **Gōw-yāng Sew**. Another work entitled the **金石錄** *Kin shih luh*, in 30 books, is also a production of the Sung, consisting of a catalogue by **趙明誠** *Chaó Ming-ching*, of 2,000 inscriptions in his family hall, the last 20 books consisting of notes and remarks.

The 隸釋 *Le shih* by 洪适 Húng Kwō is a collection, chiefly of Han dynasty inscriptions in the "Official hand" character. The first 19 books is a transcript of 189 fac-similes in his own possession, with explanatory notes. The last 8 contain a list of inscriptions from other sources. The work was completed and published in 1167. Húng Kwō added a supplement of 21 books, under the name 隸續 *Le suh*, which appeared at various times between the years 1168, and 1180, consisting of Han tablets omitted in the earlier part. The whole was published in one by the author in 1181, but a great part of the supplement has become lost in the course of time. The *Le shih* was republished at the close of the Ming; but at the beginning of last century, the *Le suh* was only to be found in fragmentary manuscript portions. These were collected together and published at Yáng-chow; the 9th and 10th books being entirely deficient, the 21st book incomplete, and the 5th to the 9th books, consisting of plates of various stone tablets, supposed to be from another work of the same author.

The 石刻鋪敘 *Shih k'ih poo seu* is a descriptive catalogue by 曾宏父 Tsāng Hung-fó, of specimens of calligraphy cut on stone, including two examples of the classics also engraved on marble slabs. This little work was completed in 1248.

The 蘭亭考 *Lán ting k'au*, in 2 books, by 桑世昌 Sang Shé-ch'ang of the Sung dynasty, is a critical examination of a set of texts composed by a party of convivial poets during the 4th century, who were accustomed to meet together in a building called the *Lan ting* or "Epidendrium pavilion," at Kwei-kè in Chě-kéang province. These compositions were written out by 王羲之 Wáng He-che, one of their number, a renowned calligrapher; and in later times have been cut on stone, in many parts of the empire, after the hand writing of Wáng. Sang's work examines at length the vicissitude of the original manuscript, and the merits of the various copies which have been produced; with numerous other particulars in reference to the subject. There is a further investigation by 俞松 Yü Sung, also a Sung author, who published a supplement to the above, under the title 蘭亭續考 *Lán ting suh k'au*. Impressions from the *Lan ting* inscriptions are very popular, and to be found in every city.

The 石墨鐫華 *Shih mih tseuen hwa*, in 6 books, is a catalogue of 253 stone inscriptions, through the successive dynasties from the Great Yü to the end of the Yuen, published in 1618. The author 趙嶠 Chaóu Han, intended originally to have given the inscriptions complete, but want of funds to print, obliged him to confine himself to some critical observations on each. This contains an inscription entirely in the Yuen dynasty Mongolian language and character, being one of the few examples of that character now extant; also one in the language and character of the Kin dynasty Tartars, which is a much greater rarity. There are two books appended, describing the author's adventures in his amateur search for inscriptions, and some of his poetical effusions on the occasion.

The 金石史 *Kin shih shè* is a series of criticisms on 50 lapidary inscriptions, from the Great Yü down to the end of the Tang, including one of the

Sung dynasty. The author 郭宗昌 Kō Tsung-ch'ang, who was a contemporary of the preceding, assumes an unbecoming air of superiority throughout.

At the beginning of the present dynasty, Koó Yén-woò wrote the 金石文字記 *Kin shih wán tsze ke*, in 6 books, which is a critique on upwards of three hundred inscriptions, extending from the Shang dynasty to the Yuen. The last book contains a collection of the strange forms of characters used on stone tablets, together with the corresponding forms in ordinary use.

The 閒者軒帖考 *Hsien chây hēn t'è k'aou* is a treatise, by 孫承澤 Sun Ch'ing-tsih, on 38 celebrated ancient specimens of writing engraved on stone. It was completed in 1667.

The 來齋錄石考畧 *Laê chae kin shih k'aou lěö*, by 林侗 Lin T'ung an author of the present dynasty, is a review of 220 ancient inscriptions, from the Hēa to the end of the Tang. He borrows a good deal from the work of Koó Yén-woò above noticed.

The 觀妙齋藏金石文攷畧 *Kwán meáu chae tsang kin shih wán k'aou lěö*, in 16 books is the work of 李光暎 Lè Kwang-yíng, who came into possession of a large collection of inscriptions, gathered by Choo E-tsun, a famous amateur in that department. The present work which was written during last century, is chiefly occupied with the form of the characters employed on ancient inscriptions, the various notices extending from the earliest times down to the Yuen dynasty. By far the greater part is borrowed from previous authors, not less than forty of whom are quoted.

There is an elaborate treatise in the *Hoò nân t'ung che*, on ancient inscriptions on stone and metal, by 瞿中溶 K'eu Chung-yung. This has been published separately in 20 books, under the title 湖南金石志 *Hoò nân kin shih che*, with the date 1820. The first book is almost entirely occupied with a very lengthy discussion of the Great Yü's inscription.

The 關中金石記 *Kwan chung kin shih ke*, in 8 books, by 畢沅 Peih Yuen, is a record of the ancient inscriptions in the province of Shen-se, published in 1782.

Five years later the same author published the 中州金石記 *Chung chow kin shih ke*, being a description of the inscriptions in the province of Hó-nân, down to the Yuen dynasty.

The 山左金石志 *Shan tso kin shih che*, in 24 books, is a list of the inscriptions in the province of Shan-tung, down to the end of the Yuen, with a short notice of each, drawn up by Peih Yuen in connection with Yuên Yuên.

The 潛研堂金石文跋尾 *Tsēn nēn t'ang kin shih wán pō wei*, in 6 books, is a particular examination of ancient inscriptions throughout the empire, down to the end of the Yuen dynasty, by Tsēn Tá-hin, a scholar of extensive acquirements. He continued to add to this work during the remainder of his life, having completed four supplements in all, which together with the original part contain a review of upwards of 300 inscriptions. After his death, his son-in-law published a catalogue of all the inscriptions Tsēn had collected, with the title 潛研堂金石文字目錄 *Tsēn nēn t'ang kin shih wán tsze muk luk*, which contains the titles of more than 2,000, with the locality,

date, style of writing and writer's name attached to each.

The **平津讀碑記** *Ping tsin t'uh pei ke*, in 8 books with a supplement, is a minute examination of the ancient inscriptions preserved in the Ping-tsin establishment, extending from the Chow to the short dynasties that followed the Tang, written by **洪頤煊** *Hāng E-heuen*, a pupil of the proprietor.

The **金石萃編** *Kin shih tsūy pēn*, in 160 books, is a comprehensive collection of ancient inscriptions from the Hea down to the end of the Kin dynasty, compiled by **Wāng Ch'ang**, and published in 1805. The original text of most of them is given, besides a large amount of critical observations, chiefly collected from other work.

The **石經考文提要** *Shih king k'au wān te yaou* is a critical examination of the 13 classics, as engraved on stone tablets at various times, during the Han, Tang, Sung, and present dynasties, in 13 books, written by **彭芸楣** *P'āng Yun-mei* of the present century.

The **魏三體石經遺字考** *Wei san t'è shih king è tsze k'au* is an investigation of some fragments of the classics. These were originally cut on stone tablets during the early Wei dynasty in three different characters, two ancient at that time and one in general use. These tablets were destroyed during the succeeding troubles, and the remaining characters that could be deciphered, 819 in all, were recut during the Sung. These form the subject of the work in question, which was written by **孫星衍** *Sun Sing-yen*, about the year 1806.

The **栝蒼金石志** *Kwae tsang kin shih chē*, in 12 books, is a transcript of the ancient inscriptions on Kwae-tsang hill, a celebrated mountain in Chē-kēang province, with extended criticisms on each, compiled by **李遇孫** *Lè Yü-sun*, and published in 1834.

The **金石苑** *Kin shih yuèn* is a series of fac-similes of ancient inscriptions of interest, in the province of Szé-ch'uen, throughout the several dynasties.

A well-known catalogue is that of the library of the Fāu family at Ningpo, designated the **天一閣藏書總目** *T'ān yih kō tsang shoo tsung muh*, which was compiled about the year 1808. The last volume is a catalogue of impressions from stone tablets, preserved in the establishment, and entitled **天一閣碑目** *T'ān yih kō pe muh*.

15. The last class included in the History division, is **史評** *Shè ping* "Historical critiques." These have been exceedingly numerous as may be supposed, in a country so rich in history as China. The views set forth in such works have been very various, and many of them have died with the age that gave them birth. There are a good many however still extant, some of which date as early as the Tang.

The **唐史論斷** *T'āng shè lūn twán* is an examination of the history of the Tang dynasty, written by **孫甫** *Sun Foō*, during the 11th century. This author reconstructed **Léw Heu's** history after the annal form, in which the substance of the present work was interspersed as notes; these were published separately after his death, while the complete work remained in manuscript, having been transferred to **Sze-mā Kwang**, and has been long since lost.

The **三國雜事** *San kwō tsā szé* is a review of events during the time of the Three Kingdoms, by **唐庚** T'áng Kǎng, written about the beginning of the 12th century. Some of the author's remarks are good, but he is not to be altogether depended on.

The **涉史隨筆** *Shè shè sù y peih* is a series of animadversions on public men, from the time of the Chow downwards, written by **葛洪** Kō Húng, about the beginning of the 13th century, during a temporary cessation from public duties, on account of family bereavement.

The **歷朝通畧** *Leih ch'au t'ung lǎo* is a discussion of history, from the time of Fūh-he to the end of the Sung dynasty. The author, **陳櫟** Ch'in-Leih finished the work in 1310, fully half of which is occupied with the affairs of the Sung.

The **十七史纂古今通要** *Shih ts'eih shè tswán kò k'in t'ung yaou*, in 17 books, written by **胡一桂** Hoō Yih-kwei, nearly contemporaneous with the preceding, is a general critical review of the Seventeen dynastic histories, which is the number that had been written at that period.

The **責備餘談** *Ts'ih pe yū t'an*, by **方鵬** Fang P'áng, dated 1526, is a succession of criticisms on the conduct of public men, in which the author points out many falacies in the verdicts of public opinion.

The **太史史例** *T'ae shè shè lǐ*, in 100 books, is a dissection of the *Shè ké* history, with an attempt to reduce the several parts to certain rules followed in the *Ch'un ts'ew* classic; to accomplish which however the matter is strained in a manner inconsistent with the intention of Sze-mā Ts'ēn. The author, **張之象** Chang Che-sēang lived in the 16th century.

The **人物論** *Jin wuh lán*, in 34 books, is a review of the life and writings of 474 literary men, from the earliest times downward, the greater part of whom lived under the Ming dynasty. The author **鄭賢** Ch'ing Hēen, completed the work in the year 1608.

The **歷代甲子考** *Leih taē kǎ tsze k'au* is a discussion of ancient chronology, by **黃宗羲** Hwáng Tsung-he, an author of the present dynasty, who defends the system adopted in the *Han shoo*, in opposition to that of the *Shè ké*, from which it differs in the earlier part.

The **十七史商榷** *Shih ts'eih she shang kō*, in 100 books, by **王鳴盛** Wáng Ming-shing, is an elaborate criticism on the Seventeen dynastic histories, from the *Shè ké* down to the *Wò taē shoo*. This work which occupied the author 14 years, was published in 1787

III. Philosophers. The third division of Chinese literature, termed **子** *Tsze* "Philosophers," includes Philosophy, Religion, Arts, Sciences, &c.

The authors comprehended under this head, have been variously classed in different ages. The following is the most modern classification.—1, *Joō kea*, who have generally been termed *par excellence*, the "Literati;"—2, *Ping kea* "Writers on Military Affairs;"—3, *Fū kea* "Writers on Legislation;"—4, *Nung kea* "Writers on Agriculture;"—5, *E kea*, "Medical Writers;"—6, *T'ēn wān swān fa* "Astronomy and Mathematics;"—7, *Shuh so* "Divination;"—8, *E shuh* "Arts;"—9, *Poo luh* "Repertories of Science, &c.;"—10,

*Tsã kea* "Miscellaneous Writers;"—11, *Luy shoo* "Cyclopædias;"—12, *Seàu shwò kea* "Essayists;"—13, *Tàu kea* "Taouism;"—and 14, *Shih kea* "Buddhism."

Moral philosophy has long been a favourite theme with the Chinese, and although as a nation they have submitted to the teaching of Confucius, yet they have not wanted original thinkers, who from age to age have handed down their speculations to futurity, and it is not a little remarkable that some modern theories of the west, are already forestalled in the books of this ancient nation. Some of the oldest of these writers are admired as much for the style of their compositions, as for the sagacity of their systems; and selections of the choicest among them have been published together at different periods. Thus there are separate compilations consisting respectively of the works of the "Six Philosophers," the "Ten Philosophers," and the "Twenty Philosophers," including authors belonging to several of the classes above notified.

1. The 儒家 *Joh kēa* "Literati," are considered preeminently the conservators of the doctrine taught by Confucius, and although there are different schools, and much diversity of opinion among their leading minds, yet they all hold certain grand essential points, which distinguish them from the heterodox.

In deference to the name of the sage, this class is generally headed by the 孔子家語 *K'ung tsze kēa yu* "Traditional words of Confucius," in 10 books. Such a book existed prior to the Christian era, but it is generally admitted to have been long lost. The work of the same name which is now extant, with the commentary of 王肅 *Wáng Sūh*, there is good reason to believe is the production of that author, who wrote at the beginning of the 3rd century; his object being to oppose the teachings of Ch'ing K'ang-ching; and to give authority to his work, he professed to have received it from a descendant of Confucius of the 22nd generation. Although it is known to be spurious, it is yet valued for the amount of traditional matter, which the author has collected from various sources at that period.

A celebrated author of the 4th century, B. C. named 荀况 *Seun Hwáng*, has left a philosophical work in 20 books, which holds a high reputation among scholars. The most distinctive point in his teaching is the original depravity of human nature, which he maintains by some cogent reasoning, in opposition to Mencius. Formerly these two philosophers were esteemed about a par, till the Sung dynasty, when the tendency of Choo He's writings was to exalt the views of Mencius at the expense of Seun tszē, who has since that time been generally considered in error regarding human nature. The freedom with which Seun criticizes the defects of several of the disciples of Confucius, has also tended to his disparagement; but still his work holds a prominent place among the literary productions of his time.

Another of the early writers of the Confucian school, named 楊雄 *Yáng Heung*, who lived in the time of Christ, has left a work in 13 books, entitled 法言 *Fā yèn*, giving a brief development of his philosophical views. On the question of human nature, he holds a middle place between Mencius and Seun tszē, maintaining that it is a mixture of good and evil; the respective principles



predominating according to the disposition of the individual. In the early ages he stood prominent among the philosophical writers, but his reputation has suffered since Choo He stigmatized him as a minister of the ususper Wáng Máng. He appears to have engaged in that service in order to save his life.

There is a small work of this class, entitled 孔叢子 *K'ung ts'ung tszè*, professing to be the production of a scholar of that name, who was a descendant of Confucius, distant eight generations. The treatise is chiefly a record of the sayings and doings of the sage, and some of his renowned posterity. It is thought however, by competent authority on internal evidence, to have been written at a much later period.

The 新書 *Sin shoo* in 10 books, by 賈誼 *K'ā E*, who lived in the 2nd century B. C. consists of a series of essays on the Confucian doctrine, with little that is distinctive. A small part of the original is lost, and has been supplied by a later hand.

The 新序 *Sin seu* in 10 books, is the work of Lēw Hēáng, of the 1st century B. C. It contains a selection of historical incidents from the Chow to the Han, supplementary to the regular histories. The 說苑 *Shwō yuèn*, in 20 books, is another work by the same author. These two productions are chiefly occupied with the principles of good government and the relative duties devolving on the several members of the state; Lēw borrows largely from other authorities, shewing a want of discrimination, whereby he has been led into several inconsistencies and anachronisms.

The 續孟子 *Sūh mǎng tszè*, by 林慎思 *Lín Shin-sze*, is a supplement to Mencius, in which the author, conceiving that the views of the latter are not completely developed in the book that bears his name, has set himself to the further elucidation of the doctrine. To a Chinese of the present day, it implies unwonted assurance to undertake to supplement the sayings of such a sage; but it should be borne in mind that this was written during the Tang, before Mencius had attained his present high elevation in the general estimation, and when he was considered on a level with Seun tszè and Yáng tszè.

The 伸蒙子 *Shin mung tszè*, written in 865, by the same hand as the preceding, contains a number of dialogues between the author and some of his friends under fictitious and allegorical names, in which various points of moral government and self discipline are discussed. The last book is a plain statement of the author's views on several questions.

The 帝學 *Té hēō* in 8 books by 范祖禹 *Fán Tsoō-yū*, is a series of lessons drawn from history, for the imperial guidance in state affairs. The period reviewed extends from the mythological era to the latter part of the 11th century, near the time when the author flourished.

The 公是先生弟子記 *Kung shé sēn sāng tē tszè ké* is the production of 劉敞 *Lēw Ch'ang*, who lived in the latter part of the 11th century. It consists of dialogues and discourses on the main points of the Confucian doctrine, in which he combats the principles which had been recently broached by the innovator Wáng Gan-shih.

The 袁氏世範 *Yüen shé shé fan* is a small treatise on relative and do-

mestic duties and responsibilities, written by 袁采 Yuen Ts'aè, in the 12th century.

The 11th century holds a marked place as the commencement of a new era in Chinese literature. An impetus was given to the study of mental philosophy by the writings of 周濂溪 Chow Lëen-k'e, who was followed in the same line of thought by 張明道 Chang Ming-taòu, and the two brothers 程顥 Ch'ing Haou and 程頤 Ch'ing E, together with Choo He, who have given a lustre to the Sung dynasty, and exercised an influence over the native mind, second only to that of Confucius. Choo He the most renowned of these, who was the pupil of Ch'ing Haou, has written most extensively and developed his system at the greatest length in his several philosophical works. One of the earliest of these, the 近思錄 *K'in sze lüeh*, in 14 books, which he compiled in concert with his friend Leu Tsoò-k'ëen, consists of selections from the four preceding authors, with Choo's annotations, and formed the germ of his subsequent metaphysical productions. It was finished in 1175. A supplement in 14 books, was added by 蔡模 Ts'aé Moó, a pupil of Choo He, containing a series of discourses delivered by the latter on the subjects of the preceding treatise. Besides the great history of China and his commentaries on the classics and Four books, one of the most popular of Choo's writings is the 小學 *Seáu hieò*, a small work intended for the instruction of youth. This was arranged by his pupil 劉子澄 Lëw Tszè-ching, and a commentary was added by 陳選 Ch'in Seuèn of the Ming dynasty. An edition was published in 1697, by 高愈 Kaou Yü, with the essence of the various commentaries that had been previously written on it, entitled 小學纂註 *Seáu hieò tswán choó*. This is prefaced by a discourse on the principles of the book, and a detailed memoir of Choo He, written by one of his pupils. In 1713, the emperor ordered a collection to be made of the principal of Choo He's philosophical writings, which were revised and published in 66 books under his immediate supervision, with the title 御纂朱子全書 *Yu tswán choo tszè tseuen shoo*.

During the life of Choo He, his disciples were accustomed to note down the substance of his lectures and conversations. These records were collected and published in 1270, by 黎靖德 Le Tsing-tih, under the title of 朱子語類 *Choo tsze yu lüé*, in 140 books. This is a compilation from several previous publications. In 1215, 李道傳 Lè Taòu-chuen published the notes of 32 of Choo's disciples in 43 books, entitled the 池錄 *Ch'è lüeh*, with a supplementary book containing the memoranda of another of his scholars. In 1238, the notes of 42 others were published in 46 books, with the title 饒錄 *Jaou lüeh*, by 李性傳 Lè Sing-chuen, the brother of the preceding. Eleven years later, the contributions of 23 others were put together in 26 books, with the title 饒後錄 *Jaou hóu lüeh*, by 蔡杭 Ts'aé Hang. In 1265, 吳堅 Woó Këen issued the 建錄 *këen lüeh*, in 20 books, containing additional notes of 29 of the disciples included in the preceding collections, and the records of 4 others. In 1219, 黃士毅 Hwáng Szé-é first drew up an arrangement of these notes according to the subjects treated of, in 140 books, which was known as the 蜀本 *Shüh pun* or "Szé-chuen edition." This was revised and had 40 books added by 王似 Wáng Peih in 1252, whose compilation was known as the 徽

本 *Hwuy pun* or *Hwuy-chow* edition. Le Tsing-t'ih taking the above materials, harmonized discrepancies, discarded redundancies, corrected errors, and published the result with the title *Choo tszè yu lúy* as above stated.

The term 性理 *Sing lè* as a designation of mental philosophy, was first used by 陳淳 *Ch'in Chun*, one of *Choo He's* disciples, in the 性理字義 *Sing lé tszè é*; and afterwards by 熊剛大 *Heung Kang-tá*, in a work entitled 性理羣書 *Sing lè k'eun shoo*. From this time, the term became established, and numerous works were issued illustrating and developing the doctrines of the school of *Choo*. The third emperor of the *Ming* dynasty had a collection made of all the principal writings of this character, which was published in 1415, with the title 性理大全書 *Sing lè tá tseuen shoo*, in 70 books, embracing the writings of 120 scholars. The first book contains *Chow Lëen-ke's* 太極圖說 *T'ae keih t'ò shwò*; next is the same author's 通書 *T'ung shoo*, in 2 books; then the 西銘 *Se ming*, 1 book, and 正蒙 *Ching mung*, 2 books, both by 張載 *Chang Ts'ae*; next is the 皇極經世書 *Hwáng keih king she shoo*, in 7 books, by 邵雍 *Shaou Yung*; the 易學啓蒙 *Yih hëò k'e mung*, in 4 books, and 家禮 *K'ea le*, in 4 books, both by *Choo He*; the 律呂新書 *Leih leu sin shoo*, in 2 books, by 蔡元定 *Ts'ae Yuên-ting*; and the 洪範皇極內篇 *Hung fán hwáng keih náy p'een*, in 2 books, by *Ts'ae Ch'in*. After these the work is divided into 13 heads, which are expounded and elucidated by miscellaneous quotations from all authors treating on the questions in hand. These sections are entitled,—Cosmogony, Spiritual powers, Metaphysics, First principles, Sages, Literati, Education, Philosophers, Successive generations, Principle of rule, Principle of government, Poetry, and Literature. The object of this voluminous compilation, being to embody the views of all the authors who had written on the several subjects embraced, there was necessarily a great deal of repetition, and many discrepancies, one part with another. During the 18th century, when much attention was being devoted to the national literature, this was submitted to a thorough revision, and the 70 books were reduced to the compass of 12, by an imperial commission, and published with the title 性理精義 *Sing lè tsing é*, in which the above-noticed defects are rectified, and the essence of the doctrine given in a more convenient form.

Besides the *Fü yén*, *Yáng Heung* wrote another work of less repute, entitled the 太玄經 *T'ae heuên king*, professedly in elucidation of the *Yih king*, but it is considered almost as obscure as the original classic. *Sze-má Kwang* following in the same line of thought, composed the 潛虛 *Ts'een heu*, with a view to throw light on the mystic symbols. *Tseaou Yuen-he*, in recent times has written explanations of both these, entitled respectively the 太元解 *T'ae yüên keaè*, and 潛虛解 *Ts'een heu keaè*; yet after all the result is but little satisfactory.

The 大學衍義 *Tá hëò yen é*, in 43 books, by 眞德秀 *Chin T'ih-séw*, is an illustration from historical examples of the doctrines of the *Tá hëò*, classified under four leading heads, which are further subdivided according to subjects. This was completed in 1229. Similar elucidations were afterwards com-

piled for the *Chung yung*, the *Heaou king*, and a section of the *Lè kè*.

The **讀書記** *T'uh shoo kè*, in 61 books, by the same author as the preceding, was left in a rough manuscript form at his death, and was arranged for publication by his pupil **湯漢** T'ang Hán, in 1259. It treats chiefly of mental philosophy, and the character and doings of eminent ministers from the Hëa down to the time of the Five dynasties. The *Tá heò yen é* originally formed part of the same manuscript.

A minor production of the same hand as the preceding, is the **心經** *Sin king*, which gained a considerable celebrity soon after the author's death. It treats of mental principles as indicated in the sayings of the ancient sages. This was first published in 1234; but the editions now extant have been altered in later times.

The **黃氏日鈔** *Hwáng she jih ch'aou*, in 95 books, is a collection of notes and disquisitions, made by **黃震** Hwáng Chín in the course of his readings in the classics, history, and general literature. The author who lived near the close of the Sung dynasty, was a warm supporter of Choo He, and as decided an opponent of Wáng Gan-shih, whose doctrines he controverts with much zeal.

The **朱子讀書法** *Choo tsze t'uh shoo fā* is a treatise on the method of study, consisting of a code of instructions delivered by Choo He, and recorded originally by **輔廣** Foó Kwàng one of his disciples. The manuscript was supplemented by **張洪** Chang Húng and **齊熙** Tse He, and published about the close of the Sung dynasty.

The **讀書分年日程** *T'uh shoo fun neên jih ch'ing* is a work of the same character as the preceding, also grounded on Foó Kwàng's original draft. It was written by **程端禮** Ch'ing Twan-lè, about the beginning of the 14th century.

The **辨惑編** *Pëen hwò pëen* is a treatise written by **謝應芳** Sëáy Yíng-fang, about the middle of the 14th century, exposing the popular superstitions of the period, which are set forth under the fifteen heads, of—Life and death, Pestilence, Spiritual powers, Sacrifices, Illicit sacrifices, Elfish monstrosities, Witchcraft, Divination, Mourning observances, Selection of sepulchres, Physiognomy, Fortune-telling, Positions, Times and days, and Strange doctrines.

Another small treatise written about the same time as the preceding, entitled **治世龜鑑** *Che she kweì kën*, by Soo Tëen-tsëö, is occupied with the essentials of good statesmanship, under the heads,—Practical government, Employment of men, Resident officers, Welfare of the people, Executive administration, and Suppression of brigandage.

The **格物通** *Kih wuh t'ung*, in 100 books, is a work after the model of the *Ta hëo yen é*, and was completed by **湛若水** Chan Jö-shwü, in 1528. This is divided into six sections, under the heads,—Sincerity of intention, Singleness of aim, Personal cultivation, Family adjustment, State government, and Pacification of the empire. These several points are elaborately illustrated by examples from history, with a discussion of each paragraph by the author.

The **世緯** *She weì* is a small treatise written in the 16th century, by **袁麥** Yuen Ch'ih, the object being to rectify abuses which had crept into the government of the empire. It is divided into 20 sections, in which are discussed the

best means of training and selecting officers, encouraging talent, suppressing disorders, &c.

The original text of the **聖諭廣訓** *Shing yü hwàng heün*, consists of sixteen maxims by **聖祖** Shing-tsoö, the second emperor of the present dynasty, written for the instruction of the people. They consist of seven words each, and treat respectively of,—Duties of children and younger brothers, Respect for kindred, Concord among neighbours, Importance of husbandry, Value of economy, Promotion of academical objects, Suppression of false religions, Promulgation of the laws, Cultivation of etiquette, Attention to one's occupation, Instruction of youth, Trading prohibited, Against harbouring deserters, Payment of taxes, Defence against robbery, and the Settlement of animosities. A series of short homilies were written on these several texts by the succeeding emperor in 1724, in which the original ideas are expanded, and brought within the comprehension of a much larger class of the community. Orders were issued to have a portion of this read on the 1st and 15th day of each month, in every district throughout the empire; which order has been complied with, with greater or less regularity since then to the present time. Several commentaries have been written on it, and also an amplified paraphrase in the mandarin dialect.

The **女孝經** *Neu heáu king* is a small treatise on female filial piety, by Madam **鄭** Ch'ing of the Tang dynasty. It is divided into 18 sections, and written after the model of the ancient *Heáu king*. It appears to have been popular during the 10th century, when an illustrated edition was in general circulation.

The **女學** *Neu heö*, in 6 books, is a book for female study, consisting of extracts from the classic and historical writings, compiled by Lan Ting-yuén in the 18th century. It is divided into 4 parts, devoted respectively to the illustration of the virtues, sayings, conduct, and works, of renowned females in past times.

The **太極圖說論** *T'ae keh t'oo shwö lün*, in 14 books, by **王嗣槐** Wang Tszé-hwae, an author of the 17th century, is an attempt to expose the baseless character of the doctrines taught by the Sung dynasty philosophers, in connexion with the *T'ae keh* or "Great extreme," which he maintains to have originated with the Taouist writers, and to be alien to the true Confucian principles.

The **吾師錄** *Wod szé luh* is a small treatise on the cultivation of one's mental and moral character, written by **黃淳耀** Hwäng Chun-yaou in the year 1632. It is divided into 32 sections,—on Guarding the heart, Sincerity of purpose, Cultivating reverence, Watchfulness in solitude, &c.

The **聰訓齋語** *Ts'ung heün chae yu* is a collection of desultory notes, on the rules necessary for personal conduct, written by **張英** Chang Ying, in the early part of the 18th century. Another small work by the same author, entitled **恒產瑣言** *Hän sän sò yén* treats chiefly of rural and domestic economy, in the same style as the preceding.

The **聰言** *Chè yén* is a series of memoranda of family conversations, written by **徐禎稷** Seu Ching-tseih, about the beginning of the 17th century. It

consists chiefly of brief dialogues and pithy sayings, regarding one's personal conduct and mental training.

The **修慝餘編** *Sew t'eih yû p'een* is a small treatise on personal character and conduct, by **陳盡** Ch'in Tsín, an author of the present dynasty.

2. The **兵家** *Ping k'ea* "Writers on Military affairs," do not occupy a conspicuous place in the national literature; and although there are some few honoured names in this class, yet it is probable their claim to consideration arises more from their antiquity, than from any innate excellence in their writings. Some of these are curious records of the state of the military art in early times, but apart from their original quaintness, they are frequently so mixed up with geomantic jargon, as to give a perplexing obscurity to the subject in question. From the records in the Chow Ritual, we learn that the empire possessed a military organization during that dynasty, not indeed indicating a high degree of refinement in the art of war, although probably in advance of contemporary nations.

The **握奇經** *Uh k'é king* is a small treatise on military tactics, professing to have been written by **風后** Fung Hóu, a minister of the ancient emperor Hwáng té. A commentary is annexed under the name of **公孫宏** Kung-sun Hung, a minister during the Han, and a running eulogium, with the name of **馬隆** Mâ Lung, an officer of the subsequent Tsin dynasty. The name of the book however is not found in any bibliography earlier than the Sung, which is one chief reason why its claim to a high antiquity is rejected, it being generally believed to have been drawn up from details in the **八陣圖** *P'ā ch'in t'óó* a production of the Tang. The text is a short description of the *P'ā ch'in* or "Eight fold scheme of military arrangement."

Another spurious treatise is the **六韜** *L'uh t'au*, in 6 books. This has the name of **呂望** Leü Wáng, a minister of Wán Wáng of the Chow, as the author, but the style of the work and many expressions in it shew it to be posterior to the Han. The name is mentioned by **莊周** Chwang Chow, a Taoist writer before the Christian era, and has been borrowed by the author of the more recent production which has come down to us. It was one of seven treatises used at the military examinations so early as the 11th century, which shews that it was then looked upon as one of the ancient national works. It is divided into 6 sections, in which are discussed the various points in the theory and practice of the military art.

The really oldest work of this class which has reached us entire, is a treatise on military tactics in 13 sections, under the title **孫子** *Sun tszè*, by **孫武** Sun Woó, an officer in the service of the state Woo, during the 6th century B. C. It is noticed in the *Shè ké*, which records a remarkable instance of Sun Woó's rigorous discipline in military practice.

**吳起** *Woo tszè* is the title of another work of this class, written by **吳起** Woo K'è, during the 4th century B. C. The overbearing disciplinarian tendency of his disposition at the expense of more amiable qualities, may be gathered from certain facts recorded in his biography. His wife being a native of Tse, which was at war with his own state, he caused her to be put to death, in order that he might be free to serve in the army of his prince. On another occasion,

he severely bit his mother, when she endeavoured to interfere with the fulfilment of a vow he had made to devote himself to the public service. Woo's book is divided into six sections, on—National resources, Estimate of the hostile force, Control of the military, Discussion regarding military officers, Reform, and Rousing the troops.

The 司馬法 *Sze mà fǎ* is a treatise compiled several centuries before the Christian era by order of the prince of Tse, from a number of ancient writings, elucidating the principles acted on by 田穰苴 *T'ên Jang-tsoo*, the military director of that state. It is divided into 5 sections, entitled respectively,—The root of benevolence, Theory of autocracy, Fixed titles, Rigorous regard to stations, and Employing the mass.

The 素書 *Soo shoo* is another small work belonging to this category, bearing the name of 黃石公 *Hwàng Shih-kung*, an author of the 3rd century B. C. with a commentary by 張商英 *Chang Shang-ying* of the Sung dynasty. A preface by the last-named states that *Hwàng Shih-kung* gave the book to 張子房 *Chang Tszê-fàng*, in whose tomb it was discovered at the time of the troubles during the Tsin (3rd and 4th centuries A. D.) It is believed however that this statement is a fabrication, and that the work is really the production of *Chang Shang-ying*. It is in 6 sections, treating respectively of,—First principles, Correct doctrine, Searching the intention, Virtue the root and right principle the summit, Following justice, and Resting in propriety.

The 太白陰經 *T'ái pih yin king*, in 8 books, is an illustrated treatise on military tactics, written by 李筌 *Lè Tsenen*, about the middle of the 8th century. This author does not detail his own experience, but writes from theory; his words however carry weight with native authorities.

The 守城錄 *Shòu ch'ing loh* is a record of the tactics employed by 陳規 *Ch'in Kwei*, when he held the city of Tih-gan in Hoò-pih, against a siege by the Kin Tartars, in 1126. It is divided into 3 parts:—The first, by *Ch'in Kwei* consists of strictures on the operations at the capital city, when it was taken by the Kin troops; the second part, also by *Ch'in Kwei*, is a detail of essentials for the defence of a city against the insurgents; the third part, by 湯璘 *T'ang Shòw* is a narrative of the defence of Tih-gan against the besiegers, by *Ch'in Kwei* in 1127 and following years.

The 陣紀 *Ch'in ke* is a treatise on military training, written by 何良臣 *Hó Lēang-chin*, an officer during the 16th century, at a time when the art and practice of warfare had sunk to a very low state in China. It is divided into 66 sections, giving a view of the stratagems employed at that period.

The 練兵實紀 *Lēn ping shih ké*, in 9 books with 6 supplementary books, is a treatise on military training, written by 戚繼光 *Ts'eih Ké-kwang*, in the year 1568, while he was in charge of the three garrisons of Ké-chow, Cháng-ping, and Paòu-t'ing. The same author wrote another work in 18 books, entitled 紀效新書 *Ke heáu sin shoo*, while engaged in the camp service on the seaboard of Chē-kēang, at a time when incursions were anticipated from the Japanese. It is divided into 6 parts, in which are discussed the stratagems of war offensive and defensive, with the various weapons and paraphernalia employed; the whole amply illustrated with plates, which in the modern editions at

least, are very indifferent specimens of art.

The **百將傳** *Pih tséang chuen*, in 100 books, by **張預** Chang Yu of the Sung, is a series of memoirs of a hundred famous military leaders, from the commencement of the Chow dynasty downwards, shewing the correspondence between the actions of those heroes, and the principles laid down in the ancient authors Sun and Wôo.

The **兵鏡** *Ping king*, in 11 books, was written by **鄧廷羅** T'äng T'ing-lô, about the middle of the 17th century. It consists of 3 parts; the first book is a criticism of the various commentaries on *Sun tsze*; in the next two books, the author gives his views in the dialogue form; the last eight books contain a discussion of the essentials of the art of war, illustrated by historical examples.

The **金湯借箸十二籌** *Kin t'ang tséay choo shih ürh ch'ow*, in 12 books, by **李盤** Lè Pwan of the Ming dynasty, is a general treatise on training militia and suppressing local risings by military force. The various regulations to be adopted are detailed at length under 12 heads, entitled respectively,—Provision of requisites, Training recruits, Storing provisions, Construction of implements, Clearing the rural districts, Plans of action, Issuing orders, Fortifications, Resisting the enemy, Keeping the natural defenses, Naval encounters, and Conducting a victory. There are a good many quotations from history little to the point, and a prolixity of detail in many parts, which is offensive even to the taste of a Chinese critic.

The **武備秘書** *Wôo pé pe shoo*, by **施永圖** She Yüng-t'ôo, is a type of a common order of modern books, professing to give complete and satisfactory details on the art of war. The first volume treats of firearms and pyrotechnic stratagems, and the remainder is occupied with the devices to be employed under every possible geographical and topographical condition. It is profusely illustrated with maps and plates of the most miserable description, exhibiting a succession of quaintly antique machines and extraordinary manœuvres, which it is difficult to conceive to have been ever brought into effective service. The text is chiefly quotations from old authors.

3. The **法家** *Fà k'ea* "Writers on Legislation," are a less numerous class even than the preceding, nor is there any name of great eminence among them. The theory of Law appears to have been first studied during the Chow dynasty, previous to which the purity of primeval times is held to have been sufficiently incorrupt, to dispense with the necessity of this branch of governmental science.

The first writer of this class on record is **管子** Kwàn Chüng, whose work is preserved under the title **管子** *Kwàn tsze*, in 24 books. This however, although professedly the production of the above-named author, who lived in the 5th century B. C., shews clear evidence of many additions after his death. There were originally 86 sections, but 10 of these are lost. An ancient commentary bore the name of **房元齡** Fáng Yuên-ling, a renowned minister at the commencement of the Tang dynasty; but this is understood to have been the work of **尹知章** Yin Che-chang.

Another well-known writer of this class is **韓非** Hàn Fei, who lived in the 4th century B. C. Some parts of his work are lost; the remaining portion of which in 20 books bears the title **韓子** *Hàn tszè*. It was revised during the



Ming dynasty, by 趙用賢 *Chaou Yung-hëen*, from an edition printed in the time of the Sung. Hân Fei was originally a minister of the Hân state, but was carried captive by the prince of Tsin (the book-burner), who afterwards employed him in his service. Becoming the victim of jealousy however from a fellow minister, he was induced to put an end to himself by poison.

The 折獄龜鑑 *Ché yō kwei k'ëen*, in 8 books, is a review of the criminal law, discussed under 20 heads, each of which is illustrated by a great variety of judicial precedents, drawn from historical and traditional records. Many of these *causes célèbres* are of much interest, and give a curious insight into the penal institutes of the empire. The author, 鄭克 *Ch'ing K'ih* lived about the end of the Sung dynasty.

The 政刑類要 *Ching hing lü yaou*, by 彭天錫 *P'äng T'ëen-seih*, an author during the Yuen dynasty, is an epitomized code of the legal forms in use at that period in the courts of justice.

The 洗冤錄 *Sê yuen lü* is a work on medical jurisprudence, written by 宋慈 *Sung Tze*, about the year 1247. It was reprinted in the 15th century, since which time, it has come into general use in the courts of justice as a guide to the duties of coroner, and has been frequently republished. Within the last half century, it has passed through seven editions, with considerable additions. Apart from the imperfect state of medical science in the empire, this forms an interesting record of the theoretical condition of jurisprudence at that early period.

The 檢驗合參 *K'ëen n'ëen hò ts'an* is another short treatise on the same subject as the preceding, written by 耶錦騏 *Läng K'in-k'e*, in 1829. This is published with a collection of verified instances of deaths from various causes, extracted from the public records, by the same author, with the title 檢驗集証 *K'ëen n'ëen tseih ch'ing*.

4. The 農家 *Nung k'ëa* "Writers on Agriculture," are not a very precisely defined class; books treating on this art frequently branching out into other departments of literature, and occasionally embracing independent objects of scientific research. There is no author of this class earlier than the 5th century.

A fragment has come down to us from the Tang dynasty, on the construction of ploughs, entitled 耒耜經 *Lü sze king*, by 陸龜蒙 *Lüh Kwei-mung*, giving a concise description of the several parts of the implement.

An illustrated work known as the 耕織圖詩 *K'ang chih t'ôô she* was published in 1210, by 樓璣 *Lôw Shôw*. This consisted of 45 engravings, representing the several steps in the process of tillage and weaving, with a stanza appended to each. It was recut during the K'ëen-lung period, and a few lines of poetry added to each plate by the emperor. The engravings are good specimens of art, and accurate representations of Chinese customs.

The 農書 *Nung shoo* is a small work on husbandry, written by 陳敷 *Ch'in Foo*, in 1149. The first part treats of Agriculture, the second of Breeding cattle, and the third of Rearing silkworms. A short appendix is usually published along with this, entitled the 蠶書 *Tsan shoo*, from the hand of 秦湛 *Tsin Chan* of the Sung dynasty, being entirely devoted to the art of

rearing the silkworm.

The **農桑輯要** *Nung sang tseih yaou* is a work in 7 books, on agriculture and the rearing of silkworms, drawn up by order of Kubla khan, in the year 1273. It was several times republished by subsequent emperors of the Yuen dynasty, at which period it was considered a treatise of great importance. There are ten divisions on the following subjects:—Precepts, Ploughing, Sowing, Planting mulberry trees, Rearing silkworms, Vegetables, Fruits, Bamboo and forest trees, Medicinal plants, and Breeding cattle.

The **農桑衣食撮要** *Nung sang e shih tsuy yaou* is another small treatise on the same subject as the preceding, and intended to supply defects in it. It gives a concise summary of agricultural operations for every month in the year. The author **魯明善** *Loò ming-shén*, who was a Ouigour by birth, wrote this in the year 1314, and it was printed a second time in 1330.

There was another work with the title **農書** *Nung shoo*, in 22 books, published during the Yuen dynasty, by **王楙** *Wáng Ching*. This treats with great minuteness of the details of husbandry, and is illustrated by plates, each accompanied by a stanza of poetry. The first six books consist of general rules for agriculture, which are followed by four books on the cereals, and ten books of figures of agricultural implements.

The Thesaurus of Agriculture known by the title **農政全書** *Nung ching tseuen shoo*, in 60 books, was written by **徐光啓** *Seu Kwang-k'è*, the celebrated disciple and associate of the Jesuit missionaries in the early part of the 17th century. This work, which gives a most elaborate detail of the state of agricultural science during the Ming, was published by imperial command in 1640, being seven years after the author's death. The first 3 books are occupied with Quotations from the Classics and other works; next are 2 books on the Division of Land, then 6 books on the Processes of Husbandry; 9 books on Hydraulics, the two last of which are a record of the methods adopted in Europe; 4 books on Agricultural implements; 6 books on the Art of Planting; 4 books on Rearing silkworms; an extension of the same subject in 2 books; Planting Trees in 4 books; Breeding Animals in 1 book; Manufacture of Food in 1 book; and Provision against a time of scarcity in 18 books. **陳之龍** *Ch'in Che-lung*, a scholar during the Ming dynasty, conceiving that the work was prolix and ill-arranged, revised the whole, rēdited and published it in 46 books; but his edition has not gained the same favour as the original work, which is still in general circulation. The 19th and 20th books contain nearly the whole of a treatise on Hydraulics, which was written by *Seu* in 1612, from the dictation of *Sabatin de Ursis*, **熊三拔** *Heung San-pa*, and published with the title **泰西水法** *T'ae se shwuy fā*, in 6 books. In the large work he has omitted the 5th and part of the 4th book, the matter of which is chiefly theoretical and speculative, being of little value in a scientific view.

A still more comprehensive work than the preceding was drawn up by order of the emperor in 1742, under the title **授時通考** *Shów shê t'ung k'aou*, in 78 books, embracing the whole range of agriculture and horticulture, with the various collateral branches of industrial science.

There is a treatise on the cultivation of cotton, published towards the close of last century, with the title 木棉譜 *Mùh miên pòò*, by 褚華 Choo Hwa, a native of Shanghai.

The 蠶桑合編 *Tsan sang hò p'ien* is a compilation regarding the rearing of silkworms and cultivating the mulberry, drawn up by 沙式菴 Sha Shih-gan, and published in 1844. It is illustrated by cuts.

5. The 醫家 *E k'ia* "Medical Writers" claim consideration as a class, if not for any valuable addition to science, at least for the number of authors, and the historical interest attaching to the state of the practice through 20 centuries or more. The native traditions which ascribe the earliest writings on the medical art to 神農 Shin-nung and Hwàng-té, are to say the least, wanting in proof; but it appears natural, and even probable, that some advance had been made towards a system several centuries before the Christian era. In the *Hán shoo* we have a catalogue of 36 works on therapeutics, divided into four classes;—the first called 醫經 *E king*, are devoted to an examination of the internal structure of the human frame, with the peculiar functions of the several members, and pronounce upon the causes of symptoms of disorder; the second called 經方 *King fang*, take up the question of the suitable remedies to be applied; the third called 房中 *Fang chung*, treat of the due regulation of sexual intercourse; and the fourth called 神僊 *Shin s'ien* are occupied with a visionary theory, by which the subject is supposed to soar above the ills of life, in virtue of certain psychological principles, induced by a properly regulated discipline. These last two branches have in modern times become united, and are now discarded from the class of medical authors. The practice of medicine however has been divided into a number of branches from very remote times, defined with greater or less precision at various epochs. During the Ming, the faculty was definitely fixed by the government, as consisting of thirteen branches. At the commencement of the present dynasty, eleven branches of practice were recognized by the Imperial Medical College, but the number was afterwards reduced to nine. These are named,—Great blood-vessel and small-pox complaints, Lesser blood-vessel complaints, Fevers, Female complaints, Cutaneous complaints, Cases of acupuncture, Eye complaints, Throat mouth and teeth complaints, and Bone complaints. These distinctions however, are not accurately preserved by the generality of writers. There appears to have been little variation in the line of practice adopted by successive practitioners till about the 12th century, when we find several innovations introduced into the ancient theory, and the medical art became divided into several schools, presenting some general analogy to the Empirics and Dogmatists of ancient times. From the minutiae given in Chinese medical works regarding the structure of the human frame, it has been thought that dissection must have been practiced by the natives in ancient times; we have no record of the fact however, and if it was so, it has been discontinued for many centuries, while there is little evidence of any improvement having taken place in recent times. The diseases of the inferior animals have been included as a subsidiary branch of the medical profession from the earliest times.

The oldest medical treatise extant is probably the **黃帝素問** *Hwàng té soó wán*, which, without admitting its claim to be the production of Hwàng-té, there is reason to believe to have been written several centuries before Christ, and to contain a summary of the traditional knowledge of medicine handed down from the most remote times. The oldest commentary on this work extant, was written by **王冰** Wáng Ping in the 8th century, in 24 books. Another work ascribed to Hwàng-té is the **靈樞經** *Ling ch'oo king*, which treats of internal maladies and the practice of acupuncture. This is not actually known to have appeared earlier than the 11th century, and it is thought to be the production of Wáng Ping mentioned above, but it is probable that it contains a great part of a more ancient work of a similar character. It was formerly published in 24 books, but in the later editions they are reduced to 12. The contents of these two treatises were rearranged and classified under nine heads, by **汪昂** Wang Gang, in 1689, with the title **素問靈樞類纂約註** *Soó wán ling ch'oo luy tswán yō choó*. The **內經知要** *Náy king che yaou* is a selection of passages from the *Soó wán* and *Ling ch'oo*, with a commentary by **李念莪** Lè Néén-gó. This was revised and published by **薛生白** Sē Säng-pih, in 1764.

The obscurity of much of the above works having rendered necessary an elucidation of the difficulties they presented, a small treatise was written for this purpose, in the 3rd century B. C. termed the **難經** *Nán king*, containing a solution of 81 doubtful questions. Eleven commentaries had been written on this previous to the Ming dynasty, the only one of which now extant is the **難經本義** *Nán king pun é* by **滑壽** Hwā Shōw, who wrote about the close of the Yuen. In the early part of the 16th century, **張世賢** Chang Shé-hēén a physician of note published an edition illustrated by a diagram and annotations to each of the 81 questions, with the title **圖註難經** *T'ô choó nán king*. A compilation from the various commentaries was also drawn up during the Ming, by **王九思** Wáng Kèw-sze, **石友諒** Shih Yèw-léang, **王鼎象** Wáng Tìng-séang, and **王惟一** Wáng Wuy-yih, with the title **難經集註** *Nán king tseih choó*.

The **銀海精微** *Yin haè tsing wé* is a small treatise on Eye complaints, which professes to be written by **孫思邈** Sun sze-mó of the Tang dynasty; but the evidence seems to indicate that it is a production subsequent to the Sung. It is esteemed however for the method in which it treats the subject.

The **蘇沈良方** *Soo ch'in léang fang*, in 8 books, is a collection of famous receipts by **沈括** Ch'in Kwó of the Sung dynasty, with some additional matter by **蘇軾** Soo Tung-p'ó the well known poet; whence the two names are united in the title. Neither of these were practical physicians, but having a general knowledge of the theory of medicine, they were able to investigate the medical properties of various substances, and have given the result of their experience in a series of prescriptions.

Towards the end of the 3rd century, a celebrated treatise on the Pulse, entitled **脈經** *Mih king*, in 10 books, was written by **王叔和** Wáng Shüh-hó, the Court physician during the Western Tsin dynasty. This contains a

summary of the methods and knowledge of the subject which had been handed down previous to that period. The manuscript of this was revised and published in 1068, under the superintendence of 林億 Lin E. It was reprinted in 1094, and again in 1164. Two editions were issued during the Ming, and a new issue has appeared at Sung-k'ang within the last 30 years. A spurious production composed during the Sung, appears to have been long received as the genuine treatise of Wáng Shūh-hô. This consists of a series of rhymes on the functions of the pulse, and the simple style in which it is written has insured its popularity. Chang Shé-h'ên of the Ming, who had not sufficient critical penetration to discover the facts, added a commentary and diagrams, in which state it has been in common circulation down to the present time, with the title 圖註脈訣辨真 *T'ô choó mih keüé p'ên ch'in*. The principal part of this was translated by the missionary Hervieu under the impression that it was the work of Wáng Shūh-hô. His translation has been published in Duhalde's "Description of China." There is a little work on the pulse, issued by the Medical College in Peking, entitled 脈理秘訣 *Mih lê pé keüé*. Another small treatise on the same subject, is styled the 醫學診脈 *E h'ëo ch'in mih* "Physician's Guide to the Pulse."

The 傷寒總病論 *Shang hàn tsung ping lün* is a treatise on fevers, in 6 books, written by 龐安時 Pang Gau-shê, in the 11th century. At the end is a chapter explanatory of the sounds and meaning of the characters used in the work, and another on the composition of medicines, both drawn up by Pang's pupil 董柄 Tung Ping, according to the instructions he had been in the habit of receiving from his teacher.

The 婦人大全良方 *Fô jîn tá tseuen l'ang fang*, in 24 books, is a treatise on Female complaints, written by 陳自明 Ch'in Tszé-ming, about the year 1237. It consists of upwards of 260 articles, distributed under 8 divisions. Each article is followed by prescriptions suitable to the ailment in question. This was revised, abridged and commented by 薛己 S'ë Kè of the Ming, who added a number of actual examples, illustrative of the particular cases.

The 醫壘元戎 *E luy yuèn jung*, in 12 books, is a treatise on the medical art, by 王好古 Wáng Haôu-koô, written previous to the year 1241. The arrangement of the work is in accordance with the theory of the twelve larger blood-vessels, commencing with Fevers, and having an appendix on miscellaneous diseases. It was republished in 1543, and again in 1593; and has become considerably altered from the original in the course of the several editions. The 此事難知 *Tszè szé nân che* is a minor production of the same author, the object of which is to make known the system of 李杲 Lê Kaôu for treating fevers; the original work of the last-named writer being now lost, this little treatise of Wáng Haôu-koô, contains the only vestiges of it that are preserved. It was completed in 1308. A treatise on medicaments by the same hand, is named the 湯液本草 *T'ang yih pun ts'au*. The first book is on the method of using the several medicines, while the second and third books point out the application of every kind of medicine to the various complaints respectively connected with the twelve blood-vessels, according to an artificial

system in which the several agents are designated prince, ministers, assistants, &c.

The **瑞竹堂經驗方** *Süy chüh t'ang king yen fang* is a collection of verified prescriptions, written during the Yuen dynasty, by **沙圖穆蘇** Sha-t'oo-müh-soo, apparently a Mongolian, though there is no biographical notice of him extant. The original has long been lost, and the editions now in use contain less than half the work as it left the author's hand.

The **世醫得效方** *Shé e tih heou fang*, in 20 books, is a collection of prescriptions from the hand of **危亦林** Wei Yih-lin, being the combined experience of himself and his ancestors including five generations. The author began the work in 1328, and finished it in 1337. It is divided into the following seven heads:—Great blood-vessel complaints, Lesser blood-vessel complaints, Nervous complaints, Child-bearing and general female complaints, Eye complaints, Mouth teeth and throat complaints, and Setting bones and cure of arrow wounds. The last book consists of the hygienic precepts of Sun Sze-mö of the Tang dynasty. The cases in which acupuncture may be applied are distributed through the several divisions.

The **外科精義** *Wai k'o tsing i*, by **齊德之** Tse Tih-che of the Yuen, is a small treatise on Cutaneous complaints. In the first part he discusses the cause and character of eruptions, and in the last prescribes the requisite remedies, consisting of poisonous compounds to eat out the corrupt matter, and restorative applications to heal the wounds.

The **醫經溯洄集** *E king soo hwuy tseih*, by **王履** Wáng Lè, who lived at the close of the Yuen dynasty, is a small treatise on fevers, containing a revision of 397 precepts delivered by **張機** Chang Ke of the Han; a good many of these which are mere repetitions he abandons, and adds others which are wanting in Chang Ke's work, leaving the number 397 as before. He has also a minute discussion of internal and external diseases, apoplexy, and internal heat.

The **普濟方** *P'ò tse fang*, in 168 books, is a guide to therapeutics, by **朱橚** Choo Süh, one of the imperial princes at the commencement of the Ming, being the most complete work of the kind that has been written. It contains in all 1960 discourses on 2175 different subjects, with 778 rules, 21,739 prescriptions, and 239 diagrams.

The **證治準繩** *Ching che chun shing*, in 120 books, by **王肯堂** Wáng K'ang-t'ang, is a collection of medical treatises, written at different times. The treatise on the treatment of miscellaneous complaints, and that on the classified prescriptions, were both written during the years 1537 and 1538; that on fevers, and the one on sores were completed in 1544; and those on infantile and female diseases were finished in 1547. He has extracted most extensively from preceding authors, and the work is considered one of the most complete of its kind. It was published in 1602, and again in 1791.

The **濟陰綱目** *Tse yin kang mih*, in 14 books, is a general treatise on the treatment of female complaints, written by **武子望** Wò Tszè-wáng in 1728, and contains the substance of Wáng K'ang-t'ang's treatise on Female diseases.

The great Materia Medica known as the **本草綱目** *Pun ts'au kang mäh*, in 52 books, was compiled by **李時珍** *Lè Shê-chin* of the Ming, who spent 30 years on the work, having made extracts from upwards of eight hundred preceding authors, from whom he selected 1518 different medicaments, and added 374 new ones, making in all 1892. These are arranged in 62 classes, under the 16 divisions,—Water, Fire, Earth, Minerals, Herbs, Grain, Vegetables, Fruit, Trees, Garments and utensils, Insects, Fishes, Crustacea, Birds, Beasts, and Man. Under each substance, the Correct name is first given, which is followed by an Explanation of the name; after this there are Explanatory remarks, Solution of doubts, and Correction of errors; to which is added the Savour, Taste, and Applications, with the Prescriptions in which it is used. There are 3 books of pictorial illustrations at the commencement, with 2 books of prefatory directions, and 2 books forming an index to the various medicines, classed according to the complaints for which they are used. Some idea may be formed of the care the author took with the work, from the fact that he wrote out the manuscript three times, before he was satisfied to give it out as complete. It was first printed in the Wän-leih period, and was presented to the emperor by **李建元** *Lè Këen-yuên*, the son of the author. It was revised and printed in the time of the first emperor of the present dynasty, and several editions have appeared since that time. The nucleus of all the writings on this subject is a small work, which tradition ascribes to the ancient Shin-nung. Since the time of *Lè Shê-chin* there have been numerous treatises of less pretension, criticising and elucidating his great work, but it still stands unrivalled in that department. The **本草備要** *Pun ts'au pe yaou* is a brief epitome of the *Pun ts'au kang mäh*, compiled by Wang Gang mentioned above, in 1694. It is illustrated by rude cuts interspersed with the text. The **本草經解要** *Pun ts'au king keaé yaou* is an exposition of the most important parts of *Lè Shê-chin's* work, written in 1724, by **葉天士** *Yé T'ëen-szê*, a famous physician at Soo-chow.

The earliest work specially devoted to the practice of Acupuncture is the **銅人鍼灸經** *Tung jîn chin kew king*, in 7 books. In 1027, by command of the emperor, **王惟德** *Wäng Wuy-tih* made two brass anatomical figures of the human frame, by which he illustrated the above art, and wrote a treatise on it, with the title **銅人論穴** *Tung jîn shoo heüé*, which is thought to be the same as the preceding. The earliest editions extant are of the time of the Ming, and illustrated by a number of very rude cuts. The **明堂灸經** *Ming t'ang kew king*, in 8 books, is of uncertain date, the author being merely designated by the epithet **西方子** *Se fang tsze* "Western scholar." It treats altogether of Cauterism, and is supplementary to the preceding, which includes this as a branch of the art of acupuncture. The expression *Ming t'ang* in the title, is the name of an apartment in the palace of the ancient Hwäng-té, where he delivered his views on the venous and muscular system; hence it has become a generic designation for acupuncture in all its ramifications.

The **類經** *Luy king*, in 32 books, is the production of **張介賓** *Chang Keaé-pin*, a celebrated physician. The theme of the work is the text of the two ancient books *Soo wan* and *Ling ch'oo king*, which are dissected and rearranged



under the 12 heads,—Sanitary considerations, Masculine and feminine principles, Form of the intestines, Pulse and appearance, Sinews and nerves, Radical and ultimate conditions, Breath and taste, Medical treatment, Disease and sickness, Acupuncture, Circulation of air, and Pervading principles. These disquisitions which embody the views of the author, are followed by 11 books of diagrams, and auxiliary remarks, which with 4 additional books of remarks conclude the work; this was finished in 1624, being the result of three years labour.

One of the best works of modern times for general medical information, is the **御纂醫宗金鑑** *Yü tsván e tsung kin kën*, in 90 books, composed in compliance with an imperial order, issued in the year 1739. The first 25 contain the **傷寒論** *Shang hàn lün* and **金匱要畧** *Kin kwei yaou lëö*, two works by Chang Ke of the Han dynasty, with a commentary. This is the earliest medical writer who gives prescriptions in addition to theory. The following 8 books give a revised edition of the prescriptions of the most celebrated physicians. The next book contains important rules regarding the Pulse. Another book contains rules regarding the Circulation of the air in the body. After this there are 54 books of rules regarding the several classes of complaints, and 4 books of rules for setting bones. The work is illustrated by diagrams and plates throughout; and parts of it are sometimes published separately.

The **瘡瘍經驗全書** *Chwang yang king yen tseuen shoo*, in 13 books, is a work on the treatment of cutaneous complaints, the efficacy of which, it professes to have been proved. It is ascribed to **竇漢卿** *Tów Hán-k'ing*, the Court physician during the 11th century, while his descendant **竇夢麟** *Tów Mung-lin* is said to have revised and prepared it for publication. It is believed however, that the greater part is the production of the latter, who borrowed his ancestor's celebrity to give currency to the book. It is illustrated by a great number of plates of the human figure, exhibiting varieties of eruptions. A new edition was published in 1717.

The **醫宗必讀** *E tsung peih t'uh*, in 10 books, is a brief summary of medical practice, by **李中梓** *Lè Chung-tsze*, published towards the close of the Ming dynasty.

The **證治彙補** *Ching che wuy poo* is a general medical treatise, written by **李惺菴** *Lè Sing-gan*, in 1691, intended to be supplementary to the various works of the same character already published.

The **醫學心悟** *E hëö sin wó* is a particular disquisition on the practice of medicine in all its branches, written by **程國彭** *Ch'ing Kwó-p'äng*, in 1723.

The **醫綱提要** *E kang te yaou*, in 8 books, is a general compilation on medicine, by **李宗源** *Lè tsung-yuën*. It is divided according to the 8 following heads:—Masculine and feminine, Internal and External, Exterior and interior, Cold and hot, Vacant and full, Dry and Moist, Ascending and descending, Free passage and stoppage. It was first published about the year 1831.

There is a large work termed the **東醫寶鑑** *Tung e paou kën*, apparently of Korean origin, which has been several times published in China. This embraces the whole compass of medicine, and differs in some respects from other



native publications.

The **傷寒全生集** *Shang han tseuen säng tseih* is a treatise on Fevers, written, by **陶節庵** T'aou Tsëë-gan, in 1445. This was revised and published by **Yë T'ëen-szé**, in 1782. The **傷寒論翼** *Shang han lün yih* is another short work on Fevers, written by **柯琴** Ko K'in, in 1674.

The **痧脹玉衡全書** *Sha chang yüh häng tseuen shoo* is a treatise on Cholera, with the method of treatment, and a large collection of prescriptions, written by **郭志邃** Kō Ché-süy, in 1675. The **痧症全書** *Sha ching tseuen shoo* is another work on Cholera, written by **王凱** Wäng K'ae, in 1686, who professes to hand down the instructions of his teacher **林森** Lin Sän, a proficient in the medical profession. This was revised and published in 1798, and again in 1826.

