NOTES AND QUERIES.

NOTES.

K'IEN LUNG ON CERTAIN OBJECTIONABLE VIOLATIONS OF ORTHOGRAPHY. — In the 'Wars of the Present Dynasty,' 聖武記, is recorded a decree by the Emperor K'ien Lung, dated in the 5th moon of the 40th year of his reign (1775), to the following effect:—

His Majesty has remarked that the compilers of the Calendar of Criminals make it a practice to substitute characters of evil meaning for the names of malefactors; this must be at once discontinued.

[*Note.*—It is customary at the present day to add the character 犬 'dog' at the side of the names of convicted offenders.]

Similarly in the books hitherto published having reference to Mahometan tribes, the character 回 has been changed to 狪. This addition of 'dog' by the side must also now be withdrawn. It is no business of the writers to apportion blame or praise, or to deform the characters of the language, nor do such practices add to the dignity of literature.

His Majesty has further observed that in the Reports of the Four Treasuries, the word 夷, 'savages,' is constantly changed to 彝; and 虜 'prisoners' to 鹵. Let all the Ministers of the Four Treasuries be handed over to the Board for the determination of a fitting penalty.

In the 32nd year of His Majesty's reign (1767), the disloyal populace of Formosa formed a Secret Society called the T'ien-ti Hui 天地會, Heaven and Earth League, one of whose secret signs was to press three fingers on the breast, the first finger signifying Heaven and the little finger Earth. The local authorities substituted for 天 and 地 the characters 添 and 弟, with a view of diminishing the apparent importance of the movement and thus avoiding censure.

* * * *

In writing of the great cannon of the red barbarians (? the Dutch), it is improper to substitute 紅衣 (red coats) for 紅夷 (red barbarians); the characters used for the Lamas of Thibet 剌麻 and for the English from the West 英吉利 should not be written with 口 (mouth) at the side, thus 喇嘛, 暎咭唎.

(*Original Note.*—These fabricated characters not being an authorised part of the language of China).

The same decree distinguishes between the countries which are tributary to China and such as are merely connected with her by ties of commerce.

The tributary states are Corea, Liuchiu, Annam, Tonquin, Siam, Sulu, Holland, Burma, Italy, England.

(*Original Note.*—The two last have no specified time for tribute bearing.)

Japan and France have no connection with China except that of commerce.

As regards Russia, which embraces within its bounds an immense territory extending to the Great Western Ocean (Atlantic?) the Lesser Western Ocean (Baltic?) and to the East of the Southern Ocean (Mediterranean?) as well as along the banks of the

Amoor, though the writings of the English and other Western Barbarians deny Russia's claim to be the largest kingdom of all, His Majesty sent a special envoy to St. Petersburg, who, however, failed to obtain an audience of the Czar.

G. M. H. PLAYFAIR.

NOTES BY E. H. PARKER.

IDIOMATIC PHRASES.—I hasten to express my thanks to Mr. Giles for overhauling my '*Idiomatic phrases*,' a title, however, which is not a 'gem' of my own, but an adornment of the printer's or the editor's. I take this opportunity, too, of thanking the editor for reducing to something approaching order and classification that congeries of slipshod memoranda which passes under the head of *Chinese Notes*. As in the case of the writing of my illustrious namesake 莊子 (whose Chinese surname I have used for the last 16 years), my notes, derived as they are from many sources, contain a considerable admixture of obscurity and paradox, as I am now painfully aware, from the severe strictures passed upon them by the long-suffering public as represented by Mr. Balfour and others; and I should be grateful to Mr. Giles, (who is one of the very few possessors of a complete set of those notes), if he would constitute himself my annotator and commentator in general, and reduce the whole series to an intelligible form, explaining what I mean, or ought to mean; animadverting upon the flippancy of my style; censuring me for my superficiality, rashness, 'gemmeousness;' and, in short, giving me, after my 17 years of study, a respectably prominent place in his Chamber of Horrors, along with such excellent company as those murderers of the Chinese language Beal, Chalmers, Legge, Watters, &c. *Chinese Notes* now include most branches of contemporary knowledge, in the rough;—ranging from the Shang-ti question down to the efficacy of toads' eyebrows as a physic; and, although I occasionally think of condensing into one paper all the notes upon this or that subject, still I am certain Mr. Giles could work up the material in a much more ornate and readable fashion. Mr. Giles' [翟] namesake [Mayers, No. 485] propounded a celebrated doctrine summed up in the words 兼愛, or 'universal love,' I presume for his contemporaries; and the universal and impartial love which Mr. Giles has for the 'impudent' and paradoxical schools, or at least writings of the period, fully entitles him to inherit that great name. I have not yet seen the dilatory copy of the Asiatic Society's Journal which is to set forth the defects in my 'idiomatic phrases;' but, as they are merely quaint Chinese sayings fitted, or rather jabbed on, to the nearest English equivalents coming handy, I can well believe their susceptibility of a polish; and I hope Mr. Giles will vigorously continue the good work, instead of worrying himself and his friends with the vague and obscure platitudes of Lao-tsz.

