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NOTES

ON

CHINESE LITERATURE:

WITH

INTRODUCTORY REMARKS

ON THE

PROGRESSIVE ADVANCEMENT OF THE ART;

AND A

LIST OF TRANSLATIONS FROM THE CHINESE
INTO VARIOUS EUROPEAN LANGUAGES.

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NEW EDITION.

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PREFACE.

Most students of Chinese literature, at the commencement of their career, must have felt themselves frequently arrested in their readings, by the occurrence of proper names, and quotations from books, to which they could find no clue without the assistance of a native scholar; and it may be, were unconscious of the fact that they were dealing with the names of books, persons or places. To furnish the means of alleviating, if not of overcoming such a difficulty, is one of the main objects of the following pages. The ground it is true is not altogether unoccupied; several works have appeared from time to time on Chinese Bibliography; but they have been so limited in the extent of their subject, or are now become so rare, that the present treatise can scarcely be deemed superfluous, or a mere repetition of what has been done before.

The "Catalogus librorum bibliothecæ regis Sinicorum," is a complete list by Fourmont, of the Chinese books in the Royal Library at Paris, with copious explanatory details; containing much information doubtless, but so full of errors as to make it a very unsafe guide to the uninitiated. It is appended to his "Linguae Sinarum Grammatica," pp. 343—511, and was issued at Paris in 1742. This work has been charged, and justly so, with numerous and glaring defects; but if we consider the state of Chinese studies in Europe when the author wrote, before the publication of the "Memoires" of the missionaries, or De Mailla's translation of Chinese History, and with scarcely any of the numerous aids that later students have enjoyed, we have reason rather to wonder at what he was able to accomplish, and that he did it so well. Sir John F. Davis tells us indeed, "that Fourmont merely compiled the materials which were sent to him by the French missionaries."* That Fourmont was chiefly indebted to the missionaries, for what progress he was able to make in the language, seems most probable; but that a man could issue a large tome like his folio Grammar and "Meditationes Sinicæ," without some pretention to a knowledge of the language, is difficult to believe.

This was the only catalogue of that library, however, till 1816, when
the Minister of the Interior requested Abel Résumat to take the matter
in hand. The latter accepted the invitation con amore, and the following
year inserted a comprehensive essay on the subject, in the “Annales
Encyclopédiques.” The same was published separate at Paris in 1818,
with the title—“Mémoire sur les livres Chinois de la Bibliothèque du
Roi, et sur le plan du nouveau Catalogue dont la composition a été
ordonnée par S. Ex. le Ministre l’Intérieur; avec des remarques critiques
sur le Catalogue publié par F. Fourmont, en 1742. Par M. Abel-Résumat.”
This is replete with information of a special character, but the remarques
critiques upon his predecessor are severely cutting. Even Résumat
however, with the additional light of three quarters of a century, and a
rare capacity for such studies; albeit his talents have secured him a lasting
reputation, and made him the founder of the modern school of Sinology,
yet in his strictures on Fourmont he is not beyond the reach of
criticism. His essay was reproduced almost verbatim in the second
volume of his “Mélanges Asiatiques,” in 1826, under the title “Sur les
livres Chinois de la Bibliothèque du Roi,” with a supplementary article,
in which he states the extended form his bibliothecal labours had
assumed, Messrs. Reinart, Bournouf, Lassen, Quatremère, and others
of the first orientalists of the day, being associated with him in the
work.

I do not know to what extent the labours of these savants have
been given to the public, nor have I had an opportunity of examining
the “Notices et Extraits des manuscrits de la Bibliothèque du Roi,”* but I presume that collection must contain much interesting information
from their pens.

When the nucleus of the Chinese collection in the Royal Library at
Berlin was formed, in the latter half of the 17th century, a Latin cata-
logue of the books, on a single sheet, was published by Andrew Müller the
curator, which has now become an excessive rarity. The same author
published a second part of his list in 1883. The library having been
augmented from time to time, a catalogue with most elaborate details,
and rare extracts, was completed by Jules Klaproth in 1812. This was
published in Paris ten years afterwards, with the title—“Verzeichniss
der Chinesischen und Mandshuischen Bücher und Handschriften der

---

* The publication was begun in 1787, and I find by Duprat's sale catalogue in 1854, the 17th volume was then in the press. Probably several more volumes are now added to the series.
Königlichen Bibliothek zu Berlin." Of this writer it has been said, that there were few questions of literary or historic interest regarding the East, in which he did not take a part, and almost every subject he touched, he did so to the benefit of science. His various writings on oriental bibliography, have thrown light on some abstruse questions, and enriched that class of literature with many facts which were not generally known before. In the catalogue in question, he has contrived to exhibit a great amount of that erudition with which his mind was so richly stored.

Since the publication of the last-named work, much having been added to the collection, Professor Schott of Berlin made a catalogue of the more recent acquisitions, as a continuation of that of Klaproth. This was published at Berlin in 1840, with the title—"Verzeichniss der Chinesischen und Mandschu-Tungusischen Bücher und Handschriften der Königlichen Bibliothek zu Berlin. Eine Fortsetzung des im Jahre 1822 erschienenen Klaproth'schen Verzeichnissee." Although this has not got the polyglott embellishments of Klaproth's work, there is a great amount of curious and useful information in it.

A very considerable Chinese library exists at St. Petersbourg, of which Father Avakum, formerly a missionary at Peking, drew up a list, included in his account of the Asiatic Library, which was published in 1843. The translation of the title runs thus:—"Catalogue of the books, manuscripts, and charts, in the Chinese, Manchu, Mongol, Tibetan, and Sanscrit languages, in the library of the Asiatic department."* His descriptions are said to be short, and so very general, that they throw little light on the subject.

In 1852, a thick octavo volume was published in French, by Dorn, with the title—"Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Impériale publique de St. Pétroûbourg." This is executed with a good deal of care, but it has not been accessible to me for consultation.

The "Catalogus librorum manusciptorum Japonicorum a Ph. Fr. de Siebold collectorum, annexa enumeratione illorum, qui in Museo Regio Hagano servantur," by Siebold and Hoffmann, is a descriptive list of the Japanese books in the Royal Museum at the Hague, published at Leyden in 1845. A great part of these are merely Japanese editions of Chinese works; but the compilers of the catalogue have given the

* The original title may be thus transcribed:—"Katalog knegam rukopisyam e kartam na Ketaeskom, Mantchusurskom, Mongolskom, Tcheteskom, e Sanakretakom yasui-kach, nachodyashtahsaya v' bebliotek Asiyauskago Departamenta."
Japanese pronunciation of the titles, which would be unrecognizable to the mere Chinese student, were they not given also in the original character at the end. The explanatory details are brief, and in many cases there is nothing beyond a simple translation of the title.


On the death of Klaproth, when his books were to be sold by auction, the second part of the catalogue was compiled by C. Landresse, with the title—"Catalogue des Livres composant la Bibliothèque de feu M. Klaproth. Deuxième Partie," Paris, 1839. This contains about three hundred Chinese, Manchu, and Japanese books, with interesting notes on each book, and a preliminary notice regarding the collection.

A treatise by Professor Schott, issued at Berlin in 1854, with the title—"Entwurf einer beschreibung der chinesischen litteratur," is a learned contribution to the subject in question, well worth the perusal of every student in that department. The philosophic views of the writer, and his extensive acquaintance with the literature of the East, make him an authority to be respected; and there are probably few who can form a juster estimate of the true character and value of the productions of the press of China.

Such are the principal works as far as I know, that have been written on Chinese Bibliography, in European languages; and although I have had most of them by me, my obligation is merely such as to call for the most general acknowledgment. Indeed they cover but a small portion of the field occupied by this treatise; and while they shew a remarkable amount of scholarship,—which is not the thing aimed at here,—their authors were necessarily confined within such limits, as it is not advisable for a resident in China to restrict himself to. Still the present essay is not by any means intended to be exhaustive. The books named are but a small selection from the mass; and anything like a complete list of the native literature is a work that still remains to be accomplished. By far the greater portion have been described from actual examination; but a number of important works which were not accessible to me, have been notified, from records in other Chinese publications. To the imperial catalogue K'in ting sæt k'oō tseuén shoo īsing mūh I am chiefly indebted; and it will be no disparagement to this essay, to say that I have generally been guided in estimating the characters of the various books which are noticed by the views set forth
in that masterly composition. The arrangement followed has been almost entirely after the plan of that work, a plan commended by Rému-
sat,* whose literary taste few will be disposed to question.

For the publications of the early Jesuit missionaries, a special source of information has turned up. A Chinese tract without date, entitled 聖教信經 Shing keadu sin ching, "Evidences of the Holy Religion," signed by two native converts as the authors, gives a series of short notices of all the Jesuit missionaries to China, down to the year 1681; with the several publications issued by each. This part of the tract was translated into Latin by Philip Couplet, and published at the end of his "Astronomia Europaea," in 1687, under the title "Catalogus Patrum Societatis Jesu. Qui post obitum S. Francisci Xaverii ab Anno 1851, usque ad Annum 1681. In Imperio Sinarum Jesu Christi Fidem propugnárun, ubi singulorum nomina, ingressus, predicatio, mos, sepul-
tura, libri Sinicè editi recensentur." This has given me a clue to the authors of most of the books published by the Jesuits within that period.

In De Murr's "Litteræ patentes Imperatoris Sinarum Kang-hi," there is also a classified list of the scientific productions of the Jesuits, with the title "Catalogus librorum mathematicorum, physicorum et philosophicorum, since scriptorum editorumque a Missionariis Jesu;"† but this is not near so full as Couplet's list.

This work was undertaken at the suggestion of a veteran sinologue, who finished his earthly course more than ten years past. The greater portion was in print when I left China on a visit to England in 1860; but was then necessarily laid aside. On my return to Shanghai in 1864, the pursuits which occupied me being unfavourable to the prosecution of such work, I had no intention of resuming it for the time. Copies of what was done, however, having fallen into the hands of some of my friends, I was repeatedly urged from various quarters to complete the treatise; which has now been carried through at leisure intervals.

While engaged on the earlier pages I had the use of a tolerably extensive Chinese library, a great part of which is no longer at my service; and the mechanical facilities for passing them through the press were such as I have not now at command. The latter consideration, however, is greatly counterbalanced by the assistance I have received from W.

† Couplet's catalogue and this have been recently republished in China by lithography, in a 4to. brochure.
Gamble, Esq., the Superintendent of the American Presbyterian Mission Press at Shanghai, who has shewn a friendly interest in forwarding the work. It has been a great advantage, moreover, to have the use of the font of small Chinese type, with which the Appendix and Indexes are printed. This font, which has been recently completed, is entirely the result of Mr. Gamble's unwearying enterprise, and will prove the most convenient type for European book-work of any that has yet been cast.

Conscious of many defects in the treatise, and feeling that those who may take the trouble to peruse it, will discover others, I commend it to the indulgence of Sinologues; and shall be gratified if it should prove any assistance to those who would explore the literature of a third part of the human race.

A. WYLIE

SHANGHAI, 18th July, 1867.
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INTRODUCTION.

There is a tradition among the Chinese, that an ancient sage named Tsang-kéé was the inventor of their written character; but if we admit the fact, there is very little to be gathered from it; for it is too much to believe that any memorial of the event should have been handed down to subsequent ages. An attempt to determine the period when writing was first used in China, offers little prospect of satisfactory result; the probability being well sustained, that it was imported by the early settlers from the west.

It is needless to refer to the rude device of knotted cords, for the purpose of aiding the memory, which we have no evidence of having ever been used by this people. Nor will it cast much light on the question, to adduce the mysterious symbols of the Yih king; for notwithstanding the repeated affirmations of native scholars, it is difficult to see how such could have been the nucleus of any system of ideographic writing.

The grotesque figures of the Shang and Chow inscriptions still extant, although they point to an elementary stage in the graphic art, yet offer too great a resemblance to the hieroglyphics of the west, to claim for them an independent origin. With such instrumentality, we can scarcely imagine any great development in the art of recording the impressions of the mind; but we are not sure that this was the only kind of writing in use, even at the period referred to; for it is quite possible that the antique form may have been preserved in the stone and metal inscriptions, while a more current hand served the wider necessities of general usage; a practice which exists to some extent at the present day.

The custom prevalent during the Chow, of piercing the characters on slips of bamboo, was not calculated to encourage a great extension of the art; but such appears to have been the usual form of the records of that age. Tradition ascribes the invention of the hair pencil to the 3rd century B. C., but it is believed that something of the kind was in use in earlier ages.*

*There are not wanting idle legends, to supply the lack of direct information, regarding the introduction of the use of the pencil in writing. Thus 胡公庳 Ching-kung Suy, a writer under the 蒙 Tein, in an essay entitled 畫語筆賦 Ke koo pih foo, tells us that—"Tsang-kéé, who was miraculously born with four eyes and gifted with unwonted intelligence, while pondering over the art of writing, made a black rhinoceros-horn stem tipped with ivory, on which he glued some of the downy beard of a certain grass, and bound it five times round with a threefold cord," such being the type of a pencil. The 物原 Wu hwan, says.—"Fo-he at first cut his characters with wood; a practice superseded by Heen-yuen, who traced the writing with a knife; and this lasted till the time of the sage
NOTES ON CHINESE LITERATURE.

Notwithstanding all impediments however, there can be little doubt of the existence of many written documents which have passed into oblivion, leaving no name and scarcely a trace behind. Such may have contributed to the composition of the earliest works now extant. The names of a number of books have been handed down to us from remote antiquity, of which we know little or nothing more. Some of these have their spurious representatives, which having survived to the present day, are now independently entitled to rank as ancient works; while others of a similar origin have shared the fate of their genuine prototypes.

That a small section of the existing literature justly claims an origin as early as the Chou, we have evidence sufficiently satisfactory. A few fragments there are, ascribed to an age prior to Confucius; but it is right to say that their genuineness has been impugned.

Four at least of the Classics may be accepted as having issued from the hands of the sage, and it is almost certain, that for three of them, the Shoo, the She and the Yik, a great part of the materials existed previously; while for the Ch'Un-te'seu, his own especial composition, he must have been largely indebted to the state archives. It is natural to think that these may have undergone modification in the course of transmission to succeeding ages; and the Le-ke, the remaining member of the penteateuch which originally emanated from the great teacher, has been gathered up in such a mutilated form,

Shun, who invented the ‘pencil,’ to paint the characters on the bamboo tablets.” A more reliable tradition is found in the Po wuk che, to the effect that—”The pencil was invented by 蒙 Teen,” a general under Che-hwang of the Tsin, (B.C. 246–206.) The biography of Mung Teen in the She ke makes no mention of the fact however. We find a paragraph in allusion to this in the Chung hoop koo kin chiao, which says:—“New Ting made the following enquiry,—Since the time that written contracts came into use, pencils ought to have been known also; how is it that the invention is commonly ascribed to Mung Teen?” His interlocutor replied,—“The invention of the Tsin pencil dates from Mung Teen, who made the stem of mulberry wood, and the brush of deer’s hair covered with goat’s hair. This was the azure down, and differed from the one with a bamboo stem and rabbits’ hair.” The 何書 中篇 Shang shoo chung hao, says:—“When the black tortoise appeared with the figure on his back, Chow Kung took a ‘pencil’ and described it.” In the first section of the Le ke it is said:—“The historian carries the ‘pencil,’” Seu Kean, in the 何學 註 Ts’ooh koo ke, remarks on the preceding:—“According to the Shang shoo chung hao and the Le ke, we find that ‘pencils’ were in use before the Tsin dynasty. It may be that the name was not used in other states but only in the Tsin, and Mung Teen improved the quality of them.” The Shoo seems to describe the character 嘯 Yuh, as—“An article used for writing.” In Tsoo it is called Yuh; in Wau it is called Puh leuh; in Yen it is called Fuh; the root of the character being 菰 Nee; in Tsin it is called Peih.” The Urh ya says:—“Puh leuh signifies a ‘pencil,’” and K’o P’o the commentator, without noticing the above remarks of Huo Shiu, says:—“The people of Shu call a ‘pencil,’ puh leuh, which is merely a variation in the pronunciation.” Several attempts at etymological identification have been recently applied to Chinese. May we venture to seek a cognate for the terms Puh, Peih and Puh leuh, which are evidently variants of the same word. In Turkish, a “feather” is pulya; which in Mongol becomes erbeg; Geor- gian, bumbul; Persian, per; Russian, pere; French, plume. Perhaps the English brush may be traced to the same source. If there be any foundation for such an etymology, then we may infer that a feather was the original writing instrument in China; and it may be observed that the radical word given by Huo Shiu, has not the sign of the “bamboo” annexed as now written; but is composed of a character which in the archaic form shows “a hand grasping a duster,” and “a stroke.” The modern form with the “bamboo” radical appears to have been first used under the Tsin.
INTRODUCTION.

that it becomes a question how far he can be held responsible for its contents.

The age of Confucius and several downwards gave birth to a succession of writers, distinguished for the boldness of their theories and the freedom of their utterance. Laou-tse, Kwan-yin-tse, Leth-tse and Chwang-tse, the apostles of Taoism; Mencius and Sun-tse, who sustained the reputation of the orthodox; Mihs-tse, Yin-wan-tse, Shin-tse, Ho-kwan-tse, Kung-sun Lung-tse and Hwaen-nan-tse, who broached philosophical theories at variance with the teachings of the great sage; Kwan-tse and Han-fei-tse, who have put on record their views of legislation; Sun-tse and Woo-tse, two writers on military tactics; besides others who have not attained the same celebrity; all bear witness to the period being one of mental activity and vigour. Considering the imperfect facilities that then existed for book-making, writers multiplied to a remarkable extent; and even the "power of the press" began to be felt, if it be allowable to apply that expression to an age when every copy of a book had to be produced by the tedious routine of individual manipulation.

So oppressive indeed did this power become to the despot of Tain, who ascended the imperial throne in 221 B. C., that he boldly resolved on the extinction of all the records of the past, excepting only works on Medicine, Divination, and Husbandry, together with the annals of his own house. This naturally involved many of the literati, who were put to death on the occasion, and the event, which is recorded as the first great "bibliothecal catastrophe," has rendered the memory of the monarch infamous through all succeeding generations.

The short-lived dynasty of Tain was succeeded by that of Han, the princes of which distinguished themselves by a more liberal policy towards the scholars of the empire. In the year 190 B. C., the law for the suppression of literary works was repealed. Encouragements were held out to the possessors of such, to bring forward their hidden treasures; when the walls of buildings and mountain crevices delivered up many relics of the past, which were deposited on the shelves of the imperial book-store; the durable character of the material having preserved them from destruction. Towards the close of the first century B. C., many works were still wanting and others incomplete; so that additional efforts were made to secure the missing documents. Lew Heang was appointed to classify the whole and form a library; but dying while the task was yet unfinished, his son Lew Hin completed the work under imperial commission, and drew up a resume of his labours in seven sections. The substance of six of these forms the Bibliographical section in the History of the Former Han, and we may believe furnishes a very correct view of the extent of the national literature at that period. It is in fact a detailed catalogue with valuable notes, the following being a general summary of the contents:—
Works on the Classics, 3,123 sections, by 103 authors.
Philosophical, 2,705 do. 137 do.
Poetical, 1,318 do. 106 do.
Military, 790 do. 53 do.
Mathematics, 2,528 do. 190 do.
Medical, 868 do. 36 do.

This collection, which had been amassed with so much care, was not allowed to remain long undisturbed, for during the insurrection of Wang-mang at the close of the dynasty, the imperial edifice was reduced to ashes, and scarcely a vestige remained of the well-assorted library. This is considered the second great "bibliothecal catastrophe."

The practice begun thus early of forming national collections of the native literature, has been imitated in nearly every succeeding dynasty, and has tended much to the advancement of the nation in mental culture. In the reigns of Kwang-woo and Ming-te of the After Han, great efforts were made to restore the library. Many rare works had no doubt perished in the conflagration, but we may presume a great proportion of the books still existed in duplicate among the scholars; and it is said that when the reinstater of the dynasty returned to the capital at Lo-yang, he had more than two thousand vehicles laden with written records.

The impetus having been given, it was followed up in after years with such vitality, that the Han is pointed back to as an era in the history of Chinese literature. Bamboo and wooden tablets had already been to some extent superseded by the textile fabric, which last was now supplanted by the more recent invention of paper; and the new facility thus introduced, had no doubt a mighty influence in increasing the number of authors.

*The character 部, here translated "Section," meant in ancient times "a slip of bamboo," but whether it bore that sense here, or a bundle of such slips, it is not possible now to determine; though the latter seems probable.
† The biography of 萬 郏 Ts'ae Lün in the History of the After Han, has the following statement: "Anciently written documents were for the chief part on bamboo tablets. When close wave silk came into use it was called 紙 che 'paper.' But the expense of the silk, and the cumbrous character of the tablets, rendered both unsuitable for general use; when Ts'ae Lün invented the manufacture of paper from the inner bark of trees, ends of hemp, old rags and fishing nets. In 106 he laid his project before the emperor, who commended his ability; and from that time it came into universal use, under the name of Marquis Ts'ae's paper." (Hwe han shoo. Book 108, pp. 5, 6.) It was distinguished according to the material used, as "hemp paper," "back paper," and "net paper.

(萬 郏 Yu-fuk che.) The radical of the character che being "silk," is a momento of the anterior use of that material; while another form of the character, 會, being composed with the radical for "a cloth," commemorates the subsequent invention. The expense of the silk in early times, placed it beyond the reach of many of the people, who consequently used a kind of waste. (Tse hoo ke.) In a biographical notice of the consort of the emperor Hsien-chih of the Former Han, in the year B. C. 12, mention is made of an article named 彈 hib te, which the commentator explains as "small thin paper." (Tse hoo hoo. Book 97, 2nd part.) Some have argued from this that Ts'ae Lün's was no original invention, but merely an improvement on what had been done before. (Hoo chee teen peih.) It is very doubtful however if the article alluded to be the same. Mention is made also of a rival contemporary with Ts'ae Lün. One Tse Pih is said to have excelled in the art; but fame has been less generous in recording his merits.
INTRODUCTION.

Exponents of the Classics multiplied; and if their writings were not marked by the boldness and brilliancy of ideas that distinguished later authors, we are struck by their painstaking endeavours to ascertain and preserve the literal meaning of the text; their comparative proximity to the age of the latter, placing them at an advantage which must obviously decrease with the lapse of time. Poetry began to be cultivated, and the lyric strains of those early ages contain precious and interesting memories of the social and domestic life of the people; while the art kept pace with the secular progress of literature, till its culminating epoch in the Tang. National history was initiated, and the model then executed, has been consecutively followed through various dynasties to the present age. The first dictionary was composed, an etymologicon which is looked upon as a master-piece, and has scarcely yet been surpassed. The spread of Taoism made an impress on the writings of the period, and to that we are indebted for a class of books abounding in the marvellous and supernatural, and remote progenitors of the modern romance.

Between the years 172 and 177 the classics were revised by a literary commission, and engraved on stone tablets, which were placed outside the national college; and although it is probable that impressions were frequently taken from these slabs, yet it may be a matter of surprise, that the hint thus afforded lay dormant for so many ages, before the art of printing properly so called was fully developed.

In the disorders that took place about the end of the second century, the palace at Lo-yang was burnt and the greater part of the books again lost. With the remainder, comprising more than seventy cart-loads, the emperor set out on his journey to Chang-gan in Shu-se, the western capital. The length of the way, however, and the difficulties they encountered from the opposition of armed bands were so formidable, that they only succeeded in bringing about half the amount to their destination; and even these were nearly all destroyed soon after, in the period of turbulence that ensued. This is reckoned the third great "bibliothecal catastrophe."

During the few years that the throne of Lo-yang was occupied by the house of Wei, in the middle of the 3rd century, a disposition was evinced again to advance the cause of literature, and under their successors of the Tain the work of collecting was actively carried on. Seun Heu, the Keeper

(Shoo tzuan.) Two different places were pointed out in subsequent ages as the site of Ts'en's operations. The 楚州 in Sany chow ke says:—"To the north of the district city of Luy-yang, is the residence of Ts'ao L'un, the Yellow-gate warden of the Han. West of the residence a stone mortar may be seen, in which it is said he used to pound his paper material." (Hue han shoo. Book 108, p. 6.) The 臘州 in K"ing chow ke says:—

"In the vicinity of the district city of Tsau-yang is the residence of Ts'ao L'un; by the side of which is a pool, called 'Ts'au's pool,' and there it is said he first manufactured paper from fishing nets. There is a hereditary occupancy of his art by the people of that district, many of whom are expert in the manufacture of paper." (Ka k"e k"ing yuen, Book 37, pp. 7, 8.)
of the Archives the latter, drew up a new catalogue of existing works classed under four divisions, which were distinguished by the four first characters of the denary cycle, Kea, Yi, Ping, Ting. The first division contained Works on the Classics and collateral studies; the second, Works on Philosophy, Military tactics, Mathematics, and Divination; the third, History, State documents and Miscellaneous writings; and the fourth, Poetry, Topographical works, and books found in the old Wei tomb; the whole comprising 29,945 books.* During the reign of the imbecile Hway-te, this library went to decay; and in the time of his successor Hwa-te, the palace was burnt in 311, the destruction or dispersion of the books being thus completed. This was the fourth great "bibliothecal catastrophe."

The first emperor of the Eastern Tein, Yuen-te, who held his court at Nanking, turned his attention toward the restoration of the library; and when his minister Le Ch'ung undertook the revision of Sean Hou's catalogue, he found only 3,014 books left out of the whole number.

In 431, soon after the establishment of the Sung, Se'ay Liang-yuen the Keeper of the Archives made a catalogue of the works in his custody, to the number of 4,582 books. Another was drawn up by Wang Keen, an officer of the same board, in 473, comprising 5,704 books. Buddhist missionaries from India had been for centuries propagating their tenets throughout China, and we now find their writings occupying a department in the national library. The translation of the Hindoo sacred books, commenced in the 1st century, continued to be prosecuted for eight or nine hundred years; during which time a vast amount of Sanscrit lore was transferred into Chinese. From the same source the language was enriched by the addition of some thousands of new characters; and a method of analyzing the sounds was introduced about the period in question, which has left a permanent stamp on the national lexicography. This foreign religion gained at times much patronage in influential quarters; and even princes were known openly to submit themselves to its guidance; while the wide-spread dissemination of its dogmas and practices naturally gave a tinge to the philosophic writings of the day. Besides the translatorial labours of the fraternity, numerous works were written in apology and elucidation of the institution; and these called forth arguments and invectives from the orthodox Confucians. The memorials of these early ages abound in remonstrances against the favours accorded to Buddhism. The above named Wang Keen, in a review of the national literature, divides it into seven heads, and devotes an appendix to the consideration of Taoist and Buddhist writings.

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* The word 藝 Keues, here translated "book," and its equivalent 彙 Kuesh ch'ia, signified originally a roll. They were probably first applied to literature when sheets of silk were used instead of bamboo slips, and subsequently to the paper scrolls mounted on rollers. The keues in modern books is of various extent, frequently occupying a volume; though it is quite customary to include two or three, or even more in a volume; and sometimes a keues is divided into two volumes.
INTRODUCTION.

Under the brief domination of the house of Tse, near the end of the 5th century, Seay Pei the Keeper of the Archives, and his secondary Wang Leang, compiled a catalogue of their works, which we find amounted to 18,010 books. But this library was burnt by the troops at the overthrow of the dynasty, and the greater part of the contents was lost.

At the beginning of the 6th century, through the efforts of Jin Fang, the official curator under the Leang, an accumulation was made to the amount of 33,106 books, exclusive of Buddhist works, and a list of the contents was drawn up in five catalogues. In the period Poo-tung (520–526), Yuen Heouseen, a private scholar who had made very extensive researches on the subject, drew up a kind of *catalogues raisonnés* of the national literature, digested under the seven heads:—1, Classics; 2, History; 3, Philosophy and Military tactics; 4, Poetry; 5, Arts and Sciences; 6, Buddhism; 7, Taoism. Studies were encouraged, and private libraries were not uncommon through the provinces. Anthologies were first compiled during this century, a class of literature which has been highly popular among the literati ever since. When the emperor Yuen-te defeated the rebel How King, he removed his library numbering more than 70,000 books to King-chow the capital. Being threatened soon after by the troops of Chow, he set fire to the principal building and nothing was saved but a remnant which had been deposited in another part of the city. This was the fifth and last great "bibliothecal catastrophe."

When the After Wei held their court at Ping-yang in Shan-se, Taou-woo the founder issued orders to all the provincial officers, to aid in the formation of a state library; and on the removal of the capital to Lo-yang by Heou-woo, they made up deficiencies by borrowing from the court of Tse. In the insurrection of 531, this collection got scattered abroad, and the contents mostly fell into private hands.

On the establishment of the Ch’ln, great efforts were made between the years 560 and 565 to renew the collection; but it was found that many works were gone which could not be replaced.

The After Tse having removed their court to Nei in Ho-nan, set about making a collection; and from 565 to 575, they were occupied incessantly revising and transcribing.

The early years of the After Chow at Chang-gan were a time of hostile pressure from without, so that they had little leisure to bestow on literary matters. They gradually increased their store however, till it amounted to 10,000 books; and on the overthrow of the Tse, from the mass of manuscripts thus acquired, they obtained 5,000 additional books, besides duplicates.

When the Suy became masters of the empire in 581, it was one of their first cares to accumulate a library. The works that had been written out under the Ch’ln their immediate predecessors were very unsightly, both paper and ink being bad; and to remedy this, they were now rewritten in duplicate.
by expert calligraphers. Their whole collection was classified in thirty-one divisions, the library at the eastern capital comprising distinct works to the number of 17,000 books. At Chang-gan also the imperial library contained some 37,000 books, besides numerous duplicates. The catalogue of works in the history of the Suy dynasty is one of the most important documents extant, in reference to the national Bibliography, shewing as it does the state of literature under that and the preceding four dynasties; there being nothing of the kind between it and the memoir of Lew Hin of the Han.

The Tang is specially distinguished in the annals of literature, the monarchs of that line delighting to draw around them the most illustrious talents of the age. Poets took a high stand, and the period of Le Tae-phl and Too Foo is looked to as the golden age of Chinese bards. Under the immediate patronage of the reigning princes, the series of dynastic histories up to that time was completed, important works were written in the departments of government and lexicography; and a vast accession was made to the number of Buddhist translations. In the early part of the 8th century, being the most flourishing period, the number of works described in the official record of the library amounted to 53,951 books; besides which there was a collection of recent authors, numbering 28,469 books. The classification which was first adopted by the Tang, has been followed with slight deviations to the present day, the whole body of the literature being then arranged under the four great divisions of Classics, History, Philosophers, and Belles-lettres. The Bibliographical sections of the Old and New Histories of the Tang, although they differ somewhat in regard to the amount of works, yet both approximate to the above numbers.

In the 10th century, during the rule of the Five short dynasties, the classics were for the first time engraved on wood, and the printed copies sold; a movement which had the effect of greatly increasing the number of authors, and perpetuating works of value. Printing was known in the time of the Suy, and practised to a limited extent during the Tang; but the early efforts at the art do not seem to have been sufficiently successful to supersede the manuscripts. In time however, Hangchow became famous for the specimens turned out, and when the advantages of the invention were manifest, Fung Tao and Le Yu, two ministers of the Later Han, memorialised the throne in 932, to have the Nine Classics revised and printed; a proposal which was favourably received, and the undertaking was completed in 952. One effect of this new art was to discourage the practice of storing up manuscripts, which had hitherto been customary with the wealthy. Works had been copied out with the greatest care, and fine specimens of caligraphy handed down as precious heirlooms, the paper, ink and mounting being all objects of the greatest interest to collectors. This mechanical department of literature reached the highest degree of perfection in the Tang, when the large collection of manuscript rolls in the
national depository were mounted with the utmost care, each of the four divisions being distinguished by special colours for the rollers, covers, straps and pins. When printing blocks were introduced, these scrolls were superseded by the long folding sheets, in the form of the rituals now used by the Buddhists and Taoists; and these in their turn gave way to the book composed of double leaves as we now have it.

The Sung dynasty has been designated a "protracted Augustan age of Chinese literature," and the language and style of books may be said to have already attained their highest point. Speculative philosophy suddenly sprung into existence, a remarkable innovation on the ordinary routine. Some slight traces of the same line of thought indeed may be discovered from time to time in the works of earlier ages; but all that had been done previously was far eclipsed by such authors as Chow Leen-k'ê, Chang Ming-tao, the two brothers Ch'ing, and especially the illustrious Choo He. The bold conceptions of the latter and the popularity of his style, have secured for his writings a wonderful influence over the native mind. The classics and histories passed under his revision and exposition, and his new theory of the universe was destined henceforth to mould the national belief, and give a determinate turn to many speculators who were groping after truth. The department of history also assumed a new phase. The huge work of Sze-mâ Kwang, the laborious productions of Ch'ing Tseau and Mâ Twan-lin, and most of the voluminous compilations that were published under the patronage of the early emperors, have taken their place as standard works of permanent value. Although the libraries of the former dynasties had been dispersed in the revolutionary disorders consequent on change, yet by dint of rewards and encouragements a great portion of the old literature was recovered, and most of it printed before the close of the Sung.

The Lesou who ruled contemporary with the latter were very feeble in the matter of literature, and we have nothing of importance that has emanated from them. We find an edict issued by them in 1062 prohibiting the printing of books by private parties. As a foreign race, using a different language, it is not surprising that Chinese studies were uncongenial to their nature; and although they invented a character * for reducing their language to writing, we find no record of any books having been translated or written in it; while nothing but the merest fragments of it now remain.

In 1117 the Lesou were succeeded by the Kin, another Tartar race, who imitating their predecessors, also invented a character after they had attained sovereign power, and made great efforts to establish a national literature. While Chinese scholars were encouraged at their court, they had at the same time the classics, some of the histories and philosophical works translated into

* By imperial edict issued in the early part of 924, this character was ordered to be generally used by the subjects of the dynasty.
their native language, and circulated among their subjects. At the close of the Ming there were fifteen of these works in the imperial library at Peking, and may probably still be found there. A very few specimens are preserved on stone tablets.

The Mongols of the Yuen dynasty, although liberal in their patronage of literature, have not left to posterity any remarkable monument in the orthodox department. During the short period of their supremacy, the arts and sciences began to flourish, and men of talent were invited from the most distant regions. Following the example of the Leaou and Kin, the first emperor of the Yuen resolved upon the construction of a new character for the Mongol language, and Baschpa, a Tibetan lama, was commissioned to undertake it. The classics and works on history and government were translated into Mongol and written out in this character, some of them having been printed. The new character however never became popular, and before the end of the dynasty it was superseded by a modification of the Ouigour, which has been retained to the present time as the Mongol. There are a number of inscriptions on stone tablets still existing both in the Baschpa and modified Ouigour characters, but no book in the Mongol language has come down to us as a production of the Yuen dynasty. A tendency towards the introduction of the colloquial dialect is observable in the writings of the Sung, and this characteristic was brought to maturity in the Yuen, when for the first time we find a dictionary of the mandarin pronunciation. The plays of the Yuen dynasty have attained a lasting celebrity, and form a useful thesaurus of the dialect. Novels then began to be written, some of which, as the San kwō ché and Shuiy hō chuen, have secured an unrivalled popularity, and given rise to a very prolific class of literature, though disowned by the literati par excellence.

Science did not flourish during the Ming, and although there were distinguished authors in most departments of literature, the works of the period shew less of originality than some of the preceding dynasties. Writers were more intent on bringing to perfection the thoughts originated in former ages, and comprehensive works of great merit issued from the press. In the year 1406 we are told there were printed works in the imperial library to the amount of 300,000 books, and more than double that number in manuscript. Considering the difficulty of lighting upon any required subject in such a promiscuous mass, the reigning prince conceived the idea of resolving the whole into a huge cyclopædia. The highest order of talent being engaged for the service, the whole of this vast collection was dissected, and all the various parts were placed under their respective heads, categorically arranged, the whole forming one of the most prodigious literary projects on record, under the title

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*There is still extant a vocabulary of the Mongol language, entitled 雅雅譯譯 Hua e yih yu, drawn up by an imperial commission in 1392, being fifteen years after the suppression of the Yuen dynasty.
of the Yung lo ta teen. Wood engraving under the Ming attained to a high
degree of excellence, and the remaining specimens of that dynasty are greatly
prized as works of art.

Literary studies have been especially encouraged under the present
dynasty, and not a few scholars of profound attainments and independent
views have enriched the national literature by their contributions. The reigning
family, descended from the Kin Tartars, have for several centuries abandon-
ed the written character which was used by their ancestors, and some years
before they attained the empire, an adaptation of the Mongol character was
completed, for the Manchu language. Several of the ruling princes have been
most munificent patrons of the arts and sciences, and through their instigation
a large portion of the Chinese literature has been translated into the Manchu
language. A number of works have also been translated into the Mongolian
language, exclusive of the translations of the Buddhist classics into the
Mongolian and Tibetan, which are sufficient to occupy a tolerably large
apartment in some of the principal monasteries. A great part of these have
been printed. Magnificent editions of the native productions of former ages
have been issued, and many new works published under imperial patronage.
In the latter part of the 17th century, the huge accumulation of books ancient
and modern numbering six thousand volumes, under the title Koo kin tsoo shoo
tseth ching, was printed in the imperial office, by moveable copper types. After
a while the greater part of the font having been purloined, and the remainder
melted up, a set of moveable wooden type was made under the same direction,
for the purpose of printing the immense collection known as the See koo taemen
shoo, the printed catalogue of which contains about 3,440 separate works,
comprising upwards of 78,000 books; besides 6,764 other works in 93,342
books, not included in the reprint. By far the greater part of the books
noticed in these pages are to be found in this collection, but they form only a
very small fraction of the whole. Such a thesaurus is a library in itself; and
with the exception of Buddhist translations, novels and light reading, compre-
prehends the great bulk of the existing Chinese literature.

Apart from the works issued by authority, the publications of private au-
thors under the Manchu rule have been very considerable, and some of them
indicate talent of no mean order. Although we have not the dashing flights of
the Sung dynasty celebrities, yet we find a deep vein of thought running
through the works of some modern authors; and for critical acumen the present
age will stand a very fair comparison with most of its predecessors. The views
of bygone ages are being freely canvassed; scholars are less under the mental
domination of authority; and expositions of the classics which have long been
held infallible, are anew submitted to the test of criticism. History, Geogra-
phy, and Language have each received important accessions, and Mathematical
works exhibit an evident tendency to advance.
Some are ready to imagine that recent intercourse with foreign nations will speedily revolutionize Chinese modes of thought, and produce a new era in the literature of the people and history of the nation. The stirring events of modern times will doubtless not pass away without leaving an impression on the future of this remarkable nation; but they greatly mistake the character of the people, who, looking from our standpoint, expect to see a sudden abandonment of old notions, for the adoption of views and theories which have been but recently acquired by those who now seek their introduction. Here we observe a notable difference of national character between the Chinese and their neighbours on the east. While the Japanese have ever shewn themselves ready and eager to imitate foreign nations in their modes of thought and development of civilization, and have accepted and republished the works of Europeans almost without passing them through their own mental crucible; the Chinese on the other hand look with extreme jealousy on anything coming from without, and it is only after the most cautious deliberation and satisfactory evidence, that they are induced to graft any new ideas upon the stock of wisdom that has come down to them through so many ages, with the honoured sanction of those whom they have been accustomed to look upon as the wise and the good of their race. The mind of China has a history, and in order rightly to apprehend it, we must trace it from its source, and mark its progress for millennia of years past; and if we are at times arrested by its imperturbable character and tardiness of movement, yet the thoughtful mind will discover an element of progress, and much to encourage hope for the future.

For a despotic empire like China, the press is remarkably free; and although there is a censorate, its action is of the mildest character. The kind of works prohibited are mainly those of a treasonable or licentious tendency.

The following is a list of publications at present circulated among the books-stores, by order of the authorities:

- 前紅樓夢 Twén hung lôw mûng.
- 後紅樓夢 Hóu hung lôw mûng.
- 紅樓夢 Hîng lôw mûng.
- 前紅樓夢 Pôh hung lôw mûng.
- 後紅樓夢 Pôh hung lôw mûng.
- 紅樓夢 K'ê lôw chîng mûng.
- 紅樓夢 Hîng lôw hîn mûng.
- 護娘 Vin jîng mei.
- 護娘 Sûh kin ping mei.
- 護娘 Sûh yang yên shâ.
- 護娘 Shen chin yîn shâ.
- 護娘 Shen chin hûn shâ.
- 護娘 Shîng shê.
- 護娘 Yau hoû lâ.
- 護娘 Nûng têng k'wâj shê.
- 護娘 Tâu hîn pôn shù.
- 護娘 Shîng úh lîw.
- 護娘 Kwô shû têng hâng.
- 護娘 Pîng hîn pôn kiu.
- 護娘 Têng pôn têô.
- 護娘 Kîn kôô k'â kwân.

- 人聶 Keâ jîn e.
- 魍聶 Wô kê làn yû.
- 魍聶 Châou yang têu shâ.
- 山聶 Wô hán yên sîh.
- 梦聶 Mûng yû yûn.
- 流聶 Kêaou hông chûn.
- 聶花 Hûa te'ung.
- 聶花 Hûa ê loân chîn.
- 遠聶 Shîth têên têô.
- 圖聶 Kô hwan hwa ying.
- 圖聶 San sêoân yín yûn.
- 圖聶 Wô mel yûn.
- 圖聶 Tê'âh mel têô.
- 圖聶 Lôw pû mel.
- 圖聶 Pêh yû sê.
- 圖聶 Pêh yû tê.
- 圖聶 Têau hwa ying.
- 圖聶 Shiâng choô fuông.
- 圖聶 Fô yûng têông.
- 圖聶 Wê pôu.
NOTES ON CHINESE LITERATURE.

TRANSLATIONS OF CHINESE WORKS INTO
EUROPEAN LANGUAGES.

CLASSICS.

Yi king. P. 1.

1. Yi-king antiquissimus sinarum liber quem ex latina interpretatione
P. Regis aliorumque ex Soc. Jesu P. P. edidit Julius Mohl. 1834. Stuttgariæ
et Tubingae, 2 vols.

Shoo king. P. 2.

2. Ancient China. 書 經. The Shoo King, or the Historical Classic:
being the most ancient authentic record of the annals of the Chinese empire:
illustrated by later commentators. Translated by W. H. Medhurst, Sen.
Shanghae: 1846.

3. Le Chou-king, un des livres sacrés des Chinois, qui renferme les
Fondements de leur ancienne Histoire, les Principes de leur Gouvernement
& de leur Morale; ouvrage recueilli par Confucius. Traduit & enrichi de
Notes, par Feu le P. Gaubil, Missionaire à la Chine. Revu & corrigé sur
la Texte Chinois, accompagné de nouvelles Notes, de Planches gravées en
Taille-douce & d'Additions tirées des Historiens Originaux, dans lesquelles on
On y a joint un Discours Prélminaire, qui contient des Recherches sur les
temps antérieurs à ceux dont parle le Chou-king, & une Notice de l'Y-king, autre

She king. P. 3.

4. Confuci Chi-king. sive Liber Carminum. Ex Latina P. Lacharme
interpretatione edidit Julius Mohl. Stuttgariæ et Tubingae, 1830.

Le kt. P. 5.

5. 禮記 Li ki ou Mémorial des Rites traduit pour la première fois du
Chinois, et accompagné de notes, de commentaires et du texte original par J.
M. Callery. Turin 1853.


6. (The first book of the Ch’un-ts’ao in the Chinese text, with a Latin
translation by Bayer, appeared in the “Commentaria Academica Petropolitana,”
Vol. 7. pp. 398, sqqu.)


7. The Ceremonial Usages of the Chinese, B. C. 1121, as prescribed
in the “Institutes of the Chow dynasty strung as pearls;” or Chow le kwan
choo. 周禮貢 珠 Being an abridgment of the Chow le classic, by 胡必相
Hoo Peih-seang, (designated 慕 良 Mung Chew). Translated from
the original Chinese, with notes, by William Raymond Gingell, London: 1852.

* The numbers refer to the pages in the present treatise, where the works are
described.

_Ta hêo._ P. 7.

9. **Translation of Ta-hio; the First of the Four Books.** (This forms part of Morrison’s *Horæ Sinice,* published in London, in 1812.) The *Horæ Sinice* was republished by Montucchi, in connection with “A Parallel drawn between the two intended Chinese Dictionaries;” which appeared at London in 1817.