The Small-pox has engaged the attention of the Chinese from near the commencement of the Christian era, and inoculation has been practised among them for a thousand years or more. The **聞人氏痘疹論** *Wän jin shé tóu chin lün* is a work treating on this complaint, with numerous prescriptions by **聞人規** Wän-jin Kwei, which was published in 1323, and republished in 1542. The **種痘新書** *Chung tóu sin shoo* is another treatise on this subject, in 12 books, published in 1741, by **張琰遜** Chang Yen-sün, giving ample details of the disease in its various forms, the appropriate treatment, and a variety of prescriptions. A small work on the same subject by **調元復** T'eaón Yuèn-füh, bears the title **仙家秘傳痘科真訣** *Sëen k'ea pé chuen tóu k'o chin keüé*, professing to embody supermundane secrets on the subject. This is illustrated by numerous cuts of the disease. The **天花精言** *T'ëen hwa tsing yén* is another work on small-pox, with numerous illustrations. Vaccination was first introduced to the notice of the Chinese, by Dr. Pearson at Canton, who wrote a tract on the subject; this was afterwards translated into Chinese by Sir G. Staunton, and published in 1805, with the title **泰西種痘奇法** *T'ae se chung tóu k'é fá*.

The **外科精要** *Wae k'o tsing yaou* is a treatise on the most important points in the character and cure of External maladies, by **Ch'in Tszé-ming**. The **外科十法** *Wae k'o shih fá* is ten rules for the treatment of External complaints, written by **Ch'ing Kwō-p'äng**, in 1733. The **外科正宗** *Wae k'o ching tsung*, in 12 books, which treats at length of all External complaints, was written by **陳實功** Ch'in Shih-kung, in the early part of the present dynasty. It was revised and republished by **張鶯翼** Chang Tsüh-yih, in 1785. The third book is illustrated by rude cuts of eruptions of various kinds. The **洞天奧旨** *T'üing t'ëen gaou ché*, in 16 books, is another work of the same description. This was written by **陳士鐸** Ch'in Szé-tó, in 1698, and revised and published again in 1790. It is illustrated by 14 plates of diseases. One of the most recent works on this subject is the **外科證治** *Wae k'o ching che*, written by **許克昌** Heü K'ih-ch'ang and **畢法** Peih Fá, and published in 1831. The **瘍科選粹** *Yang k'o seuèn suy*, in 8 books, is a work on Sores of every description, by **陳文治** Ch'in Wän-che, published in 1628. The **瘍醫大全** *Yang e tá tseuen*, in 20 books, is a treatise on Sores

with their remedies and prescriptions, by 顧世澄 Koó Shé-ching, published in 1773. It is profusely illustrated by plates.

The 女科經論 *Neu k'o king lún*, in 8 books, is a treatise on diseases peculiar to Females, written by 蕭壘 Seaou Heun, in 1684. The 產科心法 *Sán k'o sin fá* is a small work on the maladies attendant on Child-bearing, written by 汪喆 Wang Chě, in 1780, and published in 1834.

The 錢氏小兒藥證真訣 *Ts'ên shé seaòu ùrh yò ching chin keüè* is a treatise on Infantile complaints, written by 錢乙 Ts'ên Yih, the Court physician in 1093, and published by his pupil 閻孝忠 Yèn Heáu-chung, in 1119. This was rearranged and a commentary added to it, by 熊宗立 Heung Tsung-leih, in 1440, when it was published with the title 類證註釋錢氏小兒方訣 *Láy ching choo shih ts'ên shé seaòu ùrh fang keüè*, in 10 books. The 幼幼集成 *Yéu yéu tseih ching*, in 6 books, is an extensive discussion of the maladies to which Children are liable, written by 陳復正 Ch'in Füh-ching, in 1750. The 福幼編 *Fuh yéu p'een* is a short discourse on the diseases of Children, with prescriptions and certified cases, by 莊一夔 Chwang Yih-kwei, published in 1777. The 幼科指南家傳秘方 *Yéu k'o ch'è nán kea chuen pé fang* is a collection of rules and prescriptions for the treatment of the Young, written by 萬全 Wán Tseuèn, a modern author, and republished in 1829. There is also a treatise on the same subject, by 孟河 Mäng Hò, a Nanking physician, entitled 孟氏幼科 *Mäng she yéu k'o*. The 瘡說 *Tso shwò* is a small treatise on a form of infantile Eruptions, by 金位 Kin Wei, a physician of Hangchow.

One of the most popular treatises on the diseases of the Eye, is the 審視瑤函 *Shin shè yaou hán*, in 6 books, by 傅仁宇 Foó Jin-yü, published in 1647. Another essay on the same subject is entitled 一草亭目科全書 *Yih ts'au ting muh k'o tseüen shoo*, written by a physician named 鄧苑 T'äng Yuèn. A great part of the book is occupied with prescriptions for eye diseases.

The 急救廣生集 *Keih kew kwàng sāng tseih* is a collection of plans and prescriptions for saving life in cases of extreme peril, such as attempted suicides, unforeseen calamities, &c.; also methods of prolonging life under various circumstances of uncommon occurrence.

The 大生要旨 *Tá sāng yaou ch'è* is a treatise on Parturition, written by 唐千頃 T'äng Ts'ên-k'ing, in the early part of the present dynasty, and has been several times republished. The 壽世編 *Shóu she p'een* is a short disquisition on Parturition and the rearing of children, with a variety of prescriptions, published about the year 1772.

The 嵩厓尊生全書 *Sung yae tsun sāng tseüen shoo*, in 15 books, written by 嵩厓 Sung Yae, in 1696, professes to be a complete guide to the preservation of health. The author seems to have made a diligent study of the book of Changes, the misty doctrines of which he endeavours to combine with a series of medical precepts, pertaining to almost every ailment to which the human frame is exposed.

The 醫方集解 *E fang tseih keaè* is collection of medical prescriptions,

with elucidations, written by Wang Gang, in the year 1682. The 程氏易簡方論 *Ch'ing shé é k'ên fang lún*, in 6 books, is a similar collection by 程履新 *Ch'ing Lè-sin*, which dates about 1693. It has extensive discussions on the properties of the medicines employed. In 1707, another was published by 羽儀 *Yü E*, with prescriptions for almost every complaint, under the title 經驗良方 *King yèn l'iang fang*. The 集驗良方 *Tseih yèn l'iang fang* is an extensive collection of prescriptions, in 6 books, embracing the whole range of pathology, compiled by 年希堯 *N'ên He-yaô*, about the year 1724. The 經驗廣集 *King yèn kwàng tseih* is another famous collection, made about the year 1754, by 李文柄 *Lè Wän-p'ing*. The 衛生鴻寶 *Wéi s'ang hung p'au* is a comprehensive general collection in 6 books, with a commentary, published in 1844. The 寧坤秘笈 *Ning k'wän pe keih* is a book of prescriptions for female complaints, published by one 礪堂 *Lè T'ang*, in 1786. The 治蠱新方 *Che kòò sin fang* is a treatise on Anthelmintics, written by 繆福照 *Leaôu Füh-chaôu*, in 1835. The 太醫院急救良方摘要 *T'ái é yuén keih kéw l'iang fang t'eih yaou* is a selection of prescriptions employed by the imperial medical college for saving life in cases of extreme peril.

The 遵生八牋 *Tsun s'ang p'ā ts'ên* is a discourse on Hygiene, in 20 books, written by 高濂深 *Kaou L'ên-shin*, in 1591. It is divided into 8 parts, on—Undivided application, Seasonable regimen, Rest and pleasure, Prevention of disease in the future, Eating drinking and clothing, Amusements, in retirement, Efficacious medicines, and Examples of the virtuous.

An old treatise on the ailments of the Buffalo, entitled 水牛經 *Shwuy n'êw king*, professes to be written by 造父 *Ts'aôu-foô*, during the 7th century, but it is probably of much more recent authorship.

The 療馬集 *Leaou mà tseih* is a simple treatise on the Veterinary art, composed by 喻仁 *Yü Jin* and 喻傑 *Yü K'ê*, in 1598. The concluding part is on the treatment of Camels.

The 牛經大全 *N'êw king tá tse'ên* is a small work on the medical treatment of Oxen and Buffaloes, by the same authors as the preceding.

Some few contributions were made to medical science and anatomy, by the European missionaries who came to China during the 17th century, but the books they wrote are merely preserved as literary curiosities, and do not appear to have made any aggression on the native practice. More recently Dr. Hobson 合信 *Hô sin* has done good service to the cause by his several publications in this department, and there is reason to believe that the true principles of the science as laid down by him, will ultimately supersede much of the groundless theories on which the Chinese trust. His work on Physiology, the 全體新論 *Tse'ên t'è sin lún*, which was published in 1850, has been very favourably received, and he has more recently issued the 西醫畧論 *Se é l'ò lún*, on the Principles and Practice of Surgery, the 婦嬰新說 *F'óó ying sin shw'ó*, on Midwifery and the diseases of Children, and the 內科新說 *N'üy k'ò sin shw'ó*, on the practice of Medicine and Materia Medica. These are accompanied by a vocabulary of medical terms in English and Chinese.

6. The next class in this division is denominated **天文算法** *T'een wän swän fä* "Astronomy and Mathematics." Although we have astronomical notices of much interest in the oldest authentic writings extant, yet separate works on the science are rare during the early ages. The several dynastic histories are a treasure in this respect, and together with the independent works on the same subject, exhibit a view of the progressive changes that have taken place, down to the adoption of the European theories at the end of the Ming dynasty. The Chinese appear to have had three methods of representing the starry firmament in ancient times; the first called **蓋天** *Kaé t'een*, in which the heavens are represented as a concave sphere; the second called **渾天** *Hwän t'een* in which the universe is represented by a globe, with the stars depicted on the outer surface; the third called **宣夜** *Seuen yáy* has not been handed down, but native authors suppose that there is a close resemblance between it and the system introduced by Europeans.

The **周髀算經** *Chow pe swän king* is thought to be a relic of the Chow dynasty, and is the only ancient work we have on the *Kaé t'een* system of astronomy. It has a commentary by **趙君卿** *Chaóu Keun-k'ing* of the Han dynasty, which was reëdited by **甄鸞** *Chin Lwan* early in the 7th century, and further elucidations were given by **李淳** *Lè Chun-fung* of the Tang. The first part which is looked upon as the original work on Trigonometry, consists of a dialogue between the celebrated **周髀** *Chow Kung* and **商高** *Shang Kaou* one of the Chow ministers, on the properties of the right-angled triangle. This is followed by another dialogue between **榮方** *Yung Fang* and **陳子** *Chin-tszè*, on some of the rudimentary facts of astronomy, from which to the end appears to have been added at a later time. The last part treats more in detail of the elements of the *Kaé t'een*-astronomy. It has a statement of the variation of temperature and length of the day according to the latitude. There is a chapter on the pronunciation and meaning of the words in the *Chow pe*, called **周髀算經音義** *Chow pe swän king yin é*, by **李籍** *Lè Tseih*, which it has been customary to publish as an appendix.

The **新儀象法要** *Sin é sêng fä yaou*, written by **蘇頌** *Soo Sung*, at the close of the 11th century, is the oldest work we have on the *Hwän t'een* system of astronomy. Soo received the imperial command to construct a celestial globe, and other machinery to represent the structure of the heavens, the whole of which was set in motion by water power, and formed an astronomical clock, indicating various periods during the day and year. The above-named work, which is a description of this apparatus, is illustrated by 60 plates, consisting of diagrams with minute explanations to each, and maps of the stars for both northern and southern hemispheres.

The **革象新書** *Kih sêng sin shoo* is an astronomical treatise supposed to be written by **趙友欽** *Chaóu Yèw-k'in* of the Yuen dynasty. There are several peculiarities in which this differs from preceding works. It ascribes the length of the day, not to the distance of the sun, but to its altitude, and the heat of the atmosphere to the accumulation of air. It maintains that the planets circulate round the earth in parallels of declination, while they revolve

about the pole of the ecliptic in tortuous paths from north to south. It gives the distance of the sun being greater in the zenith and less at the horizon, as the cause of the apparent increase in the size of that luminary in the latter condition, and decrease in the former. The zenith is held to be invariable, and directly over the city of 陽城 *Yáng-ch'ing* in Shan-se, while the ecliptic is said to shift its position from year to year. In many other points it deviates from the previously accredited doctrines. The style of the composition is profuse to excess, and the arrangement is wanting in literary taste. For these reasons 王 偉 *Wáng Wei* of the Ming undertook to revise, and reduced it to half the bulk, with the title 重修革象新書 *Ch'ing sew k'ih séang sin shoo*; but in improving the style, he has so materially altered the sense, that it is scarcely a fair representative of the original.

The exceedingly low state into which the science had fallen during the Ming; the inability of the officers to take an observation, or to correct the errors which had accumulated in the course of time from the imperfection of the rules then in use, all tended to prepare the way for the Jesuit missionaries who entered China early in the 17th century; and the mathematical and scientific attainments which these brought with them from the west, were the means of raising them to influence at the imperial court. Most of the treatises on astronomy which they wrote have been handed down as text books among the Chinese. One of the earliest of these is the 簡平儀說 *K'ien ping é shuō*, written by Sabatin de Ursis, in 1611. This is a description of an astronomical instrument, giving an orthographic representation of the heavens, which combines the uses of a quadrant, meridian zenith and azimuth instruments, sun dial, and other things, all which is minutely explained, the whole being based on a tacit admission of the Ptolemaic theory. There is a preface by Seu Kwang-k'è.

The 天問畧 *T'ien wän l'äo* is a concise description of the Ptolemaic astronomy, written by Emanuel Diaz 陽瑪諾 *Yang Ma-no* in 1614. It is in the form of a dialogue, and illustrated by numerous diagrams. At the end the author notices the recent discovery of the telescope, with Galileo's 伽離畧 *K'ea le-t'äo*, observations on Saturn, the ring of which he took for two small stars attached to that planet, Jupiter's four moons, and the milky-way strewn with fixed stars.

The 新法算書 *Sin fä swän shoo*, in 100 books, is a compilation of details regarding the newly introduced European astronomy, drawn up about the year 1634, by Seu Kwang-k'è, 李之藻 *Lè Che-tsaou*, 李天經 *Lè T'ëen-king*, Nicolas Longobardi 龍華民 *Lung Hwa-min*, John Terence 鄧玉函 *T'ang yu-han*, James Rho 羅雅各 *Lo Yu-kö*, and John Adam Schaal 湯若望 *Tang Jo-wang*. The discrepancies in the state calendar having reached an extent too conspicuous to be overlooked, and the fame of the Europeans who visited the capital, having spread abroad, for their skill in astronomical science, Longobardi and Terence were called by the Board of Rites to engage in the reformation of that all-important preiodical; Seu Kwang-k'è, Lè Che-tsaou and Lè T'ëen-king, being appointed their coadjutors. A new board was established by the emperor for this work, and Rho and Schaal were engaged on occasion of the death of Terence. Before the death of Seu, which took place in 1633, ten

books of astronomy written under his superintendence, had been laid before the emperor. These form the nucleus of the work above-named, which increased to its ultimate dimensions under the superintendence of Lè T'ên-king, who succeeded Seu as assessor of the board. It is divided into 11 parts, on—The elements of the system, Standard numbers, Calculations, Instruments, General operations, Sun's course, Fixed stars, Moon's path, Nodes and Conjunctions of Sun and Moon, Five Planets, and Nodes and Conjunctions of the five Planets. The whole is preceded by the various memorials and edicts which passed on the subject; and there is an appendix by Schaal in two parts, consisting of biographical notices of Western astronomers, and an elucidation of the difference between the new and the old systems of chronology. The Ptolemaic system is still adhered to throughout; and although Copernicus 歌白泥 *Ko pih-ne*, Tycho Brahe 第谷 *Te kuh* and even Kepler 刻白爾 *Kih pih urh* are frequently mentioned by name in connexion with their labours, there is only slight allusions to the systems which have received their designations from these astronomers. Tycho Brahe's discovery of the variation of obliquity of the ecliptic is stated, and his numbers adopted for that and other elements, as also the solar and lunar tables. The work was originally named the 崇禎歷書 *Ts'ung ching leih shoo*, but was afterwards changed to the preceding designation, in consequence of the character *leih* forming part of the emperor's name during the K'ang-he period. It has been also published with the title 西洋歷法新書 *Se yang leih fā sin shoo*.

Among the minor works of Seu Kwang-k'è, are three relating to practical astronomy, written near the close of the Wän-leih period, which were suggested by his intimacy with Ricci 利瑪竇 *Le Ma-tow* in former years. The 測量法義 *Ts'ih lěang fā é* is the substance of an oral translation by Ricci, being an explanation of the theory of astronomical measurements by means of the right-angled triangle, and treats of,—The construction of instruments, Shadows, and Practical rules in sixteen Propositions, with an appendix on the Rule of three. The 測量異同 *Ts'ih lěang é t'ung* is a short treatise on the analogy between the system of angular measurement in the ancient native work *K'ew chang*, and the recently introduced European method, in which he points out the identity of the theory, while there are some unimportant differences in the practice, which he exemplifies in 6 propositions. The 句股義 *Keü koè é* is a development of the theory of the right-angled triangle, giving an arithmetical illustration of its geometrical properties.

The 渾蓋通憲圖說 *Hwän kaé t'ung heén t'òò shwō*, by Lè Che-tsau, is a treatise on the stereographic projection of the celestial sphere, illustrated by diagrams, and minute description, with tables of the positions of the fixed stars and sun's declination. It was written in 1607.

The 圓容較義 *Yuen yung keaóu é*, written by Lè Che-tsau from the dictation of Ricci, and published in 1614, is a short geometrical treatise, consisting of 18 propositions, on the proportional capacities of various figures and bodies, commencing with the triangle and ascending by degrees to the circle and sphere.

Notwithstanding the obvious superiority of the Jesuit methods of calculation

over the native system then in use, prejudice was too strong in influential quarters, to admit of the adoption of the new theory during the Ming dynasty, and it was not till the establishment of the Tsing on the imperial throne, that it became the standard of the Astronomical Board. The early Manchu emperors felt less difficulty in receiving it, and foreigners were encouraged to make known at court the arts and sciences of the west. The very considerable contributions thus obtained to the science of Astronomy, induced the second monarch of the dynasty to conceive the idea of a new work, embodying all the most recent and authentic information on this science, and in 1713 the **歷象考成** *Leih sēang k'au ching*, in 42 books, received the imperial imprimatur. The first part is theoretical, the following practical, and the last consists of Tables. There are several points in which this differs from the large work of the Ming. The obliquity of the ecliptic is given from native observation as 23d. 29m. 30s. being 2 minutes less than Tycho Brahe. In the old work, for the equation of time, the correction of the sun's velocity and declination is performed by a single operation, while the new separates the two sources of error, making allowance for the minute motion of the perihelion. There are also some differences in the principle of calculating the positions of the heavenly bodies, and the epoch is changed from the year 1628 to 1683; but the Ptolemaic theory is still retained. This work although a decided advance upon its predecessor, was in the course of time found to be inadequate in some particulars; and scarcely a hundred years had elapsed, when in view of the new discoveries and inventions in European astronomy, by Cassini **曠西尼** *Kō se-ne*, Flamstead **佛蘭德** *Fuh-lan tsh* and others, and the imperfection of the original tables, an imperial rescript in 1738 ordered an appendix to be added, embodying amended tables and the recent improvements of the west. This was composed in 10 books, chiefly by Ignatius Kœgler **戴進賢** *Tae tsin-hēen* and André Pereyra **徐懋德** *Seu Mow-tih*. It gives the sun's parallax as 10 seconds, instead of 3 minutes the old number. The angle of refraction at the horizon is changed from 34 to 32 minutes, and at an altitude of 45 degrees, 59 seconds is given, instead of 5 seconds the former number. The elliptic orbits of the planets are suggested as more conformable with observation than the epicycles, and Kepler's law of equal areas in equal times is stated. The circulation of Venus, Mercury, and Mars about the sun is also named, but the whole are still made to revolve about the earth as the centre.

The **曉菴新法** *Heaou gan sin fā*, in 6 books, written by **王錫闡** *Wang Seih-ch'ên*, in 1643, professes to give a new system of astronomy. The author who held aloof from the contentions prevailing between the advocates of the rival systems, gives a compromise between the eastern and western theories, together with the result of his own observations; for it was customary with him when the sky was clear, at times to spend whole nights on the top of his house gazing at the stars. He uses the centesimal division of the circle, and fixes the tropical year at 365.2421866 days, while he makes the annual precession 1.437326 minute. The first book lays down the principles of trigonometry, and the remainder is occupied with a general outline of the elements of astronomy.

The **天步真原** *T'ien poō chin yuên* is a small treatise on the calculation



of eclipses according to the European method, written about the commencement of the present dynasty, by 薛鳳祚 Sēē Fung-tsoó, who had been initiated into the western theory, by Nicolas Smogolenski 穆尼各 *Muh Ne-kō*, then resident at Nanking. This is the first book in which logarithms are introduced. The 天學會通 *T'een hēō hwiy t'ung* is another production of the same author, in which he attempts to harmonize the old Chinese system with the recent European. He reduces all the numbers of the new sexagesimal gradation, to their equivalent in the centesimal calculus. The first part contains the theory of the calculation of eclipses, which is followed by examples of the different methods, native and foreign.

The 歷算全書 *Leih swán tseüen shoo*, in 60 books, is a collection of astronomical and mathematical works by Mei Wü-hgan, an acute student and one of the most voluminous writers on this branch of science during the present dynasty. In 1702, when the emperor visited Kēang-nan, he marked Mei with distinguished honour, on account of his writings, which had been previously presented, and he was called to assist in the great imperial work then in progress. Mei's manuscripts to the number of 29 different works were collected and published under the above title, by 魏荔彤 *Wei Lé-t'ung*, in 1723. The contents consist of,—歷學疑問 *Leih hēō é wán* "Chronological doubts," 歷學疑問補 *Leih hēō é wán pò* "Addenda to the preceding," 歷學答問 *Leih hēō tā wán* "Questions on chronology," 弧三角舉要 *Hoo san hēō keu yaou* "Essentials of spherical trigonometry," 環中黍尺 *Hwan chung shoò ch'ih* "Arithmetic of the circle," 歲周地度合考 *Süy chow té t'óó hò k'aón* "Investigation of the length of the year and the degree," 平立定三差說 *Ping leih ting san ch'a shwò* "Planetary variations," 冬至考 *Tung ché k'aou* "Investigation regarding the winter solstice," 諸方日軌 *Choo fang jih k'eu* "The sun's course according to various latitudes," 五星紀要 *Wòó sing kè yaou* "Essentials of planetary astronomy," 火星本法 *Hòó sing pun fā* "The law of the motion of Mars," 七政細草 *T's'ei ching se ts'aou* "Calculations for the paths of the sun, moon and planets," 揆日候星紀要 *Kwei jih hóu sing kè yaou* "Observation of the sun and stars," 二銘補註 *Uih ming pò choó* "Supplementary remarks on two astronomical instruments," 歷學駢枝 *Leih hēō p'ien che* "Explanation of the Ming dynasty chronology," 交食管見 *Keaou shih kwán keü* "Brief remarks on eclipses," 交食蒙求 *Keaou shih mung k'eu* "Inquiry regarding solar eclipses," 古算衍畧 *Koo swán yen l'óó* "Notes on ancient arithmetic," 籌算 *Ch'ow swán* "On the principle of Napier's rods," 筆算 *Pieh swán* "on written arithmetic," 度算釋例 *Toó swán shih lé* "Explanation of trigonometrical calculations," 方程 *Fang ch'ing* "Equations," 句股闡微 *Keü kòó ch'én wè* "Mysteries of the right-angled triangle revealed," 三角法舉要 *San k'òó fā keu yaou* "Essentials of trigonometry," 解割圓之根 *Keü k'òó yuen che kán* "Elucidation of the dissection of the circle," 方圓募積 *Fang yuen mieh tseih* "Areas of the square and circle," 幾何補編 *Ke hóó poo p'ien* "Supplementary treatise on geometry," 少廣拾遺 *Shàoü kwäng shih é* "Gleanings on evolution," 塹堵測量 *T's'ien too ts'ih léang* "Measurement of earthwork." Besides the above collection, Mei left 59 other works



on kindred subjects, the greater part of which have been allowed to remain in manuscript. A minor essay of this author has been published with the title **學歷說** *Hëö leih shwö*, in which in a dialogue form, he urges the importance of a general knowledge of the principles of astronomy, as a means of overturning astrological superstitions. Another published essay by the same, is entitled **古算器考** *Koö swán k'e k'au* "Inquiry regarding ancient calculating instruments," in which he shews that the use of the abacus in China is comparatively recent, probably not earlier than the 12th century.

The **數學** *Soö hëö*, in 8 books, is a series of strictures on Mei Wüh-gan's publications, by Këang Yüng, who wrote during the 18th century, and adopted the principles laid down in the *Leih seang k'au ching*. It discusses seriatim,—The Science of chronology, Variation in the length of the year, Length of the 24 solar periods, Elements for determining the winter solstice, i. e. the mean year, motion of the apsides, and variation in the diameter of the sun's cycle and epicycle, Discussion on the motions of the sun, moon and planets, Peculiarities in the motions of Venus and Mercury, Comparison of the native with the European theories, and Contributions to trigonometrical computation. The last section is further extended in a supplementary chapter.

History and tradition alike warrant the belief that arithmetic has been cultivated as a science among the Chinese for many ages past. There are vague intimations of a work on this subject in 9 sections, having been used officially during the Chow dynasty. This is said to have suffered to some extent the fate of other literary works, at the time of the general burning during the Tsin. Imperfect fragments of it are stated to have been collected together by **張蒼** *Chang Ts'ang* in the early part of the Han, who arranged, corrected and edited them with additions, under the title **九章算術** *Këw chang swán shuh*. Some think however from internal evidence, that it was not written earlier than the Christian era. A commentary on this is attributed to **劉徽** *Lëw Hwuy*, with the date A. D. 263; and an exposition was further added by **沈 Chun-fung** of the Tang; in which state it seems to have been well known during that dynasty. In the Sung it was preserved as a rarity, and was lost entirely during the Ming; the copy now preserved, was extracted piecemeal from the great cyclopædia *Yung lo tá t'ien*, but is found to agree very exactly with the quotations from, and descriptions given of **沈 Chun-fung's** work. It has been carefully corrected, rëdited by able hands, and repeatedly republished in modern times. The names of the 9 sections which give the title to the book may be translated,—Plane mensuration, Proportion, Fellowship, Evolution, Mensuration of solids, Alligation, Surplus and deficit, Equations, and Trigonometry. This occupies 9 books, containing in all 246 problems, and there is an additional book at the end, with the sounds and meaning of the characters, by **沈 Tseih**. It was formerly illustrated by diagrams, but these were already lost during the Sung.

Next in order of time is the **孫子算經** *Sun tszë swan king*, which consists of a series of problems in arithmetic, with particular explanations of each proposition. It begins with scales of weights and measures and notation, which are followed by a table of the density of various mineral substances, and two rules for multiplication and division. Nothing is known of the author **孫子**

Sun tszè, but it is supposed to have been written about the 3rd century. The work as a whole has been long lost, and the editions now in circulation follow a copy made of extracts from the *Yung lō tá teèn*.

The 數術記遺 *Soo shuh ke é*, which professes to be written by 徐岳 *Seu Yō* of the Han dynasty, is a small treatise in a very obscure style, which commencing with some vague Taouist phraseology, gives details on the Buddhist numeration, and particularizes 14 professedly ancient systems of calculation. A commentary, said to be by Chin Lwan of the 6th century, enters with more minuteness into the subject. A work of this character and title is known to have been in existence during the Tang, but there is tolerably good evidence that it has been long lost since that time, and that the present is a later fabrication. Although however it is a spurious production, yet it is still an ancient work, and valued as such.

The 海島算經 *Haè tàou swán king*, consists of 9 problems in practical trigonometry, with minute elucidation, written by Lēw Hwuy, and was originally appended as an exposition to the last book of the *K'ew chang swán shūh*. It was afterwards published as a separate volume with diagrams, under the title 重差 *Chung ch'a*, which refers to the method of taking observations by a series of stiles of different lengths. This was changed for the present title during the Tang, when a commentary was added by Lè Chun-fung. The ancient copies have all been long lost, and the present editions are extracted from the *Yung lo tá teèn*.

The 五曹算經 *Wò tsaou swan king* is a treatise by an unknown hand on five different classes of arithmetical problems, i. e. Land measure calculations, Military calculations, Calculations on the comparative value of grain, Calculations on the bulk of grain, and Calculations on the circulating medium. As there was a commentary on this by Chin Lwan, the original is thought to be of earlier date than the 6th century. It was already out of print in the 12th century, since which time it has been handed down by manuscript copies very faulty, in the possession of private hands, until within a recent period, when these have been corrected by the dismembered extracts in the *Yung lo ta teèn*, and several times republished.

The 夏侯陽算經 *Hea hōw yáng swan king* is the most simple and practical of all the ancient arithmetical treatises. The subject matter is confined to the rules of the ancient *K'ew chang*, but the author omits all questions that did not actually bear upon the business of daily life. There are some important notes on weights and measures, especially on the variation in measures of capacity and length. It is not known when the author 夏侯陽 *Hēa-hōw Yáng* lived, but it is reported to have had a commentary by Chin Lwan, which would make it as early as the beginning of the 6th century at least; circumstances of a later period than Chin Lwan however are mentioned in the text, which has led to the belief that additions have been made by another hand. The work as a separate publication has long been lost sight of, and the copies as now restored and published, have been obtained from the *Yung lō tá teen*. It is so much divided into small sections in that thesaurus however, that it is very doubtful if we now have it in its exact ancient form.

The **五經算術** *Wò king swán shūh* is a mathematical elucidation of various points stated in the *Yih king*, *Shoo king*, *She king*, *Lè k'è*, *Chow lè*, *E le*, *Ch'un ts'ew*, *Heaóu king*, and *Lún yu*, written by Chin Lwan, and commented by Lè Chun-fung. Besides its worth as a mathematical antiquity, it is valued for a number of quotations from ancient historical works, which have accumulated errors in the course of time. Like the preceding works, this also was lost long before the present dynasty, and has been restored from the *Yung ló tá t'een*, which it is believed contains the complete work distributed in various parts.

The **張邱建算經** *Chang k'ew k'een swán king* is an arithmetical treatise of uncertain date, by **張邱建** Chang K'ew-k'een. It is only known that it was written posterior to those of Hèa-hóu Yâng and Sun tszè, both of which the author quotes, and must be at least as early as Chin Lwan who wrote a commentary on it. There is an elucidation of the problems appended, by **劉孝孫** Lèw Heaóu-sun of the Tang, and notes by Lè Chun-fung. It begins with exercises in Fractions, after which are 4 problems in Trigonometry, and these are followed by a variety of questions in Alligation, Mensuration of solids, Fellowship, and Plane mensuration. This work has come down to us perfect, from the edition printed in the Sung dynasty.

The **緝古算經** *Ts'eih k'òò swán king*, by **王孝通** Wáng Heaóu-t'ung of the Tang dynasty, consists of 20 problems on the principle of Solid mensuration, with a commentary by the author. This treatise is considered somewhat abstruse by the natives. It has reached us entire, with the exception of a few lines at the end where part of the page in the ancient copy had been torn away. The author in his preface, offers a thousand taels of silver, to any one who will detect a single word of error in the work. An exposition was written on this book by **張敦仁** Chang Tun-jin, in 1801, in which the working out of every problem is shewn at full length, according to the *T'een yuèn* process.

Old catalogues mention a book of the stars, with the title **星經** *Sing king*, written during the Han, by **甘公** Kan Kung and **石申** Shih Shin. An ancient work with the same title is still extant; some have thought this to be the same, but it has been concluded on critical evidence, that it cannot be older than the Tang dynasty. The figures of the several constellations visible from the latitude of China are given, with a short description, and astrological notes to each.

The **數書九章** *Soo shoo k'ew chang*, in 18 books, written by **秦九韶** Tsin K'ew-shaou in 1247, is almost the only treatise specially on arithmetic, which appeared during the Sung dynasty. Although it is divided into 9 sections, it is an entirely different arrangement of subjects from the more ancient work with same name. The first section contains a new formula for the resolution of indeterminate problems, called **大衍** *Tá yen*, being analogous to the better known Hindoo process *Cuttaca*, which Colebrooke translates "Pulverizer." This forms the root of the following 8 sections, which treat respectively of,—Chronological calculations, Land mensuration, Trigonometrical calculations, State service, Imposts, Fortifications, Military calculations, and Barter. The most notable point however is the introduction of the **天元** *T'een yuèn*, or Chinese system of Algebra, this being the earliest work in which this process is found.

The numeral expressions are all written horizontally. A critical examination and correction of the typographical and other errors in this was published in 1842, by 宋景昌 Súng King-ch'ang, with the title 數書九章札記 *Soo shoo k'ew chang chá k'è*.

The 測圓海鏡 *Ts'ih yuén haè king*, in 12 books, by 李冶 Lè Yây, bears date 1248. This is a work on trigonometrical calculation, illustrating at great length the *T'ëen yuén* process. The first page has a diagram of a circle contained in a triangle, which is dissected into 15 different figures; the definitions and ratios of the several parts are then given, and these are followed by 170 problems, in which the principles of the new science are seen to advantage. There is an exposition and scholia throughout by the author. A series of explanatory notes were added by 李銳 Lè Jûy, when it was republished in 1797. It is said, that the author having collected several hundred books of his own manuscript, when on his death-bed committed them to the care of his son, with the injunction to burn them all except the work in question, which he valued above the others. The 益古演段 *Yih koò yèn t'wan* is another production of the same author, written in 1282, and consists of 64 geometrical problems, illustrating the principles of Plane mensuration, Evolution, and other rules, the whole being developed by means of the *T'ëen yuén*.

In 1261, 楊輝 Yáng Hwuy wrote a treatise explanatory of the arithmetical formulæ in the last 5 sections of the ancient *K'ew chang*, with the title 詳解九章算法 *Ts'êng keae k'ew chang swán fâ*, the last part of which is a classified arrangement of the ancient text. In the course of ages, numerous errors having crept into the existing copies of this work, a critical examination, with a rectification of the defects, was published in 1842, by Súng King-ch'ang, with the title 詳解九章算法札記 *Ts'êng keae k'ew chang swán fâ chá k'è*. In 1275, the same author completed another work on arithmetic in 6 books, entitled 楊輝算法 *Yáng hwuy swán fâ*. This consists of,—Ready methods for calculating land measure, Arithmetical transformations, Thesaurus of multiplicational and divisional transformations, Application of arithmetical formulæ, and Problems supplementary to ancient authors. The use of the *T'ëen yuén* and horizontal notation are found to a small extent in this treatise. Like the preceding, in the copies that have come down to us, the faults are very numerous, and these have also been corrected by the same author, in a pamphlet entitled 楊輝算法札記 *Yáng hwuy swán fâ chá k'è*.

The 算學啓蒙 *Swán h'ëo k'è m'ung* is a general treatise on arithmetic, by 朱世傑 Choo Shé-k'ëé, published in 1299, containing 259 problems on the various branches of calculation and mensuration, with ample exposition and notes, in the latter part of which a good deal of use is made of the *T'ëen yuén*. The work had been lost in China for several centuries, and was recently recovered from a Korean envoy in the capital, having been reprinted in that country in 1660. A new edition was issued at Yáng-chow in 1829. The same author completed the 四元玉鑑 *Szé yuén yüh k'ëen* in 1303, which is a development of an extension of the *T'ëen yuén* algebra, by using four symbols of quantity instead of one, or rather using the equivalent of symbols in the peculiar manner of arranging the positions. There are 288 problems in all, many of them

of considerable complexity; some containing several unknown quantities, and involving the extraction of roots, sometimes as high as the 13th power, which is performed by exactly the same process as that discovered by Horner in 1819, known as his "Rule for solving equations of all orders," forming an essential part of the *T'een yuên* also. This like the other work of Choo was unknown to the public during the Ming dynasty, and has been transmitted in private libraries by manuscript copies, one of which was obtained during the present century, by Yuên Yuên, who published it with a further elucidation by 羅茗香 *Lô Ming-hëang*, in 1836, under the title 四元玉鑑細草 *Szé yuên yüh k'ëên se ts'âu*. An elaborate development of the principle of the *Szé yuên* or "Four monad" process, by *Lô Ming-hëang*, was also published the same year, with the title 四元釋例 *Szé yuên shih lé*.

The 丁巨算法 *Ting keü swán fä* is a collection of problems in arithmetic, with little apparent order in the arrangement. There are a few rules given, and an exposition to each problem, the horizontal notation being occasionally employed. This was written by *Ting Keü*, in 1355.

The 透簾細草 *T'ow lëen se ts'âu* is a work similar in character to the preceding, but more minute in the expository details. It was probably written about the same period, but the author's name is lost.

About the middle of the Ming dynasty, 程大位 *Ch'ing Tá-weí* composed the 算法統宗 *Swán fä t'ung tsung*, in 17 books, the main object of which is to elucidate the principle of the abacus, in its application to the rules of arithmetic. It gives a general detail of the formulæ of the *K'ew chang*; but there is little originality, and the style of the composition is rugged and prolix in the extreme.

The 同文算指 *T'ung wán swán ch'è*, in 10 books, is a treatise on arithmetic, by *Lè Che-tsaou*, published in 1614, being a digest of the science as then known in Europe, which had been communicated to him by *Ricci*. It is divided into two parts; the first or preliminary portion merely containing the rules for Notation, Addition, Subtraction, Multiplication, Division, and the various operations of Fractional computation. The second part which comprises four fifths of the whole, treats at great length on the Rule of three in all its phases, Extraction of roots, and Trigonometrical calculations. There is scarcely anything in this work that is not to be found in the ancient native treatise *K'ew chang*, while the latter contains several points actually in advance of the new system. But mathematical studies having been long dormant in China, when the *Jesuits* arrived, few if any of the native scholars knew what the ancient works contained, and the missionaries were left to teach many things as new, which had been well understood in China for ages past. The consequence was the introduction of a new nomenclature in place of the old established terminology, and the latter having been since restored by native mathematicians, there are now two systems of terms, both which being partially or simultaneously adopted in many modern treatises, have introduced a looseness and inaccuracy of phraseology, little to the advantage of mathematical studies. There are two prefaces to this treatise, by *Lè Che-tsaou* and *Seu Kwang-k'è*.

Although the Chinese were well versed in trigonometry, both plane and spherical, the latter having been introduced in the 13th century, yet the science of

geometry as handed down from the time of Euclid, was altogether new to them. The first 6 books of the "Elements of Geometry," having been orally translated by Ricci, and written out by Seu Kwang-k'è, under the title 幾何原本 *Ke hô quén pun*, were much studied by mathematicians, among which class the work has retained its popularity ever since. It has notes throughout translated from Clavius, under whom Ricci studied the exact sciences. The last 9 books have been recently translated, and were published at Sung-k'ang, in 1857.

The 五星行度解 *Wòs'ing hing t'óo'keàè* is a short treatise on the planetary system, by Wáng Sèih-ch'èn mentioned above, in which he abandons the Ptolemaic theory, then recognized as the doctrine of Europe, and propounds a system substantially the same as that of Tycho Brahe, placing the earth in the centre, and making the five planets revolve about the sun in its circuit round the earth. This he published as his own theory, in opposition to the astronomy of the west, and there is nothing improbable in the opinion that he thought it out for himself; although it is possible he may have got some hints on the subject, from the missionaries then in China, who were quite familiar with the principles of Tycho's system.

The 天元曆理全書 *T'èen quén leih lè tseuên shoo*, in 51 books, is a treatise on astronomy and chronology, by 徐發 *Seu fā*, published in 1682. It is divided into 8 parts, on—First principles, Examination of ancient records, Determination of laws, Chronology of ages, Verification of periods, Critical investigation of the classics histories and commentaries, Narrative of celestial observations through successive ages, and Record of celestial observations. The author does not shew much skill in regard to mathematics, but has considerable talent for the critical investigation of antiquity. He adopts without reserve, the chronology of the *Ch'ih shoo k'è n'èen* and the *Keih chung chow shoo*, which he discusses at some length, and gives the result in a tabular form, beginning with the year B. C. 2164 and extending to A. D. 1662. He has some notes on the Buddhist cosmogony, which he seems to think may be reconciled with European theory.

In 1713, the same year that the *Leih s'ang k'adu ching* was completed, a companion work from the same source also appeared, containing the mathematical processes initiatory to the astronomical formulæ in the above. This gives a comprehensive detail of the science of arithmetic as it then stood, embracing all the recent European introductions, under the title 數理精蘊 *Soo le tsing yun*, and is divided into three parts. The first part in 5 books is discursive and theoretical, in which the origin of numeration is traced up to the ancient sages of China, and the nucleus of the *Chow pe* is given with a commentary. Next is a treatise on Geometry, giving the theory of linear measurements, which is followed by a demonstration of the theory of numbers. The second part in 40 books is practical being divided into 5 sections, the first of which gives Weights, Measures, Notation, and the initial rules of arithmetic; the second section treats of linear measurement in all its varieties; the third is on surfaces, with their relative proportions; the fourth is on solids of every kind plane and curved. The last section contains the earliest record we have of the process of European Algebra, which had been introduced into China by some of the missionaries, under the title 借根方 *Ts'ây k'ân fang*. The native al-

gebra *T'een yuen* does not seem to have been known by the compilers, as it is not even mentioned. This section also gives the earliest complete treatise on Logarithms, which is followed by details on the use of the sector. The third part contains 8 books of tables;—first the 8 lines of the trigonometrical canon for every 10 seconds; next is a table of factors of numbers up to 100,000, with a catalogue of prime numbers at the end; then follows a table of logarithms of natural numbers up to 100,000, which appears to be a transcript of Vlacq's table published in Holland in 1628, as it contains the six errors of that table faithfully copied; the last two books are a table of the logarithms of the 8 lines of the trigonometrical canon for every 10 seconds.

The above publication with the *Leih s'ang k'ou ching*, and a third work on music, entitled 律呂正義 *Leih leu ching é*, together constitute the grand thesaurus of the exact sciences, known as the 律歷淵源 *Leih leih yuen yuen*, drawn up under direct imperial superintendence, commenced during the years of K'ang-he, completed in those of Yung-ching, and published early in the K'een-lung period. The treatise on music, which is held to be closely connected with mathematics, is divided into three parts, the first of which is occupied with the theory of music, including the proportional dimensions of wind and stringed instruments; the second part reduces to practice the preceding principles, in their application to the different kinds of instruments in use in China; the third part is a description of the European system of music, drawn up by the aid of Thomas Pereyra 徐日昇 *Seu Jih shing*, and an Italian missionary called by the Chinese 德里格 *Tih Le-kih*. It is illustrated by specimens of European musical notation, and like other parts of the work, is exceedingly clear and simple in style, the whole being engraved in the highest perfection of art. As a supplement to the preceding, an elaborate work on music was published in 1746, with the title 律呂正義後編 *Leih leu ching é h'ow p'ien*, in 120 books, professing to be from the imperial hand. Under 10 heads, this gives a minute detail of all matters connected with the music for the several departments of the state service, throughout the successive dynasties, with a discussion of the mathematical questions connected with the subject.

The 數度衍 *Soo t'oo yen*, in 23 books, is a mathematical summary, compiled by 方中通 *Fang Chung-t'ung*, early in the present dynasty, he having inherited a taste for such studies from his father 方以智 *Fang E-ché*, who held a high office under the Ming, and was distinguished for his attainments in the science. The attachment of the father to the fallen dynasty, drew upon the son the suspicion of the ruling powers, and he was consequently obliged to retire from public notice for a season. From this cause the above-named work remained in manuscript for thirty years, before the author took any steps towards the publication, and it was not till about 1721 that it issued from the press. After some initiatory chapters on the source of numbers and music, it gives a treatise on Geometry, drawn up from Ricci's translation of Euclid; next is given the method of calculation by the abacus, after the *Swan fä t'ung tsung*, a treatise on the abacus published in the Ming dynasty; next are successive chapters on Written arithmetic, the use of Napier's rods and calculations by the Sector, all which he seems to have learned from the *T'ung*



*wán swán chē*, and the *Sin-fā swán shoo*; after these the several rules of the *Kew chang* are expounded at great length, following the same order in which they are given in the *Soó lè tsing yun*.

The **句股引蒙** *K'ou koo yin mung*, an elementary treatise on mathematics, by **陳許** Ch'in Heü, was completed in 1722, being in great part a compilation from previous works. It begins with a rule for Addition from the *T'ung wán swán chē*; Subtraction is borrowed from Mei Wüh-gan's *Peih swán*; Multiplication is from the *Swán fā t'ung tsung*; Division is taken from Mei's *Ch'ow swán*. Next is a chapter on Notation, in which the author adopts the European horizontal plan. The following chapters are on Evolution, and the use of the Right-angled triangle, but in neither of these is the subject thoroughly expounded. The next chapter, on Trigonometry, is from Mei's *San hōō fā keu yaou*, with explanatory details. The last chapter is an abbreviated table of the Lines of trigonometry, as given in the first translated European works. There appears to be little original in the work, but it may be useful to a beginner.

The **推步法解** *T'ui p'oo fā keaè* is a treatise on practical astronomy, by K'ang Yüng, consisting of a number of arithmetical formulæ for calculating the conditions of the sun and planets. The first part is on the calculation of the sun's course; the next is for the moon's path; after which follows the rules for computing lunar eclipses; this is succeeded by corresponding rules for solar eclipses; and the last contains particular directions for the calculation of each of the five planets.

The **歷代論天** *Leih taé lun t'een*, by **楊超格** Y'ang Chaou-k'ih, is a narrative of the progress of astronomical science in China, from the earliest period, down to the present dynasty, with a discussion of the changes that have taken place in the computation of the elements, through successive dynasties.

The **策算** *Ts'ih swán* is a treatise on the use of Napier's rods in calculation, written by **戴震** Taé Ch'in, in 1744. This art was first introduced into China by James Rho, while holding office in the Astronomical board, near the close of the Ming dynasty, and is still used by mathematicians.

The **尚書釋天** *Shang shoo shih t'en*, in 6 books, is an explanation of the Astronomy of the *Shoo king*, by **盛百二** Shing P'ih-ürh, written between the years 1749 and 1753. The author seems to have a thorough knowledge of the different prevailing astronomical theories, and prefers the Tychonic to the old Ptolemaic system.

The **九數通考** *K'ew soó t'ung k'aou*, in 12 books, published in 1773, is merely an epitome of the *Soó lè tsing yun*, by **屈曾發** K'ueh Ts'ang-fā, who says he first procured that work when on a visit to the capital in 1745, which led to his application to mathematical pursuits, and laid the foundation for the treatise in question.

The **割圓密率捷法** *Kō yuen meih süh tseè fā* is an elucidation of a new method of finding the lines of trigonometry, by means of infinite series. The work was begun by **明安圖** Ming-gan-t'oo, a Manchu and President of the Astronomical board, about the middle of the 18th century, and was completed by his pupil **陳際新** Ch'in Tsé-sin, in 1774. The principle of this method had been introduced by a European missionary, called by the Chinese



**杜德美** Too Teh-mei, and is extended by Ming-gan-t'oô; who adopts a number of arbitrary roots on the algebraic principle. The first part of the work contains the rules for finding the several lines of the canon from certain data; the next gives the application of the preceding rules to the resolution of given problems; and the last is an explanation of the theory.

The **絳緯瑣言** *Pè wei sò yên*, by **鐸寶青** Gō Paou-ts'ing, published in 1800, is a popular little work giving the leading points in arithmetic, trigonometry, geography, and astronomy, in a simple form, illustrated by cuts of the stars and the celestial sphere, and other diagrams. The author shews that he is indebted to European teaching for much of his matter.

The **經書算學天文攷** *King shoo swán hěo t'ên wân k'âu* is an elucidation of the various mathematical and astronomical problems occurring in the classical and canonical works, written by **陳懋齡** Ch'in Mow-ling, in 1797. This contains the discussion of a number of questions omitted in the *Wò king swán shūh*, and the operations are carried to a greater degree of refinement, by means of the modern improvements in the science.

The **衡齋算學** *Hāng chae swán hěo*, in 6 books, is a treatise on several theorems in trigonometry, by **汪萊** Wang Lae, written in the latter part of last century, and published in 1802. The author is evidently an original thinker, and shews a very clear knowledge of his subject.

The **求一算術** *K'ew yih swán shūh* is a small treatise written by Chang Tun-jin, in 1803, on the *K'ew yih*, which is the process employed by Tsin Kêw-shaou in the operation of the *Ta yen* formula. The first part gives the rules for the several steps of the process; the second contains the application to a miscellaneous selection of indeterminate problems; and the third shews the main object to which this formula is applied, in calculating the distance of any period of time from the epoch in a given system, which is illustrated at great length in five problems.

The **高厚蒙求** *Kaou hōw mung k'ew* is a collection of articles relating to astronomical science, drawn up at various times during the Kêa-k'ing period, by **徐朝俊** Seu Ch'aou-seün. It is divided into 5 parts, the first of which is occupied with the elementary facts of astronomy, and includes a very ancient description of the sidereal heavens. The second part contains the elements of geography. The third part consists of rules and directions for dialling, plates of 45 constellations, tables and rules for finding the time by the moon and stars, and plates and description of clockwork. The fourth part is on celestial and terrestrial maps and globes, and solar observations with the rules relating thereto. The fifth part is a table of the sun's altitude at various latitudes, seasons and hours. There are two large planisphere maps of the heavens published with this work, giving the names of the several constellations north and south and the numbers of the stars in Chinese and Arabic numerals. The author has evidently been under much obligation to the writings of foreigners for his information, but he is far from placing an implicit faith in all that they say, and steadily refuses to admit the earth's motion as a probable fact.

The **李氏遺書** *Lè shé é shoo* is a collection of the posthumous works of Lè Jây, published in 1823. This author who died in 1818, is probably the

most distinguished writer on mathematics during the present century. There are 11 works in the above collection;—i. e. Examination of the chronology in the 1st section of the 5th book of the *Shoo king*, Explanation of the 三統 *San t'ung* chronology, Explanation of the 四分 *Szé fun* chronology, Explanation of the 乾象 *K'een seang* chronology, Explanation of the 奉元 *Fung yuen* chronology, Explanation of the 占天 *Chen t'een* chronology, On discrepancies in the measure of the day, Exposition of a new system of equations, Minute exposition of trigonometrical formulæ, Minute exposition of "Rules for calculating arcs and versed-sines," and Observations on Evolution. The last but one of these is an elucidation of the problems in the 弧矢算術 *Hoo shê swan shüh*, a treatise on the Arc and Versed-sine, written by 顧應祥 *Koó Ying-tsëang*, about the middle of the Ming dynasty. The latter had gathered his ideas on this subject from a work by 郭守敬 *Kô Shôw-k'ing* of the Yuen, entitled 授時歷草 *Shôw shê lei' t'saüu*, in which by means of the *T'ëen yuen*, he develops the application of arcs and versed-sines in the system of chronology of which he was the author. In *Koó's* time the *T'ëen yuen* having fallen into disuse for more than a hundred years, he failed to catch the spirit of the process, and having pondered over the trigonometrical subtleties of *Kô Shôw-k'ing's* work, he removed every vestige of the *T'ëen yuen*, and published a series of illustrative problems, accompanied by an exposition according to the common rules of arithmetic, with the above-named title, as he had before published the *Ts'ih yuen haè king*, subject to the same expurgation. *Lê Jûy* reverses the operation, and gives the working out of *Koó's* problems according to the *T'ëen yuen*.

The 圓天圖說 *Yuen t'ëen t'oo shwô* is a general treatise on astronomy, by 李明徹 *Lê Ming-ch'ê*, a Taoist priest, published in 1821. The author adopts the Ptolemaic system as given by *Diaz* in the *T'ëen wän leo*, giving the modern corrections for the various elements. In a supplement however, nearly as large as the original, he seems to have changed his views, and adopts the Tychonic theory. The work is illustrated throughout with well-cut diagrams.

The 增廣新術 *Tsäng kwäng sin shüh* is a collection of original problems in astronomy, regarding solar and lunar determinations, written by *Lô Ming-hëang*, in 1821. The 句股容三事拾遺 *Keü koò yung san szé shih é* was written in 1826 by the same hand, and is intended to elucidate the principle of the right-angled triangle, by means of the *T'ëen yuen*, regarding particularly the contained circle, square, and perpendicular of the hypotenuse. In 1827, this author wrote the 演元九式 *Yên yuen këw shih*, consisting of an extended development of the capabilities of the *Szé yuen*, or Quadriliteral algebra, which is elucidated at considerable length in 9 problems. The 臺錐積演 *Taé chuy tseih yên* is another production of the same author, written in 1837, being a treatise on the geometrical properties of the cone, the operations in which are all performed by the *T'ëen yuen*. The 弧矢算術補 *Hoo shê swän shüh pò*, written by the same author in 1840, is an extension of *Lê Jûy's* treatise on the Arc and Versed-sine, containing nearly four times the original number of problems, with a lengthy development of the rules for each, according to the *T'ëen yuen*. There is an introductory section by *Yuèn Yuèn*. An-

other small work which Lô Ming-hëang completed the same year as the preceding, is entitled 三角和較算例 *San k'ô hô keâu swân lé*, which consists of 24 problems, embracing 96 rules on the calculation of angles, the aim of the author being to shew, that the ancient doctrine of the right-angled triangle contains the principle of the modern trigonometry imported from Europe. The 周無專鼎銘攷 *Chow woô chuen t'ing ming k'âu*, by the same hand, is a chronological investigation, to ascertain the date of an ancient vase kept at Tseou shan (Silver island) in the Yâng-tszê këang. The only data furnished on the inscription are—that it belongs to the Chow dynasty, at a period when the day after full of the 9th month was the 31st day of the cycle. This he determines to be in the 16th year of 宣王 *Seuen wâng*, which according to the commonly received chronology, would be B. C. 812.

The 天文類 *T'ëen wân lü* consists of a collection of extracts from ancient works regarding Astronomy.

The 翠薇山房算學 *T'süy wei shan fang swân hëö* is a mathematical compendium published in the earlier part of the Taou-kwang period, by 張作楠 *Chang Tsö-nan*, in 38 books, consisting of 15 parts, on—Solid mensuration, including a chapter on European algebra, Additional rules for plane mensuration, Supplementary section on Solid and plane mensuration, which treats of the *T'ëen yüên* algebra, Tables of the eight lines of the canon, Logarithmic tables of the eight lines, Problems on spherical trigonometry, Chief points in spherical trigonometry, Tables of terrestrial longitude and latitude, Latitude and solar tables, Tables of altitude throughout the year, Maps and tables of the fixed stars, Maps and tables of the meridian stars, Tables of meridian stars according to the several watches, Tables of meridian stars according to the several hours, and Formulæ for calculating eclipses. This appears to be a compilation from various sources, with nothing original; there is a want of uniformity also, the numbers in some of the tables being read from right to left, and in others from left to right; it is useful however as a book of reference.

The 弧矢算術細草圖解 *Hoo shè swân shüh se ts'âu t'ô keä* is an elucidation of Lê Jüy's 弧矢算術細草 *Hoo shè swân shüh se ts'âu* "Minute exposition of Rules for calculating arcs and versed-sines," written by 馮桂芬 *Fung Kwei-fun*, one of his pupils, in 1839, and illustrated by diagrams; the additional matter being chiefly from the manuscript notes he had made under Lê's personal instruction. Another production of the same writer is the 咸豐元年中星表 *Hëen fung yüên n'ëen chung sing peäu*, being tables of 100 meridian stars for the year 1851. First is a table giving the minute when each passes the meridian, for twelve successive periods throughout the year; next is a table of the right ascension, annual precession and magnitude of each; which is followed by a table for turning degrees of right ascension into time or vice versa.

The 算法大成 *Swân fä ta ching*, in 21 books, is a compendium of mathematics of recent date, by 陳杰 *Ch'in K'ë*, in two parts, the first of which was published in 1843, and contains the common rules of Arithmetic, Logarithms, and Plane and spherical trigonometry; the second part, which appears to

be still in manuscript, treats of Mathematical chronology, and Practical rules regarding Agriculture and Military service. The author states it to be his object merely to give simple and useful rules, and consequently omits all notice of the *T'ien yüén* and kindred processes, which he regards as rather curious than edifying. For the mechanical part of calculation, he prefers the abacus as the most convenient, after which he places Napier's rods, and considers pencil calculation as the least advantageous of all.

The **藝游錄** *E yéw lūh*, by **駱騰鳳** *Lō T'äng-fung*, published in 1843, two years after the author's death, consists of a series of articles including problems on the salient points of mathematics, ancient and modern. The European notation is generally adopted, but that of the *T'ien yüén* is also used occasionally. The latter process is explained, as also the European algebra, the *K'ew yih*, Trigonometry, and the ancient native system of Equations. Another treatise of the same author was published at the same time, with the title **開方釋例** *K'ae fang shih lē*, explaining the theory of Evolution in all its ramifications, including an ample detail of the ancient method known as **如積** *Joo tseih*, which is identical with Horner's recently discovered method.

The **六九軒算書** *Luh k'ew h'een swán shoo* is a collection consisting of 5 mathematical treatises written by **劉衡** *Lêw Häng* in the earlier part of the present century, and published in 1851. These consist of—Dialling by the sector, New method of measurement by the right-angled triangle, Ready method of extracting roots by Napier's rods, Simple statement of the rules of algebra, and Simple statement of the rule of Position, with an additional chapter, supplementary to **Wäng Heaóu-t'ung's** *Tseih kò swán king*. The author who held office as Intendent of circuit in **Hoó-náu** province, acknowledges his obligation to Europeans for much of his mathematical knowledge, and states that he was especially led to the study, by perusing the *Leu leih yüén yüén*.

At the present day, there are not a few native scholars given to mathematical studies, but it is rarely that the result of their labours are given to the public. Some few treatises however that have been published by authors now living, are calculated to give a very favourable impression of native genius. Among these, the **務民義齋算學** *Woo min é chae swán h'ëó*, in 9 books, by **徐有壬** *Seu Yêw-jîn*, the present Governor of **K'äng-soo**, consists of a series of articles on the mensuration of circular and elliptic bodies, trigonometrical formulæ, and rules for the calculation of eclipses. The same author published another small treatise in 1856, entitled **造各表簡法** *Tsáu kò p'eaóu k'ëén fá*, being a new method for calculating tables of the several lines of Trigonometry, both in natural and logarithmic numbers; which is followed by an article on the calculation of sections of spherical and spheroidal bodies. These are full of original thought, and shew the work of a man perfectly at home in his subject.

About the year 1845, **李善蘭** *Lê Shén-lán* a self-taught student issued a small treatise, entitled **方員闡幽** *Fang yüén ch'én yew*, in which he shews by a differential process, that the excess of the square over its contained circle, is equal to the aggregate of an infinite series of pyramids. In another treatise entitled **弧矢啓秘** *Hoo shè k'è pé*, he gives new rules for deducing the sev-

eral lines from each other, especially the arc from the secant and vice versa, which had not been given in any previous native work. A few years later another work of Lê's, the **對數探源** *Túy sóo t'án yuén* appeared, being an investigation of the theory of Logarithms, in which by an original train of thought, he has arrived at something like the same result as Gregory St. Vincent, when he discovered the Quadrature of the Hyperbola in the 17th century.

The **對數簡法** *Túy sóo k'èen fā* is a Ready method for computing Logarithms, by **戴煦** *Taé Heu*, in which he discovers as he thinks for the first time an intermediate table for facilitating the calculation of common logarithms. This intermediate table appears to the same as Napier's system of logarithms, though there is every reason to believe that this author was unaware that he had been already forestalled. In a supplement to the same work he gives a further refinement of his process, making great use of the Napierian modulus, which he arrives at in the course of his operations.

Besides the preceding works, which are all more or less of scientific pretensions, there are a number of arithmetic books of a much more practical character, intended for instruction in the use of the abacus. One of the most elaborate of these is the **簡捷易明算法** *K'èen ts'è é ming swán fā*, compiled by **沈士桂** *Ch'in Szé-kwei*, during the 17th century, after the model of the *Swán fā t'ung tsung*. The **啓蒙算捷** *K'è mung swán ts'è*, drawn up by **劉綸** *Léw Lun*, and published in 1714, is much simpler in plan. The **算法統宗指南大全** *Swán fā t'ung tsung ch'è nán ta tseüen*, published in 1800, is an epitome of the *Swán fā t'ung tsung*. The **算學啓蒙** *Swán h'èò k'è mung*, compiled by **吳兆珍** *Woó Chaóu-chin*, in 1818, consists almost entirely of directions for the use of the abacus, given in a tabular form. Another production of the same class is called the **指明算法** *Ch'è ming swán fā*. But probably the most initiatory one of all, is a little book known merely by the name **算法** *Swán fā*.

The **銀譜算法統宗大全** *Yin pò swán fā t'ung tsung ta tseüen*, written in 1833, is a complete tradesman's manual for money transactions, giving besides the common rules in arithmetic, a most elaborate code of directions for all that regards the receipt and payment of silver.

One of the most popular and widely circulated productions of the imperial Astronomical Board, is the **欽定萬年書** *K'in ting wan n'èen shoo*, which is a chronological table of the successive emperors of China, from the year B. C. 2637. For the reigning dynasty, the times of the 24 solar periods throughout the year are given, from the commencement well into the 20th century. This was first issued in the early part of the 18th century. Another publication of the same board is entitled the **欽定七政四餘萬年書** *K'in ting ts'èih ching szé yü wan n'èen shoo*, being an ephemeris of the sun, moon, and five planets, with the places of the moon's perigee, apogee and nodes. This seems to have originated during the time Schaal held office, and is published at remote intervals. But the organ by which this board makes its influence preeminently felt throughout the empire is the Almanac, which is issued annually, with the title **時憲書** *Shé h'èen shoo*, compiled as the title page announces, after

the method of the *Soo lè tsing yun*. Besides the astronomical portion of this ephemeris however, there is also an abundance of astrological notes interspersed to make it acceptable to the nation at large. Besides the official volume, almanacs compiled by private hands are exceedingly numerous.