TIBETAN TRIBES.—The (now dead) Viceroy Ting contributes an interesting Memorial about Tibetans. The *Nomênhan* of the 乍丫 tribe some time ago received the priestly title of *Hutuktu* for crushing the 瞻對 tribe, and the Board wants to know if the *Nomenhan* of the Cha-liao who now wishes to send tribute is the same person, and if his 'services against the Ghoorkas' [隨征廓番] are the same thing as those against the Chantui. It also appears that the Mongolian Superintendency depends on the Resident in Tibet for its records as to what buttons, &c., are worn by these tribes. The present 諾門漢 wishes to send tribute along with the 察木多. It is reported that the original Lama of the Cha-liao, by name 洛宗躬甲, was made 諾門罕 in the 38th year of Kanghi. In the 24th year of Kienlung 洛宗巴登丹必吉村 was made preaching *Hutukutku* of the Yellow Faith [黃教傳法] and *Nomênhan*. In the 19th year of Tao-kwang 土登局量曲吉甲錯 got a diploma [號紙], and afterwards, for services against the Goorkhas in the year

1856, was given the euphonious hereditary title of 各羅旗簿本鄂烏布卡千. In the year 1856, one 鄂汪龍都丹必吉村 was made *nomênhan* and *hutuktu* for services against the *Chantui*, but he has not yet actually received it. A great abbot [堪布] is now to be sent, with four servants; one managing 郎索, three of his servants; a first-class interpreter, and two servants; a second class interpreter and a translator, each with servant; two 業巴, with two servants; and five acolytes [徒衆?]. They are to bring one lucky *khata* scarf [哈達]; one silver *manta* [曼達]; one 琍瑪 image of Buddha; one 長壽經 in gold letters; one golden pagoda; one set of silver 八寶; 200 sticks of incense; 10 squares of Tibetan 片 [? camphor]; 25 pieces of carpet [氈氍]; 700 ounces each of 乍參 of 佛手參, and of 黃連; 50 ounces of 蟲草; 100 pounds each of 知母 and 長壽果; one each of tiger, cheetah [烏雲豹], leopard [金錢豹], panther [艾葉豹], lynx [? 猞猁], fox, and sand fox, skins. This is to be the regular tribute to be sent the same years as the *Ch'amudo* tribute. The term 尼門罕, it is explained, is identical with the two *nomenhans* as written above. It is proposed to confer the title of 阿吉 *hutuktu* upon the *nomênhan*, and give him a new patent. The abbot 洛宗丹增, who is also lieutenant of 倉儲, it is proposed to promote to the style of 呼畢勒罕. Other lengthy titles are meted out to various minor deserving personages.

Mr. Baber calls the *Chantui* a 'Menia tribe,' which has never submitted to China, and also shews that it is a *De-ge* nation.

National colours.—'Hoisting the red flag of Han' 立漢赤幟 is a further instance of the 'national colours' principle which *Chinese Notes* have now traced back 3,000 years, step by step.

Priests as founders of dynasties.—The priestly founder of the Ming dynasty [Mayers, 84] is said by the Coreans to have been a Corean bonze. Wang Kien, founder of the Kau-li dynasty, A.D. 918, is stated by the Coreans to have been a Chinese bonze. It is a singular thing that a Wang Kien of exactly the same name [王建] who set himself up as Emperor in Sz Ch'uan died in the year 918. Possibly this adventurer only pretended to die.

Examinations in A.D. 1071.—In the year 1,071, at the recommendation of the reformer Wang An-shih [Mayers, No. 807], poetry ceased to be the sole subject of examination, as it was found then (as now) that northerners were weak hands at such rubbish. Four 'goes' were established, to wit:—1. Classics: 2. Ten passages of Classics and 大義; 3. One stanza of 論; 4. Three passages of 策. At the 禮部 examination two passages of the last were added. At the 殿試 there was nothing but 策. The 1st two ranks were 進士及第; the 3rd were 進士出身; the 4th 同進士出身; the 5th 同學究出身. [See *Chinese Curriculum*, *China Review*, Vol. 6].