10. 大學 *Ta-hyoh,* with a translation, and a Praxis, explaining each character as it occurs. (This was published as an appendix to Marshman’s “Elements of Chinese Grammar,” at Serampore, in 1814.)

11. **Translation of the Ta-hio Classic 大學 “The Great Lesson of Life.”** By C. B. Hillier. (This appeared in Part 3, of the “Transactions of the China Branch of the Royal Asiatic Society.” Hongkong, 1851–52.)

12. 大學 *Le Ta hio, ou la Grande Etude,* le premier des quatre livres de philosophie morale et politique de la Chine; ouvrage de Khounfou-tseu (Confucius) et de son disciple Thêh-g-tseu; traduit en Français avec une version latine et le texte Chinois en regard; accompagné du commentaire complet de Tchouh-lit, et de notes tirées de divers autres commentateurs Chinois; Par G. Fauquier. Paris, 1837.


_Chung yung._ P. 7.

14. Tchung-yung. (This is a Latin translation by Prosper Intorcetta, published with the Chinese text, at Gox in 1875. It was republished without the Chinese text in Thevenot’s “Relations de divers Voyages curieux,” in 1872, with the title “Sinaram scientia politico-morals.” Another edition of the same was issued in the “Annales Vindobonensis.” [See Remusat’s “L’Invariable Milieu,” p. 24, and Bayer’s “Museum Sinicum,” Prefatio, p. 15.] This appears to be the same translation which was published in Carlier’s “Notizie varie dell’ Imperio della China,” in 1687, with the title “Scientia Sinicae liber inter Confucii libros secundus.”)


_Lun yu._ P. 7.


17. **The Works of Confucius; containing the original text, with a translation.** Vol. 1. To which is prefixed a Dissertation on the Chinese Language and Character. By J. Marshman. Serampore: 1809. (This only contains the first half of the _Lun yu._)
NOTES ON CHINESE LITERATURE.

Meng text. P. 8.


19. (The Ta-hio, translated into Latin by Ignatius da Costa, was published with the Chinese text, at Keen-chang foo in Keang-se, in 1662, accompanied by the first part of the Lun-ju, in Chinese and Latin.)

20. Ta-hio and Tchong-yong. (This is a translation by Cibot into French, published in the 1st volume of the "Memoires concernant l'histoire, les sciences, les arts, les moeurs, les usages, &c. des Chinois," pp. 432–497.)

21. Confucius Sinarum philosophus, sive Scientia Sinensis Latinae exposita. Studio & Opera Prosperi Intorcetta, Christiani Herdtrich, Francisci Rougemont, Philippi Couplet, Patrum Societatis Jesu. Jussu Ludovici Magni Eximio Missionarii Orientalissimi & Litterarum Rerum Publicae & Bibliothecae Regiae in lucem prodit. Adjecta est tabula chronologica sinicæ monarchiæ ab hujus exordio ad haec usque tempora, Pars, 1687. (This is a reprint in folio of the Latin translation of the Ta-hio, Chung-yung and Lun-ju, being a new edition of the works Nos. 19 and 14 supra, without the Chinese text, and having the Lun-ju carried through to the end. Appended is a chronology of the empire by Couplet.)


26. Les livres classiques de l'empire de la Chine, recueillis par le pere Noel; precedes d'observations sur l'origine, la nature & les effets de la philosophie morale & politique dans cet empire. Paris, 1784. 7 vols. (This is a French translation of the preceding.)


INTRODUCTION.

Headu king.

29. (Besides the translations of this book in 25 and 26 supra, there is one in English by the Rev. Dr. Bridgman, published in the Chinese Repository. Vol. 4, pp. 345-353.)

30. Hiao-king, ou Livre Canonique sur la Piété Filiale. (This formed part of an article,—pp. 28-76,—entitled ‘Doctrines anciennes et nouvelles des Chinois, sur la Piété Filiale,’ in the 4th volume of the ‘Memoires concernant l’histoire, les sciences, les arts, les moeurs, les usages, &c., des Chinois.’ Paris, 1779.)

HISTORY.

Chuk shoo kē niēn.

31. The Annals of the Bamboo Books. (This is translated by Dr. Legge, and inserted in the prolegomena to his Shoo-king, pp. 105-183, Hongkong, 1865.)

32. Tchou-chou-ki-nien, ou Tablettes Chronologiques du livre écrit sur bambou; traduit du Chinois, par M. Edouard Biot. Paris, 1842. (This was first published in the “Journal Asiatique” for December, 1841, and January, 1842.)

T'ung kēn kung mūh.


Lō yang kēi lân kēi.

34. Pilgerfahrten Buddhistischer Priester von China nach India. Von C. F. Neumann. Berlin, 1833. (The original of this narrative forms nearly the whole of the 5th book of the Lō yang kēi lân kēi.)

Pūh kōo kēi.


Tā tēse gân xēn san têng fā sē chūn.


Tā tōng se yē kēi.

NOTES ON CHINESE LITERATURE.

Chin làfung 杪 ol dê.

39. Description du royaume de Cambodge, par un voyageur Chinois qui a visité cette contrée à la fin du treizième siècle; précédée d’une notice chronologique sur le même pays, extraite des annales de la Chine. Paris, 1819. (This translation by Rémuas, was printed previously in the “Nouvelles Annales des Voyages,” Vol. 3; and afterwards in the “Nouveaux Mélanges Asiatiques,” Vol. 1, by Rémuas, in 1829.)

Wei tâng 杪 shih.

40. Opisanie Tibetâ v’ nyêchænem’ ego sostoiandii. St. Petersburg, 1828. (Translated into Russian by Father Hysakinth.)


Hæ tâdu yh chë.

42. The Chinaman Abroad: or a desultory account of the Malayan Archipelago, particularly of Java; by Ong-tæe-hae. Translated from the original. Shanghai: 1849. (This was translated by Dr. Medhurst, and formed the 2nd number of the Chinese Miscellany.)

E yh lâh.

43. Narrative of the Chinese Embassy to the Khan of the Tòrsgôth Tartars, in the years 1712, 13, 14, & 15; by the Chinese Ambassador, and published, by the Emperor’s authority, at Pekin. Translated from the Chinese, and accompanied by an appendix of miscellaneous translations. By Sir George Thomas Staunton, Bart. London: 1821.

44. Poucteshvëe Kitaískago poslanika Kalmútakomou Aïouke Khanou se opisaniem zemell i opuitchæaff Rossïiskikh. Petersburg, 1782. (Translated by Leontieff.)

Tıng hâe fun kêl.


46. Tsing Hài Fun Kî. 嘉洋 海記 or Record of the Pacification of the Seas. (This translation by John Siade, was published in the Canton Register, Vol. 11, Nos. 8 and following.)

Tâ t’êng leah lê.

47. Ta Tsing Lëu Lee; being the Fundamental Laws, and a selection from the Supplementary Statutes, of the Penal Code of China; originally printed and published in Pekin, in various successive editions, under the sanction, and by the authority, of the several emperors of the Ta tsing, or present dynasty. Translated from the Chinese; and accompanied with an Appendix, consisting of authentic documents, and a few occasional notes, illustrative of the subject of the work; by Sir George Thomas Staunton, Bart. F.R.S. London, 1810.
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PHILOSOPHERS.

Secundus hæc.

49. (Besides the translations of this in Nos. 25 and 26 supra, there is an English translation of the first two out of six books, by Dr. Bridgman, given in the Chinese Repository, Vol. 5, pp. 81-87, 305-316, Vol. 6, pp. 185-188, 393-396, 562-568.)

San text king.

50. A TRANSLATION OF SAN-TSI-KING, 三字經 the Three Character Classic. (This forms part of Morrison's Horae Sinicae, published in 1812, and republished by Montucci in 1817. See No. 9 supra. The Chinese text is given.)

51. SANTSZE KING, or Trimestrical Classic; its form, size, author, object, and style; a translation with notes; the work ill adapted to the purposes of primary education. (This translation by Dr. Bridgman, is published in the Chinese Repository, Vol. 4, pp. 105-118. Part of it was republished in the Chinese Chrestomathy, pp. 9-16, by the same author, in 1841.)

52. THE SAN-TSZE-KING, by Wang po-keou. (This forms the first part, pp. 15-35, of 三字經 The three-fold San-tsze-king or the Triliteral Classic of China, by the Rev. S. C. Malan, M.A. London, 1856.)


55. DIE ENCYKLOPADIE DER CHINESischen JUGEND. (This forms part, pp. 19-26, of the 中國學堂 Lehrsaal des Mittelreiches, by Carl Friederich Neumann, published at Munich, in 1836. The Chinese text is also given in the work.)

56. 三字經 SAN-TEU-TSEKING ele Troeslove s' letographerovannym Ketaeskem tekston. Perevedeno s'Ketaeskogo Monachom Iakenthom. S. Peterburg, 1839. (The Chinese text is given, and copious notes in Russian.)

57. "THE THOUSAND-CHARACTER CLASSIC." (This translation, by the Rev. S. Kidd, forms an Appendix to the "Report of the Anglo-Chinese College," for 1831. The original text is given at the end.)
58. THE 1000 CHARACTER CLASSIC. (This literal translation by Dr. Medhurst, forms an appendix to the "Translation of a Comparative Vocabulary of the Chinese, Corean, and Japanese languages," by the same author, published at Batavia in 1855.)

59. TS'EI NEI WEN, or the Thousand Character Classic: its form, size, object, style, and author; a translation with notes; new books needed for primary education of the Chinese. (This translation by Dr. Bridgman was published in the Chinese Repository, Vol. 4, pp. 229-243.)

60. TS'IANG DEU WEN, sive mille literae ideographiae; opus Sinicum originem cum interpretatione Kōraïæ, in peninsula Kōraï impressum. Annexo systemate scripturarum Kōraïæ ac versione Japanica, Germanica, et Anglica, cui titulus inscriptus: Ts'iang deu wen oder Buch von tausend Wörtern, aus dem Schinesischen, mit Berücksichtigung der kōraischen und japanischen Übersetzung, ins Deutsche übertreten von Dr. J. Hoffmann. Leyden, 1840. (This forms the third volume of the Bibliotheca Japonica, by Siebold and Hoffmann.)


Yeou hsê she.

62. KENTUN YEHWHO SHEEH, or Odes for Children in rhyme, on various subjects, in thirty-four stanzas. (This translation by Dr. Bridgman, is published in the Chinese Repository, Vol. 4, pp. 287-291.)

Sheng yu kuang hsun.

63. THE SACRED EDICT, containing sixteen maxims of the Emperor Kang-hi, amplified by his son, the Emperor Yung-ching; together with a paraphrase on the whole, by a Mandarin. Translated from the Chinese original, and illustrated with notes, by the Rev. William Milne. London, 1817.

64. TRANSLATION of a portion of the Emperor Yong-ching's Book of Sacred Instructions. (This is a translation made by Sir George Staunton in 1813, of the sixteenth Maxims of the Sacred Edict, with the Amplification to the first nine. It is published in the "Miscellaneous Notices relating to China," pp. 1-55, by the same author. London, 1822.)

65. FIRST CHAPTER of the SHENG YU KUANG HSUN; or, Amplification of the Sacred Edict of K'ang-hi. (This translation, by Thomas Francis Wade, forms part, pp. 45-60 of the "Hsin Ching Lu," by the same author. The Chinese text is also given in the work. Hongkong, 1859.)

66. MANJOURSAGO I KITAISKAGO KHANA KAN'šíia KNIGA. Petersbourg, 1788. (Translated by Alexis Agafonof.)

Sun tess.

67. LES TREIZE ARTICLES sur l'Art Militaire. Ouvrage composé en Chinois par Sun-te, Général d'Armée dans le Royaume de Ou, & mis en Tartare-Mantchou par ordre de l'Empereur Kang-hi, l'année 276 du cycle de 60, c'est-à-dire, l'année 1710. (This translation into French by Amiot, formed
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part of his work "Art Militaire des Chinois," first published at Paris, in 1772, and republished in 1782, as the 7th volume of the "Memoires concernant l'histoire, les sciences, les arts, les meurs, les usages, &c., des Chinois."

Woo tseü.

68. Les Six Articles sur l'Art Militaire. Ouvrage composé en Chinois sur les Mémoires d' Ou-tae, Général d'Armée dans le Royaume d'Ouei, & mis en Tartare-Manchou par les ordres de l'Empereur Kang-hi, l'année Keng-ya, 27e du cycle de 60, c'est-à-dire, l'an 1710. (This translation by Amiot, also forms part of his "Art Militaire des Chinois," noticed in the preceding article.)

See mā fā.

69. Les Cinq Articles du Se-ma-fa, on Principes de Se-ma sur l'art militaire. Ouvrage composé en Chinois par Se-ma, Général d'Armée, & mis en Tartare-Manchou par les ordres de l'Empereur Kang-hi, l'année Keng-ya, 27e du cycle de 60, c'est-à-dire, l'an 1710. (This translation by Amiot, also forms part of the "Art Militaire des Chinois," noticed above.)

Sē yuen lūh.

70. Geneeskundige Geneeskunde. (This is translated from the Chinese into Dutch, by C. F. M. de Grijs, and inserted in the 30th volume of the "Verhandelingen van Het Bataviasch Genootschap van Kunsten en Wetenschappen;" Batavia, 1863. There is a lengthy review and partial translation of the Sē yuen lūh, in the 4th volume of the "Memoires concernant l'histoire, les sciences, les arts, les meurs, les usages, &c., des Chinois," under the title—"Notice du livre Chinois Si-yuen," pp. 421-440; Paris, 1779. A notice and syllabus of the same work in English appeared in the "Transactions of the China Branch of the Royal Asiatic Society." Part 4, pp. 87-91; with the title,—"Chinese Medical Jurisprudence. Notice of a Chinese work on Medical Jurisprudence, entitled Sē yuen lūh (洗冤錄,) or 'Records of the washing away of Injuries,'—with a collection of cases in illustration, a new edition, with additional notes and explanations: by W. A. Harland, M.D." Hongkong, 1855.)

Núng ch'ing tseuën shoo.

71. Dissertation on the Silk-Manufacture, and the Cultivation of the Mulberry; translated from the works of Ts'u-kwang-k'he, called also Paul Siu, a Colao, or Minister of State in China, Shanghae: 1849. (This is a translation by Dr. Medhurst, of books 31-34, of the Núng ch'ing tseuën shoo, and forms the 3rd number of the Chinese Miscellany.)

Shōw shē t'ung k'ādu.

72. 暴薦綱要 Résumé des principaux traités chinois sur la Culture des Mûriers et l'éducation des Vers à Soie traduit par Stanislas Julien. Publié par ordre du Ministre des Travaux Publics de l'Agriculture et du Commerce, Paris, 1837. (This is a translation of Books 72-76 of the Shōw shē t'ung k'ādu. The Baron Léon d'Hervey-Saint-Denys gives a syllabus of the last-named work, as an appendix to his "Recherches sur l'agriculture et l'horticole des Chinois," pp. 221-258.)

73. Dell'arte de coltivare i gelsi, e di governare i bachi da seta, secondo il metodo Chinese; sunto di libri Chinesi, tradotto in Francesco de
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Stanislaus Julian, membro dell' Instituto di Francia. Versione Italiana con note e sperimenti del cavaliere Matteo Bonsfous, &c. Torino, 1837. (This is an Italian version of Julian's translation above.)

74. Uebcr Maulbeerbaumzucht und Erziehung der Seidensauen, aus dem Chinesischen ins Französische übersetzt von Stanislaus Julian. Auf Befehl Seiner Majestät des Königs von Württemberg aus dem Französischen übersetzt und bearbeitet von Fr. Ludwig Lüdner. Stuttgart & Tübingen, 1837. (This is a German version of Julian's translation. In 1844, a second edition of this was issued, with the additional inscription "Zweite Auflage vermehrt mit Zusätzen und Anmerkungen von Theodor Möglinger").

75. Summary of the principal Chinese Treatises upon the Culture of the Mulberry and Rearing of Silk-worms. Translated from the Chinese; Washington, 1838. (This is an English version of Julian's translation.)

76. O Kitajskom chelkovoostve izvlechenno iz podlinnikh kitaiskich sotchinenii. Perevedeno na Russkii yasik po prikazaniu Ministra Finansof, i izdano out Departamenta Manufaktur i Vnoustre-noi Torgovii. Sankt-Peterburg, 1840. (This is a Russian version of Julian's translation.)


Chow pe swon king.


81. (An English translation of the same as the preceding, by A. Wylie, was published in the "North-China Herald" for 1852, in an article entitled "Jottings on the Science of the Chinese." The same was republished in the
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"Shanghai Almanac and Miscellany" for 1853. It was again republished at London in the "Chinese and Japanese Repository," for 1864. The substance of the whole article was put into German, by Dr. K. L. Biernatzki, and published at Berlin, under the title "Die Arithmetik der Chinesen," in Crelle's "Journal für die reine und angewandte Mathematik," in 1858.

Têên chê sin pêên.

82. CHINESE COINAGE. A brief notice of the Chinese work 錢志新編 (Chronicles of Tsien; a new arrangement,) and a Key to its 329 Wood-cuts of the Coins of China and neighbouring nations. By C. B. Hillier, Esq. (This, which forms nearly the whole of the 2nd Part of the "Transactions of the China Branch of the Royal Asiatic Society," gives the whole of the cuts in the Chinese work, but is an exceedingly meagre translation of the descriptive portion.)

King têh chin t'aoü tâh.


T'êen chê shêh ê.

84. ENTRETIENS, d'un Lettré Chinois et d'un Docteur Européen, sur la vraie idée de Dieu. (This translation made by Father Jacques, is inserted in the 25th volume of the "Lettres édifiantes et curieuses," pp. 143-385. Toulouse, 1811.)

San kwô chê yen ê.

85. SAN-KOE-TCHY. IIan kourou-n i phîhâ. Historie des Trois Royaumes Roman historique traduit sur les textes Chinois et Mandchou de la Bibliothèque royale par Théodore Pavie. Paris, 1845. 2 vols. (These two volumes only extend to the 44th chapter, the remaining portion having never been published.)

Ching têh huông yêw kêang nâm chên.

86. THE RAMBLES OF THE EMPEROR CHING TIEH IN KIANG NAM. A Chinese tale. Translated by Tkin shen, student of the Anglo-Chinese College, Malacca. With a preface by James Legge, D.D., president of the College. London, 1846. 2 vols. (This was republished in New York.)

Hâu kêw chêun.

87. HAU KIOW CHOAAN or The Pleasing History. A translation from the Chinese language. To which are added, 1. The Argument or Story of a Chinese Play, 2. A Collection of Chinese Proverbs, and 3. Fragments of Chinese Poetry. In four volumes with notes. London, 1761. (The author of this translation is not certainly known. The manuscript was found among the papers of a gentleman named Wilkin-on, who occasionally resided much at Canton, and was a student of Chinese. The date of the papers, 1719, was the last year he spent in China; and he died in 1736. The three first volumes were in English and the fourth in Portuguese. Dr. Percy, Bishop of Dromore translated the last volume into English, and edited the work.)
88. Hau Kiou Choaan, Histoire Chinoise, traduit de l’Anglois, par M.... Lyon, 1766. 4 vols.

89. (A German translation of the same work, by De Murr, was published at Leipzig in 1766.)


91. The Fortunate Union, a Romance, translated from the Chinese Original, with Notes and Illustrations, to which is added a Chinese Tragedy. By John Francis Davis, F.R.S. London, 1829. 2 vols.


98. Wang keaou lwan phién chäng hàn, or the Lasting Resentment of Miss Keau Iwan Wang, a Chinese tale; Founded on Fact. Translated from the Original by Sloth. Canton, 1839. (This translation is by Robert Thom.)

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San yu low.


101. The Shadow in the Water: a tale. Translated from the Chinese. (This translation by John Francis Davis, forms one in the "Chinese Novels, translated from the originals," pp. 51-106.)

102. The Twin Sisters: a tale. Translated from the Chinese. (This translation by John Francis Davis, is also one in the "Chinese Novels, translated from the originals," pp. 107-151.)


Pán he chou.


Sát sī khi ər kh chang king.

107. The Sutra of the Forty-two Sections, from the Chinese, Translated by the Reverend S. Beal. (This is published in "The Journal of the Royal Asiatic Society," vol. 19, pp. 337-349.)

Kin kong pan jō po lō meih king.


Mô ho pan jō po lō meih to sīn king.


O me to king.


Yth shoo loo hëa lin.


Yü lin.

112. Les Avadanas Contes et Apologies Indiens inconnus jusqu'à ce jour suivis de Fables, de Fables et de Nouvelles Chinoises traduites par M. Stanislas Julien. Paris, 1859. 3 vols. (These form a part of the cyclopædia Yü lin.)


Tabi tih king.


T'ai shâng k'un ying pien.


117. Traite des Recompenses et des Peines, de Thai-chang. (This translation by Klaproth, forms part of his "Chrestomathie Mandchou," pp. 211-221; in which the Manchu text is also given, pp. 25-36. Paris, 1828.)

118. (An English translation of the K'un ying pien was published in the "Canton Register" for 1830.)

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Wän ch'ung tê kûn yin teôh yên.

120. 除霊文 LE LIVRE DE LA RECOMPENSE DES BIENFAITS SECRETS, traduit sur le texte Chinois, par L. Léon de Rosny. Paris, 1856. (This was first published in the “Annales de Philosophie Chrétienne,” 4th Series, vol. 14.)

Yu kung yê têau sêuang kî.

121. LA VISITE DE L’ESPRIT DU FOYER A IU-KONG. Traduit par Stanislas Julien. Paris, 1854. (This was first published in “Le livre des Recompenses et des Peines,” by the same author, pp. 13-27. Paris, 1835.)

Tuôd sæd.

122. DAS LI-BAO UND DIE NEUN GEBÄNDE. Zwei chinesische Dichtungen aus dem 3ten Jahrhundert vor der Christlichen Zeitrechnung. von Dr. Aug. Pfizmaier. Wien, 1852. (These are the first two poems in the Tuôd sæd.)

Yu che kîng kîng fôô.


124. ELOGE DE LA VILLE DE MOUKDEN par l’empereur Khian loung. (This is a translation of the same poem, made by Klaproth from the Manchu version, and forms part of his “Chrestomathie Manchou,” pp. 235-273. The Manchu text is also contained in the same work, pp. 63-99. Paris, 1828.)

Hwu tsên hî.

125. 花箋 CHINESE COURTSHIP. In verse. To which is added an appendix, treating of the Revenue of China, &c., &c. By P. P. Thoms. London, 1824.

126. (A Dutch translation of the same has been published by Gustave Schlegel of Batavia.)

127. (An instalment of an English rhyming translation of the same poem, by the Rev. J. Chalmers, has been printed in the “Notes and Queries on China and Japân,” for 1867, with the promise of continuation.)

Hê oh’un kung t🔗en chîng yê hî.


Yu ting tsepên l’ông shê.

129. POESIES DE L’ÉPOQUE DES THANG. (7e, 8e, et 9e siècles de notre ère) traduites du Chinois pour la première fois avec une étude sur l’art poétique en Chine et des notes explicatives par le Marquis d’Hervey-Saint-Denis 燕詩. Paris, 1862. (This is merely some excerpts from the productions of the Tang poets, as contained in the large native work named.)
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Châu shè koo úrh.


Laou säng úrh.

133. LAOU-SENG-URH, or An Heir in his old age. A Chinese drama. London, 1817. (This translation is by John Francis Davis.)

Hån kung ts’eow.

134. HANKONGTSEW, or the Sorrows of Han: a Chinese tragedy. Translated from the original, with notes. By J. F. Davis. London, 1829. (It is also published as an Appendix to "The Fortunate Union," vol. 2, pp. 213-243.)

Huyu lan ké.


Yuên jìn pêh ching kéâh.

136. THEATRE CHINOIS ou Choix de Pièces de Théâtre composées sous les empereurs Mongols traduites pour la première fois sur le texte original précédées d’une introduction et accompagnées de notes par M. Bazin Aïné. Paris, 1838. (This contains four out of the hundred pieces of the original work, i.e. Nos. 66, 8, 94 and 86, the first of which, "Tchao-mei-hiang, ou Les Intrigues d’une Soubrette," had been published by itself in 1835.)

Hô han sâm.

137. THE COMPARED TUNIC. A Drama in Four Acts. (This is a translation from the French of the second piece in the preceding collection, by Dr. Williams, published in the "Chinese Repository," vol. 18, pp. 116-155.)

Pe pâ ké.

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Tséy houé.

139. Tseray-Heue 借靴, The Borrowed Boots. (This is a translation by the Rev. J. Edkins, of one of the pieces in the Collection Chuy phè kwé, p. 206, and is the first piece in his "Chinese Conversations," pp. 1-55. Shanghai, 1852.)

T'ing wăn k'e mûng.

140. Translation of the T'ing Wan k'e mûng, a Chinese Grammar of the Manchu Tartar language; with introductory notes on Manchu literature. Shanghai, 1855. (Translated by A. Wylie.)

San hô pêên lân.

141. MANDSCHU-MONGOLISCHE GRAMMATIK aus dem Sân-hô-piân-lân, über- setzt von H. C. v. d. Gabelnitz. (This is a translation of the 2nd book, excepting the first three leaves, of the San hó pêên lân, being a short Mongolian grammar; and is published in the "Zeitschrift für die Kunde des Morgenlandes," vol. 1, pp. 235-286; Göttingen, 1837. A review and partial translation of the 1st book of the same Chinese work, which treats of Manchu Grammar, was published by this author, in the same serial, with the title "Mandschu-sinesische Grammatik nach dem Sân-hô-piân-lân;" vol. 3, pp. 88-104. Göttingen, 1840.)

List of Play Books given by Davis in the Preface to his "Hau koong tsêu."

| 長生殿 | Ch'ang sêng tien | ... | ... | ... | ... | ... | ... | 4 vols. |
| 維自遊 | Chuy phè kwé | ... | ... | ... | ... | ... | ... | 200 |
| 春秋 | Chun tông mé | ... | ... | ... | ... | ... | ... | 4 |
| 峪求關 | P'ung kwé hwang | ... | ... | ... | ... | ... | ... | 10 |
| 花花亭 | Han hwang t'ing | ... | ... | ... | ... | ... | ... | 4 |
| 桃口餘生 | Hoo kôw yu sêng | ... | ... | ... | ... | ... | ... | 4 |
| 紅桿 | Hung low mung chuen k'e | ... | ... | ... | ... | ... | ... | 6 |
| 花蓉 | Hwong hô low | ... | ... | ... | ... | ... | ... | 2 |
| 詰掌 | Ts'êng ch'ang | ... | ... | ... | ... | ... | ... | 6 |
| 色笑 | Kesou t'ê'yan yuén | ... | ... | ... | ... | ... | ... | 2 |
| 六舞 | Kew too | ... | ... | ... | ... | ... | ... | 2 |
| 墨扇 | Kew chung k'ê'êh | ... | ... | ... | ... | ... | ... | 9 |
| 墨扇 | Mung le yuén | ... | ... | ... | ... | ... | ... | 2 |
| 妙何天 | Naé ho t'êen | ... | ... | ... | ... | ... | ... | 10 |
| 八美圖 | Pa méi t'ôô | ... | ... | ... | ... | ... | ... | 10 |
| 師 | Pe hâu yu | ... | ... | ... | ... | ... | ... | 2 |
| 香宮玉 | Peih yû sê | ... | ... | ... | ... | ... | ... | 6 |
| 周江 | Se keang chúh keh | ... | ... | ... | ... | ... | ... | 4 |
| 四蘇 | Se sang ke | ... | ... | ... | ... | ... | ... | 6 |
| 西昌 | Shan hoou keû | ... | ... | ... | ... | ... | ... | 2 |
| 石經 | Shi shên ke | ... | ... | ... | ... | ... | ... | 2 |
| 子娘 | Shi lew ke | ... | ... | ... | ... | ... | ... | 2 |
| 隻虎 | Siwang t'auy yuén | ... | ... | ... | ... | ... | ... | 4 |
| 鳳 ocas | Shwang chung meâou | ... | ... | ... | ... | ... | ... | 2 |
| 白虎 | T'ang wâng kôh | ... | ... | ... | ... | ... | ... | 2 |
| 玉皇 | Ts'ao hwa shen | ... | ... | ... | ... | ... | ... | 4 |
| 一等 | Yih tsean yuén | ... | ... | ... | ... | ... | ... | 4 |
| 紮府 | Yô foo hung shan | ... | ... | ... | ... | ... | ... | 6 |
| 約水 | Yu shhay yuén | ... | ... | ... | ... | ... | ... | 4 |
| 色笑 | Yênn paiou mei | ... | ... | ... | ... | ... | ... | 2 |
| 采蓮 | Yâh mow tow | ... | ... | ... | ... | ... | ... | 2 |
| 羽人百種 | Yuên jin phè chuang k'ê'êh | ... | ... | ... | ... | ... | ... | 40 |
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ON
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I. CLASSICS.

As the first of these divisions, the Classical, forms the stem from which the others are said to spring, a few remarks are given here on the several works included under this head.

1. The 易經 Yih king, "Book of Changes" is regarded with almost universal reverence, both on account of its antiquity and also the unfathomable wisdom which is supposed to lie concealed under its mysterious symbols. The authorship of the symbols (卦 kwa), which form the nucleus of the works, is with great confidence attributed to the ancient sage 伏羲 Fuh-he.* These consisted originally of eight trigrams, but they were subsequently, by combining them in pairs, augmented to the number of sixty-four hexagrams.* This second process has also been attributed to Fuh-he by some, while others ascribe it to a later hand. These form the only portion of the now-existing work, which claims to be older than the Chow. 文王 Wăn Wăng, the ancestor of that dynasty, made a study of these symbols, while in prison for a state offence, and appended a short text to each, indicative of the character of the hexagram, which text is termed 象 T'wan. This is followed by observations in detail on the several strokes in the figure, termed 象 Siang, which are said to be from the hand of 周公 Chow Kung, the son of Wăn Wang. The remaining portions of the work, comprising ten sections, termed 十翼 Shih yeh, "Ten wings," are said to have been added by Confucius. The first, named 象傳 T'wan chuen, consists of a paragraph to each of the texts of Wăn Wang, in which he further dilates on the hidden meaning. After this, the text of Chow Kung are expanded under the name of 象傳 Siang chuen. A section annexed to the two first diagrams 乾 Kiên, "Heaven," and 坤 K'wan, "Earth," entitled 文言 Wăn yen, "Sense of the Text," enlarges on the preceding

* Also written 包犧 Paou-he.
observations. The 謂卦 师 E̦ utzer chuen is a "Memoir on the Philosophy of the Text," in two sections. 設卦 师 Shu kwa chuen is a "Discussion of the Diagrams" 設卦 师 Shu kwa chuen is "The Order of the Diagrams"; and 雜卦 师 Tse kwa chuen, "Promiscuous Discourses on the Diagrams." Such is the structure of the book as it has been handed down to the present time, known as the 周易 Chow yih, "Chow Changes," a name applied to it in reference to the texts by Wăn Wăng and Chow Kung. There are traces of the same doctrine having been promulgated prior to the Chow dynasty; on some modifications of system, however, now unknown. It appears from the Chow Ritual, that during that dynasty, there were still three systems of Changes in use by the 太卜 T'ą̦̄ ê pô, "Chief Diviner." One was designated the 道山 Léen shan, "United Hills;" which was the system employed during the Hēa, the name being adopted from the first hexagram in that scheme 誘, formed by a reduplication of the 三 Kan diagram, which is the symbol for a hill. The other termed 首瀬 Kwei chwing, "Reverting Deposit," was that in use during the Shang, in which the first symbol was 地 Kwan, "Earth," representing the depository of all things. There is no evidence of the existence of these two systems so late as the Han dynasty. The Chow Book of Changes is said to have escaped destruction at the time of the Burning of the Books, B.C. 220, by Che-hwang Tê, in consequence of its application to purposes of divination; books of that class having been exempted. Tradition relates, however, that the three last sections by Confucius were lost about that time, and were afterwards found by a girl at the Yellow River. A long list of scholars are recorded as having distinguished themselves as expounders of the Yih-king, some by oral instruction, and others by their writings.

2. The second of the Classics is the 書經 Shoo king, "Book of Government," originally compiled by Confucius, from the historical remains of the Yu,* Hēa, Shang and Chow dynasties, and consisted of 100 chapters, the period it embraced being from the middle of the 24th century, B.C., down to 春王 Ping Wang of the Chow, B.C. 721. At the time of the bibliothecal conflagration, the existing copies of this work were diligently sought for and committed to the flames. When the revival of literature took place in the Han, B.C. 178, a careful search was made for any copies that might have escaped destruction, but the only portion which could be recovered, was derived from an aged scholar who bore the designation 伏生 Fûn-sâm, an inhabitant of 薄南 Tsie-

* The Yu dynasty of Chinese books, is the period generally denominated that of Yaou and Shun in foreign books.
nan in Shan-tung, who had retained 29 chapters. Tradition adds, that the chapter 篇 Tae shé, "The address at Tae," was recovered from a girl in Honan. During the reign of 武帝 Woo Te, about B.C. 140, the dwelling house of Confucius being pulled down by order of 慶王 Kung Wang, prince of Loo, a copy of the Shoo king was found, with several other books, all written in the seal character, enclosed in the wall, said to have been deposited there by one of the late descendants of the sage. A member of the same family, 孔安國 Kung Gan-kwô, set about deciphering this document with the aid of Fûh-sâng's text, and thus managed to get 25 complete chapters out of it. The Tae-shé chapter was different from the one of the same name discovered by the Honan girl. Five of the chapters only agreed with those repeated by Fûh-sâng. Gan-kwô arranged the whole work in accordance with the ancient text he had found, and wrote it out in the 篇 Le, or character used during the Han dynasty, making altogether 58 chapters; the remaining portions of the ancient book were so confused and obliterated that he could make nothing of them. The compilation of Gan-kwô was received with various degrees of consideration for several hundred years, till about the 4th century, when all traces of its existence disappear. During the Eastern Tsin, a work was brought to light by one 梅鉽 Mei Teîh, professing to be that of Gan-kwô. This seems, after a time, to have been received with confidence by the literati, and was adopted in the National College at the end of the 5th century; down to the end of the Tang, we do not find suspicious raised as to its genuineness. During the Sung, however, 范 Choo He, in his severely critical investigation of the Classics, was first led to doubt the authority, but did not live to write a commentary on the work; that being afterwards executed by his pupil 沈 T'sae Ch'in. During the Ming, and more especially the present dynasty, the work has passed through tests of the most searching character, the result of which shews that the portion now termed the 古文 Koo-wân, "Ancient text," is not the work of Gan-kwô, but the fabrication of Mei Teîh, while the evidence tends to confirm the genuineness of that of Fûh-sâng, known as the 今文 Kin-wân, "Modern text," which had been handed down as a separate work till the Tang. The two texts, however, are now generally published in one work, numbering 58 chapters in all, only 33 of which belong to the Modern text.

3. The third Classic is the 詩經 She king, "Book of Odes," consisting of a collection of ballads used by the people of the various petty states of China in ancient times, selected and arranged by Confucius, to the number of 311. This work suffered the general fate of
literary productions, at the hands of Che-hwang Te, but from the character of its contents, it was more likely to retain a place in the memory than the Shoo king. Four different versions, by as many hands, were afterwards published in the early part of the Han; one by 申公 Shin Kung of Loo, termed the Loo Odes; another by 雲固 Yuen Koo of Tse called the Tse Odes; another by 晏 Ying Han Ying of Yen, named the Han Odes; and one by 毛或 Mao Chia of Chaou, who professed to give the work as it had been handed down by 子夏 Tse Héa, the disciple of Confucius. Only the latter work has survived to the present time. The Tse Odes were already lost during the Wei dynasty; the Loo Odes were lost during the Western Tain; and although the Han Odes were preserved to a much later period, no one cared to apply himself to the study of the work. Maou's version, as it has reached us, numbers in all 811 odes; 6 of which have only the name preserved, the odes being lost. The work is divided into four parts; 1st, 国风 Kwö fung, “Characteristics of the States,” containing ballads to the number of 159, from 15 petty kingdoms; 2nd, 小雅 Seau ye, “Lesser Eulogiums,” containing 80 odes, 3rd, 大雅 Ta ya, “Greater Eulogiums,” containing 31 odes; and 4th, 謡 Sung, “Songs of Homage,” containing 41 odes, written to the praise of the Princes of Chow, Loo, and Shang.

The three works above noticed hold the highest grade among the Classics.

4. The Rituals occupy the next place among the Classical writings, and these are three in number.

The 周禮 Chow lé, “Chow Ritual,” is generally believed to have been written early in the Chow and consists of an elaborate detail of the various officers under that dynasty with their respective duties. It seems probable that the same regulations were in force among the majority of the subordinate states at that time. But the state of 蒯 Tain continued to retain the Shang rites to the end; hence this work was a special object of aversion to Che-hwang Te, who ordered that all the copies should be carefully sought for and burnt, in order that he might obliterate every trace of the Chow; a severe prohibition against its concealment being at the same time issued by him. We hear nothing more of this work till nearly a hundred years later, when the reigning emperor Woo Te repealed the above prohibition, in consequence of which several copies were brought from their hiding places, and presented to the emperor. They were then as much beyond the reach of scholars, as they had previously been during their concealment, till about 40 B. C. when 利向 Lew Hüang, and his son 利欽 Lew Hin, being engaged in comparing and arranging the rare
books in the palace, discovered this work, but wanting the last section; and although a reward was publicly offered for its recovery, it could nowhere be found. To supply the deficiency, they added the 考工記 Kaou kung kē, "Artificer’s Record," now admitted to be a work of great antiquity, if not as supposed by some, the original sixth section. During the Han, the work was known as the 周官 Chow kwan, "Officers of the Chow." In the time of the Tsin, it received the name of 周官禮 Chow kwan lè, "Chow Official Ritual." During the Tang, it was changed to Chow lè. In the eleventh century a minister under the Sung, named 王安石 Wang Gan-shih, introduced some changes in the system of levying duties, and rested them on the authority of the Chow lè. The countenance which this unpopular measure appeared to receive from the Chow lè drew forth much opposition, in the way of counter-exposition, and afterwards led to the declaration, on the part of the literati generally, that the work was unworthy of credit; while one 胡安國 Hoo Gan-kwō, declared that it had been fabricated by Lew Hin, for the purpose of supporting the pretensions of the usurper Wang Mang. These opinions were widely received till the time of Choo He, who investigated anew the claims of Chow lè, the result of his researches being to confirm the view that the work was composed by Chow Kung, or some sage during the Chow dynasty. Since that time, the question or genuineness may be considered as set at rest, scholars with slight exception giving in their adherence to the views promulgated by Choo Foo-tsze. In the six sections of the Chow lè, may be seen the type of the present six administrative Boards at Peking.

The 儀禮 E lè, "Decorum Ritual," bears internal evidence of a very early origin, and is by some attributed to Chow Kung. The subjects it treats of are of a more domestic character than those of the Chow lè, rules being laid down for the guidance of individual conduct under a great variety of conditions and circumstances. The first notice we have of it after the general conflagration is a work entitled 士禮 Sê lè, "The Scholar’s Ritual," in seven sections, brought to light by one 高堂 Kaou T'āng, a native of Lo, in the 2nd century before the Christian era. A copy of a ritual is recorded to have been found in the wall of the sage’s habitation, along with the Shoo king and other books, divided into fifty-six sections, but corresponding substantially with the above work of seven sections. This was termed the 禮古經 Lè kū king, "Ancient Ritual Classic." The name was changed to E lè, during the Han; under which designation the work has been transmitted from age to age down to the present day.
SPRING AND AUTUMN ANNALS.

The doctrine of the Rites as contained in the E lè, gave rise to several schools of exposition and teaching, in early times. One of the most famed of these was that of 后 聽 How Te'ang, who flourished during the 1st century before Christ. A pupil of his named 戴 德 Taé Tih, collected together the existing documents on the subject to the number of 214 sections, only a small portion of which were held to have emanated from Confucius, and to have been put on record by his disciples and others. These he revised and reduced to 85, his work being named the 毛 禮 Taé lè, "Ritual of the Senior Taé." This was further revised by his nephew 戴 聽 Taé Shing, who reduced the sections to 49 in number, in which form the compilation was entitled the 小 禮 Seaou lè "Ritual of the Junior Taé." Such is the work that has come down to us under the name of the 禮 記 Lè ké, "Book of Rites," and is now by imperial authority designated one of the Five Classics.

There are 40 out of the 85 sections of the Taé lè now preserved, the remainder having been lost during the Han, at which period the work was lightly esteemed by the literati. Later scholars have, however, formed a higher estimate of its value, and it is now looked upon by many, at least equal to, if not of higher authority than the Lè ké. One of the most interesting sections in it is the 夏 小 正 Hetá seaou ching, "Calendar of the Hetá dynasty," which, if genuine, and the probabilities are strongly in its favour, presents us with an astronomical document 2,000 years older than the Christian era.

5. The 春 秋 Ch’un ts’ew, "Spring and Autumn Annals," is the only one of the Five Classics actually written by Confucius, being a history of his native state Lō, from 722 to 484 B.C. The sage having caused several of his disciples to institute a search among the state records of the Chow, he availed himself of the result of their labours, to compile the work in question. An amplification of the original work was made by one of his pupils named 左 邵 Ming Tsö Kèw ming, his work being named 左 邵 Tsö chuen, "Tsö’s Narrative." At the commencement of the Han, a commentary on the Ch’un ts’ew by 公 羊 高 Kung-yáng Kaou, was reduced to writing. Another commentary by 稲 菱 赤 Küh-leang Ch’ih, was written about the middle of the 1st century before Christ. These two scholars are said to have been pupils of Tsö-héá, their works having been transmitted orally by their respective disciples, for several generations. The above three works are admitted to the rank of secondary Classics. The object of the two latter is to give an exposition of principles, while the work of Tsö, which has main-
tained the first place in popular estimation, dilates especially on the contemporary events necessary to throw light on the original chronicle.

Besides this work, Tsoh had collected a mass of material connected with the national history, which he did not feel at liberty to incorporate with the history of the state of Loô; and hence he published it separately under the title of 許語 Kwô yû “Remarks concerning the States.” This is termed the 外傳 Wai chuen “Outside Narrative,” while the three former are called 內傳 Nîi chuen “Inside Narrative.”

6. After the Five Classics par excellence, the books held next in estimation are those known as the 四書 Szê shoo, “Four Books.” In the present form, however, the collection only dates from the time of the Sung, when they were thus arranged by Choo He.

The 大學 Tâ hêi, “Great Study,” appears to have been retained after the time of Chê-kwang Tê, among the documents pertaining to the rites, and eventually formed a section in the Lê ké, in which it was preserved till the time of Choo He, who erased it from the Lê ké, and published it separately, as one of the Four Books. It consists of eleven chapters, the first of which, called the Classic, contains the words of Confucius on the fundamental principles requisite in the government of states. The remaining ten by his disciple 曾參 Ts'êng Ts'an are merely illustrations of the sayings of the sage.

The 中庸 Chung yûn, “Invariable Medium,” is ascribed to 子思 Tszè sze, the grandson of the sage. In this, which is the most philosophic of the Four Books, the ruling motives of human conduct are traced from their psychological source. The work consists of thirty-three chapters, its history being similar to that of the Tâ hêi.

The 論語 Lûn yû, “Miscellaneous Conversations,” consists of dialogues between Confucius and his disciples and others, in twenty chapters. 程明道 Ch'êng Ming-taou conceived that the book was written by the disciples of 孔子 Yêw tszê and 曾子 Ts'ang tszê, themselves disciples of the sage. A copy written in the seal character was afterwards found in the wall of Confucius’ house along with the Shoo king. This was deciphered and published by Kung Gan-kwô. About a century later, another edition of the Lûn yû appeared, the 魯論 Loô lûn “Loô Conversations,” published by 夏侯惇 Hêhô Shìng and others. This was substantially the same as Gan-kwô’s, which was termed the “Ancient Text,” there being merely a difference in the division of the chapters, the Ancient Text having twenty-one chapters, while the other only numbered twenty. Shortly after, the 齊論 Tse lûn “Tse Conversations” was published by 王吉 Wâng Keih. This
was more diffuse than the others, and contained two extra chapters, entitled 畢王 Wên wâng and 知道 Che taôu. The two works being compared together, the extra chapters of the Tse lún were rejected, and the text amended according to the Lôô lûn. About the end of the Han, 鄭康成 Ch'êng K'ang-chêng investigated the different versions, and taking the Lôô lûn as the standard, wrote a commentary on the work, since which his edition has been generally received, and has retained the name of Lôô lûn. The Tse lûn soon after fell into disuse and was lost.

