NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

List of the higher metropolitan and provincial authorities of China. Compiled by Walter C. Hillier, Chinese Secretary to H.B.M.'s Legation, Peking. Corrected to December 31st, 1886. *Shanghai*, Kelly & Walsh, 1887.

This pamplet is a list, somewhat more complete than those which were formerly published from time to time in the *China Review*, giving the present official employment, and in many cases also the past career, of all the higher metropolitan and provincial officials of China. The names of the officials are arranged alphabetically according to Wade's romanized spelling, the corresponding Chinese characters being added. Next is given an indication, in one or two words, of the race extraction of each official, whether Imperial Clansman, or Manchu, or Mongol, or Chinese, and in the case of Chinese the bannermen are distinguished from ordinary Chinese, the name of the province being given in the case of the latter. There is further a simple arrangement, shewing at a glance whether a man is a literary or military official, whether his degree is merely honorary or purchased or gained by examination. Finally, there follows a brief statement of the offices now, and in many cases also previously, held by the respective official, of the dates of appointment, temporary retirement, bestowal of Imperial favours, degradation, removal, dismissal, etc. That the pamphlet supplies a felt official want is manifest. In fact in every Legation in Peking and in most Consular Offices some one has kept a similar account of the periodical changes recorded in the successive issues of the Red Book of China. The greatest desideratum, however, is to have an assurance that Mr. Hillier or some one equally competent will publish annually a revised continuation of his meritorious work.

E. J. E.

Journal, China Branch, R.A.S. Vol. XXI. No. 3 and 4, 1886. Shanghai, March, 1887.

The present instalment of the Shanghai Journal, R. A. S., contains a seemingly exhaustive account of Chinese guilds, from the pen of Dr. J. Macgowan. Imperfect accounts of various aspects of the subject had been published before, but before Dr. Macgowan took up this question of the rules of constitution and method of working which commercial associations and trades unions adopted in the various parts of China, the literature on the subject presented a most heterogeneous and after all imperfect mass of practical observations intermingled with more or less shrewd but crude opinions. Dr. Macgowan's merit is not that he sifted the accounts already existing and worked them into a consistent and systematic account, but that he collected from native sources a mass of new and authentic materials as comprehensive in range as minute in detail, and apparently sufficient to enable him to survey the whole field of Chinese mercantile and

industrial plotting, and that he improved his work here and there by taking advantage of the authenticated results of the researches and observations of other sinologues. Dr. Macgowan comes to the conclusion that the commercial and industrial combinations of China, corresponding to a great extent with our Chambers of Commerce and trades unions, flourish in China because of the inherent reverence for authority and law-abiding instincts which characterize the Chinese people. Hence it follows that trades unionism in China is on the whole not inimical to the public weal. Dr. Macgowan's paper is certainly the most valuable among the many excellent essays published in this Journal for some years past.

An article by Mr. Allen raises the question whether 'Confucius is a myth,' and when this article was read before the Society, a discussion ensued, in the course of which some valuable remarks were made by Mr. Faber and others, surveying the whole array of historical facts, which goes to prove that Confucius was anything but a mythical personage. If this discussion induces some sober-minded critic to sift the accounts we have concerning the labours and sayings of Confucius and to show which of them really belong to the historical Confucius and which were invented afterwards, Mr. Allen will have done some good by his hyper-sceptic proposition.

A brief note by Dr. Edkins on 'geographical terms in the Shi Ki' i.e. Sze-ma Ts'ien's history, gives 14 non-Chinese geographical or ethnological terms which, Dr. Edkins thinks, have been more or less securely identified. Among them there are, however, some terms regarding which there is hardly any consensus of opinion at present. Incidentally, Dr. Edkins makes also a most startling statement which we have not seen before, viz. that the famous terms 夷, 希, 微 which occur in the Tau-teh King and which were at one time supposed to be a transliteration of the word 'Jehovah' may, possibly, refer to the Babylonian Trinity 'Anou, Hia and Mulge.' We have had a time, now far behind us, when everything obscure to be found in China was derived from India. Dr. Edkins now labours to trace back everything peculiarly Chinese to a Babylonian source. He may be going too far in some details, as others did before him who had India on the brain instead of Babylonia, but just as the researches into the connection between Chinese and Indian antiquity eventually produced a few useful results establishing Chinese originality with some slight modifications, so we think the present tendency to search through Chinese antiquity for traces of Babylonian influence is useful and will eventually precipitate a small sediment of historical truths hitherto unknown.

