A CHIP FROM CHINESE HISTORY,

OR

THE LAST TWO EMPERORS OF THE GREAT SUNG DYNASTY, 1101-1126.

(Continued from Vol. XIV, page 163.)

In the sixth moon, Chang Ku comes over and delivers up P'ing-chow. The Kin had hurried off the four chief Ministers of Liao, together with all the wealthy inhabitants of Yen-ching eastwards to P'ing, strewing the roads with miserable people. At P'ing-chow, Chang Ku is interviewed and informed that the loss of Yen-ching, has brought all this misery upon the people; but that, if he would fortify and hold this strong city for the Liao, the land might yet be recovered. Chang summoned a council of his officers. It was unanimously declared that, as the Liao Lord had again been defeated and was now wandering in the desert of Sha-moh, measures must be taken to rally men round the Throne. The execution of the traitor ministers of Liao; the restoration of their property to the people of Yen; the surrender of P'ing-chow to the Sung, who were supposed to be well able to hold it as a revolted city; all these measures were considered necessary for the above object. If the Kin made an attack, it was said, the troops in the city might be employed, and assistance could be relied on from the Sung. Ku, after a short consultation, decided to send 500 cavalry to strangle the Liao ministers on the banks of the Luan river. Ku then re-styled the year, set up a likeness of the Lord for daily reverence, and restored to the people of Yen their property, which the ever-victorious army had appropriated. The people rejoiced. Negotiations are then commenced with Wang-an-chung, Governor of Yen-ching. It is suggested to him that the wealth of P'ing was sufficient to support resistance against the Kin and to maintain peace at Yen. He grasps the idea and proceeds to Peen Leang. The Emperor in a note orders the Prefect not to move in the matter. The Sub-Prefect, however, in collusion with Ku, receives his envoys with a note offering to come over. Wang-foo entreats His Majesty to take P'ing-chow, but Chao-hang Su urges the inexpediency, so soon after the late treaty with the Kin, of causing fresh suspicions. His advice is not followed, and he is degraded five steps. An-chung is, however, rewarded and made Governor; the land tax is remitted for three years. Ku says, 'My purpose is attained.' Chang is not styled rebel because leaving barbarians to join China is correct. He was too a Liao minister, and he designed in joining the Sung to obtain his revenge on the Kin. But this was for the Sung the origin of their war with the Kin. The national crime of the murder of Chang Ku (to be related), and the further alienation of men's minds, were caused by this greed for territory and this recklessness of future disaster. Chang Ku was but a petty fellow, preferring gain to uprightness, indecisive and following other people's advice.

Chen-chu-chung deceases. Ts'ai-you is made Director of the Council of War.

In the 7th moon, Tung Kuan resigns and an eunuch (譚稹) Tan-chen is made assuager general of the Two Ho and of Yen-ching-loo. After his return from Yen, Tung Kuan lost His Majesty's favour, and Tan is recommended to fill his place and to receive over the Yen territory. Tan proceeds to T'ai-yuan fu and makes 朔. 應. and 蔚, into the military district of 朔甯軍. Hui Tsung unfortunately cannot live without his eunuchs, notwithstanding the disasters they have caused. One eunuch no sooner resigns than he appoints another, and gives him post on the frontier, the most important part of his dominions.

The Yuan Yew studies are again prohibited, and a censor requests the blocks of Sz-ma Kuang's writings may be destroyed, and that graduates may be forbidden under pain of disobedience to orders to promulgate the doctrine. The unpardonable insult towards the ancestral temple committed by the poets Soo-chih and Huang Ting-keen should involve their collected writings in destruction, and these keeping them to be deemed guilty of disrespect. The Yuan Yew learning is one of universal application. It effectually keeps out the wicked and heterodox, and supports the upright and orthodox. To those above, it presents a standard of virtue; to those below it is a monument, stable as the stars or hills. It had been found before impossible to obey Hui Tsung's prohibition, and yet it is now re-promulgated. Hui Tsung is persistent in obstructing the dissemination of virtue; and upright scholars, who will not worm themselves into favour, are unable to remain at Court, sterling orthodoxy being treated like a venomous foe. Is it however possible for a nation deprived of the services of its superior men long to remain a Kingdom?