Self-mutilation.—In 1,071 the Chinese, like modern Egyptians, Servians, &c., took to mutilating themselves [截指斷腕] to escape conscription.

The Tao Têh King.—Wang P'ang [雱], son of Wang An-shih [Mayers, No. 807], was one those who wrote a commentary upon the 道德經. The Shih-ki says: 'Chwang-tsz exploded the twaddle about the Tao-tê, his intention being to revert to its obvious construction.' Wang Hi-chih [Mayers, No. 796] copied out the Tao-tê king according to the 晉書. The 隋書 speaks of two volumes of Lao-tsz's Tao-tê king by one 李耳 [Mayers, No. 376] who was a 柱下史 under the

Chows, and of a commentary upon it by a person called the 河上公 in the Han Wên Ti's time. T'ang Ming Hwang also wrote a commentary. Mr. Giles' attention is directed to this.

CAVE-DWELLERS.—Several passages throw light upon the Man-tsz Tung or 'Cave-dwellers' of Sz Ch'uan. In the year 1,072 complaint was made of the rapacity of a certain cave chief [峒酋] near modern Ichang Gorge, and of the desire of certain Man [蠻] to join China. In the year 1,012 the cave chiefs had already sent in tribute; one was named 田士瓊. [See Mr. Baber's writings].

LAND MEASURES.—In the year 1,072 a new land measurement was introduced, called 方田之法. A square 1,000 步 each way was 4,163 *mu*, or about 700 acres: 160 *pu* were one 方.

TEA.—The taxation of Sz Ch'uan tea is mentioned in A.D. 1,074. Complimentary tea at Court is mentioned in 1,086.

ASTRONOMICAL INSTRUMENTS. — In the year 1,074 one 沈括 completed certain astronomical instruments called 渾儀浮漏, or 渾儀景表五壺浮漏, which appear to mean 'Orrery, sun-dial, and graduated clepsydra.'

PROPERTY INQUISITION.—A property inquisition called 手實法 is spoken of in Chinese history, and 手 is here read in the departing tone though no such tone is given in K'ang-hi. [Dr. Chalmers should see to this].

SEAL OF THE EMPIRE.—Previous to the 'First Emperor,' B.C. 255, the Seal of Empire was a small square of gold or silver, but that monarch introduced a jade seal [Mayers, No. 393) which Li Sz [Mayers, No. 368] inscribed with the words 'By the grace of God' [受命于天]. This seal was handed down through successive dynasties until burnt in the holocaust of the last T'ang Emperor, A.D. 934.

CURIO HUNTING.—The Imperial panderers now at Soochow and Hangchow date from A.D. 1102, when a eunuch named 童貫 was sent to establish *objets d'art et de vertu* at those places. It is interesting to account for peculiarities in Chinese life. In the year 1,104 every curious or valuable article owned by any private person was swept off to the Court by an army of Imperial harpies. Hence modern secretiveness.

TAUISM.—Owing to the success of some humbugging prophets in the year 1,113, the Taoist faith received a fillip, and search was made all over the Empire for inspired Taoist books [道教仙經].

RED CAP MAHOMEDANS.—The *Shên Pao* says that there is in 西長安 Street of Peking a camp or colony of Red Cap Mahomedans who were brought from Turkestan and formed into a Banner by the Emperor Kienlung. Every year they have a gathering, when pole-climbing, athletics, and song-singing are the order of the day.

RHYMES.—The rhyming opium proclamation of the Wuhu *taotai* is an interesting instance of the vitality of the Chinese rhyming system. The characters 花差他查挨家佳渣嘉涯乖枷拿 and 邪 are all made to rhyme together. It is as though in poetry we made *through* and *enough* both rhyme with *cook*.

PUBLIC OFFICE IN PEKING.—There is a public office in Peking, now under the superintendency of one 福錕, which should receive annually a sum of Tls. 21,600 a-year from Nanking, being from the Hwai salt 'interest fund' under the management of the Controller there. As the public office in question has to make preparations for the trip of the Empress to the Mausolea, it is

probably a branch of one of the Household Departments.

FIRE AT THE HOUSE OF CONFUCIUS.—The great fire at Duke Confucius' residence was not at Peking, but at his native village near Chefoo. All the historical articles presented by successive dynasties during the past 2,000 years were consumed.

MUSIC.—Music was again re-organized [定雅樂] by one 和峴, President of the 大常寺 in the year A D. 964.