孟子 Mêng tsê, which is the largest of the four, is composed of conversations held between the sage 孟軻 Mêng K'âo, and the princes and grandees of his time, the main object being to enforce the practice of the virtues of Benevolence and Integrity; the inherent goodness of human nature forming a fundamental principle in the philosopher's instructions. It is divided into fourteen chapters. Mêng tsê, or as he is generally called Mencius, was the pupil of a disciple of Tszê sze, and flourished during the 4th century B.C. His work is said to have escaped the general burning, in consequence of its being considered extra-classical.

7. The 孝經 Hêuông king, "Book of Filial Piety," claims to be a conversation held between Confucius and his disciple Tsêng Ts'êan, on the principles of Filial Piety, recorded by another disciple whose name is not preserved. According to tradition, it was concealed by 颜芝 Yen Che of 河閒 Hê-kêen, at the time of the burning of the books, and was brought to light again by his son 貞 Chêng, when the edict against concealment was revoked. This copy consisted of eighteen chapters; but a copy in the ancient character being afterwards discovered in the wall of Confucius' dwelling, it was found to consist of twenty-two chapters. Léw Hêâng after carefully comparing the two copies, fixed upon eighteen chapters as the original form, in which state it has come down to us; but it does not by any means share the same degree of confidence to the other classical works; for many scholars of the present day, from studying the text, feel justified in doubting that it originated with Confucius. Neither the style of the composition, they say, nor the doctrine propounded are in keeping with the productions of the sage.

8. The 論雅 Urk ya, "Literary Expositor," is a dictionary of terms used in the classical and other writings of the same period, and is of great importance in elucidating the meaning of such words. It is divided into 19 sections, each of which treats of a separate class of subjects. The authorship is attributed with some probability to Tszê-hêâ; though there is tradition that a part of this had also been handed down from the time of Chow Kung.
DICTIONARIES.

The above-noticed works comprise all those generally denominated the Classics, though the number of such has varied at different periods. 六經 Lûh king, “Six Classics,” are said to have left the finishing hand of Confucius, i.e., the Book of Changes, Book of Government, Book of Odes, Spring and Autumn Annals, Book of Rites, and Book of Music. The last named of these is now lost, and the only vestiges we have left respecting the music of that early period, are a section in the Chow lè, which treats of the duties of the officers of music, a section in the Lè kê, called the Music Record, and some incidental notices in the Shoo king. It is very uncertain how much of the existing rituals are due to Confucius; there is reason to believe, however, that the subject engaged a considerable share of his attention. During the T'ang, a compilation was made under the name of the 十三經 Shih san king, “Thirteen Classics,” including the Yih king, Shoo king, She king, Chow lè, E lè, Lè kê, Ch'un ts'êw Tâ chuen, Ch'un ts'êw Kung yang chuen, Ch'un ts'êw Kūh lêang chuen, Heâu king, Lün yû, Măng tsê, and Urh ya. In the time of the Sung, the number of Classics was reduced to nine, by discarding the commentaries of Kung-yang and Kūh-lêang, the E lè and Urh ya. The Five Classics adopted by authority during the Ming were, the Yih king, Shoo king, She king, Lè kê, and Ch'un ts'êw, while the Four Books Tâ hêt, Chung yûng, Lün yû, and Măng tsê were put in the second grade. The same arrangement has been continued by the present dynasty, the emperors of which have had versions of most of the above works published in Manchu. The whole are sometimes included under the term Six Classics, the Four Books collectively forming the sixth.

9. Another class of works which though not directly termed classical, are yet referred to that division of literature, is that comprising the Dictionaries; in the compilation of which much labour has been bestowed by the Chinese, for the purpose of maintaining the purity of the language to after ages. These may be ranged under three divisions, according to the plan of their construction. First, those in which the words are arranged in various categories fixed upon with regard to affinity of subjects. To this division the Urh ya belongs, as also the 六書故 Lûh shoo koû, a book of note written about the close of the Sung; and the same principle of arrangement has been followed in a great number of works, extending even to some which do not properly come under the denomination of dictionary. It is that also generally adopted in the compilation of Chinese dictionaries of foreign languages, such as the Mongolian, Manchu, Thibetan and others.
The second division includes those arranged according to the radical part of the character. The earliest work of this kind was the 説文 Shuò wén, composed by 許慎 Hù Shèn, and published A.D. 100, which is divided into 540 radical sections. The 五経 Yǔ jīng was published A.D. 528 by 項野王 Kèng Yè-wàng, and contains 542 radicals. The 類篇 Lèi piān by 司馬光 Sī Mǎ-guang, which appeared in the Sung dynasty, is arranged under 544 radicals. The 六書本義 Lù shū pǔn yì was published during the Ming, by 趙汝謙 Chaò wú-qian; in this the number of radicals is reduced to 360. At a later period during the same dynasty, the 字彙 Tsé wùi was published, in which the radicals were fixed at 214; and the same arrangement has been preserved in the two principal dictionaries that have been compiled during the present dynasty, the 正字通 Chéng tsé tōng and 康熙字典 Kang-he tsé tiān.

The third division comprises those works which are arranged in accordance with the tones and final sounds of the characters. One of the earliest of these is the 唐韻 Táng yùn, as the name indicates, a production of the T'ang dynasty, but the nucleus of the work appears to have been composed during the Sung, under the name of 切韻 Tsé yùn, by 陆法言 Lù Fǎ-yán.

The 廣韻 Kuàng yùn is a work of uncertain date, but generally believed to belong to the T'ang dynasty, and is substantially the same as the T'ang yùn. The earliest known edition of it is of the time of the Sung.

The 集韻 Tséh yùn, a work of considerable fame appeared during the Sung.

The 五音集韻 Wù yín tséh yùn is by 韓道照 Hànn Dào-chào of the Kin dynasty. The ground-work is in substance the same as the Kuàng yùn, containing the 26,194 characters which composed that work, together with 27,330 more, being just one less than the additional number given in the Tséh yùn. But a new arrangement is introduced, the 206 finals of previous works being reduced by combination to 160; under each of which the characters are referred in order to the 36 initial sounds, these being subdivided according to the four classes of finals.

The 切韻指掌圖 Tsé yùn chè chāng t'où is a small work on the sounds of the language, illustrated by diagrams, by Sze-mâ Kwang mentioned above. All the words are arranged according to the 36 initials and four classes of finals, this being the oldest work extant containing the Hindu analysis introduced by the Indian Buddhists.
DICTIONARIES.

There are twenty diagrams containing in all 3,130 characters, from which may be derived by rule 760 more, completing the number 3,890 contained in the Teii yun.

The 韵部 Yun p60 by 庄抑 Wo6 Yih of the Sung dynasty, is chiefly valued as being the earliest attempt to investigate the theory of the ancient sounds; but it is said to be a very faulty production.

The 礼部韵类 Le po6 yun le6 by 丁度 Ting T'o6, the author of the Tsieh yun, was published under official patronage about the middle of the 11th century, for the purpose of rectifying the disorders which were creeping into the rhymes at the examinations; from which time this work was to be the standard of appeal. There are only 9,590 characters in the original work, but some supplementary matter was afterwards added. An augmentation of the preceding work appeared in the 12th century with the title 清修互注礼部韵类 Tsang se6 ho6 ch6e6 le po6 yun le6. This was the joint production of 毛元 Ma6n Hw6ng and his son 毛居正 Mu6n Ken-ching, the former of whom increased the original work by 2,655 characters, and the latter 1,402 more. In the following century, the 押韻通释 Yen yun shih tse was composed by 欧阳德隆 G6w-yang Tih-lung, and enlarged by 郭守正 Ko Sh6w-ching, being an exegetical work on the Le po6 yun le6. 九经补韵 Ken king p60 yun is a small vocabulary auxiliary to the Le po6 yun le6, by 楊伯岳 Yang Pih-yen, containing 79 characters from the classics, which are omitted in that work; also an appendix of 88 articles concerning the morning rites.

The 古今韻書荟要 Ko6 kin yun kau6 yau was compiled by 雷忠 Heung Chuong of the Yu6u dynasty. A new arrangement of the initials is adopted, after the method of Han Tseng-chau; and the number of the finals is reduced to 107, in accordance with the system introduced by 劉源 Lew Yuen of Piung-shw6y about the middle of the 13th century, and which has been very generally followed since that time, under the name of Piung-shw6y finals.

The 四声等子 Sze shing tang tz66 is a small work by an unknown author, which like the Tsieh yun che chang t'o6, is arranged on the plan of the Hindoo analysis.

The 洪武正韵 Hung w66 ching yun, as its name implies, was published under the patronage of the first emperor of the Ming dynasty, during the period Hung-w66. In it the number of rhymes are reduced to 76. Although the work is well known, it never came into general use.
The 音論 *Yin lún*, a small work of some merit by 顧炎武 *Koô Yêu-wô ô* of Kwan-shan, published at the commencement of the present dynasty, besides an analysis of three of the old pronouncing dictionaries, gives a number of disquisitions respecting the history of the sounds. The same author, who was a man of deep research, published four other works on the same subject, which generally form one collection:—the 詩本音 *She pùn yin*, a dictionary of the original sounds of the Book of Odes, in which all the rhymes of the odes are taken seriatim, and referred to their respective divisions in the Kwàng yün:—the 易音 *Yî yün*, an analysis of the Book of Changes, on the same principle as the preceding:—the 唐韻正 *Tâng yün chäng*, a systematic rectification of the Tâng dynasty finals:—and the 古音表 *Koô yün peadu* in which all the ancient sounds are arranged under 10 divisions, in each of which the characters follow the order of the four tones. The 韻補正 *Yün pô ô chäng* is another small work by the same author, devoted to the correction of errors in the Yün pôô.

The 韻音 *Lý yün* by 潘耒 *P'wan Lý*, a pupil of Koô Yén-wô ô above mentioned, was published towards the close of 17th century. The author applies himself especially to the more modern changes in pronunciation. He increases the number of initials to 50, under which he tabulates the whole system of sounds, and afterwards arranges all the characters under 147 divisions distributed among the four tones.

The 古今通韻 *Koô kin t'ung yün* is a work on the ancient and modern sounds by 毛奇齡 *Maô K'ê-lîng*, written with a view to controvert the principles laid down in the several publications of Koô Yén-wô ô. It is considered inferior to the latter.

The 古今韻畧 *Koô kin yün leô* by 郭子湘 *Shao'n Tsê-sê-chang*, which appeared about the end of the 17th century, follows the classification of the 106 finals.

The 叶韻彙輯 *Hê yün weû tseô* is an imperial work published in 1750, in which the characters are classified under the usual system of finals. An abbreviation of the same system is published in a small volume under the name of 詩韻 *She yün*, merely containing the meaning of each character in the most concise possible form.

Another concise work of modern date is the 音韻正説 *Yin yün ching gö* by 孫耀 *Sûn Yaou*, in which the arrangement is according to 65 finals.

The 音韻輯要 *Yin yün tseô yau* by 王筱 *Wâng Senô*, published about 1780, is arranged under 21 leading divisions, according to the finals.
The 古韻標準 K'o̍o yün pêau chün by 江永 Kēang Yung, is a work of the latter part of last century. The 四聲 切韻 表 Sê shìng tsê yün pêau is another small work by the same author, in which all the sounds are tabulated under the 36 initials.

The 種馬字類 Pan mā tsé lû by 繁機 Loo Ke of the Sung dynasty, is an examination of the characters in Szé-mâ Tsêen's Historical Record and Pan Ko'o's History of the Hán. The arrangement is accordingly to 204 finals.

The 字鑑 Tsê k'ien by 李文仲 Lè Wên-chung, is a dictionary which appeared during the Yuăn dynasty, arranged according to the 206 final divisions.

The 韻府綦玉 Yün fû k'êun yâh is a small encyclopædia of about the same period as the preceding, by 陰時夫 Yiu Shê-foo. This seems to be the oldest work extant with Lèw Yuen's system of finals, which are followed in the general classification.

The 五車韻書 Woô chay yün soâ by 梁以棟 Liông E-tung was published in 1592. It follows the common system of the 106 finals, the principal leading characters being given in the ancient and modern form.

The 五車韻府 Woô chay yün fû by 陳錫謨 Ch'în Tsên-moo, is divided among 128 finals newly selected, the sounds under each final being arranged according to the 36 initials, which are placed at the head of the page. This work formed the basis of Morrison’s Alphabetic Chinese dictionary.

The 聲 聲品字書 Heau shìng p'îng tsê tsêen by 虞德升 Yu Tih-shêng, published in 1677, is a dictionary on the phonetic principle. There are in all 96 leading characters, the vowels under which amount to 1,500, embracing more than sixty thousand characters.

The 聲 韻 小 韻 Yin yün ch'ên wê was published by imperial authority in 1728. It is arranged according to the 36 initials.

The 聲 韻 大 韻 Yin yün shâh wê appeared about 1771, under the patronage of the succeeding emperor. It is the same in principle as the Yin yün ch'ên wê, there being a slight modification in the disposition of the 36 initials.

The 佩文 韻府 Pei wên yün fû, which was compiled under the special superintendence of the emperor, and published in 1711, is probably the most extensive work of a lexicographical character ever published. It is arranged according to the usual system of 106 finals distributed among the 5 tones. It is usually bound in 110 thick volumes.

The 韻府絳繆 Yün fû yō pêen by 鄧 愷 Tâng K'âu, which appeared in 1759, is a work on the same principle as the preceding, but
Dictionaries.

in an exceedingly abridged form. The 诗韵编 義 She yùn pěên ū by 王起 勝 Wáng Kē īăng, published in 1808, is also on the same arrangement, but greatly more epitomized. This is much used as a hand-book by students.

There are also several pronouncing dictionaries of the mandarin colloquial dialect, arranged on the above principle. One of the earliest of these is the 中原音韻 Chung yuên yīn yùn by 周德清 Chow Tihts'īn, which appeared in the 13th century, including all the sounds under 19 finals. The 五方元音 Wǔ fāng yuán yīn by 楊慎鳳 Fāng T'ēng-fang is a well-known work published in 1710, in which the sounds are all classified under 12 categories of finals. A revision and enlargement of the same was given to the public in 1810. Another work of this class is the 中州全韻 Chung chow ts'eden yùn by 周昂 Chow Gang, in which the sounds are arranged according to the several organs of pronunciation. The 音韻須知 Yīn yùn shū chê by 李書雲 Lè Shoo-yún, published in 1690, follows the method of the Chung yuên yīn yùn. Another on the same plan is the 中州音韻輯要 Chung chow yīn yùn ts'êth yao.

Dictionaries in various local dialects are also published on the same principle. Such is the 八音合訂 Pa yīn hō t'īng, compiled by 晉安 Ts'in Gan from two earlier works, being a dictionary of the Fū-h'ōu dialect in Fū-h'ēân, dated 1749.

The 雅俗通十五音 Ya sū t'ūng shü hō yīn by 謝秀鳳 Sêy Sěu-liâu gives the dialect of Chang-chow in Fū-h'ēân.

The 分韻撮要合纂 Fun yùn tsêh yào hsüe hsüh by 慕學 國 Yu Hēi-pōo and 溫岐石 Wăn K'ē-slîh, is a dictionary of the Canton dialect.

Dictionaries of the ancient character are found arranged on this plan. The 漢隸字源 Hán lé ts'ai Yuēn, is a production of the 12th century, by 蕭應 Loo Ke, giving the various forms of the characters in the Lé or Official hand, found on 340 stone tablets from the 2nd century B. C. to the 5th century A. D. according to the classification of the Lè pò yùn lēi. The 隱辨 Lè pêên by 馮高吉 Koó Gae-keih, which appeared last century, is on the same plan as the preceding. The 六書通 Lûh shoo t'ūng was published by 關壽倉 Min Ts'ê-heih in 1661, when he was 82 years of age. The characters are given in a variety of ancient forms, and arranged according to the usual system of finals. The 金石韻府 Kin shih yīn foô is an extensive catalogue of characters in various ancient styles, found in inscriptions; this is also arranged according to the finals, and is printed in red.
HISTORIES.

In 1750, a work was published under imperial authority, termed the 同文 鑒 及 Tüng wén yìn t'ung, containing a syllabic comparison between the Sanscrit and Tibetan vocables, the sounds being expressed in Chinese by means of initials and finals.

II. HISTORIES.

Under the second great division of Chinese literature, termed 史 Shì "History," is included the various works on History, Geography, and kindred subjects. Historical works are again subdivided into three principal classes.

1. The first of these classes comprises what are termed the 正 史 Ch'ing shì "Dynastic Histories," a name which is first found in the History of the Sui dynasty. These are all framed on a nearly uniform model, the general arrangement being in three sections, as follows.—帝 録 Tê kê, "Imperial Records," containing a succinct chronicle of the several emperors of the dynasty. Next 志 Chê, "Memoirs," consisting of a succession of articles on 历 Lëh, "Mathematical chronology," 祀 Lâ, "Rites," 樂 Yê, "Music," 刑 Hing, "Jurisprudence," 食货 Shih hó, "Political economy," 郡祀 K'eaou szê, "State sacrifices," 天文 T'êen wên "Astronomy," 五行 Wöh hêng, "Elemental influence," 地理 Tê lî, "Geography," and 舜文 E wên, "Literature," with the state of these various subjects during the dynasty. The last section is 列 唱 Lë chêun, "Narratives," which contains, besides Biographies of persons of eminence during the dynasty, a detail of all that is known respecting foreign nations. Such will be found to be a general outline of all these histories from the earliest period downwards; while there are slight modifications peculiar to the several dynasties, each of which possesses its own history. These exhibit various degrees of merit, but in view of the range of subject embraced in such a work, it may be conceived that it requires a man of no ordinary attainment to reach the standard in the several sections. Some of the histories have accordingly been written by men of high standing in the literary world. Compilations of these works have been made at different times, and varying in extent. During the Sung dynasty, the "Seventeen Histories" were published in a single work; under the Ming, the "Twenty-one Histories" appeared; the "Twenty-two Histories," and the "Twenty-four Histories" have severally appeared during the present dynasty, as comprising the archives of the empire. The following is a catalogue of the "Twenty-four Histories," which includes the contents of the other collections also; each collection commencing with the 史記 Shè kê by 司馬遷 Sze-mâ Ts'êen, who has been termed the Herodotus of China.
# TABLE OF THE TWENTY-FOUR DYNASTIC HISTORIES.

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A part of the materials for the Shè ké was collected by 司馬談 Sze-mâ T'ân, the father of Sze-mâ Ts'êen, to whom he transferred the work when on his death bed. Commencing from the time of the ancient monarch 黃帝 Hwang-tê, it reaches down to the reign of 武帝 Wû-tê of the Han dynasty, embracing a period of more than three thousand years. It is divided into 5 sections:—1. 帝紀 Tê kê, "Imperial records;"—2, 年表 Nêên peaou, "Chronological tables;"—3, 八書 Pa shoo, "Eight treatises," regarding Rites, Music, Harmony, Chronology, Astrology, Sacrificial service, Water-courses, and Weights and measures;—4, 世家 Shê kâa, "Genealogical history" of the princes and grandees;—5, 列傳 Lîê chuen, "Narratives." This work has always been looked up to by subsequent authors as a model composition. Much of the original is now lost, and has been supplied by 竺少孫 Choo Shaû-suân.

The Tsêên hân shoo was compiled by Pan Koô, who, like Sze-mâ T'ân and Sze-mâ Ts'êen, held the official appointment of National Historiographer. It is divided into 4 sections:—1, Tê kê which commences at the first year of 二世 Urh-shé of the 秦 Tsin "dynasty (b. c. 209), and closes at the 5th year of 平帝 Ping-tê of the Han (A. D. 5);—2, Nêên peaou;—3, Chê "Memoirs," corresponding to the Pa shoo of the Shè ké, containing separate chapters on Harmony and Chronology, Rites and Music, Jurisprudence, Political economy, State sacrifices, Astronomy, Elemental influence, Geography, Water-courses, and Literature;—4, Tê chuen. Part of this history was composed by the father of Pan Koô, and the Tables and Astronomy were compiled by his sister Pan Chaou after his death. A commentary was written on the work by 顏師古 Yen Szê-kû during the Tang dynasty; part of the comments, however, on the chapters on Geography and Literature, are by Pan Koô himself.

The Hôw hân shoo is divided into 3 sections:—1, 帝后紀 Tê hôw kê "Records of the emperors and empresses;"—2, Chê, which includes Harmony and Chronology, Rites and Ceremonies, Sacrifices, Astronomy, Elemental influence, Geography, Government offices, and Sumptuary regulations;—3, Lîê chuen. It is only the first and last of these sections that are from the hand of Fân Yê, who entrusted the composition of the Chê to 謝敟 Sêây Chen; but Fân having been put to death for a state offence, before the completion of the Chê, Sêây suppressed his work, in order to conceal his connexion with the historian. 司馬彪 Sze-mâ Pêw of the 舜 Tsûn dynasty, having written a supplementary history of the After Han, the section Chê was taken from the same and incorporated in Fân's history, in the early part of the 11th century thus completing the work as it has come down to us.
The *San kwô chê* is a history of the period immediately succeeding the Aftar Han dynasty, when China was divided into the three kingdoms of 魏 Wei, 燕 Shûh, and 晉 Woô. The respective histories of these three states are succinctly given in the above order, each containing the Records of the reigning family and a Biographical section, that of the Wei having a short chapter at the end on foreign nations. The author Ch'in Shôw being a subject of the Tsin dynasty, which succeeded the Wei, it was a necessity with him to assign the rightful supremacy to that house; but since the time of Choo He of the Sung dynasty, the Shûh which more directly succeeded the Han, has been admitted to be the legitimate continuator of the imperial power, in accordance with the views of that scholar.

Previous to the Tang dynasty, the history of the Tsin was only to be found in an imperfect state, when the emperor 太宗 T'aê-tsung of that house organized a literary commission, consisting of Fáng K'eaou and others, who compiled the present *Tsin shoo* from the works of eighteen preceding authors. The emperor himself composed the Records of two of the earliest monarchs, and also two of the Biographies; from which circumstance, the authorship of the work is generally ascribed to that prince. It consists of 4 sections:—1, Tê kê;—2, Chê, which contains Astronomy, Geography, Chronology, Rites, Music, Government offices, Sumptuary regulations, Political economy, and Elemental influence;—3, Lê chuen, including short notices of foreign countries;—4, 录記 T'saê kê “Contemporary Register,” giving biographical sketches of the princes of the various contemporaneous dynasties.

The *Sung shoo* was the work of Ch'in Yô, who flourished under the Leang dynasty. It is divided into 3 sections:—1, Tê kê;—2, Chê, embracing Chronology, Rites, Music, Astronomy, Elemental influence, Felicitous influences, Geography, and Government offices;—3, Lê chuen. It is thought that this book originally contained another section of Tables, when it left the hand of Ch'in Yô; but if so, it was lost at a very early date. The chapter on Felicitous influences is an unwarranted innovation upon preestablished usage; and the Geographical portion is executed in an exceedingly careless style. These are the chief defects in the work, which in other respects is a very commendable production.

The *Nân tse shoo* being composed under the Leang dynasty, bears marks of the prevailing influence of Buddhism at that period. It is divided into 3 sections—1, 本紀 Pùn kê “National Records;”—2, Chê which includes Rites, Music, Astronomy, Geography, Government
offices, Sumptuary regulations, Felicitons influences, and Elemental influence;—3, Lèš chuen. Some small portions of the work have been lost, since it left the hand of Seanou Tszè-hèèn.

A great part of the materials for the Lēang shoo, were drawn up by 姚察 Yaou Ch‘â, a minister of the Chin dynasty, but the work having been left incomplete by him, in the year A.D. 629 the emperor Taé-tsang of the Tang commissioned his son Yaou Sze-lēen, together with Wei Ching, to complete the undertaking. As the share taken by the latter merely consisted in some inconsiderable corrections, the authorship has been rightly attributed to Yaou Sze-lēen. The arrangement is in 2 sections:—1, Pùn kè;—2, Lèš chuen. With the exception of some slight discrepancies which criticism has discovered, the work is generally esteemed for its merits.

Yaou Ch‘â, mentioned above, having collected the historical notices of the Chin dynasty by three preceding authors, commenced a history from these materials, but very little had been accomplished towards the execution of his plan at his death. The work was completed by his son Yaou Sze-lēen under imperial commission, nearly contemporaneous with the Lēang shoo, being denominated the Ch‘ên shoo. It is divided into 2 sections:—1, Pùn kè;—2, Lèš shuen. There is more uniformity throughout than is found in the Lēang shoo.

When the Wei shoo was originally published by Wei Show during the Northern Tse dynasty, it excited a good deal of clamour and disapprobation, in consequence of the freedom with which it dealt with the conduct of public men of the time. It was probably a kindred impulse that induced the emperor 文帝 Wăn-té to patronize 魏 泰 Wei T‘ān, in his attempt to compose a more popular record of that northern Tartar dynasty. Wei Show’s work was revised and amended during the Sung dynasty, several additions being made to it from that of Wei T‘ān and other sources; in which shape it has come down to us, and is now esteemed a sterling work, while none of the compositions that were intended to supplant it have survived the lapse of time. It contains 3 sections:—1, Pùn kè;—2, Lèš chuen;—3, Ché, comprising Uranography, Geography, Harmony and Chronology, Rites, Music, Political economy, Jurisprudence, Supernatural indications, Government offices, and Buddhism and Taoism.

李德林 Lè Tih-lin, a subject of the Northern Tse, having collected an amount of documentary matter for a national history of that dynasty, his son Lè Pih-yô received the imperial command at the beginning of the Tang to complete the work, which he accomplished in a very
indifferent style. The plan of the Hsiao hän shoo is adopted, but there is a slovenliness and want of uniformity throughout, the whole being comprised under 2 sections:—1, Pùn kè;—2, Lê chuen. This being the only history of that particular period extant, it has been adopted as the Pùh tse shoo in the chronological series.

The task of writing the History of the Chow dynasty, was imposed upon Lîng-hoô Tih-fun, by the emperor Ta-tsong of the Tang. The documents necessary for the accomplishment of this work, which had been handed down from the Chow and Suy dynasties, were modelled after the style of the Shoo king, which seems to have been an influencing motive with Lîng-hoô to complete the history in the same spirit; the consequence being a marked paucity of substantial narrative, which has given place to elegance of empty diction. Large portions of his work have been lost in after time, and the lacunæ somewhat clumsily supplied from the Pùh shê. It is composed of 2 sections:—1, Pùn kè;—2, Lê chuen. This and the Pùh tse shoo are the most mutilated of all the twenty four.

The Suy shoo like the respective histories of the Leang, Chin, Northern Tse, and Chow dynasties, was also compiled with a commission from Ta-tsong of the Tang. The work was executed under the superintendence of Wei Ching, Duke of Chêng, who wrote part of the prefatory and critical portions. There are in all 3 sections:—1, Tê kê;—2, Ohê, embracing Rites and Ceremonies, Music, Harmony and Chronology, Astronomy, Elemental influence, Political economy, Jurisprudence, Government offices, Geography, and Bibliography;—3, Lê chuen. The authorship of the Tê kê and Lê chuen is attributed to Yen Sze-koo and K'ung Ying-ta. The Chê seems to have been the joint work of several hands, chiefly Yû Chê-nîng and Lê Chun-fung. This and the four dynastic histories just named, which were compiled at the same time, were originally published in one work, and the Chê “Memoirs” for the whole were included in one, and published separately, under the title of “Memoirs of the Five dynasties.” Afterwards the five histories being separated into so many distinct works, the Memoirs were attached to that of the Suy as being the last in the series; which accounts for these documents so much exceeding the period of that single dynasty. The chapter on Bibliography, although exceedingly faulty, is of considerable value, in consequence of the paucity of information of a kindred character elsewhere, about the time in question. The Suy shoo has deservedly a better reputation than the other four histories.
DYNASTIC HISTORIES

The Nùn shè having been compiled by Lè Yen-shów, was submitted to the revision of Líng-hôô Tíh-fun. It contains the abbreviated history of the Sung, Southern Tse, Leang, and Chin dynasties. A negligence of execution is observable throughout the work, frequent repetitions of events, and some unaccountable omissions. But although the work stands low as a literary production, it possesses a certain value, as supplying some information which is omitted in the separate histories of these four dynasties. It contains two sections:—1, Pùn kè;—2, Lèch chuen.

The Pîh shè is from the same hand as the preceding, but the author being a native of the north, was more familiar with the current of events, and took much greater pains in the execution of the work. It includes the histories of the Northern Wei, the Northern Tse, the Chow and the Suy dynasties, and supplies most of the deficiencies that occur in the separate histories of those dynasties. It is divided into 2 sections:—1, Pùn kè;—2, Lèch chuen.

The nucleus of the Tang history was composed by 吳 魌 Woô King, a subject of that dynasty, who brought his account down to the commencement of the 8th century. This was revised and remodelled by 韋 烏 Wei Shûh, and within half a century afterwards Yû Hew-lêê the official historiographer added something further. Some slight additions were made by later hands, in which state it was found at the close of the Tang; when 劉 榮 Léw Heú of the After Tsin took the work in hand, and from the preexisting materials, together with some contemporary aid, composed the Kéw t'âng shoo nearly in the form we now have it. Criticism has been severe upon its defects, which consist chiefly of prolixity in some parts, and excess of generality in others. Want of discrimination is also apparent, in repetition of facts, and some omissions and misplacements. But with all its faults, its merits are considered sufficient to entitle it to be retained in the national collection of histories. It contains 3 sections:—1, Pùn kè;—2, Ché, including Rites and Ceremonies, Music, Chronology, Astronomy, Elemental influence, Geography, Government offices, Sumptuary regulations, Bibliography, Political economy, and Jurisprudence;—3, Lèch chuen.

The many defects in the Kéw t'âng shoo having rendered it desirable to have a more perfect history of the period, an imperial commission was conferred on 曾 公 亮 Tsâng Kung-lêâng about the middle of the 11th century, to superintend the remodelling of the work. This was executed by 秉 氏 Sew and Súng K'e, and named the Sin t'âng shoo. It contains a greater accumulation of facts than the
older history, while it is compressed into less bulk; the facts introduced however, are considered by the Chinese as frequently irrelevant, and the style rugged, though the first of these qualities would probably commend it in the judgment of Europeans. On the whole it is considered much in advance of the K'êw t'âng shoo. There are 4 sections in all:—1, Pùn kê;—2, Chê, comprising Rites and Music, Body-guard, Sumptuary regulations, Chronology, Astronomy, Elemental influence, Geography, Examinations, Government, Military, Political economy, Jurisprudence, and Literature;—3, Peaou;—4, Lêch chüen. The three first sections are ascribed to Gòw-yâng Sew, and the last to Súng K'ê.

In the year 973, the reigning monarch of the Sung dynasty commanded Sê Keu-ching and others to compile a history of the five short dynasties, Leang, Tang, Tsin, Han, and Chow, which immediately succeeded the Great Tang. The work was executed in little more than a year, and received the name K'êw woô tâe shê; although the style of the composition is exceedingly unpolished, the statements embodied are deemed worthy of the utmost confidence. In the year 1207, it was discarded from the educational institutions of the country in favour of the new history, from which time it seems to have fallen into disuse among the people, and when it was restored to its place among the natural histories, by the emperor of the Kêen-lung period, there was only one copy to be found in the empire. It is divided into 3 sections:—1, Pùn kê;—2, Chê;—3 Lêch chüen.

The Sin woô tâe shê forms a solitary instance since the time of the Tang, of one of the dynastic histories having been written by private enterprise. There is a striking boldness in the conception of the author Gòw-yâng Sew, in his departure from the beaten track of his predecessors. Setting before himself the Ch'un ts'êw and Shê kê as his models, he aimed at the lofty style of those ancient works, but he has laid himself open to the charge of sacrificing narrative of facts to elegance of diction. He has omitted the Chê altogether, and divided his work into the following 5 sections:—1, Pùn kê;—2, Lêch chüen;—3, K'au "Researchers;"—4, Shê kéa néên poô "Genealogical registers,"—5, Foô lâh "Appendix." After the death of the author the manuscript was presented to the emperor, by whose orders it was printed and put in circulation, when it ultimately supplanted the K'êw woô tâe shê for several centuries.

T'o-t'o the principal author of the Súng shê, who was a Mongol by nation, has not gained much renown by that work. His chief aim seems
to have been to illustrate the principles of metaphysics; apart from which the voluminous details abound with errors of so grave a character as to lay the work peculiarly open to the critical censure of subsequent writers. There are in all 4 sections:—1, Pǔn kē;—2, Ché, including Astronomy, Elemental influence, Chronology, Geography, Water-courses, Rites, Music, Body-guard, Sumptuary regulations, Examinations, Government offices, Political economy, Military, Jurisprudence, and Literature;—3, Peaou;—4, Lê chuen. Although the faults of the Sūng shè are generally acknowledged, no history has yet found fit to supplant it.

The Leaou shè is by the same author as the Sūng shè; but a peculiar difficulty in compiling a History of the K'ē-tan Tartars arose from the fact that the annals of the nation were prohibited on pain of death from being communicated to any but subjects of the dynasty; so that at the overthrow of their kingdom, when their cities were given up to the flames, nearly all vestiges of their earlier records were destroyed. T'o-t'o's statements therefore must be received with caution; for many errors have been discovered in it by means of existing contemporaneous notices. The plan of the work is in 4 sections:—1, Pǔn kē;—2, Ché, containing Military defences, Army, Chronology and Uranography, Government offices, Rites, Music, Body-guard, Political economy and Jurisprudence;—3, Peaou;—4, Lê chuen.

The T'o-t'o has succeeded much better in the Kin shè than in the other two works of which he was principal author. Having been more careful in the examination of his authorities, the History of the Kin has secured a degree of confidence which that of the Sung and Leaou fail to obtain, while the style of the composition is worthy of the subject. There are in all 4 sections:—1, Pǔn kē;—2, Ché, containing Astronomy, Chronology, Elemental influence, Geography, Water-courses, Rites, Music, Body-guard, Sumptuary regulations, Military, Jurisprudence, Political economy, Examinations, and Government offices;—3, Peaou;—4, Lê chuen.

The Yūn shè having been compiled with undue haste, is marked by numerous and glaring imperfections, both in the style of the composition and the section of materials. There are several omissions, and the established forms of the historians are in some cases overlooked, but there are good points about the chapters on Chronology and Geography. The work on the whole does not rank high according to the scale of merit. It contains 4 sections:—1, Pǔn kē;—2, Ché, consisting of Astronomy, Elemental influence, Chronology, Geography, Water-courses,
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Rites and Music, State sacrifices, Sumptuary regulations, Examinations, Government offices, Political economy, Military and Jurisprudence;—3, Peaou;—4, Lēe chuen.

The imperial order for the compilation of the history of the Ming dynasty was first issued in 1679, when fifty-eight scholars were appointed to engage in the work, and by continued accretions it was brought to a conclusion in 1724. The Ming shè as we now have it was ultimately laid before the emperor in 1742, by Chang Tung-yūh and his colleagues. It conforms in plan to the former histories, but does not rank high as a literary production. It consists of 4 sections:—1, Pàn kē;—2, Ché, including Astronomy, Elemental influence, Chronology, Geography, Rites, Music, Body-guard, Sumptuary regulations, Examinations, Government offices, Political economy, Water-courses, Military, Jurisprudence and Literature;—3, Peaou;—4, Lēe chuen.

2. The second class of Histories are termed 續年 Piên nēén, "Annals," the model for which order of writing may be found in the Ch'un ts'ē Classic by Confucius. This consists in a consecutive chronicle of events, each year having a detailed account of the various occurrences in each department of history, ranged in chronological order. After the Ch'un ts'ēw the work of this class claiming the greatest antiquity is the 竹書紀年 Chū shū kē nēén, "Bamboo Record," said to have been found in the tomb of one of the 魏 Wei princes, in the year A.D. 284. This commences with the reign of 黃帝 Huang-tē and extends to R.C. 299. The original work however, with a commentary on it by Chi'in Yō the historian of the Sung, is considered to have been lost, and the one now known by that name there is a good ground for believing to be a fabrication.

It is recorded of Hēên tē of the After Han dynasty, who was given to literary pursuits, that being dissatisfied with the prolix character of Pan Koö's history of the Former Han he engaged 荀悦 Scun Yue to recompose the annals of that house; the result of which was the 漢紀 Hán kē in 30 knuen or books, after the plan of the Tsō chuen, being a concise narrative year by year of all events of importance throughout the dynasty. The 後漢紀 Hō hàn kē by 袁宏 Yuen Hung, is a history of the After Han, published under the Tsin, in the same form as the preceding, and about the same in extent. The 西漢年紀 西漢年紀 Sē hàn nēén kē is another history of the Former Han, by 王充之 Wang Yih-che, an author of the Sung dynasty.

Other works of this class appeared during the Suy and Tang dynasties, but the most celebrated production is the great work of
司馬光 Sze-má Kwang, the 資治通鑑 Tše che t’ung kéén on which he was engaged for nineteen years during the reigns of Ying tsung and Shin tsung of the Sung. This history, which comprises 294 books, embraces a period from the commencement of the fourth century B.C. down to the end of the Woö tae or “Five dynasties” that succeeded the Tang. Supplementary to the above, another part was published by the same author, called 資治通鑑考異 Tše che t’ung kéén k’aoü ê, being a discussion of doubtful questions affecting the work. He afterwards wrote the 通鑑釋例 Tung kéén shih lé, being a small volume on the general principles of the great work. Another work by the same is termed the 資治通鑑目錄 Tše che t’ung kéén mû lû, consisting of 30 books of tables to accompany his great history. The 稽古錄 Kê kòö lû in 20 books, is also by Sze-må Kwang, and forms a complement to his other history, beginning with the semihistorical period of Fûh-he, and ending with the year A.D. 1067. The 通鑑外紀 T’ung kéén wâi ké, in 10 books, is attributed to 劉恕 Léw Shôó, the associate of Sze-mâ Kwang in compiling his T’ung kéén. It begins with the time of Fûh-he, and ends where the T’ung kéén begins. There are also 5 books of tables, after the style of Sze-mâ’s work. Léw is said to have dictated this history to his son 義仲 He-chüng when he was laid up with his last sickness.

The 資治通鑑交解譯 Tše che t’ung kéén shih wên pêên wóö, is an exegetical work on Sze-mâ’s T’ung kéén, written by 胡三省 Hoö San-síng during the Yuen. A voluminous production in extension of the T’ung kéén was written by 李畿 Lè T’aoü of the Sung, entitled 續資治通鑑長編 Suh tše che t’ung kéén ch’ăng pêên, in 520 books. Some portions of the original are now lost.

About a century after the time of Sze-má Kwang the 通鑑綱目 T’ung kéén kung mû which is a reconstruction and condensation of the T’ung kéén, was drawn up under the direction of the celebrated 朱熹 Choo He. It is only the introductory book, on the general principles, that was written by Choo himself, the body of the work being compiled by his pupils under his direction. It is reduced to 59 books, containing the text and amplification. An elucidation of the same was afterwards published by 尹起莘 Yin K’ê-sin, with the title 資治通鑑綱目分 明 Tše che t’ung kéén kung mû fa ming, in 59 books. The 通鑑綱目 書法 T’ung kéén kung mû shoo fit is a treatise in 50 books on the principles adopted in the composition of the T’ung kéén kung mû, by 劉友 Léw Yéw, who was engaged on it for thirty years, about the time of the overthrow of the Sung dynasty. 汪克寬 Wang K’ih-k’wan, who flourished during the first half of the 14th century, wrote the
Kang māh k'āu ê, being an examination of the discrepancies connected with Choo's work. A scholar of the Yuen dynasty, named 王幼學 Wáng Yéw-hêô, published his researches on Choo's T'ung kēên kang māh under the title 綱目考異 Kang māh tseîh lân. In 1359, a critical examination of the Kang māh was completed by 徐昭文 Shu Ch'ao-wân, under the title 考證 K'āu chîng. Early in the Ming dynasty, 陳振 Ch'ên Tse, who was known at the time as the 兩脚書廚 Lîng k'o shu shoo ch’oo or “Walking book-case,” on account of his extensive acquirements, went into a minute investigation of Wáng Yéw-hêô's work above-mentioned, and published his researches under the title 通鑑綱目考異正誤 T'ung kēên kang māh tseîh lân chîng wôô, being a correction of the errors in the same. In 1465, a work consisting of quotations from other authorities, in illustration of the Kang māh, was completed by 汪智舒 Fung Chê-shoo, who entitled it the 真實 Chên shê. About the close of the 15th century, 黃仲昭 Hvâng Chêng-chao took these last-mentioned seven works, dissected them, and placed each paragraph under the corresponding portion of the original T'ung kēên kang māh; the additional matter being headed by the respective titles, Fù mîng, Shoo fo, K'āu ê, Tseîh lân, K'āu chîng, Chêng wôô, and Chên shê. The work thus assumed the form which it has retained to the present day. In accordance with an imperial rescript issued in 1476, a supplement to Choo's history was written at the close of the 15th century, by 商洛 Shang Loô and others, fifteen in all. The text is accompanied by two series of notes, the Fù mîng by 周禮 Chow Lè, and the 廣義 K'wâng ê, “Development,” by 張時泰 Chang Shê-t'âe. An additional section had been previously written by 金履祥 Kin Lô-tâêng, of the Sung dynasty, carrying it back to the early time of the prince Yaou, and filling up the details from that period to the year 431 B.C. when Choo's history commences. This was afterwards extended still farther back to the era of Fû-hê, by 陳振 Ch'ên King of the Ming, who availed himself of the aid of Lîw Shoo's T'ung kēên wâî êê, and a book on the period of legendary antiquity by 司馬貞 Sî-mâ Ching of the Tang. These two last compositions were amended and combined together, by 南軒 Nân Hêên of the Ming. Near the close of the Ming dynasty, these several sections were revised and published as a single work by the national historiographer 陳仁錫 Ch'ên Jin-seih, with the title 資治通鑑綱目 Tsê che t'ung kēên kang māh, divided into the 正編 Chîng pêên, “Principal section,” and 推編 Sêh pêên, “Supplementary section.” This work having been again revised, was duly submitted for inspection,
and received the imperial imprimatur in 1708, when a new edition of the whole was issued in 91 books, with the title 御批通鑑綱目 Yü pê t'ung kêên kâng mûh.

The 鳳洲 綱鑑全編 Fung châu kâng kêên tsuân pêen is a much more abbreviated history in 32 books, by 王凤洲 Wâng Fung-chow, extending from the time of Fûh-he down to the end of the Ming dynasty. Another compendium on the same plan is the 綱鑑 易知錄 Kang kêên ê che lû by 吳秉權 Woô Shing-keuên, published in 1711; being an abbreviation of the T'ung kêên kâng mûh, from the commencement of history to the close of the Ming dynasty.

Several works of this class have appeared, on the history of the Ming. Among these the 明 續芳叢 Ming kê fang moo is a convenient record, by 徐昌治 Seu Ch'ang-che, of public events during that dynasty, commencing from 1352, being sixteen years before the accession of the first monarch. The 明史纂要 Ming shê lân yau is an epitomized manual, by 宋培聞 Yaou Pei-kêen and 張景星 Chang King-sing, commencing with 1368, the 1st year of the period 洪武 Hùng-wô, and ending at the accession of the present dynasty in the year 1644.

The 東華録 Tung hua lû is a summary of events from the origin of the present dynasty down to the year 1735, written by 薛鰲🟡 Tsaâng Léang-kê'e, in 32 books. This work was well-known, and numerous copies of it circulated in manuscript, many years before it was printed; but a considerable portion has been expunged as derogatory to the now reigning family.

3. The third method of writing history is called 續事本末 Kê szê pûn mû, "Complete Records." This includes a great variety of works, in which the writers do not feel themselves bound by the methodical restraints of "Dynastic history," nor do they limit themselves to a succession of annual memoranda; but selecting the matters of which they intend to treat, they take a general view of the subject, embracing such collateral incidents as bear upon the question, and thus pursue the consequences to their ultimate issue. The Shoo king is pointed to as an authority for this arrangement.

