NOTES AND QUERIES.

THE INTRODUCTION OF ASTROLOGY INTO CHINA.—The time when the astronomy and astrology of Western Asia penetrated into China was about B.C. 820, so far as we can trace it by the date of the investiture of Cheng which occurred in that year; but it may have been sooner. One of the proofs for the wide extension of astrological belief in the time of Confucius is the passage in the Kwo yü, which gives or rather professes to give the position of the sun, moon, Jupiter, and Mercury at the time of the expedition of Wu wang when he overthrew the Shang dynasty. The Emperor of China 景王 had a conversation upon this matter with Ling chow kieu 伶州鳩 a famous musician in the year B.C. 520 or thereabouts.* The Emperor began to cast cash in B.C. 524 and thus established a public coinage. In B.C. 522 he proceeded to cast bells representing the notes of ancient Chinese music. He did this in the face of remonstrances addressed to him by those who said that bell-casting would create disaffection among a certain class of the people. He then began to cast the *lü* or measuring tubes of antiquity. It was in reference to this that the conversation occurred. Jupiter is stated to be in the place among the stars which belongs to Chow. This is said by Wei Chau, the commentator in A.D. 275, to be in the constellation Chun hwo, Leo. But in the year of the expedition Jupiter was not in Leo. He was several signs from it. A calculation has been made backward for Jupiter's place, long after the time. This enables us to come to the conclusion that astrology was introduced into China much later than the time of this expedition. The books were not yet burnt when Tso K'iu-ming wrote the Kwo yü, and astronomers would in 520 have been able to assign Jupiter's place more accurately if they had had definite dates to build upon.

In B.C. 544 the Tso chwen says Jupiter should be in Sing ki (Sagittarius and Capricorn) but had advanced irregularly into (Aquarius) Hiuen hiau. This he explains as a victory of the Snake over the Dragon. The Dragon reaches from Virgo to Sagittarius, while the Snake extends from Capricornus to Pisces. The kingdoms of Sung and Cheng would certainly, it was thought, suffer from famine because their stars are found in the spaces occupied by the Dragon so irregularly deserted by Jupiter. The particular evil from which they would suffer would be famine, because the star Hü, 'empty,' is situated in Aquarius.

In the year B.C. 540 we find that the worship of Orion (Shen) then existed in Ho nan at Shang kieu and that the worship of Shi chen (Gemini) was carried on in Shan si at Ta hia. Earlier in B.C. 564 we are told (Legge p. 437) that the 火正 fire director under the emperor Yau was believed to have been named Otpak, and it was reported that he was placed in the city of Shang kieu to sacrifice there to Antares, or rather Scorpio,

* Not B.C. 502. Dr. Chalmers asks me to give proof that in the year B.C. 502 the place of Mercury and Jupiter was known. There is an error here. I meant B.C. 520. It may have been 521 or even earlier. See in Kwo yü under these dates.

Ta hwo. Afterwards, when the descendants of the Shang imperial family were placed there, they inherited the worship. This worship and the legends connected with it we may suppose to have grown up within two, three or four centuries before the time they are first mentioned. We obtain this estimate by inquiring into the worship of recent divinities such as Ma tsu, the sailors' goddess. She certainly did not live more than four centuries before, by the Sung emperors, her worship was established and had become a matter of notoriety. One century would be too limited a time. Applying this reasoning to the local worship of Orion, Gemini, and Scorpio, which is first mentioned in Tso K'ieu-ming's work, we may conclude that the date B.C. 820 (already mentioned as a probable approximation for the introduction of astrology) is very well supported by local tradition of which the memory is preserved. We are not allowed to refer these legends to Chow kung's age because the interval in time would be too great before the local legends make their first appearance.

The Kwo yü is accepted by the Sï k'u ts'iuen shu critics as undoubtedly the work of Tso K'ieu-ming, and as the first in value and authority of all histories not belonging to the class of Cheng shi 正史. The preface by Wei chau of A.D. 275 describes the care which had been bestowed upon it in the Han dynasty. Kia yi, Lieu hin and Cheng k'ang cheng had valued it very highly, and it was edited by Lieu hin. Sï-ma Ch'ien and Pan Ku dug in it as in a rich mine, when composing their histories. It was first printed about A.D. 1030. New editions were printed in 1800 and 1880, with prefaces by the famous philologists Tsien Ta-hing and Twan Yü-tsai of last century. The edition in use is the last of these.

The good critical record of the Kwo yü may protect it from Dr. Chalmers' suspicion of Han dynasty manufacture. The Tso chwen quaintly aids in the support of the view that we have in the Kwo yü a true account of what was believed and done in China before the Chan kwo period. Both these works help to sustain the Chow li also in its claim to be an official book of the western Chow.