FAMINE STORES.—The Chang P'ing Ts'ang [常平倉] or Famine Stores, supposed to exist in modern China too, were first established in A.D. 992.

TERRITORIAL DIVISIONS.—In the year 993, the Empire [郡縣] was divided into ten 道; to wit Ho Nan, capital K'ai-fêng; Ho Tung, capital T'ai-yüan; Kwan Si, capital Si-ngan; Kien-nan [劍南], capital Ch'êng-tu; Hwai Nan, capital Yang-chou; Kiang Nan (divided into East and West,) capitals at Soo-chou and Kiang-ning; Chê (divided into East and West), capitals at Shao-hing and Hang-chou; Kwang-nan, capital at Kwang-chou.

In the year 996, the 州軍 of the Empire were divided into 15 路 each under a 轉運使 These were 京東 and 西, Ho Peh, Ho Tung, Shen Si, Hwai Nan, Kiang Nan, 南北兩浙, Fu Kien, 川陝 and 廣南東西, and 荆湖

VERBS IN SUSPENSION.—In the Peking Gazette of the 24th of the 2nd moon there is a singular instance in the Decree of the word 着 being used 'suspensively' half a dozen times, the last *cho* being succeeded by 佩帶. It is as though we said in English: 'In Chatham let Smith, in Woolwich let Jones, in Cork let Brown, in Portsmouth let Robinson, *take command.*' This 'suspensary' form is very common in both Japanese and Corean: in the former *ku* added to the root, and in the latter *ko* added to the root keeps any number of verbs in suspension, in any tense or mood, until the end arrives, and the final verb decides for all. It is as though instead of saying: 'I would have pulverised him, I would have eaten him, I would have annihilated him, we said:' *I pulvuko, I eatko, I would have* annihilated him.' It has escaped the notice of Japanese and Corean grammarians, however, that precisely the same construction exists in English (when allowance is made for syntactical differences). Thus: 'I would have pulverised, eaten, annihilated him.'

QUERIES.—The Telegraph to Kirin will be open in a few days. East of Kirin the 哈塘 silts and collapses. What is the *hatang?*

What is the meaning of *atun* 阿敦 of whom there are two in the Imperial mews [上駟院]?

Can anybody explain the term 護羌都尉, applied to the Tartar-General 金順?

The Peking Gazette of the 6th of the 2nd moon contains a notice that Duke Confucius [孔令貽] has had his house partially destroyed by fire. The Emperor says: 'Noted.' Query. Has the Duke a public 'town residence' at Peking?

The same Gazette says that a certain Prince [金龍四大王] has again applied for a patent. Who is this man?

E. H. PARKER.

REPLIES TO NOTES AND QUERIES.—The learned writer of *Chinese Notes* in the *China Review* addressed to me, some time ago, a few queries on Chinese matters, with special reference to some of Manchu origin; and Mr. E. H. Parker has been so extremely kind as to raise me to the high position of a 'recognized Manchu oracle.' To this compliment I do not find any more suitable answer than the Chinese ceremonious phrase: 過譽不敢當. Indeed, I beg to de-

cline the honour as undeserved, for I am too far from being a Manchu scholar. Having been lately engaged in some other business quite different from sinological pursuits, I did not have any time to give sooner a reply. I apologize, therefore, for my silence, before endeavouring to say something with reference to the queries addressed to me.

1.—In a note inserted on page 295 of Vol. XIII, the writer suggests that I will perhaps explain what is an article called 紗漢, which the Emperor required from the Nanking Silk Commissioner. Now, *sha-han* is a short inner dress made of gauze and used in summer to absorb the sweat, so that the outer garments may be preserved dry and decent. The expression is, really, a curious one, on account of the use of the character 漢, the meaning of which in this phrase is not easy to ascertain. The whole is not a Manchu word, as far as I know.

2.—A similar suggestion is made in the same note about the expression 袍襯. Now, this phrase means the silk-stuff for a single (not lined) *p'ao* to be made of it. It is otherwise called 袍衫.