The first work which appeared of this class, was the 通鑑 續事本末 T'ung kêên kê szê pûn mû, in 47 books, by 袁樞 Yuen Ch'oo of the Sung dynasty, who venturing to deviate from the beaten track, dissected Sze-main Kwang's T'ung kêên, arranging all the details under a given number of heads, each head containing a separate subject complete in itself. When presented to the emperor 孝宗 Heâou tsung, it is said he highly commended the work, and caused it to be distributed among the educa-
tional officers. This brings the history down to the end of the Five short dynasties succeeding the Tang. Following out the same idea, Fung Ke of the Ming commenced a rearrangement of the materials of the Sung history, but died when the work was incomplete. Ch'in Pang-chen having got possession of the unfinished manuscript, entered into Fung's labours, and produced the 宋史紀事本末 Sung shè lèi sè pùn mó, seven-tenths of which is the work of Ch'in. It contains altogether 109 separate articles; and although somewhat inferior to Yuen's work, yet the difficulty of the subject is considered adequate to counterbalance any defects it may contain. The 元史紀事本末 Yüen shè lèi sè pùn mó, in 4 books, is by the same author, but the materials being drawn from the Yüen shè and Shang Loó's supplement to the Kang mok, it does not exhibit that amount of research that is seen in the previous work on the Sung. There are 27 articles in all. The 明朝紀事本末 Ming ch'au lèi sè pùn mó by 谷應泰 Kù Ying-taê, was published in 1648. It contains 80 books, each book forming a separate article. The substance of the work is taken from the 石柱叢書 Shih kwéi ts'uang shoo by 張岱 Chang Tae, being rearranged according to the form in question. At the end of each article there is a disquisition by the author, after the style of the Ts'ien shoo.

The 清史 Yih shè is another work of this class in 160 books, by 馬士 Mâ Shih of the present dynasty, extending from the creation down to the end of the Ts'ien dynasty B.C. 206. Prefaced with extended genealogical and chronological tables, the first section treats of the period of legendary and remote antiquity, which is followed by a history of the Hsia, Shang, and Chow dynasties; the next section is a history of the period embraced in the Ch'üen ts'êw classic, after which follows a record of the time of the contending states, and a concluding section of memoirs corresponding to the Chê of the dynastic histories. The body of the work consists of quotations from old authors, arranged chronologically under the several heads, with disquisitions by Mâ at the end of each book.

The 欽定平定兩金川方畝 K'în tîng pîng tîng lêâng hsin ch'üen fang lêî, in 152 books, which was written by 阿桂 A-kwei and others, in the year 1781, contains a record of the pacification of the Kin-ch'üen region on the west of China, by the Chinese forces, from the year 1779.

The 欽定臺灣紀畝 K'în tîng taj wan hê lêî, in 70 books, is an account of the subjugation of the island of Formosa, drawn up in compliance with an imperial rescript in the year 1778.
SEPARATE HISTORIES.

The 欽定平定欽匪紀畧 K'ín têng pêng têng k'hoâu fôi kô léô, is another imperial work of the same class, in 42 books, giving a detailed account of the subjugation of the rebel confederacy in the south-west provinces of China from the year 1813 to 1816.

The 島武記 Shâng wùô kē, is a descriptive account of the various military operations of the present dynasty, by 魏源 Wei Yuên. The first edition in 14 books was published in 1842; since which it has passed through several editions with additions.

4. The three preceding classes form the principal Chinese historical works, but there are still a great many other books not directly included in these, and yet rightly belonging to the great division of history. Besides the Dynastic Histories properly so called, which have already been noticed, there are a considerable number of others occupying the same ground, but departing to a greater or less extent from the established model of the former. Such form another division under the head of 別史 Pêi shê, "Separate Histories."

The first of these in point of antiquity is the 選周書 Yêh ch'ou shoo, which appears to be a relic of the pre-Christian era, containing a record of the Chow dynasty. During the Shuy and Tang it was called the 況周書 Kêh ch'êng ch'ou shoo, tradition stating that it was found in the tomb of one of the Wei princes, along with the Chûh kâ nêên, but this proves to be destitute of any credible foundation. A great portion of it seems to have been lost at an early date; 11 of the 71 original articles are now deficient, and there are important lacunæ in the remaining parts.

The 古史 Kô shê “Ancient history” in 60 books, was written by 蘇絳 Soo Chê of the Sung, as an improvement upon Sze-mà Tsê'en’s history. It begins with Fûh-he and extends to the time of Che-hwâng of the Tsin, the division being into Pûh kê, Shé kâa and L’ét chuen. Although of greater extent than the Shê kê, the style is coarse, and it is considered inferior in several respects.

The 通志 Tung chê is a history of China from Fûh-he down to the Tang dynasty, in 200 books, written by 鄭樵 Ch'êng Tseâu of the Sung. It is arranged in 5 sections;—Tê kê “Imperial records,” Hwâng hou léô chuen “Biographies of empresses,” Nêên pô “Register,” Lâo “Compendiums,” and L’ét chuen “Narratives.” The merit of the work consists mainly in the Compendium section, which contains several matters of much interest. The other sections are for the chief part borrowed from preceding works. In compliance with an imperial rescript issued in the year 1769, a supplement to the above work was compiled
in 527 books, with the title 欽定續通志 K'ing t'ing shih t'ung ché. Following the method of the T'ung ché, it embraces the annals of the Sung, Leau, Kin, Yuen, and Ming dynasties, as also the Té kē for the Tang, which is not contained in Ch'ing Tseou's work.

The 路史 Loo shē in 47 books, is by 羅泌 Lô Pê of the Sung. Com mencing with an extravagantly mythological era, it reaches down to the close of the Hea dynasty, about the end of the 18th century B.C. and is arranged somewhat after the plan of the dynastic histories, being divided into 前紀 Tsaên kē “Former records,” 後紀 Hôw kē “Later records,” 國名紀 Kwo ming kē “Geographical records,” 副方形 Fú hǔy “Disquisitions,” and 錢論 Yü lê “Extra discourses.” The historical portion is considered of little value, and the author seems to have been led astray by an undue attachment to Taoist legends, but there is a good deal of learning shown in the geographical and critical parts.

The 傳史 Shâng shē “Archaic history,” in 107 books, by 李鍾 Lî K'êe, appeared about the middle of last century. The plan of the work is similar to the preceding, but it commences at the more moderate period of Hwang-té, and concludes with the Tsin in the 3rd century B.C. The division is into 世系圖 Shê hé t'oo “Genealogical tables,” 民囑 Pên kē “National records,” 種類 K'ê “Genealogies,” 謡録 Lô chüen “Narratives,” 譜 He “Private biographies,” 類錄 peau “Chronological tables,” 記 “Memoirs”, and 序録 Seu chuen “Details.”

The only existing historical record of the Leau dynasty written prior to the Leau shē, is the 契丹國志 K'ê tan kwo ché, which is a history of the K'ê-tan or Leau dynasty, by 藥隆極 Yê Lung-lê, in 27 books. This is divided into three sections, on Té kē, Lô chüen, and 雜記事 TSâ kê k'êw szé “Miscellaneous records and Antiquities.” As it is drawn up chiefly on the evidence of traditional reports, there is little indication of research, while there are numerous errors and omissions. The inconsistencies in the work shew it to have been derived from different sources, a fault which is particularly apparent in the chronology. Its testimony, however, in some cases is authentic, and valuable in view of the paucity of works on the subject.

The 大金國志 Tá Kíng kwo ché “History of the Kin nation,” in 40 books, is of doubtful authorship. As the style and form of the work bear a strong resemblance to the K'ê tan kwo ché, it has been surmised that they are from the same hand. The same class of imperfections are also found in both. The whole is divided into Té kē, Chüen, 鋤錄 Tsâ lâk “Miscellaneous notices,” 鋤載制度 Tsâ tsaî ché t'oo “Miscellaneous treatises and laws,” and 行程錄 Hing ch'ing lâk “Itinerary.”
SEPARATE HISTORIES.

A supplement to the history of the After Han was written during the Yuen dynasty, in 90 books, by 郝經 Hô King, with the title 續後漢書 Sau hóu hán shù. This work which has a commentary by 荀宗道 Seun Tsung-ta̤u contains the annals of the two last emperors of Han, which are not included in Fán Yè's work. It is divided into 4 sections:—1, Nêên peau;—2, Tê kê;—3, Lê chuen;—4, Lâh "Notices." A book with the same title was published during the Sung, but of much less extent, by 蕭常 Seau Ch'âng, whose object was to assert the rightful supremacy of the house of Han, during the time of the three contending states, in opposition to the views of Ch'în Shôw the historian of the Three Kingdoms. Hô King's work follows out the same idea, putting the Han princes in the Imperial record section, and those of Woo and Wei among the Biographies. The fourth section is equivalent to the Memoirs generally found in the dynastic histories, but which are omitted in the San kwô chê. The Nêên peau is now lost, as also the chapter on Jurisprudence in the last section.

The 吾學編 Woô hêî pêên, in 69 books, is a history of the Ming dynasty down to the early part of the 16th century, by 鄧曉 Ch'îng Hêâu. It is divided into 14 sections, as follows:—大政記 Tâ chîng kê "Government records," 應國記 Sâm kwô kê "Abdication records," 同姓初王表 T'ung sîng ts'êo wàng peau "Table of the first princes of the blood," 同姓諸王傳 T'ung sîng choo wàng chuen "Memoirs of the princes of the blood," 異姓諸侯傳 E sîng choo hòu chuen "Memoirs of extra-family princes," 直文淵閣諸臣表 Ch'îh wên yuen kô choo chên peau "Table of the Inner council ministers," 南京 興銘書表 Lêâu hîng têên taûen shâng shoo peau "Table of the Presidents of Boards in the two Capitals," 名臣記 Ming chîn kê "Memoirs of famous ministers," 應國臣記 Sâm kwô chîn kê "Memoirs of abdication ministers," 天文逸 Tsên wân shâh "Astronomical memoirs," 地理逸 Tê lê shâh "Geographical memoirs," 三禮逸 San le shâh "Ritual records," 百官逸 Piân k'wan shâh "Government office records," and 國夷考 Szê ê k'âdu "Researches on foreign nations." This work is generally esteemed by scholars, but in the account of the Neû-chih tribes, whence the ancestors of the present dynasty sprung, the freedom used by the author is calculated to produce an unfavourable impression regrading the Manchus, and several other parts exhibiting the same tone, the name of the book has been inserted in the Index expurgatorius published by the present dynasty, as objectionable only in the parts indicated.
5. The next class of the historical writings is termed Miscellaneous histories, a name first adopted in the Ssu "shoo, and includes narratives of a more limited character than the preceding classes. One of the earliest and best known is the Story of the contending states," being a history of the times immediately preceding the Tsin and Han dynasties. The author of this is not known now, but it was revised and rearranged by Lèw Hēáng of the Han. It is generally published with a commentary, of which there are several. The oldest one is by 高 Kaou Yèw of the Han, but a part of his comments are now lost, and the edition published with his name has the missing parts supplied by 姚 Hung Yaou of the Sung. An edition much esteemed is the 簡国策校注 Chén kwô ts't'h kuoán ch'oó, in 10 books, by 吳 師道 Woó Sze-taòu of the Yuen dynasty, who enters into a critical examination of preceding commentaries, and supplies parts that were missing, from other sources, taking Lèw Hēáng's arrangement as his guide.

The 貞觀政要 Ching kwán ching yaou in 10 books, is a treatise on the principles of government, illustrated by the history of the period Ching-kwán a. d. 627—649, by Woó King of the Tang. It is divided into 40 chapters, each treating of a different subject, and consists for the main part of conversations with the emperor T'āé tsung and his ministers.

The 松齋紀聞 Sung mò k'o wan is a small work consisting of historical memoranda regarding the Kin dynasty, written by 洪皓 Hùng Haòu of the Sung, who was sent on an embassy to the Kin, where he remained 15 years. During his residence in the neighbourhood of their capital, he had jotted down a large collection of notes, but these were committed to the flames by the authorities, when he was about to return to his country. The present work consists of a portion of his more extensive manuscript, written from memory after his return, and is of value as a record of the time.

The 餘山堂別集 Yen shan t'ăng pēi ts'uth, in 100 books, is a work on the antiquities of the Ming, by 王世 貞 Wang Shé-ching. Although there are numerous errors and irregularities, yet it may be consulted with advantage on many points.

The 朝鮮紀事 Ch'au sēen k'o szé is a short narrative of Corean affairs, by 金 喬 E K'êen, an ambassador of the Ming dynasty to the Corean capital, in the year 1450.

The 楚紀 Ts'ô k'ê in 60 books, was written by 廖道南 Leau Ts'ôu-nân in the 16th century, being an investigation of historical
antiquities pertaining to the state Tsoo, or the modern Hsiao-kwang, in
which he endeavours to show that Ta'ae tsoo of the Ming laid the
foundation of the dynasty in that region; that being the same place
from which 世宗 Shé tsung the then reigning emperor was called to
occupy the throne.

The 守 汝 日 志 Shōu pēn jīh ché is a journal, by 李 光 聖 Lè Kwang-t'ēen, an officer of the garrison in defence of the city of
Pēn-léang or K'ae-fung in Honan, while it was besieged by the
insurgent 李 自 成 Lè Tsé-ching at the close of the Ming dynasty.
The inhabitants within the walls were reduced to the utmost extremity,
when the siege was raised by an eruption of the Yellow river, on which
occasion many who had still survived the famine, found a watery grave.

The 南 羅 釋 史 Nán lü yüh shè in 30 books, is an account of
the unsuccessful efforts of the three last descendants of the Ming
imperial family, Fāh wāng, T'āng wāng, and Yüng-ming wāng, to
reestablish the falling dynasty. The work was drawn up under imperial
patronage about the end of last century, and was revised and published
in 1830 by 李 廷 Lè Yaou. It consists of Kè lēō, “Records of the
princes,” and Lè chüen “Biography.”

The 明 季 載 史 彙 編 Ming kē pà shè wùy pēn is another work of
about the same extent, and treating of the same events as the preceding,
though the arrangement is somewhat different. It is divided into 16
parts, each forming a complete narrative in itself, and written by
separate authors.

The 二 申 野 錄 Urk shin yâo lâh, in 8 books by 孫之騫 Sun
Che-lih, is a record of natural phenomena, in the annal form, beginning
with mow shin the first year of the Ming (1368), and ending with kik
shin the closing year of that dynasty (1644); hence the term “Two
shins” employed in the title.

The 封 長 白 山 記 Fung ch'äng pī shān kē is a narrative of a
journey undertaken by imperial command, by Umuna, a Manchu high
officer, to Ch'äng pī shān, “Long white mountain,” the ancient locality
of the ancestors of the present reigning family.

The 武 宗 外 纪 Woò tsung wæ kē, is a short narrative of the
life and conduct of the emperor Woò tsung of the Ming dynasty, written
by Maôu K't'ê-ling, being supplementary to the record of that prince,
contained in the dynastic history.

6. The next class of works belonging to the History division, is
called 諸 令 奏 警 Chaou lîng tsōw ê, “Official documents.” The Chaou
ling, “Mandates,” were first recognized as a class, in the History of
OFFICIAL DOCUMENTS.

Tang dynasty; and the奏議 Tsów ê, "Memorials" are put in a distinct category for the first time in the Wăn héén t’ung kadû. Works of this class are not so numerous comparatively as most of the others, but those that have survived the lapse of time are of considerable importance in a historical point of view.

One of the principal of these is the唐大詔令集 T’ang ta chàó lìng tseô which is a collection of Tang dynasty state papers in 130 books; arranged by朱敏求 Sung Mín-k’êw of the Sung. The compilation having been transmitted from age to age by means of manuscript copies, 23 of the books have become lost beyond the means of recovery.

The諸臣奏議 Ocho chên tsów ê, in 150 books, is a collection of memorials to the throne, by ministers of the Sung dynasty, between the years 960 and 1126, selected and arranged by趙汝愚 Chaóu Jöö-yû of the Sung, from a much larger mass of material, consisting of upwards of a thousand books. The whole are divided into 12 subjects.

The歷代名臣奏議 Leth tâi míng chên tsów ê, in 350 books arranged by楊士奇 Yâng Sê-k’ê and others of the Ming, in compliance with an order from the emperor, is a series of memorials by eminent ministers of every age, from the Shang dynasty down to the Yuen. They are divided among 64 subjects.

The三垣疏稿 San yûn soo kadû, is a collection of memorials presented to the emperor, from the Boards of Office, War, and Works, arranged by許養浩 Hêh Yâ-k’êng, near the end of Ming dynasty.

Under this head is classed an extensive collection of homilies by the five first emperors of the present dynasty, entitled大清皇帝聖訓 Tâ tseîng huêng tê shêng héén, in 112 books. These were arranged during the preceding reigns in succession, and revised and published under the imperial superintendence in the years 1739 and 1740. The discourses touch upon all the fundamental themes relating to the government, and are amply illustrated by precedents drawn from the national history.

7. Another class which is properly referred to the department of history, is that of傳記 Chuen ké "Biographies." Such writings appear to be as old as the Christian era, and one at least now extant, entitled呂思勉 Gân tsê ch’un ts’êw, there is good ground to believe existed even some centuries earlier. This is a personal narrative regarding呂思 Gân Ying, a reputed disciple of呂思勉, the opponent of Mengius; the author is unknown. The古列女傳 Kôd lêi neû chuen, is a biography of famous women, written byLêw Hêâng
in the first century B.C. It has a supplement by a later and unknown hand. Works of this class are very numerous, and for the most part of moderate size.

The 孔子 續 年 K'ung tsâ pe̍n nê̄n is a memoir of Confucius, by 胡 仔 Ho̍k Tszô of the Sung dynasty, collected from the several classical and canonical works, the author having fixed the years for the various events in the sage's life, which are at least somewhat problematical in particular instances.

The 高士傳 Kaou sêh chuen, by 皇甫謐 Hwang Pô-meih of the Tsin dynasty, contains biographies of 96 scholars. The original is said to have had only 72 names, and the others have been added subsequently.

The 鐵 塔 先 訴 總 資 Tsê̍n t'âng sîn hé̍n chuen tuân, by 逯詔 Yuen Shaou of the Sung, contains biographies of 39 men of renown, natives of the Hang-chow region, from the earliest period of Chinese history down to the Sung dynasty.

The 廣 元 見 緬 K'êng yûn tâng kin, written in 1241, by an anonymous author, is a series of biographical sketches of 59 scholars, who were made the victims of an imperial rescript against literary associations, issued in 1197, and which was in force for seven years.

The 唐 才 子 購 T'âng tsâ tseh chuen, is a collection of 397 biographies of authors and anhoeresses, during the Tang and succeeding Five dynasties, written by 辛文房 Sin Wăn-fang, a foreigner from the west, during the Yuen dynasty. The original work was long lost in China, and has been recovered from Japan.

The 欽 定 宗 室 王 公 功 績 表 傳 K'ê̍n têng tsung shih wâng kung kung tsêh pe̍h ou chüen, in 12 books, is a series of biographies of the most distinguished members of the present reigning family of China, preceded by tables of the succession of the several hereditary titles. This was drawn up by imperial authority and published in 1765.

The 元 朝 明 臣 事 傳 Yuên ch'âou ming chên sêh lê̄o, in 15 books, consists of biographical notices of 47 famous ministers during the Yuen, written by 蕭 悅 Mo Soo T'ê̍n-tsê̄o of that dynasty.

The 徵 南 録 Ching nân lê̄k, by 鄭元 見 Ting Yuên-fâ of the Sung, is a memoir of 孫 濃 Sun Mê̄n, an officer who was engaged in quelling an insurrection among the Meaou tribes in the year 1053, and whose merits are overlooked in the Sung history.

The 藤 録 Ts'ê̍n luân lê̄k is a three months journal of 范 成 大 Fân Chêng-tâ, during his journey from the capital to 潮 東 Tsêng-kê̍ng the present 桂 林 Kwei-lin in Kwâng-se, on his appointment to that prefecture at the beginning of the year 1172.
The 舟贄錄 Woó ch'ùn lāh is also a journal by the same as the preceding, during a five months journey from Szê-ch'üen to Hang-chow, in the year 1177. This contains the notes of a mission of 300 priests to India in search of Buddhist relics, being one of the few records of that class still extant.

The 入蜀記 Jhó shùh ké is a seven months journal of 陸游 Lûh-Yêw, in the year 1170, made during a journey from Chê-k'êang province to 蜀州 Kwei-chow in Szê-ch'üen, on occasion of his promotion to office in that region.

The 西使記 Se shè ké is a journal of an embassy to the regions on the west of China, written by 刘都 Lâu Yûh of the Yuen, who gathered the account from the envoy 常德 Ch'âng Tîh. The Chinese or Mongolian troops having reduced to subjection some refractory Mohammedan tribes in that direction in 1258, Ch'âng Tîh was charged with a commission to the camp in the following year, his adventures on the occasion forming the subject of the Se shè ké.

The 保越錄 Paò yuè lāh is a narrative of the siege of 紹興 Shaò-hsing in 1359, by the troops of the nascent Ming dynasty under 胡大海 Hô Tâ-haâ, the city being at that time in the possession of 張士誠 Chang Szê-ch'îng. This little work enters with some minuteness into a detail of the atrocities committed by the Ming troops, facts of that kind having been carefully excluded from all the authorized histories of the Ming.

The 東坡年譜 Tung p'o nêm pô is a biography of Soo Tung-p'ô, the renowned poet of the Sung, written by 王宗徴 Wâng Tsung-tseih of the same dynasty.

The 宋遼本錄 Sung ê lâng lāh, in 15 books, by 程敏政 Ch'êng Mìn-ch'êng of the Ming, is a series of biographical notices regarding subjects of the Sung dynasty, who to the end of their days refused allegiance to the Yuen.

The 岡山人物傳 Kwânn shan jîn with chuen, in 10 books with an appendix, by 張大復 Chang Tâ-fûh of the Ming, consists of biographical notices of upwards of 300 men of note, natives of Kwânn-shan during the Ming dynasty.

The 古鑑錄 Koó hchuan lāh, in 8 books, by 王士禛 Wâng Szê-ch'îng, published at the commencement of the present dynasty, is a biographical series of renowned characters from ancient times down to the Ming.

The 勝朝形史拾遺記 Shíng ch'ên lù t'ung shè shûh ê ké, in six books, by Maôn K'è-lîng, is a series of biographical notices, 65 in all, of the imperial consorts during the Ming dynasty.
The 吴越顺存录 Wū yuè shùn cún lù by 吴允嘉 Wū Yǔn-kēa, is a biographical miscellany regarding 鈕錦 Tséen Leau, the prince of Wū-yuè in the 10th century, and his descendants, down to the end of the Ming.

The 章史 Shān shǐ by 彭亷 Pāng Tsun-sze, is a connected series of notices regarding the victims of the insurrectionary troubles in Szé-ch'üen from the year 1628 to 1663.

The 客杭日記 K'ē hāng jī jī kē, is a journal of a five months' residence in Hang-chow, in the years 1308 and 1309, by 郭 矍 Kō Pā.

The 北行日譜 Pīh kēng jī jī pōo is the journal of 許祖文 Choo Tsō̤-wān, who followed his friend 周順昌 Chow Shùn-chʻang to the capital, and ministered to his wants during an imprisonment for extortion, in the year 1626.

The 使琉球記 Shī lew k'ē wā kē is a journal of the ambassador 張學禮 Chang Hō̤-lāi, who was sent to Loo-choo in the year 1682, being the first occasion of an embassy to that island during the present dynasty. A more recent narrative bearing the same title gives the journal of 李鼎元 Lē Tūng-yūn, who was sent to confirm the accession of a new king to the throne of Loo-choo, in the year 1800.

The 粤西偶記 Yuè se wū kē consists of the memoranda of 陸 禮 Lū Tsō̤-fan, a literary officer, while engaged in superintending the literary examinations in Kwāng-se, during the K'ang-he period.

The 漢行紀程 Tōn hēng kē chʻīng is the journal of 許錦曾 Hē Tsō̤̄n-tsān, during his journey from the district city of 彭澤 Pāng-tāih on the Yāng-tsē-kēang, to Yōn-nān, where he was appointed Criminal judge. The journal he kept on his return is also published with the title 東遊記程 Tōn hōa̤n kē chʻing.

The 獵洲公案 Lū tō chōng kung gān is a series of memoranda by 董鼎元 Lān Tūng-yūn, regarding his official duties as district magistrate of 普寧 Pōo-nīng, towards the close of last century.

The 社事始末 Shāi xī chē mò by 社 賢 Tōo Tāng-chʻān is an account of the literary associations at the close of the Ming dynasty.

The 江上忠烈記 Kēng shāng kōo chūng lāh, is a narrative of the defence of the city of 江陰 Kēng-yīn on the Yāng-tsē-kēang, by 閻忠烈 Yēn Chung-lē̤̄, against the Manchu troops at the commencement of this dynasty, written by 黃明曦 Hwāng Ming-he.

The 洪武四年登科錄 Hūng wō̤ szé nēn tāng k'o lāh, is the official record of the first examination which took place during the Ming dynasty, for the highest literary degree, tsǐn szé, in the year 1371.
The 河洲景忠錄 Hô chow king chung lûh by 胡秉謙 Hoô Ping-kiên, is a record of officers belonging to the Hô-chow garrison, who suffered death in the course of their country, from the Sung dynasty, down to the beginning of the present century.

The 魏氏補遺 Wei shê pêô chîng by 萬光泰 Wan Kwang-t'ae, a work of last century, is a collection of supplementary details regarding the families mentioned in the History of the Northern Wei dynasty.

The 漢西京博士考 Hân se king pô sez k'âoû by Hoô Ping-k'îên, written at the beginning of the present century, is a series of biographical sketches of the literary officers during the Han dynasty.

The 顧林譜 Jôô lin poô, by 焦袁亮 Tseason Yuen-he, an author of the present dynasty, is a catalogue of scholars who lived previous to the close of the Han, arranged according to their attainments in the several classics.

The 莴臣傳 Urh chîn chüen, in 12 books, published by imperial authority near the end of last century, contains the biography of 120 ministers of the Ming, who also took office under the present dynasty. Uniform with the above is a smaller work in four books, entitled 鴻臣傳 Neû chîn chüen, a biography of 24 Ming ministers who submitted to the present dynasty, and afterwards rebelled.

The 滿洲名臣傳 Mûûan chow ming chîn chüen, in 48 books, is also an imperial work, published in the K'êen-lung period, containing biographies of all the Manchu ministers of note up to that time. A counterpart work, under the title 漢名臣傳 Hân ming chîn chüen, contains a record of the Chinese ministers of the present dynasty.

The 七十二賢像簿 Ts'êik shîh urh hêen sêûng ts'ûn is a pictorial representation of Confucius and his 72 disciples, with a brief historical note and poetical eulogium to each.

The 嘉人傳 Ch'âu jin chüen, in 46 books, was published in 1799 with the well known name of 阮元 Yûên Yûên as the author, though it is generally understood that he was merely the patron by whose liberality the work came before the public. This is a series of biographical memoirs of the mathematicians of China, from the commencement of history down to the end of last century. The last three books form an appendix regarding European astronomers, beginning with Meton and Aristarchus; among them we find the names of Euclid, Clavius, Newton, and Cassini, and the Jesuit missionaries Ricci, Ursis, Alemi, Longobardi, Diaz, Terrence, Rho, Schaal, Verbiest, Stumpf, Smogolenski, Kægler, Pereyra, etc. A supplement to the work was published in 1840, in six books, bringing the memoirs down to very recent times. In the original and supplement, there are altogether 312 memoirs.
HISTORICAL EXCERPTS.

The above notices will give some idea of the variety and character of the works included in this class; besides these there are a great many Buddhist biographies, such as the 指月錄 Chê yuè lù, 高僧傳 Khao sang chuen, 續高僧傳 Sûh khao sang chuen, etc.; and when it is remembered that these are supplemented by a very large part, generally exceeding the half of each of the dynastic histories, it will be seen that this forms a very important section in Chinese literature.

8. The next class belonging to History is termed 史略 Shê ch'âu, "Historical Excerpts," and is of much more limited extent than the preceding. The name as that of a class is first found in the History of the early Sung, and the example of Confucius is quoted, who it is said compiled the Shoo king in 100 chapters, from a much larger and earlier production containing 3,240 chapters.

The 十七史詳節 Shih tseih shè tsêâng tsêê, in 273 books, is a collection of extracts made by 呂祖謙 Lû Tsu-k'êen of the Sung, during his readings in the Seventeen histories. These were originally intended for his private use, but were afterwards given to the public as a bookseller's speculation; which may account for the want of care and judgment observable in many parts of the selection.

The 古今彝語 K'o ên ê yü, in 12 books, by 汪應蛟 Wang Ying-keou of the Ming, is a selection of elegant extracts from the national history, commencing with the time of Yaou, and extending to the Yuen dynasty.

The 史略 Shê wen, in 330 books, by 陳允錫 Ch'ên Yûn-seih, was published at the commencement of the present dynasty. The general plan of the work is the same as that of the Shih ts'êih shè tsêâng tsêê, but the author has introduced several modifications.

The 二十史文録 Urh shih yih shè wen ch'âu is an extensive collection of choice pieces of literature, selected from the Twenty-one histories by 戴正野 Tai Chêng-yây, and published near the end of the Ming dynasty. Another work named the 二十四史文録 Urh shih dêrk shè wen ch'âu "Literary extracts from the Twenty-two histories," published during the present dynasty, by 常安 Ch'êng Gan, is of a similar character to the preceding, but of much less extent, each extract having a note by the author appended. The Ming history is included in this, being extra from the former.

The 昔時 Tein lêy is a selection from the History of the Tsin, which appeared in 1834, in 10 books, by 周濟 Chow Tse, with an occasional commentary by the compiler.
9. The next class of History is termed 史記 Ts'ao k'o "Contemporary Records," and consists of the annals of various independent states existing in proximity with the imperial dynasty of China. The first use of this designation appears as the title of a work by Pan K'o, which is now lost; and the earliest application extant is the title of the last section of the Ts'ao shoo, which contains the records of the sixteen nations existing at that period, which did not acknowledge the central authority.

The oldest work of this class is the 吳越春秋 Woo yüeh ch'un ts'eu, in 10 books, by 趙緯 Chaou Ye of the Han, and contains the history of the small states of Woo and Yuë, extending from the 12th to the 5th century B.C.

The 十六國春秋 Shih lüe kwö ch'un ts'euw, is a history of sixteen dynasties which existed independent of the central imperial government, contemporaneously with the Ts'in and Sung. The names of these states are the Former Chaou, After Chaou, Former Yen, Former Ts'in, After Yen, After Ts'in, Southern Yen, Hea, Former Leang, Shu, After Leang, Western Ts'in, Southern Leang, Western Leang, Northern Leang, and Northern Yen. The original work of this name in 102 books, was written by 崔鴻 Ts'yu Hung of the Northern Wei. This was lost for several centuries, when suddenly a work of the same name made its appearance during the Ming, professing to be that of Hung. The authorship was afterwards traced to 居義 Toö Keau-sun, but the execution shows one of the most ingenious cases of literary fraud on record. There is internal evidence however of the deception, which critical acumen has discovered; and this shows the extreme difficulty if not impossibility of passing successfully with any forgery of the kind. Previous to this an attempt had been made by some unknown hand to impose a similar work on the public, but the discrepancies are so numerous and conspicuous that few if any were led astray by it. It is still extant, but less known than the other.

The 史書 Mân shoo, in 10 books, is a historical and descriptive account of 六朝 Lü chao, a region in the present Yûn-nan province, inhabited by wild mountain tribes, written by 阮緯 Fan Ch'o of the Tang, while he was in the service of a high military officer in the southwest part of the empire.

The 資治通鑑 Tsâu khe leih t'an, an anonymous production which appeared early in the Sung, is a collection of traditional details regarding the Southern Tang, and is supposed to have been written by a scholar named 史 She, formerly a subject of that dynasty.
The 江南野史 Keang nàn yě shī, in 10 books, by 龍袁 Lun Kwān of the Sung, contains a record of affairs during the Southern Tang, written after the manner of the dynastic histories. There were originally 20 books, but the greater part has been long lost.

The 江表志 Keang peā̂u chē is a small work by 鄭文寶 Ch'ing Wān-pāu of the Sung, intended to supply historical details omitted in other works, regarding the Southern Tang dynasty.

The 江南餘載 Keang năn yü tsao is an anonymous work on the history of the Southern Tang, published during the Sung, supplementary to the works of six preceding authors.

The 三楚新錄 San tsōo sin lū by 周羽卿 Chow Yü-ch'ung of the Sung, is a narrative of three chieftains who set themselves up in succession as princes of Tsōo, during the 10th century. These were 馬殷 Mā Yin, who established himself at 長沙 Ch'āng-shā, the present capital of Hoō-nān; 周行逢 Chow Hīng-fung at 武陵 Wū-līng, and 高季興 Kaōn Kē-hīng at 江陵 Kēang-līng.

The 五國故事 Woo kuo kōo szê, by an anonymous author at the commencement of the Sung, is a narrative regarding the five small states of Woo, Southern Tang, Shūh, Southern Han, and Min, after the close of the Tang.

The 南唐書 Nan t'āng shoo, in 18 books, by Lūh Yēw of the Sung, is a history of the Southern Tang dynasty. A supplementary volume by 覃光 Ts'ēih Kwāng of the Yuen, gives the pronunciation and elucidation of uncommon terms in the original work. A history of this dynasty in 30 books had been written at an earlier period with the same title, by 馬令 Mā Ling, but it is less known, and is considered inferior to that of Lūh Yēw.

The 安南志畺 Gan năn che leō in 19 books, is a narrative account of Annam, by 襄臯 Lē Tsīh, a native of that country, who sought refuge in China, after having been party to the surrender of a city to the Chinese troops, during the reign of Kubla khan, the first Mongolian emperor of China.

The 十國春秋 Shih kuo ch'ān ts'ēw, in 114 books, by 吳任臣 Woō Jīu-chīn, a scholar of the 17th century, is a history of ten small states which existed between the time of Tang and Sung dynasties; i.e. the Woo, Southern Tang, Former Shūh, After Shūh, Southern Han, Tsōo, Woō-yüē, Min, King, and Northern Han.

The 越史畺 Yuē shē leō, a short historical account of Annam, by a native of that country, written in the early part of the Ming dynasty, gives an outline of Annamese annals from about the commencement of the Christian era down to the 14th century.
The 脩 時 續 Ch’ao seon she leò in six books, is a historical record of Corea in the annual form, written by a native of Corea towards the close of the Ming.

The 脩 時 續 Ts’in she shing is a short historical record of the Ts’in state in the 7th century a. c.; and the 脩 史 梓 Jao she t’aou wiht is a collection of memoranda regarding the Ts’oö state at a little later date. The author of these two is not certainly known, but is generally believed to be 吾 孔 衍 Woo-k’ew Yien, a writer of the 14th century.

The 十 六 國 年 表 Shih luh kwô neên peadu by 張 俊 張 Chang Yü-tsêng of the present dynasty, is a chronological table of the sixteen states contemporary with the Ts’in dynasty, and is intended to supply a deficiency in the Shih luh kwô ch’un ts’ew.

The 皇 朝 武 功 續 續 Huoang ch’ao wü kung ke shing by 趙 元 Chano Yih, is a narrative of the contests of the present dynasty with the neighbouring insubordinate states, including the several insurgent chiefs who raised the standard of revolt at the commencement of the Manchu rule; and extending also to the regions of Kashgar, Kirchnuen, Burmah, etc.

10. Books on periodical seasons form another class in the History division, under the designation 時 令 Shê ling “Chronography.” The importance of carefully noting the seasons, is a subject which would naturally press itself upon any people at a very early stage of their history. We are not surprised therefore to find several distinct notices of such topics in the oldest historical work the Chinese possess, the Shoo ling; and in another of the classics, the Lè ke, there is a chapter entirely devoted to the subject, entitled 月 令 Yüeh ling. The Heo seadu ching noticed above in the 4th class under the Classic division, is a fragment of the same character. Books of this kind however are not numerous.

The 時 時 遷 壬 Súy shê kuâng ke is a work of the Sung, by 陳 元 鰲 Ch’iu Yüan-tsêng, in which the natural indications of the months throughout the year, and the peculiar duties attendant on each, are detailed from ancient authorities.

The 四 時 氣 候 集 續 Szé she k’e hòw tseih kead, written by 陳 元 Lè T’ae, in the year 1425, is on the same principle as the preceding, being also a collection of notes from old and standard works.

The 七 十 二 候 考 Ts’eih shih urh hòw k’aou by 曹 仁 虎 Tsoou Ju-hoö of last century, is an investigation and comparison of natural observations as found in ancient records, for every five days throughout the year.
The 月令粹編 Yuè lìng suì pěn in 21 books, is a compilation of historical memoranda for every day in the year, by 泰暮 Tsin Kēn-moó of the present century.

11. The general term 地理 Te lè includes works on Geography and Topography, but the latter term is the more applicable to the great majority of the treatises included in this class. The principal geographical indications in the Shoo king are found in the 禹貢 Yù kùng chapter, which is doubtless the earliest existing record of the kind; although the 山海經 Shan haè king, "Hill and river classic," claims nearly an equal antiquity. This latter geographical compilation has long been looked upon with distrust; but some scholars of great ability have recently investigated its contents, and come to the conclusion that it is at least as old as the Chow dynasty, and probably of a date even anterior to that period. It professes to give a descriptive account of charts engraved on nine vases belonging to the Great Yù, who caused them to be executed after he had drained off the waters of the flood. According to the Chow Ritual, a staff of two hundred and twenty-four officers was maintained in the geographical department of the public service, under the title 賢方氏 Chih fang shé, during that dynasty; which would imply at least that some considerable share of attention was paid to the work at that time.

Some works included under this head are confined to topographical particulars regarding the immediate precincts of the imperial residence. Such is the 三輔黃圖 San foó hūang t'oo, which gives a description of the public buildings in 長安 Ch'āng-gan, the ancient metropolis during the Han. Another of the same character is the 臨川 Kín pěn by 王士瑞 Wáng Sè-tēn of the Yuen, containing a detail of the imperial residences, during the preceding succession of dynasties.

The series of topographical writings in China are probably unrivalled in any nation, for extent, and systematic comprehensiveness. Leaving out of question the section devoted to Geography in the several dynastic histories, separate works are found regarding every part of the empire. At the head of these may by placed the 大清一統志 Tá tōng yī t'ung ché, in 500 books, which is a Geography of the whole empire, first published about the middle of last century, under direct imperial patronage. This takes up the various provinces seriatim, giving under each an account of the astrological division, limits, configuration of the country, officers, population, taxes, and renowned statesmen. Under each prefecture and department is a more detailed description of the various districts; giving in addition to the above, the
cities, educational institutes, hills and rivers, antiquities, passes, bridges, defences, tombs, temples, men of note, travellers, female worthies, religions, devotees, and productions of the soil. At the end, a large portion is devoted to a description of the extra-frontier dependencies and tributary states. Besides the above general compilation there are separate topographical accounts under the name of 吾志, for each 省 "province," every 府 "prefecture," and 州 "department," almost every 章 "district," and in many cases, of small towns included in the district. For instance, we have the 江南通志 Keang nàn t'ung chê for the province of Kiang-nan, 江府志 Sung khang foô chê for the prefecture of Sung-kêang in that province, 上海縣志 Shang hé hên chê for the district of Shanghai in Sung-kêang prefecture, and 龍華志 Lâng hwa chê for the small town of Lâng-hwa, about five miles from the city of Shanghai, and included in the same district.

One of the earliest of this class is the 太平寰宇記 T'ae ping huân yu kê, in 193 books, by 樂史 Lô Shê, published during the period T'ae-ping hing-kwô (976—983), giving a general statistical and descriptive view of the empire.

The 南畿志 Nàn kie chê, in 64 books, compiled under the superintendence of 閔人陞 Wên-jîn Tsene, about the early part of the 18th century, is a topography of the present Kêang-nan region, being at that time the immediate domain of Nanking, the imperial capital.

The 日下書闡 Jih hêâ k'êw wên, in 40 books, by 朱彝尊 Choo E-tsün, published in the latter part of the 17th century, is an archaeological and historical description of the imperial precincts in Peking and the immediate dependencies. An extensive investigation of the various matters in the work was undertaken, in compliance with an imperial order, in 1774, and published with the title 欽定日下書闡考 K'in ting jih hêâ k'êw wên k'âdu, in 120 books.

The 欽定滿洲源流考 K'in ting möån chow yuen lêw k'âdu, in 20 books, consists of researches into the history, antiquities, and geographical details regarding the Manchu nation, drawn up in compliance with an imperial mandate about the year 1777.

The 正京通志 Shing k'êng t'ung chê is a topographical account of the metropolitan province of Shing-king in Manchuria, the ancestral burying place of the reigning imperial family. The original edition was in 32 books. A later publication in 48 books by 王河 Wâng Hô, was issued in 1736. A much enlarged edition in 120 books was published by imperial authority in 1779.
The 《江通志》 "Chē kēang t'ung ché" "Topography of Chē-kēang," is one of the best of the class as to its plan of arrangement and general treatment of subjects. The original work of this name, in 72 books, was written by 薛惠諧 Sēè Ying-k'e, in the first part of the 16th century. A revision of this by 趙士麟 Chaón Szé-lin, in 50 books, appeared in 1684. This was again revised and augmented by 錫曾箋 Kē Tsăng-yun and others, whose work was completed in 1736.

The 《嶺海輿圖》 Lăng hoè yu t'ou by 姚虞 Yu Yu, published about the middle of the 16th century, is a descriptive account of Kwâng-tung province, illustrated by separate maps of the whole province and each of the 10 prefectures, with an additional one giving the author's idea of the position of the various nations which held commercial relations with the city of Canton in former times, where the several maritime kingdoms of western Asia are represented as occupying a very insignificant amount of the earth's surface in comparison with one province of the celestial empire. Arabia, Bengal, Siam, and several other continental countries appear as small islands, and transposed without regard to their true geographical positions. The first edition of the 《廣東通志》 Kwâng tung t'ung ché "Topography of Kwâng-tung," was completed in 1688, and the later work of the same name was compiled in 1731, by 鄭玉麟 Hsü Yû-lin and others; having accomplished the work in less than a year, it is consequently marked by many imperfections, which less haste would probably have enabled them to avoid. It has a short description of foreign nations at the end. The work was thoroughly revised by a commission under the direction of Yuên Yen, and published in 1822 in 334 books. The blocks of this edition having been burnt during the troubles in 1857, a new and revised edition was issued in 1864.

The 《廣東通志》 Hoô kwâng t'ung ché, in 120 books, is a topographical description of the two provinces of Hoô-pîh and Hoô-nân, under the general name of Hoô-kwâng, compiled by 達柱 Maô-ch'uo and others in 1733. A topography of this province, under the same title was written in the Ming dynasty, by 魏羲 Wei Shang. Another compilation was issued in 1684. The present is fuller than the earlier works; but being written at Woô-ch'ang, the capital of Hoô-pîh, the attention of the compilers has been confined chiefly to that province, and the details regarding Hoô-nân are less complete.

The 《雲南通志》 Yûn nân t'ung ché "Topography of Yûn-nân," first made its appearance in 1691, in 17 books; a more recent and
improved edition in 30 books, by 鄧 耀 Gō-ùr-b'āé and others, was concluded in 1729. A considerable section is occupied with the foreign tribes formerly inhabiting that region.

The 至 正 金陵 考 經 Ch'êng kin ling sin chê, in 15 books, written by 張 靭 Chang Heneu during the Chê-chêng period (1341-1367), is a description of Nan-king, compiled from the works of the preceding authors of the time of the Sung. Later topographies were published during the Ming. In 1667, a revision was completed by 陳 勃 虞 Ch'ên K'ái-yu; and the latest edition that has appeared is the 江 李 考 志 K'êng ming fôh chê, in 56 books, from the hand of 張 長 Yaou Nae in 1811.

The 吳 郡 考 Wû k'êun chê in 50 books, by Fan Ching-té of the Sung, is a topographical account of the present Soo-chow region in Kêng-nan, and one of the earliest types of the present fôh chê. It was not published till several years after the author's death, and has got inextricably mixed up with the notes of subsequent editors. The next topography of this region was the 蘇 州 考 志 Soo ch'ou fôh chê by 盧 亨 Loo Hêung, written during the Ming, and a later work of the same dynasty by 王 麗 Wâng Gaon, in 60 books, was entitled the 姑 娘 志 Koo soo chê. Revisions of the same appeared in 1691 and 1748; and the most modern edition was published in 1824, with the signature of 宋 如 林 Sung Joô-lin, in 150 books, under the title Soo ch'ou fôh chê.