The contributions of foreigners in recent times to works of this class, have not been extensive. In 1849, Dr. Hobson published a popular digest of modern European Astronomy, with the title 天文畧論 *T'ên wân lïo lán*. This gives a plain view of the solar system, referring the motions of the orbs to the influence of gravitation, and pointing to God as the author of all the stupendous works of creation. In 1859, a translation of Herschel's 侯失勒 *Hou shih löh*, "Outlines of Astronomy," in 18 books, was published at Shanghai, with the title 談天 *T'an t'een*. In 1853, the 數學啓蒙 *Soo heö k'e mung* appeared, which is a compendium of arithmetical rules including logarithms, with a table of the latter up to 10,000. The 代數學 *Tuè soö heö*, in 13 books, is a translation of De Morgan's 棣麼甘 *Té-mo-kan* Algebra, and the 代微積拾級 *Taé wè tseih shih keih*, in 18 books, is a translation of Loomis' 羅密士 *Lo-meih-sze* "Analytical Geometry and Differential and Integral Calculus."

Celestial Charts and Atlases are not at all uncommon, the stars being distinguished according to their acknowledged magnitudes, and separated into constellations, the members of which are connected together by right lines, which seems a more rational, and certainly not less efficient method than the pictorial representations on European charts. A map of the heavens in two hemispheres divided by the ecliptic, executed originally by Ignatius Kægler, has been several times republished under the title 黃道總星圖 *Hwáng taü tsung sing t'öo*, with a tabulated catalogue of all the stars, giving their latitude and longitude. One of the best works of this class is that published in 1855, under the direction of Lè Chaön-lö, and drawn up by his pupils, with the title 恒星赤道經緯度圖 *Han sing ch'ih taü king wei t'öo t'öo*. This contains a planisphere map of the whole celestial globe, two maps of the equatorial hemispheres, two maps of the northern and southern circumpolar regions, and twenty four plates of the remaining portion of the heavens, divided into so many equal parts. Every degree of right ascension and declination is marked by a red line; and the stars of each constellation are numbered. In 1851, a large chart in two hemispheres was published by 六巖 *Lüh Yën*, the principal compiler of the preceding, and with the same title. This has a catalogue annexed, which is disfigured by the prevailing tendency to astrological indications. A new chart of the heavens in two equatorial hemispheres was published by 葉榮 *Yë T'ang*, in 1847, entitled 恒星赤道全圖 *Han sing ch'ih taü tseüen t'öo*, with a general list of the constellations, giving the number of stars in each. The same author has published maps of the whole celestial sphere in 24 sections.

7. The singular class of writings included in the denomination 術數 *Shuh soö* "Divination," claim and apparently with good reason, a hereditary descent from the *Yih king*, the most ancient of the Classics. The art seems to have been much practised in China like most other nations in former times; but al-

though the historical works give extensive details on the subject under the term of *Wood king*, few separate treatises of a very early date are preserved. During the Sung dynasty the practice experienced a vigorous revival, and some books were then written on the subject, which have become standards of appeal.

The Yuen dynasty also produced its authors in this class, one of the best known of whose productions is the **易象圖說** *Yih sǎng t'ò shuò*, in 6 books, by **張理** Chang Lè. These books treat respectively of,—the Original *Hò t'ò* and *Lǒ shoo*, two figures consisting of a certain arrangement of numbers and said to have appeared miraculously to the two ancient sages Fūh-he and the Great Yü, the Primitive strokes of the diagrams in the *Yih king*, an Elucidation of the use of the divining straws, the Numbers inherent in forms, the Strokes of the diagrams, and the Numeration of degrees. The reference of the treatise is to every kind of affair celestial and terrestrial, with special direction for the computation.

The **開元占經** *K'ae yuén chen king*, in 120 books, appears to have been written in the former part of the 8th century, by **瞿曇悉達** K'eú-t'an-seih-t'á, Gotamsida a Hindoo who held the office of imperial historiographer. The great bulk of this work consists of rules for the divinatory art, and that chiefly astrological, being little prized on this account by the Chinese; but as an antiquity it retains its value, containing as it does the substance of many earlier writings, which are now to be found nowhere else. The most important part however is the 103rd to the 105th books, which give the only detailed account we have of several ancient systems of chronology. Among these the **九執歷** *K'ew chih lei* is a system of Hindoo chronology, translated from an Indian work by the author. This gives the Hindoo decimal notation, and a number of arithmetical rules used by that people. The modern editions have an introductory note by **張一熙** Chang Yih-he, dated 1617, who states an ancient copy to have been discovered inside a Buddhist innage, by his brother; since that period it has been several times republished.

The practise of Geomancy is also as old as the Christian era, but although there is a small treatise on this subject, entitled the **宅經** *Ts'ih king*, attributed to the ancient Hwáng-té, which is of course an utterly fabulous ascription, and was doubtless added long after the book was written, which appears to have been during the Sung dynasty, yet this is thought to contain more of the spirit of the ancient art than any other writing extant. The subject is on the selection of sites for dwelling houses.

The **撼龍經** *Han l'ung king* is a small work on the selection of sites, by means of the indications of nine stars, written by **楊救貧** Yang K'ew-pin of the Tang dynasty. This is generally published with a supplementary work by the same author, entitled **疑龍經** *E l'ung king*, in which the principles of the art are investigated, and ten questions on the subject answered.

The **形氣元珠** *Hing k'í yuén choo*, in 8 books, is an elaborate treatise on the geomantic art, by **許坤** Heú K'wán, who completed the work in 1786.

The **陰陽宅鏡** *Yin yang ts'ih king* is a treatise on Geomancy, by **陳澤泰** Ch'in Tsh-t'áé, published in 1795. This is in two parts, the first of which

treats of the selection of sites for tombs, to which is appended a tract on divination by the appearance of the waters, illustrated by a series of 46 plans and a short description, entitled **平洋秘旨** *Ping yáng p'ê ch'ê*. The second part is occupied with rules for determining the sites of private dwellings and public buildings of various kinds.

The **龜經** *Kwei king*, a production of the Tang dynasty, is a short treatise on the technicalities of divination by the tortoise.

The **卜法詳考** *Pò fā ts'êng k'âu* is a treatise on divination by the tortoise, written by **胡照** Hoó Heu of the present dynasty. This gives a historical exposition of the practice, which appears to have been always resorted to on important occasions in the earliest period of history, and is frequently noticed in the *Shoo king*.

The **李虛中命書** *Lè heu chung ming shoo* is considered the oldest Book of Fate extant. Lè Heu-chung the commentator, who lived during the Tang, states in his preface, that the nucleus of the work was originally written by **鬼谷子** Kwei-küh tszè, an author who lived before the Christian era. The earlier editions having been long lost, the copies that have come down to us are extracted from the *Yung lö tá tiên*. The first book bears evidence of having been written during the Tang, but the after part is very different in style, and is generally believed to have been added during the Sung. Lè Heu-chung is reputed to have been eminently successful in the calculation of nativities, the data required by his process being merely the Year, Month and Day.

The **徐氏珞瑜子賦注** *Seu shé lö lüh tszè foó choó* is of a similar character to the preceding, the original part being from some unknown hand during the Sung. The commentary which forms by far the larger portion is by **徐子平** Seu Tszè-p'ing, an author of the same dynasty, with whom originated the method of the *Pa tszé* or "Eight characters," now commonly used. These consist of two cyclical characters each for the Year, Month, Day and Hour of a person's birth. Three other commentaries were written on the text of this work during the Sung. Those of **王廷光** Wáng T'ing-kwang and **李全** Lè T'ung have not been preserved in a separate form, but the Buddhist priest **曇瑩** T'an-yung has embodied a considerable part of their remarks in his commentary, which is entitled **珞瑜子三命消息賦注** *Lö lüh tszè san ming seaou seih foó choó*. In this he endeavours to illustrate the principles of the art by the doctrines of the *Yih king*.

The **三命指迷賦** *San ming ch'ê mé foó* is a similar production to the preceding, written during the Sung dynasty, with a commentary which the old copies attribute to **岳珂** Yō K'ò, the correctness of which however has been doubted. Whoever may have been the writer, he follows the teaching of Seu Tszè-p'ing, giving special prominence to the selected month in the calculation of nativities.

Besides the *T'een p'oo chin yuên*, by S'ë Fung-tsoó, previously mentioned, there is another volume extant with the same title by Nicolas Smogolenski, having the additional words **人命部** *Jin ming p'ò*. This is an astrological treatise in three parts, apparently translated from some European book on the



subject. The first part contains the general principles of the art; the second is occupied with astronomical formulæ, chiefly in spherical trigonometry; and the last part contains drafts of fifteen horoscopes with explanatory details. It is difficult to understand what could have been the missionary's motive in giving this to the Chinese, marked as it is by all the absurdities that characterized the system in the West two centuries ago.

The **中西星要** *Chung se sing yaou*, in 12 books, by 倪榮桂 E Yung-kwei, published in 1802, is a Book of Fate, in which the author endeavours to combine the excellencies of the native and western methods. It is divided into 5 parts, i. e. On the European horoscope, Clue to Celestial science, Limited views of astronomy, Essential views of fate, and Knowledge necessary for the selection of times. A good deal of the book is selections from the publications of Smogolenski and Sëe Fung-tsoó.

The **司天考驗圖** *Sze t'ien k'au yén t'oo*, by 吳維鏞 Woó Wei-gö, is a set of plates of the stars with astrological notes appended.

The **乾元秒旨** *K'een yuen pé ché* is an astrological compendium, by 舒繼英 Shoo Ké-ying, an author of the present dynasty, who seems to have made himself tolerably well acquainted with the European astronomy introduced at the end of the Ming.

The **協紀辨方書** *Hëe kè p'ên fang shoo*, in 36 books, is the authorized guide to divination, published under imperial patronage, in the year 1741. A less complete work of the same character had been issued from the supreme tribunal in 1683, with the title **選擇通書** *Seuën tsih tung shoo*, but in consequence of the many inaccuracies and defects, it was thought essential to the efficiency of the state ritual, that a new work should be drawn up, more complete in its details, to serve as a standard of appeal. The theory of this occult art, which is based on the permutation of a series of cycles, is elucidated under the heads,—First principles, Recognized laws, Tabulated canons, Suitable and improper occasions, Transaction of affairs, General rules, Year tables, Month tables, Day tables, Advantageous application, with an Appendix and Correction of errors. Besides the astronomical portion of the state calendar, a considerable part is occupied with the determination of days and times, for the various affairs of life, public and private, which are all calculated by the rules laid down in this work, it being also under the control of the Astronomical Board. The imperial edition is printed in a very handsome style in black and red; but there are many smaller and much inferior issues published by private enterprise.

The **太微經** *T'aë wê king*, in 20 books, by 文翔鳳 Wán Tsëang-fung, published about 1628, is a strangely unintelligible system of divination, compounded from a fanciful play on the symbols of the *Yih king*. It is divided into 100 articles, composed of—4 Pervading principles, 12 Auxiliaries, 16 Diagrams, 64 Superimposed standards, and 4 Tables. It is the opinion of native critics that the compiler has extracted a great deal more out of the doctrine of the sages as contained in the above classic, than it was originally intended to embrace.

The **天文大成管窺輯要** *T'ien wän tá ching kwän k'wei tseih yaou*,

in 80 books, by 黃鼎 *Hwàng Ting*, published in 1653, is a laborious accumulation of details regarding the art of divination, chiefly in connection with astronomical and meteorological science. The author, who rose to the rank of a military general near the close of the Ming dynasty, compiled this work in his old age, but there is nothing of a scientific character to be found in it.

The 元女經 *Yuén neu king* is a small work of an astrological character, bearing a superscription which professes it to have been delivered by the ancient *Hwàng-té*. There is no evidence and not the slightest probability of such an antiquity. On the contrary there is much reason to believe that it is a comparatively recent production. The object of the book is the selection of nuptial days and hours, according to the positions of certain stars.

The 象吉備要通書 *Sěáng keih pé yaou t'ung shoo*, in 29 books, by 魏鑑 *Wei Këên*, published in 1721, is a most elaborate code of rules for the discrimination of lucky and unlucky days, by means of the usual conventional system of cycles and symbols. It was republished in 1797.

The 三才發秘 *San tsac fā pé*, in 9 books, by 陳雯 *Ch'in Wăn*, published in 1697, is a comprehensive digest of the art of divination under three sections; the first or Celestial section treats of the determination of days and hours, the second or Terrestrial is on the selection of sites, and the third or Human is an oracle of fate. The author has diligently accumulated all that he could of a scientific character as a basis for his work, in which he has been most successful in the first section, which contains some interesting notices of ancient Chinese astronomy.

The 夢書 *Mung shoo* is a Book of Dreams, written during the Tang, being a concise interpretation of various omens presented to the sleeper.

The 夢占逸旨 *Mung chen yih chë*, in 7 books, written by 陳士元 *Ch'in Szé-yuèn* in 1562, is a Book of Dreams, with methods of interpretation.

8. The next class in this division of literature is termed 藝術 *E shüh* "Arts," embracing a list of works which indicate no mean degree of advancement in the scale of civilization. However the Chinese may differ from western nations in matters of mere convention, the fact that they have methodical treatises of more than a thousand years standing, on Painting, Writing, Music, Engraving, Archery, Dancing, and kindred subjects, ought surely to secure a candid examination of the state of such matters among them, before subjecting them to an indiscriminate condemnation.

Painting must have taken root at least early in the Christian era, as we have literary records of the art as old as the 5th century. An elaborate treatise in 10 books appeared during the Tang, entitled 歷代名畫記 *Leih tai ming hwa ké*, by 張彥遠 *Chang Yen-yuèn*. The first three books give a variety of details historical and descriptive regarding the art, with particular reference to a hereditary collection of paintings in the family of the author. The remaining portion is occupied with biographical sketches of celebrated painters.

The 墨池編 *Mih ch'é pëen*, in 6 books, is a treatise on the art of Writing, by 朱長文 *Choo Ch'àng-wăn*, an author of the Sung dynasty. This consists chiefly of extracts from preceding authors classified according to the subject

matter, with additional remarks by the compiler. The different sections are on,—the Study of the character, Rules for writing, Miscellaneous disquisitions, Classification of grades, Record of excellencies, Accumulation of treasures, Lapidary inscriptions, and the Use of instruments.

The **書法** *Shoo fā* is a guide to the art of writing, by 歐陽詢 Gōw-yâng Seuen of the Tang, who lays down particular directions for the formation of an elegant and symmetrical character.

The **皇宋書錄** *Hwâng sùng shoo lûh* is a series of notices of the Sung dynasty calligraphers, by 董史 Tûng Shê, with the date 1242. The present edition was published in 1794, from the only known copy extant, a manuscript volume dated 1367, in which there are a few lacunæ.

There is a short essay by 李陽冰 Lè Yâng-ping of the Tang dynasty, on the formation of the Seal character, entitled **論篆** *Lûn chuen*.

The **五十六種書法** *Wò shih lûh chung shoo fā*, by 韋續 Wei Sûh of the Tang, is a record of 56 different kinds of writing which had been used in China, among which we find two foreign systems, the Onigour and the Sanscrit. The greater part of those named however are unknown at the present day, and as he does not give specimens, it has been thought that there is much of it imaginary.

The **宣和書譜** *Seuen hô shoo pò*, in 20 books, consists of specimens of the calligraphy of successive ages, contained in the imperial archives in the early part of the 12th century. The last three specimens are the work of 蔡京 Ts'âé King 蔡卞 Ts'âé P'ên and 米芾 Mè Fûh, who are thought to be the compilers of the work. The whole is classed under the following heads:—Autographs of emperors and princes, Specimens of the Seal and Official hands, Specimens of the Pattern hand, Specimens of the Running hand, Specimens of the Abbreviated hand, and Specimens of the intermediate hand.

The **畫學秘訣** *Hwá hëö pé keüé* is a short essay on painting, with the name of 王維 Wáng Wei, an author who lived at the beginning of the 8th century. The style of the composition however, is not that of the Tang writers, and it is thought to have been written during the latter part of the Sung dynasty.

The delineation of the Bamboo is a favourite and much cultivated art among the Chinese. A standard work on this subject is the **竹譜詳錄** *Chûh pò ts'ëang lûh*, in 7 books, by 李衍 Lè K'an, published in 1299. The original edition is lost, and the modern copies are taken from the *Yung ló tá t'ên*. It is divided into 4 sections; viz. Outline drawings of the bamboo, Ink paintings of the bamboo, Drawings of the bamboo under various conditions, and Drawings of various species of bamboo. Besides a minute analysis of the art of drawing this plant, there is an elaborate investigation of the character and properties of the different kinds in existence. The illustrations, which are exceedingly numerous, are very exact representations of nature.

The **畫鑿** *Hwá kiên* is a small work on the history of painting, from the beginning of the 3rd century down to the Yuen dynasty, by 湯垕 T'ang Hów, published in 1328. There is a short account of the art in foreign nations, and

some miscellaneous disquisitions at the end. Throughout the work, the author discusses the characteristics of the several schools, and affords a guide to the discrimination of spurious productions.

The **衍極** *Yen keih*, by **鄭杓** Ch'ing Yun of the Yuen dynasty, is a descriptive account of the different styles of chirography, from the earliest period down to the time when the author lived. There is a commentary on it by **劉有定** Léw Yêw-t'ing, an author of the same dynasty.

The **圖繪寶鑑** *T'òò hwáy paòu k'een*, written by **夏詳彥** Hëá Wán-yen, about the middle of the 14th century, is a brief account of celebrated painters, from the time of the ancient Hwáng-té down to the Yuen inclusive, numbering more than 1500 names in all. There is a supplementary book professedly written by **韓昂** Hân Gang in 1519, embracing 107 of the Ming artists, but as some of these flourished posterior to the given date, it is presumed that additions have been made by a later hand. The book commences with the productions of **宣宗** Seuen tsung, **憲宗** Hëén tsung and **孝宗** Heaóu tsung, three of the Ming emperors.

The **法書通釋** *Fā shoo t'ung shih* is a treatise on the art of writing, by **張紳** Chang Shin, who lived towards the close of the 14th century. It is divided into 10 sections, on—Eight rules, Adjustment of proportions, Appliances, Appearance of the page, Imitation of the ancients, Employment of styles, Distinction of hands, Nomenclature, Efficient instruments, and General remarks.

The **續畫品錄** *Sùh hwá p'ìn luh*, which professes to have been written by **李嗣真** Lè Tszê-chin, about the end of the 7th century, is little more than a catalogue of 121 painters, divided into 10 classes. That a book with a similar title was written by this author, there is good reason to believe; but the conclusion reached by criticism is that the original has been long lost, and the present is a spurious production drawn up during the Ming.

The **書畫跋跋** *Shoo hwá p'ò p'ò* consists of a series of strictures by **孫鏞** Sun Kwáng, a writer of the Ming dynasty, on Wáng Szé-ching's criticisms of a collection of specimens of caligraphy and painting ancient and modern. The work remained in manuscript till 1740, when it was arranged and published by **孫宗溥** Sun Tsung-p'ò and **孫宗灑** Sun Tsung-lëen, two descendants of the author distant six generations. There is a supplement by the same author, published under a similar arrangement.

The **書法雅言** *Shoo fā ya yèn* is a treatise on the art of writing, by **項穆** Hëang Mùh of the Ming dynasty, who extols the specimens of the Tsin (4th and 5th centuries), as the most perfect and exemplary. It is divided into 17 sections, on—A review of the art, Ancient and modern peculiarities, Distinction of hands, Form and taste, Order and style, Talent and acquirement, Rules, Invariability and mutability, Correct form and peculiarities, Harmonious medium, Age and youth, Elegant transformations, Spirit, Adoption and rejection, Order of manipulation, Use of instruments, and Intelligent perception.

The **庚子銷夏記** *Káng tszè seaou hëá ke*, in 8 books, was written by Sun Ch'ing-tsh, in the 4th, 5th and 6th months of the year 1660 (Káng tszè,) as the title implies. This consists chiefly of a critical examination of a collec-

tion of paintings and specimens of writing in his possession. The author who was 70 years old when he wrote this, shews a good share of acuteness in passing judgment on these works of art. The first three books are occupied with specimens of calligraphy and paintings, from the Tsin to the Ming; the four following books are on ancient stone inscriptions; and the last book treats of specimens of these arts in the possession of others, which he had examined. A series of strictures were written on the above in 1713, by 何焯 Hô Chō, with the title 庚子銷夏記校 *Kang tszè seaou hēá ke keaou*, in which he corrects numerous errors and traces the subsequent history of many of the specimens, which have now found their way into other hands.

The 江邨銷夏錄 *Kiang tsün<sup>1</sup> seaou hēá lūh* is a descriptive record of a large number of paintings and specimens of writing, from the Tsin to the Ming dynasty, drawn up by Kaou Szé-k'ê, in the year 1693, after his retirement from office, having been engaged as confidential secretary to the emperor. The author enters minutely into the merits of the several pieces as works of art, examining also the materials, dimensions, and other particulars, and gives facsimiles of the seals of the various connoisseurs who had passed their judgment on them.

The 好古堂書畫記 *Haòu koò t'àng shoo hwá kē*, by 姚際恒 Yaou Tsé-hán, drawn up in 1699, with a short supplement 8 years later, is a descriptive account of the paintings and writings in his own family establishment, the Haòu koò t'àng at Hang-chow.

The 快雨堂題跋 *K'waé yu t'àng te pō* is a criticism on a collection of specimens of writing and painting, ancient and modern, by 王文治 Wáng Wán-ch'ê, a famous calligrapher of last century, and published in 1831. There are a few ancient lapidary inscriptions reviewed in the course of the work.

The 明畫錄 *Ming hwá lūh*, in 8 books, is a series of short notices of the painters during the Ming dynasty, classified according to their works, drawn up by 徐沁 Seu Sin.

The 畫訣 *Hwá keüé* is a short treatise on the art of painting, by 龔賢 Kung Hēên of the present dynasty, in which the attention of the student is drawn towards the salient points of pictorial representation.

The 畫筌 *Hwá tseuen* is an essay on painting, by 笮重光 Tā Chung-kwang, a modern author, who takes a general review of the art, criticising its various phases of development.

The 書法約言 *Shoo fā yō yén* is a treatise on writing, by 宋曹 Súng Tsaou, an author of the present dynasty. This begins with a general discourse on the art, which is followed by replies to certain queries pertaining to the subject; after which are articles on the origin of the written character, on the Pattern hand, the Running hand, and the Abbreviated hand.

The 書學捷要 *Shoo hēo tszē yaou* is a treatise on the art and history of writing, by 朱履貞 Choo Lè-ching, bearing date 1800; in which the author enters into all the requisites for the perfection of the system.

The 山靜居畫論 *Shan tsing keu hwá lūn* is a treatise on painting, written about the close of the last century, by 方薰 Fang Heun, who dilates on

the peculiarities of the art in ancient and modern times, giving extensive quotations from writers on the subject in preceding ages.

Ancient seals have formed a subject of study with a class of connoisseurs, who have been careful to preserve the various kinds of seal character in all their purity. The **學古編** *Hëö köd pëen*, by Woó-k'ew Yen of the Yuen, is an examination of ancient works on seals. The first part is a disquisition on the character; which is followed by 9 sections,—on the *Seaou chuen* or “Lesser seal character,” Bells and vases, Ancient character, Stone inscriptions, Instruments, Correction of errors, Official hand, Origin of letters, and Distinct origins. After these, directions are given for cleaning the seal and stamping with oil. There is a volume of supplementary remarks to the preceding, with the title **續學古編** *Süh hëö köd pëen*, written by **何震** *Hô Chîn* of the present dynasty. **桂馥** *Kwei Füh* an author of the last century, has written three successive supplements to the first part of the same work, entitled respectively **續三十五舉** *Süh san shih wòd keu*, **再續三十五舉** *Tsai süh san shih wòd keu*, and **重定續三十五舉** *Chung ting süh san shih wòd keu*.

The **古今印史** *Koo kin yin shè*, by **徐官** *Seu Kwan* of the Ming, is a short treatise on seals ancient and modern; in which the author attempts an analysis of a number of characters, but not always with very satisfactory results.

The **印人傳** *Yin jin chuen*, written by **Chow Lëang-kung**, at the beginning of the present dynasty, is a series of sketches of upwards of sixty seal engravers, in which the characteristics of the work of each artist are discussed.

The **印典** *Yin t'ëen*, in 8 books, written in the early part of the present dynasty, by **朱象賢** *Choo Sëang-hëen*, a descendant of **Choo Ch'ang-wän** above mentioned, is a historical summary regarding seals, with a selection from the writings of other authors on the same subject. It is divided into 12 sections, on—the Origin of the usage, Construction, Conferment by the emperor, Hereditary transmission, Historical summary, General record, Various disquisitions, Miscellaneous remarks, Critical discourse, Engraving, Instruments employed, and Odes and essays. The author's critical acumen is but common-place, and his selections from history are frequently little to the point.

The **篆學指南** *Chuen hëö chë nán*, by **趙宦光** *Chaó Hwan-kwang* of the Ming, is a treatise on the seal character, with special reference to the engraver's art.

The **印章集說** *Yin chang tseih shwò*, by **甘陽** *Kan Yang* of the Ming, is an elaborate treatise on the characteristics of the seals of the several dynasties and of various materials, with remarks on the peculiarities of the character, and the styles of cutting.

The **印文考畧** *Yin wän k'au lëö*, by **鞠履厚** *Keü Lë-hóu*, is a critical and antiquarian examination of the seal literature, published in 1756.

Among the minor essays on seals and seal-engraving are—the **印旨** *Yin chë*, by **程遠** *Ch'ing Yuèn*; the **印經** *Yin king*, by **朱簡** *Choo k'ëen*; the **印章要論** *Yin chang yaou lun*, by the same author; the **篆刻十三畧** *Chuen k'ih shih san lëö*, by **袁三俊** *Yuen San-seuen*; the **印章考** *Yin*

*chang k'au*, by Fang E-ché; the 敦好堂論印 *Tun haòu t'áng lín yin*, by 吳先聲 *Wò Sēen-shing*; the 說篆 *Shwò chuen*, by 許容 *Heù Yüng*; the 印辨 *Yin pēen*, by 高積厚 *Kaou Tsh-hóu*; the 印述 *Yin shūh*, by the same author; the 印箋說 *Yin tsēen shwō*, by 徐堅 *Seu Kēen*, the 六書緣起 *Lāh shoo yuén k'è*, by 孫光祖 *Sun Kwang-tsoò*; the 古今印制 *Kòò kin yin ché*, by the same author; the 篆印發微 *Chuen yin fā wē*, by the same; the 古印考畧 *Kòò yin k'au lēò*, by 夏一駒 *Héa Yih-keu*; the 印說 *Yin shwō*, by 陳鍊 *Ch'in Lēen*; and the 印學管見 *Yin hēò kwàn kēen*, by 馮承輝 *Fung Ch'ing-hwuy*.

The 集古印范 *Tseih kòò yin fan*, in 10 books, compiled by 潘於杰 *P'wan Yü-kēē*, in 1607, is a large collection of ancient seals, principally of the Han dynasty, stamped in red with oil, having a concise description to each printed in blue. A number of impressions are given at the end as undecipherable, among which are two in the Yuen dynasty Monogolian character.

The 葭軒印畧 *Kēa hēen yin lēò*, by 杜文瑄 *Toò Wān-kwan*, published last century, is a collection of impressions in red, from private seals bearing selections from the well-known tract 陰雲文 *Yin chih wān*.

The 漢銅印叢 *Hān t'ung yin tsung*, in 8 books, is a collection of red stamps from brass seals of the time of the Han, compiled by 汪啓淑 *Wang K'è-shūh*. The letter-press portion is printed in green.

The 一隅軒印譜 *Yih yü hēen yin poo* is a collection of red impressions from seals engraved by 蔡觀樓 *Ts'aé Kwán-lōw*, and published by him in 1839.

Apart from the class of works which are devoted to the theory of music, there is another section treating more especially of the manipulation of instruments and other technicalities, works of this character being referred to the present class. Among the earliest of these is the 羯鼓錄 *Kēè kòò lūh*, a treatise on beating the drum, written by 南卓 *Nān Chō*, about the middle of the 9th century. The first part recounts the introduction of the drum into China, which it states to have been originally derived from the nations of central Asia; it gives historical notices of the varieties of the instrument; and concludes with a list of 129 symphonies, a large portion of which are seen by their names to be of Indian origin.

The 樂府雜錄 *Yò fòò tsā lūh* is a small work written about the close of the 10th century, by 段安節 *T'wan Gan-tsēē*. This commences with a discourse on music of various kinds, after which follow a series of articles on dancing and dramatic representation, succeeded by remarks on musical instruments and songs, and concluded by an outline description of twenty eight airs. This is an interesting memento of the state of the art during the Tang, by one who was practically familiar with the subject of which he wrote.

The 琴譜大全 *K'in poo tā tseüen*, in 10 books, by 楊表正 *Yāng Peaòu-ching*, first published in 1573, is an extensive collection of airs for the *K'in* or Chinese lyre, with critical remarks extracted from a great number of preceding writers on the subject. There are some additions to the more modern issues.

The **二香琴譜** *Urh hēang k'in poo* is a treatise on the lyre, in 10 books, written by **蔣文勳** Tsēang Wān-heun, and published in 1833. This commences with some necessary instructions for the learner; which are followed by full particulars regarding the names of musical compositions, a catalogue of works treating on the same subject, and a long list of artizans famous for the manufacture of the instrument; a number of airs are given in the ordinary Chinese notation, and the last four books are occupied with a series of airs written in the peculiar notation employed only for the lyre, every character being a composite of several simpler ones, put together in a way quite foreign to those of common literature, but are so constructed as to speak plainly to the eye of the performer.

The **琴學八則** *K'in hēō pā tsih* is a series of eight rules for performing on the lyre, by **程雄** Ch'ing Heung.

The **琴聲十六法** *K'in shing shih luh fa*, by **莊臻** Chwang Tsin, consists of sixteen rules on the same subject.

The **射書** *Sháy shoo* is a treatise on archery, by **顧煜** Koó Yūh of the Ming, and consists in great part of selections from the works of preceding writers on this art. It commences with a series of official documents relative to the war department, after which the Rules of archery are given, followed by sections on the Method of archery, Equestrian archery, and the Archery rites. There is much confusion in the arrangement of the quotations.

The **五木經** *Woo mäh king*, by **李翱** Lè Gaou of the Tang, is a short treatise on an ancient game performed by throwing up five pieces of wood cut in a certain form. It was originally published with plates and rules, but these are now wanting. This game seems to have been as old as the Christian era, but it is thought the work in question is not a true description of the ancient practice, the author having drawn very much on his imagination. There is a commentary on it, by **元革** Yuén Kih.

9. The next class of works in this division, is comprised under the designation **譜錄** *Poo luh* "Repertories of Science, &c.," a name first used by **尤袤** Yew Mów, a scholar of the 12th century, in the catalogue of his family library. In the book catalogues of previous ages, the productions in question were somewhat unnaturally introduced as appendages to other classes; and what appeared as excrescences in the earlier arrangements, are now placed together in a separate category.

One of the oldest of the class is the **刀劍錄** *Taou kēn luh*, written by **陶弘景** T'au Hung king, about the end of the 5th century, being a historical record of the manufacture of famous swords. These we find to have been mostly of cast metal, either iron, copper, or gold; but some are mentioned as being fabricated of stone, and the inscriptions were sometimes of inlaid gold. The book begins with notices of the swords single and two-edged, of the emperors and princes from the Great Yu down to the Leang dynasty; a section follows on the swords of contemporary petty states; next are the swords of Generals of the Woo dynasty, succeeded by those of Generals of the Wei dynasty. Although the prevailing evidence is in favour of the genuineness of this work, yet



there are some things in it that shew it to have been somewhat altered since it left the hand of T'ao Hung-king.

The **鼎錄** *Ting lūh* is an analogous record to the preceding, regarding metal vases, by **虞荔** Yu Lé, who lived in the first half of the 6th century, it is thought however, that some additions have been made to it since the author's death. There are historical notices of a few before the Christian era, but the main part belong to the Han and subsequent dynasties; memoranda being generally preserved of the casting, the dimensions, and the inscription.

Even before the time of Confucius, there are indications of some attention being paid to the study of antiques, and almost every century since that period has produced its collectors. The many revolutions which have taken place in the empire, and the frequent discovery of hidden relics of the past, have given a zest to such enquiries and called forth much critical ingenuity. The most extensive work on this subject now in circulation is the **宣和博古圖** *Seuen hò pō kòè t'òò*, in 30 books, compiled by **王黼** Wáng Foó and others at the commencement of the 12th century. This consists of a large collection of vases, cups, mirrors, &c., belonging to the period from the Chow to the Han both inclusive. Every article is illustrated by a plate, and fac-similes of all the inscriptions are given; the substance of the descriptive portion of the work however is chiefly selections from preceding writers, and betrays a want of judgment on the part of the compilers, which detracts much from its value as a critical production. The accurate representations which are given of the vessels however, render it a guide to the antiquary of considerable importance.

The **焦山古鼎攷** *Tseou shan koo ting k'áu* is an investigation relative to the ancient Chow vase at Silver Island, noticed above (p.p. 43, 101), compiled by **張潮** Chang Chaó, about the middle of last century, from the notices of **王士禛** Wáng Szé-lūh and **林佺** Lin Keih, two preceding writers.

The **漢甘泉宮瓦設** *Hán kan tseuen kung wà ké* is an account of an old brick found in a field near the capital of Shen-se, in 1721, by Lin T'ung, who converted it into an ink pallet. The attention of antiquaries having been drawn to the article, it was considered a genuine relic of the Han, having formerly occupied a place in an imperial palace built before the Christian era. The account is drawn up by Lin Keih, the brother of the finder.

The **金石契** *Kin shih k'é* is a treatise on antiques in metal, stone, and earthenware, compiled by **張燕昌** Chang Yen-ch'ang, and published in 1778. This work which is got up in a neat style, including an appendix and supplementary section, contains engravings and critical descriptions of 81 articles, many of them interesting from historical association.

The **十六長樂堂古器款識** *Shih lūh ch'ang lò t'ang koo k'é k'wàn shih*, by **錢坫** Tsëen Tëen, published in 1726, is a collection of 49 ancient metal vases, cups, and other ornaments, from the time of the Chow to the Tang, with a short description annexed to each. The following year, the same author issued by way of appendix to the above, the **浣花拜石軒鏡銘錄** *Hwán hwa p'ae shih hëen king ming tseih lūh*, which consists entirely of

plates of ancient mirrors with descriptions, embracing the same period as the preceding.

The **積古齋鐘鼎彝器款識** *Tseih koo chae chung ting e k'è k'wàn shih*, in 10 books, by Yuèn Yuèn, published in 1804, is a very extensive collection of fac-similes of inscriptions on bells, vases, ancient vessels and instruments, all critically examined and deciphered.

The **求古精舍金石圖** *K'èw koo tsing shây kin shih t'oo* is another collection of a similar character, including also ancient coins, seals, bricks, &c., and giving an engraving of every article described. It was published in 1818, by **陳經** Ch'inKing.

The **古玩品** *Koo wân p'in* is a treatise on objects of vertu, by **高濂** Kaou Lëen, including notices of ancient porcelain, jade cornelian, crystal, glass, pearls, amber, coral, tortoise-shell, ivory, mother-of-pearl, and other rarities.

John Terence the Jesuit missionary of mathematical celebrity has left a treatise on machinery, with the title **奇器圖說** *K'è k'è t'oo shwō*, which he translated orally from a European work, while it was put into the literary form by **王徵** Wáng Ch'ing a native scholar, and published in 1627. It begins with a short disquisition on the principles of mechanics, which is followed by an illustrated explanation of the mechanical powers, after which are a series of plates of machines, exemplifying the principles laid down. These are intended to illustrate,—Raising weights, Drawing weights, Turning weights, Drawing water, Turning mills, Sawing timber, Sawing stone, Pounding, Revolving book-stands, Water dials, Ploughing, and Fire engines, 54 plates in all, each of which is accompanied by a short description. The European alphabet is introduced in the preliminary remarks. There is another book by Wáng Ch'ing generally published along with Terence's, having the title **諸器圖說** *Choo k'è t'oo shwō*, which treats of native machinery, and is illustrated by 11 plates with descriptions.

The **文房四譜** *Wân fáng szé poo* is a repository of information regarding the materials of the study, drawn up by **蘇易簡** Soo E-k'èen, in 986. It consists of 4 parts which treat respectively of—Pencils, Iuk pallets, Ink and Paper, giving remarks on the various descriptions and characteristics, with historical memoranda, and essays and stanzas appended.

From remote times, the quarries of Twan-k'è, in the prefecture of Shaou-king in Kwang-tung province, have been famed for the ink-stones produced there; and several works have been written on the subject. The **端溪硯石老** *Twan k'è yén shih k'aou* is a description of the characteristics of the stones found in that vicinity, by **高兆** Kaou Chaou.

A much more comprehensive work on the same subject, is the **端溪硯史** *Twan k'è yén shè*, compiled by **吳蘭修** Woó Lán-sew, in 1834.

The **硯林** *Yén lín* is a series of historical notices regarding ink pallets, from times anterior to that of Confucius, written by **余懷** Yü Hwàè.

The **硯譜** *Yén poo*, by **沈仕** Ch'in Szé, is a record of the stones applicable to the purpose of iuk pallets, found in various parts of the empire; which is followed by the names of a number of different kinds, and engravings

of 15 pallets of note.

The **水坑石記** *Shwuy k'ang shih ké* is a notice of the ink stones procured from the Shwüy-k'ang quarry, in Twan-k'e district, written by **錢朝鼎** Tsên Ch'au-tìng of the present dynasty.

The **墨史** *Mih shè* is a historical summary regarding the fabrication of ink, written by **陸友** Lüh Yêw of the Yuen, who gives a series of notices of more than a hundred and fifty manufactuers, whose names had been handed down in connexion with their productions, from the Wei dynasty to the end of the Kin. There are also notices regarding the ink of the Coreans, the K'e-tan Tartars, and the inhabitants of the regions on the west of China, with a number of miscellaneous observations respecting ink appended.

The **墨箋** *Mih tsên* is a short work on ink, written by **屠隆** T'oo Lung during the 16th century.

The **方氏墨譜** *Fang shè mih poo*, in 6 books, is an extensive collection of engravings of cakes of ink, published in 1588, by **方于魯** Fang Yü-loò, a manufacturer of note, who seems to have been induced to take this means of placing before the public, representations of the articles of which he was the fabricator, in consequence of a rival artist **程君房** Ch'ing Keun-fang having drawn attention to his own establishment, by the issue of a work in 12 books, entitled **程氏墨苑** *Ch'ing shé mih yuèn*, containing insinuations against Fang. The work of the latter is a handsome specimen of xylography, containing cuts of 385 cakes of various shapes, exhibiting elaborate and fanciful designs, in great part mythological, with a considerable number of Buddhist emblems, and fac-similes of ancient mirrors and medals containing inscriptions in the old Sanscrit character.

The **雪堂墨品** *Seuè t'ang mih p'in* is a small treatise on inks, written by **張仁熙** Chang Jin-he in 1671, in which he classifies the productions of various manufacturers, and points out the peculiarities of the different kinds.

The **漫堂墨品** *Mwán t'ang mih p'in* is a similar record, supplementary to the preceding, written fourteen years later, by **宋犖** Säng Lǒ, giving notices of 34 specimens of ink of the Ming dynasty, with their respective weights.

There have been a goodly number of treatise written on the Coinage, which also belong to this class. We have the titles of such works as early as the 7th century, but the oldest on the subject now extant, is entitled the **泉志** *Tseuen ché*, in 15 books, by **洪遵** Húng Tsun, and was published in 1149, containing cuts and descriptions of the various coins in use from the earliest period, to the middle of the 10th century, both the legitimate currency and those cast by successive usurpers, with a collection of coins of foreign nations, and also medals. A supplement was added in 1788, by **韓溥** Hân P'oo, bringing the particulars down to that period, including the Manchu coins of the first four emperors of the present dynasty. There is also an additional section by the same author, called **補遺** *Poo é*, supplying the omissions in the previous part. An appendix entitled **附錄** *Foo luh*, also by the same, is occupied chiefly with the coins of insurgents, contemporary with those in the supplement. A concluding section from the same hand, with the title **建元便覽** *Kéén yuèn p'én làn*

is a catalogue of the national designations of the various emperors and usurpers, from the Han to the Ming.

In compliance with an imperial order issued in 1750, the **欽定錢錄** *K'in ting ts'ên luh* was compiled in 16 books, containing engravings and descriptions of all the specimens in the numismatic cabinet of the imperial palace at Peking. The first 13 books contain the coins of the several emperors, from the most remote antiquity to the end of the Ming, among the first of which a number of specimens, professing to be the currency of Fûh-he, Shîn-nûng, and the other semifabulous sages, rest upon no adequate authority, and although these names are applied to them by way of distinction as antiques of unknown date, yet it is well understood among connoisseurs that they do not indicate the age of their coinage. The earliest period at which a date can be assigned to cash is during the Chow dynasty, but they are rare before the Han. A section follows on the coins of foreign nations, engravings of which are given, but these are all Asiatic specimens. The last part is occupied with medals of various kinds used as charms, containing curious devices, pictorial and written, chiefly emblematical of the Buddhist and Taonist legends.

The **錢幣考** *Ts'ên pè k'âu* is an anonymous treatise on the coinage, down to the K'ên-lung period, including the imperialist and insurgent coins of every description, also those of foreign nations, and a disquisition on paper money. There are no pictorial representations given.

The **癖談** *Peih t'an* is a small work of research on ancient coins, written by **蔡雪** *Ts'âé Yün*, early in the present century. It contains an elaborate investigation of the antique characters found on early specimens, but there are no figures of the coins.

The **錢志新編** *Ts'ên ché sin p'ên*, in 20 books, by **張崇懿** *Chang Ts'ung-e*, published in 1826, is an illustrated treatise on the currency down to the close of the Ming, concluding with a section on foreign coins, and another on unknown coins.

The **錢式圖** *Ts'ên shih t'oó*, by **謝堃** *Sáay K'wán*, published in 1842, is another treatise giving representations of the several coins to the close of the Ming, with a variety of medals not found in other works.

The **選青小箋** *Seuèn tsing seaòu ts'ên*, in 10 books, by **許元愷** *He Yüèn-k'âé*, published in 1844, is of a similar character to the preceding, with careful criticisms of several points of numismatical science.

The **錢譜提綱** *Ts'ên p'oo te kang* is a small descriptive treatise, without cuts of the coins, notices of which are brought down to the time of Taòu-kwang, with a section on unknown, illegitimate and foreign coins.

The **香箋** *H'iang ts'ien* is a small work on natural perfumes, by **T'óó Lung** above-named.

The **漢宮香方** *Hán kung h'iang fang* is a book of receipts for the manufacture of artificial perfumes, written originally by **董遐周** *T'ung H'ëa-chow*, but only the first part of his work having been preserved, the receipts have been reread by **Kaou L'ëen**.

The fewworks which the Chinese possess, approaching the subject of miner-

alogy, are scarcely deserving a claim to the designation of science. One of these, the 石品 *Shih p'in*, written by 郁濬 *Yü Senn* in 1617, is a collection of notices of stones of every description, found in native authors ancient and modern, thrown together without any regard to classification.

The 怪石贊 *K'waé shih tsán*, written by *Sung Ló*, in 1665, is a short record of 16 remarkable descriptions of stones found at Tse-gan in Hoó-p'ih, the fame of which had been established of old by the writing of *Soo Tung-p'o*.

The 觀石錄 *Kwán shih lüh* is a descriptive account of an assortment of round stones, used for making seals and vessels of different kinds, found at Shòw-shan hill near Füh-chow in Füh-kéén province, written by *Kaou Chaóu* in 1668. A supplementary treatise to the preceding afterwards appeared, from the pen of *Maóu K'ê-ling*, with the title 後觀石錄 *Hóu kwán shih lüh*, in which he describes 49 specimens obtained during a visit to Füh-kéén.

The 惕菴石譜 *T'èh gau shih poo*, by 諸九鼎 *Choo Kèw-ting*, is a descriptive account of an assortment of stones in the possession of the author.

The 茶經 *Ch'a king* is a treatise on the tea plant, written by 陸羽 *Lüh Yü*, about the middle of the 8th century, being the earliest work on the subject now extant. It is divided into 10 sections, on—the Origin of the plant, Utensils for gathering, Manufacture of the leaf, Implements for the preparation, Infusion, Drinking, Historical record, Producing districts, General summary, and Memorandum regarding plates. In 1735, a work supplementary to the preceding was published, from the pen of 陸廷燦 *Lüh T'ing-ts'an*, with the title 續茶經 *Süh ch'a king*. In this, the author follows precisely the arrangement and divisions of *Lüh Yü's* book, giving under each head extracts from all preceding works treating on the matter in question. The last section is illustrated by plates of the utensils employed in the process. There is an appendix describing the changes that have taken place in the preparation, and use of the article during successive ages. *Lüh Yü's* treatise is prefixed to this. A small work by 陳鑑 *Ch'in Kéén* has also been published, with the title 虎丘茶經注補 *Hoo k'ew ch'a king choó p'òò*, supplying details regarding the tea grown on Hoó-k'ew hill near Soo-show, which are omitted in *Lüh Yü's* treatise.

The 芥茶彙抄 *Keaé ch'a wuy ch'aou* is a treatise on the teas produced on the Keaé hills, near Hoó-chow in Ché-kéang, written by 冒襄 *Maóu Sèang*. The 洞山芥茶系 *T'ing shan keaé ch'a hé*, by 周高起 *Chow Kaou-k'è*, is an account of the teas of T'ung-shan hill, one of the Keaé range.

The 茶董補 *Ch'a tung poo* is a selection of extracts from ancient authors regarding tea, compiled by 陳繼 *Ch'in Ké* of the Ming. There is a small work on the preparation and use of tea, entitled 茶箋 *Ch'a tséén*.

The 煎茶水記 *Tseen ch'a shwuy ké* is a short treatise on water for the infusion of tea, written by 張又新 *Chang Yéw-sin*, at the beginning of the 9th century. The author first gives the result of his experience regarding the water from seven different sources, of which he considers the water of the Yàng-tszè kéang as the best, and that of the Hwae river as the most inferior. He next gives *Lüh Yü's* classification of twenty different waters. There is an arti-

cle by 葉清臣 *Yē Tsing chin*, on the qualities of spring water, and two by Gōw-yáng Sew on two celebrated springs; but these are thought to have been added during the Sung dynasty.

The 水品 *Shwuy p'in* is another treatise on the qualities, of different waters used for tea, written by 徐獻忠 *Seu Hēén-chung* of the Ming dynasty. This consists of two parts, the first of which is divided into seven heads, on—Sources of water, Purity, Flow, Taste, Temperature, Quality, and Miscellaneous remarks. The second part notices particularly, the waters from 39 different sources, with their several characteristics.

The 十六湯品 *Shih lūh t'ang p'in*, which bears the name of 蘇廙 *Soo Yih* of the Tang as the author, consists of sixteen short articles on the method of boiling water for tea, i. e. three on Attention to the instant of boiling, three on Care in pouring out, five on the Kettles employed, and five on the Fuel used.

The 陽羨茗壺系 *Yáng sēn mīng hoó he* is a disquisition on tea-pots, by Chow Kaou-k'è.

The distillation of spirits has also given employment to the pens of not a few authors in China. Among the works on this subject, we note the 北山酒經 *Pih shan tsēw king*, as a standard treatise written early in the 12th century, by 朱翼中 *Choo Yih-chung*. The first part is a general discourse on spirituous liquors, the remainder giving ample details on the composition of ferments, and the various methods of distillation.

The 酒譜 *Tsēw poo* is a short record of miscellaneous observations regarding spirituous liquors, written by 竇奉 *Tóu Ping*, in the first half of the 11th century. It consists chiefly of brief notices regarding different kinds of liquor, and celebrated distillers.

The 酒顛補 *Tsēw tēn pò* is a repertory of observations on spirituous liquors, collected from previous writers, by Ch'iu Kè.

The 醞造品 *Wàn tsàu p'in* is a treatise on the distillation of spirits, by Kaou Lēn.

The earliest botanical work extant is the 南方草木狀 *Nán fang ts'àu mūh chwáng*, by 稽含 *Kè Han* of the Tsin dynasty, which forms an interesting record of the trees and plants then known in the Kwang-tung and Kwang-se region. The author divides the vegetable kingdom into the four classes of herbs, forest trees, fruit trees, and bamboos, including in all 80 species.

The 草花譜 *T'saou hwa poo* is a treatise on flowers and plants, by Kaou Lēn.

The 花鏡 *Hwa king*, in 6 books, by 陳淞子 *Ch'in Haou-tszè*, published in 1688, is one of the best works on flowers which has appeared during the present dynasty. The last book treats of rearing animals of various kinds, including some species of insects.

Among the floral records, there are several devoted exclusively to particular plants. The 洛陽牡丹記 *Lō yáng mòw tan ké* is a treatise of such a character on the Mòw-tan pæony, which flourished at Lō-yáng, by Gōw-yáng Sew. The first part describes the several varieties of the plant, which it divides into 24 kinds; the origin of the different names are then given; and the con-

cluding portion is a record of popular customs with reference to this flower, including the methods of planting and cultivating it.

The **牡榮丹辱志** *Mow tan yung juh chè* is a classified arrangement of the many varieties of the Mòw-tan, divided according to the several distinctions of nobility, written by **丘璿** K'ew Seuén of the Yuen dynasty.

The **揚州芍藥譜** *Yáng chow chō yō poo* is a work on the *Pæonia albi-flora*, for which Yáng-chow was renowned in ancient times. This bears the name of **王觀** Wáng Kwán, who lived in the 11th century, as the author, but the greater part is taken from a previous work by **劉攽** Lêw Pan, the matter being somewhat transposed. Thirty nine varieties of the flower are described, of which eight are new, and one has the name altered from Lêw's book.

The **劉氏菊譜** *Lêw shê keuh poo* is a treatise on the Chrysanthemum, written by **劉蒙** Lêw Mung, early in the 12th century. The first part is descriptive and elucidatory, with remarks on classification, after which the author describes 35 varieties of the flower, all of which are indigenous to Honan.

The **史氏菊譜** *Shê shê keuh poo* is another work on the same subject, by **史正志** Shê Ching-chê, who wrote during the 12th century, subsequent to Lêw Mung, but without having seen his book. He describes 27 varieties, which flourished in the more southerly provinces.

Another work on the same subject, entitled **范村菊譜** *Fán tsün keuh poo* is by Fán Ching-tá, written in 1186. This is a classified record of 35 varieties of the Chrysanthemum cultivated in his own garden. These are arranged according to their colours, there being sixteen kinds of the yellow, fifteen of the white, and four of mixed colours.

The **藝菊** *E keuh* is a short treatise on the cultivation of the Chrysanthemum, by **黃省曾** Hwáng Säng-tsäng of the Ming, who divides his subject into the following heads:—Preparation of the soil, Leaving the roots, Dividing the shoots, Placing in pots, Trimming the plants, Nourishing the plants.

The **蘭譜** *Lán poo* is a treatise on the Epidendrum, by Kaou Lëén.

The **種蘭訣** *Chung lán keue*, by **李奎** Lè K'wei, consists of practical directions for the cultivation of the Epidendrum.

The **蘭言** *Lán yên* is a brochure on the same flower, by Maóu Sëang.

The **海棠譜** *Hài t'ang poo* is a work on the *Pyrus spectabilis*, compiled by **陳思** Ch'in Szé, in 1259. It begins with some historical notices of the plant, which seems to have been most famous in the west of China. There are a few incidental observations on the distinction of varieties and methods of cultivation. But the greater part of the work is occupied with stanzas on the flower, selected from the poets of the Tang and Sung dynasties.

The **荔枝譜** *Lé che poo*, by **蔡襄** Ts'ac Sëang, bearing date 1059, treats of the Litchi fruit in 7 sections, on—The Origin of the tree, Remarkable specimens, Trade in the article, Use as a comestible, Cultivation, Time and methods of conservation, and Distinction of species. This is altogether a record of the fruit as it is produced in Füh-këén province.

There is also another work with the same title, published during the present

dynasty, by Ch'in Ting, which treats of the different kinds of Litchi produced respectively in the provinces of Füh-kéén, Szé-ch'uen, Kwàng-tung and Kwàng-se.

The 荔枝話 *Lé che hwa*, by 林嗣環 *Lín Tszê-hwan*, consists of miscellaneous observations on the same fruit.

The 羣芳譜 *K'eun fang poo* is a herbarium in 30 books, compiled by 王象晉 *Wáng Sēang-tsin*, and published about the close of the Ming dynasty. The chief portion of the work consists of extracts from preceding authors ancient and modern, regarding the various productions of the garden and field, given seriatim, but without much judgment in the arrangement. It is divided into twelve parts, under the heads:—The Heavens, the Year, Grains, Vegetables, Fruits, Tea and Bamboo, Mulberry Hemp and Grass-cloth plants, Medical plants, Trees, Flowers, Shrubs, and Storks and Fish. The details relate mainly to the medical virtues of the different objects, while the remarks on cultivation are very superficial. A revision and enlargement of this work was published under imperial patronage in 1708, with the title 廣羣芳譜 *Kwàng k'eun fang poo*, in 100 books.

The 橘錄 *Keuh luh* is a treatise on the Orange, written by 韓產直 *Hàn Sán-chíh* in 1178, in three parts. The first part describes eight kinds of the larger orange, termed *kan*, and the cooley orange; the second part describes eighteen varieties of the common orange; and the third contains rules for the cultivation of the plant. The author confines himself to those varieties that grew in the neighbourhood of Wán-chow in Chê-kéang, where he held office at the time he was collecting materials for his work.

The 筍譜 *Sun poo* is a treatise on Bamboo sprouts, which are much used as an article of diet in China. The authorship is ascribed to a Buddhist priest named 贊寧 *Tsán-ning*, who lived about the end of the 10th century. There are five sections, on—The Different names of the vegetable, Production, Use as food, Historical notices, and Miscellaneous observations. There are numerous quotations from books now no longer extant.

The 菌譜 *K'eun poo* is a work on Mushrooms, by 陳仁玉 *Ch'in Jín-yü*, written in the year 1245. This treats of eleven species produced at Tachow in Chê-kéang, the author's native place, which was famed at the period in question for this fungous edible. The capabilities of the different soils are examined, and the time of gathering, with form, colour and taste are described. At the end an antidote is given for the poisonous qualities of the plant.

An effort has recently been made by the Rev. A. Williamson 韋廉臣 *Wei léen chên* to introduce the elements of the European science of Botany into China. Being obliged on sanitary considerations to leave the country before the completion of the work, it was carried through by the Rev. J. Edkins. 艾約瑟 *Gae yò sih*, and published in 1859, with the title 植物學 *Chiñ wuh hëö*, in 8 books.

Ornithology cannot be said to have received much attention as a science by the Chinese, and there are few separate works on the subject. From ancient



quotations we learn that a book of this character, entitled the 禽經 *K'in king*, formerly existed, supposed to have been nearly as old if not older than the Christian era. This has been lost for many centuries, but a spurious production with this title claiming to be the same is still extant. This bears the name of 師曠 *Sze K'wáng* as the author, and has a commentary with the name of 張華 *Chang Hwa* of the Tsin dynasty; but the internal evidence is sufficiently clear to prove the falsity of both these claims. It appears to have been written about the end of the Sung dynasty, and is not without its value, giving short notices of a great number of birds indigenous to China.

The 鵠經 *Kō king* is a treatise on the Dove, by 張萬鍾 *Chang Wán-chung* of the present dynasty. After a lengthened description of the various species, there is a section of quotations from old works regarding the bird, and a number of stanzas by former poets on the same subject.

The 蔬食譜 *Soo shih poo* is a short treatise on diet, containing notices of 20 different vegetable productions used as food. It bears the name of 陳達叟 *Ch'in T'ä-sòw* of the Sung dynasty, as the compiler, who is thought merely to have recorded the instructions of his teacher.

The 飲食須知 *Yin shih seu che*, in 8 books, is another work on diet, by 賈銘 *K'ä Ming*. On the accession of the first emperor of the Ming, the author having attained his hundredth year, was admitted to an audience at court, when he presented a draft of this work in reply to the emperor's question as to his mode of living. The main part consists of selections from the various pharmacopœas, with a chapter on the importance of care in the use of opposing aliments.

Minor treatises on food are very numerous. Among these may be named, the 湯品 *T'ang p'in*, on Soups; the 粥糜品 *Chuh me p'in*, on Gruels; the 粉麵品 *Fun m'ên p'in*, on Farinaceous diet; the 脯鮮品 *Foo cha p'in*, on Preserved meats; the 製蔬品 *Ché soo p'in*, on Vegetable preserves; the 野蕪品 *Yây suh p'in*, on Wild herbs; and the 甜食品 *T'ëen shih p'in*, on Confectionary; all by Kaou Lëen.

The 蟹譜 *Heae poo* is a work on Crabs, written by 傅肱 *Foó Kwäng* in 1059. This is in two parts, the first of which consists of extracts from ancient works classical and historical, regarding the different species of crabs, Sea, Land, Hermit, &c. The second part is a summary of the facts that had come to the knowledge of the author regarding these crustaceans.

The 異魚圖贊 *E yü t'ò tsán* is a catalogue of 87 remarkable fish, and 35 other marine species found in the China seas, with descriptive stanzas appended to each, written by 楊慎 *Yáng Shín*, in 1544. There are notes throughout by the author; but these being somewhat superficial, a much fuller exposition was drawn up by 胡世安 *Hoó Shé-gan* in 1630, with the title 異魚圖贊箋 *E yü t'ò tsán ts'ên*. The same author afterwards composed a series of stanzas on 154 species of fish, and 38 marine animals not named in Yang's work, giving to his production the title 異魚圖贊補 *E yü t'ò tsán poo*. Besides this he also wrote a small brochure on piscatorial mon-

strosities, with the designation 閩集 *Jin tseih*.

The 閩中海錯疏 *Min chung haè ts'ò soo* is a treatise on the Ichthyology of Füh-kéen, written by 屠本峻 *T'òó Pün-tseun*, with additions by 徐爌 *Seu P'ò*, both of the Ming dynasty.

The 江南魚鮮 *Kiang nán yü sēen* is a brochure on the fish found in the province of Kéang-nán, by Ch'in Kéén.

The 獸經 *Shòw king* is a treatise on Quadrupeds, by 張綱孫 *Chang Kang-sun*.

The 蟲天志 *Chung t'ien ché*, in 10 books, by 沈宏正 *Ch'in Hung-ching* of the Ming, is a treatise on Natural history, arranged under the heads of—Birds, Beasts, Insects, Fishes, and Strange objects.

The 少林棍譜 *Shaou lin kwän poo* is a treatise on Single-stick fencing, as practised by the priests of Shaou-lin monastery in Hô-nân, who have been long celebrated for their dexterity in the art. This which is largely illustrated by plates, is dated 1611, and bears the name 吳與章 *Woó Yü-chang* as the author.

The 調氣煉外丹圖說 *T'eaóu k'e lien waé tan t'òó shwó* is an illustrated work on Gymnastics.

The 賞奇軒四種合編 *Shàng k'e hēen sze chung ho pēen* is a collection of four treatises, i. e. the 無雙譜 *Woó shwang poo*, a series of portraits of illustrious ancient worthies, with brief descriptive details; the 東坡遺意 *Tung p'ò é é*, fac-similes of autographs of the poet Soo Tung-p'ò; the 二妙 *Urh meaóu*, drawings of the bamboo; and the 官子譜 *Kwan tszè poo*, a book of diagrams of the Chinese game of drafts 圍碁 *Wei k'e*.

The 芥子園畫傳 *Keaé tszè yuén hwa chuen* is a work on drawing in 4 parts, published in 1679, by 李笠翁 *Lè Leih-ung*, consisting chiefly of pictorial illustrations of the art. The first part, in 5 books, is on Landscape drawing; the second part, in 8 books, treats of the Epidendrum, Bamboo, Peach, and Chrysanthemum; the third is on Flowers, Birds, Human figures and Buildings; and the fourth is on Portrait painting and the Human figure. This work has been recently recut, and the execution forms a curious specimen of the art of printing in different colours.

Another specimen of polychromatic printing published early in the present dynasty, is entitled the 十竹齋書畫冊 *Shih chuh chae shoo hwá tsih*. This is composed of eight parts,—i. e. Miscellaneous, the Peach, Epidendrum, Bamboo, Stones, Fruits, Flowers, and Birds.

A translation of Whewell's "Treatise on Mechanics," by the Rev. J. Edkins, has been recently published with the title 重學 *Chung hōó*, in 17 books.

10. The next class in this division, denominated 雜家 *Tsā k'ea* "Miscellaneous writers," embraces a number of the old philosophical authors, whose productions are marked by peculiarities which exclude them from a place among the "Literati." Some of these are considered heretical, but in the great majority of cases, it is merely that the subjects of their discourses are beyond the limits of the *Joó keaóu*. Authors of this stamp were very numerous towards the close

of the early Chow dynasty, and the fragments of their compositions which have been preserved, are now valued as specimens of ancient literature.