On the 1st day of the 8th moon occurs an eclipse, Hsiao Kan (蕭幹), a Tu Tung of the Liao, styles himself Emperor of Hsi (奚帝), takes Ching (景) and Chi (薊) Chows, and attacks Yen. He is defeated and killed by Kuo-yao-shih, who is then created chief in command. After the capture of Yen by the Kin, Hsiao styles himself Emperor, his Kingdom Hsi, and gives a name to the year. A famine then occurred in his Kingdom, so Hsiao Kan attacked and took Ching-chow, defeated the 'ever victorious' at Shih-keen Po, took Chi-chow, and plundered the Yen country. Flushed with success, and hoping to induce a rising among the troops in Yen city, he crosses the river to attack the town. Kuo then defeats him and kills half his men in the pursuit. Hsiao tries to steal away but is slain by his own men.

A-ku-ta dies in the 56th year of his age at Pu-pu-lo. After leaving Yen, he was ill for six months, and ordered Ui-lua-a, as Tu Tung, to station troops in Yun (the boundary of Shansi) in readiness for frontier matters. She Yin, the Ku-lun Bei-lo, and others asked Wu Chi-mai 烏奇邁, the An-bun Bei-lo, to succeed to the throne, he himself to be An-bun and Kan Pu the Ku-lun; both to assist in the Government. Wu Chi-mai changed his name to 晟 and the style of year to Teen Hui 天會. The T'ai Tsu (A-ku-ta) is buried in the ninth moon at the city of Hai-ku Lo 海古勒. A-ku-ta's 'death' not 'decease' is written, because originally he was a Minister and soldier of the Liao; but after rebellion and invasion called himself Emperor, and his Kingdom Kin. The character 'decease' cannot be applied to him, as it was to the feudatory princes of the spring and autumn period. Thus a strict distinction is maintained between the flowery land and the 'heathen.' Let the use by history of 'die' for an independent prince be a warning to posterity.

In the tenth moon the Liao Ya-ti dies and Hsiao-Tê-tieh again makes Yeh-li-choo-la Emperor.

P'ing-chow is ordered to be called T'ai Ling 泰寧 chien, and Chang Ku is made military Governor. On hearing of Ku's defection, the Kin send 3000 cavalry to

punish him. Ku opposes and makes them retreat at Guy-chow, they being too few. For this he is rewarded with an Imperial present of several myriad of silver Min.

In the eleventh moon the Emperor proceeds to Wang Foo mansion to inspect the 芝 grass. His Majesty went out by a side gate to Siang-shih-cheng's house, and thence on to Wang Foo, when he was so drunk he could not speak. At about the fifth watch he had to return by a by-road via the Sung Te palace. Ten eunuchs accompanied by soldiers crowd round to receive His Majesty. In the darkness and confusion there is almost a tumult and the Emperor next day did not go to the palace, but in half a day confidence is restored. Imperial visits deserve severe criticism and especially in this instance when the fierce Kin are invading neighbours, and have multiplied their own strength by defeating Liao and are now adding to their forces owing to the defection of Chang Ku. Anxiety to lessen causes of panic should have prevailed during foreign troubles; the prince should have swept away priests and rectified government by virtue. Ministers should have taken the responsibility of restraining the Prince in due bounds; ability should have been employed within and without; the fierce foe resisted and the royal domain protected. But Hui Tsung takes his ease, evinces no shame for his obstinate self-will, trifles away time in visits, and when the Kin do arrive, those below are alienated from those above, and the collection of adequate forces becomes impossible. It is the task of History to show how disorder may be averted by good government; how a nation may be preserved in danger; how it detests Hui Tsung's lack of virtue; and how patriotism may be developed. Thus the veracious historian gives due warning against vain visiting; shows the value of popular force; and reprehends a useless policy.