The Ta-tsin term question is as far from a speedy settlement as ever. The fight, now a duel between Dr. Hirth and Mr. Allen, is at present concentrated upon the meaning of the term T'iao-chi. This is one of the 14 terms which Dr. Edkins considers 'more or less securely identified,' but whilst Dr. Edkins rests satisfied that it means Syria, Dr. Hirth persists in his allegation that T'iao-chi was 'a peninsula in the Chaldaean lake' (an inlet of the Persian Gulf), and Mr. Allen refers it with equal confidence to 'a peninsula in the Caspian Sea.'

A brief article by Dr. Hirth on 'the equivalents of the letter r in foreign names,' a few notes and queries, a review of an English translation of Oldenberg's life and doctrines of Buddha, and some replies by aggrieved authors (Dr. Legge and Hervey St. Denys) conclude the present instalment of our Shanghai contemporary.

E. J. E.

The Chinese Recorder and Missionary Journal. Vol. XVIII. Nos. 3–5, March–May, 1887.

The Rev. A. Sydenstricker contributes, in No. 3 and 4 of the Chinese Recorder, a comparative synopsis of the most patent variations of the mandarin dialects of northern and southern China. After stating some

characteristics of Mandarin generally and Pekingese in particular, he notices, in a brief manner, the most prominent letter changes observed by him in the dialects of Chi-nan fu, Ch'ing-chow fu and Chefoo. He then enumerates (in No. 4) the chief differences between northern and southern Mandarin, taking Nankingese as the type of the latter, and points out the errors commonly committed by foreign students of these dialects. The writer makes no pretensions of philological learning and gives simply his practical observations with a view to help other beginners.

Dr. Edkins puts forth (in No. 3) a very brief statement of the contents of the 'chief classic of Chinese medicine,' the Su-wen, which he dates back to the period of the Contending States (3rd or 4th centuries before Christ). Dr. Edkins, here also, finds Babylonian traces. He remarks that the Su-wen states in the most distinct language that the earth is round and suspended in space, whilst the Babylonians 'believed popularly in the umbrella theory of the heavens which thought of the sky as having a shape like a round boat turned over.' Dr. Edkins is now confident that 'to understand Chinese early astrology and medicine, with the geography of the Shan-hai-ching and the contrast between Tauism and Confucianism, the key is found in a knowledge of what the Babylonians taught and believed in their schools of learning.'

Mr. E. H. Parker continues (in No. 4) his 'Chinese account of Corea,' enlivened by playful but caustic footnotes of his own. An anonymous contributor furnishes (in No. 5) a series of extracts compiled from various sources, concerning the 'historical landmarks of Macao.' The present instalment gives promise of a fairly complete outline of the annals of Macao, the usefulness of which is materially enhanced by the fact that the compiler mentions, in each case, the source from which he derived his statements. Mr. Muirhead publishes (in No. 5) an 'in memoriam' of the late A. Wylie, by whose death China has lost one of its humblest and meekest but also one of its soundest scholars. The 'Notes on Chinese Literature' are a lasting monument of scholarship which will continue to evoke feelings of gratitude and admiration, for Mr. Wylie's patient plodding and thorough knowledge, on the part of every one who has occasion to refer to that book. This number of the Chinese Recorder contains also a reprint of the Marquis Tsêng's article, entitled 'China, the sleep and the awakening.'

E. J. E.

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