A venerable author in this category is 鬻熊 Yüh Heung, who lived at the commencement of the Chow dynasty, in the time of Wän wáng and 武王 Woô wáng. His writings are quoted in several very old authors, and the names of two of his productions are given in the *Hán shoo*. The work that has come down to us, professing to be from his pen, bearing the title 鬻子 Yuh tszè, has a commentary by 逢行珪 Fung Hing-kwei of the Tang, and the text is supposed by some to have been compiled during that dynasty, in part from the quotations in other works; the original having been long lost previous to that period. It is the opinion of others however that the text is genuine so far as it goes, but has been much mutilated during its transmission. The work treats on the principles of government, and from some passages in it, which are known from ancient quotations to have existed also in the early copies, it is thought that additions were made to Yüh tszè's manuscript by a later hand.

Few names are better known in the literary world than 墨翟 Mih T'eh, a scholar who lived in the 5th century B. C. and taught the doctrine of universal love; for the freedom of his views in which respect, he was impeached by Mencius, since which time he has held a prominent place among the heterodox teachers of China. The work embodying his views, and known by the title 墨子 Mih tsze, in 15 books, is supposed to have been compiled by some of his disciples. It was originally in 71 sections, 17 out of which are now lost. He treats chiefly of moral and political science; but the last 20 sections are on military tactics, in such an abstruse and unintelligible style, that it is the opinion of critics, that the text has not reached us in its original purity.

There is a small work, entitled 子華子 Tszè hwa tszè, with the name of 程本 Ch'ing pùn, a subject of the kingdom of Tsin, appended as the author, whose epithet is said to have been Tszè hwa. Quotations in ancient books shew that a work with the same title existed in early times, but as no notice is taken of it in the Han catalogues, it is believed to have been lost anterior to that dynasty. The present volume is shewn to have been written by a member of the imperial family during the later Sung; but though a spurious production, the principles it maintains regarding political science, of which it treats, are considered not inconsistent with orthodox doctrine.

Another treatise on moral science, under the title 尹文子 Yin wän tszè, was written by Yin Wän during the 4th century B. C., in which the author's leaning towards Taouist views is considered sufficient to exclude him from the class of Literati. The oldest edition extant has a preface written about the year 226, by one 仲長統 Chung-ch'äng T'ung, who edited and rearranged the materials.

Nearly about the same time as the preceding, lived the philosopher 慎到 Shín Taóu, some of whose writings have been preserved in a volume entitled 慎子 Shin tszè. The aim of his teaching is to shew the inherent fitness of all creatures for their respective parts in the economy of the universe, and that a perfect state of government is to be attained by an adaptation to nature in all

its various phases. The present work however appears to be only a small fragment of the original.

Another philosophical treatise, entitled 鷩冠子 *Hō kwan tszè*, is nearly coeval with the preceding. The name of the author is not known, but he bore the soubriquet of Hō kwan tszè, in consequence of his wearing a cap made of a wild-fowl's feathers. He treats largely of the principles of jurisprudence, and his views are considered to be a development of the orthodox doctrine of the literati.

Another treatise written about the end of the Chow, is preserved under the title 公孫龍子 *Kung san lung tszè*, being written by Kung-san Lung, who maintains a theory to the effect that the attributes of material objects, as colour, hardness, &c., are separate existences, and are not to be confounded with the objects which they qualify; and further that only one attribute of an object can be said to be perceived by the mind at the same time, for while the eye perceives the colour, the hardness is held in abeyance by the mental faculty; and so also while hardness is perceptible to the touch, the colour of the object is ignored by the thinking agent. There is a commentary on this by 謝希深 *Sēay He-shin* of the Sung.

The 呂氏春秋 *Leu shé ch'un ts'ew*, in 26 books, is a miscellaneous treatise, embodying a great number of historical facts regarding the early history of China, for which this is the only authority; and the chronological details which are found throughout the work, form important data for that science. The work is ascribed to 呂不韋 *Leū Pūh-wei*, one of the petty princes during the 3rd century B. C., but it is generally understood to have been written by a number of scholars drawn together by his influence, and enjoying his patronage. Each book commences with the elaboration of a different theme, which is followed by several independent disquisitions on other subjects. The first 12 books treat of the Records of the months; after these are 8 Examinations, which are succeeded by 6 Discourses. Although the doctrines embodied in the treatise approximate closely to those of the literati, yet Leū is repudiated by the latter class, in great part on account of the obliquity of his moral character. There are some slight tendencies towards the doctrines of the Buddhists and Taouists, and also those of Mīh T'eih, with a number of misquotations also; but on the whole the work is highly esteemed. There is a commentary on it by 高誘 *Kaou Yēw*, written about the year 205 A. D.

A descendant of the first emperor of the Han, named 劉安 *Lēw Gan*, holds a distinguished place among the writers of this class. His work in 21 books is entitled 淮南子 *Hwae nān tszè*, he having been prince of Hwae-nān. This treats at large of the doctrine of *Taou*, or the *Logos* of the Greeks, with its development in the creation and maintenance of the material universe. A second part to the work existed formerly but is now lost. The oldest and most valued commentary on this treatise is by Kaou Yēw.

The 人物志 *Jin wūh ché*, written by 劉邵 *Lēw Shaou*, during the 3rd century of the Christian era, is divided into 12 sections, in which it treats of the division of mankind into classes, according to their dispositions, which the

author professes to discriminate by means of certain outward characteristics. The composition which is marked by some peculiarities of the period when it was written, is considered to be in keeping with the orthodox principles of the literati. There is a commentary by 劉昫 Léw Ping of the 5th century.

A historical treatise in 6 books, bearing the title 金樓子 *Kin lóu tszè* was written by 繹 Yih, the prince of Sëang-tung, who afterwards ascended the throne in 552, as the emperor Heaóu-yuën of the Lëang dynasty. This treats of the government and revolutions of states, with the developments of rectitude and corruption in the history of empires. Some memoranda regarding the national annals are preserved in this, respecting which all former records are now lost. There are also a number of short narratives of foreign nations, among which we find a notice of a practice prevailing in the west, of cutting beef-steaks from a living ox, exactly as stated by Bruce regarding the Worari of Abyssinia. The earlier catalogues mention it as consisting of 20 books. All separate copies were lost during the Ming, and the present edition is taken from the *Yung ló tá t'ên*, and corresponds to an edition printed during the Yuen dynasty.

The 顏氏家訓 *Yen shé k'ea héin*, in 7 books, one of the earliest of the works on domestic counsel, was written by 顏之推 Yen Che-t'uy during the 6th century. The author applies himself to enforce the importance of mental culture; and though the greater part of the book is in accordance with Confucian principles, yet there is a leaning towards Buddhist ethics in his discourses regarding rewards and punishments.

The 長短經 *Ch'ang twàn king*, in 9 books, by 趙蕤 Chaóu Juy, bears date 716. The object of this treatise is to illustrate the doctrine of expediency, which is developed by the author in 64 sections, consisting of historical examples, with an ample commentary from the same hand.

The 化書 *Hwá shoo* or "Book of Transformation," written by 譚峭 T'an Seaou in the early part of the 10th century, is an ethical treatise, strongly impregnated with Taouist tendencies. It is divided into 6 sections, which discourse respectively on—Transformation by doctrine, Transformation by rule, Transformation by virtue, Transformation by benevolence, Transformation by nourishment, and Transformation by frugality.

The 白虎通義 *Pih hoò t'ung é* is from the hand of Pan Koo the historian of the Han. The prevalence of heterodox views regarding the doctrine of the sages, which were being promulgated during the eastern Han, induced 孝章帝 Heaóu Chang-té, the third emperor of that dynasty, to hold a convocation of literary men in a chamber of the palace designated the *Pih hoò kwán*, for the purpose of definitely expressing their views regarding various points in the classics. After a session of several months, these were laid before the emperor, who commissioned Pan Koó to edit the materials and prepare them for publication. The treatise is divided into 44 sections, on as many different subjects, and although it has suffered somewhat in the course of manuscript transmission, there is reason to believe that the existing editions correspond substantially with the original. In accordance with the tendency of the period, there is a bias towards the interpretation of prophecy, and although the

work is much thought of by scholars, this has been considered sufficient ground for excluding it from the orthodox literature. Some of the old editions are entitled 白虎通德論 *Pih hoò t'ung tih lún*, but modern editions generally have merely the title *Pih hoò t'ung*.

About the middle of the 4th century, a work entitled 古今注 *Kò kìn choó* was written by 崔豹 *Ts'ny Paóu*, consisting of an examination of historical antiquities. An amplification and elucidation of this with the title 中華古今注 *Chung hwa kò kìn choó* was compiled by 馬縉 *Mà Kaou*, a subject of the After Tang. Although two ancient works bearing these titles are still extant, the presumption is that during the Sung dynasty *Ts'ny Paóu*'s work was already lost, and that what now bears his name is a spurious compilation drawn up from *Mà Kaou*'s work, while it is believed that the existing copy of the latter is not entirely genuine either.

The 近事會元 *K'in szé hwáy yuén*, by 李上交 *Lè Sháng-keaou*, completed in 1056, is a methodical compilation of facts during the Tang and succeeding five short dynasties, which are omitted in the regular histories of the period.

The 靖康緼素雜記 *Tsing k'ang sêng soó tsā kē*, in 10 books, written by 黃朝英 *Hwáng Ch'au-ying* early in the 12th century, is a collection of historical notices ancient and modern. As the author frequently quotes the writings of the notorious *Wáng Gan-shyh* with approbation, he has been branded as one of his clique; but with the exception of one or two passages, there is little in the work offensive to the orthodox views. It has suffered greatly from excision during its transmission through the Ming dynasty, so that it is now scarcely more than half the size of the original.

The 猗覺寮雜記 *E k'èo leaòu tsā kē* was written by 朱翌 *Choo Yih*, about the beginning of the 12th century. The first part consists of an examination of the productions of earlier poets, the after part being occupied with the literary compositions and historical records of preceding authors, with critical remarks and verifications of the various topics alluded to.

The 能改齋漫錄 *Nang k'ài chae mán lūh*, in 18 books, written towards the middle of the 12 century, by 吳曾 *Woò Tsāng*, is an extensive series of short notes historical and literary, arranged under 13 heads. The author who was a partizan of the unpopular minister 秦檜 *Tsin Kwei*, seems on the death of the latter, to have suppressed the first and last books of his work, and these are supplied in the present copies, by a division of the second and seventeenth into two books each. There is thought to be considerable merit shewn in the work, although the author's reputation is no of high standing.

The 西溪叢語 *Se k'è ts'ung yu*, by 姚寬 *Yaou K'wan*, written about the middle of the 12th century, is a collection of notes critical and historical, on the works of preceding authors ancient and modern.

The 容齋隨筆 *Yung chae sù y peih*, by 洪邁 *Hung Maé*, is an extensive selection of extracts from the national literature, with criticisms, published in five parts. The first part, in 16 books, which occupied the author eighteen years, was printed in the latter part of the 12th century; the second, in 16 books, which he designated the "Supplement," having been thirteen years in hand,

was finished in 1192; the third part, in 16 books, is dated 1196; the fourth part also in 16 books, was completed in the following year; and the last part which only reaches to 10 books, was left unfinished at his death. This is considered one of the best works of the class, which appeared during the Sung, being marked by depth of research and accuracy of judgment.

The **演繁露** *Yên fân loó*, in 16 books, was finished in 1175, by **程大昌** Ch'ing Tá-ch'ang, his object being to develop the idea of the **春秋繁露** *Ch'un ts'ew fân loó*, a work of the Han, which he erroneously conceived to be spurious; so that this may be looked upon as a series of strictures on the latter; the critical remarks however entitle it to a place among the productions of the period. The author afterwards added a supplement in 6 books.

The **緯畧** *Wei liò*, in 12 books, by **高似孫** Kaou Szé-sun, which appeared about the end of the 12th century, is chiefly an investigation into the evidence of facts recorded in ancient authors. The writer has drawn largely upon cyclopædias for his quotations from rare works, while he fails to acknowledge the source of his information.

The **蘆浦筆記** *Loò pòò peih ké*, in 10 books, written towards the end of the 12th century, by **劉昌詩** Lèw Ch'ang-she, during the intervals of leisure from official duties, is a collection of critical notes on the works of preceding and contemporary authors, a great part being occupied with the rectification of statements in the *Nāng kaè chae mván lūh*.

The **野客叢書** *Yà k'ih ts'ung shoo*, in 30 books, written by **王懋** Wáng Mow about the close of the 12th century, is also a large accumulation of isolated criticisms on national antiquities, and is esteemed one of the best works of the class, though not altogether free from errors. The author, who refused to engage in official duties, gave himself entirely to a life of study. There is a book by his father appended, consisting chiefly of notes regarding contemporaneous events.

The **穎川語小** *Ying ch'uen yu seàu* is a short treatise by **陳昉** Ch'in Fáng, written about the middle of the 13th century, after the model of the *Yung chae sūy peih*. The existing editions of the work are extracted from the *Yung lō tá t'èen*.

The **學齋佔畢** *Hëò chae t'èen peih*, by **史繩祖** Shè Shing-tsoò, about contemporary with the preceding, treats chiefly of doubtful questions relative to the subtleties of the *Yih king*. It only ranks as a work of second-rate standing.

The **鼠璞** *Shoò pō*, written by **戴埴** Taé Ch'ih, about the end of the Sung dynasty, is an examination of various topics of classical and historical criticism, exhibiting a fair amount of literary talent on the part of the author. He endeavours in a short section, to reconcile the opposing theories of human nature taught respectively by Mencius and Seun tszè.

The **朝野類要** *Ch'i'au yà y lūy yaou*, written by **趙昇** Chaou Shing in 1236, is a series of short records of the ancient court rites and customs, arranged under fourteen heads. The style is peculiarly terse, and a close attention is necessary on the part of the reader, to catch the precise meaning of the author.

The **困學紀聞** *K'wān hëò k'è wān*, by **王應麟** Wáng Ying-lin, was

written shortly after the commencement of the Yuen dynasty, and contains the result of the literary investigations of the author, who holds a prominent place among the scholars of the period. The work is divided into 4 parts, 8 books being devoted to classical studies, 2 to the principles of the heavens and earth, 3 to criticisms on the poets, and 1 to miscellaneous observations.

The **坦齋通編** *T'ân chae t'ung p'een* is a small work of the 13th century, attributed to **邢凱** Hing K'ae, and consists of examinations of a variety of questions, classical, historical and literary, written after the model of the *Yên fân loó*. The editions now extant are but a fragment of the original, collected from the *Yung lö tá t'een*.

The **愛日齋叢鈔** *Gaé jih chae ts'ung ch'aou*, whose author is said to have borne the family name of **葉** Yě, and appears to have lived about the end of the Sung, is an elaborate discussion of a great number of questions of historical interest, which are minutely examined, a multitude of authorities being quoted on the several subjects under consideration, but the articles generally run into excess of verbiage. The present editions of this are also extracted from the *Yung lö tá t'een*.

The **日損齋筆記** *Jih sun chae peih ké*, written by **黃潛** Hwáng Tsin during the first half of the 14th century, consists of a series of critiques in all the four divisions of literature, the author's talent being more especially apparent in the historical department.

One of the most prominent scholars of the Ming dynasty, named **Yang Shín**, has left an extensive collection of miscellaneous writings, drawn up during his banishment to one of the penal colonies in the 16th century. These were in 4 parts, entitled the **丹鉛餘錄** *Tan yuén yü lüh*, in 17 books; **丹鉛續錄** *Tan yuén suh lüh*, in 12 books; **丹鉛閩錄** *Tan yuén jün lüh*, in 9 books; and **丹鉛摘錄** *Tan yuen teih luh*, in 13 books. The substance of these was afterwards curtailed and published in one work in 1554, under the title **丹鉛總錄** *Tan yuén tsung lüh*, in 27 books, by **梁佐** Lëang Tsó, a pupil of the author. This latter was printed by the government officers for gratuitous distribution among the literati, contributions being levied on the people of the district for defraying the expenses; but this practice pressing heavily on the poorer classes, the blocks were afterwards destroyed in order to put a stop to it. The 1st, 2nd and 4th of the original works together with additional matter, were republished about the end of the 16th century, by **張士佩** Chang Szé-peí, and an inferior edition of the *Tan yuén tsung luh* has been published in recent times. The bent of **Yang Shín's** genius is towards investigations of the abstruse, and he has been charged with drawing on the fabulous in support of his views; but making allowance for some peculiarities, he is generally admitted to hold a good standing among the writers of the time.

The **日知錄** *Jih che luh*, in 32 books, by **Koó Yén-woó**, is a truly valuable collection of notes on a variety of subjects, embracing the whole range of literature, published about the year 1673. These are the result of thirty years jottings during the daily readings of the author, almost every subject touched upon having been thoroughly investigated, and all subjected to frequent revi-



sions and corrections at subsequent periods.

The **樵香小記** *Tseou hēang seāu kē*, written by **何琇** Hô Sew, in the early part of the 18th century, is a small work of medium merit, consisting for the greater part of researches regarding classical subjects, the remainder being occupied with the antiquities of the national literature and history.

The **風俗通義** *Fung sūh t'ung é* is a treatise written by **應劭** Yíng Shaóu, during the latter part of the 2nd century, with a view to rectify the decadence which had taken place in the popular customs. For this purpose he appeals to the authority of the ancient classical and canonical works. When it left the author's hand it appears to have consisted of 30 books and an appendix, but it has been sorely mutilated in the course of transmission. The present edition is in 10 books, with an appendix extracted from the *Yung ló tá tēn*.

The **尚書故實** *Shāng shoo koò shih* by **李綽** Lè Chō, appears to have been written during the 9th century, the author having recorded the historical information gathered in conversations with his friend, surnamed **張** Chang, who held the office of *Shāng shoo* or "President of Tribunal."

The **東原錄** *Tung yuén lūh*, by **龔鼎臣** Kung Ting-chín, an author of the 11th century, is a short treatise consisting of observations on the subjects of the classics and other standard works of antiquity.

The **夢溪筆談** *Máng k'e peih t'an*, in 26 books, is an interesting repository of antiquities, national and historical, by Ch'in Kwō, who wrote about the middle of the 11th century, and stands second to none of this class of authors during the Sung dynasty. The work is divided into seventeen sections, ranging over the field of archaeological, classical and artistic literature, arts, sciences, and miscellaneous subjects, while the genius of the author is more especially conspicuous in the departments of music and mathematics. There is an appendix of 2 books, entitled **補筆談** *Pod peih t'an*, giving additional remarks on the subjects previously treated, and a supplementary book besides, entitled **續筆談** *Sūh peih t'an*.

The **東坡志林** *Tung p'o ché lín* is a collection of desultory notes, by the poet Soo Tung-p'o, first published by his son, under the title **東坡手澤** *Tung p'o shōw tsih*, which was afterwards changed for the present title. It has been variously divided by different editors, sometimes into 3, sometimes 5, and sometimes 12 books.

The **珩璜新論** *Hing hwang sin lūn*, written by **孔平仲** K'ung Ping-chung, about the end of the 11th century, is a miscellaneous record of historical incidents and investigations, exhibiting a fair amount of research. It was originally named the **孔氏雜說** *K'ung shé tsā shwō*, and is sometimes quoted under that title; the present designation having been applied by a subsequent editor, as more expressive of his high opinion of the work.

The **師友談記** *Sze yew t'an kē*, by **李薦** Lè Che, is a record of conversations held by the author, with Soo Tung-p'o and some other friends of literary reputation.

The **冷齋夜話** *Lāng chae yáy hwá*, in 10 books, was written by **惠洪** Hwáy-hung, a Buddhist priest, towards the close of the 11th century, and

professes to be a record of the information he was in the habit of acquiring in his intercourse with the scholars of the time. Four fifths of the whole is occupied with poetical subjects, and although his remarks are generally unobjectionable, yet he has been much decried for his dishonest practice of unwarrantably using the names of eminent scholars to enhance his own reputation. The work has been considerably mutilated since its first publication.

The **嬾真子** *Lan chin tszè* is a collection of miscellaneous jottings, by **馬永卿** *Mā Yüng-k'ing* of the 12th century, who adduces a formidable array of authorities in support of his statements.

The **五總志** *Wò tsung ché* is a small volume of notes on past and current events, by **吳炯** *Wó T'ung*, including some investigations of ancient works, and remarks on poetry. The preface is dated 1130.

The **墨莊漫錄** *Mih chwang mwán luh*, in 10 books, by **張邦基** *Chang Páng-ke*, appears to have been written about the middle of the 12th century. This contains a large collection of facts, supplementary to the national records; and although some incredible marvels occasionally find a place in the course of the work, there is much to establish the author's reputation for depth of research and penetration.

The **寓簡** *Yu k'én*, in 10 books, from the hand of **沈作喆** *Ch'in Tsō-chē*, was finished apparently about the year 1174. This gives the author's views on a multitude of questions touched on in the classical and historical works, with animadversions on public men and events near his own time. His remarks generally indicate sound judgment, with the exception of his expositions of the *Yih king*, which is evidently his weak point.

The **示兒編** *Shè wih p'ien*, in 23 books, by **孫奕** *Sun Yih*, appears to have been finished about the year 1205, and according to the author's preface, was merely intended for the instruction of his own family. The work is of a miscellaneous character, consisting of several sections, i. e. General remarks, Observations on the classics, Remarks on composition, Remarks on poetry, Correction of errors, Miscellaneous observations, and Remarks on the characters. There are many inaccuracies throughout the work, and some confusion occasionally in the quotations.

The **游宦紀聞** *Yéw hwan ke wán*, in 10 books, was written by **張世南** *Chang Shé-nán* early in the 13th century, and is a record of information regarding the past, gathered by him in conversation with contemporary scholars; but the author carefully avoids all allusion to the politics of the time. His work is esteemed as a reliable authority.

The **梁谿漫志** *Léang k'e mwán ché*, in 10 books, written by **費衮** *Fei Kwán*, about the beginning of the 13th century, is a series of notes on the antiquities of the court of China, and miscellaneous topics, with extended notices of *Soo Tung-p'o*, researches in history, and criticisms of poetical compositions, concluding with some accounts of marvels.

The **老學菴筆記** *Laou hěo gan peih kē*, in 10 books, is an assemblage of notices on historical and literary subjects, collected by **呂彜** *Lü Yéw*, in the course of a long life, among an extensive circle of literary acquaintances. There

is also a supplement in 2 books.

The **素履子** *Soó lè tszè* is a short treatise on the doctrines of the literati, by **張弧** Chang Hoo, who lived about the end of the Tang dynasty.

The **月繁錄** *K'ang ke lüh*, by **趙叔向** Chaó Shüh-héang of the Sung dynasty, is chiefly occupied with a discussion of colloquialisms, and the special forms and meaning of particular characters, but the errors into which the author has fallen, shew that his knowledge of the subject was not very profound.

The **物類相感志** *Wuh lüy s'ang kàn ché* is a small work ascribed to Soo Tung-p'ò, containing a series of memoranda, methodically arranged under the twelve heads of—The body, Garments, Food, Utensils, Medicine, Sickness Study furniture, Fruit, Vegetables, Flowers, Animals, and Miscellanies.

The **螢雪叢說** *Yung seuë ts'ung shwō*, written by **俞成** Yü Ch'ing, in the year 1200, is a number of short articles on literary subjects, but it does not stand high in the estimation of scholars.

The **宜齋野乘** *E chae yây shing* is a small collection of disquisitions on several questions of interest in history and literature, by **吳枋** Woó Fang of the 13th century.

The **愧鄰錄** *Kwei t'an lüh*, in 15 books, written by Yö K'ò, about the commencement of the 13th century, is a comprehensive record of the governmental affairs of the Sung dynasty, chiefly events that are omitted in the larger histories.

The **祛疑說** *K'eu é shwō*, was written by **儲泳** Choó Yüing in the latter part of the Sung dynasty. This author in his younger years was much addicted to the art of divination, but being at length convinced of the folly of the system, he wrote this short treatise to expose its fallacy.

In 1243, **俞文豹** Yü Wän-paó wrote the **吹劍錄** *Ch'uy k'ëen lüh* consisting chiefly of animadversions on ancient worthies, but his criticisms are lightly esteemed by scholars. Seventeen years later, he completed the **吹劍錄外集** *Ch'uy k'ëen lüh waé tseih*, as a companion to the preceding; having in the interval already written two supplements, which are now lost. This last is considered a great improvement on the previous treatise, exhibiting a much deeper acquaintance with the national literature, and a more liberal spirit in his remarks on public men of that and the preceding dynasty.

The **佩韋齋輯聞** *Pei wei chae tseih wän*, written by **俞德鄰** Yü Tih-lin, about the middle of the 13th century, is a collection of researches relating to classical and historical antiquities, from early times down to the Sung dynasty. The work is passable, but in the last book the author enounces some new explanations of the canonical books, which find little favour from the generality of commentators.

The **齊東野語** *Tse tung yây yu*, in 20 books, the production of Chow Meih, appears to have been completed in the latter half of the 13th century. This enters largely into the investigation of national antiquities, the greater part however, being occupied with the political changes during the Sung, many details being given which are not to be found in the dynastic histories.

The **困學齋雜錄** *K'wän lëo chae tsä lüh* is a small work by **鮮于樞** S'ëen-yü Ch'oo, written at various times during the latter part of the 13th cen-

ture. This treats chiefly of the poetical productions of that period, with notes on miscellaneous matters. It is wanting in arrangement, but there are some good remarks found in it.

The **洞天清錄** *T'ung t'ien tsing luh*, by 趙希鵠 *Chaou He-k'uh* of the 13th century, a member of the Sung imperial family, is a discussion of the merits and peculiarities of antique vessels and instruments, as also the materials requisite for the study.

The **負暄野錄** *Foó heuen yà y luh*, consists of the jottings of 陳標 *Ch'in Yew*, towards the close of the Sung dynasty. The contents are arranged seriatim with regard to the several subjects of—Lapidary inscriptions, Calligraphy, Rules for writing, Pencils, Ink, Paper, and Pallets.

The **玉堂嘉話** *Yuh t'ang k'ea hwá*, in 8 books, was completed by 王惲 *Wáng Wán* in 1288. This is a record of political affairs, from the year 1261 to 1267, with special notice of the particular business which occupied the attention of the inner council; and a selection of antiquities from former dynasties, omitted in the regular histories. The itinerary of Ch'ang T'ih in the West, previously noticed (page 29), is given in the second book.

The **湛淵靜語** *Ch'in yuen tsing yu*, by 白珽 *Pih T'ing*, was finished at the beginning of the 14th century, being miscellaneous notices of the author's literary researches, which are in general much to the point, although there are some slight errors occasionally. The existing editions are thought to be only a portion of the original work.

The **庶齋老學叢談** *Shoó chae laòu h'ěo ts'ung t'an*, by 盛如梓 *Shing Joò-tsze* of the Yuen dynasty, is chiefly a discussion of the classical and historical works, with criticisms on the poets; including also records of a number of events omitted in the dynastic histories.

The **北軒筆記** *Pih h'een peih k'è* is the only remaining work of 陳世隆 *Ch'in Shé-lung*, the author of several literary productions during the Yuen dynasty, who was killed in the insurrectionary contest about the establishment of the Ming. This consists principally of historical notes, and strictures on the literature of the time.

The **日聞錄** *Jih wán luh* is a short record after the model of the *Koò kin choó*, by 李翀 *Lè Chung*, an adherent of the Yuen dynasty, although it appears to have been finished about the commencement of the Ming. There is a considerable portion occupied with an attack on Buddhism, the books and customs of which, the author contends to have originated in a perversion of native Chinese ideas. The editions now extant are taken from the *Yung lö tá t'ien*.

The **青巖叢錄** *Tsing yén ts'ung luh*, by 王暉 *Wáng Wei*, written about the commencement of the Ming dynasty, gives a series of bibliographical details regarding the classics and collateral records, with a brief notice of the rise of Buddhism and Taoism, and remarks on geomancy and medicine.

The **草木子** *Ts'au muh tszè* is a series of notes embracing nearly every department of literature, written by 葉子奇 *Yé Tszè-k'è* during his imprisonment in 1378. It is divided into eight sections, entitled respectively,—Limited views, Observation of things, Original principles, Primordial mysteries, Diligent application, Miscellaneous arrangements, General talk, and Miscellaneous rarities.

The **華夷花木鳥獸珍玩考** *Hwa ê hwá muh neáu shòw chin wán k'áu*, by **慎懋官** *Shin Mow-kwan* of the Ming, is a series of researches relative to objects of nature and art, 6 books being devoted to Plants, 1 to Animals, 1 to Rarities, and 2 supplementary. There is a want of care in the compilation, many statements being heaped together indiscriminately, without regard to their authenticity.

The **呵凍漫筆** *Ho t'ung m'wán peih*, by **談修** *T'an Sew* of the 16th century, is a series of disquisitions on historical and literary subjects.

The **考槃餘事** *K'áu pwan yù szé*, by **T'oo Lung** of the Ming, is a general examination of the furniture of the study, with historical notes on the several objects. These are—Typography, Impressions from tablets, Calligraphy, Drawings, the Lyre, Paper, Pencils, Pallets, Incense pots, Vases, and other articles.

The **四齋友叢說** *Szé yèw chae ts'ung shwō*, in 38 books, by **何良俊** *Hô Lêang-tseún*, bearing date 1569, consists of extensive notes on the various subjects treated in the native literature, under the 16 heads,—Classics, History, Miscellaneous records, Philosophy, Buddhism and Taoism, Literary composition, Poetry, Writing, Drawing, Development of the inclination, Lofty counsels, Care of the person, Felicitation of old age, Rectification of customs, Examination of literature, and Odes. A supplement was added treating of historical subjects. There is a general looseness and want of evidence for the statements of this work, which has been severely criticized by subsequent writers.

The **言鯖** *Yên tsing*, written by **呂種玉** *Leü Ch'ung-yüeh* early in the present dynasty, is a collection of notes on the meaning of characters, researches concerning the origin of customs, and kindred topics. There are a good many errors throughout the work, which must be cautiously relied on.

The **冬夜箋記** *Tung yáy ts'een ké*, by **王崇簡** *Wáng Ts'ung-k'een*, written in 1665, is a miscellaneous collection of memoranda made during the author's reading in history, embracing notes on a variety of subjects ancient and modern; but there is a want of care apparent in many of the quotations.

The **筠廊偶筆** *Yün lang gòw peih* is a book of jottings, chiefly of current and recent events, by **Sung Lō** of the 17th century.

The **山志** *Shan ché*, in 6 books, by **王宏撰** *Wáng Hung-chuèn*, about contemporary with the preceding, is a miscellaneous collection of notes on a variety of subjects ancient and modern, of moderate merit. The author is more famous for raising doubtful questions, than for judgment in their solution.

The **七頌堂識小錄** *Ts'eih sung t'áng shih seáu luh* is a record of observations chiefly relating to the fine arts, by **劉體仁** *Lêw T'è-jin*, written early in the present dynasty.

The **救文格論** *K'ew wán kih lún* and **雜錄** *Tsā luh*, both from the hand of **Koó Yén-woò**, consist of notes made during his readings in the national histories, and were originally published separately, but were afterwards incorporated in his *Jih che luh*.

The **天香樓偶得** *T'üen heang lōw gòw tih*, written during the latter part of the 17th century, by **虞兆澐** *Yu Chaón-lung*, is a collection of memoranda in the several departments of literature, gathered from a perusal of the recent publications of that period.

The **天祿識餘** *T'ien lüh shih yü*, by Kaou Szé-ke, is a large assemblage of notes, chiefly extracts from the books of the Sung and Ming dynasties, but made without judgment, and exceedingly open to criticism.

The **池北偶談** *Ch'é pih gòw t'an*, in 26 books, completed by Wáng Szé-ching in 1691, is a large collection of memoranda arranged under four divisions, treating respectively of,—Court notabilia, Distinguished characters, Literary compositions, and Marvels. The first part contains several notices of the presentation of tribute to China, by European nations.

The **詹曝雜記** *Chen pūh tsā ké*, in 6 books, written by Chaóu Yih, about the beginning of the 18th century, consists of a variety of articles relating to matters of passing interest during the present dynasty. Among these we find some curious notices of the Jesuit missionaries and other foreigners in China.

The **滇南憶舊錄** *T'een nán yih k'ew lüh*, is a collection of short articles, by Chang Hung, chiefly relating to objects on the eastern midland provinces of China, written during the author's residence in Yün-nán, early in the 18th century.

The **香祖筆記** *Hsiang tsoò peih ké*, in 12 books, is a miscellaneous record written by the same author as the preceding, between the years 1703 and 1705 inclusive.

The **古夫子亭雜錄** *Kòo foo yü ting tsā lüh*, also from the same hand as the preceding, to which it is supplementary, was written in 1705, after the author's retirement from office. Many of the statements contained in it are very open to criticism.

The **分甘餘話** *Fun kan yü hwá* is another miscellaneous work, written by the same author in 1709; but it shews less of research than the others, and bears indications of the feebleness of old age.

The **韻石齋筆談** *Yun shih chae peih t'an*, written by 姜紹書 K'iang Shaóu-shoo, about the commencement of the 18th century, is a collection of remarks on specimens of writing, drawings, and antiques, which the author describes from personal inspection.

The **說卽** *Shwò k'ow* is a historical note book, written by 葉抱崧 Yé Paóu-sung in 1760.

The **紀聽松菴竹鑪始末** *Kè t'ing sung gan chuh loó ché mò*, consists of descriptive and narrative details regarding a bamboo stove, which was kept in the T'ing-sung monastery, near Wóo-seih, and formed an object of curiosity to the emperor when he visited that neighbourhood. It was written towards the end of the 18th century, by 鄒炳泰 Tsow P'ing-t'ae.

The **鈍硯卮言** *T'ün yén che yén*, by 錢綺 Ts'ên K'e, dated 1848, contains the author's views on a number of subjects in science and religion, in which he shews considerable independence of thought, but the conclusions he arrives at are frequently more curious than trustworthy.

The **說郛** *Shwò foo* is an extensive work compiled by 陶宗儀 T'au Tsung-é, early in the Ming dynasty, in 100 books, consisting entirely of copious extracts from works in all the several departments of literature, without any remarks by the compiler. 30 books of the original were afterwards lost, and in 1530 when it was republished, 郁文博 Yü Wán-pò the editor supplied

30 books from other sources. A new edition appeared in 1647 by 陶珽 T'auou Ting, who enlarged the collection to 120 books, containing in all, extracts from, or complete editions of 1292 separate works. The same editor also published a supplement in 46 books entitled 說郛續 *Shwō foo sūh*, in connexion with the original; but this additional part, which consists of selections from the Ming writers, is considered of little value.

The 古今說海 *Kōō kin shwō haè*, in 142 books, is a work similar in character to the preceding, compiled by 陸楫 Lūh Tsëë, who completed his undertaking in 1544. It is divided into 4 parts, comprising respectively,—Eclectics, Repositories, Digests, and Thesauri, in all 135 works, but the excerpts are very much fuller than in the *Shwō foo*.

The 玉芝堂談薈 *Yūh che t'ang t'an hwuy*, in 36 books, is also a collection of excerpts from other works compiled by 徐應秋 *Seu Yīng-ts'ew*, in the former part of the 17th century. This differs in plan however from those above noticed, the subject matter being arranged under a great number of headings, each of which includes selections from every book bearing on the question. The author's reading must have been extensive, his quotations extending over a vast field of literature; but the work shews a great want of discrimination, and is grievously marred by its tendency to the marvellous and puerile.

The 倘湖樵書 *T'ang hoō tseou shoo*, in 12 books, by 來集之 *Laè Tseih-che* of the Ming, is analogous in character to the preceding; being composed mainly of extracts from the books of the Tang, Sung, Yuen, and Ming dynasties, in connexion with brief remarks by the compiler.

The 寄園寄所寄 *Kē yuēn kē sò kē*, in 12 books, is a compilation, doctrinal, historical, and literary, formed by selections from preceding writers. Some two or three tenths of the whole relates to matters of antiquity, and the remainder is occupied with events of the Ming dynasty. This was completed by Chaōu Keih-szé, in 1659, but he has shewn a great want of discrimination in his extracts.

The 昭代叢書 *Chaou taé ts'ung shoo*, in 90 books, consists of reprints of portions of as many different works by authors at the commencement of the present dynasty, each extract forming a separate book. These sometimes consist of intact sections of the work, but at others detached portions are joined to make up the book. The compiler Chang Chaōu has also occasionally altered the text, so that his edition is not in every instance to be relied on. This is in two parts, the first of which in 50 books, was published in 1697, and the succeeding portion shortly after.

The 檀几叢書 *T'an kē ts'ung shoo*, in 100 books, is of a similar character to the preceding, and was also compiled by Chang Chaōu in conjunction with 王昉 *Wang Chō*. The greater part consists of selections from the literary compendiums of scholars of this dynasty, the remainder being made up from the writings of Ming dynasty recluses. This is also in two parts, the first of which appeared in 1659. Both these works are considered most unfortunate efforts at compilation, and stand extremely low in the estimation of scholars.

The 祕書廿一種 *Pè shoo nēn yih chung*, in 100 books, consists of reprints of twenty one ancient works, compiled by 汪士漢 *Wang Szé-hán* of

the present dynasty. Five of these works are proved to be spurious, and one, the *Sùh pō wùh che*, a work of the later Sung, is erroneously assigned to the Tsin dynasty.

The **通藝錄** *T'ung é lùh* is a collection of upwards of twenty treatises on ethics, arts, sciences, and other subjects tending to the illustration of the classics. The author of this, **程瑤田** Ch'ing Yaou-t'èen, lived last century, and is highly esteemed for his literary attainments. These treatises exhibit a more than ordinary amount of critical judgment, and form an important contribution towards the subjects in question.

The earliest Christian works extant in Chinese, date from the beginning of the 17th century. On the arrival of the Jesuit missionaries, it soon became an object with them to employ the agency of the press in the dissemination of their views through the empire. The books which they have left must ever prove an object of interest to the disciple of Jesus, as containing the oldest existing announcement of the Saviour, to this empire; and the care with which some of these were composed, has obtained for them a place in the imperial catalogue. These would seem to deserve a separate class in the list; but as the imperial authorities have included them among the "Miscellaneous writers," the same arrangement is followed here.

Perhaps the European whose name is best known in China, both on account of his writings and doings is Matteo Ricci. Devoting himself assiduously to the study of the native literature, he is said to have acquired an aptitude for clothing his ideas in a Chinese dress, remarkable for a foreigner. One of his first efforts was while residing at Nàn-ch'ang the capital of K'ëang-se. Having made the acquaintance of the prince of K'ëen-gan, he was one day interrogated by him as to the laws of Friendship in the west; which conversation gave rise to the short treatise **交友論** *Keaou y'èw lùn*, completed by Ricci in 1595, and embodying his views in a succession of short and pithy paragraphs. In 1601, during his sojourn at Peking, and while enjoying daily intercourse with scholars of high rank, he was enabled to bring out the **天主實義** *T'èen ch'ò shih é*, a treatise on the character and attributes of God. This deals with the subject under eight heads, i. e. Creation and preservation of the universe, Ignorance of mankind regarding God, Man different from dumb animals in having an immortal soul, Difference between the soul of man and the spiritual powers, and diversity of substances in the universe, Doctrines of metempsychosis and prohibition of taking life exposed, with explanation of the theory of fasting and abstinence, Imperishable character of the mind, with the certainty of heaven and hell, Original goodness of human nature and peculiar tenets of Christianity, and an Explanation of European customs, particularly celibacy of the clergy. This work, which is in the dialogue form, contains some acute reasoning in support of the propositions laid down, but the doctrine of faith in Christ is very slightly touched upon. The tenets of Buddhism are vigorously attacked, while the author endeavours to draw a parallel between Christianity and the teachings of the literati. In 1604, Ricci completed the **二十五言** *Urù shih wò y'én*, a series of 25 short articles chiefly of a moral bearing; but having little of the peculiar and essential doctrines of the Christian system. It



has prefaces by 馮應景 Fung Ying-king and Sen Kwang-k'è, both celebrated in the history of the church. The 畸人十篇 *Ke jin shih pien* is another of the same author's productions, completed in 1608, and consists of a record of ten conversations, which he had held with some of the high native dignitaries at various times. The subjects discussed are—Years past no longer ours, Man a sojourner on earth, Advantage of frequently contemplating eternity, Preparation for judgment by frequently contemplating eternity, The good man has few words and is not desirous of talking, The meaning of abstinence from flesh is not the prohibition of taking life, Self-examination and self-reproof are inconsistent with inaction, Future rewards and punishments, Prying into futurity hastens personal calamity, and Wealth with covetousness more miserable than poverty with contentment. A translation of eight European hymns with elucidatory remarks, written in 1609, are appended to the *Ke jin shih pien*. The pointed attacks on Buddhism in the preceding works, and the wide circulation of Ricci's doctrines by means of their republication in several parts of the empire, called forth the animadversions and opposition of the priesthood. The force of their arguments however was very feeble. One of the most talented was 祿宏 Choo-hung, a priest of Hang-chow, who had abandoned the literary profession for the Buddhist cloister. Three articles appear in his published writings, against the doctrine of the Jesuits. These having been brought to the notice of 虞淳熙 Yu Chun-he, one of the metropolitan high functionaries, he wrote to Ricci in a spirit of apparent candour, requesting further light on the subject. This letter with Ricci's reply, the priest's three declamations and the refutation of Ricci, were all published together, under the title 辨學遺牘 *P'ien hō ē t'ūh*, with a postscript by Sen Kwang-k'è.

The 靈魂道體說 *Ling huàn taou t'è shwō* is a small psychological treatise by Nicolas Longobardi, who lived in China from 1597 to 1654.

Contemporary with Ricci, and closely associated with him in his labours and adventures, Didacus Pantoja 龐迪我 *Pang te go*, composed several works of a religious and moral character, which are still extensively read. The 七克 *Ts'eih k'ih*, in 7 books, issued by him in 1614, is a treatise on the conquest of seven dominant sins of human nature, i. e. Pride, Jealousy, Avarice, Anger, Sensuality, Debauchery, and Indolence. The style of the work is rather high, which has rendered it not distasteful to literary men, but there is very little peculiar to the Christian doctrine in it. The latter however is treated by him at considerable length in a work which appears to have been published after his death, with the title 龐子遺詮 *Pang tszè ē tseuen*. This explains minutely the forms and doctrines of the church of Rome, the last part giving an account of the early history and fall of man, as contained in the Old Testament.

The 辯學疏稿 *P'ien hō soo kaou* is an apology for the Jesuit missionaries addressed to the emperor, by Sen Kwang-k'è, in 1616, when they had been denounced as traitors, by the Board of Rites at Nanking. Sen also wrote a short treatise against Buddhism, entitled 闢釋氏諸妄 *P'eih shih she choo wáng*, in which he discusses the reasonableness of the various practices connected therewith.

Alphonso Vagnoni 高一志 *Kaou yih che*, who entered China in 1605, has

left the names of sixteen works from his hand, most of which, if not all, are still to be found. This father shews none of the scruples of Ricci about announcing the most puerile teachings of his church. His 聖母行實 *Shing mod hing shih* is a remarkable specimen of Mariolatry, giving a legendary history, followed by a lengthy record of miraculous interferences of the Virgin on numerous occasions. The 空際格致 *K'ung tsé kih ché* by the same, is a treatise on the chemical composition of the universe; containing the author's ideas on the various celestial and terrestrial phenomena.

The same year that Ricci died, Emmanuel Diaz reached China, and there are extant nine works written by him during a residence of more than thirty years. His chief production appears to be the 聖經直解 *Shing king chih keaè*, in 14 books, consisting of the Gospels for the several sundays and feast days throughout the year, as appointed by the ritual, with extended commentary and reflections on each. This work which was finished in 1636, is written in a chaste and lucid style. To Diaz, we are also indebted for the 輕世金言 *K'ing shé kin yên*, a very free translation of Thomas a Kempis' "Imitation of Christ" complete, which was issued in 1640. The style of this is unexceptionable to literary taste. More recently another translation of the last-named work has been published, with the title 遵主聖範 *Tsun choè shing fân*. This has less of literary embellishment than the preceding, but more literal conformity to the original.

The 況義 *Hwáng é* is a modified form of some of Æsop's 意拾 *E so* Fables, by Nicholas Trigault 金尼各 *Kin Ne-kô*, who reached China in 1610, where he remained till his death in 1629.

Francis Sambiasi 畢方濟 *Peih Fang-tse*, a Neapolitan Jesuit came to China in 1613, and has left two or three works of a psychological character. In 1624, the 靈言蠡勺 *Ling yên lè tsö* was written by Sen Kwang-k'e, from his dictation. This is a treatise on the Soul, which he designates *anima*, and explains under four heads: i. e. Substance, Capabilities, Dignity, and Excellence. The 睡畫二答 *Shwúy hwá úrh tã* is a short treatise by the same, on Sleep and Pictures allegorized, with a preface by Lê Che-tsaou.

Jules Aleni 艾儒畧 *Gae Joo-lëö*, who commenced his career in China at the same time as the preceding, has left twenty five different works, most of which are still in common circulation. Among these, the 天主降生言行紀畧 *T'ëen choè këang säng yên hing kê lëö*, in 8 books, is a Life of Christ, of which an abbreviated edition has been recently published, under the title 耶穌言行紀畧 *Yây soo yen hing ke lëö*. The 彌撒祭義 *Me sã tse é* is an explanation of the Doctrine of the Mass, with a minute account of the ceremonies of the Church of Rome connected therewith. The 滌罪正規 *T'eih tsüy ching kwei* is a treatise on the Remission of sins. The 萬物真原 *Wân wuh chin yuen*, first printed in 1628, a small treatise on the Origin of all things, has attained a great popularity, and has also been translated and published in Manchu. The 三山論學紀 *San shan lán hòè ke* is a Dialogue between Aleni and a native dignitary, on God as the creator and governor of the universe. The 領聖體要理 *Ling shing t'e yaou le* is a discourse on the Sacrament of the Eucharist. The 聖夢歌 *Shing mung k'o* is a transla-

tion of a Dialogue between a disembodied spirit and its corpse, represented as a dream, said to have been written originally by St. Bernard 伯爾納 *Peh urh-na*, and put into Chinese by Aleni. This has an outline of certain ecclesiastical forms in the church appended. The 四字經 *Szé tszé king* is a simple statement of the Romish theology, written in lines of four characters each. A memoir of Matteo Ricci was also written by Aleni, with the title 大西利先生行跡 *Tá se le sēn sāng hīng tseih*.

John Adam Schaal, renowned for his services in the cause of science, has left to posterity twenty six works, but most of these are in the department of astronomy; only five or six being of a directly religious character, and of these there is one, the 崇一堂日記隨筆 *Ts'ung yih t'ang jih ké sūy perh*, which consists of a collection of legendary miracles, little calculated to exalt the doctrine in the minds of intelligent Chinese.

The 助善終經 *Tsoó shēn chung king* is a book of prayers for the dying and dead, translated by John Froes 伏若望 *Fuh Jo-wang*, a Portuguese missionary, who lived in China from 1624 to 1640.

The 聖記百言 *Shing ké pih yēn* is a translation of a hundred moral apothegms, ascribed to the canonized virgin Teresa 德肋撒 *Tih lih sa*, of Spain, by James Rho.

Hieronimus de Gravina 賈宜睦 *Koó E-mūh* came to China in 1637, where he laboured in the mission cause till his death in 1659. He has left a work entitled 提正編 *Te ching pēn*, in 6 books, giving a fair outline of the doctrines of the church of Rome, under 6 heads, i. e. God's excellence, Redemption by God, Recompense by God, God's mercy, What God honours, and God's protection.

In 1637, Louis Bugli 利類斯 *Le Luy-sze* a Sicilian Jesuit first reached China, where he long lived in the enjoyment of the imperial favour which continued till his death in 1682. There are twenty small works, the production of his hand, the most noticeable of which is probably the 不得已辨 *Pūh tih è pēn*. This is an answer to a violent attack on the Christian religion, entitled 不得已 *Pūh tih è*, written by 楊光先 *Yāng Kwang-sēn*, one of the Mohammedans high in office in the Astronomical Board, who appears to have been moved by jealousy on account of the favours the Jesuits were obtaining, through the success of their mathematical acquirements. This led to a fierce persecution of Christianity throughout the empire, which commenced in the beginning of 1665, and lasted till 1671. Bugli replies seriatim to the various false statements of *Yāng Kwang-sēn*. Another of the same father's publications is the 聖母小日課經 *Shing mò seaū jih k'ó king*, a translation of a book of Prayers to the Virgin Mary. The 已亡者日課經 *E wāng chāy jih k'ó king* is a book of Prayers for the Dead, another translation from the same hand.

The 天階 *T'ēn keae* is a short treatise spiritulizing the affairs of common life, written by Francis Brancata, 潘國光 *P'wan Kwō-kwang*, a Sicilian missionary who laboured in this empire from 1638 till 1671. There are several other productions of his hand extant. One of these the 瞻禮口鐸 *Chen lē k'òw tō*, consists of commentaries and expositions of the Gospels

appointed in the ritual for the festival days, drawn up in 1642.

The fame of Ferdinand Verbiest 南懷仁 Nan Hwae-jin, in China, rests chiefly on his astronomical labours; but while thus occupied in the service of the empire, he was not unmindful of the great object of his mission, in forwarding the cause of his church. The twenty five works which he has left include a few short treatises which are still in common use among the native converts. Of these, the 聖體答疑 *Shing t'è tā é* is the solution of doubts as to the Sacrament of the host. The 教要序論 *Keáu yaou seu lún* is a general outline of the doctrines of the church of Rome, including expositions of the Ten commandments, Lord's prayer, and Apostle's creed, published in 1677. A version of this was afterwards printed in Manchu, which was denounced in an imperial edict of 1805. The 告解原義 *Keáu keà yuén é* is an explanation of the doctrine of Confession.

Andrew Lobelli 陸安德 *Lüh Gan-tih*, entered China in 1659, where he laboured as a missionary in Kwàng-tung, Këang-nán, and Peking. Nine of his literary productions are preserved, all of a religious character. The 眞福直指 *Chin fūh chih ché*, written in 1673, is a directory to the attainment of true happiness, by seeking it in the Christian religion. The 善生福終正路 *Shên sāng fūh chung ching loó*, is a treatise on the rites and precepts of the church of Rome, proposed as a means of making the most of the present life and also the future.

The 慎思錄 *Shin sze lüh*, consists of a series of reflections on matters pertaining to the Christian religion, written at intervals by 李其香 *Lè K'ê-hëang*, and arranged by his son 李所良 *Lè Sò-lëang* after his death, in three sections, treating of man's responsibility towards God, towards his neighbour, and towards himself. It is issued with the imprimatur of Antony de Gouvea 何大化 *Ho Ta-hwa*, who lived in China from 1636 to 1677.

The 聖教信證 *Shing keáu sin ching* is an account of the labours of the Jesuit missionaries who came to China, down to the year 1673, drawn up by 韓霖 *Hàn Lin* and 張賡 *Chang Kang*, two native converts. At the end, a catalogue and brief notices of all the missionaries are given, with the several works written by each.

The 格致奧畧 *Kih ché gaóu lëó* is a historical account of the Christian religion, by 羅明堯 *Lò Míng-yaou*, a European.

The 聖教明徵 *Shing keáu ming ch'ing*, in 8 books, is a treatise on the evidences of Christianity, by 萬濟國 *Wán Tse-kwó*, a European missionary of the Dominican order. This was completed in 1677, and is one of the best works of the kind.

The 四終畧意 *Sze chung lëó é*, by 白多瑪 *Pih To-mâ*, a European Augustinian, published in 1705, is a discourse on Death, Judgment, Hell, and Heaven. The 聖教切要 *Shing keáu ts'ëé yaou*, by the same, is a guide to neophytes in the ritual and ceremonies of the church.

The 天儒同異攷 *T'ëen jòé t'àng é k'áu* is a comparison of the Christian religion with the doctrines of the literati of China, by 諸際南 *Choo Tsé-nán* a native convert, published in 1715. This is divided into three parts, the first shewing wherein the two systems are identical, the second shewing wherein

the Christian supplies what is lacking in the other, and the third pointing out the superiority of the Christian system.

The **真道自證** *Chin taou tszé ching* is a treatise on the evidences of Christianity, written in 1718, by **沙守信** Sha Shóu-sín, a European missionary.

The **聖體仁愛經規條** *Shing t'è jín gaé king kwei t'eaou*, written by **馮秉正** Fung Ping-ching a European Jesuit, in 1719, consists of preparatory exercises for receiving the Sacrament of the eucharist. Another work by the same author, is the **聖年廣益** *Shing neên kwàng yih*, in 12 sections, a series of legendary narratives of the saints with reflections, for every day in the year, completed in 1738. A revised edition, arranged according to the modern calendar, and otherwise modified, was published in 1815. A version of this has been circulated in Manchu, it being in the number of those prohibited by an imperial edict in 1805. Similar in character to the preceding, but of much smaller compass, is the **聖經廣益** *Shing king kwàng yih*, by the same, being a series of meditations and exercises corresponding to the Gospels for the several days according to the missal. The **盛世芻蕘** *Shing she ts'oo yaou*, also from the same hand, is a general discourse on the Christian religion, with a vigorous attack on the idolatrous customs of China.

The **主經體味** *Chod king t'è wé* is an exposition of the Lord's Prayer, by **殷弘緒** Yin Hwäng-seu, a Jesuit missionary contemporary with the preceding; who also wrote the **逆耳忠言** *Neih urh chung yén*, consisting of moral and familiar counsels for the guidance of converts.

The **實踐錄** *Shih ts'een lü* is a treatise of psychology, by **德沛** Tih-p'ei, a member of the imperial family, who had identified himself somewhat with the missionaries, and become imbued with their doctrine of the Soul. This is dated 1639.

The **易簡禱藝** *E k'ien taou è* is the substance of a treatise on Prayer, translated by **沈若瑟** Ch'in Jō-señ, a native Jesuit, and published in 1758.

The **慎思指南** *Shin sze ché nán*, in 6 books, is a Guide to Meditation, the two last books comprising reflections on the Gospels for the several Sundays and festivals throughout the year.

The **聖教淺說** *Shing keaou ts'een shwō* is a treatise on the nature and character of God, human nature, and future rewards and punishments, containing an able discussion of the errors of Chinese theology.

The **聖教要經** *Shing keaou yaou king* is a compilation by an Augustinian named **伊納爵** E-na-tseō *Ignatius*, comprising the Ten commandments, Lord's prayer, Apostle's creed, and other prayers and formulæ of the church, with an ample commentary to the whole.

The **週年主日口鐸** *Chow neên chod jih k'òw t'ò* is a series of homilies for every Sunday throughout the year, by **陸思默** Lü Sze-mih, a native of Shanghai.

The **週年瞻禮公經** *Chow neên chen lè kung king* is a translation of the liturgy for the several festivals of the church throughout the year.

The **歸真集** *Kwei chin tseih*, by **徐亦良** Seu Yih-läng, is an attack on popular superstitions and idolatrous practises.

The **成人要集** *Ching jin yaou tseih*, written by **利安定** Lé Gan-ting

a Franciscan missionary in 1694, consists of incentives to a religious life.

The **初會問答** *Ch'oo hwáy wán tâ* is a dialogue on some principles of the Christian religion, by **石鐸瑒** *Shrh T'ò-lüh* a missionary of the Franciscan order, written in 1680.

The **德行譜** *Tih hing pò* is a narrative of the life and legendary miracles of **達尼老各斯加** *Ta-ne-laon Ko-sze-kêa*, a Polish saint of the Jesuit order, written by Dominic Parenin **巴多明** *Pa To-ming*, of the same order, in 1726.

The **極世界說** *Ching shé lëo shwō* is a treatise on various points of Roman Catholic theology, written by **朱宗元** *Choo Tsung-yuên*, in the first half of the 17th century. The **答客問** *Tà k'ih wán*, by the same author, is a dialogue on Christianity, drawing a contrast between it and the several systems established in China.

The **聖教小引** *Shing keaōu seāu yin* is a short disquisition on the doctrines, prohibitions and rites of the church, by **范中** *Fán Chung*, a native of Hang-chow.

The **聖教要理** *Shing keaou yaou lè* is an elaborate catechism of the doctrines and practices of the church of Rome, by Francis de Rougemont **魯日滿** *Loo-jih mwan*.

The **恩赦畧說** *Gān sháy lëo shwō* is an explanation of the doctrine of Indulgences, and of several societies in the Papal church, given in the catechetical form.

The **家學淺論** *Kêa hëo tsëen lún* consists of counsels for the performance of relative family obligations.

The **天堂直路** *T'ien t'ang chih loo* is a guide for the disciple in his daily conduct and conversation.

The **導與主言次序法** *Taou yü choò yèn tszé seu fū* is a didactic treatise on the doctrines and rites of the church.

The **備忘錄** *Pe wáng lūh* is a miscellany of scripture narratives, apocryphal miracles, anecdotes, &c.

The **解迷論** *Keae mé lún* is a discussion of the false doctrines prevalent in China, written in 1845, by **姚鶴鳴** *Yaou Hō-ming*, a native of Shanghai.

The **聖教詩辭歌賦** *Shing keaou she szé k'o foo* is a collection of stanzas, reflections, &c., on various points connected with the Christian religion.

The **諸會問答** *Choo hwáy wán tâ* is a catechism of the various societies, translated by **南有岳** *Nān Yèw-yō* a European Jesuit.

Besides the preceding, there are a great number of minor books of exercises for daily use among the converts, and in schools. Such are the **煉靈七次通功經** *Lëen ling ts'eih tsze t'ung kung king*, Prayers for souls in Purgatory; the **使蒙歌** *P'en mung k'o*, a book of instructions for the young, in heptameter verse; the **早晚課** *Tsaū wan k'o*, Devotional exercises for the morning and evening; the **聖教要理問答** *Shing keaou yaou le wán tâ*, Catechism of the sacraments; the **耶穌受難聖路善工** *Yáy soo show nān shing loo shen kung*, Devotional exercises commemorative of Christ's passion; the **謝恩祈禱通功經** *Sëay gân k'e taou t'ung kung king*, Thanksgiving formulæ; the **新添瞻禮經規** *Sin t'cen chen lè king kwei*, Ritual for fes-

tival days; the **十誠便提** *Shih keaé pēn te*, Commentary on the Ten commandments; the **日課撮要** *Jih k'ó tsō yaou*, Select devotional exercises; and the **袖珍日課** *Sew chin jih k'ó*, Manual of devotional exercises.

Most of the preceding works are written in the literary or book style of composition; some however are in pure colloquial mandarin; while there are a variety of shades of dialect between the two. Occasionally we find also books in particular local dialects, but they do not seem to have been much used by the Roman Catholic missionaries. Such is the **聖教直講** *Shing keaóu ch'ih k'iang*, a theological catechism written in the Shanghae dialect.

Although the disciples of Mohammed have been in China now for more than twelve centuries, and have enjoyed the greatest facilities for the propagation of their faith, yet we do not find that they have done much towards the introduction of a native literature in connexion with their religion, their rituals and sacred books being almost entirely preserved in the original Arabic; and notwithstanding the great numbers belonging to this sect at the present day, who know nothing but the Chinese, the publications they have in the native language are quite insignificant. Among these, the **修真蒙引** *Sew chin mung yin* is an Introductory explanation of the Mohammedan rites, written by **周士騏** Chow Szé-k'ó in 1672.

The **教款捷要** *Keaou k'wán tsē yaou* is an exposition of the more important points of the Mohammedan faith, the technical names being all given in the Arabic character. This was written by **馬伯良** *Mà Pih-l'iang* in 1678.

The **天方典禮擇要解** *T'ien fang t'ien lè tsih yaou keaé*, in 20 books, is an elaborate detail of the faith, rites and customs of the Mohammedan religion, published about the beginning of the 18th century, by **劉智** *L'ew Ché*, a descendant of foreign ancestors. L'ew translated the substance of seventy Arabic works, by a selection from which he compiled the present treatise, dividing it into the heads of,—Original religion, True Lord, Comprehension, Discrimination, Repetition of sacred formulæ, Worship, Fasting, Almsgiving, Pilgrimage, Sacrifice, Five relations of society, Relative bonds, Betrothal rites, Nuptial rites, Funeral rites, and Observance of decorum.

The **回回原來** *Hwüy hwüy yuèn laé* is an apocryphal narrative of the introduction of Mohammedanism into China, bearing date 1754.

The **清真原始闡義** *Tsing chin yuèn ch'è ch'én é* is a detailed account of the history, antiquities, doctrines, and observances of Mohammedanism, written by **穆汝奎** *Muh Joô-k'wei* in 1837.

11. The **類書** *L'üy shoo* "Cyclopædias" are a class of works, combining to some extent the characteristics of our Cyclopædia and Concordance, embracing as they do the whole field of literature, methodically arranged according to subjects, and each heading giving extracts from former works on the subject in question. These seem to have originated in the practice of preparing digests of the national literature, for the emperor's inspection, a custom which we find in use so early as the 2nd or 3rd centuries of the Christian era. Considering the immense mortality that has taken place in Chinese literature, some of these ancient *lüy shoo* become of great value, as preserving copious extracts from works now lost.

One of the earliest specimens of this class is a small work with the title **羣輔錄** *K'eun foó lüh*, the ancient copies of which bear the name of **陶潛** T'aou Tsëen of the Tsin dynasty, as the author; but recent criticism has determined that it was written about the 5th or 6th century. This is little more than a dictionary of the names of renowned individuals, down to the 4th century of our era.