The 揚 州 考 志 Yang ch'ou fôh chê “Topography of Yang-chow prefecture,” in 40 books, by 尹 會 Yin Hwû-yîh, was completed in 1733, having been preceded by an earlier edition in 1885, which was also a revision of a still earlier work, which had passed through more than one edition during the Ming dynasty. It is illustrated by 22 plates, which now assume a new interest since the city has been laid in ruins by the insurgents.

The 墨 陽 考 志 Fung yâng fôh chê “Topography of Fung-yang prefecture,” in 40 books, was drawn up by 楊 圖 考 國 Kâng Kê-chê, and completed in the year 1685. It enters with a good deal of minuteness into the antiquities of that region.

The 錫 江 考 志 Chin k'âng fôh chê “Topography of Chin-kâng prefecture,” in 55 books, was compiled by 朱 霙 Choo Lin, in 1750. There were four or five topographies of this region anterior to the present, the earliest of which is dated as far back as the 13th century.

The 徽 州 考 志 Hwûy ch'ou fôh chê “Topography of Hwûy-chow prefecture,” in 18 books, was compiled by 趙 吉 士 Chaóu Keîh-sê, in
1699. Topographies of the same region under the name of 新安 Sin-gan, had already been written during the Sung, Yuen, and Ming dynasties.

The 池州府志 Ch'ê chow foò chê “Topography of Ch'ê-chow prefecture,” in 58 books, was compiled by 張士範 Chang Szê-fân, in 1779. The first topography of this region appeared in the Sung; three revisions took place at different periods during the Ming; a later edition was issued in 1673, and another in 1711, which was followed by the present.

The 延祐四明志 Yen yuèo szê ming chê, in 17 books, written by 袁桷 Yuen Kê, in the year 1320, is a topography of Szê-ming, an old name for the neighbourhood of Ningpo. Three books of the original are now lost. The nucleus of the work is to be found in the 乾道四明志 Kiên tao० t'ôo king and 延慶四明志 Pâo k'îng szê ming chê, both written during the Sung dynasty. After a series of revisions and augmentations during the Ming, and one in 1673, the work expanded to the present 李波府志 Ming po foò chê, in 36 books, which was drawn up by 菈乘仁 Tsoou Ping-juû, in the year 1730.

The 至元嘉禾志 Chê yuán k'â ho chê, in 32 books, by 蘇碩 Seu Shih, published during the period Chê-yuán (1264-1294,) is a topography of the present prefecture of Kâ-hing in Chê-kêang, which then included the district of Hwa-ting, now pertaining to Sung-kêang. It is commended by scholars as a work of research.

The 瀆州府志 Hoô chow foò chê “Topography of Hoô-chow prefecture,” in 48 books, is the work of 胡承謨 Hû Ch'êng-mûû, who completed it in 1739; but it was revised and enlarged 19 years later by 李堂 Lê T'âng. Previous editions had been published during the Ming, and at the commencement of the present dynasty.

The 臺灣府志 Taê wan foò chê is a topography of the portion of the island of Formosa belonging to the Chinese empire. The first edition by 高拱乾 Kâo Kung-kêen was finished in 1694, not many years after the territory had been subjected; a second appeared in 1741, by 劉其壁 Lâu Lâû-pêû, in 20 books. The most recent edition is by 六十七 Lûû-shih-ts'eû, a Manchu, and 范屬 Fân Hôên, in 25 books, having been completed in 1747. Besides the usual statistical details, it contains an account of the various races who have inhabited the island from ancient times up to the present day.

The 直隸太倉州志 Chih le t'âe ts'âng chow chê “Topography of T'âe-ts'âng department,” in 65 books, was compiled by 王紹 Wang Ch'êang and others, in the year 1803. A topography of this region was completed in 1642, which seems to have been the immediate precursor of the present one.
Many of the district topographies began to be written at an early date, and we frequently find a succession of editions, gradually enlarging till they become several-fold the size of the first issue. Thus the earliest edition of the 禄鎭志 Woό seth kéén ché “Topography of Woό-seích,” is in 4 books, and dated 1296. Another edition during the Yuen is in 28 books. Three successive enlarged revisions took place during the Ming; and the edition of 1689, by 徐永吉 Suei Yung-yên, is increased to the size of 42 books.

The 江陰縣志 Kêng yin kéén ché “Topography of Kêng-yin district,” in the prefecture of Chang-chow, in its present form one of the most recent, also possesses one of the most extensive pedigrees of its class. The earliest topographical description of this locality, which lies on the southern bank of the Yang-tse kêang, is dated 1194. Another appeared in 1230, and a revision of the same in 1286. This was again revised in 1376. The place was first designated a kéén, at the commencement of the Ming dynasty, when the first kéén ché was published in 1391. This was republished with additions in 1408. A new compilation appeared in 1408. This was re-edited in 1510, and again revised and published in 1548. The next issue was in 1619. This last was revised in 1640. The first revision during the present dynasty appeared in 1683. We find another edition in 1744; and this followed by one in 1789. Parts of nearly all these several editions are still extant, though the greater portions of some of them are lost. The most recent issue is a compilation in 28 books, by 李兆洛 Lè Chaó-lô, drawn up in the year 1840.

The 廣東縣志 Kwôin sin léung kéén ché, in 41 books, is a topography of the two districts of Kuán-shan and Sin-yâng, in the prefecture of Soo-chow. These originally constituted one district under the name of Kuán-shan, but were divided in 1725. A joint topography of the two cities was published in 1750, and the present revision was completed in 1825, by 余 pcb Shiíh Wăn-yû.

The 廣縣志 Loo kéén ché, in 30 books, is a topography of the district of Loo, in the prefecture of Sung-kêang, drawn up by 謝庭薰 Séíy Ting-tung in 1788, upon the nucleus of an earlier work written in the middle of the 17th century, not many years after the district was established.

The 南匯縣志 Nân huí kéén ché “Topography of Nân-huí district,” in the prefecture of Sung-kêang, was first written in 1730, being four years after the first establishment of the district. The last revision, by 吳省欽 Wuó Săng-k’in and others, appeared in 1793, in 15 books.
TOPOGRAPHY.

The 豊賀縣志 Fung hēn hēn chê “Topography of Fung-hēn district,” in the prefecture of Sung-kēang, was written in 1758, in 10 books, by 陳祖范 Ch'ên Tsê-fān, about 32 years after the district was first established.

The 青浦縣志 Ts'ing-pō hēn chê “Topography of Ts'ing-pō district,” in the prefecture of Sung-kēang, was first written about the commencement of the present dynasty, and was revised and republished in 40 books, by 潘學 Çh'âng Chi'âng, in 1788.

The 熊湖縣志 Woo hoô hēn chê “Topography of Woo-hoô district,” in the prefecture of Tsê-pling, and province of Gan-hwuy, dates back as far as the Sung; from which down to the present dynasty, there were probably several successive editions, which have now disappeared. The earliest one extant was published in 1673; the next revision was completed in 1754. The present edition was published in 1807, in 24 books, having been revised by 楊啓讓 Lâng K'ê-jâng and others. A future edition will have a sad tale to tell of the devastation caused by the Tsê-pling insurrects.

The 祁德縣志 Tsing-tîh hēn chê “Topography of Tsing-tîh district,” in the prefecture of Ning-kwô, is a work that has passed through a goodly number of editions. The earliest topography of this region, though under a different name, was published during the Sung dynasty; other editions appeared successively at the beginning and during the latter part of the 15th century. The next was dated 1598; the earliest edition now extant is that of 1656, and the succeeding one is 1754. The latest edition, in 10 books, was compiled by 趙振霊 Ch'ao Chêng-shóo, in 1808.

The 大德昌國州志 Tâ tîh ch'âng kwô chow t'oô chê, in 7 books, written by 馮復京 Fêng Fû-k'îng and others, and completed in the year 1298, is a topographical description of the present Têng-hâe, on the island of Chusan, near Ningpo. The work originally had three maps; hence the name of t'oô chê “Maps and description,” this being the first work to which that description was applied. The maps are now lost. This chow was changed into a hēn in the year 1369, and nearly a century and a half later the 昌國縣志 Ch'âng kwô hēn chê was published; a revision of which appeared in 1569. The name was changed to Têng-hâe in 1886, and the first 定海縣志 Têng hâ hēn chê was published in 1694. A more recent issue was compiled in 1715, by 廖澞 Mîw Sîy, in 8 books.

The 平湖縣志 Ping hoô hēn chê “Topography of Ping-hoô district,” in the prefecture of Kēa-hing, was first published in 1563;
another edition was issued in 1627. The next revision appeared in 1688, and a later publication from the hand of Kwô-ying was completed in 1745, in 10 books.

The 鄞縣志 Yin hêén chê “Topography of Yin district,” in Ningpo prefecture, was written first in 1686; and a new edition by 錫大昕 Tsêên Tê-hin, appeared in 1788, in 30 books.

The 永康縣志 Yung k'ang hêén chê “Topography of Yung-k'ang district,” in the prefecture of Kin-hwa, has had a great deal of labour bestowed on it, to bring it to its present state of perfection. The records of the immediate locality date back as far as the Sung and Yuen dynasties; but the first work with the above title is dated 1624, a part only of which is now extant; the next issue was in 1581; a revision took place in 1672; the next edition appeared in 1698, the blocks of the previous issue having been burnt in the interim. The latest revision, in 12 books, was completed in 1837, by 严重櫟 Leaoon Chung-ke.

The 新雲縣志 Tsin yûn hêén chê “Topography of Tsin-yûn district,” in the prefecture of Ch'oo-chow, was written in year 1767, but the original blocks were destroyed by a flood in 1800, and the next edition, in 18 books, was drawn up by 諸成烈 Tang Ch'ung-lê, in 1849.

The earliest editions of the 玉山縣志 Yû shan hêén chê “Topography of Yû-shan district,” in Kwang-sin prefecture, appear to have been published during the 15th, 16th and 17th centuries. Very little of these has survived to the present time, the oldest edition extant having been compiled in the year 1670; a supplement to the same was written in 1783; after which the only edition issued was in 1823, by 武次韶 Woô Tszé-shao, in 32 books. Since this last was written, the district has been grievously distressed by the present insurrectionary struggle.

The original 吳縣志 Wû hêén chê “Topography of Wû district,” in the prefecture of Sfoo-chow, appears to have been written about the year 1529. A later edition, in 54 books, was completed in 1642, by 牛若鱻 New Jü-lin.

The earliest edition of the 句容縣志 Keû yûng hêén chê “Topography of Keû-yûng district,” in the prefecture of Kêng-nung, appeared about the end of the 15th century. The next was published in 1603. This was revised and augmented in 1656; from which time there does not appear to have been any revision, till the middle of the 18th century, when a new edition was issued by 曹木先 Tsaou Shihséen, in 10 books.
The "Topography of E-ching district," in the prefecture of Yäng-chow, is a history of considerable antiquity. There is a topography of the region dating from the end of the 12th century, under the name of the "Chin chow che." Another work with the same title was published about the middle of the 13th century. The name was changed to "E-chin" in 1369, and the first record under this title appeared soon after. The name was given as "Lwan-kêang," in the next topography; which was published at the beginning of the 16th century. The name E-chin was again resumed in the following issue, in 1539. A revision of this took place in 1567. The next work was in 1639. A reconstruction of the work was completed in 1668; and a further revision was issued in 1718, by Lûh Szê, in 22 books. A supplement was published in 1723, by Yên He-yên, entitled "E-ching héén sêh che," in 10 books, the character 真 chin being changed to 徵 ch'ing, in consequence of the former being part of the emperor's private name.

The "Topography of Lô-yâng district," in the prefecture of Ho-nán, is a record of high historical interest, this having been the capital of the empire in several preceding dynasties. The latest edition, in 60 books, was completed in 1813, by Lûh Ko-loô and Wei Siêng.

The "Tse shing," in six books, by Yû K'ûn of the Yuen, is a description of the region of Tse-nân in Shan-tung, and is the most complete of any of the topographies written during the Yuen dynasty.

The "Ju-yâng heén che," "Topography of Ju-yâng district," in the department of Keâ, passed through two editions during the 15th and 16th centuries; another was published in 1672; and a later in 1763, by Yên Joô-sze, in 16 books.

The "Tsêh mûh heén che," "Topography of Tsêh-mûh district," in the prefecture of Lai-chow, appears to have been first written in 1579; a later and much enlarged edition was published in 1768, by Yew Shû-h-bedû, in 12 books.

The "Woô kung heén che," "Topography of Woô-kung district," in the department of Keên, by K'âng Haê, published in 1519, though extremely concise, the whole forming only one moderate sized volume, is yet considered a model work of the class, and one of the very few that have escaped critical censure.

The "Ts'ung ming heén che," "Topography of Ts'ung-ming district," in the department of Taê-ts'ang, is a record of the delta at the mouth of the Yång-tszê kêang, which has had a very chequered
history since its first establishment as a magistracy, during the Yuen dynasty. Since that period, the city has been five times removed to different sites, in consequence of the inroads effected by the sea. Topographies were published during the Yuen and Ming dynasties, but these are now lost. The oldest extant was compiled in the 17th century; another edition appeared in 1728. A later revision was published in 1760, by 趙廷錦 Ch'oán T'ing-kêên, in 20 books.

The 開州志 K'ae chow che "Topography of the inferior department of K'ae," in the prefecture of Tä-ming in Chih-lé, possesses an antiquarian interest, as being a record of the place where the ancient imperial sage 謂黃 Ch'üeh-nien-heih had his residence. The first edition was compiled in 1534; the next was in 1594; the last revision during the Ming is dated 1639. The work was rearranged in 1673; and in 1806 the last edition, in eight books, was completed by 沈陽善 Ch'ìn Lo-shên and others.

The 高唐州志 Kaou t'âng chow che "Topography of the inferior department of Kaou-t'âng," in the prefecture of T'üng-ch'ang, was first published in 1553, but that work is now lost; a compilation was finished in 1673; and a later revision of the same appeared in 1713, in 12 books, by 龍□□ Lâng T'ô-yü.

The 川由蘭氏廳志 Ch'üen sha foô min t'îng che "Topography of the borough of Ch'üen-sha," in the prefecture of Sung-kâng, is a descriptive and statistical account of one of the inferior order of cities with its dependency, which was first walled in 1553. In 1810, it was first placed under a separate government. The topography was completed by 何士儒 Hô Szê-k'e in 1836, in 12 books.

Besides the various walled city topographies, celebrated hills and islands frequently have their particular histories. One of the most famous of these is the 菩陀山志 P'ò-t'o shan che, being a descriptive account of the island of P'ò-t'o, a renowned seat of Buddhism, lying a few miles east of the island of Chusan. Accounts of this place began to be written as early as the Yuen dynasty, and in 1589 the first regular che appeared; this was revised in 1607. In 1698, a new and augmented edition was published. In 1740, another issue in 20 books was completed by 許漢 Heû Yen. There are some curious facts recorded in it regarding the progress of Buddhism and intercourse with Japan.

The 招賢山志 Chaou pâou shan che is a small topography of Chaou-pâou hill at the mouth of the Ningpo river, in the district of Chin-hâê, which has passed through a good many adventures from first
to last. The work was written by 蔣景惠 Chi’t’un Kung-p’ef and published in 1845, so that it contains several notices of the proceedings during the English war, in which it shared a prominent position.

The 鼓山志 Tseavou shan che is a topographical account of a small rocky island in the Yâng-tsê kêang nearly opposite Chin-kêang, known to foreigners as Silver island. Until the arrival of the rebels within the last few years, the greatest object of interest there was a bronze vase 2,000 years old; but since the insurrection it has been concealed for safety. The work contains a lengthy detail regarding this vase. The first edition was published in 1762, in 12 books; and the later revision and enlargement by 順沅 Koo Yuen in 1840, in 20 books.

The 武夷九曲志 Woô ê k’ew keth che is a topography of Woô-shan, a celebrated hill in the neighbourhood of the provincial city of Fûh-chow, published in 1761, in 14 books, by 黃任 Hwâng Jih, the same being an enlargement of an earlier edition.

The 武夷九曲志 Woô ê k’ew keth che is a descriptive topography of the Woô-ê (Bohea) hills in Fûh-kêen province, famous by name in Europe, on account of the teas which they produce. It is also a locality of much interest to the Chinese, in respect to the antiquities in that neighbourhood. Various editions of this topography have been written from the time of the Sung downwards. One of the best was published in 1718, by 王復禮 Wang Füh lô, in 16 books, illustrated by a number of plates of the scenery. There is a later work by 董天工 Tung T’ên-kung called the 武夷山志 Woô ê shan che, in 24 books, dated 1751. This is prefaced by a series of 32 portraits of sages, scholars, and genii, who have inhabited that region.

Works on the water-courses of China are also included in this section. The earliest of these is the 水經 Shwuy king “Water classic.” A work of this name by 桑欽 Sang K’in, is known to have been written at the commencement of the Christian era, being quoted by Pao Koô, the historian of the Former Han; but the one now extant with the same signature there is good reason to believe to be spurious, being the production of some unknown hand during the time of the Three kingdoms. This however gives it a very respectable antiquity, and the original commentary on it is by 鄒道元 Le Taô-yüên of the Northern Wei. Some scholars of the present dynasty have applied themselves vigorously to the elucidation of this venerable record, identifying the ancient names with the present sites, and in consequence of their labours the work is highly esteemed as a description of the waters of the empire in former times.
Towards the close of the 11th century, 虞覲 Te'ēn Kwán, who had spent more than thirty years traversing the lakes, rivers and canals in the region of Soo-chow, Ch'ang-chow and Hoó-chow, for the purpose of investigating their various peculiarities, published the result of his experience in the 吳中水利書 Wú zhōng shuǐ lì shù, a small treatise illustrated by charts; which has been preserved as an important contribution to the national topography.

The 四明它山水利備覽 Sì mín tā shān shuǐ lì bèi lăn is a treatise on the streams in the neighborhood of Tó hill, in the prefecture of Ningpo; in which the vicissitudes of these waters are traced for four hundred years, up to 1241, when the book was published by 魏鳴 Wei Hēen, one of the local officers.

The 河防通議 Hé fáng tōng yì is a treatise on the means of preserving the banks of the Yellow river, by 沙克什 Sha-kē-shih, a Mongolian, written during the Yuen dynasty. There is a variety of details regarding the past history and present state of the river.

The 治河畧畧 Che hó tóō leó is an essay on the course of the Yellow river, written by 王喜 Wáng Hè, about the middle of the 14th century. It is illustrated by six charts, and contains a succinct narrative of overflows of that stream during successive centuries.

The 治河奏摺書 Che hó zōu tséh shù is a collection of official papers regarding the management of the Yellow river, containing also an elaborate discussion of details respecting the main channel and tributary streams, with the various appliances adopted for the restraint of its unmanageable waters. The work was drawn up by 新輔 Kín Fô, about the close of the 17th century.

The 水道提綱 Shuǐ dào tí guāng is a minute description, in 23 books, of all the rivers and water-courses throughout the empire, including Korea, Tibet, and Eastern and Western Tartary. The author 齊召南 Tsei Chào-nán, who had given much attention to geography, was one of the principal writers of the Tá ts'īng yīk tōng che, his labours on which had prepared him for the work in question, the latter having been completed in 1776.

The 南嶽小錄 Nán yuē xiǎo lù is an account of 衡山 Háng shān, a mountain in Hoó-nán, one of the five great eminences mentioned in the Shoo king. This which is the earliest of the Mountain records extant, was written by 李沖昭 Lè Ch'ung-chaou, a Taoist priest, during the Tang dynasty.

The 大嶽太和山紀畧 Tá yuē tài hé shān jì leó is a descriptive account of a mountain in Hoó-pih, known also by the name of 武當山
Woo-tang shan, and celebrated as the retreat of a famous Taoist priest, who was afterwards deified under the title Heun'c'ên te, the god of the north pole. The work which is in eight books, was written by 王locker Wang Kaé, in 1744.

The 廈山記 Leu shan kè is a description of a famous mountain in the vicinity of the Po-yang lake, written by 陳 彥 Ch'ên Shên-yû during the 11th century, after having spent two months in investigating every object of interest in the locality. There is a short appendix generally with it, entitled 廈山記略 Leu shan kè lēk, by a Buddhist priest, named 恩建 Hwûy-poên.

The 西湖志皋 Se ho̍k che twa̍n is a topography of the West lake at Hang-chow. In the early part of the 18th century a descriptive account was written of this locality, with its numerous natural and artificial beauties. An epitome of this was drawn up on occasion of the emperor's visit to the south. This was again enlarged by 梁詠正 Liáng She-ch'ing, in compliance with an imperial mandate, and published in 1762, in 15 books, with the above title.

The 洛陽伽藍記 Lo yang k'ên la'm kâ is a descriptive detail of the various Buddhist establishments in Lô-yáng, the metropolis during the Northern Wei; written by 楊裕之 Yang Hsûn-che, an officer of that dynasty. The 5th and last book contains an interesting narrative of the mission of 惠生 Hwûy-sâng, a Buddhist priest, to Central Asia, in search of the Buddhist canonical works.

The 南京新記 Le'ngking shin kâ is a small work by Wei Shûh, written during the 8th century, descriptive of the two metropolitan cities of that period; only one out of five books is now extant, and that imperfect, being part of the record respecting Chi'ang-gan, the western metropolis. The work has been largely quoted by Sung Min-k'êw, in the 長安志 Ch'ang gan che “Topography of Chi'ang-gan,” written during the Sung. This latter production, in 20 books, gives a most elaborate detail of the public buildings, city boundaries, and other local matters, forming a historical and antiquarian record of much interest. In later reprints of this book, it has been customary to add a volume originally from the hand of 尹好 政 Yi Hâo-wân of the Yuen dynasty, entitled 長安志 Ch'ang gan t'o̍o che, consisting of plans and description of that city and the adjoining region, which is not without a certain interest in itself, but there is frequently a discrepancy between the illustrations and the earlier topographical record.

The 洞霄志 T'ung se'asou t'o̍o che is a description of the T'ung-seao kung, a Taoist monastery and its precincts in the vicinity of
Miscellaneous Descriptive Works.

Hang-chow, written by 鄧牧 T'äng Mûh, a lay resident in the establishment, in the time of the Yuen dynasty. This is one of 72 renowned seats of Taoism throughout the empire.

The 金寳退食箋記 Kin ɡaou t'ui̍t shih pet̤ ke is a series of miscellaneous records regarding the imperial palace in Peking, written in the 17th century by 高士奇 Kaou Szê-k'ê, one of the officers of the establishment.

The 剃庵時記 King tso̍ t'ai she ke is a calendar of popular customs throughout the year, in the region now known as Hoô-kwang, written by 宗憲 Tsung Lin, a subject of the Léang dynasty, with a commentary by 杜公瞻 Tou Kung-chên of the Suy.

The 桂海虞衡志 Kwei hai yu hăng che is a treatise on the geographical features, natural history, and other matters regarding the southern provinces of the empire, by Fan Chin-tâ. A great part of the original is now lost.

The 嶽外代答 Ling wae tae tà, in 10 books, by 周去非 Chow K'êh-fei, an officer at Kwei-lin in the 12th century, professes to be supplementary to the work of Fan Chin-tâ above-mentioned, and intended as a reply to numerous questions proposed relative to the matters treated of. It contains a large amount of detail respecting the geography and inhabitants of the two Kwâng provinces, and also the regions beyond, summary outlines being given regarding many Asiatic kingdoms, extending even to the far west.

The 武林耆事 Wû lin k'iew sê, in 10 books, is a record of institutions and customs at Hang-chow, during the Southern Sung dynasty, when it was the capital of the empire; written by 周密 Chow Mei, an officer of that period.

The 興中舊事 Wû chung k'iew sê, by 陸友仁 Lûh Yêw-jîh of the Yuen, is a collection of traditions regarding Soo-chow, supplementary to the regular topographies, in which the author although somewhat credulous on some points, shews good judgment on the whole, in the arrangement of the work.

The 平江紀事 Ping k'iang ke sê is a short record of antiquities regarding the Soo-chow region, written by 高徳基 Kaou Tîh-ke, about the middle of the 14th century. There are some items of topographical information in this, which are not to be found in the regular histories of the period, but the excessive credulity of the author has allowed him to disfigure his narrative by marvellous traditions utterly unworthy of credit.
The 閻小紀 Min seâou ke is a small record of notabilia in the province of Fū-kēn, by 周亮工 Chow Léâng-kung, an author of the present dynasty.

The 東城雜記 Tung ch'êng tsâ tze ke is a descriptive account of the antiquities in the eastern quarter of the city of Hang-chow, written by 廖鶴 Lé Gû, in 1728.

The 河朔訪古記 Hô sô fêng kîu ke is a geographical and antiquarian record of the portion of the empire lying north of the Yellow river. A great part of the original is lost; and the portion still extant treats of the Shan-se and Hô-nân region. The author is 納新 Nâ-sin, a Mongolian, who wrote during the Yuen dynasty.

The 徐霞客遊記 Seu hêa k'êh yüâ ke, in 11 parts, is a narrative of the travels of Seu Hêa-k'êh through the whole empire for twenty-eight years, during which he visited every place of interest, and made an extensive journal of observations, geographical and historical. The account ends with the year 1640, but it was not published till 1776. A second edition appeared in 1808.

The 佛國記 Fûh kîo ke is a narrative of the travels of 法顯 Fô-hiân, a Buddhist priest, who spent fifteen years at the commencement of the 5th century, wandering through the several kingdoms of Middle Asia, in order to obtain information and documents regarding the Buddhist religion. The work is well known in Europe, in consequence of Remusat's translation into French.

The 大唐西域記 Tâ t'âng se yih ke, in 12 books, is an account of a hundred and thirty-eight countries of Asia, chiefly translated from Sanscrit works by 元奘 Yüên-chhâng, a Buddhist priest. A great part consists of a description of the kingdoms through which this zealous monk had himself passed, in the course of a sixteen years' journey in pursuit of Buddhist books and antiquities. On his return to his native land, loaded with stores of Sanscrit literature, he was received with great honour by the emperor, under whose immediate patronage this work was written 辦機 Peûn-ke, from the dictation of Yüên-chhâng, and completed in the year 646. A translation of the whole, by Professor Julien of Paris, has recently been published, and forms a most important document regarding the territorial divisions of India in former times.

The 宣和奉使高麗圖經 Seuen hô fung she kàou le t'ôô king is a description of the country, customs, and institutions of Corea, in 40 books, by 徐兢 Seu King, an officer in the train of 路允迪 Loõ Yün-t'êih, who went on a commission from the Chinese court to the capital
of that state, on occasion of the accession of a new king, in the year 1125. The manuscript was originally illustrated by maps, but they were lost before the book was printed for the first time, in the year 1167.

The 真重風土記 Chin lâ fung c'oo ke is a description of the country, people, and customs of Cambodia, by 周達觀 Chow Tâ-kwân, a follower in the suite of an envoy from China to that country, in the years 1295-1297. It has been translated into French by Remusat.

The 島夷志略 Taou ê che lêô is an account of the various nations in the Malayan Archipelago, by 汪大淵 Wang Tâ-yuen, who took passage in a merchant ship, in the middle of the 14th century, and visited most of the countries he describes. The book was written about the year 1350.

The 海語 Hae yu is a short description of a number of countries that had commercial intercourse with China, written by 黃眞 Hwâng Chung, who gained his information from the mariners at the ports visited by the sea-going vessels. The work which was finished in 1537, contains general details on the geography, people, and products, but the narration is marred by an account of some monstrosities.

The 東西洋考 Tung se yang k'âu is a geographical treatise, in 12 books, giving a short description of thirty-eight kingdoms, chiefly islands in the southern and eastern seas, which had commercial intercourse with China during the Ming dynasty. There is an account of the Japanese and Dutch at the end, the latter denominated Hung mabu fan, "Red-hairy foreigners." The work was completed about the year 1618, by 張燮 Chang Sê, who gathered his information chiefly from seafaring people he met with at the ports.

The 麟方外紀 Chih fang wae ke is a concise geography of the world. The nucleus of the work was written by Pantoja, an Italian Jesuit, in compliance with an imperial order, as an accompaniment to the map of the world, which had been presented by Ricci. After the death of Pantoja, a great deal of matter was added to it by Jules Aleni, under whose name it was published in 1623. In this we find the globe divided into the five continents of Asia, Europe, Lybia (Africa,) America, and Magellanica, under which last name was included an extensive tract of land supposed to extend from close contiguity with South America, to several degrees beyond the south pole. About half a century later, Ferdinand Verbiest published another small geographical work, entitled 坤輿圖說 K'wan yu t'ôo shuo, agreeing in the main with Aleu'i's, but containing further information on some points. An abstract of Verbiest's work has been frequently published, under
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the title 坤舆外紀 K'wan yu wae ke, in which the principal part of the geographical matter is omitted, and everything of a strange and marvellous character retained.

The 赤雅 Ch'i¹ ya is a descriptive account of the country inhabited by the Meaou tribes in the south-west of China, with details of the customs, antiquities, etc., of that people, written by 彭應 Kwang Lo6, from information gathered during several years that he was in the service of one of the female chiefs, about the close of the Ming dynasty.

The 朝鮮志 Ch'aoun sêen che is an account of Corea, including geography and customs, by a native of that country, whose name has not been preserved; but it appears to have been written in the latter part of the Ming dynasty.

The 海國聞見錄 Hâo k'wo6 wan kêen lâh is a small geographical treatise, chiefly relating to the islands in the eastern and southern ocean, by 陳倫炯 Ch'In Lûn-kiâng, whose father being engaged in the subjugation of Formosa, Ch'In collected his information among the mariners into whose company he was thrown on the occasion. His book which was finished in 1730, is illustrated by six maps of the coasts and islands. It was published in 1744.

The 元故宮遺錄 Yüen koo kung & lâh is a description of the imperial palaces of the Yuen princes, by 蕭鴻 Seau Senn. In the year of the accession of the first Ming emperor, orders were given for the demolition of these buildings, when Seau Senn, the author of this tract, being engaged on the commission, embraced the opportunity of preserving this memento of the Mongolian monarchs. It was revised and published in 1616. The substance of it is included also in the Jih hêd hêu vân.

The 廣輿記 Kwâng yu ke is a geography of the empire, in 24 books, written by 陸應陽 Lûh Ying-yâng, about the commencement of the 17th century. It is divided according to the eighteen provinces, with two sections at the end on border lands and foreigners. This is a convenient manual for ascertaining the ancient names of places, which are given under the respective modern appellations. A revised and enlarged edition was published during the present dynasty, by 畏方炳 Ts'aó Fang-plug.

The 金陵古今考 Kin ling koo kin t'oo6 k'aoou is a series of sixteen plans of the city and neighbourhood of Nanking, from 1000 years before the Christian era, down to the Ming dynasty, with a description to each, by 陳沂 Ch'In E, dated 1516. A companion volume entitled
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金陵圖誌 *Kin lîng t'ôô yung,* gives forty plates of remarkable spots in Nanking, with a short topographical notice, and a few lines of poetry accompanying each. This was published in 1623.

The 臺灣紀畵 *Taâ wuan ke léô,* is a brief description of the institutions, customs and geography of the island of Formosa, written by 林欽光 Lin K'êeng-kwang, after the subjugation of the famous Koxinga, in 1684.

The 澳門紀畵 *Yûn mun ke léo,* is a description of the Portuguese settlement of Macao, by 印光任 Yin Kwang-jin and 張汝霖 Chang Joô-lin, two Chinese officers who succeeded each other in that sub-prefecture, in the latter part of last century. The first part contains details regarding the topography and government; and the second is entirely occupied with the customs, institutions, language and other matters respecting the foreign residents.

The 河源紀畵承修稿 *Hô yün he léo ch'îng sew kaou,* is a small work, in which the course of the Yellow river is traced from its three sources in Kashgar, Yarkand, and Khoten, as far as the border of Kan-sth, where it enters China. The author, or rather compiler, 吳省蘭 Woo Sâng-lân, who wrote during the latter part of last century, collected his materials from an extensive investigation of all previous works. The proper names throughout have the explanations, according to the languages of the countries to which they belong; generally Mongolian, Tibetan, or a variety of the Persian called the Mohammedan dialect.

The 洛溪考 *Woo k'ê k'âdu,* is an account of the antiquities and remarkable objects in the neighbourhood of Woo k'e, a celebrated stream in the district of Séang-hêang, in Hoô-nân, written by Wâng Szê-ching, in 1711.

The 太湖備考 *Taâ hóh pê k'âdu,* in sixteen books, is an account of the various topics of interest and utility connected with the *Taâ hâo* or "Great lake," lying between the three prefectures of Soo-chow, Hoô-chow, and Ch'ang-chow. The work was written by 金友瑾 Kin Yêw-lê, in 1750, and contains matters of information not to be found in the regular topographies.

The 湖海雜記 *Hoo juen taâ ké,* is a miscellaneous record of remarkable objects in the neighbourhood of the Western lake at Hang-chow, written by 陸次雲 Lûh Tsê-yûn, in the middle of the 17th century. It is chiefly occupied with matters omitted in the larger topographies.

The 創海圖編 *Ch'ôw kae t'oo pîên,* in 16 books, by 鄭若曾 Ch'îng Jô-teâng, is a minute detail of the sea-board districts of China,
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illustrated by an extensive series of maps, in the rudest style of art. The main object of the work is the discussion of plans of defence against the seafaring marauders from Japan, who proved a formidable scourge to the inhabitants on the coast, during the Ming dynasty. There is a lengthy description of military weapons and tactics at the end, illustrated by figures. This appeared in 1562. Thirty years later, on occasion of an irruption of the Japanese on the Corean coast, 鄭燾 Tāng Chung was commissioned by the governor-general of Kēang-nān, to make an abstract of the above work, which he published with the title 鄭海重編 Ch’ou hae chung piên, in 10 books.

The 勛修兩浙海塘通志 Och’ih seu lēang chê hae t'ang t'ung chê is a topographical description, in 20 books, of the sea coast along the province of Chē-kēang, with minute details regarding the various plans adopted for withstanding the aggressive advances of the ocean, and a record of the changes that have taken place in the outline, during successive dynasties. The work was completed by 方觀承 Fang Kwân-ch’ing, in 1751.

The 海潮輯說 Haê châo tsêh shuô is a treatise on the tides, which subject is also referred to the geographical section of literature. The author 俞思謙 Yû Sze-k’êen, a native of Hâi-nêng on the Bay of Hang-chow, seems to have been led to the study of the tidal theory from his close proximity to one of the most remarkable physical phenomena on the globe, the bore, which attains to an extraordinary height twice every year in that inlet. This work which was finished in 1781, takes a review of the various theories that had been broached previously, the author himself holding the opinion that the tides are maintained by the influence of the moon, but in what particular manner, he does not venture to affirm.

The 名山勝槩記 Ming shan shing kaê ké is a description, in 48 books, of all the hills of note throughout the empire. The accounts are extracted from the works of previous authors, ancient and modern, which is the cause of a great want of uniformity in the style throughout. The compiler 何燾 Hô Tāng, who finished the work about the year 1633, has prefaced it with a volume of illustrative engravings, and appended an extra book at the end, regarding the marvellous narratives of antiquity.

The 黃山志畧 Hwâng shan che lêô is a topographical notice of Hwâng-shan, one of the most famous hills in Gan-hwuy province; written by 鄭身先 Hwâng Shin-sêen, in 1691.
The 長白山錄 Ch'ang pih shan luk is an account of Ch'âng-pih hill, in the district of Tsow-p'ing in Shan-tung, by the same author as the preceding. The original has a section of addenda, which is sometimes omitted in the reprints.

The 羅浮山志 Lo fow shan che is a topography of the Lo-fôw hills, in Kwâng-tung province. This work which is in 12 volumes, was written by 隋敬 孫 Taou King-yih, about the middle of last century.

The 崂山道里記 T'ai shan tao le ke is an itinerary of the vicinity of the celebrated mountain T'ai-shan in Shan-tung, written during last century. The author 邵鈞 Nêê Wân, gives a record of the antiquities, and corrects the works of his predecessors.

The 匯廬紀游 K'wung leu ke yêo is a manual of objects worth visiting at Leu-shan in Kêng-se, written in the 17th century, by 吳蘭思 Woô Chiên-sze.

The 白鹿書院志 Pih lû shoo yuen che is a topographical account of an institution established by the famous Choo He for the encouragement of literature, at Leu-shan in Kêng-se, where he held office. The work, which is in 16 books, was written by 顧文英 Leau Wân-ying, in 1673. This was revised and enlarged to 19 books, by 毛德琦 Maôu Tîh-ke, in 1714.

The 浙省名勝景亭圖說 Chê sâng ming shing king ting t'oo shuo is a series of engravings of remarkable spots in the province of Chê-kêng, with a short descriptive note to each.

The 山東考古錄 Shan tung k'aoou koo luk is a record of the antiquities of Shan-tung, by Koô Yén-woô, and was written about the year 1661.

The 京東考古錄 King tung k'aoou koo luk is a record of antiquities regarding the eastern part of the province of Chih-lê, extracted from other works of the above author, and published under this title by 吳蘭方 Woô Chin-fang.

The 威江逸志 Gow keang yêh che is a small collection of historical and topographical facts regarding Wân-chow prefecture in Chê-kêng, supplementary to the information contained in the regular topographies. It was written about the middle of the 17th century, by 劉大與 Loû Tâ-yû.

The 崤遙 Yuê shuuh is a description of the topography, customs and other matters in Kwâng-se, written by 閩敘 Min Seu, an officer of high rank in that province, about the year 1655. It contains a good many notes regarding the Meaou tribes.
The 巖南雜記 Ling nau tsā ke is a miscellaneous record of the
geography, natural productions, etc., of Kwâng-tung, written by Woô
Chin-fang, in the 17th century, from information collected during a
personal tour in that region. This contains some notes on the Macao
Portuguese, under the designation kwel "devils."

The 滇黔纪游 Tēn k'īn ke yêw is a collection of memoranda
regarding men and things in Yûn-nān and Kwei-chow, formed during
a residence in those parts, by 陳鼎 Ch'īn Tîng, in the 17th century.
There are some notes on the Meaou tribes, but the book is marked by
numerous marvellous narrations, utterly unworthy of credit.

The 钟管族志 Tung k'e sêen che is an account of the various
tribes of Meaou, with an investigation of the statements given regarding
them in previous publications. It is by the same author as the
preceding.

The 滇南新譯 Tēn nan sin yû is a miscellaneous account of the
natural productions and phenomena of Yûn-nān, written by 張恢
Chang Hung, in the latter part of the 17th century.

The 題史方輿紀要 T'ūh shè fang yu ê yaou, by 順祖義 Koô
Tsêû-yû, in nine books, is a record of geographical changes which have
taken place in China from the earliest times down to the 17th century,
taken as a guide to the perusal of the native histories. It was
published in 1667.

The 歷代地理沿革表 Leth taê tê lé yuen kih peâu is another
work in 47 books, exhibiting in a tabular form the topographical
changes in the divisions of the empire for more than three thousand years,
down to the end of the Ming dynasty. The manuscript was completed
in 1667, by 陳芳緯 Ch'īn Faug-tsêth, but it was not published
till 1833.

The 周行備覽 Ohow k'īng pe lâm is an itinerary of the empire,
in six books, giving the distances from place to place, in the number of
le. This was compiled in 1738, by 武林翼 Woô Lin-yîh.

The 松江備歌 Sung k'êng k'êu ko is a collection of short odes,
descriptive of notable places and objects in the prefecture of Sung-k'êng,
by 陳金岳 Ch'īn Kin-hâou of last century.

The 湖南樂府 Sung nàn yô foo is a book of stanzas descriptive
of Shanghai and vicinity, by 楊光輔 Yâng Kwâng-fû of last century.
The 湧城賦事備歌 Ihô ch'īng syâ sé k'êu ko is also a collection of
odes regarding the popular customs of the city of Shanghai throughout
the year, with explanatory notes, by 張春華 Chang Ch'ūn-hwâ, pub-
lished in 1839.
The 新疆詩草 Sin kéang šhe ts'aoù is a poetical description of the newly acquired Mohammedan territories on the west of China. It is in twelve chapters, with a running geographical commentary, and was written by 宋思仁 Sòng Sê-jün, in 1792.

The 瑪域竹枝詞 E'ih châh che têšî is a collection of stanzas, with extended details, regarding the various Asiatic nations west of China, by 福慶 Fú K'êng, a recent author.

The 外國竹枝詞 Wâi kwó chuâh che têšî is a similar collection to the preceding, with reference to the various foreign nations known to the Chinese during the 17th century, when this was written by 尤侗 Yóu T'ung.

The 吳域秩 Huôy kéang che is a descriptive and geographical account of Mohammedan Tartary, with its peculiar customs; drawn up about the year 1772, by 福恒布 Fú-sán-póo and 楚爾德 Soo-ûrthîh, two Manchu officers, who held a commission in that country soon after its subjugation by the Chinese.

The 西域記 Se ts'âng ke is a record of the country and customs of Tibet, with an itinerary at the end.

The 衛藏圖誌 Wei tsâng ts'oô shih is an itinerary of Tibet, with an account of the inhabitants, their customs and institutions, illustrated by maps of the country, and representations of the people of the several tribes. The last book is a vocabulary of the language. The work was drawn up about the year 1792, by 馬少雲 Mâ Shaön-yün and 蘇梅溪 Shûng Mei-k'ê, two Chinese officers.

The 西域聞見錄 Se yih wan kéen lîh, in eight books, was written in 1777, by 七十ー Tsê'-ńi shih-yih, a Manchu officer. It is a record principally of Eastern Turkestan, Mohammedan Tartary, and the various Chinese dependencies on the west, but it has also geographical notices of the principal nations of Central Asia.

The 西方要紀 Se fâng yaou kê is a brief notice of European customs and institutions by Loris Bugli, Gabriel Magallhanes, and Ferdinand Verbiest, three Jesuit missionaries. They also divide the surface of the globe into five continents, the same as in Aleni's work.

The 八紇譜史 Pâ hung yih she is a series of short accounts of foreign nations in all quarters of the globe, giving brief notices of their customs, and specimens of the languages of many of them. It is chiefly taken from books previously published, with additional matters gathered from report. There is a supplement entitled 譜史紀餘 Yih she ke yê, by the same author Lûh Tszé-yün, treating of the remarkable productions, poetry, coins, and written characters of various foreign nations.
Another volume by the same author is the 八荒荒史 Pá hung hwang shè, which is almost entirely a fabulous traditional record of nations which never existed beyond the fanciful brains of the inventors.

The 安南紀遊 Gan nán ke yěw is a very brief account of Annam, written by 潘鼎珪 P’wan Tung-kwei, in 1688; the author having been driven ashore on that country by a hurricane, while on his voyage home.

The 中山傳信錄 Chung shan chuen sin luh is a descriptive account of the Loo-choo islands, with the customs and condition of the inhabitants, written by 徐葆光 Sen Pa’n-kwang, a Chinese imperial commissioner, who was sent to confirm the accession of a new king, in the year 1718. There are a number of plates in the work, giving representations of the route, and various objects of interest on the main island. These are much better executed than the generality of Chinese illustrations. Specimens of the language are also given, with the syllabary of the written character, which is the same as the Japanese.

The 番社采風圖考摘異 Fan shè ts’ān fung ch’oo K’oou t’ēh léi is a short account of the customs of the aborigines on the island of Formosa, by Lūh-shih-ts’ēih.

The 呂宋紀 Leu sūng ke is a short account of Manila, by 蕭可佃 Hwâng K’o-ch’u’y.

The 海島遊誌 Hâe taou yih che is an account of foreign nations is six books, by 王大海上 Wáng Tá-ha’e, who having made a voyage to Batavia in a Chinese junk, describes many of the channel islands from personal observation, and other countries from the information he gathered from various sources during his travels. It was published about 1791.

The 海錄 Hâe luh is a general record of foreign nations, by 楊炳南 Yang Ping-nán, who drew up his account from information received through a friend who had spent 15 years voyaging to different parts of the world. As he had no guidance for writing the names of many of the countries that he describes but the pronunciation of his friend, a native of Kwâng-tung province, it is frequently difficult to recognize the places intended. It was published in 1842.

The 紅毛番英吉利考畧 Hung maou fan ying keih lé k’aoou lēi, a description of England and the English, collected from native works, ancient and modern, by 汪文泰 Wang Wên-t’ai, was published in 1841.