3.—In another note (Vol. XIII, pag. 297) a new question is proposed with reference to 'the mysterious word *ula*.' On this subject I may only add a few explanations to what I wrote in a previous note inserted in the *China Review*, Vol. XIII, page 227. *Ula*, as applied to the grass (烏拉草), seems to be rather an expression of Chinese origin, for the grass is called by the Manchus *foyo orho*, which literally means 'carpet-grass,' or otherwise *gôlha foyo*, which signifies 'boots-carpet,' it being used to stuff boots with. It is very likely that the Chinese, imitating the Manchus and taking the name from the word *ula*, a river, have called 烏拉 the boots stuffed with this grass, on account of its being used to walk with on frozen rivers, and hence the expression 烏拉草 for the grass, *q. d.* the grass of which *wu-la* is made. This seems to be confirmed by the fact that the Chinese call also 皮烏拉 a kind of leathern over-boots used in winter by the Manchu over their boots or shoes and to which they give the name of *fodji*. Besides this, there is a kind of shoes made out of flax strings, which are used by the Chinese in the ice-houses at Peking and are also called *wu-la*; and the same name is equally applied to a wrapper made of a piece of raw hog-skin, with which the water-carriers use to wrap their feet to preserve them from dampness. I think that it is by similarity to the true *wu-la*, that these last-mentioned articles are called also with that name by the Chinese, for it is not likely that it should have any connection with another vulgar expression of Pekingese colloquial,—the phrase 烏喇勁兒的, which is applied to something *filthy*.

As regards the other acceptations of the Manchu word *ula*, besides those already mentioned in a previous note, I do not find anything else in the Manchu-Chinese works, which, it must be said, are generally very deficient and unable to satisfy an European student. There are not to be found in them a great many words and expressions, or, if found, they are not sufficiently explained, and unfortunately this is the case with *ula*. I think, nevertheless, from what I remarked, that the writer of *Chinese Notes* is not very far from the truth in ascribing to the word *ula* the meaning of 'escort, station,' and even *guard* or *garrison*. It is, perhaps, on account of being a garrisoned town that Kirin is called *Ghirin ula*. It is, perhaps, for the same reason that the subordinate garrison-town of 打牲烏拉城 is called *Buthai ulai heton*, *q. d.* a town of hunters' garrison. Some say that the remaining six subordinate garrison-towns of Kirin are called also with the designation *ula*, as *Betune ula*, *Lalin ula* &c.: but I see that now-a-days these towns are simply called Betune, Lalin, Ningjuta, Alchuka, Ilan-hala, Hun-ch'un, without any designation whatever.

Now, it being assumed that *ula* means *guard* or *garrison* of a town, post or station, the proposed difficulty 卡倫烏拉 might easily be resolved by explaining it as 'the

corps-de-garde of an advanced post (*chia-lun* being the Manchu *karun*).' Similarly is to be resolved the next proposed difficulty 烏拉官莊壯丁, which should be explained as signifying 'the men of a Government farm colonized by the very soldiers of the garrison.' As to the Russian *ula*, the use of which was offered to the Chinese by the Russian major (瑪雨爾), I must avow that I am not able to ascertain, neither to guess, what it may be.

4.—In the same note it is said that there is the expression 赫哲兵丁 which requires explanation. Now, 赫哲 is, without any doubt, the Chinese name of a place, called by the Manchus *Hedje-Fiyaha*, in the province of Hei-lung-kiang. I conjecture that in the Chinese text it is written 三姓赫哲兵丁, which is rendered as '*heche* soldiery of San-hsing.' There is evidently a mistake in this translation, the correct one being the *soldiers of San-hsing and* (those of) *Hê-chê*: for, if the soldiers are of Hê-chê, *which is in the province of Hei-lung-kiang*, they cannot simultaneously be of San-hsing (Manchu *Ilan-hala*), which is in the province of Kirin.

5.—In another note, pag. 356, the writer asks why the Mongolian princes who come periodically to Peking are called 哈喇親王? To this I may offer a suggestion. *Hala* is a Manchu word meaning the same as the Chinese 姓. Commonly in speaking to a Mongol, if one desires to know to what a tribe the Mongol belongs, one addresses him in this manner: 貴哈喇? the same as, on addressing a Chinese, one says 貴處? *Hala*, then, is not in this case the family's surname, but the appellation of the tribe. So the expression 哈喇親王 would be, I think, correctly translated into *tribal princes*. The suggestion made in the note to which I reply is inadmissible, as it would be offensive to the Mongolian princes. It is with contempt that the Chinese say of the lower classes of Mongols 臊韃子. It is rather the portion of flesh attached to the omoplate, or the scapula itself, what is commonly called 哈喇巾 in Peking, it being applied also to the shoulder-blade of man.