The **藝文類聚** *E wän lúy tseú* is another work of this kind in 100 books, compiled in compliance with an imperial mandate, by Gōw-yáng Seuén and others in the former part of the 7th century. It is divided into 48 principal sections, with numerous subdivisions. Under each article the extracts are first given relating to descriptive and narrative details, which are followed by those of a merely poetic and literary character. Nine tenths of the works quoted are now no longer extant.

The **小名錄** *Seadü ming lüh* is a small work of a kindred character, by Lüh Kwei-mung of the Tang, on the private names of the several emperors and princes, from Chè-hwàng of the Tsin down to the After Wei dynasty. From the notices of this in other books, there is reason to believe that the existing edition is but a portion of the original; it is marked also by a number of errors.

The **事類賦** *Szé lúy foó* was drawn up by **吳淑** Woó Shüh at the commencement of the Sung dynasty. The original draft which was laid before the emperor consisted of 20 books, composed in the irregular verse style termed *foó*; and at the monarch's suggestion, the author added a running commentary, at the same time dividing the work into 30 books, as we now have it, embracing in all 100 articles. In 1699 an extension of this work appeared, in 40 books, by **華希閔** Hwa He mìn, under the title **廣事類賦** *Kwàng szé lúy foó*. This is on the same plan as Woó Shüh's publication, being divided into 27 sections, embracing 191 articles, with a commentary throughout by the author; but the style is inferior to that of the ancient work.

In the year 977, **太宗** T'aé tsung the second emperor of the Sung issued a mandate for the compilation of a cyclopædia, on a more extensive scale than any that had preceded. This was undertaken by **李昉** Lè Fáng and others, who brought their work to completion in 983, and designated it the **太平編類** *T'aé pìng pëen lúy*. The manuscript was perused by the emperor, who examined three books a day, thus passing the whole under review in the course of a year. From this circumstance, the name was changed to **太平御覽** *T'aé pìng yü làn*, which it has retained ever since. It is divided into 55 sections, composing 1,000 books in all. At the beginning, a list of 1,690 works are given, from all which quotations are borrowed, besides a number of miscellanies, old poems, and other writings not named. Of these works named, there are scarcely two or three tenths now extant; but it may be presumed that a large number of them were already lost when the *T'aé pìng yü làn* was compiled, and that the quotations are merely taken from former cyclopædias. The original edition had become almost extinct, and the manuscript copies which had been successively transmitted through a period of six hundred years, were faulty and defective in the extreme, when **黃正色** Hwàng Ching-sih resolved



to collate and print anew. Only one printed copy was to be found, which belonged to the 朱 Choo family in Sung-këang, and that was more than half deficient. By a careful comparison with a great number of manuscripts, it was revised and put to press in 1568, and an edition of five hundred finished in 1572, the work being done with moveable type. A new collation and reprint was made by Yuen Yuên in 1812, in 1,000 books, and though doubtless marked by very numerous errors, it is on the whole a most important thesaurus.

In 1005, a commission was appointed by 眞宗 Chin tsung the third Sung emperor, consisting of 王欽若 Wáng K'in-jō, 楊億 Yáng Yih and others, fifteen in all, to draw up a historical compendium in the cyclopædia form, comprehending the details of all state matters from the earliest times, chronologically arranged. The work was completed A. D. 1013, in 1,000 books, and received the imperial imprimatur in the form of a preface, and the title 冊府元龜 *Ts'ih fò yüên kwei*. This is divided into 31 sections, with a general preface to each, having also a sub-preface to each of the thousand one hundred and four minor divisions. These prefaces are from the hand of 李維 Lè Weí and five others, having been submitted to the approbation of Yáng Yih. Each section was revised by the emperor in person as finished, who also fixed the general plan; causing all works of a light and dubious character to be rejected, and adopting as authorities only the *Kwò yu*, *Chên kwò ts'ih*, *Kwan tszè*, *Máng tszè*, *Han fei tszè*, *Hwae nán tszè*, *Yén she ch'un ts'ew*, *Léw she ch'un ts'ew*, *Han she wáe chuen*, the Five classics and the Dynastic histories. From these also, matters of insubordination, and other delinquencies were omitted. There was originally 10 books on the pronunciation and meaning of the characters, by 孫奭 Sun Shih, but this is now lost, probably through the omission of transcribers. The work was reprinted in 1642. A very contracted epitome of this in 30 books, was drawn up by 黃會 Hwáng Hwúy, with the title 冊府元龜獨制 *Ts'ih fò yüên kwei t'uh ché*.

The 書叙指南 *Shoo seu ché nán*, in 20 books, is a selection from the various works classical, historical, scientific and philosophical, drawn up by 任廣 Jin Kwáng about the beginning of the 12th century, intended mainly for the convenience of letter writers. It was first printed in 1126, soon after which the blocks were burnt in the prevailing disturbances. It has been preserved however, by successive transcripts till the present dynasty, when it was revised and again printed in 1725. The work is carefully compiled, and the author seems to have drawn his materials from original sources.

The 古今姓氏書辨證 *Kò kin sing shé shoo p'ên ching*, in 40 books, is an elaborate investigation of the origin and history of the several family names of China, methodically arranged according to the tones and rhymes. This was compiled by 鄧名世 T'äng Míng-shé and his son 鄧椿 T'äng Ch'un, and completed in 1134, after about twenty years labour. The edition which was printed about that time has been long extinct, and the modern copies are compiled from the extracts in the *Yung lö tá, t'ên*, these being arranged on the principle of the ancient work, as noticed in several publications of former times; so that although we have the substance, it is not identical with the Sung dynasty original.

The **雞肋** *Ke lih* is a small work referable to this class, written by **趙崇絢** Chaón Ts'ung-heuen in the 12th century. The subjects embraced however, are very limited in extent, and differ from those of the generality of *luy shoo*; being such as historical resemblances, contrasts, prodigies, &c.

The **玉海** *Yuh haè*, in 200 books, was compiled by Wáng Yíng-lín, in the early part of the 12th century. It is divided into 21 sections, comprising upwards of 240 articles, giving the substance of a vast amount of the native literature. This is generally prized by scholars as one of the best works of the class, though it requires to be read with discrimination. It was allowed to lie in manuscript till 1351, when the first edition appeared under imperial patronage. Thirteen other works were originally printed by way of appendix to it; but only one of these, the **辭學指南** *Szè hōō chē nán*, in 4 books, is retained to the existing edition.

A small work on the private names of female domestics, entitled **侍兒小名錄** *Shé úrh seaòu ming lùh*, was written by **洪駒父** Húng Keu-foó of the Sung dynasty, but is now lost. An appendix to this however, is still extant, with the title **補侍兒小名錄** *Pò shé úrh seaòu ming lùh*, written by **王銍** Wáng Chih, about the middle of the 12th century. There are a good many irrelevancies in the quotations, and the book is wanting in literary taste. A later author **溫豫** Wān Yü finding the subject far from exhausted in the two preceding publications, added a supplement to the latter, with the title **續補侍兒小名錄** *Suh pò shé úrh seaòu ming lùh*. This also has numerous errors. A further contribution was made towards supplying the deficiencies in the preceding works, by a friend of the last-named author, in a volume entitled **侍兒小名錄拾遺** *Shé úrh seaòu ming lùh shih è*, which was not printed till the Ming dynasty. This is not more free from imperfections than the others.

The **純正蒙求** *Shun ching mung k'èw* is a small work for juvenile instruction, consisting of selections from the classics and narrative records, in tetrameter stanzas arranged in accordance with the order of the finals. The first part treats of instruction and the mutual relations; the second is on personal conduct; and the third is on intercourse with others. There is a commentary on it by the author **胡炳文** Hoó Píng-wán, a subject of the Yuen dynasty.

In the annals of bibliography, there are few incidents comparable to the gigantic effort made by **成祖** Ching tsoò the second emperor of the Ming. Desiring to compile an all-comprehensive cyclopædia, he issued a commission in 1403 to **解縉** Keaè Tsin to undertake the work, assisted by a hundred and forty seven literary men; these having completed their labours in less than a year and half, the result was presented to the emperor, and received from him the title **文獻大成** *Wān hēén tá ching*. This work however falling far short of his majesty's idea, a much more extensive committee of scholars was appointed, with a commission to collect in one body the substance of all the classical, historical, philosophical, and literary works hitherto published, embracing astronomy, geography, the occult sciences, medicine, Buddhism, Taoism, and the arts. **姚廣孝** Yaou Kwāng-heaòu and **劉季箴** Lēw Ké-che were ap-

pointed to co-operate with Keaè Tsin, as presidents of commission. Under these were five chief directors, and twenty sub-directors, besides two thousand one hundred and sixty nine subordinates. The work was brought to a conclusion near the close of the year 1407, containing in all 22,877 books, besides the table of contents, which occupied 60 books, and received the title 永樂大典 *Yung lö tá teèn*. The arrangement of the several sections is according to the characters in the dictionary *Hüing wòd ching yun*; but there is an irregularity in the order of quotation; sometimes single clauses are given containing the heading character; sometimes whole sections of books, and sometimes works are given entire, which pertain to the subject. When the first draft was laid before the throne, orders were issued to have it transcribed for printing, and the copy was finished in 1409; but in consideration of the great outlay that would be necessary for the workmanship, the blocks for printing were never cut; and on the removal of the court to Peking, the copy was deposited in the imperial apartment named the *Wän löw*. What became of this copy, we have no distinct information, but it is probable that it perished in a fire which occurred in the palace in 1557; for in 1562, we find a hundred transcribers appointed by the Board of Rites to make two new copies. Three leaves a day was considered each man's work, at which rate they completed their task in 1567. One of these transcripts was placed in the *Wän yuen kō* at Peking, and the other in the emperor's library *Hwäng shè ching*. During the disturbances that occurred at the overthrow of the Ming, the latter copy and also the original draft which had been kept at Nanking, were both destroyed by fire; and on the restoration of peace, the *Wän yuen kō* copy was found to be deficient 2422 books. Such is the present condition of that unexampled specimen of compilation, which has proved of service to posterity in a way probably not anticipated by its originators. The wholesale selections which were at one time considered a defect, have now become the most important feature of the whole; for by this means 385 ancient and rare works have been preserved, which would otherwise have been irrecoverably lost; and many of which have been reprinted and extensively circulated since.

The 荆川稗編 *King ch'uen pae pëen*, in 120 books, is the work of 唐順之 T'äng Shün-che, who has endeavoured to embrace every subject, in a long series of articles extracted from the native literature. Beginning with the several subjects of the Six classics given seriatim, he proceeds with the Philosophical writers, Fine arts, Sciences, &c., after which the matters of the Six supreme boards are treated, concluding with disquisitions on History and Biography. The manuscript was prepared for the press, by 左烝 Tsò Ching a pupil of the author, but he dying before the publication was accomplished, it fell into the hands of 茅一相 Maóu Yih-sëang in a disordered and imperfect state; who having rearranged the materials, had it printed in 1581. The 81st book contains the whole of the popular little work on Family names *Pih k'ea sing*, transcribed in the Mongolian character invented by the Tibetan high priest Baschpa.

The 三才圖會 *San tsai t'òò hwüy*, in 106 books, is a comprehensive

cyclopædia of arts and sciences, compiled by Wáng K'e, from a number of illustrated works on the various subjects under consideration. There is a great deal of curious matter to be found in it, and the illustration of Ming dynasty customs it contains, gives it a certain antiquarian value. The author however shews a want of judgment in his selection of extracts. The pictorial embellishments, which are exceedingly numerous, would appear to form a principal feature in the work; but as specimens of art, they do not stand high, and in many cases tend little to the elucidation of the subject.

The **山堂肆考** *Shan t'áng szé k'òu*, in 228 books, is an extensive thesaurus compiled from previously existing *luy shoo*, by **彭大翼** P'äng Tá-yih, who completed it in 1595. The work is in five divisions, comprising 45 sections. The quotations under each head are abundant to a fault; which is a necessary consequence of the indiscriminating method adopted by the author. The manuscript lay by for upwards of twenty years, during which time it got deranged and partly lost, till **張幼學** Chang Yéw-hëö, the grandson of the author, collected the materials, revised and published them in 1691. There is an additional part in 12 books, entitled **補遺** *Pod é*, from another hand, supplying deficiencies in the former work.

The **廣博物志** *Kwäng pò wüh ché*, in 50 books, is by **董斯張** Täng Sze-chang, who brought it to a conclusion in 1607. This is an extension of the *Pò wüh che*, a work of the 4th century; but instead of following the same plan, it is arranged on the *luy shoo* principle, giving ample quotations from ancient literature, down to the time of the Suy dynasty; the whole being classed under 22 sections, embracing 167 articles. Much of the matter is taken from other cyclopædias, but the author has also drawn largely from original works.

The **潛確類書** *Tsëen k'ëö luy shoo*, in 120 books, was compiled by Ch'in Jiu-señh, who completed it in 1632. This is after the model of the *E wän luy tseñ*, being divided into 13 sections, containing upwards of fourteen hundred articles. It is a very good specimen of the class; but in the 11th book, which treats of the bordering countries, and the 14th book, on foreign nations, the author speaks with an unguarded freedom respecting the Manchus, which has obtained for the work a place in the *Index expurgatorius*, as requiring the suppression of these two books only.

The **五經類編** *Wò king luy pëen* is a cyclopædia of the classics in 28 books with an appendix, compiled by **周世樟** Chow Shé-chang in 1673. The quotations are chiefly from the Five classics and Four books, but there are also selections from a few semi-canonical works besides, and a commentary. It is divided into 10 sections, and the author gives his own remarks at the end of each article. A more recent and revised edition has been published, under the title **文典類函** *Wän t'ëen luy hán*, with the name of **蔣季眉** Tsëang Ké-meï as the editor.

In the time of the Ming, **俞安期** Yü Gan-k'e took the substance of six of the oldest existing cyclopædias, by a revisal of which, removing reiterations and redundancies, and adding from the poetical compositions and literary essays of the later dynasties, he formed the **唐類函** *T'äng luy hán*. The second

emperor of the present dynasty, taking this as the groundwork, gave orders for the compilation of an extensive cyclopædia, embracing events up to the accession of the reigning family; the matter being procured from every authentic source, both ancient and modern. This was finished in 1710, and received the title 淵鑑類函 *Yuen k'een luy hân*, being in 450 books, and is probably the most complete work of the kind. There is a third part more matter than in the *T'aé ping yü lán*.

The exceeding multiplicity and varied character of the historical and philosophical writers, suggested to the same emperor the expediency of forming a condensed compendium of the more important parts, in order to place them within the reach of a much larger class of readers. A commission having been appointed for this purpose, the work was completed in the following reign, and published in 1727. This gives, under the title 子史精華 *Tszè shè tsing hwa*, in 160 books, a voluminous collection of quotations from the literature above named, classified according to subjects, under 30 sections, embracing 280 articles. It is convenient as a manual in the composition of literary exercises, but the value of the work is not placed at a high limit.

The 格致鏡原 *Kih ché k'ing yuén* is a cyclopædia of arts and sciences in 100 books, compiled by 陳元龍 *Ch'iu Yuén-lung*, and published in 1735. It is divided into 30 sections, the origin and history of every subject being traced by a long series of quotations from the native literature, ancient and modern. This is a most useful compendium for the student of such matters, but it is well to refer to the original works indicated, when they are procurable, as the quotations are frequently incorrect.

The *luy shoo* principle has been adapted to the Sacred scriptures, by Dr. MacCartee 麥嘉締培端 *Mih k'ea té Pei-twan* of Ningpo, in a small work entitled the 聖經類書 *Shing king luy shoo*, issued in 1856, containing a series of thirty articles on the leading truths of the Christian system. There is an appendix on the harmony of the old and new dispensations.

12. Under the title 小說家 *Seàu shwò k'ea* "Essayists," is included a class of writers, which date back several centuries before the Christian era. These consist of miscellaneous narrations, records of marvels, and detached sayings.

The 西京雜記 *Se king tsá ké*, in 6 books, is a record of incidents at Ch'áng-gau the metropolis during the Han dynasty, being supplementary to Pan Koó's history. By some, this has been attributed to Lèw Hín of the Han, and by others to Kō Húng of the Tsin; but the probability is in favour of 吳均 *Woó Keun* of the 6th century being the author.

The 世說新語 *Shé shwò sin yu*, written by 劉義慶 *Lèw E-k'ing* of the 5th century, is a collection of minor incidents from the Han to the Tsin dynasty inclusive, divided into 30 heads. The title was originally 世說新書 *Shé shwò sin shoo*, but was changed to the present form at an early date. There is an extensive commentary, by 劉峻 *Lèw Seun* of the 6th century. An additional part was written by way of appendix to this, by Hó Lèàng-tseún, in the middle of the 16th century, with the title 世說新語補 *Shé shwò sin yu pò*.

The **朝野僉載** *Ch'au yà ts'ên tsai*, which consisted originally of 30 books, was written by **張鷟** Chang Tsō during the 8th century. An appendix was written to it during the Sung, with the title **僉載補遺** *Ts'ên tsai pò è*. The original work appears to have been afterwards lost, and the *Ch'au yà ts'ên tsai* now extant in 6 books, is considered to be the old *Ts'ên tsai pò è*, with additional matter annexed during the Sung. This treats of marvels, and affairs of secondary import from the beginning till towards the end of the Tang. Sze-mà Kwang made use of it in writing his great historical work.

The **大唐新語** *Tá t'áng sin yu*, in 13 books, is a record of national affairs from the commencement of the Tang, down to the latter part of the 8th century, near the time when the author **劉肅** Lēw Sūh lived. With the exception of the last book, this work seems entitled to a place in the historical division.

The **次柳氏舊聞** *Tszé lēw she k'év wan* is a narrative of events during the reign of Yuên tsung of the Tang, originally related by the minister **高力士** Kaou Leih-sze to **柳芳** Lēw Fang, who first committed the substance of the remarks to paper. The record being afterwards enquired for by the emperor, it was nowhere to be found, and **李德裕** Lè Tih-yu gathering as much as he could from the son of Lēw Fang, wrote this work, which originally bore the title **程史** *Ting shè*, afterwards changed for the present designation.

The **因話錄** *Yin hwā lūh*, in 6 books, is a record of matters during the 8th century, divided into 5 parts, treating respectively of—Princes, Ministers, People, Business, and Objects. The author **趙璘** Chaó Lin lived about the beginning of the 9th century.

The **教坊記** *Keaóu fang ké* is a small work consisting chiefly of miscellaneous matters about the commencement of the 8th century, a great part being occupied with the music of the period. The author **崔令欽** Ts'uy Líng-k'in seems to have lived near the same time.

The **雲溪友議** *Yün k'e yèw é* written by **范摭** Fán Ch'oo in the latter part of the 9th century, is occupied chiefly with disquisitions on poetry.

The **玉泉子** *Yuh tseuén tszè* is a small volume of miscellanies, principally relating to the middle and latter part of the Tang dynasty. The author is not known, but it consists in part of selections from other books about that period.

The **雲仙雜記** *Yün sēn tsā ké* is a large collection of petty records, ascribed to one **馮贄** Fung Ché at the commencement of the 10th century, but it is thought to have been actually written by Wáng Ch'ih at a somewhat later period. The greater part of these profess to be quotations from other works, but among the titles of books quoted, many are now altogether unknown, and are believed never to have had any existence.

The **唐摭言** *T'áng chih yèn* is a record of choice sayings and miscellaneous incidents, regarding the literary examinations of the Tang, written by **王定保** Wáng Ting-paóu in 954. This is considered superior to most of the class.

The **金華子** *Kin hwa tszè* is a miscellany of state and national affairs during the latter part of the 9th and early part of the 10th century, by **劉崇遠** Lēw Ts'ung-yuèn, a subject of the Southern Tang. The existing editions are taken from the *Yung lò tá t'èen*, the original volumes having been long since lost.

The **鑑誠錄** *K'een keae luh*, in 10 books, is a miscellaneous record of remarkable objects and events during the Tang and subsequent Five dynasties, written by **何光遠** *Hô Kwang-yuèn* of the 10th century.

The **飛燕外傳** *Fei yén waé chuen* is a record of the affairs of **趙飛燕** *Chaóu Fei-yén*, the empress of **成帝** *Ching té* of the Han, and bears the name of **伶玄** *Ling Heuèn* of the Han, as the author; but there is little doubt of this being a spurious production, written at some later period.

The **穆天子傳** *Müh t'ien tszè chuen*, in 6 books, is a narrative of the adventures of the emperor **穆王** *Müh wang* of the Chow dynasty, in his journey to the west, on a visit to *Se wàng moò*. This is said to have been found in a tomb of one of the Wei princes in 281, and was probably drawn up by some one during the 2nd or 3rd century B. C. There is a preface by **荀勗** *Senn Heu* of the Tsin, and a commentary by **郭璞** *Kō Pō*. This savours too much of the fabulous to be admitted among the authentic records, but it is preserved as a specimen of ancient composition.

A small work entitled **神異經** *Shin é king*, from the hand of **東方朔** *Tung-fang Sō*, was in existence during the Han dynasty, but was subsequently lost; and the work now extant professing to be the same, appears from internal evidence to be a production of the 4th or 5th century. It is admired for its style, and frequently quoted by subsequent scholars in their compositions. But as the subject matter all relates to distant and unknown regions, and the marvellous occupies so large a portion, it has never been received as true narrative.

Another small work, bearing the title **海內十洲記** *Haè n'ny shāh chow kē* is also attributed to *Tung-fang Sō*, but there is every reason to believe that it was also written about the same period as the preceding. Professing to be a description of ten insular kingdoms, the statements are fabulous to puerility.

The **漢武帝內傳** *Hán woò tē n'ny chuen* has the name of **Pan Koó** the historian as the author, but this was probably added by a later hand, for the book seems to have been written about the 3rd century. This records the visit of *Se wàng moò* to the emperor **Woò té** of the Han, and is also classed among the apocryphal works.

The **漢武洞冥記** *Hán woò t'áng ming ke* is another spurious production relating to the reign of the same emperor. The ancient copies have the name of **郭憲** *Kō Hēén* of the Han as the author, but it is believed to have been written about the 4th or 5th century. It is not looked upon as of any authority, few of the statements being trustworthy.

There is a short record entitled **漢雜事祕辛** *Hán tsā szé pē sin*, containing an account of the nuptial affairs of the emperor **桓帝** *Hwan té* of the Han, with the pretension to have been written during that dynasty; but the style is altogether inconsistent with the supposition, and it is believed to be a spurious production from the hand of **Yáng Shín** of the Ming.

The **博物志** *Pō wūh ché* was originally drawn up by **Chang Hwa**, in the latter part of the 3rd century. His production however appears to have been lost during the Sung, and the present work in 10 books with that title, was probably compiled at a later period from the extracts contained in other publications; but still there are many quotations from it in the ancient literature,

which do not appear in the present edition. It is in great part occupied with records of the marvellous. A work in 10 books, supplementary to this, with the title 續博物志 *Sūh pò wūh ché*, was compiled by 李石 *Lè Shih* about the middle of the 12th century. This is much after the style of Chang Hwa's work, being composed almost entirely of extracts from the ancient literature unaltered.

The 拾遺記 *Shih é ke* was written by 王嘉 *Wáng Kēa* of the 4th century, originally in 19 books, and professes to be a record of matters omitted in the annals of the empire, from the time of Fūh-he down to the Tsin dynasty. The original manuscript being afterwards disarranged and partially destroyed, 蕭綺 *Seau K'e* repaired and edited it in 10 books, as it has come down to us. More than nine tenths of the matter is considered fabulous.

The 搜神記 *Sow shīn kē* is a book of marvels, the greater part of which must also be classed among the incredible. The original work, by 于寶 *Yu Paòu*, who lived in the early part of the 4th century, was in 30 books, and is very much quoted in works written previous to and in the time of the Tang; but during that dynasty, it seems to have been lost, and the work which has been in circulation since, in 10 books, is for the most part a compilation drawn up from the numerous quotations in ancient books, with some additional matter. The ancient style is very skilfully imitated however, and the compiler must have possessed no ordinary acquaintance with the national literature; so that without a very refined critical discrimination, the fraud could not be detected. The 6th and 7th books are extracted verbatim from the Supplement to the Han history, and in some of the modern editions in 8 books, these are omitted. Another work in 10 books, with the title 搜神後記 *Sow shīn hōw kē*, appears to be a continuation of the preceding. This has the name of T'ao Tsēen as the author, who died in 427, while some events are mentioned in it which took place ten years later; so that the above name is a forgery, although there is every reason to believe from internal evidence, that it was written prior to the Suy dynasty. There is another publication with the same title as Yu Paòu's *Sow shīn kē*, in 6 books, written about the 16th century, which is entirely different in character from the preceding, being a kind of description of a hundred and eighty one Chinese idols, written in a very commonplace style, and illustrated by a series of miserable woodcuts. It would scarcely deserve to be named as a Chinese book, but that it has been frequently quoted, and translations made from it by foreigners.

The 述異記 *Shūh é ke*, written by 任昉 *Jin Fāng* at the commencement of the 6th century, is a collection of notes on the wonderful, after the style of the *Pò wūh che*. The work of that name now extant however is not the original, which appears to have been lost early in the Tang; and the present is a compilation of extracts, together with some additional matter.

The 續齊諧記 *Sūh tse heae ke* is a short record of marvels, by 吳均 *Wó Keun* of the Lēang dynasty. In some of the old book catalogues is found the title 齊諧記 *Tse heae ke*, but that work is now entirely lost, and the above was probably supplementary to it.

A small work with the title 燕丹子 *Yén tan tszè*, is known to have been



in existence prior to the Sui dynasty, and is frequently quoted in subsequent ages down to the commencement of the Ming, but the work was afterwards lost. It has been again restored however, from the copious extracts given in the *Yung lō tā tēn*. This treats of historical matters during the 3rd century B. C., when 丹 Tan the heir apparent of the Yén state was held as a hostage by the Tsin. No author's name is preserved, and it is thought to be reliable only so far as it is corroborated by the *Shē ke*.

The 酉陽雜俎 *Yèw yāng tsā tsoō*, in 20 books, was written by 段成式 T'wan Ching-shih towards the end of the 8th century. It is divided into 29 sections, which treat largely of the supernatural and strange, but has also its value to the investigator of antiquity, and is esteemed for its composition. The same author afterwards added a supplement, called 續集 *Sūh tseih*, in 10 books, consisting of 6 sections, of a similar character to the preceding, the whole containing a variety of information regarding the institutions and productions of China and foreign nations.

The 幽怪錄 *Yew kwaé lūh* is a short record of wonders and monstrosities, written by 牛僧孺 Nēw Sāng-joō near the end of the 8th century. It is thought to have been much larger when it left the author's hand than the editions now extant, and the original title was 玄怪錄 *Heuén kwaé lūh*, but was changed in deference to the name of one of the ancestors of a subsequent editor. A few years later, 李復言 Lè Fūh-yên wrote a supplement to the above, which is likewise extant, with the title 續幽怪錄 *Sūh yew kwaé lūh*, and also treats of the marvellous. There is another supplement to the same, with the title 續玄怪錄 *Sūh heuén kwaé lūh*.

The 集異記 *Tseih é ke* written by 薛用弱 Sē Yung-jō in the early part of the 9th century, consists of sixteen articles, principally regarding events omitted in the earlier histories, with a slight admixture of the wonderful. This is admired for the style of the composition.

The 博異志 *Pō é che* consists of ten articles, all of the supernatural and marvellous character. It bears the designation 谷神子 Kūh-shin-tszè as the epithet of the author, who lived in the 9th century, and the name 還古 Hwán-koō, no surname being given. The work is composed in a style superior to most of the class. The original however seems to have been lost, and what we now have is compiled from the selections which had been made from it in other books.

The 杜陽雜編 *Toō yāng tsā pēn*, written by 蘇鶚 Soo Gō about the latter part of the 9th century, is chiefly occupied with an account of rare and curious objects brought to China from foreign countries, from 763 to 872. It is written after the style of the *Sūh é ke*, and many of the statements have the appearance of being apocryphal.

The 唐闕史 *T'āng k'uei shē*, by 高彥休 Kaou Yen-hew of the 10th century, contains 51 articles relative to Tang dynasty matters. Some of these are beyond the range of authentic narrative, but the greater part may form a useful auxiliary to the student of history.

The 北夢瑣言 *Pih mung sò yèn*, in 20 books, is a series of narratives relating principally to official matters, during the Tang and subsequent Five

dynasties, written by 孫光憲 Sun Kwang-hēen about the middle of the 10th century. The author generally gives his authority for the several statements, and his book has been used by subsequent writers in drawing up some of the standard works.

The 江淮異人錄 *Kēang hwae é jin lūh*, by Woô Shūh of the Sung, is a record of twenty five strange characters during the Tang and Southern Tang dynasties. Much of it is occupied with details regarding magical, arts, but some of the biographical notices have been admitted into the History of the Southern Tang. The original work having been long since lost, the existing edition is taken from the *Yung lō tá tēn*, but it is believed to correspond very closely with the Sung copies.

The 洛陽縉紳舊聞記 *Lō yáng tsin shin k'éw wán ke* is a collection of twenty one narratives, some historical and some marvellous, from the Lēang down to the Five dynasties, being a record of current traditions, written by 張齊賢 Chang Tse-hēen in 1005.

The 澠水燕談錄 *Shing shwuy yén t'an lūh*, in 10 books, written by 王闢之 Wāng P'eh-che about the end of the 11th century, treats of the early affairs of the Sung down to the author's own time, and consisted originally of more than three hundred and sixty articles, arranged under 15 heads; but the work was mutilated and abridged in the editions published in the Ming dynasty, and the copies now in circulation have only 285 articles.

The 歸田錄 *Kwei tēn lūh* is a small collection of incidents chiefly relating to the imperial court, together with witty sayings of the high statesmen, written by the historian Gōw-yāng Sew after his retirement from office. Before it was completed he issued the preface in 1067, which having come under the inspection of the emperor 神宗 Shin tsung, that monarch expressed his desire to see the complete manuscript, but the author feeling that he had used too great freedom in his remarks on the men of his time, withheld a considerable portion of the original, and supplied its place with material of a light and risible character.

The 嘉祐雜志 *Kēa yew tsā che* is a miscellaneous record of incidents chiefly during the early part of the 11th century, written by 江休復 Hēang Hew-fūh immediately before his death in 1062. It is also published under the title 江隣幾雜志 *Kēang lin ke tsā che*.

The 龍川畧志 *Lung ch'uen lō che*, in 10 books, was written by Soo Chē in the summer of 1099. It consists of 39 articles, 25 of which relate to governmental affairs, the remainder being of a miscellaneous character. In the autumn of the same year, he also wrote the 龍川別志 *Lung ch'uen p'ē che*, consisting of a series of traditional records in 48 articles. Nearly the half of this work is quoted by Choo He, in his Memoirs of eminent ministers, which is a good guarantee for its credibility.

The 甲申雜記 *Kiā shin tsā ke* was written in the year *kēā shin*, 1104, by 王鞏 Wāng Kūng, and consists of 22 articles, treating of events from the year 1023 down to the time of writing. Another work by the same author, entitled 聞見近錄 *Wān kēen k'in lūh*, containing 104 articles, embraces the period from 954 to about 1085. Another small work, also from the same

hand, entitled **隨手雜錄** *Süy shòw tsā luh*, contains 33 articles, all of which, with the exception of three relating to the time of the Five dynasties, treat of Sung dynasty matters, down to about 1067. The two latter were written after the *Kēā shìn tsā kē*, and the manuscript of the whole lay by till 1163, when they were combined in one by the grandson of the author. Although there is a sprinkling of the marvellous throughout, yet the greater part may be employed to supplement the dynastic history.

The **玉壺清話** *Yüh hoò tsing hwá*, in 10 books, is a collection of short notices, narrative and descriptive, completed about the year 1085, by a Buddhist priest named **文瑩** *Wän-ying*, treating mainly of incidents of his own time. The name was afterwards changed to **玉壺野史** *Yüh hoò yäy shè*, under which designation it is sometimes quoted in books as early as the Yuen dynasty. Editions are now in circulation, with both these titles.

The **侯鯖錄** *Hòw tsing luh*, in 8 books, written by **趙令時** *Chaóu Lìng-chè* near the end of the 11th century, is a record of minor historical events, with remarks on poetry and literary criticisms.

The **東軒筆錄** *Tung hñen peih luh*, in 15 books, written by **魏泰** *Wei T'áé*, an unsuccessful candidate for literary honours about the close of the 11th century, is a record of current reports prevalent during the early years of the author. Although some parts of it are trustworthy, yet the errors are numerous, and there is much that is doubtful in it.

The **燕魏雜記** *Yén wei tsā kē*, consists of a number of notes topographical and historical, made by **呂頤浩** *Leù E-haóu* about the end of the 11th century.

The **泊宅編** *Pò tsih pēn* was written by **方勺** *Fang Chō*, in the early part of the 12th century. The author being accustomed to live in a boat, explains the meaning of the expression in the title, the *pò tsih* "anchored dwelling." This work, which is chiefly a record of incidents metropolitan and provincial, from about the year 1086 to 1117 was originally in 10 books, editions of that extent being still extant; but there has also been another edition in circulation since the Ming dynasty in 3 books, abridged and otherwise modified from the original.

The **鐵圍山叢談** *T'ēē wēi shan ts'ung t'an*, in 6 books, is the work of **蔡條** *Ts'áé T'eaou*, who lived in the first half of the 12th century, and treats mostly of events that occurred in his own time. The work shews a good deal of research, and may be relied on as an authority in investigations regarding that period.

The **楓窗小牘** *Fung chwang seáu t'üh* is a small work treating principally of occurrences at Pēn-läng, the metropolis during the 12th century, finished early in the thirteenth century, by an author with the surname **袁** *Yuen*, but his proper name is not preserved, the first page merely stating that it is written by a centenarian.

The **南窓記談** *Nàn chwang kē t'an* is a short record of matters during the most flourishing period of the Northern Sung dynasty. The author's name is not given, but it appears to have been written in the early part of the 12th century. The style is good, and it is thought worthy of credit.

The 默記 *Mih ké*, by Wáng Ch'ih, consists almost entirely of traditional records regarding the metropolis P'een-l'ang.

The 陶朱新錄 *T'aou choo sin luh*, written by 馬純 Mâ Shun in 1142, is a chronicle of minor matters during the Sung dynasty, seven or eight tenths of which consists of the marvellous and incredible. At the end is an inscription relative to the literary associations during the 11th century.

The 睽車志 *K'wei keu ché*, in 6 books, is a series of statements regarding supernatural occurrences during the 12th century, written by 郭象 K'ö T'wán, at the instigation of the emperor 光宗 Kwang tsung, who was much addicted to the marvellous. The plan of the work is the same as the *Toò yáng tsā p'een*, the author's object being to illustrate the doctrine of rewards and retributions in the life to come.

The 龍城錄 *Lung ch'ing luh* is a record of incidents during the earlier part of the Tang, professing to be written by 柳宗元 L'êw 'Tsun-yuên of that dynasty. It is generally understood however that that name is not genuine, and that it is a spurious production of Wáng Ch'ih of the 12th century.

The 清波雜志 *Tsing po tsā ché*, in 12 books, is a record of miscellaneous matters during the Sung, written in 1193, by 周輝 Chow Hwuy, who is charged by some with putting the misdeeds of Wáng Gan-sh'ih in too favourable a light, being a distant relative of the latter. The following year he issued the 清波別志 *Tsing po p'eth ché*, in 3 books, of a uniform character with the preceding.

The 北窗炙輿錄 *Pih chwang chih ho luh* is a small record chiefly of exemplary characters about the 11th and 12th centuries, and miscellaneous matters, by 施德操 She T'ih-ts'aou, who lived near that period.

The 程史 *T'ing shé*, in 15 books written by Y'ö K'ö about the beginning of the 13th century, consists of upwards of a hundred and forty articles regarding the Sung dynasty, being matters omitted in the national histories, and considered to be authentic.

The 獨醒雜志 *T'uh sing tsā ché*, in 10 books, is a collection of records relative to the Northern and Southern Sung, written about the year 1185, by 曾敏行 Tsäng Mia-hing. The subject matter is reliable, and may be used to supplement the regular histories.

The 耆舊續聞 *K'e k'ew s'uh wän*, in 10 books, is a collection of traditional records regarding P'een-l'ang, and the sayings and doings of renowned individuals soon after the establishment of the Southern Sung empire. The author 陳鵠 Ch'ih K'ü, who appears to have lived in the former part of the 13th century, has drawn the most of his materials from the family manuscripts of others, and frequently with very little alteration; which accounts for a want of symmetry in the style of the work.

The 四朝聞見錄 *Szè ch'aou wän kiên luh* is a series of 207 articles, treating of various matters of the Sung, during the reigns of the four emperors 高宗 Kaou tsung, Heaou tsung, Kwang tsung, and 寧宗 Ning tsung, arranged under 5 divisions, the fourth of which is entirely occupied with the reign of Ning tsung. The author 葉紹翁 Yé Shaou-ung; who was an adherent of the teachings of Choo He, appears to have written early in the 13th century.

The **癸辛雜識** *Kwei sin tsa shih* is a record of miscellaneous and minor incidents, written by Chow Meth in the former part of the 14th century, in 4 parts, entitled respectively, the **前集** *Tsien tseih*, **後集** *Hóu tseih*, **續集** *Suh tseih*, and **別集** *Peih tseih*. Although the subjects it treats of are generally matters of mere secondary importance, yet there is a good deal of curious and reliable information for the investigator.

The **隨隱漫錄** *Sü yin mwán luh*, by **陳世崇** Ch'in Shé-ts'ung, who lived in the latter part of the 13th century, is a record for the most part regarding the poetical and literary compositions of the living authors of that period.

The **東南紀聞** *Tung nán kè wán* is an anonymous record of traditional statements, chiefly regarding the Sung dynasty, which is designated in the title by the term *Tung nán* "South-east." This appears to have been written during the Yuen; the original copies however have long been extinct, and the present edition is extracted and compiled from the *Yung lö tá t'ên*. There are many pieces in it available to supplement the histories of neighbouring states.

The **歸潛志** *Kwei ts'ên ché*, in 14 books, by **劉祁** L'ew K'e, finished in 1295, is a series of historical narratives, biographical notices, and miscellaneous statements regarding the Kin dynasty, the 11th book being occupied entirely with the overthrow of that state. The authors of the History of the Kin have drawn a good deal from this record in the compilation of their work; and some others of the larger histories may be corrected from the notices in L'ew K'e's chronicle.

The **山房隨筆** *Shan fang süy peh* is a short record of occurrences at the close of the Sung and commencement of the Yuen, with particular details regarding the treacherous minister **賈似道** K'ea Szé-taou. The author **蔣子正** Ts'äng Tszè-ching was a subject of the Yuen.

The **山居新語** *Shan keu sin yu*, written by **楊瑀** Yang Yü in 1360, treats chiefly of administrative affairs during the Yuen, the general tendency of the work being to the advancement of morals.

The **遂昌雜錄** *Süy ch'ang tsä luh*, written by **鄭元祐** Ch'ing Yuèn-yü about the middle of the 14th century, is a series of traditional notices regarding the old adherents of the Sung dynasty, and individuals of note during the Yuen.

The **輟耕錄** *Chuë kang luh*, in 30 books, was written by T'au Tsung-é just at the close of the Yuen dynasty, and contains a good many notices regarding the overthrow of the Mongols. There is also a considerable amount of information regarding the poetry, painting and literature of the period, and various memoranda relative to the Western regions.

The **水東日記** *Shwuy tung jih ké*, in 40 books, written by **葉盛** Yé Shing during the 15th century, is chiefly a record of legislative details and current traditions during the Ming. The author who had access to an extensive library, has carried his quotations to excess, and self-glory is a prominent failing throughout. His production nevertheless is valuable as a work of research.

The **嶠南瑣記** *Keáu nán sò ké* is a collection of miscellaneous memoranda regarding Kwàng-se, made by **魏濬** Wei Seun in 1612.

The **隴蜀餘聞** *Lunü shüsh yü wán* is a series of notes on Shen-so and

Szé-ch'uen, made by Wáng Szé-ching, while executing an imperial commission in that region. These consist of reports gathered by him, relating to the traveller's route through these provinces.

The **劍俠傳** *K'ên h'ê chuen* is a series of biographical notices of remarkable swordsmen during the Tang dynasty. There is no author's name, but it is thought to have been written during the Ming. There is too much of the supernatural for it to be admitted among the regular historical works.

The **錄異記** *Luh é k'ê*, in 8 books, is a fabulous record, drawn up by **杜光庭** *Toò Kwang-t'ing* a Taoist priest, during the 10th century. The productions of this author have forfeited all claim to authenticity.

The **都公談纂** *Too kung t'an tswán* is a record of incidents omitted in the historical works, from the 13th to the 15th century, written by **都穆** *Too Müh* early in the 16th century, which was afterwards arranged and edited by his pupil **陸采** *Lüh Ts'aè*. The work treats largely of the supernatural, and the bulk of it is considered unworthy of credit.

The **板橋雜記** *Pán k'eaou tsá k'ê* is a record of reminiscences of the last days of the Ming, written by **Yü Hwaè** early in the present dynasty.

The **蚓菴瑣語** *Yin gan sò yu*, written by **李王逋** *Lè Wáng-poo* about the end of the 17th century, is chiefly a record of current reports and traditions of events in the neighbourhood of **K'ea-hing** the author's native place, relating to the close of the Ming and establishment of the present dynasty. This also contains much connected with the marvellous.

The **觚賸** *Koo shing*, in 8 books, is a collection of traditional memoranda, respecting the end of the Ming and commencement of the reigning dynasty, written in 1700, by **鈕琇** *Nêw Sew*, who held the office of prefect in **Shen-se**. It is divided into 5 sections, giving the reports gathered in as many different parts of the empire. In 1714, he issued a supplement, entitled **觚賸續編** *Koo shing sùh p'ên*, treating successively of words, business, men and things, differing in plan somewhat from the preceding.

The **曠園雜誌** *K'wáng yuén tsá ch'ê*, by **吳陳琰** *Woô Ch'in-yen* of the 18th century, is a collection of notes from personal observation and current report, seven or eight tenths of which are of a supernatural and fabulous character.

Besides the work of **Jin Fáng**, there is also a small publication with the date 1701, having the title **述異記** *Shuh é k'ê*. There is no name of author, who is merely designated the Master of the **Tung-h'ên** establishment. The subject matter relates chiefly to the latter part of the 17th century, and treats largely of the supernatural, with some notices of curious implements.

The **果報見聞錄** *Kwò paóu k'ên wán luh* is a record of supernatural instances of reward and retribution, as if intended to illustrate the Buddhist and Taoist tenets on that head. It was written by **楊式傳** *Yáng Shih-chuen* in the 18th century.

The **信徵錄** *Sin ch'ing luh* is another collection of miraculous cases of rewards and punishments, compiled by **徐慶** *Seu K'ing* in the 18th century.

The **見聞錄** *K'ên wán luh* is a small record of marvels, drawn up by **徐岳** *Seu Yō* of the 28th century.

The **簪雲樓雜說** *Tsan yün lōw tsā shwō*, by **陳尚古** Ch'in Sháng-koò of the 18th century, is a series of notes of minor importance, the greater part of which relate to incredible wonders.

The **風月堂雜識** *Fung yuè t'ang tsā shih* is a collection of notes, chiefly on poetical compositions, by **姜南** Kēang Nán an author of the Ming dynasty. The **學圃餘力** *Hēō pò yū leih* is a series of short articles on matters of historical interest, by the same author as the preceding. The **墨畚錢鏹** *Mih yu tsēn pō* is another small collection of notes literary and historical, by the same author. The **瓠里子筆談** *Hoò lē tszè peih t'an*, by the same, treats chiefly of poetry and other literary subjects. Another small collection of notes by the same, entitled the **洗硯新錄** *Sè yün sin luh*, is also occupied chiefly with historical notes. The **蓉塘記聞** *Yung t'ang ké wān* is another short selection of notes on literary and historical subjects, by the same. The **叩舷憑軾錄** *K'ow hēn p'ing shih luh*, from the same hand, contains some remarks on various points connected with history.

The **清波小志** *Tsing po seaòu chē* is a series of notes historical and topographical, relating in great part to Hang-chow, drawn up by **徐逢吉** Seu Fung-keih, in 1734. Another part by way of appendix was written by the same author in 1748, similar in character to the preceding, with the title **清波小志補** *Tsing po seaòu chē pò*.

The **江漢叢談** *Kēang hán ts'ung t'an*, consists of twenty articles of moderate length on the historical antiquities of China, written by Ch'in Szé-yuèn in 1572.

The **東皇雜鈔** *Tung kaou tsā ch'áu* is a collection of historical memoranda, by **董潮** Tùng Chaòu, published in 1753.

Works of fiction par excellence are not admitted by the Chinese to form a part of their national literature. Those who have imbibed European ideas on the subject however, will feel that the novels and romances are too important as a class to be overlooked. The insight they give into the national manners and customs of various ages, the specimens which they furnish of an ever-changing language, the fact of this being the only channel through which a large portion of the people gain their knowledge of history, and the influence which they must consequently exercise in the formation of character, are reasons too weighty to be left out of account, notwithstanding the prejudices of scholars on the subject. Foremost among these in popular estimation is the **三國志演義** *San kwō chē yèn é*. This is a historical novel, in 120 chapters, written by **羅貫中** Lô Kwán-chung of the Yuen dynasty. The plot which is founded on the historical events immediately succeeding the decadence of the house of Han, is wrought out with a most elaborate complication of details, embracing the period from 168 to 265. Following the course of events, from the imbecile reign of Heaòu ling té of the Han, the tale opens with an account of the insurrection of the "Yellow Caps," during which **劉備** Léw Pé a descendant of the imperial family, enters into a solemn compact with **關羽** Kwan Yü (now the deified *Kwan te* "God of War,") and **張飛** Chang Fei to aid each other till death, in their efforts to uphold the falling house.

The fortunes of Lëw Pé are traced through a series of reverses, till he assumes the royal power, (known afterwards as 昭烈帝 Chaóu lěě té), and the empire becomes divided into the three states Wei, Shūh, and Woo. Tyranny and bloodshed mark the narrative for nearly a century, till the usurper 曹髦 Tsaou Maou of the Wei is deposed by his minister 司馬昭 Sze-mâ Chaou, whose son became the consolidator of the empire, and founder of the Tsin dynasty, being the 武帝 Woò té of history.

The 西遊記 *Se yéw ké*, in 100 chapters, is a mythological account of the adventures of Yuèn Chwáng, the Buddhist priest in the 7th century, during his expedition to India in search of the sacred books. The reputed author 邱長春 K'ew Ch'áng-ch'un was sent to India during the Yuen dynasty with a similar object in view, and on his return wrote a journal of his travels with the same title as the above. It contains much of the miraculous, and seems to have suggested the more elaborate production in question. A later narrative, in imitation of the *Se yéw ké*, equally fabulous, but far inferior in point of art, is the 後西遊記 *How se yéw ké*, in 40 chapters, by an unknown author.

A tale relating to the period of the pusillanimous 徽宗 Hwuy tsung of the Sung, is the 金瓶梅 *Kin ping mei*, in 100 chapters, attributed to Wáng Shé-ching of the Ming. This gives a picture of the dissolute manners of the age in question. As an artistic performance it is one of the highest of the class; there is however a double meaning throughout, which attaches to many of the terms as phonetics, but which does not appear on the face of the written characters. This caused it to be prohibited as immoral by the second emperor of the present dynasty; but notwithstanding this denunciation, a brother of the same monarch made an elegant translation of the same into the Manchu language, which was published in 1708. Being a syllabic language, this is peculiarly fitted to preserve the *double-entendres*.

The 水滸傳 *Shwuy hò chuen* is a tale of brigandage, in 70 chapters, written by 施耐菴 She Naé-gan of the Yuen. The scene is laid in Hó-nân and Shan-tung, and the period chosen is the same as the preceding. This is of a much less martial character than the *San kwò ché*, and furnishes a greater insight into Chinese life in various phases. The details are excessively diffuse, and the author enriches his work by his lively descriptions, but he has raised his elaborate superstructure upon a very small foundation of fact. A commentary has been added to this and the three preceding novels, by 金聖嘆 Kin Shíng-t'án, a writer of the present dynasty, who has entitled them the 四大奇書 *Szè tá k'è shoo* or "Four marvellous productions."

The 東周列國志 *Tung chow lěě kwò ché*, in 108 chapters, although written in the form of a novel, differs less from authentic history probably than any other in the same category. It embraces the period when China was divided into a great many tributary states, and extends from the 8th to the 3rd century B. C. when the Tsin dynasty was established.

The 紅樓夢 *Hung lóu mung*, in 120 chapters, is a popular tale containing a picture of Chinese domestic life, generally thought to have been written by 曹雪芹 Tsaou Seuë-k'in, early in the present dynasty. There is said to



be a framework of fact running through the narrative, but it is so enveloped in fictitious decoration, as to be discernable only to the initiated.

The **西洋記** *Se yang k'í*, in 100 chapters, by **羅懋登** *Ló Mow-t'ang*, finished in 1597, is an apocryphal account of the expedition of the eunuch Ching Ho, to subdue the refractory nations of the southern ocean, at the commencement of the 15th century. This was a stirring episode in the history of China, and fraught with *materiel* for the pen of the novelist. But although the author has retained the true names of the principal persons and places, he has strangely disfigured the narrative by the fables of imagination.

The **說岳全傳** *Shwō yō tseuén chuen* is a tale in 80 chapters, by **錢彩** *Ts'èen Ts'aè*, founded on the history of Yō Fei a famous general in the 12th century, who fought successfully against the Kin Tartars, but was put to death through the treachery of Tsin Kwei, a corrupt prime minister.

The **封神演義** *Fung shên yèn í*, in 100 chapters, is a tale regarding the adventures of Wōō w'ang, the founder of the Chow dynasty, in his contest with **紂王** *Ch'ōw w'ang* the last of the house of Shang.

The **正德皇遊江南傳** *Ching tih huáng yèw k'ang nán chuen*, is a historical novel in 45 chapters, recounting the adventures of the emperor, during a secret expedition in K'ang-nán province, in the early part of the 16th century.

The **雙鳳奇緣** *Shwang fung k'í yuèn*, in 80 chapters, is founded on a tragical event during the Han. The plot turns on a demand made by a Tartar chief, on the Chinese emperor, for his favorite wife, with which the emperor reluctantly complies; and the suicide of the fair one to escape the domination of her new lord, forms the sequel to the adventure.

The **好迷傳** *Huòu k'ew chuen*, in 18 chapters, a tale of social life, although very lightly esteemed by the Chinese, has been frequently commended by foreigners, and repeatedly translated into several European languages.

The **玉嬌梨** *Yuh keaon le* is a novel, in 24 chapters, also adapted to give an insight into Chinese manners, especially the forms observed in ceremonial visits.

The **平山冷燕** *Ping shan l'ang yén*, in 20 chapters, is a tale with very little plot in it, the author having seemingly exhausted his efforts in description, dialogue, and the figures of rhetoric generally.

13. The **釋家** *Shih k'ia* "Buddhism" as a class, when understood to include the whole corps of Buddhist books, embraces a body of literature, at first sight somewhat appalling to the student, who desires to investigate the character and history of that religion at the fountain head. In their aim to establish that faith in China, the early Hindoo teachers made it an object to translate their standard works into the native language from the Sanscrit; and as a result of their efforts, probably near two thousand works of various kinds have been added to Chinese literature. Four fifths of these translations are divided into the three classes, **經** *King* "Classic," **律** *Le'uh* "Disciplinarian," and **論** *Lún* "Metaphysical." This department of labour was commenced in the year A. D. 67, by Kashapmadanga **迦葉摩騰** *K'ea yè mô t'ang*, who translated the **四十二章經** *Szē shih 'urh chang king* "Sutra of Forty two sections," and continued with slight interruptions by Hindoo and Chinese priests, till about

the 9th or 10th century. These translations are not included in Chinese general book catalogues, and it would be beyond the plan of this work to give any extended notice of them. It will be sufficient to give the names of some of the most prominent. More particular information may be found in the writings of Remusat and Julien 如蓮 *Joo leen*, and especially in a series of papers by the Rev. J. Edkins, published in the Shanghai Almanac and Miscellany for 1855 and 1856. Among the Sutra or Classics may be noticed, the 大般若波羅蜜多經 *Ta pan jō po lô meih to king*, in 600 books, a translation of the large Sanscrit work *Maha pradjnâ pāramitâ sutra*; the 大寶積經 *Ta padu tseih king*, in 120 books; the 大方等大集經 *Ta fang t'ang tā tseih king*, in 30 books; the 大方廣佛華嚴經 *Ta fang kwàng fūh hwa yēn king*, in 60 books; the 大般涅槃經 *Ta pan nēe pwan king*, in 40 books; a translation of the *Nirvana sutra*; the 金剛般若波羅蜜經 *Kin kang pan jō po lô meih king*, in Sanscrit *Vadja tchedika*, a condensation of the *Pradjnâ pāramitâ*; the 阿彌陀經 *O me t'o king*, in Sanscrit *Amitabha sutra*; the 無量壽經 *Woo l'ang shōw king*; the 觀無量壽佛經 *Kwán woō l'ang shōw fūh king*; the 妙法蓮花經 *Meáu fā l'ien hwa king*, in Sanscrit *Suddharma pundarika*; the 維摩詰經 *Weī mô keih king*; the 閑居經 *Hēen keu king*; the 金光明經 *Kin kwang ming king*, in Sanscrit *Suvarna prabhāsa sutra*; the 入楞伽經 *Jūh l'ang kea king*, in Sanscrit *Langkāvatāra*; the 大薩遮尼乾子受記經 *Ta sa chay né k'een tszē shōw k'ī king*; the 大灌頂經 *Ta kwán t'ing king*; the 孟蘭盆經 *Yu lán pun king*; the 首楞嚴經 *Shōw l'ang yēn king*; the 觀藥王藥上二菩薩經 *Kwán yō wáng yō sháng urh poo sā king*; the 大方廣圓覺修多羅了義經 *Ta fang kwàng yuēn k'ēo sew to lô leáu ē king*; the 大方便佛報恩經 *Ta fang p'ēn fūh paáu gan king*; the 齋經 *Chae king*; the 三歸五戒慈心厭離功德經 *San kwēi woō keā tsze sin yēn lé kung tih king*; the 大方廣華嚴不思議佛境界分 *Ta fang kwàng hwa yēn pūh sze ē fūh king keā fun*; the 八大人覺經 *Pa tā jih k'ēo king*; the 佛遺教經 *Fūh e keāu king*; the 佛說延生地藏菩薩經 *Fūh shwō yēn sang te tsang poo sā king*; the 嗟鞞曩法天子受三歸依獲免惡道經 *Tsāy wā nāng fā t'ien tszē shōw san kwēi e hwō m'ēn go taū king*; and the 無所有菩薩經 *Woo sō y'ēu poo sā king*. This division includes also translations of poetical compositions, termed Gāthā. Such are the 阿彌陀佛偈 *O me t'o fūh k'ē*; the 賢聖集伽陀一百頌 *Hēen shing tseih k'ea t'o yih pih sung*; and the 廣大發願頌 *Kwàng tā fā yuen sung*. The Dharani or Magical formulæ, are also included; these being for the chief part merely transliterations of the original expressions, which are supposed to be of secret and mysterious import, intelligible only to the initiated. Of this class are the 七俱胝佛大心准提陀羅尼經 *T's'eh k'ēi té fūh tā sin chun te t'o lô nē king*; the 阿彌陀鼓音聲王陀羅尼經 *O me t'o kōō yin shing wáng t'o lô nē king*; the 佛說大荒神王施與福德圓滿陀羅尼經 *Fūh shwō tá hwang shīn wáng she yu fūh tih yuen m'wán t'o lô nē king*; the 摩訶般若波羅蜜大明咒 *Mo ho pan jō po lô meih ta ming chow*; the 千手千眼觀世音菩薩

廣大圓滿無礙大悲心陀羅尼經 *tsèen shòw tsien yèn kwan shê yin poo sa kwàng tá yuèn mwàn woò gae tá pei sin t'o lò né king*; the 聖無動尊大威怒王秘密陀羅尼經 *Shíng woò t'íng tsun tá weì noó wáng pè meih t'o lò né king*; the 佛頂尊勝陀羅尼經 *Fùh t'ing tsun shing t'o lò né king*; the 無能勝大明陀羅尼經 *Wòo nang shing tá ming t'o lò né king*; the 佛說消災吉祥陀羅尼經 *Fùh shwò seaou tsae keh tsáng t'o lò né king*; and the 佛說陀羅尼集經 *Fùh shwò t'o lò né tseih king*. Although the Chinese word King is employed specially to designate the sutras as a class, yet it is by no means rigorously confined to that use; for we find frequent instances of its application to works in each of the other classes.

Among the Vinaya or works on Discipline, we have the 梵網經 *Fan wáng king*; the 十誦律 *Shih súng leùh*; the 曇無德律 *T'an woò t'ih leùh*, in Sanscrit *Dharmagupta vinaya*; the 摩訶僧祇律 *Mò ho säng k'e leùh*; the 彌沙塞律 *Me sha sih leùh*, in Sanscrit *Mahishasaka vinaya*; the 毗婆沙律 *Pe p'ò sha leùh*, in Sanscrit *Vibhāsha vinaya*; the 十善業道經 *Shih shên nê taòu king*; the 四分戒本 *Sze fun keá pun*, the 戒消災經 *Keá seaou tsae king*; the 優婆塞五戒相經 *Yew p'ò sih (Upāsaka) woò keá säng king*; the 優婆塞五戒威儀經 *Yew p'ò sih woò keá weì é king*; the 大乘本生心地觀經 *Tá shing pun säng sin te kwán king*; the 外道問聖大乘法無我義經 *Wáé taòu wán shing ta shing fá woò gò é king*; and the 十不善業道經 *Shih p'ah shên nê taòu king*.

The Abidharma or Metaphysical works are also numerous, the following being a selection of the more generally known. The 成唯識論 *Ching weì shih lún*; the 中論 *Ching lun*, in Sanscrit *Pranyamūla śāstra tikā*; the 阿毘曇毗婆沙論 *O pe t'an pe p'ò sha lun*, in Sanscrit *Abidharma vibasha shastra*; the 三無性論 *Sun woò sing lun*; the 顯識論 *H'èn shih lun*; the 轉識論 *Chuèn shih lun*; the 發菩提心論 *Fá poo te sin lun*; the 十二因緣論 *Shih w'ih yin yuèn lun*; the 壹輪盧迦論 *Yih shoo loo k'ea lun*; the 菩提資糧論 *Poo te tsze l'ang lun*; the 大乘百發明門論 *Tá shing pih fá ming mún lun*; the 唯識三十論 *Wei shih san shih lun*; the 因明入正理論 *Yin ming juh ching lè lún*; the 攝大乘論釋 *Shê tá shing lun shih*; the 阿毗達磨順正理論 *O pe t'a mo shün ching lè lún*; and the 阿毗達磨藏顯宗論 *O pe t'a mo tsang h'èn tsung lún*. Most of the preceding treatises may be recognized by Sanscrit scholars, among the Buddhist works which are still preserved in the Indian character; and the great labour that has been spent in rendering them into the Chinese language, may indicate the importance the propagators of that religion attached to them; many of them having been several times translated, corrected and reedited by imperial authority through successive dynasties.

Besides the above three classes, there are still a considerable number of translations exclusive, which partake of a biographical and descriptive character, and

are classed under the head 賢聖集 *Hsien shing tseih*. A few names may be given by way of specimen; such as the 十二遊經 *Shih erh yéw king*; the 迦丁比丘說當來變經 *Kea ting pé k'ew shwō tang laē p'ên king*; the 雜譬喻經 *Tsa p'ê yu king*; (*Pê yu* is the Sanscrit *Avadana*); the 思惟要畧法 *Sze wuy yaou lëō fā*; the 四阿含暮抄解 *Sze o lan* (Four Agamas) *moō ch'au keaē*; and the 五門禪經要用法 *Wōō mün shen king yaou yung fā*.

Although the translations from the Sanscrit formed from the first, and still continue to be, the most important part of the Buddhist literature, yet by the 5th and 6th centuries, original compositions in the Chinese language, by native adherents of that religion, began to make their appearance. The authors of such works having had frequent intercourse with the Hindoo missionaries, under such influence, they have given clearer expositions of the faith and practice of the several schools of Buddhism, than are found in some of the later productions, and their writings have since become in some respects standards of appeal. A noted work among these is the 法苑珠林 *Fa yuên choo lin*, in 120 books, by 道世 *Taō-shé* a Buddhist priest, completed in 668. This gives a comprehensive view of the Buddhist system, by means of quotations from the classic and other translations, in 100 sections, each of which is divided into a number of subsections, generally having an introductory article at the commencement, and the extracts arranged seriatim in the cyclopædia form. The prevailing idea throughout is to illustrate the natural sequence of human affairs, in the production of happiness and misery.