The Kin threaten P'ing-chow, and Chang Ku flees to Yen-shan. The men of P'ing slay the Kin envoy and resist stoutly. Wa-li Ya Pu is sent to make an attack. Chang goes out to meet the Imperial (Kin) gifts, when Wa-li takes the opportunity to threaten the city, and to attack Chang to E. of the place. Ku flies beaten to Yen-shan and is received and concealed by Wang-an-chung. The Tu-tung of P'ing-chow goes out to submit to the Kin, and Wa-li sends back an envoy to notify the people. The populace kill him, make the Tu-tung Governor and close the gates for a strict defence. Since 1,106, when the Kin defeated the Liao and incurred the blame of history for their criminal assumption of a title and for their unprincipled invasion, their ferocity has been increasing.

The murder of Chang Ku is ordered, and his head placed in a basket is sent to Kin.

The Kin demanded his extradition but are at first refused by the Court. The Kin press their demand, and An-chung sends the head of a man resembling Chang. The Kin discover the deception and threaten an attack on Yen. An-chung reports to the court that persistence in refusing the demand may cause war. The Court then send orders for Chang Ku to be strangled, his head and his two sons to be sent to the Kin. Chang's officers and men are affected to tears. Kuo-yao-shih remarks, 'Chang Ku is surrendered when demanded by the Kin, my turn will come next.' An-chung resigns in alarm, and Ts'ai Ching is made governor of Yen-shan-fu. Chang Ku had indeed made his submission to the Sung, but was regarded as a traitor by the people he had left. Blame others and you incur blame, anger others and you excite anger. The Sung should from the first have declined to accept his submission; neither side would have been dissatisfied, and much trouble would have been nipped in the bud. Chang Ku left the Liao for the Kin, and then deserted the Kin for the Sung, proving the indecision of his character. To have received him at all was to rouse the ire of the Kin, and Wa-li was perfectly in order in demanding his extradition as a rebel. The Sung should either have stood

by the man at all risks, or have sent him back originally. Greed for territory induces, however, his retention. His surrender exposes the weakness of the Sung and was a great inducement to the Kin subsequently to declare war. His murder, on the first demand, alienated his soldiers, made men suspicious, and gave the Kin a pretext for war. A nation destroys itself, before others destroy it. Small in this case is the sagacity of the Sung, and great their timidity.

Chu La of Liao and Hsiao-te-lieh are killed in a military riot.

The Kin come to deliver back Wu-chow and Chi-chow. The Court requested the cession of the various Chows behind the mountains. The new Kin Lord was on the point of giving his assent when Ni-ma-a returned from Yun. He said the late Lord consented to cede Yun, but the Sung agreed to a joint attack on the Liao. After the treaty the Sung, for an increased subsidy, requested the cities of Shan Hsi, but the late Lord refused it. The Treaty laid down that escaped criminals are not to be harboured, nor the people on the frontier harassed. There are several rebels concealed in the Sung provinces, but Tung Kuan has not delivered them up. A Treaty thus broken, in an important provision, after a year, is no longer binding. Shan Hsi is restless, cedes many towns and would leave the province defenceless without stations for garrisons. The Kin Lord sent envoys who only surrendered Wu.

Hsuan-Ho, sixth year, 1124. In the spring the Hsia style themselves 'barbarians' *vis à vis* the Kin. The latter cede territory to them on the frontier. On reception of the Kin letter, the Hsia send a sworn agreement requesting permission to serve the Kin with the same ceremonial granted to the Liao in return for the gift of territory. Ni-ma-a is instructed to cede territory W. of Hsia Sai; S. of Yin; and W. of T'u-lu-lo. Both nations faithfully observe their engagements to each other.