6.—Mr. E. H. Parker invites me in a note (Vol. XIV., pag. 50) to explain what a 犕 is. I most willingly answer his question, as far as I am able to do. *Pei* is otherwise written 犕 in the K'ang-Hsi Dictionary, but the 爾雅 writes 犕 and reads *chü* (具). It is not a land measure nor an 'ox-hide,' but properly the length of the body of an ox, or, according to another definition, a full-grown ox. In Chinese official papers relating to Mongolian affairs, it is used in combination with the character 地 to denote reserved *pasture-land in the Mongolian steppes for* grazing bovine cattle. The owner of the cattle pays to the Government five mace *per annum* for each head of cattle grazing there. I did not see the text of the document referred to by Mr. Parker, but I think that 'the 600 ox-hides of land' of which he speaks, means a pasture-land capable of supplying grass to 600 cows. I am not aware of the dimensions of the land allotted to each animal, but a friend explained to me that the ground allotted to one cow, or one 犕地, is large enough to graze ten cows. It being so, the concession made by the Government in favour of the distressed tribe supposes according to this an annual income of 300 taels at least, should more cattle be not admitted to pasture in each *ox-land*.—There is also a special pasture-land called 小犕地, which produces a kind of very soft and tender grass of a sweetish taste, and is reserved for grazing young calves deprived of their mothers. The annual rent for this ground is a tael a-head.

7.—In another note (page 171) Mr. Parker calls again for my assistance. Here is the answer. In the funeral processions at Peking, besides many other things, three objects are carried in pairs, called respectively by the names 隔勒, 粉棍 and 龍頭. Now, the Chinese at Peking use to split a big bamboo into two halves, and, after depriving them of their knots, they

fix them along the eaves of the roof as a gutter. To this they apply the name of 隔勒. Some say 蛤蜊 and explain that the reason for this name is the resemblance of the gutter's concavity to that of a shell of this clam, Anyhow, it is by similarity to the bamboo gutter that the thing used in funeral processions is also called *ko-li*. It is an half piece of a big bamboo of about six feet long, deprived of all its knots and painted white, having a small white tablet hung from its top, on which are written with black letters the phrases 一品夫人 or 一品大夫, according to the sex of the deceased person.—粉棍 which, I believe, is misprinted 粉頭 in Mr. Parker's note, is a rod of about the same length, painted white with black rings all along.—龍頭 is a red-painted rod terminating with a gilded dragon's head.

In the same note Mr. Parker writes: 'One of the deceased Imperial Princes has had his funeral procession swollen by yellow orioles, greyhounds, camels and mares—in pairs. It is questionable whether these were in the flesh or in effigy, and it behoves inquiring people at Peking to elucidate the history of the custom.' I beg to say a few words about it, but merely as a suggestion. No question is to be put forth as to the animals being in flesh or in effigy, for they are really living creatures led by men in the procession, the camels carrying on their back a wooden cage covered with a red cloth. I do not know whether this custom has any history (probably not), but it seems to be of Manchu origin, for generally these animals are only carried in the funeral procession of high Manchu personages. It might have simply originated from the idea of simulating that the deceased is going on a hunting expedition, the orioles and greyhounds being used to pursue the chase, and the camels and mares to carry the game: and this to the effect of avoiding the disagreeable idea of death, for which the Chinese have so many euphemistical expressions. It might be, otherwise, that, because of the Manchus being in life very fond of hunting, the family of the deceased, to show their tenderness for him, prepares all the necessaries for this sport, believing or feigning to believe that the deceased would be gratified by having the necessaries to procure for himself this kind of amusement in the next world, in the same way as the Chinese prepare food, paper-houses, trunks, horses, silvershoes &c. for sacrificing to the manes of their relatives, as if they were to use all these things.

J. M.

NOTICES OF NEW BOOKS
AND LITERARY INTELLIGENCE.

A Record of Buddhistic Kingdoms, being an account by the Chinese Monk Fâ-hien of his travels in India and Ceylon (A.D. 399—424) in search of the Buddhist books of discipline. Translated and annotated, with a Corean recension of the Chinese text. By James Legge, M.A., LL.D. Professor of the Chinese language and literature. Oxford, at the Clarendon Press. 1886.

The record of personal observations gathered by the Chinese priest Fah-hien during the travels he made at the beginning of the fifth century in Central Asia, the Punjab, India, Ceylon, and thence back by sea to China, were repeatedly published, apparently under different titles, in the course of the fifth and following centuries and when the Buddhist canon was authoritatively fixed by the Sung dynasty, this record was included in the Tripitaka with the sanction of the Sung and subsequently the King dynasties. Both the Corean and Japanese editions of the Buddhist Tripitaka also