Another production of the Tang, containing a vast amount of Buddhist bibliographical information, is the 開元釋教錄 *K'ae yuên shih keōu luh*, in 20 books, written by the priest 智昇 *Ché-shing* in 730. This gives a complete list of all the translations of Buddhist books into the Chinese language from the year A. D. 67 up to the date of publication, embracing the labours of 176 individuals, the whole amounting to 2278 separate works, many of which however were at that time already lost. *Ché-shing's* work is divided into two parts, the first of which gives the translations in the order of their completion, according to the successive dynasties, under each of which the names of the several translators are given chronologically, with the works they had executed, and a statement of those which were still extant, and those lost, with a biographical notice of each translator following the catalogue of his works. At the end of the first part is a list of forty one Buddhist catalogues, which had been previously issued. The second part contains the same works under a different classification, divided into seven sections, stating those of which both the translation and original are extant, those of which only the translation is extant, incomplete portions of works, epitomes, deficiencies supplied, retranslations, and heterodox innovations. The last two books contain a classification according to the great division of *Tá shing* and *Seaōu shing* or "Greater and Lesser Conveyances," used as subdivisions under the primary tripartite division of Sutra, Vinaya, Abidharma. The latter part includes also a list of works,

historical, geographical and biographical, in two divisions; the first being translations from the Sanscrit, and the second native Chinese productions. The work is conceived on a comprehensive plan, and contains much valuable information; and it is no slight commendation, that the same idea has been followed up in recent times by a scholar of high standing, in a synoptic review of the national literature. There is a summary of the above, by the same author, with the title **開元釋教錄畧出** *K'ae yuén shih keáu lüh lëo ch'üeh*, giving the name of each work, and the author, with the index character under which each is to be found in the great imperial collection.

Mention has already been made of the **高僧傳** *Kaou sāng chuen*. A work of this name first appeared under the Lëang dynasty, from the hand of the priest **惠敏** *Hwúy-mín*, being a biography of famous Buddhist priests, classed under the two heads of Translators and Expounders of the sacred books. This was enlarged by another priest during the Lëang, named **慧皎** *Hwúy-keáu*, in 14 books, arranged under ten divisions. In the first half of the 7th century, a supplement was written to the preceding, with the title **續高僧傳** *Süh kaou sāng chuen*, in 40 books, by the priest **道宣** *Taou-seuen*, giving the latest information down to his own time. This gives the biographies of 485 celebrated priests, with incidental notices of 225 others. These are classed according to their doings and sayings, under the ten divisions, of—Translation, Exposition, Abstract contemplation, Exemplary discipline, Rigidity of doctrine, Comprehensive intelligence, Self sacrifice, Study, Attainment of happiness, and Miscellaneous distinctions. In 983, an imperial rescript ordered a continuation of the above work to be written, which was completed by the priest **Tsan-ning** in 988, with the title **宋高僧傳** *Sung kaou sāng chuen*, in 30 books. This commences from the period where *Taou-seuen's* work stops, and gives biographies of 533 subsequent priests, with incidental notices of 130 others; making the exception of two however of the time of the early Sung and Tartar Wei dynasties. The work is marked by much learning and research.

Divisions in regard to the practical working of Buddhism were early exhibited, in the establishment of various schools of teaching, which still retain their votaries to the present day. Apart from the great division of the Buddhists into **宗門** *Tsung mün* and **教門** *Keáu mün*, one of the most influential is probably the **天台** *T'ien t'ae* school, which was founded by **知顛** *Che-k'ae*, in the latter part of the 6th century, at a celebrated mountain of that name in *Chë-këang*, and has made considerable contributions to the Buddhist literature. Some of the discourses of the founder are preserved in the **觀音玄義記** *Kwán yin heuèn é ké*, which is a development of the *Kwan-yin* theology, recorded by his pupil **灌頂** *Kwán-ting*. Another of his didactic remains is an exposition of the *Kwán wó léang shóu fùh king*, which was republished with scholia, by **知禮** *Che-lè* in 1021, with the title **佛說觀無量壽佛經疏鈔** *Fùh shuō kwán wó léang shuō fùh king soo ch'au*.

In the second decade of the 12th century, a historical summary regarding this branch was written by the priest **元穎** *Yuèn-ying*, with the title **宗元**

錄 *Tsung yüên luh*. About the close of the same century, an enlargement of the work was drawn up by 吳克己 *Wó K'ih-kè*, under the title 釋門正統 *Shih mün ching tung*. A further enlargement was made early in the 13th century, by the priest 景遷 *King-ts'ëen*, who entitled his production 宗源錄 *Tsung yüên luh*. During the first half of the same century, the *Shih mün ching tung* was again revised and edited by 宗鑑 *Tsung-këèn*, a Buddhist priest. Taking these materials, the priest 志磐 *Ché-pwan* extended his researches over a wider extent of literature, and compiled the 佛祖統紀 *Fuh tsoò t'ung kè*, in 54 books, in the latter part of the 13th century. It is written after the model of the dynastic histories, the lives of 釋家 *Shih-këa* Buddha and the patriarchs supplying the place of the Imperial records. This is followed by sections on Genealogical history, Biography, Tables, and Memoirs. The whole system is viewed in its bearing towards the T'ëen-t'ae school of teaching.

Another well known production, which issued from the same establishment is the 翻譯名義 *Fan yih ming é*, in 20 books, being an explanation of the meaning of Sanscrit proper names occurring in the Buddhist books. This was finished in 1143, by a priest named 法雲 *Fā-yün*.

The 台宗世系 *T'ae tsung shé hé*, written by the priest 乘牧 *Shing-müh*, in 1760, is a brief record of the hierarchal succession of the T'ëen-t'ae school of devotees, commencing with *Shih-këa*.

The 妙法蓮華經台宗會義 *Meaou fá léen hwa king t'ae tsung hwy é*, in 16 books, an exposition of the *Meaou fá léen hwa king*, is one of the standard works of the T'ëen-t'ae sect, drawn up by 智旭 *Ché-heñh*. The 成唯識論隨註 *Ching wei shih lun süy choó*, in 10 books, is a commentary on the *Ching wei shih lun*, written chiefly by 明善 *Ming-shén*, a priest of the same fraternity, and completed by 慧善 *Hwü-shén*, his pupil, in 1670. Among the disciplinarian treatises issued from the same quarter, are the 傳戒正範 *Chuen keä ching fan*, drawn up by the priest 見月 *Këen-yüè*, in 1660; the 三皈五戒正範 *Sun kwei wò keä ching fan*; the 授八戒正範 *Shóu pä keä ching fan*; and the 授幽冥戒正範 *Shóu yew ming keä ching fan*, by the same, all which were reprinted in 1780.

After the time of the sixth Chinese patriarch, the Shen division became separated into two sects, the 青原 *Tsing-yüên* and the 南岳 *Nän-yó*. The former was afterwards divided into the three schools of 曹洞 *Tsaou-t'ung*, 雲門 *Yün-mün* and 法眼 *Fā-yèn*; and from the latter sprung the 臨濟 *Lín-tse* and 滄仰 *Wei-yäng*. These are termed the Five schools of the Sung. A detailed account of these differences may be found in the 禪林僧寶傳 *Shen lin sang paou chuen*, a biographical work in 30 books, written by *Hwü hung*, about the year 1227. This contains memoirs of eighty one members of the priesthood. There is an appendix to the same by the priest 慶老 *K'ing-läü*, and a short supplement on the Lín-tse sect by *Hwü-hung*.

The 釋氏稽古畧 *Shih shé kè kò lèè* is a brief history of Buddhism, written in the Annal form, by 覺岸 *Këö-gän* a priest of that religion, who finished it about the year 1341, being an elaboration of a work he had formerly

written, with the title **稽古手鑑** *Kē kò shòw kēn*. The record begins with the period of fabulous antiquity, and extends to the middle of the 11th century; the thread of the text being arranged according to the succession of emperors, and the line of Buddhist patriarchs and devotees introduced in chronological order. There is a good deal of research shewn in the work, but the arrangement is offensive to the ideas of native literati.

Another work on the same plan as the preceding, and written about the same time, is the **佛祖通載** *Fūh tsòò t'ung tsaé*, in 22 books, by the priest **念常** *Nēén-ch'ang*. This commences with the record of the seven Buddhas of mythology, and reaches down to the year 1333; giving the vicissitudes experienced by the Buddhists in successive ages, with a clear statement of the transmission of the **禪** Shen doctrine from generation to generation.

The **一切經音義** *Yih ts'èè king yin é*, in 26 books, written by the priest **玄應** *Heuên-ying*, in the middle of the 7th century, is an explanation of all the foreign technical terms found in the works translated from the Sanscrit, with an examination of the correct sounds.

The **教乘法數** *Keaou shing fā soó*, in 12 books, written by the priest **圓靜** *Yuên-tsing* in 1431, is an explanation of all the numeral expressions used conventionally in the Buddhist phraseology, beginning with unity and proceeding seriatim up to 84,000; e. g. **一心** *Yih sin* "Undivided heart," **二身** *Urh shin* "Two characters," **三寶** *San pàou* "Three precious entities,"—Buddha, Doctrine, and Hierarchy; **四佛** *Sze fūh* "Fourfold Buddha,"—Transformation, Retribution, Devotion, and Intelligence; **五身** *Wòò shin* "Fivefold character,"—Devotional intelligence, Merit, Natural condition, Transformation, and Abstraction; **八萬四千法門** *Pā wàn sze ts'èen fā mán* "Eighty four thousand points of doctrine," &c.

The **指月錄** *Chè yuè lūh*, in 32 books, is a thesaurus of Buddhist biography, written by **瞿汝稷** *K'èú Joò-tseih*, in 1602. It commences with the seven Buddhas, including the six predecessors of Shih-k'ea; this is followed by memoirs of twenty eight Sages; next come the twenty seven Indian Patriarchs; after which are the six Patriarchs of China, all of whom are natives, with the exception of the first, Boddhidharma, who was the twenty eighth in the Indian line. The twenty six following Books are occupied with memoirs of renowned teachers during sixteen generations after the last of the Patriarchs, and reach down to the middle of the 12th century. The two last books give a detail of the sayings and doings of **宗杲** *Tsung-kaou*, the founder of the Lín-tse school of Buddhism, towards the end of the 11th century.

In the latter part of the 16th century, the priest Choo-hung who has been noticed above (page 139), wrote extensively on Buddhism, the chief part of his works having been published by himself in 1602, while he was principal of the Yün-tse monastery at Hang-chow, and an illustrious member of the Lín-tse school, the collection being entitled **雲棲法彙** *Yün tse fā wuy*. Another edition with additional matter appeared in 1639. This contains, besides a series of commentaries on the classics, a great number of articles on the Buddhist faith and practice, some historical and some polemic, records of the



Yün-tse monastery, letters, leisure jottings, and a variety of miscellaneous notices. The 5th volume, which bears the title **竹窓三筆** *Cháh chwang san pek*, contains four short controversial articles on the Christian religion, drawn forth by the publications of Ricci.

A large thesaurus of Buddhist doctrine in 100 books, was compiled during the Sung, with the title **宗鏡錄** *Tsung king lü*, by the priest **智覺** Ché-k'ö. In this the various points of the system are discussed, and the views of the author supported by numerous quotations from classic and other authorities. In 1640, **陶奭齡** T'ao Shih-ling published an abridgment of the same in 24 books, with the title **宗鏡錄具體** *Tsung king lü k'ü t'è*, consisting almost entirely of extensive extracts from the original.

The **百丈叢林清規證義記** *Pih cháng ts'ung lin tsing kwei ching é ké* is a summary of Buddhist discipline drawn up by **百丈** Pih-cháng, a famous priest, who lived during the latter part of the 8th century. A modern edition bears the date 1823.

The **佛說安塔像咒** *Fú shwō gan t'a séang chow*, published in 1826, is a collection of *dharanis* to be recited for the repose of the Buddhist *reliquaires*.

The **禪宗法要** *Shen tsung fá yaou*, published in 1829, is a selection of some of the most important points to be attended to by the adherents of Buddhism.

The **懺** *Tsan* form a prominent division among the Buddhist rituals. One of the oldest of these is the **慈悲道場懺** *Tszé pei taòu ch'áng tsan*, in 10 books, written by **武帝** Woò-té, the emperor of the Lëang dynasty, at the beginning of the 6th century. The **慈悲道場水懺** *Tszé pei taòu ch'áng shwuy tsan*, was written by the priest **悟達** Woó-t'ä, in the latter half of the 9th century. The largest work of this class is the **大方廣佛華嚴經海印懺儀** *Tá fang kwáng fú hwa yén king haè yin tsan é*, in 37 books, the original of which is attributed to **一行** Yih-hing, the famous Buddhist astronomer of the Tang dynasty. Additions were made to it by **普瑞** P'ò-süy, a priest of the Sung. It was further augmented and revised about the close of the Ming, by the Treasurer of Szé-ch'uen, surnamed **木** Mú; and was published in 1641, with the T'ëen-t'ae imprimatur. The **大悲寶懺** *Tá pei paòu tsan* is also an emanation of the T'ëen-t'ae school. The **淨土懺** *Tsing t'òò tsan* was published in 1800. The **慈悲觀音香山寶懺** *Tszé pei kwán yin hëang shan paòu tsan* is an inferior production of the same class; as is also the **慈悲修道劉香寶卷** *Tszé pei sew taòu léw hëang paòu keüén*. These two last partake of a narrative character.

A more general class of rituals are the daily liturgies, now in common use, for repetition at the morning and evening services; such as the **禪門日誦** *Shen mün jih süng*. The **日課便蒙** *Jih k'ó p'ëén mung* is on a more enlarged scale, with an elaborate commentary. The **修西初課** *Sew se ts'oo k'ó* consists of elementary exercises for novices.

Much of the teachings of famous native Buddhists is preserved in a class of writings termed *Yu lü*, which record the instructions delivered by them to the



neophytes under their training. The **圓悟佛果禪師語錄** *Yuên woó fūh kò shen sze yu lūh* is a record of the lectures and other instructions of **佛果** Fūh-kò, compiled by his pupil **紹隆** Shaóu-lung in the 12th century. The **高峰大師語錄** *Kaou fung tá sze yu lūh*, published in 1599, contains the instructions of the teacher **高峰** Kaou-fung of the 13th century. The **慶忠鐵壁機禪師語錄** *K'ing chung t'ēē peih ke shen sze yu lūh*, in 20 books, contains the instructions of **鐵壁機** T'ēē-peih Ke, drawn up by his pupil **幻敏** Hwàn-mìn, during the 17th century. The **月函禪師語錄** *Yuē hàn shen sze yu lūh* is a compilation from the lessons given by **月函** Yuē-hân, made by his neophytes **受己** Shōw-kê and **本新** Pūn-sin. The **冠帽禪師語錄** *Kwan mei shen sze yu lūh* contains the teachings of **冠帽** Kwan-mei, recorded by his pupil **超森** Chaou-sān, in 1689. The **東山秦公端居士頌古語錄** *Tung shan tsin kung twan keu szé sung kòò yu lūh* are the didactic writings of **秦公端** Tsín Kung-twan, in favour of Buddhism, published in 1701. The **岫峰憲禪師語錄** *Siu fung huen shen sze yu lūh*, in 10 books, is a record of the sayings and writings of the priest **岫峰憲** Siu-fung Hēén, as recorded by his disciples **智質** Ché-chih and **智原** Ché-yuén. The **南岳繼起和尚語錄** *Nán yō ké k'è hó sháng yu lūh*, in 10 books, contains the teachings of the priest **繼起** Ké-k'è, from the hand of his disciple **濟璣** Tse-ke. The **天寧侶松楷禪師語錄** *T'ēn ning leú sung k'ae shen sze yu lūh* is a summary of the instructions of **侶松楷** Leú sung K'ae, compiled by his disciple **際願** Tsé-yuén and others, in 1773. The **省庵法師語錄** *Sāng gan fā sze yu lūh* contains a series of articles by the priest **省庵** Sāng-gan, edited and published by **彭際清** P'āng Tsé-tsing, in 1786. The **超宗智禪師語錄** *Chaou tsung ché shen sze yu lūh*, in 14 books, contains the teachings of **超宗智** Chaou-tsung Ché, recorded by his pupil **佛安** Fūh-gan, in the latter part of the 18th century. The **國清耀冶禪師語錄** *Kwō tsing yaou yāy shen sze yu lūh* contains the instructions of **耀冶** Yaou-yāy, recorded by his pupil **振西** Chín-se, and published in 1804. The **徹悟禪師語錄** *Ch'ē woó shen sze yu lūh* is a compilation of the teachings of **徹悟** Ch'ē-woó, drawn up by his pupil **了亮** Leáon-léang and others.

Another class of Buddhist writings comprehending a more extensive range of subjects is embraced under the general designation *P'ē lūh*. This may include such books as the **龍舒淨土文** *Lung shoo tsing t'ōō wān*, a hortatory or didactic treatise, written in the 12th century by **王日休** Wāng Jih-hew, which has been several times revised, enlarged and republished. The **月函禪師寶雲別錄** *Yuē hàn shen sze paòu yün pē lūh* contains the miscellaneous works prose and poetical of Yuē-hân, compiled by **統古** T'ung-koó and others. The **靈隱豁堂禪師谷鳴集別錄** *Ling yin hò t'ang shen sze k'ih ming tseih pē lūh* is a series of letters on Buddhism, by the priest **豁堂** Hō-t'ang, published by the students **成懋** Ching-yuē and **寂仁** Shih-jin, in 1655. The **萬善同歸集** *Wàn shén t'ang kwei tseih*, in 6 books, is a treatise on the unity of origin of every excellence, all being traced to Buddhism in the heart; this was written by the priest **永明壽** Yung-

míng Shów, and published with a preface by the emperor, in 1733. The **阿育王舍利瑞應錄** *O yuh wáng sháy lé súy ying loh* is a detailed account of the efficacious virtues of the relics of Buddha, preserved by the King Asoka **阿育** *A-yuh*. This is written by the priest **定慧** *Ting-hwúy*, and has a preface by the emperor **世宗** *She tsung* of the present dynasty. The **淨土聖賢錄** *Tsing t'òò shing hēn loh*, in 10 books, is a biographical collection of noted adherents of the *Tsing t'òò* branch of Buddhism, the origin of which is traced to Nepal or Northern India. This was written by **彭希涑** *P'äng He-süh* in 1783. There is a supplement by **胡珽** *Hoô T'ing*, bringing the record down to 1850, the time at which it was written. The **禪海十珍集** *Shen haè shih chin tseih* is a short abstract of the salient points in the history of Chinese Buddhism, by the priest **道霈** *Taòu-p'ei*, published in 1818. The **禪宗直指** *Shen tsung chih chè* is a small treatise enforcing the cultivation of spiritual Buddhism, by **石成金** *Shih Ching-kin*. The **一行居集** *Yih hing keu tseih* is a literary collection in 8 books, on a great variety of subjects pertaining to the Buddhist creed and practice, by **彭紹升** *P'äng Shaòu-shing*. The **淨業染香集** *Tsing nēi jèn hēang tseih* is a series of biographical notices of devotees of the *Tsing t'oo* religion in recent times, both male and female, written by the priest **悟靈** *Woô-ling*, in 1823. The **入佛問答** *Juh fuh wán tā* is a development of the first principles of Buddhism, in a series of questions and answers between an adherent of that system, and one of the literati, issued in 1826.

The **華嚴法界觀門** *Hwa yèn fā keaé kwán mún* is a treatise on religious contemplation, by the priest **杜順** *Toò-shún*, written about the commencement of the Tang dynasty. There is a commentary on this by the priest **宗密** *Tsung-meih*, which was reprinted in 1789.

The **雜華文表** *Tsā hwa wán peau* is a large collection of Buddhist forms of address in correspondence, petitions, ritual services, &c., with an appendix of antithetic sentences for mural decoration, drawn up by **喬松** *K'eaou Sung*.

Collections of excerpts from the Buddhist works are very numerous, and are continually being reproduced. A good specimen of the kind is the **淨業要言** *Tsing nēi yaou yén*, published in 1850, intended to suit the convenience of those, who from pecuniary or other causes, are unable to read the complete works. The **西方公據** *Se fang kung keu* is a similar collection, made by **彭紹升** *P'äng Tsé-tsing*, in 1792.

The **高王觀世音經** *Kaou wáng kwán shé yin king*, a small manual in very common use for repetition, is said to have been revealed in a dream, to a scholar named **孫敬德** *Sun Kíng-tih*, about the middle of the 6th century.

Commentaries and expositions of the translations are exceedingly numerous; some being held in much repute. The adherents of the several schools have used this means largely for the dissemination of their respective views.

14. It is somewhat difficult accurately to define the limits, which embrace the class of literature included under the designation **道家** *Taou k'ea* "Taoism." From the time of **老君** *Laòu keun* the reputed founder, downwards, its aspect

has changed with almost every age; and while the philosophy taught by that sage is now numbered among the doctrines of antiquity, the genius of modern Taouism is of that motley character, as almost to defy any attempt to educe a well-ordered system from the chaos. Commencing with the profound speculations of contemplative recluses, on some of the most abstruse questions of theology and philosophy, other subjects in the course of time were superadded, which at first appear to have little or no connection with the doctrine of Taou. Among these the pursuit of immortality, the conquest of the passions, the search after the philosopher's stone, the use of amulets, the observance of fasts and sacrifices, together with rituals and charms, and the indefinite multiplication of objects of worship, have now become an integral part of modern Taouism.

A volume entitled the 陰符經解 *Yin foo king keaè* has been handed down since the time of the Tang, which professes to be an exposition of the oldest Taouist record in existence, bearing the names of the ancient Hwàng-té as the author, and 太公 T'aé kung, 范蠡 Fán Lè, Kweì küh tszè, 張良 Chang Léang, 諸葛亮 Choo-kö Léang, and Lè Tseuen as commentators. It is only the volume with Lè Tseuen's exposition however that is extant, and it is thought that he is also the author of the text. There is indeed a volume with the title 陰符經三皇玉訣 *Yin foo king san hwàng yüh keuè*, professing to be the ancient original; but although there is not the shadow of foundation for such a claim, yet there is undoubted evidence of its existence at least as early as the 12th century. This short treatise which is not entirely free from the obscurity of Taouist mysticism, professes to reconcile the decess of Heaven with the current of mundane affairs. An investigation of the *Yin foo king* was published by Choo He of the Sung, with the title 陰符經攷異 *Yin foo king k'aòu é*. He comes to the conclusion that it is a fabrication of Lè Tseuen; but still he thinks there are thoughts in it which entitle the work to a place in the national literature.

The only work which is known to be truly the production of Laòu keun is the 道德經 *Taòu tih king*, which has maintained its reputation, and secured a popularity to a certain extent among reading men generally of every denomination. Few ages have passed without producing some expositors, and many of the literati still make a study of the mysteries of Taou contained in it. There is an edition with a commentary, entitled 老子註 *Laòu tszè choò*, bearing the designation of 河上公 Hô sháng kung of the Han as the writer, which is evidently spurious, criticism shewing that it cannot be much older than the Tang. The earliest commentary now extant, is that by 王弼 Wáng Pèrh of the 3rd century, also called the 老子註 *Laòu tszè choò*, which is generally esteemed for its depth of thought and chasteness of diction. The poet Soo Tung-p'o has also left an elucidation of Laòu tszè's work, bearing the title 道德經解 *Taòu tih king keaè*, written with the predominating idea of the common origin of Buddhism and Taonism. Another well-known commentary was written by 吳澄 Woô Ching, early in the 14th century, with the title 道德真經註 *Taòu tih chin king choò*, in which he curtails the ordinary text to some extent, reducing it from 81 to 68 sections. In 1760, a commentary appeared from the pen of 徐大椿 Sen Tá-ch'un, entitled 道德經註

*Taou tih king choó*, in which the author in a concise and lucid style, develops his ideas on the work of Laou tszè, extolling it above the Confucian classics. A very excellent examination of the purity of the text was written by Peih Yuen, in 1781, with the title 老子道德經攷異 *Laou tszè taou tih king k'au é*. A critical exposition of the work was written by 倪元坦 E Yuèn-t'an, in 1816, entitled the 老子參註 *Laou tszè t'san choó*.

In the bibliographical section of the Han history, mention is made of a work in 9 sections, entitled 關尹子 *Kwan yin tszè*. Tradition speaks of the author, as having been guardian of the entrance passes to the empire in the west, where he met with Laou keun, obtained from him a manuscript of his *Taou tih king*, and became initiated into the doctrines taught by the sage. For more than a thousand years, there is no evidence of the existence of such a work. About the 12th century however, a copy was obtained in the family of 孫定 Sun Ting, professing to have been revised by Lëw Hëang of the Han, and having a preface by that scholar. The evidence both external and internal refutes the pretension, and it is believed to be the work of some Taoist during the Tang or subsequent Five dynasties. Although there is an evident discrepancy between the style of the work, and that of the Chow dynasty literature, yet it is the production of a scholar of no mean attainments, and is deemed worthy of a place among the Taoist philosophers. The name was afterwards changed to 文始真經 *Wan chë chin king*, under which title, there is a commentary on it by 陳抱一 Ch'in Paön-yih of the Sung.

After Laou keun, the most ancient of this class, whose teachings are still extant, is probably 列禦寇 Leih Yü-k'ow, who flourished early in the 4th century B. C. his lectures having been handed down to posterity by some of his pupils, under the designation 列子 *Leih tszè*. The main portion of the work is no doubt genuine but it appears to have been subjected to some additions and interpolations by later hands. There is an excellent commentary on it by 張湛 Chang Chan of the 4th century. The name was changed by imperial command to that of 冲虛真經 *Ch'ung heu chin king*, in the year 742; in 1007 this title was extended by supreme authority to 冲虛至德真經 *Ch'ung heu chë tih chin king*.

Another Taoist writer of celebrity during the 4th century B. C. is Chwang Chow, having left a work in 10 books, which was originally circulated with the title 莊子 *Chwang tszè*. Numerous commentaries were written on this during the early ages, but the best seems to have been by 向秀 Hëang Séw of the 4th century, who died however before its completion. 郭象 Kō Sëang having got possession of the manuscript, supplied what was left incomplete, and with some slight alterations, appropriated the whole as his work, which now passes under his name, as the 莊子註 *Chwang tszè choó*. In 742, Chwang tszè's work was by authority entitled the 南華真經 *Nan hwa chin king*. A commentary on this appeared in 1741, by 徐廷槐 Sen T'ing-hwae, with the title 南華簡鈔 *Nan hwa k'ëen ch'au*. This edition, which merely professes to be a compendium of excerpts, contains the text of the first part entire; but there are large excisions in the latter part, and some sections entirely omitted.

An ancient Taouist treatise exists under the title 文子 *Wān tszè*, that being the only designation by which the author is known. He is said to have been a disciple of Laòu keun, and the work to be a record of the views of his master. The recension now extant however, appears to be in great part a compilation from other works; but it is certainly older than the Tang. In 742, the title 通元真經 *T'ung yuèn ch'in king* was imposed on it.

The 列仙傳 *Leih sēn chuen* is a Taouist biography of seventy one individuals, said to have attained to the state of immortality. The authorship has been ascribed to Lēw Hēang of the Han, but there is strong reason to believe it to be a later production, and it is thought to have been composed probably by some Taouist of the 3rd or 4th century; for the evidence of its existence reaches nearly as far back as that period.

Allusions to the practice of alchemy are found in some of the oldest of the Taouist writings, but the earliest work now extant specially on that subject, is the 參同契 *Ts'an t'ung k'é*, from the hand of 魏伯陽 *Wei P'ih-yáng*, about the middle of the 2nd century. This writer professes to discover the occult science hidden in the mysterious symbols of the *Yih king*, but his book and his doctrine have been by common consent discarded by the literati. Many commentaries have been written on this treatise, the oldest now in existence being that of 彭曉 *P'äng Heaòu*, entitled the 周易參同契通真義 *Chow yih ts'an t'ung k'é t'ung ch'in é*, which dates from about the close of the Tang. Another was published with the title 周易參同契考異 *Chow yih ts'an t'ung k'é k'au é*, by Choo He of the Sung, who assumes the designation 鄒訢 *Tsow Hin*. Although this merely professes to be an examination of the purity of the text, it is in fact a detailed exposition of the work throughout. One of the clearest commentaries in later times, is that of 陳致虛 *Ch'in Ché-hen* of the Yuen dynasty, entitled 周易參同契分章註 *Chow yih ts'an t'ung k'é fun chang choó*, which also gives the text in its purest state.

Early in the 4th century, Kō Húng wrote to some considerable extent on the same subject. His work exists under the title 抱朴子 *Paòu p'ò tszè*, that being the epithet he selected for himself. It is divided into two parts; the former or 內篇 *Náy p'en*, in 20 books, treats of the immortals, alchemy, charms, exorcism, &c.; and the latter part or 外篇 *Waf p'en*, in 50 books, is more especially devoted to matters of government and politics, but viewed from a Taouist stand-point.

Another work from the same hand is the 神仙傳 *Shin sēn chuen*, in 10 books, giving a series of biographical notices of 84 immortals. This was written in reply to a question from one of his disciples, as to the existence of such a class of beings.

The 真誥 *Ch'in kaòu*, in 20 books, by T'aou Húng-kìng of the Lēang dynasty, is an extended record of the transmission of the doctrine of the immortals from age to age. The fabulous character of the statements are too apparent to admit of criticism, but the scholastic attainments of the author have procured for the work a certain standing, which it would not deserve otherwise.

About the middle of the 8th century, 王士元 Wáng Szé-yuén wrote a small treatise on the cultivation of Taoism, entitled 亢倉子 *K'ang ts'ang tsz'*. This was the name of a work, written by 庚桑楚 Kang Sang-tsoò of the Chow dynasty, but which had been long lost previous to the time of Wáng Szé-yuén. The latter however professed merely to edit and supply deficiencies in the ancient volume; but it is evident the greater part is due to himself, a portion consisting of extracts preserved in other works. There is a commentary on it by 何璨 Hô Ts'an, supposed to have been written during the Tang.

The 元真子 *Yuèn chin tszè* is a small treatise on the management of the animal spirits by 張志和 Chang Ché-hô of the 8th century. The existing editions form but a small part of the original. The diction is concise, but it is inferior in style to *Paòu p'ò tszè*.

The 悟真篇 *Woo chin pëen*, a work on alchemy, esteemed next to the *Ts'an t'üing k'è*, was written by 張伯端 Chang Pih-twan in 1075. Several commentaries have been written on this, the earliest and principal one being from the hand of 翁葆光 Ung Paòu-kwang, in the latter part of the 12th century. This is published together with a paraphrase by 戴起宗 Taé K'è-tsung written early in the 12th century, with the title 悟真篇註疏 *Woo chin pëen choó soo*. The 悟真直指詳說 *Woo chin chih ché tséang shwò* is another short exposition of the same work, also from the hand of Ung Paòu-kwang. Besides these there is a commentary by 薛道光 Sëe Taòu-kwang, about the beginning of the 12th century; one by 陸墅 Lüh Shòo soon after; one by Ch'in Ché-heu of the Yuen; and another by 胡涵真 Hoò Han-chin, a more recent writer. These four commentaries have been published together within the last half century, with the title 悟真篇四註 *Woo chin pëen szè choó*.

The 至游子 *Ché yéw tszè* is a treatise on the principles of Taoism in its modern form. There is a preface by 姚汝循 Yaou Joò-seun, with the date 1566, in which it is stated that the name of the author is lost; but internal evidence would lead to the conclusion that Yaou is the author himself, and that 至游子 Ché Yéw tszè, which was the designation of a scholar during the Sung, who occupied himself with Taoist matters, is an assumed title, to give an air of antiquity to the production. The author makes considerable use of the phraseology of the Buddhist classics, in setting forth his views.

A treatise on alchemy and the government of the animal propensities, with the title 龍虎經 *Lung hoò king*, appears to have existed early in the middle ages, but the date of its origin is unknown. The oldest edition extant however, is that with the commentary and paraphrase of 王道 Wáng Taòu written in the latter part of the 12th century, under the designation 古文龍虎經註疏 *Kòò wán lung hoò king choó soo*. This is illustrated by two elaborate plans of the diagrams of Shin-nüng, and follows the theory taught by Wei Pih-yáng.

The 玄學正宗 *Huèn hëo ching tsung* consists chiefly of copious extracts from the national classics and historical works, in illustration of the Taoist doctrine. The author 俞琬 Yü Yuen lived in the former part of the 13th

century; and his object seems to be to trace the origin of the system up to the teachings of the sages of the empire.

The **金丹大要** *Kin tan tá yaou*, in 10 books, by Ch'in Ché-heu, is a treatise on the elixir of immortality, which the author refers to the right government of the spiritual powers of man, in opposition to the materialistic views which had prevailed at an earlier epoch.

The **諸真元奧集** *Choo chin yuên gaou tseih*, in 9 books, is a compilation of articles from various authors on the theory and practice of alchemy, by **朱載堉** Choo Tsai-wei of the Ming dynasty. The 5th book is largely illustrated with pictorial illustrations of the various processes in the manipulation of alchemy.

The **羣仙珠玉集成** *K'eun sên choo yüh tseih ching* is an anonymous collection which finds a place in Taouist libraries, and consists for the greater part of poetical pieces regarding the art of alchemy and relative topics, with some comments on the diagrams of the *Yih king*, but there is little to be said in favour of the production.

The **洞天福地嶽瀆名山記** *T'ung t'ên fuh té yò táh ming shan ké* is a brief record of the principal hills and lakes of the empire, characterized as the retreats of Taouist devotees. This was composed by Toô Kwang-t'ing, about the middle of the 10th century.

The **羣仙要語** *K'eun sên yaou yü* is a collection of extracts from Taouist writers, ancient and modern, compiled by **董漢醇** Tung Hân-shun, at the beginning of the 16th century.

The **鍾呂二仙修真傳道集** *Chung leü ûrh sên sew chin chuen taou tseih* is a compendium of Taouist principles, professing to have been originally delivered by **鍾離權** Chung-lê Keuén of the Han dynasty, compiled by **呂岳** Leü Yen of the Tang, and handed down to posterity by **施肩吾** She Kêen-woó of the Sung.

The **玉清金笥寶錄** *Yüh tsing kin sze paou lüh* is a treatise on the control of the animal propensities, written by **張平叔** Chang Ping-shüh about the year 514.

The **呂真人文集** *Leü chin jin wân tseih* is a collection of literary and poetical compositions, by Leü Yen of the Tang, who is reputed one of the immortals.

The **太上黃庭內景玉經** *T'ae sháng hwáng t'ing nüy king yüh king* is an ancient treatise in rhyme, on the government of the inner man, by an unknown author, with a commentary by **梁丘子** Lëang k'ew tszè. A series of plates illustrative of the preceding were made during the Tang, with explanatory details, by **胡悟** Hoô Woó, with the title **黃庭內景五臟六腑圖說** *Hwáng t'ing nüy king woó tsang lüh foò t'òò shwò*.

The **太上黃庭外景玉經** *T'ae sháng hwáng t'ing wae king yüh king* is another treatise on the same subject, which has been ascribed to Laôu keun, but there is reason to believe it to be a production of the Tang.

There is a short tract on the same subject, professing to have been delivered by Laôu keun, entitled the **老子說五廚經** *Laôu tszè shwò woó ch'oo king*. Evidence is altogether wanting for such a remote origin, but there is a commentary on it by **尹愔** Yin Yin of the Tang.

The 崔公入藥鏡 *Ts'uy kung jäh yō king*, also on the same subject, is the production of a Taoist of the Tang dynasty, with the surname Ts'uy. There is an explanatory commentary on this by an author who is known by the designation 混然子 *Hwän jên tszè* of the Ming.

The 青天歌 *Ts'ing t'een ko* is a series of stanzas on the same subject, by K'ew Ch'ang-ch'un of the Yeun. There is a commentary on this also by *Hwän jên tszè*.

The 規中指南 *Kwei chung chèn nân* is another short work partly in verse, on the same subject, by 陳冲素 *Ch'in Ch'ung-soó* of the Yuen, who is numbered among the Taoist immortals.

One of the most celebrated treatises on this art is the 性命圭旨 *Sing ming kwei chè*, by an accomplished Taoist of the Sung dynasty, surnamed 尹 *Yin*. This treats at large on the principles and method of practice, and is amply illustrated by plates in a very respectable style of art. It was first printed in 1615, and another edition was issued about 1670, in a large and handsome style.

The 太上老君說常清靜經 *T'ae sháng laòu keun shwō ch'àng tsing tsing king* also treats under very moderate limits of the subjection of the mental faculties. This is attributed to Kō Heuên, an author of about the 3rd or 4th century, and has a commentary by 李道純 *Lè Taòu-shun* of the Ming.

The 太上赤文洞古經 *T'ae sháng chih wän t'ung kò king* is another short treatise on the cultivation of mental abstraction. There is a commentary on this text by 長筌子 *Ch'àng tseuen tszè*.

The 太上天通經 *T'ae sháng tá tung king* is a brief expansion of *Laòu keun's* theory of the abstract. There is a commentary on it by *Lè Taòu-shun*.

The 太上昇玄說消災護命妙經 *T'ae sháng shing heuên shwō seaou tsae hwō ming meàu king* is a work on averting calamity, indicating very clearly the influence which the doctrine and the forms of expression of Buddhism were gaining over the Taoists. It has a commentary by *Hwän jên tszè*.

The 胎息經 *T'ae seih king* is an elaboration of the 6th chapter of the *Taòu tih king*, on the production of the material universe from the feminine principle. The commentator is designated 幻真先生 *Hwän chin sēn sāng*, but neither his surname nor date is given, and it is thought that the text and commentary are both from the same hand.

The 洞玄靈寶定觀經 *T'ung heuên ling pàou t'ing kwán king* is a treatise on abstraction, but neither the name of the author, nor that of the commentator is preserved.

The 無上玉皇心印經 *Wō sháng yüh hwáng sin yin king* also treats of mental abstraction and the subjection of the emotions. There is no author's name, but there is a commentary to it, by a scholar with the surname 李 *Lè*.

A Taoist work was published in 1640, with the title 神仙通鑑 *Shin sēn t'ung k'ēn*, in 60 books, from the hand of 薛大訓 *Sē Tā-heän*, giving a series of biographical sketches, for the most part legendary and fabulous, of upwards of eight hundred saints, sages, and divinities, selected chiefly from the ranks of Taoism, but some Buddhist characters are also admitted into the number. The blocks of this publication were destroyed at the commencement



of the present dynasty, when a new edition was issued with the title **列仙通紀** *Leih sēn t'ung kē*. Another work of the same character, by **徐道** *Sau Taōu* was published in 1700, with the title *Shin sēn t'ung kēn*, in 22 books. Another edition of the same in a small-sized page, revised by **陳宏謀** *Ch'in Hung-mōw*, appeared in 1787, with the title **記史通鑑** *Kē shè t'ung kēn*, in 39 books.

Among all the publications of the Taouists, there is not one which has attained a greater popularity than the **太上感應篇** *T'ae sháng kân ying pēn*. The assumption that it is the work of *Laōu keun* is a fable, which few, if any believe. It appears to have been written during the Sung, but the author is not known. This treatise which is composed in a style easy of comprehension, has for its object to elucidate the doctrine of future retribution. The various editions are innumerable, it having appeared from time to time in almost every conceivable size, shape, and style of execution. Many commentaries have been written on it, and it is frequently published with a collection of several hundred anecdotes of the marvellous, and pictorial representations appended, to illustrate every paragraph seriatim. It is deemed a great act of merit to aid by voluntary contribution towards the gratuitous dissemination of this work.

The **玉歷鈔傳警世** *Yūh lēih ch'au chuen k'ing shé* is one of the lower class of Taouist productions of recent times, giving a detailed account of the mysteries and horrors of the invisible world, with a description of the courts of the Ten kings of hades, by a Taouist named **淡癡** *T'an-ch'è*, who professes to have made an excursion into the regions of darkness, and brought back the account for the benefit of his mundane contemporaries. The Buddhist doctrine of purgatory is largely transplanted into this publication.

A collection of 53 Taouist treatises were published together in one work during the Ming, with the general title **道書全集** *Taōu shoo tseuēn tseih*.

The **靈寶玄籍大全目錄** *Ling pauēn heuēn tseih tá tseuēn mūh lūh* is an extensive catalogue of Taouist works in 49 books, giving elucidatory remarks and a summary of contents of the several articles.

The custom of reading the sacred books in the temples is not of the most ancient date, but appears to have been in vigorous practice during the Sung dynasty. One of the principal of the works thus employed is the **高上玉皇本行集經** *Kaou sháng yūh hwáng pūn hing tseih k'ing*, in 6 books, eulogistic of the deity **玉皇上帝** *Yūh hwáng sháng té*.

The **雷聲普化天尊說玉樞真經** *Lây shing p'ò hwá t'ēn tsun shwō yūh ch'oo chin k'ing* is another book much used in the ritual services. The Taouists attribute the authorship to **雷聲普化天尊** *Lây shing p'ò hwá t'ēn tsun*, a fabulous personage of remote antiquity; but there is little doubt of it having been composed by a Taouist styled **玄陽子** *Heuēn yáng tszè*, about the time of the Yuen dynasty.

The **太上洞玄靈寶梓潼本願真經** *T'ae sháng t'ung heuēn ling pauēn tsze t'ung pūn yuēn chin k'ing*, a book of similar character, contains a colloquy between **文昌帝** *Wān ch'ang té*, and the celestial magnate **元始天尊** *Yuēn ché t'ēn tsun*.

The **太上說三元三官寶經** *T'ae sháng shwō san yuèn san kwan pau king* comprises a conversation between Laòu keun and the San kwan or Three original celestial magnates, preceded by a mystical formula used for self-purification.

The **太上說三元四官寶經** *T'ae sháng shwō san yuèn szé kwan pau king* is another formulary of a similar character to the preceding, but less generally used, embodying laudations of the Szé kwau or Four celestial magnates.

Taouism in its slavish imitation of Buddhist forms, has also its *Ts'an*, which follow closely on the Hindoo model. The **梵天斗母懺** *Fan t'ien tòw mò ts'an* carries plagiarism, to the extent of borrowing not merely the conventional phraseology, but even the name of the Buddhist deity **梵天** *Fan t'ien*, which is the designation of Brahma of the older Hindoo religion, and here used in conjunction with the name of a female member of the Buddhist pantheon.

The **北方真武寶懺** *Pih fang chin woò pau ts'an* is a ritual in honour of **真武大帝** *Chin woò tá té*, a celebrated Taouist deity, known also by the title **玄天上帝** *Heuèn t'ien sháng té*.

There are also liturgies for the daily service, which replace those of the Buddhists, with merely an alteration of phraseology within certain limits. Such is the **玄門日誦** *Heuèn mün jih sùng*.

Another ritual of a kindred character, is the **響應斗科** *Hèàng ying tòw k'o*, or the liturgy of the deity **斗帝** *T'òw té*.

There is a class of publications, which though not properly styled Taouist works, may be placed in the same category, as more nearly allied to such than any other. These are the literature of the deities ordained by the state; such as the **關聖帝君聖蹟圖誌** *Kwan shing té keun shing tseih t'òó ché*, a collection of historic vestiges of Kwan té, the God of War, found in other works. Such also is the **天后聖母聖蹟圖誌** *T'ien hów shing mò shing tseih t'òó ché*, being a similar record regarding **天后聖母** *T'ien hów shing mò*, the Sailor's goddess. This deity is much consulted in cases of difficulty or doubt by the Taouists, as **觀世音** *Kwan-shé-yin* is by the Buddhists; and a set of oracular stanzas supposed to emanate from her prescience have been published, with a commentary, under the title **天后聖母註解籤詩** *T'ien hów shing mò choó keàè ts'ien she*. To this place also may be referred the well-known little hortative composition **文昌帝君陰騭文** *Wán ch'ang té keun yin tseih wán*, being a treatise on secret rewards and retributions, ascribed to Wán ch'ang té keun, the God of Literature. The **丹桂籍** *Tan kwei tseih* is a collection of several short works of this character, with comments.

A great part of the tracts, pamphlets, and minor publications hortative and devotional, which are widely distributed among the lower classes of the empire, and hold a prominent place in the literature for the million, may be included among these; embracing as they do the reputed teachings of Wán ch'ang té keun, Tung yǒ tá té, Yuèn ming tòw té, Heuèn t'ien sháng té, Kwan shing té keun, Tsaou shín, Wei yuèn keun, and a host of other deities of greater or less renown.

IV. The last and largest division of Chinese literature termed **集** *Tseih*, may be not inaptly designated Belles-lettres, including the various classes of polite literature, poetry and analytical works.

1. The first subdivision under this head, termed **楚辭** *Tsoò szé*, "Elegies of Tsoo," is very limited, being chiefly the poetical productions of **屈原** K'ëuh Yuên, a minister of the petty kingdom of **楚** Tsoò, in the 4th century B. C. Degraded by his prince, and apparently disgusted with the world, he put an end to his existence by throwing himself into the **汨羅** *Meih-lö*, a river in the present Hoo-kwang province. The anniversary of that event has been ever since commemorated by the Chinese in the Dragon Boat Festival, which takes place on the fifth day of the fifteenth month. His principal piece, the **離騷** *Le saou*, is a justification of his public character, illustrated by examples from history. Some other poems of the same plaintive character by himself, together with a few additional by **宋玉** *Sung Yüh* and **景差** *King Ch'a*, all nearly contemporary and relating to the same subject, make up the collection of elegies known as the *Tsoò szé*. Later writers have commented, annotated and criticized, but the style of composition is unique, and peculiar to the period when it was written. The collection was first made by **Lêw Heáng** in the 1st century B. C. In the Bibliographical section of the *Suy History* it is disposed as a distinct class of literature, and has ever since retained that position.

The earliest example of the work now extant is the **楚辭章句** *Tsoò szé cháng keü*, in 17 books, which in addition to the writings named above, contains an appendix of pieces by **K'ëá E**, **Lêw Gan**, **Tung-fang Sö**, **嚴忌** *Yên Ké*, **王褒** *Wáng Fow*, **Lêw Heáng**, **Pan Koó** and **王逸** *Wáng Yih*. There is a commentary on the whole by the latter, who is the compiler of the work in that form. A good deal of liberty is said to have been taken with the text of editions published in the Sung dynasty, but the commentary has remained uncorrupted; and although very general in its character, is valued as giving the current views of the literati on these writings at that early period.

A much esteemed form of this collection was published by **Choo He** of the Sung dynasty, under the title **楚辭集註** *Tsoò szé tseih choo*, in 8 books, in which the author has made a selection from the preceding and another work published in the Sung. The first five books contain the writings of **K'ëuh Yuên**, the remainder being occupied with those of **Sung Yüh**, **King Ch'a**, **K'ëá E**, **Yên Ké** and **Lêw Gan**. The compiler gives annotations on the work throughout, and points out the particular class of poetry to which each part belongs. There are also two books of strictures on preceding commentaries, by the same author, under the title **辨證** *P'ëen ching*, and he has given a revision and selection of the supplementary authors, under the title **後語** *How yü*, in 6 books. The original collection in 8 books is often pub-

lished with the two latter parts. Other modifications of Choo's work frequently appear, according to the editor's fancy. Thus, a rather popular abridgment by 姚平山 Yaou Ping-shan, was issued in 1741, with the title 楚辭節註 *Tsoò szè tsèè choó*, in 6 books, in which the pieces by Kää E, Yèn Ké and Lêw Gan are omitted, and a selection made from Choo's commentary; with a short appendix on the sounds of the characters.

Separate portions of this collection have also formed the subject of a good many publications. A commentary on the first and principal piece, written during the 4th century, by 陵錢 Ling Tseen, has come down to the present day with the title 離騷集傳 *Le saou tseih chuen*.

One of the best of the modern editions is the 離騷解 *Le saou keaè*, by 顧成天 Koó Ching-t'ëen, a free and somewhat original exposition of this noted production, published in 1741.

An illustrated edition of the same piece was published early in the present dynasty by 蕭雲從 Seaou Yüu-tsung, with the title 離騷圖 *Le saou t'oo*. A number of the original plates were lost, the pictorial embellishments preserved being 64 in number. Each plate is followed by the relative portion of the text, and short notes explanatory of the illustration. In 1782, the emperor gave orders to have the deficient illustrations supplied, and 91 additional plates were inserted, the whole being embodied in 2 books, with the title 欽定補繪離騷全圖 *K'in ting pod hway le saou tseüen t'oo*.

2. The second subdivision in this class is designated 別集 *Pëe tseih*, or "Individual Collections," consisting of the miscellaneous original productions of individual authors. Such works began to appear soon after the commencement of the Christian era, the earliest examples being published in that form after the death of the authors. Subsequent writers adopted the model, but it was not till the 6th century, that they began to classify their collections into several categories, either according to time or subject. We then find 江淹 Këang Yen dividing his works into 前集 *Tsëen tseih*, "Former Collection," and 後集 *Hou tseih*, "After Collection." The emperor 武帝 Woo te of the Leang dynasty has the 詩賦集 *She foó tseih*, "Poetic Collection," 文集 *Wan tseih*, "Literary Collection," and 別集 *Pëe tseih*, "Particular Collection." 元帝 Yuen te of the same dynasty has his 集 *Tseih*, "Collection," and 小集 *Seaou tseih*, "Lesser Collection"; and so on, the endless variety of nomenclature according with the requirements or caprices of the writers. From the above-named period down to the present day, this has formed one of the most prolific branches of Chinese literature, but it has also exhibited by far the highest rate of mortality. In the bibliographical catalogues of the Sung dynasty, there are not found a tenth part of the numerous titles contained in those of the Suy and Tang dynasties; and the catalogues of the present day do not contain a tenth of those which are recorded as ex-

tant during the Sung. The vast majority of such productions scarcely survive the age that gave them birth.

The well-known and highly celebrated 李太白 *Lè T'aé-p'ih*, who lived in the 8th century, and whose poetical talent shed a lustre on the literature of the Tang dynasty, has left to posterity a collection of this class, which is published under the title 李太白集 *Lè t'aé p'ih tseih*, in 30 books. It has not come down to us intact however as it left the poet's hand, some of the original books having been lost. In its present form, the first book is a collection of prefaces and inscriptions, the following 23 books being filled with songs and poems, and the 6 last containing miscellaneous pieces.

The 雜詠百二十首 *Tsā yúng p'ih ùh shih shōw* consists of 120 short stanzas on so many different objects in nature and art, classified in groups of ten each. It was composed by 李嶠 *Lè Keaóu* in the early part of the Tang dynasty.

The 麟角集 *Lin k'è tseih* is a small work written by 王棨 *Wáng Ké*, a scholar who flourished during the troublous period of the insurrection of 黃巢 *Hwang Ch'aou*, in the 9th century. The chief part consists of 45 pieces of anomalous verse, written on occasion of the *Tsin szé* examinations. The author's descendant of the 8th generation, 王蘋 *Wáng Pin*, having discovered the manuscripts of 21 poems composed by Ké at his *Keu-jin* examinations, added these to the original volume by way of appendix, and published the whole early in the Sung dynasty with the above title. It has been reprinted during the present dynasty.

The 夾漈遺藁 *K'è tse é kaóu* is a literary collection by Ch'ing Tseau, the author of the *T'ung ché*. (see p. 24, supra.) It comprises 26 pieces of poetry, and 7 articles in prose. In regard to style the work stands low, but it evinces a considerable amount of research and scholarship.

Sze-mà Kwang, the eminent statesman of the Sung dynasty, besides his great historical work noticed above, (see p. 20, supra.) has left a collection of papers belonging to this class, with the title, 傳家集 *Chuen k'èa tseih*, in 80 books. The first 15 books consist of poems; the 56 following are occupied with miscellaneous compositions; 3 more contain controversial papers, letters and jottings on musical compositions; the remainder consisting of inscriptions, epitaphs, elegies and kindred pieces. Some polemical papers are found in this work, in reply to his contemporary the great innovator Wang Gan-shih.

There is another collection of much renown, by the poet Soo Tung-p'o, entitled 東坡全集 *Tung p'o tseuén tseih*, in 115 books. This was first published in the 11th century, during the author's life-time, and consisted of seven lesser collections. These were denominated "Tung Po's collection," the "After collection," "Memorials to the throne," "Interior government," "Provincial government," "Poems," and a "Collection of replies to imperial

orders." Even during the Sung dynasty there were already various editions of the work, differing considerably among themselves as to the number of books and other particulars, while such variations from the original have increased during the Ming, and since that time, among the numerous editions in circulation; but the number of the divisions and the order of arrangement have in the main been preserved, although some parts have no doubt been lost. There is a well-known commentary on the poetical works of Soo Tung-p'o, by **施元** She Yuèn a scholar of the Sung dynasty, with the title **施註蘇詩** *She choó soo she*, in 42 books, in which he seems to have been assisted by **顧禧** Koó He. Some notes by **施宿** She Süh the son of the first-named, are found interspersed. The latter also added the **東坡年譜** *Tung p'o nēén pòd*, a Year book, or Biographical Annals of Soo Tung-p'o, and had the work printed, at the beginning of the 12th century. This was afterwards superseded in popular estimation by a rival commentary from the hand of **王十朋** Wáng Shīh-pāng, in which the poems are classed according to certain characteristics, and in the lapse of ages She's work fell into neglect. In the 17th century **宋攀** Súng Lǒ a high imperial officer in Keang-soo province, found an imperfect copy of it in a book-store, wanting the books 1, 2, 5, 6, 8, 9, 23, 26, 35, 36, 39 and 40. He commissioned **邵長蘅** Shaou Ch'àng-hāng to supply the deficiency. The latter added a book on the fallacies in Wáng Shīh-pāng's commentary, entitled **王註正譌** *Wáng choó chīng go*, and revised the Biographical Annals; but falling sick when he had commented 8 books, he devolved the work on **李必恒** Lè Peih-han, who completed the remaining 4 books. Sung Lǒ also collected from various sources other poems by Soo, amounting to more than four hundred verses, which he entrusted to **馮景** Fung King to add a commentary, forming a supplement in 2 books, with the title **蘇詩續補遺** *Soo she süh pòd é*. In this state he had the whole recut in 1675, prefaced by a biography of Soo, from the dynastic history of the Sung, and other commendatory documents. About 1740, a handsome edition of the work in its new form was printed by imperial command.

An extensive work of this kind has been compiled from the writings of Gōw-yāng Sew, the historian of the Tang and Five later dynasties, (see pp. 17, 18, supra.) and the author of an exposition of the *She-king*. The portion specially arranged by the author is known as the *Wān-tseih*, "Literary Collection," in 50 books, one of the labours of his declining years. The *Pēē tseih*, "Particular Collection," in 20 books, was arranged from his writings by a later hand. The *Sze lūh tseih*, "Metrical Collection," in 7 books, was first published in the western part of Che-keang province. The *Tsow e*, "Memorials to the Throne," in 18 books, was published at K'ew-chow in the same province. The *Tsùng kēén tseih*, "Censure Collection," in 8 books,

first appeared at Shaou-chow in Kwang-tung province. The *Nüy waé ché tseih*, "Metropolitan and provincial government Collection," in 11 books, and other portions were added subsequently. Editions were published at Loo-ling in Keang-se, at Nanking, at Meen-chow in Sze-chuen, at Soo-chow in Keang-soo, in Füh-keen province and other places, all differing more or less in regard to their contents. A collation of these various issues was made by Chow Peih-tá, in 153 books, bearing the title **文忠集** *Wän chung tseih*; with an additional 5 books under the title **附錄** *Foo lüh*. This has a preface by Chow, and is considered the best issue of Gòw-yáng Sew's minor writings. An abbreviated edition in 20 books, was published by **陳亮** Ch'in Lëang in the Sung dynasty, with the title **歐陽文粹** *Gòw yáng wän suy*, containing scarcely a tenth of Gòw-yáng's writings; but the pieces given are considered those of more certain authorship, selected from the great mass of corrupted text.

The **澗山集** *Tsëen shan tseih* is a small collection of literary compositions, written by Choo Yih, about the end of the 11th century, in which the author has aimed at catching the spirit of Soo Tung-p'ò. The original copies of the work have been long since lost, and the existing editions are extracted from the *Yüing lö tá tēen*.

**陸九淵** Lüh K'ew-yuen, a contemporary and friend of the renowned Choo He, ranks among the elegant writers of the Sung dynasty. His compositions were arranged by his son **陸持之** Lüh Ch'e-che, and edited by his pupil **袁燮** Yuen S'ë in the beginning of the 13th century, under the title **象山集** *Sëang shan tseih*, in 28 books. An additional portion in 4 books is termed the **外集** *Waé tseih*; and 4 books more are appended under the designation **語錄** *Yü lüh*. The first 17 books of the collection consist of Letters; the 18th is Memorials to the throne; the 19th is Records; the 20th is Prefaces and Dedications; the 21st to the 24th consist of Miscellaneous pieces; the 25th is Poems; the 26th is Sacrificial documents; the 27th and 28th contain Epitaphs and Sepulchral inscriptions; the 4 books of the Extra collection are all literary models, with a memoir of the author at the end, which seems to have been inserted by **吳杰** Woo K'ë a later editor. The *Yü Lüh* is a record of conversations, which was originally published separately, and was introduced into the collection in 1521, in a new edition published by **李茂元** Lè Mów-yuen.

The **五代宮詞** *Wò táé kung tszè* is a series of historical rhymes regarding the five short dynasties, Lëang, T'ang, Tsiu, Han and Chow, which immediately succeeded the great T'ang. Each stanza is followed by a long expository note. The author's name is **吳省蘭** Woô Sing-lán. The **十國宮詞** *Shih kwò kung tszè*, from the same hand, is a corresponding series regarding the petty states of Woo, Southern T'ang, Former Shüh,

After Shüh, Southern Han, Tsoô, Woô-yüë, Min, King and Northern Han, which existed contemporaneously with the above-named Five dynasties.

The **高東溪集** *Kaou tung k'e tseih* is the production of **高登** Kaou Täng, a native of Chang-poo in Füh-keen province, who bore the designation Tung-k'e. The author lost his life in consequence of his loyalty while holding office, about the time of the troubles in 1148. His work consisted originally of 20 books, only a fragment of which now remains in 6 books. These contain a number of memorials to the throne, epigrams, and other short pieces of composition, all which indicate a strong attachment to the ruling dynasty. There is an appendix containing a biographical sketch of the author, and two eulogistic documents by the famous Choo He.

The **渭南文集** *Wei nân wän tseih*, is a collection of the writings of Lüh Yëw, in 50 books, arranged by himself on receiving a dignity in connection with the region Wei-nân in Shen-se, in the latter part of the 12th century. The first two books comprise Official statements; then follow two books of Instructions to inferior officers; one book of Memorials to the throne; seven books of Announcements; one book of Letters; two books of Prefaces; one book of Inscriptions; five books of Records; ten books of Miscellaneous documents; nine books of Epitaphs, Elegies and Pagoda records; two books of Sacrificial documents and mourning recitations; one book of Observations on the Peony; six books of a Journey into Sze-chuen, (see p. 29, supra,) the remainder consisting of Musical pieces. Some of the above parts properly belong to other departments of literature; such are the Journey to Sze-chuen, the remarks on the Peony, and the Musical compositions; but his son **陸邁** Lüh Yüh, in order to preserve these small works from being lost, followed the precedent of the Loo-ling edition of Gów-yäng Sew's collection, and embodied them in the edition he was publishing. Two additional books were appended by **毛晉** Maô Tsün a later editor, with the title **逸藁** *Yih kaôu*. They consist of pieces written late in the author's life-time under a fictitious name, some of which he would rather have suppressed.

The **頤菴居士集** *E gan keu szé tseih*, by **劉應時** Léw Yíng-shê, is a short literary collection of medium merit, issued about the commencement of the 13th century.

In 1210, the **南湖集** *Nin hoô tseih* was completed by **張鑑** Chang Tsze, a statesman who was involved in the political intrigues of the period. Quotations from it are to be found in other books, but the work has long since disappeared, and was reconstructed from the excerpts in the *Yüing ló tá tēn*. On this basis it has been printed during the present dynasty, containing 9 books of Poems in the various styles of the art, one book of Rhymes and an appendix in three parts, of documents relating to the work.

A small collection of poetical effusions was completed by **鄭所南**



Ch'ing So-nân in 1301, with the title **清鶴集** *Ts'ing sun-tseih*. Another work from the same source is the **一百二十圖詩集** *Yih pih ùr'h shih t'òò she tseih*, containing 120 heptameter stanzas, originally appended to so many pictures; followed by 24 pentameter verses of a lively cast. The same author has also left another collection with the title **所南文集** *So nân wân tseih*, containing a few pieces of prose composition, some of them of a much more lengthy character.

The **霽山集** *Tse shan tseih* is a poetical collection written by **林景熙** *Lín King-he*, who bore the soubriquet of Tse-shan. Being in office at the time of the overthrow of the Sung dynasty, he was warmly attached to the last aspirants of that house, and his writings exhibit numerous indications of that feeling. A commentary on the work was issued by **章祖程** *Chang Tsòò-ch'ing* in 1334; but there are only some fragments of the original edition extant. The work as it has come down to modern times, is an edition of the text and commentary arranged by **呂洪** *Leù Hùng*, and published in 1463, in three books, with two additional books of miscellaneous pieces preserved by **Chang Tsòò-ch'ing**. In 1528 another edition appeared with the revision of **毛秀** *Maó Séw*, and a section of criticisms by the same. There was a later issue in 1673, and another in 1810.

The **丁孝子詩集** *Ting heaóu tszè she tseih* is a small collection of poetical compositions written in the various current styles of the ancient and modern art, by **丁鶴年** *Ting Hō-nēn*. The author, who was renowned for his filial piety, was of foreign descent, his ancestors having come to China from the west. On the downfall of the Yuen dynasty, he retired from the world, and passed his days in seclusion among the hills of Woo-chang, occupying himself in the poetic art. His collection was first entitled **海巢集** *Haè ch'au tseih*; and some editions are now named **丁鶴年集** *Ting hō nēn tseih*.

About the close of the Yuen dynasty, **王逢** *Wáng Fung* completed a series of poetical effusions in 7 books, with the title **梧溪集** *Woo kè tseih*. This treats largely of examples of loyalty, filial piety and patriotism, during the Sung and Yuen dynasties. Six books were already put to press during the author's life time, and the last one was finished under the superintendence of his son, early in the Ming dynasty. In less than a century the work became scarce, and the original blocks were very much destroyed, when a new edition was issued in 1456, under the revision and superintendence of **陳敏政** *Ch'in Min-ching*. After a neglect of centuries, by the careful comparison and revision of existing copies and fragments the work has been again restored, and a new edition recently printed.