In the third moon, the Kin demand for 200,000 peculs of grain is refused by the Governor of Yen, who declared that Lang-sü's agreement was only verbal, and not therefore proveable. This greatly irritates the Kin. An avaricious enemy should be treated distantly. Knowing this, the Sung yet agreed to the alliance against the Liao and then granted the revenues of Yen. These they now stingily refuse to give, a breach of faith putting China in the wrong. Of old Shih Ching-tang 石敬瑭 servilely obeyed the Liao, leaving his posterity destitute; and now the Sung are following in his track, making a commencement of the irremediable troubles soon about to follow. Mencius' words apply here, 'with clear water capstrings can be washed, but with muddy only the feet.' Confucius hated glib-tongued flatterers, Mencius the selfish lover of profit. Lang-su, originally a Yen man, plots the fall of his country, and promises with a light heart so important a matter as grain revenue; by his casual trust in this flatterer, Hui Tsung entails a long legacy of hatred and misfortunes.

In the intercalary moon a severe earthquake occurs in Ho-Tung, Shen-Hsi, and the capital. The palaces were shaken, and at Lan-chow fu the grass on the hill tops descended and was replaced by the uplifted cornfields. One Huang is sent to report and survey, but he does not give the whole truth; the Emperor is contented and promotes him to the presidency of the Board of Revenue. In the fourth moon Li Pang-yen, only two months after his father's death, re-enters on his duties as left Shang-shu. It is only allowable amid the actual clash of arms to resume office before the term of mourning is completed. In the sixth moon the Kin take P'ing-chow. Chang Tun-ko (son of Chang Ku) engages the Kin troops and is beaten; the people refuse to yield, so Wa-li is ordered to return; another general being sent, who takes P'ing-chow and slays Tun-ko.

After obtaining Yen, the supplies for the

army were provided by a levy of 10 per cent. on the grain of the provinces of Ho-Pei, Ho-Tung, and Shan-Tung. These provinces being exhansted, Wang Foo obtained a decree levying a forced labour exemption tax on the provinces comprised in the modern Hu-Kuang, the two Keang and Ho-pei, failure to pay by a time fixed by the grain commissioner in chief to involve punishment. Members of Imperial family, Ministers of State, and temples of all kinds are all liable to pay, but only 20 million men were obtained, while the whole Empire felt aggrieved (i.e. Wang Foo, Ts'ai Ching, &c., appropriated large portions themselves).

In the seventh moon Wang Foo sets up a mirror transverse office on the plea of having writings on the subject sufficient to examine the seven Directors, and places the eunuch Liang-shih-ch'eng at the head. When the Empire is alienated and men stricken, when the Prince should have restrained himself and reformed the Government, he continues steeped in pleasure and contentment, disregards heavy taxes laid on the people, and now sets up this novelty. Hui Tsung's fondness for traitors and his love of revolutionary changes increases daily and monthly. It indeed needed no divination to foresee that danger and death, such as befell the tyrants Chieh and Chow, were close at hand.

The Liao Lord recrosses the river to reside among the Tu-tu tribe. Yeh-li Ta-shih then joins him and is reproved for having set up Yeh-li-chun as King. Ta-shih replies: 'Ten Chuns would all have been descendants of our T'ai-Tzoo; Chun was the most eligible, and the Kingdom, for the preservation of the people, had to be defended.' The Lord has no answer and forgives him, giving him food and wine. The Kin surprise the Liao camp and the lord flies North to the Ma Ko-shih (馬克實) tribe, who receive him respectfully. The Lord, Ta-shih, and the chief of the tribe deliberate on a fresh attempt to recover Yen and Yun. Ta-shih says, 'Sire, you were defeated when your army was entire, what can you do with your present forces?' He advises delay till troops can be collected and men be drilled. The Lord disregards this advice, marches out, and is beaten. The feud between the Kin and the Liao was one the same Heaven could not cover. The attempt of the Liao King to recover a few Chows proves he did not willingly acquiesce in the loss of his Kingdom. He does not indeed succeed, but his resolution and spirit are commendable.

