NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

The Friend of China. Vol. IX. No. 3. December, 1886.

The *Friend of China*, like some other papers, contains some of the pregnant sayings of the Marquis Tsêng with which he bid farewell to his friends in England. In the correspondence published in the number of the *Friend of China*, now before us, the Marquis evinces perfect sympathy with the chief object of the Society for the Suppression of the Opium Trade, and goes even so far as to say that, in case the British Government would place restrictions upon its present cultivation of opium, the Chinese Government 'would surely lose no time in following the example by putting an effectual check upon the growth of opium in China.' It is stated in this number that the Rev. F. Storrs Turner has retired from the office of Secretary to this Society, and that the Committee have presented him with an illuminated farewell address in token of their warm appreciation of his faithful and untiring services and of their continued personal esteem. Mr Turner's literary talent and practical acquaintance with China and Chinese ways of thought have been the chief stay of the Anti-Opium Society during the last twelve years, and prevented the Society's lapsing into a false position through taking a one-sided view based on ignorance of China and on exaggerated estimates of the extent of the evil which it is their object to suppress, as the Society would certainly have taken in the absence of Mr Turner's sober judgment, tact and discretion.

E. J. E.

The Chinese Recorder and Missionary Journal. Vol. XVII. No. 11 and 12. Vol. XVIII. Nos. 1 and 2.

Several articles in the four numbers of our Missionary Contemporary now under review are of interest to Sinologists. Mr H. A. Giles contributes a translation of a brief extract from the works of the poet Tu Mu (A. D. 803-852) on the subject of 'the Pleasance of O-fang,' which term refers to the palace and park built by Ch'i *Hwang-ti (B. C. 212), mentioned in* Mayers' Manual (No. 1). Mr Giles corrects Mayers' reading, A-fang, and reads O-fang, but we venture to submit that Mr. Giles ought to have gone further and read O-p'ang, unless Kanghi, and the dictionaries (quoted under 房), are all wrong. Under the heading 'A modern Shantung Prophet,' Dr H. D. Porter gives a lively sketch of a curious character, a sort of Chinese Falstaff, who wandered about as a popular seer and quack physician about 1861 A. D. under the title of Li Tu Tsz, using a Roman Catholic schoolbook and surrounding himself with a nimbus of

mysticism as the reputed founder of one of the Pa Kua sects. Dr Porter identifies, or, so far as we understand him, appears to identify this man who lived A. D. 1861 with Li Ting-yu, the reputed founder of the Pa Kua sects who lived A. D. 1620, and moreover thinks it possible that Dr. Edkins' identification of Li Hsien-t'ien with Lao Tsze, who lived some time before 550 B. C., may apply to the same individual. But how Li Ta Tu Tsze, Li Ting-yu, Li Hsien-t'ien and Lao Tsze can all be rolled into one modern individual requires a Falstaff to explain. Dr. Edkins, in the same number, contributes a few remarks on Mr Parker's law that 'Chinese words in the departing tone have in Corean long vowels and in the even tone short vowels.' 'A few notes from the Pescadores' referred to above, and 'A Chinese view of Corea' from the pen of Mr. E. H. Parker will interest all students of Chinese.

E. J. E.

Memoirs of the Literature College, Imperial University of Japan. No. 1. The language, mythology, and geographical nomenclature of Japan, viewed in the light of Aino studies. By Basil Hall Chamberlain, Professor of Japanese and Philology. Including an Ainu Grammar by John *Batchelor*, Church Missionary Society, and a Catalogue of books relating to Yezo and the Ainos. Published by the Imperial University, Tokyo. 1887.

Of the manners and customs of the hairy Ainos much has been made known to the world by writers like Siebold and Miss Bird. Barren lists of words and theoretical attempts at constructing a sketch of Aino grammar have also been published before by scholars like Professor Pfitzmaier and Professor Dixon. But an empirical and complete grammar, based on practical intercourse with the Ainos, has only now been produced by Mr John Batchelor, the value of whose work is sufficiently attested by the fact that the Tokyo University and a philologist like Professor Chamberlain undertook to publish it and commend it. This grammar, together with the extensive Aino vocabulary which the Rev. J. Summers publishes in the latest number of the Journal of the Asiatic Society of Japan, will enable any one to acquire a thorough acquaintance with the language of an aboriginal race which is the more interesting a study as it is fast dying out. The importance of Mr. Batchelor's contribution to our knowledge of the Ainos is considerably enhanced by the researches of Professor Chamberlain into the Aino question. Mr. Chamberlain here compares the language and mythology of the Aino race with the language and mythology of the early Japanese, in order to ascertain what sort of relationship, if any, exists between the two races, and to shed light on the obscure problem of the nature of the population of the Japanese Archipelago during the late prehistoric times. For the same purpose Mr. Chamberlain examines also the topographical names and terms of Japan, searching for traces of Aino origin. The net result of these researches may be stated as follows.

