孝哲毅皇后 Hsiao-Chê-I, consort of the Emperor T'ung-Chih.

4th moon, 17th—Death of the Empress 孝端文皇后 Hsiao-Tuan-Wên, consort of the Emperor T'ien-Tsung.

4th moon, 29th—Death of the Empress 孝愼成皇后 Hsiao-Shên-Ch'êng, a secondary consort of the Emperor Tao-Kuang.

5th moon, 3rd—Death of the Empress 孝誠仁皇后 Hsiao-Ch'ing-Jên, consort of the Emperor H'ang-Hsi.

5th moon, 23rd—Death of the Empress 孝恭仁皇后 Hsiao-Kung-Jên, a secondary consort of the Emperor K'ang-Hsi.

7th moon, 9th—Death of the Empress 孝靜成皇后 Hsiao-Ching-Ch'ing, a secondary consort of the Emperor Tao-Kuang.

7th moon, 10th—Death of the Empress 孝懿仁皇后 Hsiao-I-Jên, a secondary consort of the Emperor K'ang-Hsi.

7th moon, 17th—Death of the Emperor 文宗顯皇帝 Wên-Tsung-Hsien (Hsien-Fêng).

7th moon, 25th—Death of the Emperor 仁宗睿皇帝 Jên-Tsung-Jin (Kia K'ing).

8th moon, 9th—Death of the Emperor 太宗文皇帝 T'ai-Tsung-Wên (T'ien-Ts'ung 天聰).

8th moon, 11th—Death of the Emperor 太祖高皇帝 T'ai-Tsu-Kao (T'ien Ming 天命).

8th moon, 23rd—Death of the Emperor 世宗憲皇帝 Shih-Tsung-Hsien (Yung-Chêng).

9th moon, 27th—Death of the Empress 孝慈高皇后 Hsiao-Tz'ŭ-Kao, consort of the Emperor T'ien Ming.

9th moon, 29th—Death of the Empress 孝敬憲皇后 Hsiao-Ching-Hsien, consort of the Emperor Yung-Chêng.

11th moon, 13th—Death of the Emperor 聖祖仁皇帝 Shêng-Tsu-Jên (K'ang Hsi).

12th moon, 5th—Death of the Emperor 穆宗毅皇帝 Mu-Tsung-I (T'ung-Chih).

12th moon, 6th—Death of the Empress 孝惠章皇后 Hsiao-Hui-Chang, consort of the Emperor Shun-Chih.

12th moon, 11th—Death of the Empress 孝和睿皇后 Hsiao-Ho-Jui, a secondary consort of the Emperor Kia-K'ing.

12th moon, 12th—Death of the Empress 孝德顯皇后 Hsiao-Tê-Hsien, consort of the Emperor Hsien-Fêng.

12th moon, 25th—Death of the Empress 孝莊文皇后 Hsiao-Chuang-Wên, a secondary consort of the Emperor T'ien-Ts'ung.

J. M.

NOTES BY E. H. PARKER.

BARBARITIES. — Roman brutalities were emulated by 劉鋹, who reigned at Canton in the 10th century as ruler of 南漢. Besides roasting, boiling, and flaying people, he made his criminals fight with tigers and elephants [鬬虎抵象].

In joy at becoming Emperor, the Turkish monarch 李存勗 knocked heads with [? or rubbed noses, or kissed] his adoptive brother 李嗣源, who had assisted him to the Throne. This curious act [以頭觸之] may throw light upon some ancient Kitan or Turkish custom. The same monarch varnished or pickled the head of the Liang Emperor, and put it in his family shrine. He also wished to dig up and smash the coffin of the Liang founder 朱溫; but on being remonstrated with by 張全義 *alias* 宗奭, he contented himself with destroying the Tomb Palace, and uprooting the trees. He also destroyed the Ancestral Temple of the Liangs, and massacred the families of 李振 and 趙巖 and 張漢傑, all former ministers of Liang. The Chinese commentator approves this barbarity on the ground that Chu Wên had murdered the two last Emperors of the T'ang Dynasty.

ASTRONOMY.—In the 11th moon of the year 丁丑 or 977 (i.e. probably early in

January 978) there was a total eclipse of the sun [日食既] on the 1st day of the moon. On the 1st day of the 5th moon 1,091 there was an eclipse of the sun. Another partial eclipse on the 1st of the 3rd moon 1,094.

In the year A.D. 979 a new orrery [渾儀], revolving of its own motion without human aid, was invented by the chief astronomer 張司訓.

In the first moon of 998 (i.e. end of 997) a comet appeared north of the 營室 (said by Williams to be a star near Aquila). In the sixth moon of 1,018 a comet appeared in the north [出北斗]. On the 1st of the 7th moon 1,022 there was an almost total eclipse of the sun. An eclipse of the sun was predicted for the 1st of the 5th moon 1,024, but it did not come off; on the first day of 1,068 another took place.

Williams says under 奎 'the five planets met in it in the year 967.' He omits to state however that between the years 954-60 the Chinese astronomer 竇儼 told his friend 楊徽 that in the year 丁卯 (967) this event would happen. The importance of Tow Yen's prophecy is a matter for modern scientists to estimate, and by their estimate may perhaps be gauged the extent of Chinese knowledge at that period.

Do 太白經天 (A.D. 626, 6th moon) and 太白晝見 (A.D. 949, 4.10 moon) refer to the Transit of Venus?

Tribute Articles.—Pearls were first sent as tribute from Kwang Si in the year A. D. 977; possibly (as there can be no pearls inland), this signifies trade through Annam with India. Wine was also first taxed this year, [初榷酒酤].

With reference to the tribute-fruit 哈達果丹 sent from Uliasutai, it may be noted that in the 金史 it is stated that 哈丹 means 山之上銳者.

Greek Fire and Firearms.—Mr. Mayers says that 魏勝 is said to have 'been the first to employ gunpowder in warfare,' but suggests that it was a sort of Greek fire that he used. The Chinese annals say that he did 張旗幟 and did 舉烟火, and precisely these expressions occur with reference to the After Han general 吳漢 1,000 years earlier, so that Mr. Mayers is probably right.

According to the *Shên Pao*, firearms were first introduced into China at the battle of 采石 [see Mayers' Manual, No. 955], about the middle of the 12th century A.D.

Publication of the Classics.—The nine classics which were cut in type by the After T'ang Turkish Emperor 李嗣源 were not completed until 953, under the After Chou Emperor 郭威, whose character was almost as noble as that of the Turk. In the year A. D. 175, the Han Emperor 靈帝 planted the stone-engraved five classics at the gate of the 大學. In 518, the Tartar Emperor 孝明帝 repaired the 三字石經. In the year 529, the Tartar Emperor 文 removed the stone classics to Lin-chang [鄴]. In the year 580 the Chou Emperor 靜 removed them back to Loh-yang. In the year 837, the 國子監石經 were completed. It was not until the year 953 that the classics were widely published in China. The local ruler of 蜀 built a school at the expense of 1,000,000 strings, and thus modern Sz ch'wan became a learned centre.

Saints of Literature.—A great Court discussion is taking place as to whether 黃宗羲 and Ku Yen-wu [Mayers 281] should be admitted as 徒祀 or 'saints' of literature. The Board's Memorial (in the *Shên Pao* of the 26th of the 12th moon) is a model of courtly and academical reasoning. It appears that, towards the end of the Ming Dynasty, the 心學 [? liberty and equality] system was in the ascendant, under the leadership of 李贄 and 何心隱 and 顧山農, who are described as 標目狂禪. The merit of the two worthies