UNG assigned by Dr Chalmers to this final) would give WUNG; both impossible syllables.

These are but small blemishes, if so they can be called, and do not affect seriously the useful qualities of the dictionary as an authority on sounds and tones. If my present simplification of the labour of search stimulates the sale of the book and results in an imperative call for a second edition, I trust the learned author will find it possible to make his work as efficient a guide to Pekinese pronunciation as it now is to the sounds and tones of Central and Southern China.

G. M. H. PLAYFAIR.

THE HALL OF LIGHT.

Dr. Chalmers has in his interesting review of Dr. Legge's Li Chi* adopted from his authors the translation 'hall of distinction' for *ming t'ang* 明堂. But in fact the commentators say that the name *ming t'ang* taught three things. It illustrated the government of the sovereign, the splendour of the sacrifices to Wen wang, and the distinctions between the higher and lower feudal barons.

I would prefer to translate the chapter heading in some such way as 'the positions in the hall of manifestation,' because the rendering 'hall of distinction' seems to apply only to the manifestation of the difference between feudal lords. This limitation is indeed favoured by the text of the Li Chi, and the translation 'hall of distinction' may be supported on the ground that such was the opinion of the author (writing about the third century before Christ) of this part of the Li Chi. But this does not shut off the other applications of the word *ming*. It was not the author that made the phrase, and the original intent of the name is much more likely to have embraced the other senses, and even some different from these. Why, for instance, should it not mean, as one author says, 'the hall for issuing the decrees of the sovereign?' The council of the sovereign is a secret assembly, but when he appears before his court and the subordinate princes and chiefs, all is public.

There can be no doubt that the editing of the Li Chi must be assigned to, the Han dynasty. Even parts which describe the early Chow contain such phrases as 古者周天子 'in ancient times the Chow emperor.' The translator and reviewer of the Li Chi agree with native scholars on the age of the book.

The chapter on the arrangement of the Ming T'ang has the marks of late authorship in the fulness of its style. Notice for example, when the feudal barons are all in their places in the great hall, the way in which the outside tribal chiefs, who all belong to races that are not Chinese, are mentioned. On the east were the nine Yi,* on the south the eight Man, on the west the six Jung, and the north the five Ti (Dik). Beside these there were outside the Ying gate the nine Tsai, and in addition certain supernumeraries called the four Sai. The Ying men here means a gate on the south, and as the other nations, mentioned by their race names, have a geographical position, we may assign to the Tsai people a southern locality. But the passage is a doubtful one, and as the word ts'ai means colour, we cannot safely adopt any definite conclusion about it.

The numbers of tribes are not to be taken literally. Thus they differ in the 周書

* July-Aug. Number of *China Review*.

* The chiefs of the nine Yi were outside the eastern door with their faces to the west inclining to the north. Legge, p. 30.

Chow Shoo, a Chan kwo book, where the Yi* are four in number instead of nine. The Man are there eight as here. Next to them are the seven Min 閩, a name which points to Fukien. Next are the nine Mok 貉 a northern tribe supposed to have a *wolfish face*. After these the Jung are five instead of six, and they are followed by the Dik who are six instead of five and are as always assigned to the north.

In the Chow Li, which we may fairly regard as *older than the time of Confucius*, we have the four Yi, the eight Man, the seven Min and the eight Mok 貊. The last of course is the same with 貉 given in the Chow Shoo and mentioned in the autumn section of the Chow Li. The Mok are there represented as captives taken in war and belonging to the north-east. When brought home by the Chow emperors, they were treated well if they behaved well and had ability and received posts of service according to their qualifications. They may very well have been a Mongol or Tungoos race. The Jung would be western Himalais and the Min and Man southern Himalais. The Ti (Dik) would be Turkish. The eastern people called Yi (for which the old form would be Dek) we have no means of classifying except by the name which points to a Turkish origin. The name Mongol is, possibly, derived from Mok and and Turk from Dik. Another thing mentioned of the Mok is that five *per cent.* was charged on their wares.†

We must not be surprised to find the numbers vary in these authorities. They round off the style and do not indicate the actual number of tribes. In the Shu king‡ in the commencement of the Shang dynasty, B.C. 1700, the eight Man and nine Yi are spoken of. The Li Chi account follows that given in the Book of History. The same too is found in the Er Ya, which has nine Yi, eight Ti (Dik), seven Jung, six Man. The numbers merely indicate that each tribal name embraced several clans speaking a common language and recognizing their kinship.