There is a certain resemblance between the Aino and Japanese languages, the phonetic system being nearly the same in both. There is also a certain similarity in their construction of sentences, but the use of prepositions, formative prefixes, pronouns and negative adverbs, and traces of the use of declension and plural inflection, prove, together with some other divergences, that the Aino and the Japanese languages are as fundamentally alien to each other, as the Japanese, Corean, Mongol and Manchu languages are related to each other. One very curious feature of the Aino language, in contradistinction from Japanese, is that the passive is used in Aino more continually even than in English, although the abundant use of the passive is one of the features distinguishing English from all other Aryan tongues, whilst the habit of looking

at all actions from an active point of view is one of the characteristics of Japanese thought, as expressed in the forms of Japanese grammar. But the question whether Aino is an Aryan language, as the new facts brought forward by Mr Batchelor tend to indicate, appears to Professor Chamberlain by no means settled. Mr Batchelor proved the existence of traces of declension in the first personal pronoun and of grammatical number in the verbs, but there is nothing to show that inflection is a specially Aryan phenomenon. For this reason, amongst others, Mr Chamberlain prefers, for the present, to regard the Aino race to be as isolated from all other living races in language, as it is in physical respects by its hairiness and by the extraordinary flattening of the tibia and humerus. Mr. Chamberlain is confirmed in this view by the comparison he institutes between the religion, the tradition and the fairy tales of the Ainos and the Japanese. This comparison, together with his detailed examination of the topographical nomenclature of Japan, indicates that the Ainos were the real aborigines of Japan and the true predecessors of the Japanese all over the Archipelago.

E. J. E.

Internationale Zeitschrift für Allgemeine Sprach Wissenschaft Vol. III. Part I. Leipzig, 1886.

Two articles in this periodical, a lengthy essay by F. Misteli, entitled *Studien über die Chinesische Sprache*, and short comments thereon by G. v. d. Gabelentz, entitled '*Zur Chinesischen Sprache und Zur Allgemeinen Grammatik*,' claim the attention of all Sinologists. We earnestly hope some one will take up the important discussion here raised and bring it as fully as it deserves before the readers of the *China Review*. Meanwhile we can but roughly sketch, for the information of our readers, the principal point of contention.

Whilst fully ackowledging the great advance, towards a correct and full understanding of the Chinese language, made by Professor v. d. Gabelentz's grammatical labours, which leave Julien's and Prémare's grammars far behind as regards scientific and philosophic conception and demonstration of the Chinese language as a living organism, Mr F. Misteli has a radical objection to the whole grammatical system of Professor v. d. Gabelentz. This objection, as we understand it, briefly is that the grammatical categories of European languages are a Procrustes bed for the genius of the Chinese language, either too short or too long, so that the poor body has either to be unnaturally stretched or forcibly to be cut short in order to fit into this Procrustes bed of grammatical categories. One example of the way in which Mr F. Misteli endeavours to make good his contention will illustrate the position he takes. Mr. Misteli points out, for instance, as regards the idea of 'life,' that the Chinese mind distinguishes an active and static condition of vitality and calls the former 生 and the latter 活, but that, as regards the idea of 'death' the Chinese mind makes no such distinctions, wherefore the term 死 is used as the opposite of both the active condition of vitality 生 and of the static condition of vitality 活, and assumes, chameleon-like, varying shades of meaning, unless it be used in a neutral sense. This peculiarity, argues Mr F. Misteli, has nothing whatever to do with grammatical categories of words, but is a peculiarity of sensual (mental) perception.. The Chinese mind, he contends, combines in the term 死 both the active struggle of death and the static condition of the stark dead in one mental picture, leaving it to the context or to the collocation with other root words to indicate either the one side of the picture or the other. But to bring these root words 死 and 活 either under the classification of adjectives or under the classification of verbs, appears neither possible nor necessary. Each of these words, says Misteli, is either both

adjective and verb at the same time or neither of them.