The remarkable events which took place in the intercourse of the Chinese with foreign nations, commencing about the year 1840, would doubtless render desirable some more complete account of other countries than the Chinese yet possessed. Such a work seems to have been
contemplated by the famous Commissioner Lin, who amassed a fund of materials for this object, collected in great part from the writings of foreigners in Chinese, and translations made from English newspapers and other works. These being transferred to Wei Yuén, a member of the government in the capital, and a man deeply versed in the native literature but a bitter enemy to foreign intercourse, the latter adding from his own ample stores, arranged and edited the whole in 50 books, under the title 海國圖志 Hae kwô t'oo che, which was given to the public in 1844. The work is a valuable one, not only to the natives, informing them regarding outside nations, but also to the foreign student, as furnishing within a convenient compass the knowledge possessed by the Chinese, from remote ages down to modern times, extracts being given on this head from many rare and curious works. Unfortunately the compilation is tinged throughout with the author's particular views regarding foreigners, which often leads him into extravagancies, in his zeal for their depreciation. An enlarged edition appeared in 1849, in 60 books, and another has recently been published in 100 books.

Four years after the publication of the above work, another geographical treatise appeared, from the hand of 徐繼摜 Seu Ké-yu, the governor of Füh-kéén, under the title 創獲志異 Ying hwan che lêo. Although this is a less bulky production, it is much more impartial, and gives a very fair account of the various portions of the globe. The author availed himself of the opportunities he had for consulting foreigners regarding foreign affairs, and he has not disdained to acknowledge the assistance thus received. The maps, though little more than outlines of the several countries, and very rude in their execution, yet give a tolerably good notion of the relative position and magnitude of the nations indicated.

The above selection from the geographical works of the Chinese, will show that this department of knowledge has not been neglected by them. As regards the geography of the empire, their authority is in general unimpeachable. The information they have preserved regarding bordering kingdoms, and many large and important countries of Asia, although requiring to be read with discrimination, yet contains a mass of valuable material, which is not to be found elsewhere; and although it must be admitted that their accounts of foreign states are often marked by extravagancies, it is only what might be expected in consideration of their isolated condition; and it is at least questionable whether they exhibit a larger proportion of fable than our western
official repertories.

literature. Recent treatises written by foreigners in China will no doubt do something towards improving the state of the native science. Among the most important of these may be named the 地理備覽 T'è le pe lan, by Marques, and 地理全志 T'è lè tseuên che, by Rev. W. Muirhead.

12. A limited class of works included in the History division is entitled 翰官 Chih kwan “Official Repertories,” containing details of the duties devolving on the various members of the government. The oldest of this class is the Chow le classic; from the date of which, anterior to the Christian era, down to the time of the Tang dynasty, there is nothing of the kind extant. The earliest and in some respects most important is the 唐六典 T'äng lüeh t'ien “Six canons of Tang,” in 30 books, drawn up by the emperor 元宗 Yuên tsung in the early part of the 8th century, with a commentary by 李林甫 Lé Lin-fu, written by imperial order. The six-fold division of the treatise is according to the heads of—Principles, Instruction, Rites, Government, Jurisprudence, and Military enterprizes; the duties of the several members of the government being classed respectively under the tribunals of the 三師 San sze “Three Tutors,” 三公 San hskng “Three Dukes,” 三司 San sâng “Three Inspectors,” 九司 Kew sze “Nine Principals,” 五督 Woo k'êen “Five Superintendents,” and the 十二衛 Shih urh wêr “Twelve Guardians.”

The 玉堂類記 Yêh t'âng tsê ke by 周必大 Chow Peih-tâ, a high officer during the 12th century, consists chiefly of memoranda of his official experience, dwelling at length on the duties of the members of the Han lin or National Institute.

The 秘書監志 Pe shoo k'êen che in 11 books, is a collection of official records regarding the Private document office, including a summary of details respecting the Astronomical Board, during the Yuen dynasty. This was drawn up in the middle of the 14th century, by Wâng Szé-têen, and 商企翁 Shang K'ê-ung.

The 禮部志稿 Le pû chê kaou, in 110 books, is a compendious digest of the official business connected with the Board of Rites, published in the year 1450, as the production of the officers of the board; but the real author is said to be 畢汝穎 Yü Joê-yêng, a Shanghai graduate. The whole is divided into sections on—Imperial instructions, Official appointments, Official duties, Tables of officers, Memorials, Biographies, and Regulations.

The 欽定歷代職官表 K'tîn ting leth taê chih kwan peadv, in 63 books, was drawn up by imperial order in the year 1780. It consists
of a series of tables of the officers in the several departments of government; exhibiting also the changes that have taken place in the names and duties of the respective offices, from the earliest times down to the present dynasty.

The 百僚金鑑 Pih leaou kin kēn, in 12 books, is a general review of the government offices throughout the empire, with notices of the secular changes that have taken place during each succeeding dynasty. The work is loosely drawn up, and is disfigured by the egotistic statements of the author 牛天宿 Nêw T'ēen-sūh, who wrote during the latter part of the 17th century.

13. Another class in the History division, termed 政書 Ching shoo, “Treatises on the Constitution,” comprises a highly important and interesting series of works. It has long been customary in bibliographies to place books of this character in a separate section; but the first application of the term Ching shoo to a class, is found in the 禦閣書目 Pe kô shoo muk “Catalogue of books in the private cabinet,” by 錦樸 Teên P’ôô of the Ming dynasty.

The earliest of this class now extant is the 通典 T'ung têen, in 200 books. The author 杜佑 Tô Yéw, seems to have taken his idea from a preceding treatise by one 劉秩 Léw Yih, entitled the 歌德 Ching têen, in 35 books; but finding that very incomplete in details, he constructed the large work in question, dividing it into eight sections, on—Political economy, Literary graduation, Government offices, Rites, Music, Military discipline, Geography, and National defences. Commencing with the earliest period of history, it reaches down to the middle of the 8th century, being one of the most complete and masterly works of the kind ever published. It having appeared desirable that a continuation should be drawn up, bringing the historical details down to modern times, a mandate was issued by the emperor in 1767, in accordance with which a supplement was compiled, under the title 欽定續通典 K’in ting suh t’ung têen, in 144 books. The arrangement is the same as the original portion, except that the last section is divided into two, under the respective titles of Military and Jurisprudence. Down to the beginning of the 13th century, the details are drawn from the Tung che and Wân hêen t’ung kâu, and the remaining portion is collected from the supplement to the latter work. A third part was added about the same time in 100 books, under the title 欽定皇朝通典 K’in ting huwang ch’iaou t’ung têen, also compiled by order of the emperor, giving the details for the present dynasty down to about the year 1736, on the same plan as Tô Yéw’s original work.
The great work of 馬端臨 Mâ Twan-Iiin, entitled 文獻通考 Wên hēen t'ung k'ao, in 348 books, is well known to Europeans, from the notices that have been made regarding it in the writings of sinologues. The compilation is a valuable one to the foreign student, and exhibits a large amount of research on the part of the author. There are, however, many lacunae, which have to be supplied from other authorities. Having taken the T'ung tīen as the basis, he has expanded Tö Yéw's eight sections into 19, and added five more, on—Bibliography, Imperial lineage, Appointments, Uranography, and Phenomena. The period embraced in the details extends from the commencement of history to the early part of the 18th century, being almost up to the time he wrote. A supplement to this was compiled by 王圻 Wâng K'e, in 1586, in 254 books, with the title 續文獻通考 Suh wôân hēen t'ung k'ao, in which is a continuation of details from the period when Mâ Twan-Iiin's work closes in the Sung, through the Leason, Kin, Yuen, and Ming dynasties. An imperial order was issued for the thorough revision of this part in 1747, which was completed 25 years later, and published with the imperial imprimatur K'in ting in 253 books. The plan of Mâ's work is followed, but there are four additional sections on—Chronological terms, Water-courses, the Written character, and Genealogy. A further extension of the work was added under the patronage of the same emperor bringing it down to the 18th century. This was published under the title 欽定皇朝文獻通考 K'in ting huâng ch'ao wân hēen t'ung k'ao, in 286 books, and contains a fund of curious information regarding the present dynasty. The plan is the same as that of Mâ, except an additional section on the Temple services. Another series under this class is termed Hwuy yaou, and consists of a classified detail of all state matters during the respective dynasties. The first of these embraced the period from 618 to 804, written by 蘇冕 Soo Mêen. By an imperial order in 853, 楊紹復 Yâng Chaou-fūh and others added a supplement embracing the intervening period. These were combined by 王洙 Wâng P'oob, a scholar at the commencement of the Sung, who supplied deficiencies, and brought the account down to the end of the Tang, forming a work in 100 books, entitled the 唐會要 T'ang hwuy yaou, embracing 514 different subjects. Some portions of the original are lost, and have been supplied by a later hand; but the more recent additions are indicated in the work. The same author also wrote the 五代會要 Woo tâi hwuy yaou, in thirty books, which embraces the five short dynasties following the Tang, and contains many important matters which are not mentioned in the official histories.
of the time. At a later period of the same dynasty, the 西漢會要 Se han hwuy yaou, in seventy books, was written by 徐天麟 Seu T'čen-lin. This is a summary of matters during the Western or Former Han, after the model of the T'ang hwuy yaou, the material being taken from Pan Koo's history. It is divided into fifteen sections, treating of 367 subjects in all. The 東漢會要 T'ang han hwuy yaou, in forty books, is a similar work to the preceding, regarding the Eastern or After Han, by the same author, and much the same in plan; except that the Western Han is confined to a detail of facts, while this record enters into a discussion of the questions in hand. The subjects are 384 in number.

The 明會典 Ming hwuy t'ien is a comprehensive description of the Chinese government during the Ming dynasty, in 180 books. It was drawn up by 徐溥 Seu P'o, in compliance with an imperial order issued in 1497, and published in 1509. The first book is devoted to the Imperial kindred, after which, up to the 163rd book, is an extended detail of the machinery of the Six supreme Boards. Fifteen books more are occupied with the various civil offices, and the last two with the military grades. A supplement in fifty-three books was added by imperial order in 1529, and a further continuation appeared in 1578; but neither of these additions has survived to the present time.

In 1694, a work similar to the above, was compiled for the present dynasty, which was revised and augmented in 1727, and again revised by imperial order in 1771, being published in 100 books, under the title 欽定大清會典 K'in ting t'ā ts'īng hwuy t'ien. This contained a development of the institutes of the government, while another section which was published contemporaneously in 180 books, under the title 欽定大清會典則例 K'in ting t'ā ts'īng hwuy t'ien tsih lê, gave a detail of the modifications which had taken place in the various departments of the state. A later arrangement of the work was published in 1818, in 80 books, with an accompanying section of plates in 132 books, entitled 欽定大清會典圖 K'in ting t'ā ts'īng hwuy t'ien t'o, the previous editions having had the plates attached to the text throughout. A much larger portion however entitled the 欽定大清會典事例 K'in ting t'ā ts'īng hwuy t'ien ssè lê in 920 books, was published at the same time, which gives a historical summary of the events that have taken place under the respective government offices, since the commencement of the dynasty. Altogether, this unique collection presents such a body of official experience, as must render it a valuable treasure to the practical politician.
TREATISES ON THE CONSTITUTION.

Allied to the above is a series of works giving a view of the internal arrangements of the Six supreme Boards in the capital. These are termed "Regulations of the Board of Office," "Regulations of the Board of War," "Regulations of the Board of Works," etc., and contain a mass of curious information relative to the functions and responsibilities of these tribunals.

Soon after the establishment of the now reigning dynasty, the laws of the empire were published and circulated for general information. A revision of the same took place in 1670; and an addition was made in 1723. A new and revised edition of the 大清律例 Tá ts'ing leü lé, in 47 books, appeared in 1740, and a more recent revision was issued in 1829, in 40 books. This work as its name indicates, consists of two parts,—The leü or fundamental laws, and the lé or subordinate statutes; the former of these remains unchanged, and it is only the latter that is altered in the various editions, the lé being subject to modifications from year to year, according to circumstances.

The 八旗通志初集 Pà k'ê t'ung che ch'êo tseih, in 250 books, is an elaborate statistical compilation regarding the Manchus, classed under the eight banners. It was commenced by order in 1727 and completed in 1739. This treats at great length on the eight-fold division of the nation, the lands, camps, military status, official duties, instruction, rites, and literature; with tables of nobility, hereditary rank, high ministers, members of the imperial house, ministers of the cabinet council, ministers of the supreme boards, ministers of the metropolitan province, and periodical examinations. These are followed by biographies of the imperial princes, high ministers, early supporters of the dynasty, the loyal slain in battle, faithful officers, literary men, examples of filial piety, and distinguished females.

It has been customary with some of the emperors of the present dynasty to make occasional tours through the midland provinces, partly by way of recreation and partly with other views as a matter of state policy. In 1766, an account of four such trips, between the years 1751 and 1765, was drawn up by 高舉 Kaon Tsün, in 120 books, with the title 南巡盛典 Nán seun shing têen. This gives a minute description of the whole route, with plans, and views of all the interesting objects on the way; a chief aim of the work being to exhibit in detail the established rites observed during the progress of the imperial cortége. There is a great amount of interesting matter regarding the Yellow
river, Grand canal, Hang-chow bay, and various tributary waters; and although the imperial essays, which are plentifully interlarded, form a part but little attractive to the general reader, yet on the whole the work is worthy of a place in a choice library of Chinese literature.

The 皇朝禮器圖式 Huang ch’ao lè ké t’oo shih, in 28 books, is an illustrated description of the various instruments, utensils and paraphernalia of the present dynasty, according to the established rites, drawn up by imperial order in 1759, and revised in 1766. It is divided into six sections, on—Sacrificial utensils, Astronomical instruments, Apparel, Musical instruments, Imperial chariots, and Military implements. The engravings are on wood, in the first style of art, and every plate is accompanied with one or two pages of letterpress description.

The 歷代建元考 Lèh tao kēen yuên k’adou is a treatise on the national designations adopted by the successive emperors of China, from the earliest time, to the end of the Ming, in ten books, by 鎖浚晉 Chung Yuen-ying. Previous to the year B.C. 140, the emperor’s title was the only designation used; but from that period, it has been the practice to select a name for each successive term of years, a custom which has been continued without interruption to the present day. Besides a chronological catalogue of these terms, together with a similar list for bordering nations, and the designations adopted by usurpers, there is also a separate list of the whole, arranged according to the final sounds.

The 續元要畧 Ké yuên yaou lē, by 陳景雲 Ch’in King-yun, a writer of last century, is a concise detail of the reigns of the successive sovereigns of the several dynasties of China, from the Former Han down to the end of the Ming, with the time and occasion of the changes of national designation all carefully registered. A supplement by 陳寅中 Ch’in Hwáng-chung, the son of the above, gives the designations adopted by the various usurpers, who have at different times raised the standard of revolt; together with the national designations of several bordering kingdoms. This is a useful manual for readers of Chinese history.

The 改元考同 K’ai yuên k’adou t’ānɡ is a classification of the various terms of years, which have had the same national designation, throughout the entire range of Chinese chronology. We find a great number that have been twice used, a smaller number three times, others four, and some five times. The author 吳 eds Wùh Seou-kung lived at the beginning of the present dynasty.
The 历代帝王纪年 Leth t'ai t'ieh woeang ke neen is a convenient
manual of recent date, by 唐成 T'ang Lè-sin, giving the succession
of the princes of China from the earliest record, down to the present
emperor, with short historical notes explanatory of the various changes
and revolutions of dynasties that have occurred. The several national
designations adopted under each emperor are given, as also those employed
by usurpers; together with the inscriptions on the national coinage.

The 撮錄考 Po'o huang k'ao is a treatise on the methods of
guaranteeing against locusts, which prove a not infrequent scourge in China.
It was written last century by 錦芳生 Ch'in Fang-sâng.

The 贏定武英殿聚珍版程式 K'in t'ing wôo yîng têen tsêu
chin p'an ch'îng shih, is a proposal for reprinting the imperial library
with moveable wooden type, with a particular description of the
process, illustrated by 16 plates. This was drawn up by 金訳 Kin
Kêên in 1776, three years after the imperial order that had been
given for the entire reproduction of the books. The plan was after-
wards adopted.

The 琉球入太學始末 Lew Kew jîh t'ai héo chê mé, by Wâng
Szé-ching, is a succinct account of the several deputations of Loo-
chooans who came to be educated in the national collegiate institute
of China; a practice which dates from the year 1392, and was continued
at intervals during the Ming, permission having been first granted by
the present dynasty in 1684. There appears to be several omissions
in the author's statement respecting the arrivals during the Ming
dynasty.

The 国朝詔命考 Kwô ch'ôu she fâ k'âo, by the same author
as the preceding, is a list of the posthumous designations bestowed on
the princes and high ministers, from the commencement of the dynasty,
down to the year 1595. There are 407 names in all, of those who had
received this honour.

The 通蒙海運全案 Keang soo hâe yên tseuân pân, in 12 books,
by 體諺 T'aoû Choo, is a discussion of the plan of transporting the
imperial impost grain from the province of Keang-soo to the metropolis.
This is a matter of much importance in the national commissariat, and
the accumulating difficulties in the inland navigation, arising from the
gradual filling up of the Yellow river, and other obstructions, in the
carey part of the century, rendered it desirable that some other channel
should be found. In 1826, the grain was transported by sea; but other
difficulties seem to have met them in this scheme, for the practice was
discontinued up to a very recent period, when the sea-going vessels have
again been employed. The present work which was issued in 1828, gives an outline of the route, and particulars of the various requisites at great length.

A treatise of recent date, entitled 中衡一勺 Chun k’eu yih chō, by 包世臣 Paou Shé-chin, enters with a good deal of minuteness into the discussion of the inland navigation, chiefly respecting the Grand Canal and Yellow River, as they affect the transport of grain to the capital. The original portion with four addenda that accompany it, give a series of historical notices on this head from the beginning of the present century down to 1830.

Books relative to the relief of the poor in times of famine and distress are also referred to this class. These are numerous and some date as far back as the Sung dynasty. One that has been largely circulated in the vicinity of Shanghai bears the title 救荒攺方 K’ou huwang kaiang fangs. This was first compiled by 高伯錧 Kaon Pib yang, a native of Hang-chow, in 1785, and was republished in 1813, and again in 1840.

14. 目録 Muh lah “Catalogues,” also form a class under this division, a style of writings which refer to the commencement of the Christian era for their origin.

One of the oldest extant is the 直筆書錄解題 Chih chae shoo luh kea’té, in 22 books, by 陳振孫 Ch’in Chin-sun, an author of the time of the Sung; this being a classified catalogue of the books in his family library, with annotations.

The 文淵閣書目 Wan yuen k’o shoo müh is a catalogue of the books in the imperial library during the Ming, drawn up by Yang Szé-k’ê, in 1441 in four books, the works being arranged in 20 divisions, headed by the first 20 characters in the Te’een tses wan or “Two thousand character classic.” It was republished in 20 books in 1800, by 鮑廷博 Po T’ing-pô.

The 千頃堂書目 Ts’een h’ing t’ang shoo müh is a catalogue of the private library of the Ts’een-k’ing Hall, in 32 books, compiled by 黃虞隞 Hwang Yu-tsêih, at the commencement of the present dynasty. The works which are all Ming editions, are arranged in four divisions,—the Classic division embraces 11 classes,—the History division has 18 classes,—the Philosophy division contains 12,—and the Belles-lettres division includes eight classes.

The 世善堂書目録 She shen t’ang tsuang shoo müh lah by 陳第 Ch’in Té, is a catalogue of his own family library, published in 1616. The classification adopted is into six divisions,—Classics, Canonical works, Philosophy, History, Belles-lettres, and Arts and Sciences.
CATALOGUES.

The 國史經籍志 Kuò she king tseih che is a catalogue of books compiled by 廖鉉 Tsean Hung, towards the end of the Ming, from the various national historical works. The first division consists of imperial publications; the following four are devoted to the four divisions of Classics, History, Philosophy, and Belles-lettres; and the last is a short section on the rectification of errors in previous catalogues. The author, however, has not been careful to ascertain the existence of the works which he records.

The 漢自闢錄書目 Keih kōd kō keaou k'ih shoo māh is a catalogue of the books issued by 毛濤 in Maôn Tsên-tsæ, a celebrated publisher during the Ming dynasty, by whom the list was originally drawn up. Besides the name and number of books in each work, the number of leaves is also carefully noted, shewing a vast amount of private enterprise. The catalogue was first published in 1841, with an appendix stating the fate of the blocks of the various works, many of which had been used by his descendants for firewood, while those that remain, some perfect and others imperfect, are distributed about various cities in the neighbourhood of Ch'ang-shū, where is the residence of the Maôn family.

The 勿毛歷算書目 Wah gan leih suwân shoo mūk is a catalogue of the mathematical works written by 梅勿 毛 Mei wū-hgan, compiled by himself, giving a description of each of his productions, which number 88 in all; 33 of these had been published, the remainder being still in manuscript in 1702, the date of the preface. There is a biography of the author at the end by another hand.

One of the finest specimens of Bibliography possessed by this, or perhaps any other nation, is the 欽定四庫全書總目 Kin ting sze k'od tsæen shoo ts'ung māh, being a descriptive catalogue of the imperial library of the present dynasty, drawn up by imperial command. The plan was first put in operation in 1772, and completed in 1790. Great efforts were used in the interim to procure rare works, which existed in private libraries throughout the empire; and rewards were conferred on those who could add a certain number of volumes to the library. The whole are arranged in sze k'od or "Four divisions," i.e., Classics, History, Philosophy, and Belles-lettres, in 200 books. The history of every work is given with a degree of minuteness, and also a critique, in which the excellencies and defects are pointed out. An abridgment of this catalogue containing less than a tenth of the original matter, is published under the title 欽定四庫全書簡明目錄 Kin ting sze k'od tsæen shoo kéen ming māh tah. Besides the
works actually preserved in the library, the larger catalogue contains a list of nearly as many more, which is entirely omitted in the abridged edition.

Besides the works that are published separately in China, there is a prevalent custom of printing collections of choice productions, uniform in style, under the name of 獻書 Ts'ung shoo or "Repositories." These vary in number and extent, some merely containing about five or six, while others include several hundreds. Many ancient and curious writings are only to be found in these repositories. A catalogue of the greater part of such works was drawn up by 顧修 Kuó Sew in 1799, under the title 影刻書目合編 Way k'ē shoo mūh hō pěn, in 10 volumes, which will be found a useful manual for the student of Chinese.

In this class also should be placed the "Index expurgatorius" of China, containing the list of works prohibited by the present dynasty, under the title 獻書目錄 Kin shoo mūh lāh. This consists of two parts,—the first 抽編書目 Ch'ōw hwuy shoo mūh, being works of which parts only are objectionable and forbidden; the second 金編書目 Ts'ōden hwuy shoo mūh, being such as are utterly condemned and disallowed. There are several ten thousands of volumes in all, chiefly written about the close of the Ming dynasty.

The investigation of inscriptions on ancient stone tablets, has long been a favourite study among a portion of the Chinese; and there is no doubt that many of these form exceedingly important and interesting documents, as contemporary historical records. The interest attaching to these records, and the skill with which the natives are able to produce fac-similes from stone tablets, have given rise to a practice among many men of wealth of keeping a series of these impressions in their cabinets. From this practice again has sprung a series of writings descriptive of such collections, and these are referred to the present class. The earliest example is the 集古録 Tseih kō lāh by the historian Gòw-yáng Sew. Another work entitled the 金石録 Kin shih lūh, in 30 books, is also a production of the Sung, consisting of a catalogue by 趙明誠 Ch'üan Ming-ch'ēng, of 2,000 inscriptions in his family hall, the last 20 books consisting of notes and remarks.

The 集録 Le shih by 洪适 Húng Kwô is a collection, chiefly of Han dynasty inscriptions, in the "Official hand" character. The first 19 books is a transcript of 189 fac-similes in his own possession, with explanatory notes. The last eight contain a list of inscriptions from other sources. The work was completed and published in 1187. Húng Kwô added a supplement of 21 books, under the name 集録 Le suh,
which appeared at various times between the years 1168 and 1180, consisting of Han tablets omitted in the earlier part. The whole was published in one by the author in 1181, but a great part of the supplement has become lost in the course of time. The Le shih was republished at the close of the Ming; but at the beginning of last century, the Le suh was only to be found in fragmentary manuscript portions. These were collected together and published at Yang-chow; the 9th and 10th books being entirely deficient, the 21st book incomplete, and the 5th to the 9th books, consisting of plates of various stone tablets, supposed to be from another work of the same author.

The 石刻補敘 Shih k’ih p’o suen is a descriptive catalogue by 曾宏父 Tseng Hsiung-fu, of specimens of caligraphy cut on stone, including two examples of the classics also engraved on marble slabs. This little work was completed in 1248.

The 章亭考 Län ting k’ao, in two books, by 桑世昌 Sang Shé-ch’ang of the Sung dynasty, is a critical examination of a set of texts composed by a party of convivial poets during the 4th century, who were accustomed to meet together in a building called the Lang ting or "Epidendrium pavilion," at Kwei-kè in Che-kêang province. These compositions were written out by 王義之 Wáng Hé-che, one of their number, a renowned caligrapher; and in later times have been cut on stone, in many parts of the empire, after the hand writing of Wang. Sang’s work examines at length the vicesitude of the original manuscript, and the merits of the various copies which have been produced; with numerous other particulars in reference to the subject. There is a further investigation by 俞 dú Yù Sung, also a Sung author, who published a supplement to the above, under the title 章亭續考 Län ting suh k’ao. Impressions from the Län ting inscriptions are very popular, and to be found in every city.

The 石墨鑒業 Shih mih tseeun kwa, in six books, is a catalogue of 253 stone inscriptions, through the successive dynasties from the Great Yü to the end of the Yuen, published in 1618. The author 趙鯨 Chaò Han, intended originally to have given the inscriptions complete, but want of funds to print obliged him to confine himself to some critical observations on each. This contains an inscription entirely in the Yuen dynasty Mongolian language and character, being one of the few examples of that character now extant; also one in the language and character of the Kiu dynasty Tartars, which is a much greater rarity. There are two books appended, describing the author’s adventures in his amateur search for inscriptions, and some of his poetical effusions on the occasion.
The 金石史 Kin shih shê is a series of criticisms on 50 lapidary inscriptions, from the Great Yü down to the end of the Tang, including one of the Sung dynasty. The author 郭宗昌 Kò Taung-ch'ang, who was a contemporary of the preceding, assumes an unbecoming air of superiority throughout.

At the beginning of the present dynasty, Koô Yén-wōo wrote the 金文字記 Kin shih wăn tse ke, in six books, which is a critique on upwards of three hundred inscriptions, extending from the Shang dynasty to the Yuen. The last book contains a collection of the strange forms of characters used on stone tablets, together with the corresponding forms in ordinary use.

The 閒者軒帖考 Hien chây hiên t'ê k'aou is a treatise, by 孫承澤 Sun Ch'êng-tshih, on 38 celebrated ancient specimens of writing engraved on stone. It was completed in 1667.

The 來齋錄石考畧 Lai chae kin shih k'au lo, by 林侗 Lin T'ung, an author of the present dynasty, is a review of 220 ancient inscriptions, from the Hêa to the end of the Tang. He borrows a good deal from the work of Koô Yêu-wōo above noticed.

The 觀妙齋藏金石文畧畧 Kwan meizô chae tsang kin shih wăn k'au lou, in 16 books, is the work of 李光映 Lê Kwang-ying, who came into possession of a large collection of inscriptions, gathered by Choo E-tsun, a famous amateur in that department. The present work which was written during last century, is chiefly occupied with the form of the characters employed on ancient inscriptions, the various notices extending from the earliest times down to the Yuen dynasty. By far the greater part is borrowed from previous authors, not less than forty of whom are quoted.

There is an elaborate treatise in the Hôô nân t'ung che, on ancient inscriptions on stone and metal, by 磚中熔 K'êu Chung-yung. This has been published separately in 20 books, under the title 湖南金石志 Hôô nân kin shih che, with the date 1820. The first book is almost entirely occupied with a very lengthy discussion of the Great Yü's inscription.

The 糸中金石記 Kuan chung kin shih ke, in eight books, by 楊沅 Pêih Yuen, is a record of the ancient inscriptions in the province of Shue-se, published in 1782.

Five years later the same author published the 中州金石記 Chung chow kin shih ke, being a description of the inscriptions in the province of Hôô-nân, down to the Yuen dynasty.

The 山左金石志 Shan tso kin shih che, in 24 books, is a list of the inscriptions in the province of Shan-tung, down to the end of the
Yuen, with a short notice of each, drawn up by Peih Yuen in connection with Yen Yuen.

The 潛研堂金石文錄 Tsêên nêen t'âng kin shih wên pô wêh, in six books, is a particular examination of ancient inscriptions throughout the empire, down to the end of the Yuen dynasty, by Tsêên Tâ-hin, a scholar of extensive acquirements. He continued to add to this work during the remainder of his life, having completed four supplements in all, which together with the original part contain a review of upwards of 300 inscriptions. After his death, his son-in-law published a catalogue of all the inscriptions Tsêên had collected, with the title 潛研堂金石文字目録 Tsêên nêen t'âng kin shih wên tze mûh lûh, which contains the titles of more than 2,000, with the locality, date, style of writing and writer's name attached to each.

The 平津遊碑記 Ping tsin t'uh pêi ke, in eight books with a supplement, is a minute examination of the ancient inscriptions preserved in the Ping-tsin establishment, extending from the Chow to the short dynasties that followed the Tang, written by 洪頤煊 Hâng Eh-heun, a pupil of the proprietor.

The 金石草編 Kin shih tsâ yêen, in 160 books, is a comprehensive collection of ancient inscriptions from the Han down to the end of the Kin dynasty, compiled by Wâng Ch'âng, and published in 1805. The original text of most of them is given, besides a large amount of critical observations, chiefly collected from other works.

The 石經考文提要 Shih k'ing k'aou wên t'lâu is a critical examination of the 13 classics, as engraved on stone tablets at various times, during the Han, Tang, Sung, and present dynasties, in 13 books, written by 彭芸楣 P'êng Yun-mei of the present century.

The 魏三體石經遺字考 Wei san tê shih k'ing ê tze k'aou is an investigation of some fragments of the classics. These were originally cut on stone tablets during the early Wei dynasty in three different characters, two ancient at that time and one in general use. These tablets were destroyed during the succeeding troubles, and the remaining characters that could be deciphered, 819 in all, were recut during the Sung. These form the subject of the work in question, which was written by 孫星衍 Sun Sing-yen, about the year 1806.

The 括畫金石志 Kwâe tsâng kin shih ché, in 12 books, is a transcript of the ancient inscriptions on Kwâe-tsâng hill, a celebrated mountain in Chê-k'âng province, with extended criticisms on each, compiled by 李遇孫 Lâ Yû-sun, and published in 1834.
The 金石錄 Kin shih yuen is a series of fac-similes of ancient inscriptions of interest, in the province of Szé-ch’ien, throughout the several dynasties.

A well-known catalogue is that of the library of the Pán family at Ningpo, designated the 天一閣藏書總目 T’ien yih kō tsūng sho tsung muk, which was compiled about the year 1808. The last volume is a catalogue of impressions from stone tablets, preserved in the establishment, and entitled 天一閣碑目 T’ien yih kō pe muk.

The last class included in the History division, is 史評 Shē píng, “Historical critiques.” These have been exceedingly numerous as may be supposed, in a country so rich in history as China. The views set forth in such works have been very various, and many of them have died with the age that gave them birth. There are a good many, however, still extant, some of which date as early as the Tang.

The 唐史論斷 T’ang shè lun tūn is an examination of the history of the Tang dynasty, written by 孫孚 Sun F'o, during the 11th century. This author reconstructed Léw Heu’s history after the annal form, in which the substance of the present work was interspersed as notes; these were published separately after his death, while the complete work remained in manuscript, having been transferred to Szé-mâ Kwang, and has been long since lost.

The 三國裴感 San kuo tsè szé is a review of events during the time of the Three Kingdoms, by 唐庚 T’ang K’ang, written about the beginning of the 12th century. Some of the author’s remarks are good, but he is not to be altogether depended on.

The 沙史副筆 Shě shè sū pēih is a series of animadversions on public men, from the time of the Chow downwards, written by 高拱 K’o H’ung, about the beginning of the 13th century, during a temporary cessation from public duties, on account of family bereavement.

The 历朝通鉴 Leih ch’ao t’ung lēi is a discussion of history, from the time of Fuh-he to the end of the Sung dynasty. The author, 陳 橐 Ch’ên Leih, finished the work in 1310, fully half of which is occupied with the affairs of the Sung.

The 十七史纂古今通要 Shih ts’ei hē tsǒwán kō hsin t’ung yaoow, in 17 books, written by 胡一桂 Hoo Yih-kwei, nearly contemporaneous with the preceding, is a general critical review of the Seventeen dynastic histories, which is the number that had been written at that period.

The 資備餘談 Tsêh pe yô t’an, by 方淵 Fang P’êng, dated 1526, is a succession of criticisms on the conduct of public men, in which the author points out many fallacies in the verdicts of public opinion.
PHILOSOPHERS.

The 太史公例 Taō shì gōng liè, in 100 books, is a dissection of the Shè ké history, with an attempt to reduce the several parts to certain rules followed in the Ch'ūn t'êw classic; to accomplish which, however, the matter is strained in manner inconsistent with the intention of Sze-má Ts'êen. The author, 張之象 Chang Che-sêang lived in the 16th century.

The 人物論 Jên wûn lún, in 84 books, is a review of the life and writings of 474 literary men, from the earliest times downward, the greater part of whom lived under the Ming dynasty. The author 鄭薰 Ch'êng Hêén, completed the work in the year 1608.

The 历代甲子考 Leih tâi k'âo tâze k'âou is a discussion of ancient chronology, by 黃宗羲 Hwâng Tsung-he, an author of the present dynasty, who defends the system adopted in the Han shoo, in opposition to that of the Shè ké, from which it differs in the earlier part.

The 十七史商榷 Shih tâi shâ shè shâng k'ê, in 100 books, by 王鳴盛 Wâng Ming-shung, is an elaborate criticism on the Seventeen dynastic histories, from the Shè ké down to the Wô tâ shoo. This work which occupied the author 14 years, was published in 1787.

III. PHILOSOPHERS.

The third division of Chinese literature, termed 子 Tsze "Philosophers," includes Philosophy, Religion, Arts, Sciences, etc.

The authors comprehended under this head, have been variously classed in different ages. The following is the most modern classification.—1, Jō kea, who have generally been termed par excellence, the "Literati;"—2, Ping kea "Writers on Military Affairs;"—3, Fū kea "Writers on Legislation;"—4, Nung kea "Writers on Agriculture;"—5, E kea "Medical Writers;"—6, T'âen wûn suân fô "Astronomy and Mathematics;"—7, Shuh soô "Divination;"—8, E shuh "Arts;"—9, Poo luâ "Repartories of Science, etc.;"—10, Taō kea "Miscellaneous Writers;"—11, Luâ shoo "Cyclopædias;"—12, Sêâu shuô kea "Essayists;"—13, Taōu kea "Taoism;"—and 14, Shih kea "Buddhism."

Moral philosophy has long been a favourite theme with the Chinese, and although as a nation they have submitted to the teaching of Confucius, yet they have not wanted original thinkers, who from age to age have handed down their speculations to futurity, and it is not a little remarkable that some modern theories of the west, are already forestalled in the books of this ancient nation. Some of the oldest of these writers are admired as much for the style of their compositions, as for the sagacity of their systems; and selections of the choicest among them have been published together at different periods. Thus
there are separate compilations consisting respectively of the works of
the “Six Philosophers,” the “Ten Philosophers,” and the “Twenty
Philosophers,” including authors belonging to several of the classes
above notified.

1. The 雲 家 Joó kēa “Literati,” are considered preeminently the
conservators of the doctrine taught by Confucius, and although there
are different schools, and much diversity of opinion among their leading
minds, yet they all hold certain grand essential points, which distinguish
them from the heterodox.

In deference to the name of the sage, this class is generally headed
by the 孔子家語 K‘ung tsze kēa yu “Traditional words of Confucius,”
in 10 books. Such a book existed prior to the Christian era, but it is
generally admitted to have been long lost. The work of the same name
which is now extant, with the commentary of 王倉 Wáng Sūh, there
is good reason to believe is the production of that author, who wrote at
at the beginning of the 3rd century; his object being to oppose the
teachings of Ch‘ing K‘ang-ching, and to give authority to his work, he
professed to have received it from a descendant of Confucius of the 22nd
generation. Although it is known to be spurious, it is yet valued for
the amount of traditional matter, which the author has collected from
various sources at that period.

A celebrated author of the 4th century, B. C., named 拱 丸 Senn
Hwáng, has left a philosophical work in 20 books, which holds a high
reputation among scholars. The most distinctive point in his teaching
is the original depravity of human nature, which he maintains by some
cogent reasoning, in opposition to Mencius. Formerly these two philos-
ophers were esteemed about a par, till the Sung dynasty, when the
tendency of Choo He‘a’s writings was to exalt the views of Mencius at the
expense of Senn tszē, who has since that time been generally considered
in error regarding human nature. The freedom with which Senn
criticizes the defects of several of the disciples of Confucius, has also
tended to his disparagement; but still his work holds a prominent place
among the literary productions of his time.

Another of the early writers of the Confucian school, named 楊 雄
Yâng Henng, who lived in the time of Christ, has left a work in 13 books,
entitled 法言 P‘á yên, giving a brief development of his philosophical
views. On the question of human nature, he holds a middle place between
Mencius and Senn tszē, maintaining that it is a mixture of good and
evil; the respective principles predominating according to the disposition
of the individual. In the early ages he stood prominent among the
philosophical writers, but his reputation has suffered since Choo He stigmatized him as a minister of the usurper Wang Mang. He appears to have engaged in that service in order to save his life.

There is a small work of this class, entitled 孔叜子 K'ung ts'ung tse, professing to be the production of a scholar of that name, who was a descendant of Confucius, distant eight generations. The treatise is chiefly a record of the sayings and doings of the sage, and some of his renowned posterity. It is thought, however, by competent authority on internal evidence, to have written at a much later period.

The 新書 Sin shoo in 10 books, by 賈逵 Kē E, who lived in the 2nd century B.C., consists of a series of essays on the Confucian doctrine, with little that is distinctive. A small part of the original is lost, and has been supplied by a later hand.

The 新摩 Sin seu in 10 books, is the work of Lèw Héng, of the 1st century B.C. It contains a selection of historical incidents from the Chou to the Han, supplementary to the regular histories. The 叙摩 Shuo yüen, in 20 books, is another work by the same author. These two productions are chiefly occupied with the principles of good government and the relative duties devolving on the several members of the state; Lèw borrows largely from other authorities, shewing a want of discrimination, whereby he has been led into several inconsistencies and anachronisms.

The 緣孟子 Sūn măng tse, by 林尙思 Lín Shin-sze, is a supplement to Mencius, in which the author, conceiving that the views of the latter are not completely developed in the book that bears his name, has set himself to the further elucidation of the doctrine. To a Chinese of the present day, it implies unwonted assurance to undertake to supplement the sayings of such a sage; but it should be borne in mind that this was written during the Tang, before Mencius had attained his present high elevation in the general estimation, and when he was considered on a level with Senn tse and Yang tse.

The 伸孟子 Shin măng tse, written in 865, by the same hand as the preceding, contains a number of dialogues between the author and some of his friends under fictitious and allegorical names, in which various points of moral government and self-discipline are discussed. The last book is a plain statement of the author's views on several questions.

The 帝學 Tê hêo in eight books by 范藏真 Fán Tsê-yû, is a series of lessons drawn from history, for the imperial guidance in state affairs. The period reviewed extends from the mythological era to the latter part of the 11th century, near the time when the author flourished.
The 皆先生弟子記 Kung shê sêen sâng tê tsê ké is the production of 劉敞 Léw Ch'âng, who lived in the latter part of the 11th century. It consists of dialogues and discourses on the main points of the Confucian doctrine, in which he combats the principles which had been recently broached by the innovator Wâng Gan-shih.

The 袁氏世範 Yuen shê shê fân is a small treatise on relative and domestic duties and responsibilities, written by 袁枚 Yuen Ts'aê, in the 12th century.

The 11th century holds a marked place as the commencement of a new era in Chinese literature. An impetus was given to the study of mental philosophy by the writings of 周禮 Ch'oo Lên-k'ê, who was followed in the same line of thought by 張明道 Chang Ming-tao, and the two brothers 程頤 Ch'êng Hoau and 程頤 Ch'ên Ch'ing, together with Choo He, who have given a lustre to Sung dynasty, and exercised an influence over the native mind, second only to that of Confucius. Choo He, the most renowned of these, who was the pupil of Ch'îng Hoau, has written most extensively and developed his system at the greatest length in his several philosophical works. One of the earliest of these, the 近思錄 K'în sze lû, in 14 books, which he compiled in concert with his friend Leu Tsê-k'êen, consists of selections from the four preceding authors, with Choo's annotations, and formed the germ of his subsequent metaphysical productions. It was finished in 1175. A supplement in 14 books, was added by 隋 摩 Ts'ai Mo, a pupil of Choo He, containing a series of discourses delivered by the latter on the subjects of the preceding treatise. Besides the great history of China and his commentaries on the classics and 四书, one of the most popular of Choo's writings is the 小學 Sêâu hêô, a small work intended for the instruction of youth. This was arranged by his pupil 劉子泄 Léw Tsê-ch'üing, and a commentary was added by 陳 適 Ch'en Seên of the Ming dynasty. An edition was published in 1697, by 高 意 Kao Yu, with the essence of the various commentaries that had been previously written on it, entitled 小學纂 注 Sêâu hêô tsêwân choô. This is preaced by a discourse on the principles of the book, and a detailed memoir of Choo He, written by one of his pupils. In 1718, the emperor ordered a collection to be made of the principal of Choo He's philosophical writings, which were revised and published in 66 books under his immediate supervision, with the title 御纂全子全書 Yu tsêwân ch'üo tâi tsewân shoo.

During the life of Choo He, his disciples were accustomed to note down the substance of his lectures and conversations. These records
were collected and published in 1270, by 郭靖德 Le Tseng-tíh, under the title of 朱子語類 Choo tze yu lüy, in 140 books. This is a compilation from several previous publications. In 1215, 李道傳 Lê Taou-chhen published the notes of 32 of Chou's disciples in 45 books, entitled the 案錄 Ch'ü lü, with a supplementary book containing the memoranda of another of his scholars. In 1238, the notes of 42 others were published in 46 books, with the title 鋪錄 Jaou lü, by 李性傳 Lê Sinh-chhen, the brother of the preceding. Eleven years later, the contributions of 23 others were put together in 28 books, with the title 幹錄 Jaou hou lü, by 秦叡 Ts'ai Hang. In 1265, 覃壇 Wó Kien issued the 建築 Kien lü, in 20 books, containing additional notes of 29 of the disciples included in the preceding collections, and the records of four others. In 1219, 黃士綰 Hwang Szé-é first drew up an arrangement of these notes according to the subjects treated of, in 140 books, which was known as the 純本 Shih pun or “Szé-chhen edition.” This was revised and had 40 books added by 王攸 Wáng Peih in 1252, whose compilation was known as the 優本 Hwuy pun or Hwuy-chou edition. Le Tseng-tíh taking the above materials, harmonized discrepancies, discarded redundancies, corrected errors, and published the result with the title Choo tse yü lüy as above stated.