The chief reason perhaps why the western Chow has not been well understood, is not so much the book-burning of Ts'in shï hwang which destroyed so many works of old times as the exclusiveness of the Jü kiau which cared nothing for science and art, deeply despised superstition, and taught only morality. It never entered the mind of any one except Tso K'ieu-ming in the Confucian school before the Han dynasty, that a complete picture of old China was worth preserving irrespective of its ethics. Hence the Kwo yü is ascribed to Tso K'ieu-ming because it widens out the horizon of the observer so as to embrace other things besides ethics, and he is the only person that is likely to have cherished the thought that this was desirable.

The foreign observer will appreciate the broader stand-point which helps us to understand ancient China. Gratitude is due to all the native critics who have prepared the way for us. Under the light cast on it by modern Chinese criticism we may see the western Chow dynasty coming out into something like the following form. At its head stands Chow kung, a great man in lawmaking, in poetry, and in mathematical science, who helped to render the western Chow conspicuous for these three things. There remain proofs and examples of this in the Shu King, the Odes, the Yi King, and in the Chow pè and Chow li. He was followed by mathematicians, poets, and compilers of laws whose work remains in the books mentioned. The classics continued to receive additions during the centuries that followed Chow kung through the industry of men who belonged to the school of this sage till the days of Confucius. It was quite in the spirit of Chow kung that the dial and clepsydra should be welcomed for astronomical purposes and put to use.

Astronomy and astrology could at this time become naturalized as exotics under the fostering care of the Chow institutions. There was a place for them found at once because Chow kung's mind was broad enough to embrace things foreign with things native and to regard them all as useful. Hence China accepted the zodiac of twelve signs, the five planets, the five elements, with the worship of five gods presiding over these elements. China not only accepted foreign knowledge, but moulded it into a native shape, so that many persons, Chinese and Europeans alike, erroneously regard the products of foreign thought in the western Chow period as of genuine native origin.*

I conclude with one remark. If we take what really belongs to the western Chow to be a product of the Chan kwo or the Han period, we become entangled in a knot which refuses to be untied. Yuen Yuen's idea in the Cheu jen chwen is a good one, to assign everything mathematical and astronomical to its dynasty. This method promotes clearness. To this we foreigners must add superstition and all forms of the black art. We must locate them all in their proper centuries. If we do not, we shall not make very rapid progress in discovering the history of religions.

J. EDKINS.

* The Academy, June 26, 1886, notices a paper read at the Royal Asiatic Society's meeting, June 21, on early Buddhist Symbolism, by R. Sewell. He sketches foreign influence on India and mentions the alphabet, the acceptance by the Hindoos of the Chaldean astronomy and time notation, the use of Persepolitan architecture, the revolution in the Vedic religion at the time of the prosperity of the Assyrian empire as examples.

TONE DISTINCTIONS IN COREAN AND CHINESE.—By the receipt from Mr. E. H. Parker of a leaflet extract from the 'Chinese Recorder' for August last, my attention has been again drawn to a note on p. 181 of the *China Review*, vol. xiv, in which that gentleman states that he believes me and others to 'have somewhere expressed the belief that the disappearance of tone distinction in spoken Corean is as complete as in spoken Japanese,' and he implies the intention of hereafter demonstrating the incorrectness of this view. I think I am entitled to protest being put up in this way by Mr. Parker as a target for the arrows of his criticism. As far as my own memory serves me, I have never written or printed anything of the kind, my studies in Corean not having been sufficiently profound to enable me to enter the field which Mr. Parker has made so peculiarly his own.

The statement on p. 189 that 'it has been shown by several Japanese scholars that the Japanese *Kata-kana* alphabet is most probably derived from the Corean,' is novel and interesting. As a student of Japanese, I should be most grateful to Mr. Parker if in some future number of the *Review*, he would publish the names of the scholars he refers to, giving at the same time the titles of the writings where this identification is made.

ERNEST SATOW.

Bangkok, October 13, 1886.

HOW FORMOSA IS RISING.—In a winding inland valley of Formosa, which might in former days have formed the bed of an upper reach of the Tang Kang river, some Hakka squatters erected their wattled huts and in due course proceeded to dig a well. After reaching a depth of about 15 feet, they came on a layer of dark soil among which was mixed much broken pottery; five feet farther down, they found an old wooden anchor of goodly size, and attached to that was some length of coir cable. The place in question is over 20 miles inland, and at one time in all probability the Tang Hang river must have been navigable to this point, and here no doubt stood a prosperous village.

G. TAYLOR.

ERRATUM.—Vol. XIV, p. 355, col. 2, 11 lines from bottom:—For *blundering* read *thundering*.