The same kind of argument Mr. F. Misteli applies to all other grammatical categories which characterize the system of Professor v. d. Gabelentz, and pleads that the learned Professor applies fine grammatical distinctions to a language which has no inherent affinity to anything like grammar, and that he is consequently forced either to use violence in squeezing the matter of Chinese speech into the iron framework of his grammar or to blunt the edges of his own grammatical distinctions until there is nothing left to distinguish. Mr. F. Misteli argues that the parts of speech are, in the case of the Chinese language, based on *a priori* distinctions of mental conception and on some psychological distinctions connected with them, that the parts of speech have therefore their own independent root, independent of grammatical categories and of the function which each part of speech has in a sentence. On the other hand he characterizes the method of Professor v. d. Gabelentz as 'that cut and dry system (lit. jenes Ordinaten-und Abscissensystem) in which the crossing point of category and function determines the grammatical place of each root word.' Naturally therefore Mr. F. Misteli thinks that such a system cannot be supposed to be a fact in the consciousness of the Chinese, and is foreign to the Chinese mind, an artificial superstructure which may be, and, in the case of Professor v. d. Gabelentz's grammar, really is a most useful means of studying and understanding the Chinese language, but not a philosophic representation of the living organism of Chinese speech. 'The fact is,' says F. Misteli, 'my possition is purely psychological. I only ask what pre-exists and what happens in the consciousness of the Chinese (speaker or writer). I do not ask, how is the Chinese language to be reconciled with our rules of grammar. I readily admit that, taking the standpoint which I take, it is possible indeed to sketch the characteristics of the language but impossible to construct a Chinese grammar (in the European sense of the term). Although I cannot recognize the notions of G. v. d. Gabelentz as facts in the conciousness of the Chinese, yet I advise every one to use his Grammars in order to find way through and to understand all the features of this language.'

In his notes on the foregoing strictures of Mr F. Misteli, Professor v. d. Gabelentz abstains from criticisms, points out how far he agrees with his critic, regrets that he took for his basis only the second volume of Zottoli's anthology, dealing with Mandarin, instead of the classical language of China, and that he takes for his examples chiefly proverbs, but claims that his own grammatical conception of the Chinese language is in harmony with the mental concepts of the Chinese speaker or writer. Professor v. d. Gabelentz, however, does hardly more than casually imply the foregoing points. He unfolds a philosophic view of general grammar in justification of his position, which we cannot sketch here. It seems to us that the difference between Mr. F. Misteli and Professor v. d. Gabelentz is a radical one, but not in the sense that the one takes a correct and the other an incorrect view of the Chinese language. We think the one takes a Platonic and the other an Aristotelian view of his subject, and the complete view of the Chinese language would be a combination of both.

E. J. E.

A Few Notes From The Pescadores. By Rev. W. Campbell, F. R. G. S. of Formosa. Amoy, 1886.

In a pamphlet of 18 pages, identical with an article published in the *Chinese Recorder*, Vol. XVIII, No. 2, Mr. Campbell compresses a great deal of interesting information regarding the Pescadores. He describes briefly the situation and general appearance of the principal islands of the group and characterizes the inhabitants

(said to amount to about 80,000), their occupations and the state of education among them. The author next sketches very briefly the principal events in the history of the Pescadores, viz. the occupation of the Dutch in the 17th century and the French occupation of recent days. As regards the former the author's account is meagre and exclusively based on the authority of the late Captain Collinson, R.N., whilst, as regards the French occupation, he brings together some very interesting and characteristic bits of information collected on the spot. It is very remarkable that the French, who never before succeeded in making themselves agreeable to the Chinese people in any part of China during a temporary military occupation, appear to have gained the sympathy and esteem of the entire population of the Pescadores. Admiral Courbet most especially is held, to the present day, in reverential remembrance, at the Pescadores by the people of all classes, who enthusiastically extol his kindness and forbearance. His memory is perpetuated by an obelisk of dressed coral erected in one of the three French cemeteries near Makung.

E. J. E.

Transactions of the Asiatic Society of Japan. Vol. XIV. Part. II. Yokohama. November, 1886.

Mr. C. Giussani opens the present number with a bibliographical contribution, giving merely the titles of 634 works relating to Japan and including only works from the pens of foreigners or of natives who wrote in a foreign language. Mr. J. Conder furnishes an exhaustive and very pleasantly written account of the 'Art of Landscape Gardening in Japan,' in which he compares the European and Chinese styles of landscape gardening with that of Japan. It appears that the Japanese, though originally the disciples of China in this art as in others, developed, thanks to their inborn artistic genius, three distinct and original systems of landscape gardening which compare very favourably with the best European systems. Although the Japanese have not reached perfection in those details of horticulture which enable European landscape gardeners to acclimatize the rarest and tenderest plants from all parts of the world, and although the Japanese do not, like European gardeners, subordinate horticulture to the architectural outlines of the building to which the garden belongs, the Japanese landscape gardeners have made of their profession a fine art rather than a science and succeed, by close study and adherence to nature, in producing effects rivalling those of the best European landscape gardeners. Mr J. Dautremer, writing in French, gives an interesting account of the attempts lately made in Japan to introduce the best sorts of European and American vines in Japan and to start model vineyards on scientific principles at Harima. Mr. J. Summers concludes the number by an Aino-English Vocabulary, to which we have referred elsewhere.

E. J. E.

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