In the 8th moon the career of Tan-chen is closed, and Tung Kuan is appointed to direct the affairs of the Board of War, and to be Governor of the two Ho and of Yen-shan Loo. The Kin had given over 2,000 li of the ancient Ta pa (descendants of the old Wei) lands to the Hsia. After the cession of Wu and 80 Chows to the Sung by the Kin, the Hsia invaded those places. Tan-chen resisted them in more than one encounter. While the strife was proceeding, the Kin heard of the refusal to grant the grain. They then attacked Ying 應 chow and Wei 蔚 chow and drove out their Governors. Tan is blamed for these disasters and is ordered to resign. Tung Kuan takes his place. The Liao Lord was then at Chia hill, and the Emperor, wishing to induce him to come over, sent a priest with an autograph letter written on silk. In it Hui Tsung agreed to treat Yen Hsi as younger brother with precedence over the Imperial brothers, the Princes Yen and Yueh. A residence with 1,000 rooms, 300 women, and musicians were to be given him. Yen Hsi was gratified; and Tung Kuan, on pretence of taking over the lands behind the hills, visited him. Tung Kuan had been supplanted by Tan for incompetency, but is now reappointed instead of Tan. Hui Tsung, in his infatuation for Tung Kuan, and trusting in his abilities, entirely ignores brave generals and skilful statesmen. Right and wrong are mixed up, and more consideration is shown to Tung Kuan than care for the Empire. The recovery of Yen and Yun is celebrated by a general amnesty.

In the 9th moon, Pai-shih-chung is made Senior 宰 and Li-pang Yen Junior ditto. Chao Yen 趙野 and Gu-wen Tsui-chung are made left and right Shang Shu and Ts'ai Mao 懋 Co-director of War Council.

In the 11th moon, Wang Foo incurs blame, and is dispensed with. When Prime Minister, he assisted at the private banquets of the Emperor and played the actor and buffoon. Like the low fellow he was, he himself supplied jokes and mirth. He was detested by the Heir Apparent; but the Chen Wang, Kai, doted on him. Wang Foo offered suggestions to Kai to obtain the succession to the Throne. His plans were not complete when the Emperor's visit occurred. His Majesty discovered a side door in Wang's house opening into the building inhabited by Liang-shih-cheng the eunuch. The Emperor then treated both with marked coldness. Li Pang-yen and Ts'ai You, desiring Wang Foo's fall, joined with a censor in a paper accusing him under ten heads of ambition and wickedness. Wang is ceremoniously allowed to retire. Such politeness was entirely misplaced. Wang had deceived his prince and brought ruin on his country, and thoroughly deserved punishment. Inconsisteney like this is as fatal to a nation, as is the giddiness caused by want of perspiration to a man with a chill.

The bureau for presents is discontinued and a Financial Board established. Since Ts'ai Ching's announcement that wealth abounded, that preparation against every danger had been made, and that His Majesty could indulge in any extravagance, the treasury had repeatedly been empty; and Ministers, requiring money, had exhausted every possible source of revenue. Wang Foo, as head of the presents bureau, had swept the Empire clean of valuables, granting merit for large gifts; the receipts were in truth very large but they were speedily exhausted. Anciently, the national expenditure was fixed; and the receipts and expenditure balanced each other, often leaving a surplus balance. Now however the expenses of these bureaux are enormous, and wisdom itself is helpless unless economy is universal. A board to consider the sources of wealth 講議財利司 is established, and Ts'ai You is instructed to enforce economy. Taxation on every article, except tea, where limit is fixed by law, is increased. Ts'ai You stated eunuchs were to serve on this board, and Tung Kuan was to effect economies in the palace. Some small reductions are made and His Majesty restricts himself slightly. There is however only a reduction of 36 per cent. of the tribute articles forwarded by the bureaux. A nation destitute of beggars has many births; a Court without sinecures has few to feed; do not employ the people at harvest time, balance the receipts and expenses, and wealth will be ample, and comfort general. Hui Tsung indulged in extravagant vagaries at home, and in expensive adventures abroad. His expenses were therefore necessarily large, nor was any committee or consultation required to prove both this and the national distress. Mencius says, 'What wants a prince with profit? Benevolence should suffice for him.' The whole of mankind must know that extravagance dissipates wealth and injures the people; a lover of his people should be preeminently economical if he would save himself much anxiety.