The term 性理 Sing lè as a designation of mental philosophy, was first used by 陳淳 Ch'ên Chun, one of Choo He's disciples, in the 性理字義 Sing lè tse' ê; and afterwards by 熊鷹 Hsung Kang-té, in a work entitled 性理纂書 Sing lè k'eun shoo. From this time, the term became established, and numerous works were issued illustrating and developing the doctrines of the school of Choo. The third emperor of the Ming dynasty had a collection made of all the principal writings of this character, which was published in 1415, with the title 性理大全書 Sing lè tá tsuên shoo, in 70 books, embracing the writings of 120 scholars. The first book contains Chow Lên-ke's 太極圖說 Ta'ê keih t'o shoò; next is the same author's 通書 Tung shoo, in two books; then the 西銘 Se ming, one book, and 正蒙 Ching mung, two books, both by 張載 Chang Ts'aié; next is the 皇極經世書 Hwáng keih king she shoo, in seven books, by 邵雍 Shaon Yung; the 昌黎殿集 Yih k'œ k'ê mung, in four books, and 慶禮 K'ê le, in four books, both by Choo He; the 元祐新書 Leih lew sin shoo, in two books, by 禧元定 Ts'aié Yûn-t'îng; and the 弘範皇極內篇 Hung fân huáng keih nûi pêên, in two books, by Ts'aié Ch'ên. After these the work is divided into 13 heads, which are expounded and elucidated by miscellaneous quotations from all authors treating on the questions in hand. These
sections are entitled,—Cosmogony, Spiritual Powers, Metaphysics, First Principles, Sages, Literati, Education, Philosophers, Successive Generations, Principle of Rule, Principle of Government, Poetry, and Literature. The object of this voluminous compilation being to embody the views of all the authors who had written on the several subjects embraced, there was necessarily a great deal of repetition, and many discrepancies, one part with another. During the 18th century, when much attention was being devoted to the national literature, this was submitted to a thorough revision, and the 70 books were reduced to the compass of 12, by an imperial commission, and published with the title 性理精義 Sing lè tsing é, in which the above-noticed defects are rectified, and the essence of the doctrine given in a more convenient form.

Besides the Fa yén, Yang Heung wrote another work of less repute, entitled the 太玄經 Tae hœ̄n king, professedly in elucidation of the Yih king, but it is considered almost as obscure as the original classic. Sze-mâ Kwang following in the same line of thought, composed the 潛虛 Tsien hœ̄u, with a view to throw light on the mystic symbols. Tsean Yuen-he, in recent times has written explanations of both these, entitled respectively the 太元解 Tâ yüên hœ̄aè, and 潛虛解 Tsien hœ̄u hœ̄aè; yet after all the result is but little satisfactory.

The 大學衍義 Tâ hœ̄o yen ê, in 43 books, by 職德秀 Chin Tih-sâw, is an illustration from historical examples of the doctrines of the Tâ hœ̄o, classified under four leading heads, which are further subdivided according to subjects. This was completed in 1229. Similar elucidations were afterwards compiled for the Chung yüⁿ, the Heaöu king, and a section of the Le kâ.

The 讀書記 Tâh shoo kâ, in 61 books, by the same author as the preceding, was left in a rough manuscript form at his death, and was arranged for publication by his pupil 湯漢 Tâng Hâo, in 1259. It treats chiefly of mental philosophy, and the character and doings of eminent ministers from the Hâ down to the time of the Five dynasties. The Tâ hœ̄o yen ê originally formed part of the same manuscript.

A minor production of the same hand as the preceding, is the 心經 Sin king, which gained a considerable celebrity soon after the author's death. It treats of mental principles as indicated in the sayings of the ancient sages. This was first published in 1234; but the editions now extant have been altered in later times.

The 黃氏日錄 Hwâng she jih ch'âou, in 95 books, is a collection of notes and disquisitions, made by 黃震 Hwâng Chin in the course of his readings in the classics, history and general literature. The author
who lived near the close of the Sung dynasty, was a warm supporter of
Choo He, and as decided an opponent of Wâng Gan-shih, whose
doctrines he controverts with much zeal.

The 朱子讀書法 Choo tze t’uh shoo fa is a treatise on the
method of study, consisting of a code of instructions delivered by Choo
He, and recorded originally by 韋廣 Foô Kwâng, one of his disciples.
The manuscript was supplemented by 張洪 Chang Húng and 賣熙
Tee He, and published about the close of the Sung dynasty.

The 讀書分年日程 Tuh shoo fun neên jih ch’ing is a work of
the same character as the preceding, also grounded on Foô Kwâng's
original draft. It was written by 程駱 Ch’ing T’wan-lè, about the
beginning of the 14th century.

The 拾破繭 Pêen huôe pêen is a treatise written by 謝嘉芳 Sêy
Ying-fang, about the middle of the 14th century, exposing the popular
superstitions of the period, which are set forth under the fifteen heads,
of—Life and Death, Pestilence, Spiritual Powers, Sacrifices, Illicit
Sacrifices, Elfiah Monstrosities, Witchcraft, Divination, Monrning Obser-
vances, Selection of Sepulchres, Physiognomy, Fortune-telling, Positions,
Times and Days, and Strange Doctrines.

Another small treatise written about the same time as the preceding,
etitled 治世通鑒 Che she kwet kêen, by Soo Tseen-teo, is
occupied with the essentials of good statesmanship, under the heads,—
Practical Government, Employment of Men, Resident Officers, Welfare
of the People, Executive Administration, and Suppression of Brigandage.

The 桃華通 Kih wûh ts’ung, in 100 books, is a work after the
model of the Ta hêh yen ê, and was completed by 池若水 Chan Jô-
shâwûy, in 1528. This is divided into six sections, under the heads,—
Sincerity of Intention, Singleness of Aim, Personal Cultivation, Family
Adjustment, State Government, and Pacification of the Empire. These
several points are elaborately illustrated by examples from history, with
a discussion of each paragraph by the author.

The 世絨 She wei is a small treatise written in the 16th century,
by 袁儀 Yuen Chih, the object being to rectify abuses which had crept
into the government of the empire. It is divided into 20 sections, in
which are discussed the best means of training and selecting officers,
encouraging talent, suppressing disorders, etc.

The original text of the 世紀通訓 Shing yû hwâng heân, consists
of sixteen maxims by 圣詔 Shing-tseo, the second emperor of the
present dynasty, written for the instruction of the people. They consist
of seven words each, and treat respectively of—Duties of Children and
Younger Brothers, Respect for Kindred, Concord among Neighbours, Importance of Husbandry, Value of Economy, Promotion of Academical Objects, Suppression of False Religions, Promulgation of the Laws, Cultivation of Etiquette, Attention to One's Occupation, Instruction of Youth, Traducing Prohibited, Against Harbouring Deserters, Payment of Taxes. Defence against Robbery, and the Settlement of Animosities. A series of short homilies were written on these several texts by the succeeding emperor in 1724, in which the original ideas are expanded, and brought within the comprehension of a much larger class of the community. Orders were issued to have a portion of this read on the 1st and 15th day of each month, in every district throughout the empire; which order has been complied with, with greater or less regularity since then to the present time. Several commentaries have been written on it, and also an amplified paraphrase in the mandarin dialect.

The 女孝經 Neu heou king is a small treatise on female filial piety, by Madam 鄧 Ch'ing of the Tang dynasty. It is divided into 18 sections, and written after the model of the ancient 頭巾 king. It appears to have been popular during the 10th century, when an illustrated edition was in general circulation.

The 女範 Neu keo, in six books, is a book for female study, consisting of extracts from the classic and historical writings, compiled by Län Tung-yuän in the 18th century. It is divided in four parts, devoted respectively to the illustration of the virtues, sayings, conduct, and works of renowned females in past times.

The 太極圖說 論 T'ai keuh 1'oo sho6 1'an, in 14 books, by 王麟槐 Wâng Tszê-huai, an author of the 17th century, is an attempt to expose the baseless character of the doctrines taught by the Sung dynasty philosophers, in connexion with the T'ai keuh or "Great Extreme," which he maintains to have originated with the Taoist writers, and to be alien to the true Confucian principles.

The 吾師錄 Wo6 sy6 leh is a small treatise on the cultivation of one's mental and moral character, written by 黃淳耀 H'üan Chun-yao in the year 1632. It is divided into 32 sections,—on Guarding the Heart, Sincerity of Purpose, Cultivating Reverence, Watchfulness in Solitude, etc.

The 瞻觀書語 Ts'ung keuhn chae yu is a collection of desultory notes, on the rules necessary for personal conduct, written by 楊英 Chang Ying, in the early part of the 18th century. Another small work by the same author, entitled 良產頌言 H'üm sân so yen treats chiefly of rural and domestic economy, in the same style as the preceding.
The 聚言 Chê yên is a series of memoranda of family conversations, written by 楊榮種 Sen Ching-tseh, about the beginning of the 17th century. It consists chiefly of brief dialogues and pithy sayings, regarding one's personal conduct and mental training.

The 傳家修德 Seu t'êh yû pêen is a small treatise on personal character and conduct, by 於家 Ch'iu Tsin, an author of the present dynasty.

2. The 兵家 Ping k'êa “Writers on Military affairs,” do not occupy a conspicuous place in the national literature; and although there are some few honoured names in this class, yet it is probable their claim to consideration arises more from their antiquity, than from any innate excellence in their writings. Some of these are curious records of the state of the military art in early times, but apart from their original quaintness, they are frequently so mixed up with geomantic jargon, as to give a perplexing obscurity to the subject in question. From the records in the Chow Ritual, we learn that the empire possessed a military organisation during that dynasty, not indeed indicating a high degree of refinement in the art of war, although probably in advance of contemporary nations.

The 奇陣 Uê kê king is a small treatise on military tactics, professing to have been written by 黃后 Fung Hów, a minister of the ancient emperor Hwang-ta. A commentary is annexed under the name of 公孫宏 Kung-sun Hung, a minister during the Han, and a running eulogy, with the name of 馬隆 Má Lung, an officer of the subsequent Tsin dynasty. The name of the book, however, is not found in any bibliography earlier than the Sung, which is one chief reason why its claim to a high antiquity is rejected, it being generally believed to have been drawn up from details in the 八陣圖 Pâ chûn t'ôo, a production of the Tang. The text is a short description of the Pâ chûn or "Eight-fold scheme of military arrangement."

Another spurious treatise is the 六絳 Lûh t'âou, in six books. This has the name of 吕望 Liu Wang, a minister of Wen Wang of the Chow, as the author, but the style of the work and many expressions in it shew it to be posterior to the Han. The name is mentioned by 荘周 Chwang Chow, a Taoist writer before the Christian era, and has been borrowed by the author of the more recent production which has come down to us. It was one of seven treatises used at the military examinations so early as the 11th century, which shews that it was then looked upon as one of the ancient national works. It is divided into six sections, in which are discussed the various points in the theory and practice of the military art.
The really oldest work of this class which has reached us entire, is a treatise on military tactics in 13 sections, under the title 孫子 Sun tsze, by 孫武 Sun Wō; an officer in the service of the state Woo, during the 6th century B.C. It is noticed in the Shè kē, which records a remarkable instance of Sun Wō's rigorous discipline in military practice.

吳子 Wū tsze is the title of another work of this class, written by 吳起 Wū K'ē, during the 4th century B.C. The overbearing disciplinarian tendency of his disposition at the expense of more amiable qualities, may be gathered from certain facts recorded in his biography. His wife being a native of Tse, which was at war with his own state, he caused her to be put to death, in order that he might be free to serve in the army of his prince. On another occasion, he severely bit his mother, when she endeavoured to interfere with the fulfilment of a vow he had made to devote himself to the public service. Wō’s book is divided into six sections, on—National Resources, Estimate of the Hostile Force, Control of the Military, Discussion regarding Military Officers, Reform, and Rousing the Troops.

The 司馬法 Sze mā fǎ is a treatise compiled several centuries before the Christian era by order of the prince of Tse, from a number of ancient writings, elucidating the principles acted on by 田穀 Tān Jāng-t’soo, the military director of that state. It is divided into five sections, entitled respectively,—The Root of Benevolence, Theory of Autocracy, Fixed Titles, Rigorous Regard to Stations, and Employing the Mass.

The 素書 Sof shoo is another small work belonging to this category, bearing the name of 黃石公 Hwáng Shih-kung, an author of the 3rd century B.C., with a commentary by 張商英 Chang Shang-ying of the Sung dynasty. A preface by the last-named states that Hwáng Shih-kung gave the book to 張子房 Chang Tsê-făng, in whose tomb it was discovered at the time of the troubles during the Tsin (3rd and 4th centuries A.D.). It is believed, however, that this statement is a fabrication, and that the work is really the production of Chang Shang-ying. It is in six sections, treating respectively of,—First Principles, Correct Doctrine, Searching the Intention, Virtue the Root and Right Principle the Summit, Following Justice, and Resting in Propriety.

The 太白陰經 Tāi pīk yin king, in eight books, is an illustrated treatise on military tactics, written by 李筌 Lè Tsuen, about the middle of the 8th century. This author does not detail his own experience, but writes from theory; his words, however, carry weight with native authorities.
Writers on Military Affairs.

The 爽城錄 Shào ch'ing luh is a record of the tactics employed by 陳顯 Ch'ın Kwei, when he held the city of Tih-gan in Hō-o-pih, against a siege by the Kin Tartars, in 1126. It is divided into three parts:—The first, by Ch'ın Kwei consists of strictures on the operations at the capital city, when it was taken by the Kin troops; the second part, also by Ch'ın Kwei, is a detail of essentials for the defence of a city against the insurgents; the third part, by 楊壽 T'ang Shōw, is a narrative of the defence of Tih-gan against the besiegers, by Ch'ın Kwei in 1127 and following years.

The 隘記 Ch'in ke is a treatise on military training, written by 何真臣 Hồ Lēang-chhü, an officer during the 16th century, at a time when the art and practice of warfare had sunk to a very low state in China. It is divided into 66 sections, giving a view of the stratagem employed at that period.

The 練兵實紀 Lēen ping shih ke, in nine books with six supplementary books, is a treatise on military training, written by 威繼光 Ts'ēih Ké-kwang, in the year 1568, while he was in charge of the three garrisons of Ké-chow, Chăng-ping, and Pa'n-t'ing. The same author wrote another work in 18 books, entitled 紀效新書 Ke heāu sin shoo, while engaged in the camp service on the seacoast of Chē-kēang, at a time when incursions were anticipated from the Japanese. It is divided into six parts, in which are discussed the stratagems of war, offensive and defensive, with the various weapons and paraphernalia employed; the whole amply illustrated with plates, which in the modern editions at least, are very indifferent specimens of art.

The 百將傳 Pih tséng chuen, in 100 books, by 張預 Chang Yu of the Sung, is a series of memoirs of a hundred famous military leaders, from the commencement of the Chow dynasty downwards, shewing the correspondence between the actions of those heroes, and the principles laid down in the ancient authors. Sun and W'o.

The 兵鑑 Ping k'ing, in 11 books, was written by 鄧廷霙 T'ang Ting-lō, during the middle of the 17th century. It consists of three parts; the first book is a criticism of the various commentaries on Sun tesse; in the next two books the author gives his views in the dialogue form; the last eight books contain a discussion of the essentials of the art of war, illustrated by historical examples.

The 金湯備急十二策 Kin t'ang tsēy ch'ü shih ārk ch'ow, in 12 books, by 鄧麟 Lē Pwan of the Ming dynasty, is a general treatise on training militia and suppressing local risings by military force. The various regulations to be adopted are detailed at length under twelve heads.
entitled respectively,—Provision of Requisites, Training Recruits, Storing Provisions, Construction of Implements, Clearing the Rural Districts, Plans of Action, Issuing Orders, Fortifications, Resisting the Enemy, Keeping the Natural Defenses, Naval Encounters, and Conducting a Victory. There are a good many quotations from history little to the point, and a proximity of detail in many parts which is offensive even to the taste of a Chinese critic.

The 武備秘書 Wū bèi pēi shū, by 施永業 She Yìng-t'ō, is a type of a common order of modern books, professing to give complete and satisfactory details on the art of war. The first volume treats of firearms and pyrotechnic stratagems, and the remainder is occupied with the devices to be employed under every possible geographical and topographical condition. It is profusely illustrated with maps and plates of the most miserable description, exhibiting a succession of quaint antique machines and extraordinary manœuvres, which it is difficult to conceive to have been ever brought into effective service. The text is chiefly quotations from old authors.

3. The 法家 Fǎ jiā, "Writers on Legislation," are a less numerous class even than the preceding, nor is there any name of great eminence among them. The theory of Law appears to have been first studied during the Chow dynasty, previous to which the purity of primeval times is held to have been sufficiently incorrupt to dispense with the necessity of this branch of governmental science.

The first writer of this class on record is 管仲 Kǎn Chōng, whose work is preserved under the title 管子 Kǎn zǐ, in 24 books. This, however, although professedly the production of the above-named author, who lived in the 5th century B.C., shews clear evidence of many additions after his death. There were originally 86 sections, but 10 of these are lost. An ancient commentary bore the name of 房元齡 Fāng Yuán-líng, a renowned minister at the commencement of the Tang dynasty; but this is understood to have been the work of 尹知章 Yin Chē-chāng.

Another well-known writer of this class is 韓非 Hàn Fei, who lived in the 4th century B.C. Some parts of his work are lost; the remaining portion of which in 20 books bears the title 韓子 Hàn zǐ. It was revised during the Ming dynasty, by 趙用賢 Chāo Yòng-xián, from an edition printed in the time of the Sung. Hàn Fei was originally a minister of the Hàn state, but was carried captive by the prince of Tsin (the book-burner), who afterwards employed him in his service. Becoming the victim of jealousy, however, from a fellow minister, he was induced to put an end to himself by poison.
The 折獄龜鑑 Chê yê kwê kâên, in eight books, is a review of the criminal law, discussed under twenty heads, each of which is illustrated by a great variety of judicial precedents, drawn from historical and traditional records. Many of these causes célèbres are of much interest and give a curious insight into the penal institutes of the empire. The author, 鄭克 Ch'ing K'îh lived about the end of the Sung dynasty.

The 警刑類要 Chêng hîng lîu yâuou, by 彭天錫 P'êng T'ênn-sêih, an author during the Yuen dynasty, is an epitomized code of the legal forms in use at that period in the courts of justice.

The 洗冤錄 Sê yuân lâh is a work on medical jurisprudence written by 宋慈 Sung Tsâe, about the year 1247. It was reprinted in the 16th century, since which time it has come into general use in the courts of justice as a guide to the duties of coroner, and has been frequently republished. Within the last half century, it has passed through seven editions, with considerable additions. Apart from the imperfect state of medical science in the empire, this forms an interesting record of the theoretical condition of jurisprudence at that early period.

The 檢驗合參 Kêân nêen ho ts'an is another short treatise on the same subject as the preceding, written by 郎錦駿 Lâng Kîn-k'ê, in 1829. This is published with a collection of verified instances of deaths from various causes, extracted from the public records, by the same author, with the title 檢驗集証 Kêân nêen tsêth chîng.

4. The 農家 Nâng kâ, "Writers on Agriculture," are not a very precisely defined class; books treating on this art frequently branching out into other departments of literature, and occasionally embracing independent objects of scientific research. There is no author of this class earlier than the 5th century.

A fragment has come down to us from the Tang dynasty, on the construction of ploughs, entitled 耒耜經 Lûi sê hîng, by 陸璀 Lûî Kîw-mûng, giving a concise description of the several parts of the implement.

An illustrated work known as the 蒸萬圖詩 Kêng chûh t'ôô shê was published in 1210, by 楊顥 Lôô Shôô. This consisted of 45 engravings, representing the several steps in the process of tillage and weaving, with a stanza appended to each. It was reprinted during the Kêen-lung period, and a few lines of poetry added to each plate by the emperor. The engravings are good specimens of art, and accurate representations of Chinese customs.
The 鼎書 Nàng shòu is a small work on husbandry, written by 醒 Ch’iu Foo, in 1149. The first part treats of Agriculture, the second of Breeding Cattle, and the third of Rearing Silkworms. A short appendix is usually published along with this, entitled the 鼎書 Tsan shòu, from the hand of 秦湛 Tsan Chan of the Sung dynasty, being entirely devoted to the art of rearing the silkworm.

The 鼎桑叢要 Nàng sang tsēh yau is a work in seven books, on agriculture and the rearing of silkworms, drawn up by order of Kublai Khan, in the year 1273. It was several times republished by subsequent emperors of the Yuen dynasty, at which period it was considered a treatise of great importance. There are ten divisions on the following subjects:—Precepts, Ploughing, Sowing, Planting Mulberry Trees, Rearing Silkworms, Vegetables, Fruits, Bamboo and Forest Trees, Medicinal Plants, and Breeding Cattle.

The 鼎桑衣食要 Nàng sang e shih tsuy yau is another small treatise on the same subject as the preceding, and intended to supply defects in it. It gives a concise summary of agricultural operations for every month in the year. The author 鄧明善 Lō mīng-shén, who was a Ouigour by birth, wrote this in the year 1314, and it was printed a second time in 1330.

There was another work with the title 鼎書 Nàng shòu, in 22 books, published during the Yuen dynasty, by 任'an Wang Ching. This treats with great minuteness of the details of husbandry, and is illustrated by plates, each accompanied by a stanza of poetry. The first six books consist of general rules for agriculture, which are followed by four books on the cereals, and ten books of figures of agricultural implements.

The Thesaurus of Agriculture known by the title 鼎政全書 Nàng chéng tsēwén shòu, in 60 books, was written by 徐光啟 Sen Kwang-k'è, the celebrated disciple and associate of the Jesuit missionaries in the early part of the 17th century. This work, which gives a most elaborate detail of the state of agricultural science during the Ming, was published by imperial command in 1640, being seven years after the author’s death. The first three books are occupied with Quotations from the Classics and other works; next are two books on the Division of Land, then six books on the Processes of Husbandry; nine books on Hydraulics, the two last of which are a record of the methods adopted in Europe; four books on Agricultural Implements; six books on the Art of Planting; four books on Rearing Silkworms; an extension of the same subject in two books; Planting Trees in four books; Breeding
Animals in one book; Manufacture of Food in one book; and Provision against a Time of Scarcity in 18 books. 陳之龍 Ch'în Che-lung, a scholar during the Ming dynasty, conceiving that the work was prolix and ill-arranged, revised the whole, re-edited and published it in 46 books; but his edition has not gained the same favour as the original work, which is still in general circulation. The 19th and 20th books contain nearly the whole of a treatise on Hydraulics, which was written by Sen in 1612, from the dictation of Sabatin de Ursis, 熊三拔 Heung San-pa, and published with the title 泰西水法 T'âi-se shu-hu ê fâ, in six books. In the large work he has omitted the 5th and part of the 4th book, the matter of which is chiefly theoretical and speculative, being of little value in a scientific view.

A still more comprehensive work than the preceding was drawn up by order of the emperor in 1742, under the title 時通考 Shôô she t'ung ê k'ao, in 78 books, embracing the whole range of agriculture and horticulture, with the various collateral branches of industrial science.

There is a treatise on the cultivation of cotton, published towards the close of last century, with the title 木棉譜 Mû ê mien pôö, by 蕭華 Choo Hwa, a native of Shanghai.

The 重桑合編 Tsan sang hê pêen is a compilation regarding the rearing of silkworms and cultivating the mulberry, drawn up by 沙式螯 Sha Shê-hîn, and published in 1844. It is illustrated by cuts.

5. The 筆業 E kêia, "Medical Writers," claim consideration as a class, if not for any valuable addition to science, at least for the number of authors, and the historical interest attaching to the state of the practice through 20 centuries or more. The native traditions which ascribe the earliest writings on the medical art to 神農 Shên-nung and Hwang-tê, are to say the least, wanting in proof; but it appears natural, and even probable, that some advance had been made towards a system several centuries before the Christian era. In the 筆業 shoo we have a catalogue of 36 works on therapeutics, divided into four classes;—the first called 筆業 E king, are devoted to an examination of the internal structure of the human frame, with the peculiar functions of the several members, and pronounce upon the causes of symptoms of disorder; the second, called 筆方 King fang, take up the question of the suitable remedies to be applied; the third, called 筆中 Fêng chung, treat of the due regulation of sexual intercourse; and the fourth, called 筆側 Shên sêen, are occupied with a visionary theory, by which the subject is supposed to soar above the ills of life, in virtue of certain psychological
principles, induced by a properly regulated discipline. These last two branches have in modern times become united, and are now discarded from the class of medical authors. The practice of medicine, however, has been divided into a number of branches from very remote times, defined with greater or less precision at various epochs. During the Ming, the faculty was definitely fixed by the government, as consisting of thirteen branches. At the commencement of the present dynasty, eleven branches of practice were recognized by the Imperial Medical College, but the number was afterwards reduced to nine. These are named,—Great Blood-vessel and Small-pox Complaints, Lesser Blood-vessel Complaints, Fevers, Female Complaints, Ophthalmic Complaints, Cases of Acupuncture, Eye Complaints, Throat, Mouth, and Teeth Complaints, and Bone Complaints. These distinctions, however, are not accurately preserved by the generality of writers. There appears to have been little variation in the line of practice adopted by successive practitioners till about the 12th century, when we find several innovations introduced into the ancient theory, and the medical art became divided into several schools, presenting some general analogy to the Empirics and Dogmatists of ancient times. From the minutiae given in Chinese medical works regarding the structure of the human frame, it has been thought that dissection must have been practiced by the natives in ancient times; we have no record of the fact, however, and if it was so, it has been dis continued for many centuries, while there is little evidence of any improvement having taken place in recent times. The diseases of the inferior animals have been included as a subsidiary branch of the medical profession from the earliest times.

The oldest medical treatise extant is probably the 黃帝素問 Hwang té so wün, which, without admitting its claim to be the production of Hwang-té, there is reason to believe to have been written several centuries before Christ, and to contain a summary of the traditional knowledge of medicine handed down from the most remote times. The oldest commentary on this work extant, was written by 王冰 Wáng Ping in the 8th century, in 24 books. Another work ascribed to Hwang-té is the 傳經 Long ch'üo kien, which treats of internal maladies and the practice of acupuncture. This is not actually known to have appeared earlier than the 11th century, and it is thought to be the production of Wáng Ping mentioned above, but it is probable that it contains a great part of a more ancient work of a similar character. It was formerly published in 24 books, but in the later editions they are reduced to 12. The contents of these two treatises
MEDICAL WRITERS.

were rearranged and classified under nine heads, by 江 昌 Wang Gang, in 1689, with the title 素问 集解 纂注 Ssu wăn ch'ing ch'ao lü tswän yó chò. The 内經 知要 Nài k'ing ch'ê yaou is a selection of passages from the Ssu wăn and Ling ch'oo, with a commentary by 李 通義 Lê T'ông-yô. This was revised and published by 薛 世 医 Sê shê Sâng-pôh, in 1764.

The obscurity of much of the above works having rendered necessary an elucidation of the difficulties they presented, a small treatise was written for this purpose, in the 3rd century a. C., termed the 難經 Nân k'ing, containing a solution of 81 doubtful questions. Eleven commentaries had been written on this previous to the Ming dynasty, the only one of which now extant is the 難經 本義 Nân k'ing p'un ê by 蒋 景 Hwâ Shôw, who wrote about the close of the Yuen. In the early part of the 16th century, 张 世 濂 Chang Shê-hên, a physician of note, published an edition illustrated by a diagram and annotations to each of the 81 questions, with the title 釋難經 T'oê chò T'nân k'ing. A compilation from the various commentaries was also drawn up during the Ming, by 王 九 思 Wâng K'êw-sê. 石 位 謝 Shih Yêw-lêâng, 王 麟 燕 Wâng T'êng-sâng, and 王 嶽 Wâng Wû-yêh, with the title 難經 敛注 Nân k'ing t'êth chò.

The 眼 海 精 警 Yin hâi tsêng wê is a small treatise on Eye complaints, which professes to be written by 孫 思 适 Sun sê-mô of the Tang dynasty; but the evidence seems to indicate that it is a production subsequent to the Sung. It is esteemed, however, for the method in which it treats the subject.

The 醫 事 真 方 Sûo ch'în lêâng fang, in eight books, is a collection of famous receipts by 沈 括 Ch'în Kwô of the Sung dynasty, with some additional matter by Sûo Tung-pô, the well known poet; whence the two names are united in the title. Neither of these were practical physicians, but having a general knowledge of the theory of medicine, they were able to investigate the medical properties of various substances, and have given the result of their experience in a series of prescriptions.

Towards the end of the 3rd century, a celebrated treatise on the Pulse, entitled 脉 結 Mî h k'îng, in 10 books, was written by 王 敬 和 Wâng Shêh-hô, the Court physician during the Western Tsin dynasty. This contains a summary of the methods and knowledge of the subject which had been handed down previous to that period. The manuscript of this was revised and published in 1068, under the superintendence of 林 儀 Liu E. It was reprinted in 1094, and again in 1164. Two
editions were issued during the Ming, and a new issue has appeared at Sung-kêang within the last 30 years. A spurious production composed during the Sung, appears to have been long received as the genuine treatise of Wang Shû-hô. This consists of a series of rhymes on the functions of the pulse, and the simple style in which it is written has insured its popularity. Chang Shê-hêun of the Ming, who had not sufficient critical penetration to discover the facts, added a commentary and diagrams, in which state it has been in common circulation down to the present time, with the title 祣診脉诀辨真 Tôô choô mîh keuí peên chin. The principal part of this was translated by the missionary Hervien under the impression that it was the work of Wang Shû-hô. His translation has been published in Duhalde's "Description of China." There is a little work on the pulse, issued by the Medical College in Peking, entitled 脉理秘訣 Mîh lê pó keuí. Another small treatise on the same subject, is styled the 藥學診脈 E hêo chin mîh "Physician's Guide to the Pulse."

The 儒家總病論 Shang hàn tsung ping lân is a treatise on fevers, in six books, written by 潘安時 Pang Gan-sê, in the 11th century. At the end is a chapter explanatory of the sounds and meaning of the characters used in the work, and another on the composition of medicines, both drawn up by Pang's pupil 疊桐 Tông Ping, according to the instructions he had been in the habit of receiving from his teacher.

The 女人大全翼方 Fôô jîn tâ teuen lêông fang, in 24 books, is a treatise on Female Complaints, written by 魏自明 Chîn Têô-mîng, about the year 1237. It consists of upwards of 260 articles, distributed under eight divisions. Each article is followed by prescriptions suitable to the ailment in question. This was revised, abridged and commented by 薛己 Sê Kê of the Ming, who added a number of actual examples, illustrative of the particular cases.

The 湓墨元戎 E lîu yuên jung, in 12 books, is a treatise on the medical art, by 王好古 Wîang Haûn-kôû, written previous to the year 1241. The arrangement of the work is in accordance with the theory of the twelve larger blood-vessels, commencing with Fevers, and having an appendix on miscellaneous diseases. It was republished in 1543, and again in 1593; and has become considerably altered from the original in the course of the several editions. The 此事難知 Têô szê nân cê is a minor production of the same author, the object of which is to make known the system of 李果 Lê Kaûn for treating fevers; the original work of the last-named writer being now lost, this little treatise
of Wāng Hāo-kō, contains the only vestiges of it that are preserved. It was completed in 1308. A treatise on medicaments by the same hand, is named the 極治本草 T'ang yīh pun ts'āo. The first book is on the method of using the several medicines, while the second and third books point out the application of every kind of medicine to the various complaints respectively connected with the twelve blood-vessels, according to an artificial system in which the several agents are designated prince, ministers, assistants, etc.

The 素竹堂經驗方 Sū t'āh t'āng king yen fang is a collection of verified prescriptions, written during the Yuen dynasty, by 沙・穆什 Sha-t'oo-mūh-soo, apparently a Mongolian, though there is no biographical notice of him extant. The original has long been lost, and the editions now in use contain less than half the work as it left the author's hand.

The 世醫得效方 Shè e tīh heau fang, in 20 books, is a collection of prescriptions from the hand of 墨赤林 Wet Yih-lin, being the combined experience of himself and his ancestors, including five generations. The author began the work in 1328, and finished it in 1337. It is divided into the following seven heads—Great Blood-vessel Complaints, Lesser Blood-vessel Complaints, Nervous Complaints, Child-bearing and General Female Complaints, Eye Complaints, Mouth, Teeth and Throat Complaints, and Setting Bones and Cure of Arrow Wounds. The last book consists of the hygienic precepts of Sun Sze-mō of the Tang dynasty. The cases in which acupuncture may be applied are distributed through the several divisions.

The 外科精義 Wāt k'o ts'ing è, by 唐之 Tse Tīh-che of the Yuen, is a small treatise on Cutaneous Complaints. In the first part he discusses the cause and character of eruptions, and in the last prescribes the requisite remedies, consisting of poisonous compounds to eat out the corrupt matter, and restorative applications to heal the wounds.

The 腎經渉洄集 K'ing soo huuy tséh, by 王臘 Wāng Lè, who lived at the close of the Yuen dynasty, is a small treatise on fevers, containing a revision of 397 precepts delivered by 張鴻 Chang Ke of the Han; a good many of these which are mere repetitions he abandons, and adds others which are wanting in Chang Ke's work, leaving the number 397 as before. He has also a minute discussion of internal and external diseases, apoplexy, and internal heat.

The 儲濟方 P'oo tse fang, in 168 books, is a guide to therapeutics, by 葛楨 Choo Sū, one of the imperial princes at the commencement of the Ming, being the most complete work of the kind that has been
written. It contains in all 1,960 discourses on 2,175 different subjects, with 778 rules, 21,739 prescriptions, and 239 diagrams.

The 清治雜綱 Ching che chun shing, in 120 books, by 王肯堂 Wang K'ang-t'ang, is a collection of medical treatises, written at different times. The treatise on the treatment of miscellaneous complaints, and that on the classified prescriptions, were both written during the years 1537 and 1538; that on fevers, and the one on sores were completed in 1544; and those on infantile and female diseases were finished in 1547. He has extracted most extensively from preceding authors, and the work is considered one of the most complete of its kind. It was published in 1602, and again in 1791.

The 濟陰綱目 Tse yin kung mok, in 14 books, is a general treatise on the treatment of female complaints, written by 武子望 Wu Tsz-wang in 1728, and contains the substance of Wang K'ang-t'ang's treatise on Female Diseases.

The great Materia Medica known as the 本草綱目 Pun ts'adu kung mok, in 52 books, was compiled by 李時珍 Le Shê-chin of the Ming, who spent 30 years on the work, having made extracts from upwards of eight hundred preceding authors, from whom he selected 1,518 different medicaments, and added 374 new ones, making in all 1,892. These are arranged in 62 classes, under the 16 divisions,—Water, Fire, Earth, Minerals, Herbs, Grain, Vegetables, Fruit, Trees, Garments and Utensils, Insects, Fishes, Crustacea, Birds, Beasts, and Man. Under each substance, the Correct Name is first given, which is followed by an Explanation of the Name; after this there are Explanatory Remarks, Solution of Doubts, and Correction of Errors; to which is added the Savour, Taste, and Applications, with the Prescriptions in which it is used. There are three books of pictorial illustrations at the commencement, with two books of prefatory directions, and two books forming an index to the various medicines, classed according to the complaints for which they are used. Some idea may be formed of the care the author took with the work, from the fact that he wrote out the manuscript three times, before he was satisfied to give it out as complete. It was first printed in the Wên-leih period, and was presented to the emperor by 李建元 Le K'ên-yuên, the son of the author. It was revised and printed in the time of the first emperor of the present dynasty, and several editions have appeared since that time. The nucleus of all the writings on this subject is a small work, which tradition ascribes to the ancient Shih-nung. Since the time of Le Shê-chin there have been numerous treatises of less pretension,
criticising and elucidating his great work, but it still stands unrivalled in that department. The 本草備要 P'un ts'âu pê yâou is a brief epitome of the P'un ts'âu kâng muh, compiled by Wang Gang mentioned above, in 1694. It is illustrated by rude cuts interspersed with the text. The 本草經解要 P'un ts'âu kâng k'iââ yâou is an exposition of the most important parts of Lè Shê-chin's work, written in 1724, by 楊大士 Yâ T'ēn-sé, a famous physician at Soochow.

The earliest work specially devoted to the practice of Acupuncture is the 鋼人論灸經 T'ung jîn chîn kêw kîng, in seven books. In 1027, by command of the emperor, 王惟德 Wang Wû-tî made two brass anatomical figures of the human frame, by which he illustrated the above art, and wrote a treatise on it, with the title 鋼人論灸穴 T'ung jîn shoo kêwî, which is thought to be the same as the preceding. The earliest editions extant are of the time of the Ming, and illustrated by a number of very rude cuts. The 明堂灸經 Ming t'âng kêw kîng, in eight books, is of uncertain date, the author being merely designated by the epithet 西方子 Se făng tâze, "Western scholar." It treats altogether of Cauterism, and is supplementary to the preceding, which includes this as a branch of the art of acupuncture. The expression Ming t'âng in the title, is the name of an apartment in the palace of the ancient Hwâng-té, where he delivered his views on the venous and muscular system; hence it has become a generic designation for acupuncture in all its ramifications.

The 類經 Luîng kîng, in 32 books, is the production of 張介賓 Chang Keâ-pîn, a celebrated physician. The theme of the work is the text of the two ancient books, Soo wan and Ling ch'îo kîng, which are dissected and rearranged under the 12 hands,—Sanitary Considerations, Masculine and Feminine Principles, Form of the Intestines, Pulse and Appearance, Sinews and Nerves, Radical and Ultimate Conditions, Breath and Taste, Medical Treatment, Disease and Sickness, Acupuncture, Circulation of Air, and Pervading Principles. These disquisitions which embody the views of the author, are followed by 11 books of diagrams, and auxiliary remarks, which with four additional books of remarks conclude the work; this was finished in 1624, being the result of three years' labour.

One of the best works of modern times for general medical information, is the 裕業炮陰標鑑 Yû tsuâon ê tsueng kîn kîên, in 90 books, composed in compliance with an imperial order, issued in the year 1739. The first 25 contain the 裕業學 Shang kâns lûn and 金柜要覽 Kin kweî yâou lûî, two works by Chang Ke of the Han dynasty,
with a commentary. This is the earliest medical writer who gives prescriptions in addition to theory. The following eight books give a revised edition of the prescriptions of the most celebrated physicians. The next book contains important rules regarding the Pulse. Another book contains rules regarding the Circulation of the Air in the Body. After this there are 54 books of rules regarding the several classes of complaints, and four books of rules for setting bones. The work is illustrated by diagrams and plates throughout; and parts of it are sometimes published separately.

The 蕲塘經御全書 Chouang yang king yen tseuen shoo, in 18 books, is a work on the treatment of cutaneous complaints, the efficacy of which it professes to have been proved. It is ascribed to 資濱卿 Tôw Háo-k'ing, the Court physician during the 11th century, while his descendant 資夢卿 Tôw Múng-lín is said to have revised and prepared it for publication. It is believed, however, that the greater part is the production of the latter, who borrowed his ancestor's celebrity to give currency to the book. It is illustrated by a great number of plates of the human figure, exhibiting varieties of eruptions. A new edition was published in 1717.

The 業宗必讀 E tsung petí t'êh, in 10 books, is a brief summary of medical practice, by 孝中梓 Lê Ch'ung-tsê, published towards the close of the Ming dynasty.

The 策治彙補 Ching che wuy poo is a general medical treatise, written by 孝愷蔭 Lê Sing-gân, in 1691, intended to be supplementary to the various works of the same character already published.

The 學術戊概 E hêsin wóó is a particular disquisition on the practice of medicine in all its branches, written by 程鳴彰 Ch'ing Kwô-p'âng, in 1723.

The 策籍理要 E kâng te yaoò, in eight books, is a general compilation on medicine, by 孝宗源 Lê taun-yuên. It is divided according to the eight following heads:—Masculine and Feminine, Internal and External, Exterior and Interior, Cold and Hot, Vacant and Full, Dry and Moist, Ascending and Descending, Free Passage and Stoppage. It was first published about the year 1831.

There is a large work termed the 東醫寶鑒 Tung e paou k'iên, apparently of Corean origin, which has been several times published in China. This embraces the whole compass of medicine, and differs in some respects from other native publications.

The 傷寒全生集 Shang han tseuen sâng tseih is a treatise on Fevers, written by 鄧節庵 Taou Tsê-gân, in 1445. This was revised
and published by Yē T'ēen-szé, in 1782. The 傷寒論燕 Shang hán lún yīh is another short work on Fevers, written by 柯琴 Ko K'īn, in 1674.

The 瘟疫玉衡全書 Sha ching yū häng tsêuén shoo is a treatise on Cholera, with the method of treatment, and a large collection of prescriptions, written by 郭志誼 Kō Chē-súy, in 1675. The 瘟症全書 Sha ching tsêuén shoo is another work on Cholera, written by 王奎 Wáng K'āe, in 1686, who professes to hand down the instructions of his teacher 林森 Lin Sān, a proficient in the medical profession. This was revised and published in 1798, and again in 1826.

The Small-pox has engaged the attention of the Chinese from near the commencement of the Christian era, and inoculation has been practised among them for a thousand years or more. The 閻人氏痘疹論 Wăn jin shē tōw chin lún is a work treating on this complaint, with numerous prescriptions by 閻人規 Wăn-jīn Kwei, which was published in 1523, and reprinted in 1542. The 瘟痘新書 Chung tōw sin shoo is another treatise on this subject, in 12 books, published in 1741, by 張璉瑯 Chang Yen-sūn, giving ample details of the disease in its various forms, the appropriate treatment, and a variety of prescriptions. A small work on the same subject by 鍾元復 T'ēaou Yuân-fū, bears the title 仙家秘傳痘科異説 Sēen kēa pé chuen tōw k'o chin ket, professing to embody supermundane secrets on the subject. This is illustrated by numerous cuts of the disease. The 天花精言 T'ēen hwa tsíng yēn is another work on small-pox, with numerous illustrations. Vaccination was first introduced to the notice of the Chinese by Dr. Pearson at Canton, who wrote a tract on the subject; this was afterwards translated into Chinese by Sir G. Staunton, and published in 1805, with the title 景西種痘奇法 T'āe se chung tōw k'i fá.

The 外科精要 Wāi k'o tsíng yaou is a treatise on the most important points in the character and cure of External Maladies, by Ch'īn Tszé-mīng. The 外科十法 Wāi k'o shih fā is ten rules for the treatment of External Complaints, written by Ch'īng Kwō-p'ān, in 1733. The 外科正宗 Wāi k'o ching tsung, in 12 books, which treats at length of all External Complaints, was written by 陳實 Ch'īn Shih-kung, in the early part of the present dynasty. It was revised and republished by 張震真 Chang Tsūh-yīh, in 1785. The third book is illustrated by rude cuts of eruptions of various kinds. The 洞天奧旨 T'ung t'éen gaou chè, in 16 books, is another work of the same description. This was written by 陳士煒 Ch'īn Szē-tō, in 1698, and revised and published again in 1790. It is illustrated by 14 plates of
diseases. One of the most recent works on this subject is the 外科證治 Wad Ko ching che, written by 陳克昌 Heh Kîh-ch'ang and 無法 Peîh Fê, and published in 1831. The 病科選粹 Yang k'o seûen sîy, in eight books, is a work on Sores of every description, by 陳文治 Ch'în Wên-che, published in 1628. The 病醫大全 Yang e tâ tsêden, in 20 books, is a treatise on Sores with their remedies and prescriptions, by 顧世澄 Koô Shê-ch'ing, published in 1773. It is profusely illustrated by plates.

The 女科經論 Neu k'o king lăn, in eight books, is a treatise on diseases peculiar to Females, by 蕭壇 Seoua Hênn, in 1684. The 女科心法 Sàn k'o sin fu is a small work on the maladies attendant on Childbearing, written by 汪喆 Wang Chê, in 1780, and published in 1834.

The 鎮氏小兒業譜異訣 Tsêân shê seadû úrh yô ching chin keuê is a treatise on Infantile Complaints, written by 錢乙 Tseân Yîh, the Court physician in 1093, and published by his pupil 周孝忠 Yên Hêa-on-chung, in 1119. This was rearranged and a commentary added to it, by 龔宗立 Hêng Tsung-leîh, in 1440, when it was published with the title 藥號譜釋鎮氏小兒方訣 Lôy ching choo shîh tsêân shê seadû úrh fang keuê, in 10 books. The 婴幼集成 Yêu yêo tsêih ch'êng, in six books, is an extensive discussion of the maladies to which Children are liable, written by 陳復正 Ch'în Fû-hêng, in 1750. The 福幼編 Fuh yêo pêen is a short discourse on the diseases of Children, with prescriptions and certified cases, by 莊一夔 Chwang Yî-kwei, published in 1777. The 幼科指南家傳秘方 Yêw k'o chê nân kêu chuen pé fang is a collection of rules and prescriptions for the treatment of the Young, written by 莊全 Wăn Tsêên, a modern author, and republished in 1829. There is also a treatise on the same subject, by 孟河 Mãng Hê, a Nanking physician, entitled 孟氏幼科 Mãng she yêo k'o. The 薹說 Tso shuô is a small treatise on a form of infantile Eruptions, by 金位 Kiu Wei, a physician of Hangchow.