In 1348 **許有壬** *Heù Yèw-jin*, a native of Seang-yin in Ho-nan, who held office under the Yuen dynasty, retired from the service, and having pur-

chased a piece of ground from a neighbour, he excavated a pond, in outline resembling a ducal sceptre. Daily he was accustomed to sing the praises of this pond at convivial meetings with his friends; and from among the pieces composed on such occasions, he made a selection of 219 poems, and 66 specimens of minstrelsy, all composed between the years 1350 and 1356. Ten of the latter were said to be by 馬熙 Ma He, the remainder being by Heù Yêw-jin and his brother 許楨 Heù Ching. The collection was entitled 圭塘欵乃集 *Kwei t'ang gae naè tseih*. Ma He afterwards revised the work and placed 78 of the poems and 8 rhymes as an appendix, with the title 圭塘補和 *Kwei t'ang p'oo ho*.

王守仁 *Wang Shôw-jin*, a scholar of the 16th century, left a collection of some note, but in after times when the original blocks were lost, extensive alterations and corruptions took place in later editions. In the latter part of the 17th century, 王貽樂 *Wang E-lô*, a fifth-generation descendant of the author made a collection of his ancestor's writings, which he published under the title 王陽明集 *Wang yang ming tseih*, in 16 books; Yang-ming being another name of Shôw-jin. In this however there is not more than half of the original matter. It is divided into several sections on "Learning," "Southern Kan," "the Peaceful Haou," "Thoughts on Agriculture," and minor fragments, about 500 articles in all.

The 望溪集 *Wang k'e tseih* is a collection in 8 books, by 方苞 *Fang Paou*, who bore the soubriquet of Wang-k'e. The scattered manuscripts of this author were collected by his pupils and published in succession as they came to light, under the above title; hence the want of chronological order in the series. They exhibit a profound knowledge of the classics, and a mind intimately versed in the various styles of ancient literature. The work was first published entire about the middle of the 18th century.

A small work written about the close of the Ming dynasty, by 王光承 *Wang Kwang-ch'ing*, with the title 鑱山草堂詩合鈔 *Lên shan ts'au t'ang she hô ch'au*, is a collection of poetry methodically arranged according to the seven recognized styles of the art, as 古樂府 *Kô yô fô*, Antique musical compositions, 五言古詩 *Wô yên kô she*, Antique pentameters, 七言古詩 *Tseih yên kô she*, Antique heptameters, 五言律詩 *Wô yên leih she*, Antithetic pentameters, 七言律詩 *Tseih yên leih she*, Antithetic heptameters, 五言絕句 *Wô yên tseuê keü*, Pentameter quatrains, and 七言絕句 *Tseih yên tseuê keü*, Heptameter quatrains.

The 交行摘稿 *Keaou hing t'eih kaou* by 徐孚遠 *Sêu Foo-yuèn*, a native of Sung-keang, is a poetical souvenir of the author's residence at Keaouchow in Kwang-se province, where he went to join one of the last of the princes of the Ming dynasty, in the troublous times when that house was being displaced by the present Manchu line. There is a memoir of the author at the end.

It is a signal token of the esteem in which learning is held, to find the monarch of such an empire striving for literary distinction among his subjects; and most of the emperors of the present dynasty have contributed their portion to this class of works. The first in this series is in 176 books, by the illustrious monarch who reigned during the Kang-he period, and bears the title **聖祖仁皇帝御製文集** *Shing tsò jìn hwàng té yü ché wăn tseih*. This is systematically divided into 4 parts. The first, in 40 books, was written previous to and inclusive of the year 1683, and professes to be the literary recreations of the emperor, after a successful season of conflict with various refractory tribes. The second part is in 50 books, and contains the productions of this prince during the next fourteen years, written at leisure intervals, while occupied with his astronomical and scientific pursuits. During the subsequent fourteen years, up to 1711, which proved a period of tranquility throughout the empire, this sovereign composed the pieces comprised in the 50 books of the third portion; the arrangement of the same having been made by some of the literary chancellors. The last part, in 36 books, contains his latest literary efforts, written during the last eleven years of his reign, the pieces being arranged by one of the imperial princes after the author's death. Uniform with the preceding is a collection of poems in 28 books, by the same distinguished author, with the title **御製詩集** *Yü ché she tseih*. These were revised and arranged by some of the first scholars of the time. The succeeding emperor who reigned from 1723 to 1735, during the period Yung-ching, has also left a literary collection in 30 books with the title **世宗憲皇帝御製文集** *She tsung hēn hwäng té yü ché wăn tseih*. The first 20 books consist of literary essays, and the last 10 of poetical pieces composed in thirteen different styles. The first seven books of these poems were composed before the author ascended the throne, and the following three subsequent to that event. In 1730, the heir apparent published a collection under the title **樂善堂文鈔** *Lō shen t'ang wăn ch'au*, in 14 books. In 1737, the second year of his accession, he reviewed the work, retaining only three tenths, and added seven tenths more, which he had composed before assuming the imperial dignity. The whole was published under the title **樂善堂全集定本** *Lō shen t'ang tseüen tseih ting pun*, in 30 books. This was revised by an imperial commission in 1758. It consists chiefly of Discourses, Prefaces, Records, Postscripts, Miscellanies, Statements, and specimens of the ancient and modern styles of literature. There are several allusions to European novelties through the work, which has thirteen prefaces by literary men desirous of honoring the labours of the young prince. A subsequent compilation of papers from the same author, after he had assumed the imperial dignity, appeared in 1764, in 30 books, with the title **御製文初集** *Yü ché wăn ts'oo tseih*. This comprises upwards of 570 articles classed under 19 different categories. A second collection in 44 books, entitled **御製文二集** *Yü ché*

*wän ärh tseih* contains more than 410 pieces, under 23 categories, the whole chronologically arranged. The same monarch has left to posterity a quadruple collection of poems under the title 御製詩 *Yü chē she*; the first division 初集 *T'soo tseih*, in 48 books, containing about 4150 pieces composed during the first twelve years of his reign, from 1736 to 1747; the second collection 二集 *Urh tseih*, in 100 books, containing upwards of 8470 pieces, composed during the next twelve years, from 1748 to 1759; the third collection, 三集 *San tseih*, in 112 books, comprising more than 11620 pieces, written during the subsequent twelve years, from 1760 to 1771; and the fourth collection, 四集 *Sze tseih*, in 112 books, including more than 9700 pieces, written during the succeeding twelve years, from 1772 to 1783; the whole work comprising about 33950 poetical compositions; such an enormous mass of matter as has rarely been bequeathed to future generations by any of the children of the muse. The productions of the later years of this prince were not put to press.

The 一椽居詩稿 *Yih tsung keu she kaōu* is a collection of short pieces in various styles of poetical composition. It was written by 馮祝 *Fung Ch'uh*, an author of the present dynasty, native of Sung-keang, who died at the advanced age of eighty-four.

The 可儀堂文集 *K'ò ê t'àng wän tseih* is a collection of disquisitions, discourses, and various pieces of polite literature, by 俞長城 *Yu Ch'ang-ch'ing*, a native of the district of Tung-heang in Che-keang province, who wrote in the latter part of the 17th century.

The 四繪軒詩鈔 *Sze hwáy hēēn she ch'au* is a small collection of poems by 徐振 *Sen Ch'in*, a native of Sung-keang, who flourished about the beginning of the 18th century.

The 月山詩集 *Yuē shan she tseih* is a miscellaneous collection of poems by a scion of the imperial house named 恒仁 *Han-j'in*, with the designation 月山 *Yuē-shan*, who lived towards the middle of the 16th century.

The 夏內史集 *Hēá náy shè tseih*, in 9 books, contains the literary compositions of 夏完淳 *Hēá Wán-chun*, a juvenile poet who died in 1776, at the age of seventeen. These consist of Anomalous verse, Elegies, Antique pentameters and heptameters, Antithetic pentameters and Heptameters, Heptameter quatrains, Irregular rhymes, Notifications, Discourses, Letters and Questions. There is a short appendix with the title 夏內史集附錄 *Hēá náy shè tseih foó lūh*, containing some details regarding the author and his works.

The 貞齋彙畧 *Ching juy kaōu lēō* is a small collection of articles in a chaste style by 朴齊家 *Pō Tse-kēa*, a Corean, with the designation 貞齋 *Ching-juy*, written about the beginning of the present century. The principal piece is a disquisition on the written character, followed by a preface, a eulogium and two epitaphs.

The 靈巖山館詩鈔 *Lín yéng shan kwàn she ch'au* is a small collection of poetic effusions, by a select number of amateurs met around the board on various convivial occasions. It is a production of last century, and contains specimens of the art in both the ancient and modern styles.

A collection under the title 月滿樓詩別集 *Yuē mwàn low she pëe tseih*, in 8 books, was published in the early part of the present century, by 顧宗泰 *Koo Tsung-t'ae*, a native of Soo-chow. The first book is a series of historical odes regarding the sixteen petty states that existed during the early ages of the Christian era; the second contains twenty corresponding odes regarding the Northern Tse. These are all in double quatrains of heptameter verse. The next book consists of similar odes regarding Nanking, with numerous notes. The fourth is entirely regarding miscellaneous matters during the Southern Tang dynasty. The fifth book contains historical odes regarding the five small dynasties between the Tang and Sung. This is followed by a book of harem odes; and the two last are memorial verses in honour of friends.

A tolerably extensive collection of elegant compositions appeared early in the present century under the title 有正味齋全集 *Yèw ching wé chae tseüen tseih*, by 吳錫麒 *Woô Serh-k'è*, a native of Hang-chow. This comprises a number of sub-collections; thus there is the 詩集 *She tseih*, "Poetic Collection," in 16 books; the 詞集 *Tszè tseih*, "Rhyme Collection," in 8 books; the 外集 *Wae tseih*, "Extra Collection," in 5 books, consisting of anomalous verse, sonnets, poems, and historical odes; and the 駢體文集 *Pëen t'è wän tseih*, "Terse antithetic prose Collection," in 24 books. The complete work is known also as the 吳穀人集 *Woô küh jìn tseih*.

The 潛研堂文集 *Tsëen nëen t'ang wän tseih*, a collection by Tsëen Tá-hin, published early in the present century, contains a vast amount of thought by a subtle reasoner.

The 刻燭集 *K'ih chüh tseih* is a small collection of impromptu rhymes, edited by 曹仁虎 *Tsaou Jin-hoò*, an author of the present dynasty. It consists of a number of pieces written in lines of five syllables, composed by small parties of friends, each in his turn making one or two lines, till the piece is complete. This kind of composition is called 聯句 *Lëen keü*, "Connected sentences."

Another work of the same character is the 樂遊聯唱集 *Lõ yèw lëen ch'äng tseih*. It was composed during the present dynasty, the first part being in the antique style and the second in the modern.

The 蘇文忠公生日設祀詩 *Soo wän chung kung säng jih shë szë she* is a collection of memorial poems, written by various friends on occasion of the birth-day of an ancient worthy named Soo.

A Buddhist priest resident at Silver Island in the Yang-tsze keang published a neat little collection of poems about the year 1830, under the title 借菴詩鈔 *Tsëay gan she ch'au*.

3. The sixth century gave rise to a new division in the department of letters. During the early ages of the Christian era, as the art of composition continued to be cultivated, the productions of authors accumulated to so great an extent, as to suggest the idea of a selection from various sources, so classified as to include choice specimens, in every department of polite literature, and at the same time leave the compiler free to exercise his judgment in excluding all but pieces of acknowledged merit. This subdivision has been termed 總集 *Tsùng tserh*, or "General Collections."

For the first specimen of this kind we are indebted to a royal prince of the house of Leang, named 蕭統 *Seaou T'ung*, the eldest son of the founder of the dynasty. About the year 530, he completed the 文選 *Wän seuèn*, in 30 books, which is still one of the best-known and most highly prized in the category. The divisions of the work are—賦 *Foo*, Anomalous verse,—詩 *She*, Poems,—騷 *Saou*, Elegies,—七 *Ts'ch*, Heptalogues,—詔 *Chaoü*, Decrees,—冊 *Ts'ih*, Appointments,—令 *Ling*, Orders,—教 *Keaoü*, Instructions,—文 *Wän*, Essays,—表 *Peaü*, Manifestations,—上書 *Shang shoo*, Statements,—啟 *K'e*, Declarations,—彈事 *T'an szé*, Accusations,—牋 *Tsëen*, Documents,—奏 *Tsow*, Memorials,—書 *Shoo*, Epistles,—檄 *Heih*, Notifications,—對問 *Tüy wän*, Replies,—設論 *Shé lün*, Rejoinders,—辭 *Szé*, Farewells,—序 *Seu*, Prefaces,—頌 *Sung*, Eulogiums,—贊 *Tsán*, Commendations,—符命 *Foo ming*, Contracts,—史論 *Shé lün*, Historical relations,—史述贊 *Shé shü tsán*, Commendatory historical narrations,—論 *Lün*, Discourses,—連珠 *Lëen choo*, Literary gems,—箴 *Chin*, Admonitions,—銘 *Ming*, Monumental legends,—誄 *Lüy*, Obituaries,—哀 *Gae*, Laments,—碑文 *Pe wän*, Inscriptions,—墓志 *Moó ché*, Epitaphs,—行狀 *Hing chwang*, Memoirs,—弔文 *Tsaoü wän*, Dirges,—and 祭文 *Tsé wän*, Sacrificial orations. About the year 658 李善 *Lè Shén*, a statesman and scholar of the Tang dynasty wrote a commentary on the work, which bore the title 文選註 *Wän seuèn choó*, and was extended to 60 books. This contained copious notes on the objects named and the principles embodied, with much information on the pronunciation. The following century commentaries were written by 呂延濟 *Leu Yen-tse*, 劉良 *Lêw Lêng*, 張銑 *Chang Sëen*, 呂向 *Leu Hëang*, and 李周翰 *Lè Chow-hán*. These were collated and combined into a single work by 呂延祚 *Leu Yen-tsoó*, who completed his task about the year 718. In the Sung dynasty this was published with *Lè Shén's* commentary also embodied in the work, which was entitled 六臣註文選 *Lüh chin choó wän seuèn*. The most authentic editions of *Lè Shén's* work now extant, shew evident proofs of being merely extracted from the last-named compilation. A good edition of the text without commentary was published in 1572, in 60 books. Modern editions are numerous. A critique on some of the poetical portion of this work was written by 方回 *Fang Hwü* in the Yuen dynasty, with the

title 文選顏鮑謝詩評 *Wăn seuèn yen paou sây she ping*, in 4 books; but no traces of the ancient editions are to be found. An example of the work however, was embodied in the *Yüing lô tá t'ên*, which is the source of the existing exemplars. It consists of strictures on the poetical pieces of 顏延年 Yen Yen-nên, 鮑照 Paou Chaou, 謝靈運 Sây Ling-yün, 謝瞻 Sây Chen, 謝惠 Sây Hwúy and 謝朓 Sây T'eaou. The 選注規李 *Seuèn choo kwei lê* consists of strictures on Lê Shên's commentary on the *Wăn seuèn*, by 徐攀鳳 *Seu P'an-fung*, a native of Sung-keang. Another small work by the same author, of a similar character, is the 選學糾何 *Seuèn hëö këw hô*, being an examination of the strictures of a scholar named Hô.

There is a valued literary collection with the title 古文苑 *Koò wăn yuèn*, in 21 books. The author is unknown, the current tradition being, that the manuscript was found by 孫巨源 *Sun Keu-yuèn* of the Sung dynasty, in the bookcase of a Buddhist temple where it had been deposited during the Tang. It comprises a selection of more than 260 pieces of poetry, anomalous verse, and the various classes of literature, composed from the Chow dynasty down to the fifth century of the Christian era; none of which are found in the historical or biographical works, or in other literary collections. In 1179 韓元吉 *Hân Yuèn-keih* arranged the whole in 9 books; in 1232 章樵 *Chang Tseaou* completed a commentary on it; and in 1482 張世用 *Chang Shé-yung* had the work printed; but in the mean time the manuscript having become much damaged and considerable portions lost, the blanks were supplied anew, and the whole arranged in 20 books, besides an extra book containing 14 pieces of anomalous verse and 3 eulogiums. In this state it differs considerably from the manuscript found in the temple, and critics have detected many assailable points in the commentary of Chang Tseaou. A new edition has been issued at Sung-keang within the last half century, in the 守山閣叢書 *Shôw shan kô ts'ung shoo*. A book of notes on the text is published at the end, with the title 古文苑校勘記 *Koò wăn yuèn k'eaou k'án ké*.

In his zeal for the cause of literature, *Taè tsung* the second emperor of the Sung, signalized the short period of his reign, by two of the greatest enterprises in the history of book building. About the same time that Lê Fáng was engaged on the *T'aé ping yü lán*, (see p. 146, supra.) he was also at the head of an imperial commission for an extensive collection of all specimens of polite literature subsequent to the Leang dynasty. The work was formed after the outline of the *Wăn-seuèn* as regarded its arrangement, but the divisions were vastly more numerous. Nine tenths of the whole was made up of the writings of the Tang scholars, and scarcely a tenth from those of the lesser dynasties preceding. The work was completed in 987, with the title 文苑英華 *Wăn yuèn ying hwa*, in 1000 books. Subsequently, however, much seems to have been added from time to time. In the early part of the Sung, when most of the ori-



ginal works were still in existence, there was little occasion to consult this thesaurus ; but in the lapse of years, as old authors became obsolete, the value of the work became more apparent ; and towards the close of the Sung, when it was taken from the shelves of the imperial cabinet, with a view to having it printed, it was found to be so faulty and defective, as to render a thorough revision necessary. This was undertaken by a number of scholars, and several treatises were written upon the errors of the work. The principal of these was the **文苑英華辨證** *Wan yuèn ying hwa p'ên ch'ing*, in 10 books, published by **彭叔夏** P'ang Shūh-hěa in 1204, which contains a critical examination throughout, digested under 21 divisions. For several centuries more, the great work was still transmitted in manuscript, during which time, as may be supposed, considerable portions were lost. In the latter part of the 16th century, it was again most carefully revised and put to press ; and now forms a standard of appeal with regard to the accuracy of many of the Tang productions.

The **洞霄詩集** *T'ung s'eaou she tseih*, in 14 books, is a collection of odes, chiefly by visitors to the T'ung-seaou Taouist temple at Hang-chow, composed during the Tang, Sung and Yuen dynasties. The work was arranged by a Taouist priest of the establishment, named **孟宗寶** M'ang Tsung-paòu, and published in 1302. It has been recently republished.

The **詩紀** *She k'è* is a comprehensive repository of ancient poems, from the remotest times down to the middle of the 6th century. It was compiled by **馮惟納** Fung Wuy-nūh during the 16th century, consisting of the Former Collection in 10 books, the Principal Collection in 130 books, Extra Collection in 4 books, and Special Collection in 12 books. A critical examination and correction of the work was published by **馮舒** Fung Shoo in 1633, with the title **詩紀匡謬** *She k'è k'wang mèu*, in which 112 passages are discussed at considerable length.

The **靜安八詠集** *Tsing gan p'ā y'ung tseih* is a series of odes on the eight antiquities of Shanghae, written by a succession of 20 visitors, collected and arranged by **甯壽** Shōw-n'ing, the priest of the Buddhist temple **靜安寺** *Tsing-gan szé*, a few miles to the west of the city, who lived about the end of the Yuen dynasty. It was revised and put to press by some of the scholars of the place, about the middle of the 16th century.

An excellent work of this class was published by imperial commission in the year 1685, with the title **御選古文淵鑑** *Yü seüèn k'òò wàn yuen k'èen*, in 64 books. It begins from the time of the *Tso-chuen*, and gives an uninterrupted selection of pieces down to the end of the Sung dynasty. Notes are interspersed throughout by five scholars of high standing.

About the close of the Ming dynasty, **胡震亨** Hoò Chin-h'èng, a native of Haé-yen in Che-keang made an extensive compilation of the poetry of the Tang dynasty in 1027 books, with the title **唐音統籤** *T'àng yin t'ung ts'èen*,



and divided into 10 sections marked respectively with the characters of the denary cycle. But the work was of too ponderous dimensions to put to press. In 1685 however, the fifth section was published by 胡成之 Hoô Ching-che the grandson, and 胡頎 Hoô K'in the great-grandson of the author, with the title 唐音戊籤 *T'àng yin mow ts'ên*, in 201 books. This consists of the productions of the later Tang; and a supplementary portion was afterwards issued in 64 books, with the title 閩餘 *Jîn yü*, containing the poems of the Southern Tang. These were merely intended as instalments of the complete work, which it was proposed to issue in succession; so that they are numbered consecutively from the 553rd to the 817th books. Much of Hoô's work was subsequently lost, and when the emperor appointed a commission to form a similar compilation, the remaining portion was taken as the groundwork. Deficiencies were supplied and retrenchments made. Upwards of two thousand two hundred people were employed on the work, who gathered from private histories, miscellaneous works, monumental records, and every available source, making in all more than 48900 pieces, which were issued in 1703, in 900 books, with the title 御定全唐詩 *Yu t'ing tseüen t'àng she*. It commences with the effusions of princes and their consorts, followed by the collections of the official musical department; and besides the more generally known poetic productions, the works of Buddhist and Taoist priests, of foreigners, and pieces signalized by a variety of other characteristics, all under chronological arrangement. At the end are 6 books of deficiencies supplied, and 12 books of irregular rhymes. Notwithstanding the many acknowledged excellencies of this anthology, it is also marked by some blemishes, as the admission of spurious pieces, authors of other dynasties inserted among those of the Tang, names of authors erroneously written, titles of pieces mistaken for the names of authors, and some minor defects, but these are few when compared with the bulk of the huge work. The extent of this collection necessarily places it beyond the great mass of students; to make up for which to some extent, many smaller compendiums have been formed in later times. One of the most popular of these is the 唐詩合解箋註 *T'àng she hō keaē ts'een choó*, a selection of poems by the most celebrated authors of the Tang, compiled by 王阮亭 Wáng Yuen-ting, with a running commentary, in 12 books, by 王翼雲 Wáng Yih-yün. It was put to press in 1732.

The 古文眉詮 *Koó wän mei tseuen*, in 79 books, is a comprehensive selection from the general body of native literature, arranged in chronological order, with a series of marginal notes throughout. It is issued with the imprimatur of 陳榕門 Ch'in Yung-mun a native of Kwang-se, and 吳牧園 Woó Müh-yuén of Che-keang province.

The 卜現集 *Pūh yén tseih* is a collection of twenty-eight short pieces written by eminent scholars during the 18th century, on an ancient ink pellet which had belonged to a statesman of the Sung dynasty named 謝 Seay, in the 13th

century, and was disinterred in 1416. After being again lost sight of for three hundred years, it was brought to light in the time of Keen-lung of the present dynasty, and the inscribed legends form the theme of these compositions.

The **經餘必讀** *King yü peih t'üeh*, in 8 books, was published in 1803, with the imprimatur of **雷琳** Lûy Lin, **錢樹掌** Tsëen Shoó-chang and **錢樹立** Tsëen Shoó-leih. It consists of a series of extracts from ancient works exclusive of the classics, embracing only such portions as are distinguished for their poetic or literary excellence. Two years later a supplementary collection in 8 books was issued by the same compilers, with the title **經餘必讀續編** *King yü peih t'üeh süh pëen*. An additional supplement in 2 books, was afterwards annexed with the title **續經餘必讀** *Süh king yü peih t'üeh*.

The **蓬壺詩選** *Pung hoó she seuèn* is a small poetic selection of recent date.

The poetic art has been cultivated by not a few of the gentler sex in China, a very early precedent for the practice being found in the classical Book of Odes. A compilation of the productions of celebrated poetesses was made in the Ming dynasty, by **田藝蘅** T'ëen E-häng, with the title. **詩女史** *She nèü shè*, in 14 books. This gives a series of poems from the earliest antiquity down to the time of the Ming. There are 2 books of **拾遺** *Shih é*, "Omissions supplied," consisting entirely of authoresses previous to the Sung. The collection is a most elaborate one, but the author has not been careful to authenticate the pieces; and there are a number of blemishes in consequence.

The **吳中女士詩鈔** *Wó chung nèü szé she ch'au* is a small collection of the poetical productions of female authors in the prefecture of Soo-chow, compiled by a poetess named **張滋蘭** Chang Tsze-lán, and published in the year 1789. There is an appendix of instructions for playing the flute, by an authoress named **沈纘** Ch'in Sëang.

4. The encouragement given to literature by the princes of the Han, developed to a great extent a tendency of the national mind; and the abounding labors of authors during that dynasty, had been sufficient to stamp the character of the Chinese as a literary people. Poetry and the less elegant efforts at simple prose, which were at first free and natural, gradually shaped themselves according to certain conventional forms, till about the commencement of the third century, when rules began to be reduced to regular order, and the laws of poetry became more rigorous and circumscribed. During the two following centuries, there is reason to believe that books were written on this subject, and thus originated an order of works which are now classed together as **詩文評** *She wán ping*, "Critiques on Poetry and Literature." Many of the productions coming under this head partake of a desultory character; and the want of a periodical press has given permanency to not a few such writings, which in western nations would find a place in the ephemeral publications, and pass into oblivion, as the mere productions of the day. Much that has thus come down

the stream of time, is now appreciated perhaps rather for its antiquarian value, than for any intrinsic property of more sterling stamp. It is no less matter of fact however, that a considerable proportion of these works are extremely useful and important to the correct understanding of the genius of Chinese poetry; supplying as they do a fund of information on the history, the changes, the internal mechanism and the great aim of this much cultivated branch of art. These works were not recognized as a separate class till the Tang dynasty, since which a section has been assigned them in most bibliographical compilations.

The earliest production of the kind now extant is the **文心雕龍** *Wán sin teou lûng*, in 10 books, written by **劉勰** *Léw Hě* in the 6th century. This is looked upon as a work of considerable merit, but the present editions are very defective and faulty. A commentary was published on it in the Sung, which is now entirely lost. Another appeared during the Ming, by **梅慶生** *Mei K'ing-säng*; and taking this as a groundwork, a more extended and critical exegesis of the ancient work has been issued during the present dynasty, with the title **文心雕龍輯註** *Wán sin teou lûng tseih choó*, in 10 books, by **黃叔琳** *Hwáng Shüh-lin*.

There are only about four or five other works of this class down to the end of the Tang dynasty, that have survived to the present day; but the Sung seems to have been much more prolific, and we have a goodly list of writers in the critical department. The **後山詩話** *Hóu shan she hwá* is a small work of this class, believed to have been written by **陳師道** *Ch'ín Sze-taòu* in the latter part of the 11th century. Some facts are mentioned in it posterior to this author's death; but this is explained by supposing them to have been inserted by a later hand, while attempting to restore the tattered manuscript, after it had lain for a long time neglected.

Near the close of the same century, **Wei T'aé** finished a small work entitled **臨漢隱居詩話** *Lín hán yin keu she hwá*. This is a series of strictures on ancient and modern poets, strongly marked by undue partialities, with a secret leaning towards the degraded innovator **Wang Gan-shih**; but not without indications also of the man of genius.

The **優古堂詩話** *Yew koò t'àng she hwá* by **吳玘** *Woó K'een*, written in the early part of the 12th century, consists of 154 articles, chiefly criticisms on the poets of the Northern Sung, with a few allusions to authors during the Tang. Scholars of the present day have been unable to verify above a tenth part of the statements.

The **彥周詩話** *Yen chow she hwá*, a short critique on the Sung poetry, was completed in 1128, by **許顛** *Heu E*, who bore the soubriquet **Yen-chow**. The work shews marks of genius, which are counterbalanced however, by the admission of marvellous and incredible statements.

The **文錄** *Wán lûh* is a brochure on the characteristics of ancient and mo-

dern poetry, written by 唐庚 T'àng Kǎng about the year 1138.

The 藏海詩話 *T'sang hai she hwá*, a short treatise composed about the middle of the 12th century, by 吳可 Woó K'ò, enters minutely into the abstruse meaning of the Sung authors; but the work is not clear, from the constant occurrence of phrases which need explanation. The existing editions are taken from the *Yüing lö tá tēn*.

The 觀林詩話 *Kwán lín she hwá* is a small critique contemporary with the preceding, by 吳聿 Woó Yü, embracing the principal poets within about a century of his own time. Although there are a few misquotations and other defects, the work ranks high in regard to merit, among the writers of this class during the Sung.

The 歲寒堂詩話 *Súy hán t'áng she hwá* is another small work of the same period, by 張戒 Chang Keaé, containing a series of criticisms on poetry ancient and modern, from the Han dynasty downwards. A prominent idea throughout the work is to hold up Lê T'aé-p'ih and Toó Foo to popular estimation; but the general tone of the remarks indicate the scholar and accomplished critic. The work as a whole was lost for several centuries, and was restored from the *Yüing lö tá tēn* in 1774.

The 碧溪詩話 *K'ing k'e she hwá* in 10 books, by 黃徹 Hwáng Ch'ě, was completed about the year 1168; being a series of criticisms on the national poetry, in which the author gives more weight to the moral tendency of the pieces, than to mere artistic diction.

The 餘師錄 *Yü sze lü* is an accumulation of critical observations by a series of writers, regarding literary compositions from the 5th to the 12th century. The work was completed by 王正德 Wáng Ch'ing-t'ih in 1193, but was for a time lost as a separate publication; till it was restored from the extracts in the *Yüing lö tá tēn*.

The 艇齋詩話 *T'ing chae she hwá*, by 曾季狸 Tsäng Ké-le, a subject of the Sung dynasty, consists of strictures, chiefly on the Tang and Sung poets.

The 娛書堂詩話 *Yu shoo t'áng she hwá* is the production of 趙與旒 Chaó Yü-yen, a scion of the imperial house of Sung; and appears to have been written in the latter part of his life, about the beginning of the 13th century. Its criticisms refer principally to the ordinary conventionalities of the poetic art; in which the author shews an appreciation of good taste and appropriate expression, while some scattered fragments are put on record, and thus preserved to posterity. There is no great display of penetration however throughout the work.

In the early part of the same century, 王若虛 Wáng Jō-heu a subject of the Kin, composed the 滄南詩話 *Hoo nán she hwá*, giving a very fair review of the poets of preceding dynasties.

The 文說 *Wán shwō* was written by 陳繹曾 Ch'in Yih-tsäng, one of the

literary examiners in the earlier part of the 14th century. It consists of eight rules for the guidance of competitors in composing their pieces for the government examinations. The author holds up the Sung expositors as the guide and model for literary aspirants. The ancient copies having all become extinct, the modern editions are from the *Yüng lö tá t'een*.

The **吳禮部詩話** *Wô lè p'oo she hwá* is a work on the principles of poetry, by **吳師道** *Wô Sze-taöu*, a scholar of good reputation, who flourished about the same period.

The **修辭鑑衡** *Sew szê k'ên häng*, by **王構** *Wäng Ków*, was finished about the year 1333; but the work was transmitted by manuscript copies for some centuries, during which time portions of it were lost. It has been carefully revised, and the lacunæ supplied as well as possible from quotations in other works. This is a compilation from preceding authors in two books; the first treating on poetry, and the second on prose compositions. Many choice extracts are given, but a number of the authors quoted are now altogether unknown.

The **金石例** *Kin shih lè*, in 10 books, was composed by **潘昴霄** *P'wan Maöu-seaou* about the same time as the preceding. It treats of the origin of monumental inscriptions, models and rules for their composition, with remarks on the different styles employed. The regulations of the imperial historiographers' office are appended. Three editions of the work were printed during the Yuen dynasty, some copies of which are still extant.

The **歸田詩話** *Kwei t'ëen she hwá*, which was finished by **瞿佑** *K'ëü Yéw* in 1425, is a work of very moderate merit, and evinces no great depth in the matter of research; but is chiefly valuable as having preserved some fragments of the poetry of the past. It was printed about the end of the 15th century, with the title **存齋詩話** *Ts'un chae she hwá*, *Ts'un-chae* being the author's soubriquet; but in the modern editions the original name has been restored.

The **麓堂詩話** *Luh t'äng she hwá* appears to have been written by **李東陽** *Lè Tung-yäng* about the latter part of the 15th century. This is a series of strictures on poets past and present, the author testing the various works by their conformity to the established laws of the art, and accuracy in regard to the tones. There was much of private pique in the animadversions of the work in its original form; but **李何** *Lè Hô*, a relative of the author gave it a more popular mould, by removing the portions objectionable to modern authors, while he has shewn as partial a bias in his censure of the ancients.

The **南濠居士詩話** *Nän haou keu szê she hwá*, by **都穆** *Toö Müh*, is a superficial critique on the national poetry, in which the author's judgment is occasionally warped by private views. An edition of the work was published by **黃桓** *Hwäng Hwan* in 1513, containing 72 articles. An abridged issue appeared in 1532, comprising only 42 articles. The modern edition compiled from the two preceding contains 79 articles.

The 漁洋詩話 *Yu yang she hwá*, by Wáng Szé-chíng, was drawn up in 1705, at the request of his friend 吳陳琬 *Woô Ch'in-yuen*. The author appears to be wantonly sensitive about the position of rhymes, but shews taste and discrimination in his quotations. There is a section bearing the same title in the *T'an kè ts'ung shoo*, but its genuineness is doubted as being the work of Wáng Szé-chíng.

The 榕城詩話 *Yung ch'ing she hwá* was written by 杭世駿 *Hang Shé-seun* during a few weeks that he spent at the city of Fuh-chow as literary examiner in 1732. Hence he has borrowed the term *Yung-ch'ing*, which is an ancient appellation of that provincial city.

A laborious compilation and critical review of poets ancient and modern, appeared at the beginning of the present dynasty, from the hand of 吳景旭 *Woô King-heñh*, under the title 歷代詩話 *Leih taé she hwá*, in 80 books. This is divided into ten collections, designated by the characters of the denary cycle. Commencing with the classical Book of odes, to which six books of the work are allotted, it proceeds seriatim with the Tsoo elegies, anomalous verse, musical compositions, poetry of the Han, Wei and six lesser dynasties, the writings of Toò Foo, and the poetry of the Tang, Sung, Kin, Yuen and Ming dynasties. After an elaborate array of criticisms by preceding writers, given under each article, the author discusses, harmonizes, rectifies, supplies deficiencies, and points out the excellencies. Although he has a liking for the curious, and is somewhat diffuse in his style, yet the work shews unmistakeable evidence of true genius.

The 秋星閣詩話 *Ts'ew sing kò she hwá* is a fragment on the art of poetry, by 李沂 *Lè E* of the present dynasty, preserved in the *Chaou taé ts'ung shoo*.

Another small work of a kindred cast in the same repository is entitled 而菴詩話 *Urh gan she hwá*, by 徐增 *Sen Tsāng* a modern author.

The 宋詩紀事 *Sung she kè szé* in 100 books, by 厲鶚 *Lé Gó*, an author of the present dynasty, is an extensive criticism of the Sung poets. While ostensibly a work of historical research, it devotes also a considerable space to strictures on the art; and though marked by frequent repetitions, redundancies, and other slight defects, it is a perfect mine of information regarding collateral topics during the Sung.

The 聲調譜 *Shing t'caóu pò* is an analytical work on the tones, written by 趙執信 *Chaóu Ch'ih-sín*, in the latter part of the 17th century.

Another work of analysis of some pretension is the 詩學圓機活法大成 *She hëo yuèn ke huó fá tá ch'ing* in 18 books, drawn up by 余象 *Yü Sëang*, and issued in 1697. In this the various objects which form the themes of the poets, are detailed in cyclopædia order. The theme is first explained, then its various applications, followed by quotations from the poets, the ideas embodied,

and the application in the successive parts of a stanza. This occupies the first twelve books. The succeeding portion is a kind of rhyming dictionary, in which a number of quotations are given under each rhyme, and notes for the artistic management of the same.

The 然脂集例 *Jên che tseih lé* is a treatise on the principles of harem literature, by Wáng Szé-lüh, in a series of ten articles. Wang had projected a huge compilation of the writings of female authors in more than 230 books, but never accomplished it. This small work which was intended as an appendix is all that was given to the world. It has been published within the last half century.

The 漫堂說詩 *Mwán t'ang shwō she* contains an intelligent summary of observations on the art and history of poetry, by 宋攀 Súng Lǒ, an author of the present dynasty.

The 談龍錄 *T'an lüng lü* is a small work by Chaóu Ch'ih-sín, on the principles of poetry, published in 1709.

In 1768, 汪師韓 Wang Sze-hán completed an analytical work on the *Wán seuên*, with the title 文選理學權輿 *Wán seuên lè hëö keuên yu*, in 8 books with an appendix. Taking Lè Shen's commentary as the standard, he divides his work into eight sections, the first containing the names of the authors quoted; after which is a complete list of all the works from which selections are made; ancient commentators; correction of errors; supply of omissions; discussion of evidences; unfounded statements; criticisms of preceding writers; together with exegetical observations by the author. It was edited and put to press in 1798, by 孫志祖 Sun Ché-tsoö.

Sun Ché-tsoö also published a work on the investigation of discrepancies in the various editions of the *Wán seuên*, with the title 文選考異 *Wán seuên k'âu é*; in which he discusses and rectifies as far as possible the differences, both literal and doctrinal.

The 文選李注補正 *Wán seuên lè choó pò ch'ing*, by the same author, is an elaborate correction of errors and supply of deficiencies, in Lè's commentary on the *Wán seuên*.

The 杜詩雙聲疊韻譜括畧 *Toö she shwang shing t'ëë yün pò kwò lëö*, in 8 books, by 周春 Chow Ch'un, published in 1788, is an elaborate analysis of the works of the poet Toö Foo of the Tang dynasty, with a view to point out his method of employing alliteration and rhyming in its various and complicated forms.

The 拜經樓詩話 *Paé king lów she hwá*, by 吳騫 Woô Këen, consists of researches and criticisms on the national poetry ancient and modern, published in 1798.

The 茗香詩論 *Ming hëang she lün*, a short treatise of a kindred character with the preceding, was published the same year, by 宗大樽 Súng Tá-tsun.

5. The concluding category in this division is termed 詞曲 *Tszé k'èuh*, "Rhymes and Songs," a department of composition held in light esteem by native scholars, and barely admitted within the legitimate range of literature. In tracing the decadence of the poetic art, the classic Book of Odes is assigned the pinnacle of honour, while the ancient poets of later date are admitted to an inferior rank; far below these in point of style is poetry in its modern phase, and the class under consideration, allied as it is to the drama, is deemed the ultimate extreme in the downward course. Genius of the highest order however, has occasionally ventured into this department; and authors under this head, tracing the lineage of their art up to the ancient office of the Director of Music, have established their claim to admission within the hallowed precincts. Hence they have been placed in the lowest niche, as an appendix to the national literature.

The kind of composition here termed Rhyme is generally of a trivial cast, and has no counterpart in European literature. It has been fitly described as something between prose and poetry, in which the rhyme is repeated at the end of lines of indeterminate length, while unfettered by the rigid laws of versification. The first examples are found about the middle of the Tang, but they were generally included in collections of poetry. By the end of the Five subsequent dynasties, the form had become considerably modified; and early in the Sung, when it had assumed a fixed character, publications began to appear devoted exclusively to rhymes. Under this head there is again a fivefold subdivision, the first being allotted to compositions of individual authors.

About the year 1138, 米友仁 *Mè Yèw-jìn* wrote a small volume of rhymes, which was preserved in manuscript down to the present dynasty, and has been recently published with the title 陽春集 *Yáng ch'ün tserh*.

Somewhere about the same date, Chow Meih wrote the 草窗詞 *Ts'aou chwang tszè*, which contains some choice specimens of the rhyming art.

The 酒邊詞 *Tsèw pèen tszè* is another work of this class composed by 向子諲 *Héang Tszè-yin* about the middle of the 12th century. The first part consists of rhymes with commentary, composed while the author held office south of the Yang-tszè river. The second part, first in order of time, was written previously, when residing on the north of the river. There are some additions to the work however, by a later editor.

In the latter part of the 12th century Fán Ching-ta composed a small collection of rhymes, with the title 石湖詞 *Shih hoò tszè*, which is considered a good sample of the art. It has been published in modern times with an appendix of 17 pieces extra. In imitation of this type 陳三聘 *Ch'in San-p'ing* a subsequent writer, adopting Fan's rhymes line by line, composed a counterpart collection, which he entitled 和石湖詞 *Hò shih hoò tszè*.

張炎 *Chang Yén* who lived about the time of the overthrow of the Sung.



distinguished himself in this department; and one of his works has come down to us with the title 山中白雲詞 *Shan chung pih yün tszê*, in 8 books. It has been preserved by a manuscript copy which was made at the commencement of the Ming dynasty, and was put to press about the middle of the 17th century. Several editions have appeared since that time.

There is a small collection in the same style of composition, by 王沂孫 *Wáng E-sun*, bearing the title 花外集 *Hwa waé tseih*; prefaced by three complimentary rhymes, from the hands of Chang Yén and Chow Merh.

The 蛻巖詞 *Shwáy yén tszê* is a collection of upwards of 120 rhymes by 張翥 *Chang Choó*, an author who lived through the greater part of the Yuen dynasty. These are graceful in expression, but partake of a plaintive cast, in keeping with the sad scenes which were taking place in the empire. They were first issued as an appendix to a collection of poetry by the same author; and were afterwards arranged for separate publication, by a Buddhist priest named 大杼 *Tá-choó*, and put to press in 1373. The work was republished in 1723.

The earliest specimen extant of a general collection of rhymes is the 花閨集 *Hwa kên tseih*, published by 趙崇祚 *Chaoú Ts'ung-tsoó*, in 940, in which he has collected together in 10 books, the principal pieces of this class, written during the Tang and succeeding short dynasties.

The 樂府補題 *Yō foò pò te* is a collection of 37 rhymes, by thirteen known authors and some others anonymous, all about the close of the Sung. There is no compiler's name attached, nor any preface or note to indicate the origin, and it appears to have been handed down in manuscript till the 17th century, when it was first put to press. The rhymes are divided into five series, with the appropriate air for chanting named at the head of each series.

In 1594, 董逢元 *Tung Fung-yuén* published the 唐詞紀 *T'ang tszê kè* in 16 books, which although it professes to be a collection of the Tang rhymes, seven tenths of the work actually consists of compositions of the time of the succeeding five short dynasties.

A much more formidable work of the kind is the 御定歷代詩餘 *Yu tíng leih taé she yú*, compiled by an imperial commission, headed by 沈辰垣 *Shin-yuen*, in 1707. This is a comprehensive collection of all the choicest rhymes from the commencement of the art in the Tang dynasty, down to the end of the Ming, in 100 books, comprising 1540 articles, making upwards of nine thousand verses. A list of rhymers with their titles occupies 10 books more; and there are 10 books of criticisms on the rhymes.

Critical works on rhyming are comparatively rare; still there are a few such productions which claim attention. The earliest known treatise is the 碧雞漫志 *Peih ke mwán ché*, written by 王灼 *Wáng Chō* of the Sung. He commences by an outline of the history and changes that have taken place in the lyric art; from the classic odes to the ballads of the Han; the gradual trans-

mutation to the Tang choruses; and ultimate perfection of rhymes during the Sung. Twenty-eight popular airs are than discussed, the origin of their names and subsequent changes investigated, and a number of curious facts brought to light regarding the matter.

The 詞源 *Tszê yuên* is a little work by Chang Yén, the first book of which was lost sight of for centuries. The remaining portion was published in the Ming, together with the 詞旨 *Tszê ché* by Lüh Yêw-jin, under the title 樂府指迷 *Yô foò ché mê*. The missing book however was found during the present dynasty it is said, among some Yuen dynasty manuscripts, and the work recently printed entire. The first book treats of the ancient musical notation and laws of harmony, and the second on the mechanism and principles of song writing. The *Tszê ché* is a work of the early part of the Yuen dynasty, consisting of observations and hints for the composition of rhymes, in eight sections, the seventh of which is now deficient and unintelligible, and the eighth altogether wanting.

In the latter part of the Ming some few works were composed in which the rhymes were registered under their appropriate airs. During the Tang and Sung each rhyme had its special tune, like the popular ballads of the present day; so that tune books were uncalled for. In the time of the Yuen a line of demarcation began to be drawn between the songs of the north and those of the south, the difference in the tones rendering the airs mutually inapplicable. A musical notation was at first employed to guide the amateur, but this became altogether unintelligible in later times; and to remedy the consequent confusion, and form a standard to which every rhyme may be referred is the object of the compositions in question. A work of some pretension, which may be taken as embodying the chief results of the science, is the 詞律 *Tszê leüh*, in 20 books, published by 萬樹 Wàn Shoó in 1687. This is an elaborate collection of ancient and modern rhymes, from the Tang downwards, each type of rhyme referred to its appropriate air, according to the length of the lines, the mechanical structure, the tones and other characteristics. There are frequent and lengthy critical notes throughout.

One of the most important of this kind is the 欽定詞譜 *K'in ting tszé pò*, in 40 books, published by imperial authority in 1715. This contains more than 2300 types of rhyme, commencing with the earliest specimens, all ranged respectively under upwards of 820 airs.

Another kind of work allied to the preceding has to do with the laws of harmony; but few authors have signalized themselves in this department, and nothing above mediocrity has appeared on the subject. Perhaps the principal is the 詞韻 *Tszê yün*, a small treatise by 仲恒 Chóng Han of the present dynasty. In this the author attempts to define the theory of the musical sounds of rhymes as something between poetry and song; but in departing from the

ancient classic sounds, and evading the vulgarities of popular usage he has fallen into some anomalies which render impracticable the adoption of his system.

The **詞學全書** *Tszê hēō tseuên shoo*, in 14 books, is a compilation of the works of several authors, made by **查繼超** *Cha Ké-chaou* in 1679, intended to give a comprehensive view of the art of rhyming. It comprises the **填詞名解** *T'êên tszê ming keaè*, a critical treatise by **毛先舒** *Maōu Sēen-shoo*, a writer of the present dynasty; the **古今詞論** *Koò kin tszê lún*, a kindred essay by **王又華** *Wáng Yéw-hwa*; the **填詞圖譜** *T'êên tszê t'óo pòò*, a register of ancient rhymes, with the supplementary section, by **賴以邠** *Laé E-pia*; and the *Tszê yün* mentioned above. These various productions are combined in one work, without exegetical or elucidatory remarks.

Under the term *K'eüh* are included those lyrical compositions, which first came into use about the time of the Yuen dynasty, and as stated above in consequence of dialectic variety diverged into two branches, the northern and southern. There is a small series of works treating on this subject, but they are of comparatively modern date. **張可久** *Chang K'ó-kèw*, a scholar of the Yuen, who bore the soubriquet **小山** *Seaòu-shan*, wrote a collection of rhymes and songs, with the title **張小山小令** *Chang seaòu shan seaòu líng*. In the course of time his work was lost, but a fragment of it was discovered in the early part of the Ming, by **Óung Lēên**; after which **方孝孺** *Fang Heaòu-joó* obtained a manuscript copy and by carefully collating the two exemplars, the work as it now stands was arranged and put to press with the imprimatur of these two scholars; but it is thought to be a very incomplete specimen of *Chang K'ò-kèw's* original collection.

The **顧曲雜言** *Koò k'eüh tsā yèn* is a little work of the Ming period, by **沈德符** *Ch'in T'ih-foo* treating of the rise and history of song writing, keeping specially in view the northern and southern diversity.

In 1715, the emperor issued a work on song music entitled **欽定曲譜** *K'in ting k'eüh pòò*, in 14 books. This commences by a series of observations on the subject by preceding writers; four books are then allotted to the northern songs with their appropriate airs, and eight books to the southern songs. The concluding book treats of those songs which violate the laws of harmony and cadence. There are notes throughout marking the cæsura, the rhyme and the tones.

The **南曲入聲客問** *Nán k'eüh jüh shing k'ih wán* is a short work by *Maōu Sēen-shoo* on the peculiarities of the (*jüh shing*) "short tone" in the southern songs. It is written in the form of question and answer.

The same author has penned several small works on questions nearly allied to this, one of which is entitled **韻問** *Yün wán*, being a discussion of the final sounds, also in the dialogue form.

The 製曲枝語 *Ché k'ëuh che yù* is a short summary of defects in the modern system of song, by 黃周星 *Hwáng Chow-sing* of the present dynasty.

By extension of meaning the term *K'ëuh* has come to signify not merely the choral part, but is now a conventional name for dramatic compositions. A good deal has been written on this class of works by Bazin, Davis and others, whose essays may be consulted with profit; but as dramatic works do not find a place in the native book-catalogues, it is unnecessary to enlarge on the subject here. Most foreigners who have read at all regarding this matter, know at least by name, the collection of Yuen dynasty plays with the title 元人百種曲 *Yuén jìn pih chung k'ëuh*, several of which have been translated into the French or English languages. Another well-known compilation of more recent date is the 綴白裘 *Chuy pih k'ew*, numbering several tens of comedies, tragedies, and other varieties of the histrionic art, some of which have also been transferred into the English language.

Some of the dictionaries noticed above, (see p. 11, supra.) are included in this division by native bibliographers.



## APPENDIX.

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A large portion of the bulk of Chinese literature is only preserved now in a class of publications termed 叢書 *Ts'ung shoo*, which may be designated "Col-  
lections of Reprints;" for although some few original productions occasionally find their way into these repositories, they are almost entirely made up of works, which have already appeared before the public in a detached form. This custom has tended to the preservation of numerous writings of all ages, which otherwise would have been known only by name, from incidental quotations in more permanent authors. These collections are analogous in some respects to Constable's Miscellany, Bohn's Series and others of the kind in England, but differ from them in that, instead of being published periodically, the complete series is issued at once as an indivisible whole, and it is only rarely that any of the separate works can be obtained second-hand, from an already imperfect series.

The contents of a few such collections are here given, to furnish an idea of their variety and enable the young student to know where to find many of the productions of the past which he might possibly have much difficulty in discovering elsewhere. The *Wuy k'ih shoo mūh hō peen*, noticed on p. 61, supra, gives the contents of 269 such publications, and may be consulted with advantage by those interested in the subject.

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### I. 武英殿聚珍版書 *Wò ying t'ēn tseū chin pàn shoo*.

The font of copper types which was employed in printing the huge collection known as the 古今圖書集成 *Kōō kin t'ōō shoo tseih ching*, having been for the greater part purloined by untrustworthy officials, and the remaining portion melted up to make cash, a proposal was set on foot in 1773, to make a set of movable wooden types, as the most economical method of printing the recently-formed imperial collection known as the 四庫全書 *Sze k'ōō tseuēn shoo*. This received the imperial sanction, and resulted in the publication here given.

周易口訣義 *Chow yih k'ōw kenē é.*

易說 *Yih shwō.*

吳園易解 *Wō yuen yih keà.*

郭氏傳家易說 *Kō shé chauen kēa yih shwō.*

易象意言 *Yih séang é yén.*

易原 *Yih ynen.*

易學濫觴 *Yih hēō lán shang.*

易緯 *Yih wei.*

乾坤鑿度 *Kēen kwān ts'ō t'ōō.*

乾鑿度 *Kēen ts'ō t'ōō.*

稽覽圖 *Kē lán t'ōō.*

辨終備 *Pēn chung pé.*

通卦驗 T'ung kwá yén.  
 乾元序制記 K'een yuén seu ché ké.  
 是類謀 Shé lúy môw.  
 坤靈圖 Kwán ling t'òò.  
 禹貢指南 Yü kung ché nán.  
 禹貢指斷 Yü kung shwō twán.  
 尚書詳解 Shang shoo ts'ang keàè.  
 詩經總聞 Jung t'ang shoo keàè  
 續呂氏家塾讀詩記 Sūh leù she k'ea  
 繫齋毛詩經筵講義 K'ea chae maòu  
 she king yen kéang é.  
 儀禮識誤 E là shih woó.  
 儀禮集釋 E là tseih shih.  
 儀禮釋宮 E là shih kung.  
 大戴禮記 Tá taé là ké.  
 春秋釋例 Ch'un ts'ew shih lé.  
 春秋傳說例 Ch'un ts'ew chuen shwō lé.  
 春秋經解 Ch'un ts'ew king keàè.  
 春秋辨疑 Ch'un ts'ew p'een é.  
 春秋集註 Ch'un ts'ew k'auñ.  
 春秋繁露 Ch'un ts'ew fan loó.  
 鄭志 Ch'ing ché.  
 論語意原 Lún yü é yuen.  
 欽定詩經樂譜全書 K'in ting she king  
 yó p'òò tseuén shoo.  
 方兩漢言注 Fang yén choó.  
 東觀漢記 Tung kwán hán ké.  
 三國志辨誤 San kwō ché p'een woó.  
 五代史記纂誤 Woó taé shé ké tswan woó.  
 欽定明臣奏議 K'in ting ming chin ts'ow é.  
 魏鄭公諫續錄 Wei ch'ing kung l'een sūh  
 lūh.  
 元朝名臣事畧 Yuén ch'au ming chin  
 szé léó.  
 鄴中記 Nèè chung ké.  
 蠻書 Mán shoo.  
 水經注 Shwùying king choó.  
 元和郡縣志 Yuén hó k'eun h'een ché.  
 元豐地志 Yuén fung k'ew yih ché.  
 元輿廣記 Yu té kwàng ké.  
 嶺南表錄 Ling peaòn lūh é.  
 麟臺故事 Lin taé koó szé.  
 東漢會要 Tung hán hwúy yaou.  
 五代會要 Woó taé hwúy yaou.  
 宋朝事實 Sung ch'au tsé shih.  
 建炎以來朝野雜記 K'een yén à laé  
 ch'au yá tsá ké.  
 漢官舊儀 Han kwan k'ew é.

欽定武英殿聚珍版程式 K'in ting  
 woo ying t'een tséu chin pán ch'ing shih.  
 直齋書錄解題 Chih chae shoo lūh keàè te.  
 絳帖平 K'ang t'èè ping.  
 欽定校正淳化閣帖釋文 K'in ting  
 keaòu ching chun hwá kó t'èè shih wán.  
 唐書直筆 T'ang shoo chih peih.  
 傅子 Foó tszè.  
 帝範 Té fan.  
 公是先生弟子記 Kung shé s'een s'ang  
 té tszè ké.  
 明本釋家說 Ming pùn shih.  
 項氏桑輯要 H'iang shé k'ea shwō.  
 蘇沈良方 Nung sang tseih yaou.  
 蘇小兒直訣 Seoùn úrh chih keuè.  
 周九章算術 Chow pe swan king.  
 九章算術經 K'ew chang swán shūh.  
 孫子算術經 Sun tszè swán king.  
 海島算術經 Haè taòu swán king.  
 五曹算經 Woó tsaou swán king.  
 夏侯陽算經 Héa hóu yáng swán king.  
 五經算術書 Woó king swán shūh.  
 寶真齋法書贊 Paòu chin chae fá shoo  
 墨法集要 Míh fá tseih yaou [tsan  
 鵝冠子 H'ò kwan tszè.  
 猗能齋雜記 E kéò leaòu tsá ké.  
 雲谷雜錄 Nung kaè chae mwán lūh.  
 學林閒評 H'èò lin.  
 夔林閒評 Ung yèw h'een ping.  
 考古質疑 K'auñ koó chih é.  
 朝野類要 Ch'au yá lúy yaou.  
 淵泉日記 K'een tseuén jih ké.  
 敬齋古今藪 King chae koó kin t'ow.  
 意林 E lin.  
 澌水紀聞 Sow shwùying k'è wán.  
 唐語林 T'ang yü lin.  
 歸潛志 Kwei ts'een ché.  
 老子道德經註 Laòu tszè taòu tih king  
 choó.  
 文子續義 Wán tszè tswan é.  
 御製悅心集 Yü che yü sin tseih.  
 張燕公集 Chang yén kung tseih.  
 顏支忠公集 Yen wán chung kung tseih.  
 南陽憲公集 Nán yáng tseih.  
 宋元景文集 Sung yuén h'een tseih:  
 宋景文集 Sung king wán tseih.  
 祠部集 Tszè p'oo tseih.  
 胡文恭集 Hoo wán kung tseih.  
 公是陽集 Hwa yáng tseih.  
 是陽集 Kung shé tseih.

彭城集 Pang ch'ing tseih.  
 劉忠肅集 Lêw chung sùh tseih.  
 淨德集 Tsing tih tseih.  
 山後山詩註 Shan kùh tseih choó.  
 柯山詩註 Hów shan she choó.  
 陶山集 Ko shan tseih.  
 學山集 T'aou shan tseih.  
 西臺集 Hóo yih tseih.  
 浮沘集 Se taó tseih.  
 昆陵集 Fòw ché tseih.  
 浮溪集 Pe ling tseih.  
 簡齋集 Fòw k'e tseih.  
 茶山集 Kéén chae tseih.  
 汪文定集 Ch'a shan tseih.  
 雪文定集 Wang wán tíng tseih.  
 攻媿集 Sené shan tseih.  
 乾道集 Kung kwei tseih.  
 淳熙稿 Kéén taóu kaóu.  
 熙稿 Chun he kaóu.

章泉稿 Chang tseuen kaóu.  
 止堂集 Ché t'áng tseih.  
 紫齋集 Kéi chae tseih.  
 南澗集 Ká chae tseih.  
 蒙齋集 Nán kéen ká yih kaóu.  
 恥齋集 Múng chae tseih.  
 拙軒集 Ché t'áng ts'ím kaóu.  
 牧菴集 Chué hēn tseih.  
 金菴集 Mùh gan tseih.  
 文苑集 Kin yuen tseih.  
 歲寒堂詩話 Sáy hán t'áng she hwá.  
 歲寒堂詩話 Kúng k'e she hwá.  
 浩然齋雅談 Haóu jèn chae ya t'an.  
 欽定四庫全書考證 K'in tíng szé k'óo tseuén shoo k'aón ching.  
 誠齋易傳 Ching chae yih chuen.  
 詩倫 She lún.

## II. 漢魏叢書 *Hán wei ts'ung shoo.*

This is a collection of authors during the Han and Wei dynasties. It was published in the Ming dynasty, by 程榮 Ch'ing Yung at Sin-gan.

京房易傳 King fang yih chuen.  
 周易略例 Chow yih lóo lé.  
 三墳書 San fun shoo.  
 詩說外傳 She shwó.  
 韓詩外傳 Han she waé chuen.  
 大戴禮 Tà taé lè.  
 春官戴秋繁露 Ch'un ts'ew fán loó.  
 白虎通 Pih hoó t'ung.  
 獨斷 T'úh twan.  
 忠經 Chung king.  
 方官言 Fang yèn.  
 元經薛氏傳 Yuén king seih shé chuen.  
 汲冢周書 Keih chung chow shoo.  
 西京雜記 Mùh t'ēn tszè chuen.  
 素書 Soó shoo.  
 新語 Sin yù.  
 孔叢子 K'ung ts'ung tszè.  
 新序 Sin sen.  
 說苑 Shwó yuén.  
 新法言 Sin shoo.  
 潛夫論 Fā yèn.  
 申鑒論 Shin kéen.  
 中論 Chung lún.  
 顏氏家訓 Yen shé k'ea héun.

商子志 Sháng tszè.  
 人物志 Jín wùh ché.  
 風俗通義 Fung súh t'ung é.  
 劉子新論 Léw tszè sin lún.  
 神異經 Shín é king.  
 洞冥記 T'ung ming ké.  
 述異記 Shùh é ké.  
 王莽子拾遺記 Wáng tszè néen shih é ké.  
 甘石星經 Kan shih sing king.  
 飛燕外傳 Fei yén waé chuen.  
 古今刀劍錄 Koó kin taou keen lùh.  
 論衡 Lún háng.

In a second edition of this collection, published in the Ming, by 括蒼 Kwo Ts'ang, the following 38 additional works were inserted.

易林 Yih lín.  
 子貢詩傳 Tszé kung she chuen.  
 孝傳 Heaóu chuen.  
 釋名 Shih ming.  
 博雅 Pó ya.  
 小雅 Seaóu úrh ya.  
 吳越春秋 Woó yué ch'un ts'ew.  
 絕書 Yué tseuó shoo.  
 十國春秋 Shih lùh kwó ch'un ts'ew.  
 竹書紀年 Chùh shoo kè néen.  
 漢武內傳 Hán woó nuy chuen.  
 辛 Pe sin.

羣輔錄 K'eun foó lüh.  
 神仙傳 Shin sēen chuen.  
 高士傳 Kaou szé chuen.  
 英雄記 Ying yung ké.  
 參同契 Ts'an t'ung k'é.  
 陰符經 Yin foo king.  
 心書 Sin shoo.  
 新論 Sin lún.  
 鴻烈解 Hung leih keaè.  
 中說 Chung shwō.  
 天祿閣外史 T'ēen lüh kō waé shè.  
 搜神記 Sow shin ké.  
 十洲記 Shih chow ké.  
 齊諧記 Tse heae ké.  
 博物志 Pō wūh ché.  
 古文今注 Koò kin choó.  
 文心雕龍 Wān sin teau lūng.  
 詩品 She p'in.  
 書品 Shoo p'in.  
 鹽鐵論 Yèn t'eih lún.  
 三輔黃圖 San foó hwáng t'ò.  
 華陽國志 Hwa yáng kwō ché.  
 洛陽伽藍記 Lō yáng keá lau ké.  
 水經 Shwü king.

荆楚歲時記 King tsoò súy shè ké.  
 南方草木狀 Nān fang ts'au mūh chwáng.  
 竹譜 Chūh pò.  
 鼎錄 Ting lüh.