It ought to be noticed that in many of the anonymous compilations of the time after Mencius, down to the Li Chi, what is represented is not so much the state of things after the Confucian age as of that before it. Mencius pictures contemporary China as it appeared to him. So Chwang tsz describes the state of thought in his day and before it. But the object of the writers of the Ming tang wei, the Muh tien tsz chwen, the Chow Shoo, the Yue ling, is to describe the Chow dynasty as it was before Confucius. In this they agree in scope with the Chow Li and the Er Ya. Tho destruction of numerous old works led to many of them being re-written, and these books are consequently a mixture of fragments of the early Chow, of the Chun ts'iu period, of the Chan kwo period, of the Chin period and of the early Han period. The astronomy of the Yue ling is old; the phrases in which it is embedded are of the Ch'in B.C. 220. The Record of Music has parts which may be old in thought and phrase. But some portions are decriptive of later times, the music of the States of Lu, Cheng and Wei being all mentioned. Thus in the Ming tang wei, a writer of about the 3rd century B.C. reproduces the audiences of Chow kung in all their splendour. While the language is that of the Chan kwo period, the materials are ancient fragments which describe the ceremonies of the Hia B.C. 2,000, of Shun 2,300, of Yiu B.C. 1,700 to B.C. 1,120, of Chow B.C. 1,120. These materials are partly legend, as when Nü kwa's organ is mentioned, but the organ may be real while the name is invented. Dr. Legge gives an engraving of the organ. The Pei wen yün fu

* See Ch. 62 headed 職方解 But in Ch. 55, 明堂解 the numbers are as in 禮記.

† The article in Kang hi upon 貉 gives these particulars. Williams and his predecessors omit all such information almost entirely in their abridgements.

‡ Legge, p. 345.

quotes the legend of Nü kwa from the Li Chi, the Ti wang shi chi 帝王世記 and from Hwai nan tsz. But it occurs also in Lie tsz* in the form of the stones of five colours with which she (or he) filled the vacancies in heaven and earth in which at that time creation was not yet complete. In close connection with this first mention of Nü kwa is the cutting off the feet of the great tortoise to make the four pillars on which the world rests. There are other novelties in names of ancient Emperors in the same passage, viz. Kung kung and Chwen hü, who began at that time to be added to the old account of Fu hi and Shen nung. There is also in the neighbourhood of these names and of the tortoise which supports the world, the question 'is there not beyond this heaven and earth another heaven and earth?' This reads like Hindoo legend and Hindoo speculation and it occurs in a Tauist work of the 5th century B. C. embodying beliefs of central and southern China. The legend of Nü kwa is then one of the Tauist notions which have found their way into the Li Chi and it cannot be traced further back than Lie tse. It might have been in South China in the time of Confucius but he did not know of it. We may call it a western legend.

There is one other remarkable thing about the audience hall of Chow kung. It was also a place for sacrifice. The modern Chinese would never dream of uniting the temple with the great hall of audience and prostration. But notions were different formerly. Sacrifice was a feast. The dead were feasted in the house and the living representative of the dead there received the honours paid to his departed ancestor. The hall of sacrifice was then the reception hall which might be used one day for banquetting and for prostration before the sovereign or other lord of the house and another day for offerings to the dead or even to Shang ti.

The Hall of Light is mentioned in the Chow Li where its dimensions are given. Length 81 feet, depth 63 feet, height 9 feet. These feet would contain eight of our inches. Also the Tso chwen, the Hiau king, Chow Shoo, Kia yü, Mencius, all say something about the Ming T'ang. In the Chow Shoo, there is a chapter headed Ming t'ang chie 明堂解. In this the phraseology is the same as in the Li Chi, but it is briefer. It is the same account essentially. If this is really as it purports to be a book of B.C. 300, then all that part of the Li Chi account which is the same with it is also of that age.

It may be asked what would be the motives of Chan kwo authors in writing exaggerated accounts of the splendours of the Chow dynasty in its beginnings. There is a very good example in the Shi Chi biography of the emperor Chin shi hwang. Flatterers told him on one occasion the legend of 天皇 Tien hwang, Ti hwang and 泰 T'ai hwang. This was flattery to please a great man with the hope of benefits. So it would be with the Ming tang wei. It would be written to please some feudal lord who was about to erect one of these structures for banquetting, for receiving feudal homage, and for worship.

The account in the Chow Shoo being briefer would be the original from which the Li Chi account was made. Dr. Legge however gives to the Li Chi account the priority, assuming that the Chow Shoo statement is contracted from that in the Li Chi.

The Ming t'ang was erected not only at the capital but at the localities to which the emperor proceeded on his progresses. When employed for the sacrifice to Shang ti, Wen wang was honoured with a subordinate place at the same banquet. Opinions differ very much on the uses to which the Ming t'ang was put. The Chinese have a proverb 議禮之家名曰聚訟 saying that of scholars, when discussing ceremonies, it may be said that they meet to wrangle like persons disputing in a law court. So it is in regard to the Ming t'ang.

JOSEPH EDKINS.

* Lie tsï, chapter 5, p. 2, l. 15.