In the 12th moon, at Shoo Meen's urgent request, Ts'ai Ching is appointed Director of the Three Councils. He is however nearly blind and devolves most of his work on his son Ts'ai Tao 蔡絛. Tao memorializes the Throne for his father. Courtiers greet him with whispers and low bows, and he is attended by several men carrying bundles of state documents. Tao serves his own ends, and, to gain wealth and power, he commits every kind of wickedness. His brother-in-law he appoints president of the Board of Revenue: he has spies and agents in all quarters; and he declares the tribute in gold, and gold collected from all parts of the Empire, to be the private property of the Emperor. Pai, Li, and others are simply his tools

to transmit his despatches. At forty, enter on high office when strong and capable of good work; at seventy, resign when the natural powers are exhausted. Ts'ai Chung flattered his Prince when in his vigour, and now in the decrepitude of his old age will be more shameless than before. Rebels spring up owing to the exhaustion of the people, consequent on the grain requirement for Yen shan; on the diminution of the stated quantity of salt; and on a constant succession of bad years. The famine, stricken people rise in rebellion. At Shan-Tung are 100,000 under Chang-Hsien 張仙, and 50,000 under Chang-Ti 迪. In Ho-pei are 300,000; and 20 to 30,000 in other places. A woman suddenly develops an elegant moustache 6 to 7 inches long, and is ordered to turn Taoist. A fruit-seller, a man, gives birth to a child!

These portents coincide with the risings of banditti and are shortly to be followed by the Kin invasion. A woman growing a beard or a man bringing forth a child, is each a shocking subversion of the order of nature, and the predominance of the passive, or mean, petty, and selfish element, is an omen of the disasters soon to follow.

(To be continued).

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THE LAW OF TESTAMENTARY SUCCESSION AS POPULARLY UNDERSTOOD AND APPLIED IN CHINA.

I do not pretend to possess any knowledge of jurisprudence. Taking up the subject of the Chinese law of testamentary succession, I do so simply as a layman representing the popular view of the question as it would naturally impress itself upon the mind of a student of Chinese sociology, and I publish my effusions in the sincere hope that the crudities which must of necessity mar such a performance in the absence of legal training, will arouse the zeal of some Sinologist who has made a study of archaic law and induce him to expound the whole subject more satisfactorily.

The question what the Chinese law of testamentary disposition of property is, has a very practical bearing on the administration of justice in the Colony of Hongkong. By the law of the Colony any will or testament made by a Chinese resident of Hongkong will have to be interpreted and dealt with, by the Supreme Court of Hongkong, if I am not mistaken, in accordance with the principles of the law of inheritance as understood in China. It is therefore of some importance to arrive at a clear conception of what the Chinese law of inheritance has to say regarding testamentary succession. The Penal Code and the Statutes of the Ta-ts'ing Dynasty do not appear to contain any mention of wills, as legal documents. In this respect the Chinese Code does not stand alone, for legislation regarding wills is generally absent in all archaic systems of law. But there is in the case of Chinese law a special reason why the subject is not specially mentioned. The law of inheritance is based in China on immutable traditional principles the effects of which cannot be set aside by modern legislation regarding private testamentary disposition. In a collection of leading cases translated by Ch. Alabaster (*China Review*, V, p. 193 and 251) examples are given of testamen-