*The following additional works are found in the third edition of this collection.*

太元經 T'ae yuèn king.  
 關氏易傳 Kwan shé yih chuen.  
 小序 She seaòu seu.  
 詩社高僧傳 Lēen shay kaou sāng chuen.  
 遵奇經 Uh k'è king.  
 握道指歸論 Taòu tih ché kwei lún.  
 枕中書 Chin chung shoo.  
 算經 Swán king.  
 相貝經 Sèang pei king.  
 搜神後記 Sow shin hów ké.  
 山海經贊 Shan haè king tsan.  
 禽經 K'in king.  
 佛國記 Fūh kwō ké.  
 冥通記 Ming t'ung ké.  
 文章緣起 Wān chang yuen k'e.  
 尤射 Yèw seay.  
 籟記 Lae ké.  
 還宛記 Hwān yuen ké.

### III. 古今逸史 Koò kin yih shè.

This is a collection of works subsidiary to the national history, published in the Ming, by 吳琯 Woò Kwan, of Sin-gan.

方言 Fang yèn.  
 釋名 Shih ming.  
 白虎通 Pih hoò t'ung.  
 廣雅 Kwàng ya.  
 風俗通 Fung súh t'ung.  
 小爾雅 Seaòu árh ya.  
 獨斷 T'úh twan.  
 刊誤 K'an woo.  
 古今注 Koò kin choó.  
 中華古今注 Chung hwa koò kin choó.  
 博物志 Pō wūh ché.  
 續博物志 Sūh pō wūh ché.  
 拾遺記 Shih è ké.  
 山海經 Shan haè king.  
 十洲記 Shih chow ké.  
 吳地記 Woò t'é ké.  
 岳陽風土記 Yō yáng fung t'ò ké.  
 洛陽名園記 Lō yáng ming yuen ké.  
 桂海虞衡志 Kwei haè yu hāng ché.  
 北齊對 Pih pēen pé túy.  
 真臘風土記 Chin lá fung t'ò ké.

三輔黃圖 San foó hwáng t'ò.  
 雍錄 Yung lüh.  
 洛陽伽藍記 Lō yáng keá lau ké.  
 教坊記 Keaòu fang ké.  
 樂府雜錄 Yō foò tsā lüh.  
 九經補韻 Kèw king pò yùn.  
 三墳 San fun.  
 穆天子傳 Mūh t'ēen tszè chuen.  
 竹書紀年 Chūh shoo kè nēen.  
 汲冢周書 Keih chūng chow shoo.  
 西京雜記 Se king tsō ké.  
 別國洞冥記 P'èe kwō t'ung ming ké.  
 漢武故事 Hān woò koó szé.  
 飛燕外傳 Fei yén waé chuen.  
 海山記 Haè shan ké.  
 迷樓記 Me low ké.  
 開河記 K'ae ho ké.  
 六朝事跡 Lüh ch'au szé tseih.  
 晉書 Tsín shè shing.  
 楚檣杙 Tsoò t'au wūh.  
 越絕 Yüé tseu shoo.



吳越春秋 Woó yū ch'un ts'ew.  
 華陽國志 Hwa yáng kwō ché.  
 高士傳 Kaon szé chuen.  
 列仙傳 Leih sēn chuen.  
 劍俠傳 Kéén hēē chuen.  
 神僧傳 Shīn sāng chuen.  
 本事 Pàn szé she.

續齊諧記 Sūh tse heae ké.  
 博異記 Pó é ké.  
 集異記 Tseih é ké.  
 遼志 Leau ché.  
 金志 Kin ché.  
 松漠紀聞 Sung mō kè wān.

IV. 百名家書 *Pih ming kēa shoo.*

This contains ninety-eight works by celebrated authors, and was published during the Ming, by 胡文煥 Hoo Wān-hwán of Hang-chow.

詩傳 She chuen,  
 詩說 She shwō.  
 詩攷 She k'āu.  
 詩外傳 Hān she wāc chuen.  
 詩地理攷 She t'è lè k'āu.  
 白虎通 Pih hoó t'ung.  
 方言 Fang yèn.  
 獨通 T'ūh twan.  
 李氏刊誤 Lè shé k'an wò.  
 鼠璞 Shoò p'ò.  
 急就篇 Keih tséw pēn.  
 風俗通 Fung sūh t'ung.  
 釋名 Shih ming.  
 博物志 Pó wūh ché.  
 釋物志 Suh pó wūh ché.  
 釋常談 Shūh chang t'an.  
 古今注 Koò kin choó.  
 小爾雅 Seaòu úh ya.  
 顏氏家訓 Yen shé kēa heún.  
 忠經 Chung king.  
 畫論 Chóu lēn seu lún.  
 呂氏官箴 Leù shé kwan chín.  
 治安石 Che gan yó shih.  
 山海經 Shan haè king.  
 神異記 Shīn é king.  
 述異記 Shūh é ké.  
 名物法言 Ming wūh fā yèn.  
 寰宇記 Hwān yú tsāi ké.  
 字雜記 Keaé yin peih ké.  
 隱齋野乘 E chae yà y shing.  
 宜筆 San yú chny peih.  
 三聽紀 Ting yu kè t'an.  
 慎言 Shīn yèn tseih.  
 唐宋三家雜說 T'àng súng san kēa tsā shwō.  
 資暇集 Tsze héa tseih.  
 孔氏說 K'ung shé tsā shwō.  
 星槎勝覽 Sing cha shing lan.  
 溪蠻笑 K'e man ts'ung seaou.

三星玉玦 San sing yūh kenē.  
 青華祕文 Ts'ing hwa pe wān.  
 規中指南 Kwei chung ché nān.  
 修眞祕要 Sew chin pe yaou.  
 養生導引法 Yang sāng taón yin fā.  
 養內景臟腑說 Nuy king tsang foo shwō.  
 素書 Soó shoo.  
 化書 Hwà shoo.  
 參同契 Tsan t'ung keih.  
 悟眞篇 Wó chin pēn.  
 壽親養老書 Shóu tsin yang laò shoo.  
 保生心鑑 Paòu sāng sin keen.  
 華陀內照圖 Hwa t'ò nuy chaóu t'ò.  
 脈訣 Mih kenē.  
 海上方 Haè shāng sēn fang.  
 醫學權輿 E hēō keuen yu.  
 玉洞金書 Yūh t'ung kin shoo.  
 相字心法 Sēang tszé sin fā.  
 神光經 Shin kwang king.  
 火珠林 Ho choo lín.  
 六壬課 Lūh jín ko.  
 風水問答 Fung shwūy wān tā.  
 地理正言 T'è lè ching yèn.  
 麻衣相 Ma e sēang.  
 神異經 Shīn é king.  
 琴堂五星 K'in t'àng woó sing.  
 望斗經 Wang tow king.  
 文錄 Wān lūh.  
 詩品 She p'in.  
 談藝錄 T'an e lūh.  
 助語辭 Tsoó yú szé.  
 書斷 Shoo twan.  
 讀書譜 Sūh shoo pod.  
 書法三昧 Shoo fā san mei.  
 圖畫要略 T'òo hwá yaou lēō.  
 繪事指蒙 Hwūy szé ché mung.  
 茶經 Ch'a king.  
 茶譜 Ch'a pod.  
 茶錄 Ch'a lūh.

東溪試茶錄 Tung k'e shih ch'a lüh.  
 茶具圖贊 Ch'a keu t'òo tsan.  
 文房清事 Wán fāng ts'ing szé.  
 文房圖贊 Wán fāng t'òo tsan.  
 續文房十友贊 Sūh wán fāng t'òo tsan.  
 山洞天清友贊 Shan fāng shih yew tsan.  
 香譜 Hēang pò.  
 樂府雜集 Yō foò tsá lüh.  
 教坊記 Keaóu fāng ké.  
 牌譜 Paé pò.

色譜 Sih pò.  
 山清事 Shan kēa ts'ing szé.  
 田家五行 T'ēn kēa woó líng.  
 紀歷要 Kè lei h tsō yaou.  
 探春記 Tan ch'un lei h ké.  
 種樹書 Chūng shoó shoó.  
 草幽微經 Ts'aou mūh yew we king.  
 南草木狀 Nán fāng ts'aou mūh chwáng.  
 禽經 K'in king.  
 獸經 Shów king.

### V. 唐宋叢書 T'àng S'ung ts'ung shoó.

This consists of the productions of the Tang and Sung dynasties. It was compiled during the Ming, by 鍾人傑 Chung Jin-kē and 張遂辰 Chang Suy-shin, two natives of Hang-chow.

傳 Yih chuen.  
 小序 She seáu seu.  
 潛虛易傳 Ts'ēn heu yih chuen.  
 孔氏集語 K'ùng shé ts'ēih yü.  
 外書雜抄 King waé tsá ch'aou.  
 讀史抄 T'ūh shoó tsá ch'aou.  
 鼠璞 Shuò p'ò.  
 創業起居注 Ch'wáng nēe k'e ken choó.  
 唐國史補 T'àng kwó shē pò.  
 歲華紀麗 Súy hwa kè le.  
 東京夢華錄 Tung king mung hwa lüh.  
 大業雜記 Tá nēe tsá ké.  
 運開僧傳 Leen shay kaou s'ung chuen.  
 春明退朝錄 Wán kēn k'in lüh.  
 燕翼詒謀錄 Ch'un ming t'úy ch'aou lüh.  
 佛國地記 Fáh k'wó ké.  
 吳越志 Woó t'é ké.  
 東南唐書 Nán t'àng shoó.  
 南唐近事 Nán t'àng k'in szé.  
 武備舊事 Woó lín k'ew szé.  
 譚子書 T'an tszè hwa shoó.  
 心書 Sin shoó.  
 枕中書 Chín chung shoó.  
 道指歸論 Taòu tih ché kwei lán.  
 譚苑 T'an yuen.  
 孔氏雜記 K'ùng shé tsá ké.  
 紉素雜記 Séang soo tsá ké.  
 捫蝨新話 Mun s'ih sin hwa.  
 羅野錄 Lô hoó yá lüh.  
 林下談 Lín hēa gòw t'an.  
 後山叢談 H'òw shan ts'ung t'an.

演繁露 Yèn fán loó.  
 補筆談 Pò peih t'an.  
 野客叢書 Yày k'ih ts'ung shoó.  
 楓窻小牘 Fung chwang seáu t'ah.  
 研北雜志 Yen pih tsá ché.  
 石林四筆 Shih lín szé peih.  
 嘉祐雜志 Kea yéw tsá ché.  
 王祐談錄 Wáng shé t'an lüh.  
 山海經贊 Shan haé king tsan.  
 周髀算經 Chow pe swán king.  
 文則式 Wán ts'ih.  
 詩式 She shih.  
 墨數 Míh soo.  
 佩觿 Pei hwuy.  
 九射 Yew shay.  
 禽經 K'in king.  
 相貝經 S'ang pei king.  
 茶經 Ch'a king.  
 酒譜 Tsòw pò.  
 香譜 Hēang pò.  
 續竹譜 Sūh chūh pò.  
 桐譜 Tung pò.  
 宣和畫譜 Senen hò hwa pò.  
 古今畫鑿 Koò kin hwa k'én.  
 益私畫史 Kung sze hwa shé.  
 益洲名畫錄 Yih chow ming hwa lüh.  
 握奇經 Uh k'è king.  
 石譜 Shih pò.  
 桂海虞衡志 Kwei haé yu hāng ché.  
 學編 H'ò koò pēn.  
 洞天經 T'ung t'ēn ts'ing lüh.

世異苑  
異苑  
還宛  
前定  
集異  
博異  
甘澤  
冥通  
夢遊  
本事  
揮塵

Shé fan.  
E yuèn.  
E lin.  
Hwán yuen ké.  
Tsèèn ting lüh.  
Tseih é ké.  
Pó é ché.  
Kan tsih yaòu.  
Ming t'ung ké.  
Muug yew lüh.  
Pùn szé she.  
Hwuy choo lüh.

因話錄  
清異錄  
搜神錄  
續博物  
明道錄  
雲仙錄  
碧玉錄  
東觀  
井觀  
雲煙

Yin hwá lüh.  
Ts'ing é lüh.  
Sow shün hów ké.  
Süh pō wüh ché.  
Ming taòu tsá ché.  
Yün sèen tsá ché.  
Peih ke mwán ché.  
Yüh chaoü sin ché.  
Tung kwan tsow ké.  
Tsing kwan so yèn.  
Yün yen kó yen lüh.

VI. 說鈴 *Shwō ting.*

This collection was compiled by 吳震方 *Woò Chün-fang*, a native of *Shih-mun* in *Che-keang*, during the present dynasty. A second edition was published in 1800, in a small size form.

冬夜箋  
隴餘聞  
分甘話  
安使雜  
奉俄羅  
筭日誌  
廊偶筆  
金鼈食  
扈從西  
塞北少  
松亭行  
天識餘  
封長白  
使球山  
閩小紀  
滇行紀  
東還程  
粵述程  
滇西偶  
京黔游  
山東古  
救文格  
雜錄  
守日誌  
坤外紀  
臺灣略  
臺南紀  
安溪志  
嗣勝志  
泰山紀  
匡廬遊

Tung yáy tsèen ké.  
Lung shüh yü wán.  
Fun kan yü hwá.  
Gan nán tsá ké.  
Sì jì.  
Yün lang gów peih.  
Kin gaou t'úy shih peih.  
Hoó tsung se seun lüh.  
Sih pih seàoü ch'aon.  
Sung ting líng ké.  
T'èen lüh shih yü.  
Fung ch'áng pih shan ké.  
Shò lew k'ew kè lèò.  
Min seàoü kè.  
T'èen líng kè ch'ing.  
Tung hwán kè ch'ing.  
Yüé shüh.  
Yüé se gòw ké.  
T'èen k'in kè yéw.  
King tung k'aòu koò lüh.  
Shan tung k'òu koò lüh.  
K'ew wán kih lún.  
Tsá lüh.  
Shòw pèen jih ké.  
K'wán yu wáé kè.  
T'áè wan kè lèò.  
T'áè wan tsá kè.  
Gan nán kè yew.  
T'ung k'e sèün ché.  
T'áé shan kè shing.  
K'wang leu kè yéw.

登華記  
遊雁宕  
讀史吟  
揚州鼓  
揚吹詞  
揚序  
觚騰雜  
湖牆往  
談樓雜  
板橋樓  
簪雲樓  
天香樓  
蚓巷瑣  
見聞錄  
冥報錄  
果隨錄  
現報見  
信徵錄  
曠園雜  
甌江逸  
言鯖南  
嶺南異  
述

T'ang hwa ké.  
Yew ying t'ang ké.  
T'üeh she kin ping.  
Yáng chow koo ch'üy tszò seü.  
Koo shing.  
Hoó juen tsá ché.  
T'au wang.  
Pan k'e'au tsá ké.  
Tsan yün löw tsá shwò.  
T'èen héang löw gòw tih.  
Yin gan sò yü.  
K'èen wán lüh.  
Ming paòu lüh.  
Héén koo s'üy lüh.  
Koo paòu k'èen wán lüh.  
Sin ch'ing lüh.  
K'wang yuèn tsá ché.  
Gòw kéang yih ché.  
Yèn tsing.  
Ling nán tsá ké.  
Shüh é ké.

畫壁詩  
談助  
邇語  
庸言  
池北偶  
讀書質  
訓子疑  
射法

Hwa peih she.  
T'an tsoo.  
Urh yü.  
Yung yèn.  
Ch'è pih gòw t'an.  
T'üeh shoo chih.  
Heún tszò yü.  
Ch'üeh tih lüh.  
Shay fá.

VII. 稗海 *Paé haè.*

This was published in the Ming, by 商濬 Shang Seun of Shaou-hing. A second edition has been issued.

博物志	Pō wūh ché.	懶真子	Lan chin tszè.
西京雜記	Se king tsā ké.	田錄	Kwei tēn lūh.
拾遺記	Shih é ké.	東坡志林	Tung p'ò ché lín.
搜神記	Sow shīn ké.	龍川別志	Lung ch'nen pēè ché.
述異記	Shūh é ké.	澗水燕談錄	Shing shwày yén t'an lūh.
續博物志	Sūh pō wūh ché.	冷齋夜話	Làng chae yáy hwá.
撫言	Ch'oo yén.	老學菴筆記	Laòu hēō gan peih ké.
小名錄	Seaòu míng lūh.	雲麓漫筆抄	Yún lūh mwán ch'au.
溪友議	Yún k'e yèw é.	石林燕語	Shih lin yén yù.
獨異志	T'ūh é ché.	避暑錄話	Pé shoò lūh hwá.
杜陽雜編	Toò yáng tsā pēen.	清波雜志	Ts'ing po tsā ché.
東觀奏記	Tung kwan tsow ké.	墨客揮犀	Mih k'ih huay se.
大唐新語	Tá t'àng sin yù.	異聞總錄	E wán tung lūh.
因話錄	Yin hwá lūh.	遂昌雜錄	Súy ch'ang tsā lūh.
玉泉子	Yūh tseuén tszè.	西陽雜俎	Yèw yáng tsā tsòò.
北夢瑣言	Pih múng sò yén.	宣室志	Senen shih ché.
樂善錄	Lò shen lūh.	龍城錄	Lung ch'ing lūh.
蠡海集	Lè haè tseih.	儒林玉露	Hō lín yūh loo.
過庭錄	Kó t'ing lūh.	侯鯖公議	Joò lín kung é.
泊宅編	Pō tsih pēen.	江陵志	Hōw tsing lūh.
閩窗括異志	Hēen chwang kwò é ché.	隣幾雜志	K'wei keu ché.
東軒筆錄	Sow tsae é wán lūh.	程史	Kēang lín ke tsā ché.
青箱雜記	Tung hēen peih lūh.	隨隱漫錄	T'ing shè.
蒙齋筆談	Ts'ing sēang tsā ké.	楓窗小牘	Súy yin mwán lūh.
畫壇錄	Máng chae peih t'an.	厚德錄	Fung chwang seaòu t'ūh.
游宦紀聞	Hwá man lūh.	西谿叢語	Kāng lūh kaòu.
夢溪筆談	Yèw hwan kè wán.	野客叢書	Hōw tih lūh.
學齋佔畢	Múng k'e peih t'an.	瑩雪叢說	Se ke ts'ung yù.
祛疑說	Hēō chae tēn peih tswan.	孫公談圃	Yây k'ih ts'ung shoo.
墨莊漫錄	K'eu é shwō tswan.	許彥周詩話	Yung seue ts'ung shwō.
侍兒小名錄	Mih chwang mwan lūh.	齊東野語	Sun kung t'an poò.
續補侍兒小名錄	Shé úrh seaòu míng lūh shih é.	山房雜識	Heu yén chow she hwá.
		隨筆	Hōw shan she hwá.
		隨筆	Tse tung yà yù.
		隨筆	Kwei sin tsā shih.
		隨筆	Shan fāng súy peih.

VIII. 知不足齋叢書 *Che pūh tsūh chae ts'ung shoo.*

This collection was arranged and published by 鮑廷博 Paou T'ing-pò of Heih district in Gan-hwuy, in the 18th century.

御題唐闕史	Yú te t'àng k'eué shè.	涉史隨筆	Shé shè súy peih.
古文孝經孔氏傳	Koò wán heaòu king k'ung shé chuen.	客杭日記	K'ih hang jih ké.
寓簡	Yu k'én.	石齋筆談	Yún shih chae peih t'an.
兩漢刊誤補遺	Lèang hán k'an woò poò é.	七頌堂識小錄	Ts'eih sung t'àng shih seaòu lūh.

公是先生弟子記 Kung shé sēen sāng  
 té tszè ké.  
 經筵玉問答 King yen yūh yin wān tǎ.  
 經筵玉問答 Kùng k'è she hwá.  
 獨醒雜志 T'ūh sīng tsā ché.  
 梁溪漫志 Léang k'è mwán ché.  
 赤雅史然疑 Ch'ih ya.  
 諸城詩話 Choo shé jén é.  
 久蜀記 Jūp shūh ké.  
 猗覺寮雜記 E kēo leaòu tsā ké.  
 對牀夜語 Túy chwang yáy yù.  
 歸田詩話 Kwei tēn she hwá.  
 南濠詩話 Nán haou she hwá.  
 麓堂詩話 Luh t'áng she hwá.  
 石墨詩話 Shih mih tseuen hwa;  
 孫子算經 Sun tszè swán king.  
 五曹算經 Wò tsaou swán king.  
 鈞磯立談 Teaón ke leih t'an.  
 洛陽緝紳舊聞記 Lō yang tsin shin k'ew  
 wán ké.  
 四朝聞見錄 Szé ch'au wán kēén lūh.  
 金史見錄 Kin shih shé.  
 閒者軒帖攷 Hēen chày hēen t'ē k'au.  
 閒見近錄 Wán kēén k'in lūh.  
 甲申雜記 Kēa shin tsā ké.  
 隨手雜錄 Súy shòw tsā lūh.  
 補漢兵志 Poò hán ping ché.  
 淳漢隱居詩話 Lin hán yin keu she hwá.  
 歸南潛志 Kwei tsēen ché.  
 黃孝子萬里記程 Hwáng laèu tszè wán  
 lè ké ch'ing.  
 虎口餘生記 Hoò k'ow yu säng ké.  
 澹生堂藏書約 T'án säng t'äng tsang  
 shoo yō.  
 苦瓜和尚畫語錄 Koò kwa ho shang  
 hwá yù lūh.  
 玉壺清話 Yūh hoò ts'ing hwá.  
 愧鄰錄 Kwei t'an lūh.  
 碧雞漫志 Peih ke mwán ché.  
 樂府補題 Yō feò poò te.  
 蛟巖詞 Shwáy yèn tszè.  
 論語義疏 Lún yù'é soo.  
 離騷草木疏 Le saou ts'au mūh soo.  
 游宦紀聞 Yéw hwan kè wán.  
 張邱建算經 Chang k'ew kēén swán king.

緝古算經 Ts'eih koò swán king.  
 默記 Mih ké.  
 南湖集 Nán hoò tseih.  
 類洲漁笛譜 Pin chow yu t'elh poò.  
 金樓子 Kin lòw tszè.  
 鐵園山叢談 Teih wei shan ts'ung t'an.  
 農書 Nùng shoo.  
 蠶書 Tsan shoo.  
 耕織圖詩 Kāng chih t'òó she.  
 澗靜語 Chan yuen tsing yù.  
 責備餘談 Tsih pe yù t'an.  
 續孟子 Sūh mǎng tszè.  
 伸蒙子 Shin mung tse.  
 麟角集 Lin kēó tseih.  
 蘭亭攷 Lán ting k'au.  
 蘭亭蘇攷 Lán ting sūh k'au.  
 石刻鋪叙 Shih k'ih poò seu.  
 江西詩社宗派圖錄 Kēang se she  
 shay tsung pa t'òó lūh.  
 萬柳溪邊舊話 Wán lew k'è pēen k'ew  
 hwá.  
 詩傳註疏 She chuen choó soo.  
 顏氏家訓 Yen shé kēa heún.  
 江南餘載 Kēang nán yù tsaé.  
 五國故事 Wò k'wò koò sze.  
 故宮遺錄 Koò kung ó lūh.  
 伯牙琴 Pih yá kin.  
 洞霄詩集 T'ung seaou she tseih.  
 石湖詞 Shih hoò tszè.  
 和石湖詞 Hé shih hoò tszè.  
 花外集 Hwa waé tseih.  
 詩義指南 She é ché nán.  
 離騷集 Le saou tseih chuen.  
 江淮異傳 Kēang hwae é jih lūh.  
 慶元黨禁 K'ing yuén täng kin.  
 北山酒經 Pih shan tsèw king.  
 山居新話 Shan keu sin hwá.  
 鬼董 Kwei tung.  
 墨史 Mih shé.  
 畫訣 Hwá keüé.  
 今筌水經 Kin shwüé king.  
 佐治藥言 Tsé che yó yén.  
 九經三傳沿革例 Kèw king sau chuen  
 yen kih le.  
 元真子 Yuén chin tszè.  
 翰苑羣書 Han yuén k'euu shoo.  
 朝野類要 Ch'au yày lúy yaou.

碧血 Peih heuē.  
 道遙集 Seaou yaou tseih.  
 百正集 Pih ching tseih.  
 張子野詞 Chang tszè yàt tszè.  
 貞居詞 Ching kou tszè.  
 嶺記 Lae ké.  
 潛虛 Tséen heu.  
 世範 She fau.  
 天冰山錄 T'een shwùt ping lùh.  
 新唐書糾纏 Sin t'ang shoo k'ew mew.  
 洞霄圖志 T'ung seaou t'òò ché.  
 聲隅子 Shing yu tszè.  
 世緯 Shé wei.  
 皇宋書錄 Hwáng sùng shoo lùh.  
 宣和奉使高麗圖經 Seuen hò fung shé  
 kaou lé t'òò king.  
 武林舊事 Wò lin k'ew szé.  
 錢唐先賢傳贊 Tséen t'ang s'een h'een  
 chuen tsán.  
 五代史纂誤 Wò táé shè tswan woó.  
 外代答 Ling waé táé tá.  
 嶺南窗記 Nán chwang ké t'an.  
 蘇沈真方 Soo ch'in léang fang.  
 浦陽人物 Poò yu jin wùh ké.  
 宜州家乘 E chow k'ea shing.  
 吳船錄 Wò ch'uen lùh.  
 清波雜志 Ts'ing po tsá ché.  
 澗水別志 Ts'ing po p'è ché.  
 澗山敘略 Sh'uh nán seu l'ò.  
 澗山集 Tséen shan tseih.  
 顧菴居士集 E gan ken szé tseih.  
 文苑英華辨證 Wán yuén ying hwa p'een  
 ching.  
 詩紀匡謬 She k'è k'wang mèw.  
 西塘集耆舊續聞 Se t'ang tseih k'è  
 k'ew s'uh wán.  
 山房隨筆 Shan fang s'uy peih.  
 勿菴歷算書目 Wùh gan lei shwán shoo  
 mùh.  
 黃山要錄 Hwáng shan ling yaou lùh.  
 世善堂藏書目錄 Shé shen t'ang tsang  
 shoo mùh lùh.  
 測圓海鏡細草 Ts'ih yuén haé king se  
 tsaou.  
 蘆浦筆記 Lòò pò peih ké.  
 五代史纂誤補 Wò táé shè k'è tswan  
 woó pò.

山靜居畫論 Shan tsing keu hwá lán.  
 茗香詩論 Ming h'ang she lán.  
 孝經鄭註 Heaou king ch'ing choó.  
 孝經鄭氏解輯 Heaou king ch'ing shé  
 keaé tseih.  
 益古衍畧 Yih koó yèn t'wan.  
 弧矢算術細草 Hoo shé swán sh'uh se  
 ts'au.  
 五總志 Woó tsung ché.  
 古今紀要逸編 Koó kin k'è yaou yih  
 p'een.  
 北行日譜 Pih hing jih poó.  
 粵行紀事 Yué hing k'è szé.  
 滇黔土司婚禮記 T'een k'in t'oo sze  
 hwán lè ké.  
 清雋集 Ts'ing sun tseih.  
 一百二十圖詩集 Yih pih úrh shih t'òò  
 she tseih.  
 鄭所南先生文集 Ch'ing so nán s'een  
 sang wán tseih.  
 鑿誠錄 K'èen keaé lùh.  
 侯鯖錄 Hòw tsing lùh.  
 松窗百說 Sung chwang pih shwó.  
 北軒筆記 Pih h'een peih ké.  
 藏海詩話 Tsáng haé she hwá.  
 吳禮部詩話 Wò lè p'oo she hwá.  
 畫壇集 Hwá mwán tseih.  
 讀易別錄 T'uh yih p'è lùh.  
 古今僞書考 Koó kin wei shoo k'au.  
 澗水燕談錄 Shing shwùt yén t'an lùh.  
 澗水鸞錄 Lan pé lùh.  
 澗山鸞錄 Ts'an lwan lùh.  
 桂海虞衡志 Kwei haé yu h'ang ché.  
 北行日錄 Pih hing jih lùh.  
 放翁家訓 Fang ung k'ea heún.  
 庶齋老學叢談 Shoo chae laòu k'èò ts'ung  
 t'an.  
 湛澗遺稿 Chan yuen é kaòu.  
 趙待制遺稿 Chaó t'ae ché é k'au.  
 澗京雜詠 Lwan king tsá yung.  
 陽春集 Yang ch'un tseih.  
 草窗詞 Ts'au chwang tszè.  
 吹劍錄外集 Ch'uy k'èen lùh waé tseih.  
 宋遺民錄 Súng é mín lùh.  
 天地閒集 T'een t'é h'een tseih.  
 宋舊宮人詩詞 Súng k'ew kung jin she  
 tszè.  
 竹譜詳錄 Ch'uh pò tséang lùh.

書學提要 Shoo hōo tsèe yaou.

履齋示兒編 Lè chae shé úrh pēn.

齋山集 Tse shan tseih.

道命錄 Taou ming lūh.

曲洧舊聞 K'eūh wei k'ew wān.

字通 Tszé t'ung.

透簾細草 T'ow lēn se ts'aou.

丁巨奇算法 Sūh t'eih ke swán fā.

丁巨奇算法 Ting keú swán fā.

緝古算經細草 Ts'eih koò swán king se ts'aou.

雲林石譜 Yún lin shih pò.

夢梁錄 Mung leang lūh.

靜春堂詩集 Tsing ch'un t'ang she tseih.

紅蕙山房集 Hung hwuy shan fang tseih.

梧溪集 Wee k'e tseih.

困學齋雜錄 K'wān hōo chae tsā lūh.

### IX. 天學初函 T'ēn hōo ts'oo hán.

This is a collection of works published by the Roman Catholic missionaries in the 17th century. It is divided into two sections, the first religious and miscellaneous, the second scientific.

西學凡篇 Se hōo fān.

西學十篇 Ke jūn shih pēn.

西學友論 Keaou yèw lūn.

西學二十言 Urh shih woò yèn.

西學天主實義 T'ēn choò shih é.

西學遺牘 Pēn hōo é t'ūh.

西學克己 Ts'eih k'ih.

西學靈方 Ling yèn lè tsō.

西學外紀 Chih fang waé kè.

泰西水法 T'ae se shwù y fā.

渾蓋通憲圖說 Hwān kaé t'ung hēn t'ò shwó.

幾何原本 Ke hò yuèn pùn.

幾表度說 Peaou t'ò shwó.

天問略 T'ēn wān lēō.

天簡平儀 K'ēn ping é.

同文算指 T'ung wān swán chē.

圓容較義 Yuen yung keaou é.

測量法 Ts'ih leang fā é.

測句 Keú koé é.

### X. 宋百家詩存 Sūng pih k'ea she ts'un.

This is a collection of the poetry of the Sung dynasty, compiled by 曹庭棟 T'saou T'ing-tung of the present dynasty.

慶湖集 K'ing hò tseih.

東觀集 Tung kwán tseih.

參軍集 Tsan keun tseih.

景文詩集 King wān she tseih.

伐檀集 Fa t'an tseih.

公使集 Kung shé tseih.

副使遺稿 Fò shé é kaou.

傳家集 Chuen k'ea tseih.

潞公集 Loo kung tseih.

無爲集 Woó wei tseih.

鄴陽集 Po yang tseih.

樂靜居士集 Lo tsing keu szé tseih.

姑溪集 Koo k'e tseih.

青山集 Ts'ing shan tseih.

倚松老人集 E sung laou jin tseih.

龍雲集 Lóng yún tseih.

紫微集 Tszé wé tseih.

竹友集 Chūh yew tseih.

棣華館小集 Té hwa kwan seau tseih.

西渡集 Se tóo tseih.

竹溪集 Chūh k'e tseih.

松隱集 Sung yin tseih.

雅林小稿 Ya lin seau kaou.

醉軒集 Tsuy hēn tseih.

忠肅集 Ch'ung sūh tseih.

華陽集 Hwa yang tseih.

茗溪集 T'eaou k'e tseih.

棋欄集 Ping leu tseih.

雪溪集 Seuh k'e tseih.

網山月漁集 Kang shan yue yu tseih.

穉米集 Te mè tseih.

漁洧集 Ming shwù tseih.

漁溪詩稿 Yu k'e she kaou.

樂軒集 Lō hēn tseih.

- 歸愚集 Kwei yú tseih.  
 默菴遺稿 Mih gan tseih.  
 秋堂湖子集 Ts'ew t'ang é kaòu.  
 小湖山集 Yu hoò tseih.  
 齋窗小集 Seaòu shan tseih.  
 靈窗翁齋集 Too chae chaou taou pëen.  
 雪窗翁齋集 Seuê chwang seaòu kaòu.  
 巽龍梅集 Keu ung tseih.  
 山道人集 Sun chae seaòu tseih.  
 屋吟集 Lúng chow taòu jin tseih.  
 招山小集 Chaou shan seaòu tseih.  
 皇曲吟稿 Hwáng foo k'eüih.  
 順適堂吟稿 Shun shih t'ang yin kaòu.  
 玉楮集 Yüh ch'oo tseih.  
 野谷詩集 Yà küh she tseih.  
 白石道人集 Pih shih taòu jin tseih.  
 靜佳詩集 Tsing kwei she tseih.  
 鷗渚微吟 Gow choò wè yin.  
 翠微江征錄 Ts'uy wè nán ching lüh.  
 秋煙草 Ts'ew këang yeu ts'au.  
 檜庭吟稿 Kwei t'ing yin kaòu.  
 沃洲雁山吟 Yüh ehov tuy shan yin.  
 橘潭詩稿 Keüh tan she kaòu.  
 杜清獻詩稿 Toò ts'ing hëen she.  
 芸居乙稿 Yün keu yih kaòu.  
 山存稿 Shan keu ts'un kaòu.  
 方泉集 Fang tseuen tseih.  
 方帝存稿 Fang hoò ts'un kaòu.  
 雪林刪餘 Seuê lin shan yü.  
 端平集 Süy ping tseih.  
 庸齋小集 Yung chae seaòu tseih.  
 露香拾稿 Loo hëang shih kaòu.  
 雪蓬詩稿 Seuê pung she kaòu.  
 東齋小集 Tung chae seaòu tseih.  
 竹莊稿 Chüh chwang seaòu tseih.  
 鼓稿 P'e kaòu.  
 適安藏拙餘稿 Shih gan tsang chüé yü kaòu.  
 芸隱詩集 Yun yin she tseih.  
 竹溪詩集 Chüh k'e she tseih.  
 無懷小集 Woò hwae seaòu tseih.  
 抱拙小集 Pao chuê seaòu tseih.  
 華谷集 Hwa küh tseih.  
 瓜廬集 Kwa loo tseih.  
 吾竹小集 Woò chüh seaòu tseih.  
 雲坡小集 Seuê po seaòu tseih.  
 泉詩集 Yün tseuen she tseih.  
 靖逸小集 Tsing yih seaòu tseih.  
 斗野支稿 Tòw yay che kaòu.  
 端隱吟稿 Süy yin yin kaòu.  
 實齋詠梅集 Shih chae yung mei tseih.  
 梅屋集 Mei nh tseih.  
 雪磯叢稿 Seuê ke ts'ung kaòu.  
 癖齋小集 Peih chae seaòu tseih.  
 可齋詩稿 Kò chae she kaòu.  
 學吟稿 Hëò yin.  
 竹所吟稿 Chüh so yin kaòu.  
 野趣有聲畫 Yà tseu yew shing hwá.  
 佩韋齋集 Pei wei chae tseih.  
 西麓詩稿 Se lüh she kaòu.  
 菊潭詩稿 Keüh tan she.  
 古梅吟稿 Koò mei yin kaòu.  
 月洞吟 Yüè t'ung yin.  
 滄洲集 Ts'ang chow tseih.  
 柳塘外集 Lew t'ang waé tselh.  
 采芝集 Tsae che tseih.

XI. 藝海珠塵 *E haè choo ch'in.*

This was compiled last century by 吳省蘭 *Woó Säng-lan* of Nan wuy in Keang-soo.

- 易象言 Yih säng e yën.  
 詩論 She lün.  
 春秋或辯 Ch'un ts'ew hwò pëen.  
 春秋三傳異同考 Ch'un ts'ew san  
 chuen é t'ung kaòu.  
 職官考 Chih kwan k'aòu lëò.  
 春秋略名辯異 Ch'un ts'ew t'é ming  
 pëen é.  
 左傳人名辯異 Tsò chuen jin ming pëen é.  
 中文孝經 Chung wän heaòu king.  
 孝經外傳 Heaòu king waé chuen.  
 箴膏肓起廢疾發墨守 Ch'in kaou  
 hwang k'e fei tseih fā mih shòw.  
 讀書記 T'uh shoo sò ké.  
 轉注考 Chüèn choò koò é k'aòu.  
 官韻考 Kwan yün k'aòu é.  
 續方言 Süh fang yën.  
 方音補正 Süh fang yën poò ching.



七  
漢說夾可聲談  
叢叩溱儀調龍  
二叢遺堂譜錄  
候談稿文集  
考 Ts'eih shih úrh hów k'aòu.  
Kéang hán ts'ung t'an.  
Shwó k'ow.  
Kèa tse è kaòu.  
Kò è t'àng wán tseih.  
Shing t'eaón pòò.  
T'an lùng lùh.

春  
秋經玩四種  
szé chùng.  
五賢贊  
婦學問略  
天國見錄并圖  
海國見錄并圖  
屯田車鈇議并圖  
番社采風圖考  
維西見聞紀  
金川瑣記  
朝鮮志  
至游子  
夢占總志  
五孔氏書偶見苑  
讀福齋雜著  
學忠武王集  
岳孝子詩集  
丁塘款集  
圭燭集

鄭敷文書說  
舜典補亡  
論語筆記  
論語絕句解  
孟語絕句注  
駁五經異義  
駁五經異義補遺  
駁字經分箋  
武宗外紀  
勝朝彤史  
蜀檣杌  
東南防守利便  
炳燭偶鈔  
讀史略  
異魚圖贊  
龜經器考

Ch'ing foo wán shoo shwó.  
Shun t'een pòò wang.  
Lún yù peih keaè.  
Lún yù tseuè keu.  
Máng tseè waè shoo choò.  
Pò wòò king é é.  
P'ên tseè fun ts'een.  
Wòò tsung waè kò.  
Shing ch'au t'ung shè shih è ké.  
Shùh t'au wùh.  
Tung nán fāng show le p'ên.  
P'ing shùh gow ch'au.  
T'uh shè lún lèò.  
E yù t'òò tsán.  
Kwei king.  
Koò swán k'è k'aòu.

歷學疑問補  
半村野人閑談  
抱璞簡記  
春秋傳說例  
響禮齋述亡得  
魯史論斷  
唐載記  
滇羅斯行程錄  
使俄羅斯行程錄  
外國竹枝詞  
異域竹枝詞  
海潮說  
三垣疏稿  
閩中疏稿  
仲蒙子解  
廣成子解  
二儀子解  
歷學答問  
蘇氏演義  
投隨筆  
風月堂雜識  
學圃餘力  
朝川詩鈔

Leih hēō e wán pòò.  
Pwan tsun yà y jin hēen t'an.  
Paòu p'ò k'een ké.  
Ch'un ts'ew chuen shwó lé.  
Héang lè pòò wang.  
Loò tse shùh tih.  
T'àng shè lún twán.  
T'een ts'au ké.  
Shè gò ló sze hing ch'ing lùh.  
Waè kwó ch'uh che tszè.  
E yih ch'uh che tszè.  
Hài chaòu shwó.  
San yuen soo kaòu.  
Min chung haè ts'o soo.  
Shin mung tszè.  
Kwàng ching tszè keaè.  
Urh é ming pòò choó.  
Leih hēō t'á wán.  
Soo shé yen é.  
T'ow ung s'ay peih.  
Fung yuè t'áng tsá shih.  
Hēō pòò yù leih.  
Wang chuen she ch'au.

北郊配位尊西嚮議  
昏禮辨正  
大辨宗通  
四書索解  
紀元要略  
紀元要略補  
山海經輯補  
海潮師訓齋語  
吾師產語  
恒產星表  
中木棉齋野乘  
宜齋原錄  
東文錄  
阿漫筆  
墨舍錢子  
瓠里新視  
洗蓉塘記  
夏內史集  
易緯乾坤鑿度

Pih keaou p'ei wei tsun se heang é.  
Hwan lè p'ên ching.  
Tá seaòu tsung t'ung yih.  
Szé shoo sò keaè.  
Kè yuèn yaou lèò.  
Kè yuèn yaou lèò pòò.  
Shan haè king pòò choó.  
Hài chaòu tseih shwó.  
Wòò szé lùh.  
Ts'ung heún chac yù.  
Hán sán sò yèn.  
Chung s'ing peau.  
Mùh mēn pòò.  
E chae yà y shing.  
Tung yuèn lùh.  
Wán lùh.  
K'ò túng mwán peih.  
Mih yu ts'etn pò.  
Hoò lè tszè peih t'an.  
Sè yén sin lùh.  
Yung t'àng ké wán.  
Héá nuy shè tseih.  
Yih wei k'een kwán ts'ò t'òò.

易緯是類謀 Yih wei shé lúy mow.  
 洪範統一經說 Húng fan t'ung yih.  
 說學齋經說 Shwō hōo chae king shwō.  
 辨定嘉靖大禮議 Pén ting kēa tsing  
 ta lè é.  
 儒林譜 Joò lin pò.  
 雲間第宅志 Yún kēen te tsih ché.  
 恥言 Chè yèn.  
 修廬餘編 Sew t'eih yú pēen.  
 太元解 T'áe yuèn keaè.  
 潛虛解 Tsēen heu keaè.  
 素履子 Soó lè tszè.  
 握奇經 Uh k'è king keaè.  
 元女經 Yuén neü king.  
 宵紫錄 K'áng ke lūh.  
 東集抄 Tung kaou tsá ch'au.  
 茶餘客話 Ch'a yú k'ih hwá.  
 古風謠 Koò kin fung yaò.  
 古調諺 Koò kin yén.  
 古詩十首解 Shing t'eaòu pò shih é.  
 古詩拾首解 Koò she shih k'ew show  
 keaè.

易緯稽覽圖 Yih wei ke lan t'oo.  
 詩說疑 She shwō.  
 左氏蒙求 Tsò she mung k'èw.  
 匡謬正俗 K'wang mew ching sūh.  
 皇朝武功紀盛 Hwáng ch'au woò kung  
 kè shing.  
 山海經圖贊 Shan haè king t'oo tsan.  
 洪武四年登科錄 Húng woò szé nēen  
 t'ang k'o lūh.  
 社事始末 Sháy szé ché mō.  
 滋南華經傳釋 Sung koó shūh.  
 南經天該 King t'ēen kae.  
 地理古鏡歌 T'è lè koò king ko.  
 蘇沈良方 Soo ch'in léang fang.  
 一草亭目科全書 Yih ts'au ting mūh  
 k'o tseuèn shoo.  
 雲仙散錄 Yún sēen san lūh.  
 燕魏雜記 Yén wei tsá kè.  
 叩舷憑軾錄 K'ow hēen p'ing shih lūh.  
 交行摘稿 Keaou hing t'eih kaò.  
 真摺稿 Ching juy kaòu lē.  
 拜經樓詩話 Paé king lōw she hwá.

正易心法 Ching yih sin fā.  
 學校問 Ilēō keaou wān.  
 郊社禘祫問 Keaou sháy té hēa wān.  
 小國春秋 Seaòu kwō ch'un ts'ew.

小兒語 Seaòu úrh yù.  
 續小兒語 Sūh seaòu úrh yù.  
 捕蝗考 Poò hwang k'aòu.  
 淇南新語 Tēen nán sin yù.  
 松南衢歌 Sung kéang keu kó.  
 遠鏡樂府 Sung dân yō foò.  
 淇南說 Yuen king shwō.  
 遠南憶舊錄 Tēen nán yih k'ew lūh.  
 淇聽松巷竹鑑始末 Kè ting sung gan  
 chūh loò ché mō.

雜詠 Tsá yung.  
 月山詩集 Yuē shan she tseih.  
 月山詩話 Yuē shan she hwá.  
 謙山草堂詩合鈔 Lēen shan ts'aòu t'ang  
 she hō ch'au.  
 四繪軒詩鈔 Szé hwuy hēen she ch'au.  
 杜詩雙聲壘韻譜括畧 Toò she  
 shwang shing t'ēē yün pò kwō léo.

The following form a supplementary portion, added by  
 錢熙轉 Tseèn He-foò of Kin-shan district  
 in Keong-soo, in the present century.

尙書蔡傳考誤 Shang shoo ts'á chuen  
 k'aòu woò.  
 禘祫答問 Té hēa t'á wān.  
 左氏釋義 Tsò shé shih.  
 樂縣考新記 Yō hēen k'aòu.  
 經義知新 King é che sin ké.  
 漢西京博士考 Hân se king pō szé k'aòu  
 征南錄 Ching nán lūh.  
 保越錄 Paòu yuē lūh.  
 江表志 Kéang peau ché.  
 三楚新錄 San tsòò sin lūh.  
 河源紀略承修稿 Hô yuèn kè lēō ch'ing  
 sew kaòu.

南嶽錄 Nán yō seaòu lūh.  
 泰山道里記 T'áe shan taòu lè ké.  
 治蠱新方 Che koò sin fang.  
 方圓闢幽 Fang yuèn ch'én yew.  
 弧矢啓祕 Hoo shé k'è pé.  
 祛疑說 K'eu e shwō.  
 高東溪集 Kaou tung k'è tseih.  
 選注規李 Seuèn choó kwei lè.  
 選學糾何 Seuèn hēō k'ew hò.  
 艇齋詩話 Ting chae she hwá.

卦本圖考 Kwa pùn t'oo k'aòu.  
 泉溪詩經補注 Kaòu k'è she king pò  
 choò.

深衣考誤 Shin e k'aòu woò.  
 春王正月考 Ch'un wāng ching yuē k'aòu.  
 魏氏補證 Wei shé pò ching.  
 河州景忠錄 Hô chow king chung lūh.

江元楚楚中錢傷書  
上故南同荷幣寒法  
孤宮隨志一考論雅  
忠遺筆略勻翼言  
錄 Yüèn koó kung é lüh.  
Kéang sháng koo chung lüh.  
Tsoò nán súy peih.  
Tsoò t'ung ché lěó.  
Chung k'eu yih chō.  
Tséén pè k'aòu.  
Shang hán lún yih.  
Shoo fá ya yén.

庚子銷夏記校丈  
辨言巖叢錄  
青巖代宮詞  
五十國宮詞  
靜安八詠集  
旨 Tszé chè.  
Kang tszè seaou hēá  
ké keaóu wán.  
Péén yén.  
Ts'ing yén ts'ung lüh.  
Woò taé kung tszé.  
Shih kwó kung tszé.  
Ts'ing gán pá yung tseih.

XII. 指海 Chè haè.

This was compiled and published by 錢熙祚 Tséén He-tsoó of Kin-shan, in the Taou-kuang period.

禹貢山川地理圖 Yu lung shan chuen  
t'é là t'óó.  
詩說 She shwó.  
詩春秋胡氏傳辨疑 Ch'nn ts'ew hoó shé  
chuen péen e.  
孟子解 Máng tszé keaé.  
孟奉天微紀聞 Fung t'èen lüh.  
炎微紀聞 Yen keaou kè wán.  
譎觚小識 Náy kó seaóu shih.  
內閣經史考 Shih king k'aòu.  
石天步真原 T'èen poó chin yuén.  
震澤長語 Chin tsih ch'ang yù.  
易例 Yih lé.  
六藝綱目 Lüh e kang mūh.  
烈皇勤政記 Lēé hwang k'in ching ké.  
襄陽守城錄 Séang yáng show ch'ing lüh.  
兩垣奏議 Leang yuen tsow é.  
條奏疏稿 Teaou tsow soo kaòu.  
紹熙州縣釋奠儀圖 Shaóu he chow  
héén shih téén é t'óó.  
義府 E foó.  
儀禮釋宮增注 E là shih kung tsáng  
choó.  
春秋說 Ch'un ts'ew shwó.  
論語意原 Lún yù e yuen.  
韻補正 Yün poó ching.  
音學辨微 Yin hēó péen wé.  
大西洋雜記 Tá nēó tsá ké.  
中西經星同異考 Chung se king sing  
t'ung é k'aòu.  
東園叢說 Tung yuen ts'ung shwó.  
列朝盛事 Lēih chaóu shing szé.  
詩說 She shwó.

悉譜 Sih poó.  
讀說文記 T'ūh shwó wán ké.  
崑崙河源考 Kwan lun hó yuén k'aòu.  
呂氏雜記 Leü shé tsá ké.  
漱華隨筆 Sow hwa súy peih.  
易大誼 Yih tá e.  
尚書地理今釋 Sháng shoo t'é là kin  
shih.  
字詁 Tszé koo.  
革除逸史 Kih ch'óó yih shé.  
詔獄慘言附天變邸抄 Chaóu yó ts'án  
yèn foo téén péen tē ch'aou.  
出塞紀畧 Chūh sih kè leó.  
史糾 Shé kèw.  
手臂錄 Shów pé lüh.  
左傳杜解補正 Tsó chuen too keaé poó  
ching.  
論語拾遺 Lún yù shih é.  
帝王世紀 Té wáng shé kè.  
異域錄 E yih lüh.  
楓山語錄 Fung shan yù lüh.  
何博士備論 Hó pō szé pé lún.  
識小編 Shih seaóu péen.  
紫薇雜說 Tsze wei tsá shwó.  
文選斂音 Wán seüén kow yin.  
讀說文記 T'ūh shwó wán ké.  
司馬法 Sze mà fá.  
救命書 Kéw ming shoo.  
鄧析子 T'áng seih tszé.  
商子 Shang tszé.  
測量法義 Ts'ih léang fá é.  
測異同 Ts'ih léang é t'ung.  
測異同 Ts'ih léang é t'ung.  
句股 Keú koó é.  
李相國論事集 Lè séang kwó lún szé  
tseih.

唐才子傳 T'ang ts'ae tszé chuen.  
 吳乘竊筆 Woó shing ts'èè peih.  
 戲瑕 IIó héa.  
 本語 Pùn yù.

春秋日食質疑 Ch'un ts'ew jih shih chih e.  
 汝南遺事 Joó nán é szé.  
 乘輅錄 Shing yaou lüh.  
 蜀碧錄 Shüh peih.  
 南宋古蹟考 Nán súng koó tseih k'a'ou.  
 淮天文訓補注 Hwae nán t'een wán heún pó ch'ò.

觚不觚錄 Koo püh koo lüh.  
 筆記 Peih ké.

九經誤字 K'ew king woó tszé.  
 訥奏議 Nüh k'e tsow é.  
 象首末 S'áng taé shów mǒ.  
 于公德政記 Yu kung tih ching ké.  
 三魚堂日記 San yu t'ang jih ké.  
 博物志 Pó wuh ché.  
 樂府指迷 Yó foó ché mǐ.

存是錄 Ts'un shé lüh.  
 辛巳泣斬錄 Sin se k'eih k'e lüh:  
 閩部疏 Min póo soo.  
 寧海將軍固山貝子功績錄 Ning haé ts'ang keun koo shan pei tszé kung tseih lüh.

脈訣刊誤 Mih keú k'an woó.  
 鈍吟雜錄 T'un yin tsá lüh.  
 陰符經異 Yin foo king k'a'ou é.  
 脩辭鑑衡 Sew szé k'én háng.

漢書西域傳補注 Hán shoo se yih chuen póo ch'ò.  
 輿圖說 Kwán yu t'oó shwǒ.  
 金石文字記 Kin shih wán tszé ké.  
 明夷待訪錄 Ming e tae fang lüh.

燕寢考 Yén ts'in k'a'ou.  
 三藩紀事本末 San fan kè szé pùn mǒ.  
 先撥春始西人 S'ien pó ché che.  
 長春真人遊記 Ch'ang ch'un chin jin se yew ké.

刀劍錄 Taou k'én lüh.  
 桓子新論 Hwan tszé sin lún.

洪武聖政紀 Húng woó shing ching kè.  
 首輔傳 Shów foó chuen.  
 孔叢子 K'ung ts'ung tszé.

南華真經章句音義 Nán hwa chin king ch'ang keú yin é.  
 莊列十論 Chwang leih shih lún.

高士傳 Kaou szé chuen.  
 海道經 Haé taou king.  
 思陵典禮記 Sze ling t'èu lè ké.  
 意林 E lin  
 玉堂蒼記 Yü t'ang wei ké.  
 震澤紀聞 Chin tsih kè wán.

難光錄 Nán kwang lüh.  
 水龍經 Shwü lung king.  
 小山畫譜 Seaón shan hwa póo.  
 名疑 Ming é.

孟子字義疏證 Máng tszé tszé é soo ching.  
 晏子春秋 Gán tszé ch'un ts'ew.  
 從征緬甸日記 Tsung ching m'een t'ien jih ké.  
 傅子 Foó tszé.  
 續三神舉 Süh san shih woó keu.  
 傳神秘要 Chuen shin pé yaou.  
 隨筆漫記 Súy peih mwan ké.  
 列仙傳 Leih s'een chuen.  
 曲律 K'eüh leüh.

大唐郊祀錄 Tá t'ang keaou szé lüh.  
 龍沙外紀 Lung sha kè l'èó.  
 塞外雜識 Sih waé tsá shih.  
 少廣正負術內外篇 Shaou kwang ching fow shüh nuy waé p'een.  
 爾雅贊 Urh ya tsan.  
 山海經贊 Shan haé king tsan.

毛鄭詩考正 Maou ch'ing she k'a'ou ching.  
 格菴奏稿 Kih gan tsow kaou.  
 對數深原 Táy soó t'án yuen.  
 封氏開見記 Fung shé wán k'én ké.  
 道德真經論兵要義述 Taou tih chin king lún ping yaou é shüh.  
 燕樂考原 Yén yó k'a'oi yuen.

經學危言 King h'è che yén.  
 禮學危言 Lè h'è che yén.  
 壘庵雜述 Luy gan tsá shüh.  
 道真傳 Taón tih chin king chuen.  
 陶隱居集 T'au yin keu tseih.  
 守山閣藥 Shów shan kó ying kaou.

XIII. 守山閣叢書 *Shòu shan kō ts'ung shoo.*

This was compiled and published by 錢熙祚 Ts'een He-tsoó of Kin-shan, in 1844, but the blocks were burnt during the recent insurrectionary troubles at Sung-kéang.

易說 Yih shwō.  
 易象圖說 Yih s'ang kow keaè.  
 易圖明辨 Yih t'óó ming p'ien.  
 易貢家斷 Yü kung shwō twan.  
 禹詩疑義 San k'ea she shih é.  
 三禮釋義 要 Chow lè e é keu yaou.  
 儀禮釋宮 E lè shih kung.  
 禮釋例 E lè shih lé.  
 禮紀訓義 釋言 Lè ké heún é tsih yèn.  
 春秋正旨 Ch'un ts'ew ching ché.  
 左傳補注 Tsó chuen poò choó.  
 古微書 Koó wé shoo.  
 四尊義纂 要 Szé shoo ts'een é tswan yaou.  
 律呂新論 Leüh leü sin lún.  
 經傳釋詞 King chuen shih tszè.  
 唐韻考 T'ang yün k'áu.  
 古韻標準 Koó yün peau chün.  
 三朝辨誤 San kwó ché p'ien woó.  
 季志政要 S'ung ke san chaóu ching yaou.  
 蜀鑑 Shüh k'een.  
 春秋別典 Ch'un ts'ew p'è tèèn.  
 咸遺事 H'een chun é sze.  
 次弔伐錄 Ta kin teáu fá lüh.  
 平宋錄 Ping s'ung lüh.  
 至元緬錄 Ché yuèn ching m'een lüh.  
 招捕總錄 Chaou poó tsung lüh.  
 京口舊傳 King kow k'è k'ew chuen.  
 昭忠錄 Chaou chung lüh.  
 九國志 K'ow kwó ché.  
 越史略 Yué shè l'è.  
 吳郡志 Woó k'enn ché.  
 嶺海圖 Ling haè yu t'óó.  
 吳中水利書 Woó chung shwü lé shoó.  
 四明山水利備覽 Szé ming t'ó shan shwü lé pé lán.  
 河防通議 Hó fang t'ung é.  
 廬山記 Leu shan ké.  
 廬山紀略 Leu shan 'è l'è.  
 北道刊誤 Pih taón k'an woó ché.  
 河朔訪古記 Hó s'ò fang koó ké.  
 大唐山域記 Tá t'ang se yih ké.  
 職方外紀 Chih fang waé ké.  
 七代考 Ts'ih kwó k'áu.  
 元考 Leih taé k'een yuèn k'áu.

荒政叢書 Hwang ching ts'ung shoo.  
 歷代兵制 Leih taé ping ché.  
 稽少儀傳 Ch'ow shè.  
 辨惑編 Shaóu é waé chuen.  
 太白陰經 P'ien hwó p'ien.  
 守城錄 T'áé pih yin king.  
 練兵實紀 Shòw ch'ing lüh.  
 折獄龜鑑 Léén ping shih ké.  
 脈經 Ché yó kwei k'een.  
 難經 Mih king.  
 新集注 Nan king tseih choó.  
 簡儀法要 Sin é séang fá yaou.  
 渾蓋通憲圖說 K'een ping é shwō.  
 圓容較義 Yuen yung keáu é.  
 曉庵新法 Heáu gan sin fá.  
 五星行度解 Woó sing hing t'óó keaè.  
 數學 Soó h'è.  
 推步法解 T'uy poó fá keaè.  
 李虛中命書 Lè heu chung ming shoo.  
 瑤瑤子三命消息賦注 Ló lüh tszè san ming seau s'èih foó choó.  
 天步真原 T'èen poó chin yuèn.  
 太清神鑑 T'áé ts'ing shün k'een.  
 羯鼓錄 K'èe koó lüh.  
 樂府雜錄 Yó foó tsá lüh.  
 棋經 Ke king.  
 奇器圖說 K'è k'ó t'óó shwō.  
 鸞子器圖說 Choo k'è t'óó shwō.  
 慎子 Yüh tszè.  
 公孫龍子 Yü wán tszè.  
 人志子 Kung sun lüng tszè.  
 近事會元 Jin wüh ché.  
 靖康細素雜記 K'ing k'ang shé ts'ing k'ang séang soó tsá ké.  
 能改齋漫錄 N'ang kaè chao mwán lüh.  
 緯略 Wei l'è.  
 坦頰通編 T'an chae t'ung p'ien.  
 頰川語小 Hung chuen yü seáu.  
 愛日齋叢鈔 Gaé jih chae ts'ung ch'au.  
 日損齋筆記 Jih sun chae p'èih ké.  
 樵香小記 Tseau heang seáu ké.  
 日開錄 Jih wán lüh.  
 玉堂嘉話 Yüh t'ang k'ea hwá.

古今姓氏書辨證 Koò kin s'ing shé shoo  
 p'ên ching.  
 明皇雜錄 Ming hwáng tsá lūh.  
 大皇傳載 Tá t'áng chuen tsae.  
 賈氏談錄 Koò shé t'an lūh.  
 東齋記事 Tung chae ké szé.  
 續世說 Sūh shé shwō.  
 玉壺野史 Yūh hoó yáy shè.  
 唐語林 T'áng yü lín.  
 萍洲可談 Ping chow k'o t'an.  
 高齋漫錄 Kaou chae mwán lūh.  
 張氏可書 Chang shé k'o shoo.  
 步里客談 Poo lè kih t'an.

東南紀聞 Tung nán kè wán.  
 南園雜記 Shūh yuen tsá ké.  
 武內傳 Hán woò nūy chuen.  
 嚴經音義 Hwa yén king yin é.  
 子真 Wán tszè.  
 文始真經言外經旨 Wán ché chin king  
 yèn waé king chè.  
 參同契考異 Ts'an t'ung k'é k'aòu é.  
 古文苑 Koò wán yuèn.  
 文苑詩話 Kwán linshe hwá.  
 觀林詩話 Yü sze lūh.  
 餘師錄 Tszé yuèn.



- 貞觀政要 Ch'ing kwán ch'ing yaou. 26.  
 征南錄 Ch'ing nán lùh. 28. xi.  
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 證治彙編 Ch'ing che wuy poò. 82.  
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 正德皇帝遊江南傳 Ch'ing t'ih hwáng yêw kéang nán chuen. 163.  
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 成人要集 Ch'ing jin yaou tseih. 143.  
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 成唯識論隨註 Ch'ing wei shih lún súy choó. 168.  
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 程氏墨苑 Ch'ing shé m'ih yuèn. 117.  
 程氏真元集 Choo chin yuèn gaón tseih. 177.  
 諸臣奏議 Choo chin tsów é. 27.  
 諸會器圖說 Choo hwuy wán tá. 144.  
 朱子語類 Choo tszé t'úh shoo fá. 70. xiii.  
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 周行備覽 Choo king t'è wé. 143.  
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 周易參同契考異 Chow yih ts'an t'ung k'é k'aón é. 175.  
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 籌纂海人耕家戒正範南三畧 Ch'ow haè ch'ung p'èen. 49.  
 籌纂海人耕家戒正範南三畧 Ch'ow haè t'òò p'èen. 49.  
 籌纂海人耕家戒正範南三畧 Ch'òw jin chuen. 31.  
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 籌纂海人耕家戒正範南三畧 Chuen yin fá wé. 113.  
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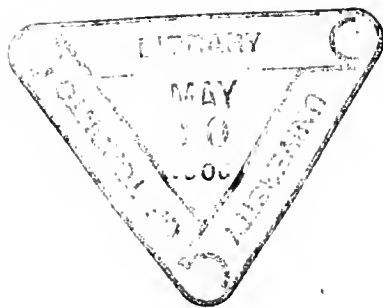


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