One of the most popular treatises on the diseases of the Eye, is the 視診療函 Shên shê yaou hân, in six books, by 傅仁宇 Fûo Jên-yû, published in 1647. Another essay on the same subject is entitled 一草亭目科全書 Yih tà'aou ting muh k'o tsêden shoo, written by a physician named 鄧 Baş Tâng Yüên. A great part of the book is occupied with prescriptions for eye diseases.

The 急救廣生集 Keih kew kwâng sâng tseih is a collection of plans and prescriptions for saving life in cases of extreme peril, such as attempted suicides, unforeseen calamities, etc.; also methods of prolonging life under various circumstances of uncommon occurrence.
The 大生要旨 Tâo sâng yâo-chê is a treatise on Parturition, written by 唐千頰 T'âng Ts'e'en-k'îng, in the early part of the present dynasty, and has been several times republished. The 妊產編 Shôo sche pên is a short disquisition on Parturition and the Reoring of Children, with a variety of prescriptions, published about the year 1772.

The 妊産全書 Sung yâe tsun sâng tsê'en shôo, in 15 books, written by 唐 妊 Sung Yae, in 1696, professes to be a complete guide to the preservation of health. The author seems to have made a diligent study of the Book of Changes, the misty doctrines of which he endeavours to combine with a series of medical precepts, pertaining to almost every ailment to which the human frame is exposed.

The 療方集成 E fang tseik k'êâ is a collection of medical prescriptions, with elucidations, written by Wang Gang, in the year 1682. The 程氏異箋論 Ch'êng shê ê keên fang lûn, in six books, is a similar collection by 程/facebook|Ch'êng Lé-sîn, which dates about 1693. It has extensive discussions on the properties of the medicines employed. In 1707, another was published by 余微 Yû E, with prescriptions for almost every complaint, under the title 經騐真方 King yên lêâng fang. The 集験真方 Tseik yên lêâng fang is an extensive collection of prescriptions, in six books, embracing the whole range of pathology, compiled by 年希顚 Nêên He-yaⁿ, about the year 1724. The 經験廣集 King yên kwâng tseik is another famous collection, made about the year 1754, by 李文煒 Lè Wân-p'îng. The 衛生寶典 Weî sâng hâng pûdî is a comprehensive general collection in six books, with a commentary, published in 1844. The 李坤秘笈 Ning k'ûn pe keih is a book of prescriptions for female complaints, published by 陳堂 Lè T'âng, in 1786. The 治癒新方 Che koâ sin fang is a treatise on Anthelmintics, written by 楊照 Leâoûn Fû-hâ-châoûn, in 1835. The 太醫院急急真方摘要 Taâi ê yuên keih kêu lêâng fang tseik yau is a selection of prescriptions employed by the imperial medical college for saving life in cases of extreme peril.

The 流生八論 Tsun sâng pô tsîen is a discourse on Hygiene, in 20 books, written by 高 濟 Kaûn Lêen-shiu, in 1591. It is divided into eight parts, on—Undivided Application, Seasonable Regimen, Rest and Pleasure, Prevention of Disease in the Future, Eating, Drinking and Clothing, Amusements in Retirement, Efficacious Medicines, and Examples of the Virtuous.

An old treatise on the ailments of the Buffalo, entitled 水牛經 Shoûyû nêâo k'îng, professes to be written by 造父 Ts'aûn-fooû, during the 7th century, but it is probably of much more recent authorship.
The *Leaou mA tseik* is a simple treatise on the Veterinary Art, composed by 喻仁 Yù Jíu and 喻傑 Yù Kē, in 1598. The concluding part is on the treatment of Camels.

The *牛經大全 Néw king tà tseuên* is a small work on the medical treatment of Oxen and Buffaloes, by the same authors as the preceding.

Some few contributions were made to medical science and anatomy by the European missionaries who came to China during the 17th century, but the books they wrote are merely preserved as literary curiosities, and do not appear to have made any aggression on the native practice. More recently Dr. Hōbon 合信 Hō sîn has done good service to the cause by his several publications in this department, and there is reason to believe that the true principles of the science as laid down by him, will ultimately supersede much of the groundless theories on which the Chinese trust. His work on Physiology, the 全體新論 Tseuên t'ē sîn lân, which was published in 1850, has been very favourably received, and he has more recently issued the 西醫新論 Se e lê̄o lân, on the Principles and Practice of Surgery, the 養婴新說 Foo yîng sîn shuō, on Midwifery and the Diseases of Children, and the 內科新說 Nây k'o sîn shuō, on the Practice of Medicine and Materia Medica. These are accompanied by a vocabulary of medical terms in English and Chinese.

6. The next class in this division is denominated 天文算法 Tîên wán suân fā, "Astronomy and Mathematics." Although we have astronomical notices of much interest in the oldest authentic writings extant, yet separate works on the science are rare during the early ages. The several dynastic histories are a treasure in this respect, and together with the independent works on the same subject, exhibit a view of the progressive changes that have taken place, down to the adoption of the European theories at the end of the Ming dynasty. The Chinese appear to have had three methods of representing the starry firmament in ancient times; the first called 萬天 Kaê t'ê̄n, in which the heavens are represented as a concave sphere; the second called 深天 Hwâo t'ê̄n in which the universe is represented by a globe, with the stars depicted on the outer surface; the third called 宜夜 Sêuên yê, has not been handed down, but native authors suppose that there is a close resemblance between it and the system introduced by Europeans.

The 周髀算經 Chow pe suân king is thought to be a relic of the Chow dynasty, and is the only ancient work we have on the Kaê t'ê̄n system of astronomy. It has a commentary by 趙君卿 Chaóu Kênn-k'êng of the Han dynasty, which was reëdited by 蕭 鳳 Chin Lâun
early in the 7th century, and further elucidations were given by Lè Chun-fung of the Tang. The first part which is looked upon as the original work on Trigonometry, consists of a dialogue between the celebrated Chow Kung and 齊 高 Shang Kaon, one of the Chow ministers, on the properties of the right-angled triangle. This is followed by another dialogue between 廖方 Yung Fang and 陳子 Chin-tsza, on some of the rudimentary facts of astronomy, from which to the end appears to have been added at a later time. The last part treats more in detail of the elements of the Kué t'ěn astronomy. It has a statement of the variation of temperature and length of the day according to the latitude. There is a chapter on the pronunciation and meaning of the words in the Chow pe, called 周頥算經音義 Chow pe swán k'ing yin ê, by 廖 Lè Teelh, which it has been customary to publish as an appendix.

The 新儀象法要 Sin t'êng fa yaoou, written by 應 Soo Sung, at the close of the 11th century, is the oldest work we have on the Hwoán t'ěn system of astronomy. Soo received the imperial command to construct a celestial globe, and other machinery to represent the structure of the heavens, the whole of which was set in motion by water power, and formed an astronomical clock, indicating various periods during the day and year. The above-named work, which is a description of this apparatus, is illustrated by 60 plates, consisting of diagrams with minute explanations to each, and maps of the stars for both northern and southern hemispheres.

The 草象新書 Kikh sêng sin shoo is an astronomical treatise supposed to be written by 趙友欽 Chaou Yêw-k'în of the Yuen dynasty. There are several peculiarities in which this differs from preceding works. It ascribes the length of the day, not to the distance of the sun, but to its altitude, and the heat of the atmosphere to the accumulation of air. It maintains that the planets circulate round the earth in parallels of declination, while they revolve about the pole of the ecliptic in tortuous paths from north to south. It gives the distance of the sun being greater in the zenith and less at the horizon, as the cause of the apparent increase in the size of that luminary in the latter condition, and decrease in the former. The zenith is held to be invariable, and directly over the city of 阳城 Yang-ch'îng in Shan-se, while the ecliptic is said to shift its position from year to year. In many other points it deviates from the previously accredited doctrines. The style of the composition is profuse to excess, and the arrangement is wanting in literary taste. For these reasons 王際 Wang Wei of the Ming under-
took to revise, and reduced it to half the bulk, with the title 重修算象 新編 Chūng xiū suàn xiàng shēng bīn shū; but in improving the style, he has so materially altered the sense, that it is scarcely a fair representative of the original.

The exceedingly low state into which the science had fallen during the Ming; the inability of the officers to take an observation, or to correct the errors which had accumulated in the course of time from the imperfection of the rules then in use, all tended to prepare the way for the Jesuit missionaries who entered China early in the 17th century; and the mathematical and scientific attainments which these brought with them from the west, were the means of raising them to influence at the imperial court. Most of the treatises on astronomy which they wrote have been handed down as textbooks among the Chinese. One of the earliest of these is the 傳平算記 Kēn pīng shù shù, written by Sabatín de Ursis, in 1611. This is a description of an astronomical instrument, giving an orthographic representation of the heavens, which combines the uses of a quadrant, meridian zenith and azimuth instruments, sun dial, and other things, all which is minutely explained, the whole being based on a tacit admission of the Ptolemaic theory. There is a preface by Sen Kwang-k'ê.

The 天問局 T'ēn wén yù is a concise description of the Ptolemaic astronomy, written by Emanuél Díaz 温瑪諾 Yang Ma-no in 1614. It is in the form of a dialogue, and illustrated by numerous diagrams. At the end the author notices the recent discovery of the telescope, with Galileo’s 加利略 Kēlì lì-liáo observations on Saturn, the ring of which he took for two small stars attached to that planet, Jupiter’s four moons, and the milky-way strewed with fixed stars.

The 新法算書 Sin fá suàn shū, in 100 books, is a compilation of details regarding the newly introduced European astronomy, drawn up about the year 1634, by Sen Kwang-k’ê, 孫之騫 Lè Che-tsaon, 孫天誌 Lè T'ēn-king, Nicolas Longobardi 龍華民 Lung Huá-mín, John Terence 鄭 玉函 Tang yu-han, James Rho 錢雅各 Lo Ya-ho, and John Adam Schaal 潘若望 Tang Jo-wang. The discrepancies in the state calendar having reached an extent too conspicuous to be overlooked, and the fame of the Europeans who visited the capital, having spread abroad, for their skill in astronomical science, Longobardi and Terence were called by the Board of Rites to engage in the reformation of that all-important periodical; Sen Kwang-k’ê, Lè Che-tsaon, and Lè T’ēn-king, being appointed their coadjutors. A new board was established by the emperor for this work, and
Rho and Schaal were engaged on occasion of the death of Terence. Before the death of Sen, which took place in 1638, ten books of astronomy written under his superintendence, had been laid before the emperor. These form the nucleus of the work above-named, which increased to its ultimate dimension under the superintendence of Le Tsen-king, who succeeded Sen as assessor of the board. It is divided into 11 parts, on—The Elements of the System, Standard Numbers, Calculations, Instruments, General Operations, Sun’s Course, Fixed Stars, Moon’s Path, Nodes and Conjunctions of Sun and Moon, Five Planets, and Nodes and Conjunctions of the Five Planets. The whole is preceded by the various memorials and edicts which passed on the subject; and there is an appendix by Schaal in two parts, consisting of biographical notices of Western astronomers, and an elucidation of the difference between the new and the old systems of chronology. The Ptolemaic system is still adhered to throughout; and although Copernicus Ko pih-nea, Tycho Brahe Te kuh and even Kepler Kih pih urh are frequently mentioned by name in connexion with their labours, there is only slight allusions to the systems which have received their designations from these astronomers. Tycho Brahe’s discovery of the variation of obliquity of the ecliptic is stated, and his numbers adopted for that and other elements, as also the solar and lunar tables. The work was originally named the 崇倫曆書 Te’ung ching leih shoo, but was afterwards changed to the preceding designation, in consequence of the character leih forming part of the emperor’s name during the K’ang-he period. It has been also published with the title 西洋歴法新書 Se yung leih fa sin shoo.

Among the minor works of Sen Kwang-k’ē, are three relating to practical astronomy, written near the close of the Wān-leih period, which were suggested by his intimacy with Ricci 利玛窦 Le Ma-tou in former years. The 测量法義 Ts’ih lēăng fa ê is the substance of an oral translation by Ricci, being an explanation of the theory of astronomical measurements by means of the right-angled triangle, and treats of,—The Construction of Instruments, Shadows, and Practical Rules in Sixteen Propositions, with an appendix on the Rule of Three. The 测量異同 Ts’ih lēăng ê t’ung is a short treatise on the analogy between the system of angular measurement in the ancient native work Kēo chang, and the recently introduced European method, in which he points out the identity of the theory, while there are some unimportant differences in the practice, which he exemplifies in six propositions. The 句股義 Ketu kôd ê is a development of the theory
of the right-angled triangle, giving an arithmetical illustration of its geometrical properties.

The 貢正通恊 圖 綸 Hwān kaê t'ung hēn t'oo shoô, by Lè Che-
tsaou, is a treatise on the stereographic projection of the celestial sphere, illustrated by diagrams, and minute description, with tables of the positions of the fixed stars and sun's declination. It was written in 1607.

The 圖容考義 Yuen yûng keâo ê, written by Lè Che-tsao from the dictation of Ricci, and published in 1614, is a short geometrical treatise, consisting of 18 propositions, on the proportional capacities of various figures and bodies, commencing with the triangle and ascending by degrees to the circle and sphere.

Notwithstanding the obvious superiority of the Jesuit methods of calculation over the native system then in use, prejudice was too strong in influential quarters to admit of the adoption of the new theory during the Ming dynasty, and it was not till the establishment of the Taung on the imperial throne, that it became the standard of the Astronomical Board. The early Manchu emperors felt less difficulty in receiving it, and foreigners were encouraged to make known at court the arts and sciences of the west. The very considerable contributions thus obtained to the science of Astronomy induced the second monarch of the dynasty to conceive the idea of a new work, embodying all the most recent and authentic information on this science, and in 1713 the 墨集考成 Leth sêng k'âo chêng, in 42 books, received the imperial imprimitur. The first part is theoretical, the following practical, and the last consists of Tables. There are several points in which this differs from the large work of the Ming. The obliquity of the ecliptic is given from native observation as 23d. 29m. 30s., being two minutes less than Tycho Brahe. In the old work, for the equation of time, the correction of the sun's velocity and declination is performed by a single operation, while the new separates the two sources of error, making allowance for the minute motion of the perihelion. There are also some differences in the principle of calculating the positions of the heavenly bodies, and the epoch is changed from the year 1628 to 1683; but the Ptolemaic theory is still retained. This work although a decided advance upon its predecessor, was in the course of time found to be inadequate in some particulars; and scarcely a hundred years had elapsed, when in view of the new discoveries and inventions in European astronomy, by Cassini 福西尼 Kô se-ne, Flamstead 佛蘭德 Fuh-lan
th and others, and the imperfection of the original tables, an imperial
rescript in 1738 ordered an appendix to be added, embodying amended tables and the recent improvements of the west. This was composed in 10 books, chiefly by Ignatius Kögler 蕭得恩 and André Pereyra 徐然德 Sesu Mow-tiā. It gives the sun's parallact as 10 seconds, instead of three minutes, the old number. The angle of refraction at the horizon is changed from 34 to 32 minutes, and at an altitude of 45 degrees, 59 seconds is given, instead of five seconds the former number. The elliptic orbits of the planets are suggested as more conformable with observation than the epicycles, and Kepler's law of equal areas in equal times is stated. The circulation of Venus, Mercury, and Mars about the sun is also named, but the whole are still made to revolve about the earth as the centre.

The 傳算新法 Hséu gan sin fa, in six books, written by 王錫琛 Wáng Seih-ch'ên, in 1643, professes to give a new system of astronomy. The author who held aloof from the contentions prevailing between the advocates of the rival systems, gives a compromise between the eastern and western theories, together with the result of his own observations; for it was customary with him, when the sky was clear, at times to spend whole nights on the top of his house gazing at the stars. He uses the centesimal division of the circle, and fixes the tropical year at 365.2421866 days, while he makes the annual precession 1.437326 minute. The first book lays down the principles of trigonometry, and the remainder is occupied with a general outline of the elements of astronomy.

The 天步基原 Tʻeen poč chin yün is a small treatise on the calculation of eclipses according to the European method, written about the commencement of the present dynasty, by 黃風紹 Sêe Fung-tsoō, who had been initiated into the western theory by Nicolas Smogolenski 穆尼各 Muh Ne-hō, then resident at Nanking. This is the first book in which logarithms are introduced. The 天學會通 Tʻeen héō ku̍t'ung is another production of the same author, in which he attempts to harmonize the old Chinese system with the recent European. He reduces all the numbers of the new sexagesimal gradation to their equivalent in the centesimal calculus. The first part contains the theory of the calculation of eclipses, which is followed by examples of the different methods, native and foreign.

The 傳算全書 Leih suán ts'ên shoo, in 60 books, is a collection of astronomical and mathematical works by Mei Wūh-gan, an acute student and one of the most voluminous writers on this branch of science during the present dynasty. In 1702, when the emperor visited
Kiaang-nan, he marked Mei with distinguished honour, on account of his writings, which had been previously presented, and he was called to assist in the great imperial work then in progress. Mei’s manuscripts to the number of 29 different works were collected and published under the above title, by Wei Lei-t’ung, in 1723. The contents consist of,—歷學疑問 Leih hêo ê wân “Chronological Doubts,” 历學疑问 Leih hêo ê wân pô “Addenda to the preceding,” 历學答問 Leih hêo tâ wân “Questions on Chronology,” 三角表要 Hoo san hêo keu yau “Essentials of Spherical Trigonometry,” 历学初学 Hwaan chung shoô ch’ê “Arithmetic of the Circle,” 历学全书合考 S’êy ch’êw tê lôô hê k’êdu “Investigation of the Length of the Year and the Degree,” 立定三差说 Ping leih ting san ch’ê shuô “Planetary Variations,” 多至考 Tung chê k’êdu “Investigation regarding the Winter Solstice,” 算方日恊 Choo fang jîk kôw “The Sun’s Course according to various Latitudes,” 五星纪要 Wôô sing kê yau “Essentials of Planetary Astronomy,” 火星本法 Hô sing pun fa “The law of the Motion of Mars,” 七政细数 Ts’eôh chin chê ts’êdu “Calculations for the Paths of the Sun, Moon and Planets,” 晓日侯日纪要 Kwêî jîk hîw sing ke yau “Observation of the Sun and Stars,” 二铭补注 Urk ming pô choô “Supplementary Remarks on two Astronomical Instruments.” 历学赋校 Leih hêo pêen che “Explanation of the Ming Dynasty Chronology,” 交食管见 Keau shih kwân keôn “Brief Remarks on Eclipses,” 交食求 Keau shih mông k’êw “Inquiry regarding Solar Eclipses,” 古算衍思 Koo swân yen lêô “Notes on Ancient Arithmetic,” 算算 Ch’êw swân “On the Principle of Napier’s Rods,” 算算 Pieh swân “On Written Arithmetic,” 度算度例 Tod swân shêh lê “Explanation of Trigonometrical Calculations,” 方程 Fang ch’êng “Equations,” 句股微 Keô kô c’êên wê “Mysteries of the Right-angled Triangle Revealed,” 三角表要 San kôô fa keu yau “Essentials of Trigonometry,” 解剖圆之根 Keô kô yuen che kân “Elucidation of the Dissection of the Circle,” 方圆袤积 Fang yûn mîeh tsêih “Areas of the Square and Circle,” 历学补辑 Keô pôl pêen “Supplementary Treatise on Geometry,” 少广拾遗 Shaô kwûng shêh ê “Gleanings on Evolution,” 施暗测量 Ts’aêên too ts’êh lêông “Measurement of Earthwork.” Besides the above collection, Mei left 59 other works on kindred subjects, the greater part of which have been allowed to remain in manuscript. A minor essay of this author has been published with the title 历学纂 Hêô leih shuô, in which in a dialogue form, he urges the importance of a general knowledge of the principles of astronomy, as a means of overturning astrological superstitions. Another published essay by the same, is entitled
古算器考 *K'ao wen k'ê k'êdu,* "Inquiry regarding Ancient Calculating Instruments," in which he shews that the use of the abacus in China is comparatively recent, probably not earlier than the 12th century.

The *Sô hêo,* in eight books, is a series of strictures on Mei Wûh-gan's publications, by Kêang Yüng, who wrote during the 18th century, and adopted the principles laid down in the *Leih seang k'aoou ching.* It discusses seriatim,—The Science of Chronology, Variation in the Length of the Year, Length of the 24 Solar Periods, Elements for determining the Winter Solstice, i.e., the Mean Year, Motion of the Apsides, and Variation in the Diameter of the Sun's Cycle and Epicycle, Discussion on the Motions of the Sun, Moon and Planets, Peculiarities in the Motions of Venna and Mercury, Comparison of the Native with the European Theories, and Contributions to Trigonometrical Computation. The last section is further extended in a supplementary chapter.

History and tradition alike warrant the belief that arithmetic has been cultivated as a science among the Chinese for many ages past. There are vague intimations of a work on this subject in nine sections, having been used officially during the Chow dynasty. This is said to have suffered to some extent the fate of other literary works, at the time of the general burning during the Tsin. Imperfect fragments of it are stated to have been collected together by 磚畫 Chang Ts'ang in the early part of the Han, who arranged, corrected and edited them with additions, under the title *K'ao chuang swan shuh.* Some think, however, from internal evidence, that it was not written earlier than the Christian era. A commentary on this is attributed to 竈德 Lèw Huuy, with the date A.D. 263; and an exposition was further added by Lè Chun-fung of the Tang; in which state it seems to have been well known during that dynasty. In the Sung it was preserved as a rarity, and was lost entirely during the Ming; the copy now preserved, was extracted piecemeal from the great cyclopædia *Yung lo tà têen,* but is found to agree very exactly with the quotations from, and descriptions given of, Lè Chun-fung's work. It has been carefully corrected, re-edited by able hands, and repeatedly republished in modern times. The names of the nine sections which give the title to the book may be translated,—Plane Mensuration, Proportion, Fellowship, Evolution, Mensuration of Solids, Alligation, Surplus and Deficit, Equations, and Trigonometry. This occupies nine books, containing in all 246 problems, and there is an additional book at the end, with the sounds and meaning of the characters, by Lè Tseih. It was formerly illustrated by diagrams, but these were already lost during the Sung.
Next in order of time is the 孫子算經 Sun tsê swän king, which consists of a series of problems in arithmetic, with particular explanations of each proposition. It begins with scales of weights and measures and notation, which are followed by a table of the density of various mineral substances, and two rules for multiplication and division. Nothing is known of the author 孫 Sun tsê, but it is supposed to have been written about the 3rd century. The work as a whole has been long lost, and the editions now in circulation follow a copy made of extracts from the Yung lô tâ têén.

The 衛術記遺 Soo shuk ke ê, which professes to be written by 徐岳 Sun Yô of the Han dynasty, is a small treatise in a very obscure style, which commencing with some vague Taoist phraseology, gives details on the Buddhist numeration, and particularizes 14 professedly ancient systems of calculation. A commentary, said to be by Chin Lwan of the 6th century, enters with more minuteness into the subject. A work of this character and title is known to have been in existence during the Tang, but there is tolerably good evidence that it has been long lost since that time, and that the present is a later fabrication. Although, however, it is a spurious production, yet it is still an ancient work, and valued as such.

The 海島算經 Haê tâo swän king, consists of nine problems in practical trigonometry, with minute elucidation, written by Lêw Hwyn, and originally appended as an exposition to the last book of the Kêw chang swän shêh. It was afterwards published as a separate volume with diagrams, under the title 重差 Chung ch’â, which refers to the method of taking observations by a series of stiles of different lengths. This was changed for the present title during the Tang, when a commentary was added by Lê Chun-fung. The ancient copies have all been long lost, and the present editions are extracted from the Yung lô tâ têen.

The 五曹算經 Wêd tsêou swän king is a treatise by an unknown hand on five different classes of arithmetical problems, i. e., Land Measure Calculations, Military Calculations, Calculations on the Comparative Value of Grain, Calculations on the Bulk of Grain, and Calculations on the Circulating Medium. As there was a commentary on this by Chin Lwan, the original is thought to be of earlier date than the 6th century. It was already out of print in the 12th century, since which time it has been handed down by manuscript copies very faulty, in the possession of private hands, until within a recent period, when these have been corrected by the dismembered extracts in the Yung lô ta têén, and several times republished.
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The 夏侯陽算經 Hea hou yâng swân king is the most simple and practical of all the ancient arithmetical treatises. The subject matter is confined to the rules of the ancient K'eu chang, but the author omits all questions that did not actually bear upon the business of daily life. There are some important notes on weights and measures, especially on the variation in measures of capacity and length. It is not known when the author 夏侯陽 Hêa-hou Yâng lived, but it is reported to have had a commentary by Chin Lwan, which would make it as early as the beginning of the 6th century at least; circumstances of a later period than Chin Lwan, however, are mentioned in the text, which has led to the belief that additions have been made by another hand. The work as a separate publication has long been lost sight of, and the copies as now restored and published, have been obtained from the Yung lô tä teen. It is so much divided into small sections in that thesaurus, however, that it is very doubtful if we now have it in its exact ancient form.

The 五經算術 Wo king swân shêh is a mathematical elucidation of various points stated in the Yi ch'ing, Shoo king, She king, Lê kê, Chow lê, E le, Ch'un ts'eu, Heaou king, and Lên yu, written by Chin Lwan, and commented by Lê Chun-fung. Besides its worth as a mathematical antiquity, it is valued for a number of quotations from ancient historical works, which have accumulated errors in the course of time. Like the preceding works, this also was lost long before the present dynasty, and has been restored from the Yung lô tä tien, which it is believed contains the complete work distributed in various parts.

The 張邱建算經 Chang k'eu keên swân king is an arithmetical treatise of uncertain date, by 張邱建 Chang K'eu-keên. It is only known that it was written posterior to those of Hêa-hou Yâng and Sun tsâê, both of which the author quotes, and must be at least as early as Chin Lwan who wrote a commentary on it. There is an elucidation of the problems appended, by 劉孝孫 Lâu Hiao-sun of the Tang, and notes by Lê Chun-fung. It begins with exercises in Fractions, after which are four problems in Trigonometry, and these are followed by a variety of questions in Alligation, Mensuration of Solids, Fellowship, and Plane Mensuration. This work has come down to us perfect, from the edition printed in the Sung dynasty.

The 錢古算經 T'êih hoô swân king, by 王孝通 Wâng Hiao-t'ung of the Tang dynasty, consists of 20 problems on the principle of Solid Mensuration, with a commentary by the author. This treatise is considered somewhat abstruse by the natives. It has reached us entire,
with the exception a few lines at the end where part of the page in the ancient copy had been torn away. The author in his preface, offers a thousand taels of silver to any one who will detect a single word of error in the work. An exposition was written on this book by 張 敦仁 Chang Tun-jin, in 1801, in which the working out of every problem is shown at full length, according to the 天元 process.

Old catalogues mention a book of the stars, with the title 星 宮 Sîng kîng, written during the Han, by 甘 官 Kan Kung and 石 勝 Shih Shin. An ancient work with the same title is still extant; some have thought this to be the same, but it has been concluded on critical evidence that it cannot be older than the Tang dynasty. The figures of the several constellations visible from the latitude of China are given, with a short description, and astrological notes to each.

The 數 書 九 章 Soô shoo kîw châng, in 18 books, written by 秦 九 趙 Tsêin Kêw-shao in 1247, is almost the only treatise specially on arithmetic, which appeared during the Sung dynasty. Although it is divided into nine sections, it is an entirely different arrangement of subjects from the more ancient work with same name. The first section contains a new formula for the resolution of indeterminate problems, called 大 單 Tâ yen, being analogous to the better known Hindoo process Cuttaca, which Colebrooke translates "Pulverizer." This forms the root of the following eight sections, which treat respectively of,—Chronological Calculations, Land Mensuration, Trigonometrical Calculations, State Service, Imposts, Fortifications, Military Calculations, and Barter. The most notable point, however, is the introduction of the 天 元 Tîen yuên, or Chinese system of Algebra, this being the earliest work in which this process is found. The numeral expressions are all written horizontally. A critical examination and correction of the typographical and other errors in this was published in 1842, by 宋 昌 Sûng Kung-ch'âng, with the title 數 書 九 章 札 記 Soô shoo kîw châng châ chê.

The 地 看 海 看 Tsêi'ê yuên hâ kîng, in 12 books, by 李 浩 Lè Yây, bears date 1248. This is a work on trigonometrical calculation, illustrating at great length the Tîen yuên process. The first page has a diagram of a circle contained in a triangle, which is dissected into 15 different figures; the definitions and ratios of the several parts are then given, and these are followed by 170 problems, in which the principles of the new science are seen to advantage. There is an exposition and scholia throughout by the author. A series of explanatory notes were added by 李 越 Lè Jûy, when it was republished in
1797. It is said that the author, having collected several hundred books of his own manuscript, when on his death-bed committed them to the care of his son with the injunction to burn them all except the work in question, which he valued above the others. The 台古演段 乙下訣分 乙rown is another production of the same author, written in 1282, and consists of 64 geometrical problems, illustrating the principles of Plane Mensuration, Evolution, and other rules, the whole being developed by means of the T'ien yuên.

In 1261,楊晉 Yang Huowy wrote a treatise explanatory of the arithmetical formulæ in the last five sections of the ancient K'eo chang, with the title 詳解九章算法 Tsoo'ang k'eo k'ao chang swadun fä, the last part of which is a classified arrangement of the ancient text. In the course of ages numerous errors having crept into the existing copies of this work, a critical examination, with a rectification of the defects, was published in 1842, by Sün King-ch'ang, with the title 详解九章算法札记 Tsoo'ang k'eo k'ao chang swadun fä cha' keh. In 1275, the same author completed another work on arithmetic in six books, entitled 楊晉算法 Yang huowy swadun fä. This consists of,—Ready Methods for Calculating Land Measure, Arithmetical Transformations, Thesaurus of Multiplication and Divisional Transformations, Application of Arithmetical Formulæ, and Problems supplementary to Ancient Authors. The use of the T'ien yuên and horizontal notation are found to a small extent in this treatise. Like the preceding, in the copies that have come down to us, the faults are very numerous, and these have also been corrected by the same author, in a pamphlet entitled 楊晉算法札記 Yang huowy swadun fä cha' keh.

The 算學啓業 Swadun k'eo kee ming is a general treatise on arithmetic, by 朱世傑 Choo Shé-ké, published in 1299, containing 259 problems on the various branches of calculation and mensuration, with ample exposition and notes, in the latter part of which a good deal of use is made of the T'ien yuên. The work had been lost in China for several centuries, and was recently recovered from a Corean envoy in the capital, having been reprinted in that country in 1660. A new edition was issued at Yang-chow in 1829. The same author completed the 四元玉鑑 Szé yuên yüh koen in 1303, which is a development of an extension of the T'ien yuên algebra, by using four symbols of quantity instead of one, or rather using the equivalent of symbols in the peculiar manner of arranging the positions. There are 288 problems in all, many of them of considerable complexity; some containing several unknown quantities, and involving the extraction of roots,
sometimes as high as the 18th power, which is performed by exactly the same process as that discovered by Horner in 1819, known as his "Rule for solving Equations of all Orders," forming an essential part of the T'ien yuèn also. This like the other work of Choo was unknown to the public during the Ming dynasty, and has been transmitted in private libraries by manuscript copies, one of which was obtained during the present century by Yüen Yuèn, who published it with a further elucidation by 羅若香 Ló Mǐng-héang, in 1836, under the title 四元玉鑑細章 Ssu̍t yúên yúh kéén se ts'âu. An elaborate development of the principle of the Ssu̍t yúên or "Four Monad" Process, by Ló Mǐng-héang, was also published the same year, with the title 四元算例 Ssu̍t yúên shih lâ.

The 丁丑算法 Ting keû su̍n fû is a collection of problems in arithmetic, with little apparent order in the arrangement. There are a few rules given, and an exposition to each problem, the horizontal notation being occasionally employed. This was written by Ting Keû, in 1555.

The 造算細章 Tâo lêen se ts'âu is a work similar in character to the preceding, but more minute in the expository details. It was probably written about the same period, but the author's name is lost.

About the middle of the Ming dynasty, 程大位 Ch'êng Tâ-wêi composed the 算法統宗 Su̍n fû t'ung ts'ung, in 17 books, the main object of which is to elucidate the principle of the abacus, in its application to the rules of arithmetic. It gives a general detail of the formulae of the Kew chang; but there is little originality, and the style of the composition is rugged and prolix in the extreme.

The 論文算指 T'ông wên su̍n chè, in 10 books, is a treatise on arithmetic, by Lè Che-tsaûn, published in 1614, being a digest of the science as then known in Europe, which had been communicated to him by Ricci. It is divided into two parts; the first or preliminary portion merely containing the rules for Notation, Addition, Subtraction, Multiplication, Division, and the various operations of Fractional computation. The second part which comprises four-fifths of the whole, treats at great length on the Rule of three in all its phrases, Extraction of Roots, and Trigonometrical Calculations. There is scarcely anything in this work that is not to be found in the ancient native treatise Kew chang, while the latter contains several points actually in advance of the new system. But mathematical studies having been long dormant in China, when the Jesuits arrived, few if any of the native scholars knew what the ancient works contained, and the missionaries were left to teach
many things as new, which had been well understood in China for ages past. The consequence was the introduction of a new nomenclature in place of the old established terminology, and the latter having been since restored by native mathematicians, there are now two systems of terms, both which being partially or simultaneously adopted in many modern treatises, have introduced a looseness and inaccuracy of phraseology, little to the advantage of mathematical studies. There are two prefaces to this treatise, by Le Che- TSAO and Sen KWANG-K'EE.

Although the Chinese were well versed in trigonometry, both plane and spherical, the latter having been introduced in the 13th century, yet the science of geometry as handed down from the time of Euclid, was altogether new to them. The first six books of the "Elements of Geometry," having been orally translated by Ricci, and written out by Sen Kwang-K'EE, under the title Ke hé yün pun, were much studied by mathematicians, among which class the work has retained its popularity ever since. It has notes throughout translated from Clavius, under whom Ricci studies the exact science. The last nine books have been translated, and were published at Sung-K'EEANG, in 1857.

The 五 星行度解 WOO sing hing t'oó keal is a short treatise on the planetary system, by WANG Seih-ch'én mentioned above, in which he abandons the Ptolemaic theory, then recognized as the doctrine of Europe, and propounds a system substantially the same as that of Tycho Brahe, placing the earth in the centre, and making the five planets revolve about the sun in its circuit round the earth. This he published as his own theory, in opposition to the astronomy of the west, and there is nothing improbable in the opinion that he thought it out for himself; although it is possible he may have got some hints on the subject from the missionaries then in China, who were quite familiar with the principles of Tycho's system.

The 天 元 資 理 全 書 TEE yüé leik le tseuén shoo, in 51 books, is a treatise on astronomy and chronology, by SEII Sen SF, published in 1682. It is divided into eight parts, on—First Principles, Examination of Ancient Records, Determination of Laws, Chronology of Ages, Verification of Periods, Critical Investigation of the Classic Histories and Commentaries, Narrative of Celestial Observations through successive ages, and Record of Celestial Observations. The author does not show much skill in regard to mathematics, but has considerable talent for the critical investigation of antiquity. He adopts without reserve, the chronology of the CHIH shoo ké nièen and the KEE kung shoo shoo,
which he discusses at some length, and gives the result in a tabular form, beginning with the year B.C. 2164 and extending to A.D. 1662. He has some notes on the Buddhist cosmogony, which he seems to think may be reconciled with European theory.

In 1718, the same year that the *Leih seâng k'ādu ching* was completed, a companion work from the same source also appeared, containing the mathematical processes initiatory to the astronomical formulæ in the above. This gives a comprehensive detail of the science of arithmetic as it then stood, embracing all the recent European introductions, under the title 數理精藳 *Soô le tsing yun*, and is divided into three parts. The first part in five books is discursive and theoretical, in which the origin of numeration is traced up to the ancient sages of China, and the nucleus of the *Chhöw pe* is given with a commentary. Next is a treatise on Geometry, giving the theory of linear measurements, which is followed by a demonstration of the theory of numbers. The second part in 40 books is practical, being divided into five sections, the first of which gives weights, measures, notation, and the initial rules of arithmetic; the second section treats of linear measurement in all its varieties; the third is on surfaces, with their relative proportions; the fourth is on solids of every kind, plane and curved. The last section contains the earliest record we have of the process of European Algebra, which had been introduced in China by some of the missionaries, under the title 借根方 *Toôây kân fang*. The native algebra *Tâen yun* does not seem to have been known by the compilers, as it is not even mentioned. This section also gives the earliest complete treatise on Logarithms, which is followed by details on the use of the sector. The third part contains eight books of tables;—first the eight lines of the trigonometrical canon for every 10 seconds; next is a table of factors of numbers up to 100,000, with a catalogue of prime numbers at the end; then follows a table of logarithms of natural numbers up to 100,000, which appears to be a transcript of Vlacq's table published in Holland in 1628, as it contains the six errors of that table faithfully copied; the last two books are a table of the logarithms of the eight lines of the trigonometrical canon for every 10 seconds.

The above publication with the *Leih seâng k'ādu ching*, and a third work on music, entitled 律呂正義 *Leath leu ching ê*, together constitute the grand thesaurus of the exact sciences, known as the 律呂淵源 *Leath leth yuen yuên*, drawn up under direct imperial superintendence, commenced during the years of K'ang-he, completed in those of Yüng-ching, and published early in the Kēen-lung period. The treatise on
ASTRONOMY AND MATHEMATICS.

Music, which is held to be closely connected with mathematics, is divided into three parts, the first of which is occupied with the theory of music, including the proportional dimensions of wind and stringed instruments; the second part reduces to practice the preceding principles, in their application to the different kinds of instruments in use in China; the third part is a description of the European system of music, drawn up by the aid of Thomas Pescarya 禪 目 Sew Jih shing, and an Italian missionary called by the Chinese 德里格 Thle Le-kih. It is illustrated by specimens of European musical notation, and like other parts of the work, is exceedingly clear and simple in style, the whole being engraved in the highest perfection of art. As a supplement to the preceding, an elaborate work on music was published in 1746, with the title 韓呂正義後編 Loth leu ching ê hou pien, in 120 books, professing to be from the imperial hand. Under 10 heads, this gives a minute detail of all matters connected with the music for the several departments of the state service, throughout the successive dynasties, with a discussion of the mathematical questions connected with the subject.

The 比度術 Sō t'ōo yen, in 23 books, is a mathematical summary, compiled by 方仲通 Fang Chung-t'ung, early in the present dynasty, he having inherited a taste for such studies from his father 方以智 Fang E-ché, who held a high office under the Ming, and was distinguished for his attainments in the science. The attachment of the father to the fallen dynasty, drew upon the son the suspicion of the ruling powers, and he was consequently obliged to retire from public notice for a season. From this cause the above-named work remained in manuscript for thirty years, before the author took any steps towards the publication, and it was not till about 1721 that it issued from the press. After some initiatory chapters on the source of numbers and music, it gives a treatise on Geometry, drawn up from Bucici's translation of Euclid; next is given the Method of Calculation by the Abacus, after the Suán fǔ t'ung ts'ung, a treatise on the abacus published in the Ming dynasty; next are successive chapters on Written Arithmetic, the use of Napier's Rods, and Calculations by the Sector, all which he seems to have learned from the T'ung suán suán ché, and the Sin fǔ suán shoo; after these the several rules of the Kau chang are expounded at great length, following the same order in which they are given in the Sō t'ē t'eng yun.

The 傳數引蒙 Kau koo yen ming, an elementary treatise on mathematics, by 陳記 Ch'iu Heh, was completed in 1722, being in great part a compilation from previous works. It begins with a rule
for Addition from the \textit{T'ang wăn wăn chê}; Subtraction is borrowed from Mei Wû-hgan's \textit{Peih wăn}; Multiplication is from the \textit{Swăn fê t'ung tsung}; Division is taken from Mei's \textit{Ch'êw wăn}. Next is a chapter on Notation, in which the author adopts the European horizontal plan. The following chapters are on Evolution, and the Use of the Right-angled Triangle, but in neither of these is the subject thoroughly expounded. The next chapter, on Trigonometry, is from Mei's \textit{San hôô fê kâu yaou}, with explanatory details. The last chapter is an abbreviated table of the Lines of trigonometry, as given in the first translated European works. There appears to be little original in the work, but it may be useful to a beginner.

The 推步法解 \textit{Tuy poô fê kuaê} is a treatise on practical astronomy, by Kêng Yông, consisting of a number of arithmetical formulas for calculating the conditions of the sun and planets. The first part is on the calculation of the sun's course; the next is for the moon's path; after which follows the rules for computing lunar eclipses; this is succeeded by corresponding rules for solar eclipses; and the last contains particular directions for the calculation of each of the five planets.

The 歷代論天 \textit{Leih taê lûn têên}, by 楊著格 Yâng Chaou-kib, is a narrative of the progress of astronomical science in China, from the earliest period down to the present dynasty, with a discussion of the changes that have taken place in the computation of the elements, through successive dynasties.

The 筹算 \textit{Teîh wăn} is a treatise on the use of Napier's rods in calculation, written by 權筌 Taê Chln, in 1744. This art was first introduced into China by James Rho, while holding office in the Astronomical board, near the close of the Ming dynasty, and is still used by mathematicians.

The 仰看釋天 \textit{Shàng shoo shik têên}, in six books, is an explanation of the Astronomy of the \textit{Shoo king}, by 聲百二 Shêng Pih-arh, written between the years 1749 and 1753. The author seems to have a thorough knowledge of the different prevailing astronomical theories, and prefers the Tychonic to the old Ptolemaic system.

The 九数通考 \textit{Kêw soô t'ung K'âdu}, in 12 books, published in 1773, is merely an epitome of the \textit{Soô lê tsêng yun}, by 周曾任 Keûh Tsêng-fê, who says he first procured that work when on a visit to the capital in 1745, which led to his application to mathematical pursuits, and laid the foundation for the treatise in question.

The 制圖安率捷法 \textit{Kô yuen meih shik tsêg fê} is an elucidation of a new method of finding the lines of trigonometry, by means of
infinite series. The work was begun by Ming-gan-t'oo, a Manchu and President of the Astronomical Board, about the middle of the 18th century, and was completed by his pupil Ch'In Tsê-sin, in 1774. The principle of this method had been introduced by a European missionary, called by the Chinese Too Teih-mei, and is extended by Ming-gan-t'oo, who adopts a number of arbitrary roots on the algebraic principle. The first part of the work contains the rules for finding the several lines of the canon from certain data; the next gives the application of the preceding rules to the resolution of given problems; and the last is an explanation of the theory.

The 秉彝授言 Pê wei só yên, by 譯 寶青 Gô Pabd-ta'ıng, published in 1800, is a popular little work giving the leading points in arithmetic, trigonometry, geography, and astronomy, in a simple form, illustrated by cuts of the stars and the celestial sphere, and other diagrams. The author shows that he is indebted to European teaching for much of his matter.

The 錫書算學天文解 King shoo swán hêo t'zen wăn k'áu is an elucidation of the various mathematical and astronomical problems occurring in the classical and canonical works, written by 陳 懋鰲 Ch'In Mow-ling, in 1797. This contains the discussion of a number of questions omitted in the Woê king swán shûh, and the operations are carried to a greater degree of refinement by means of the modern improvements in the science.

The 衛書算學 Hăng chae swán hêo, in six books, is a treatise on several theorems in trigonometry, by 江 良 Wang Lae, written in the latter part of last century and published in 1802. The author is evidently an original thinker, and shows a very clear knowledge of his subject.

The 求一算術 K'táw yih swán sîh is a small treatise written by Chang Tuan-jiin, in 1803, on the K'táw yih, which is the process employed by Tsin Kêw-shaon in the operation of the Ta yen formula. The first part gives the rules for the several steps of the process; the second contains the application to a miscellaneous selection of indeterminate problems; and the third shows the main object to which this formula is applied, in calculating the distance of any period of time from the epoch in a given system, which is illustrated at great length in five problems.

The 高厚算求 Kaou hou mong K'táw is a collection of articles relating to astronomical science, drawn up at various times during the Kês-k'ing period, by 徐朝俊 Sen Ch'aoou-seún. It is divided into five parts, the first of which is occupied with the elementary facts of
astronomy, and includes a very ancient description of the sidereal heavens. The second part contains the elements of geography. The third part consists of rules and directions for dialling, plates of 45 constellations, tables and rules for finding the time by the moon and stars, and plates and description of clockwork. The fourth part is on celestial and terrestrial maps and globes, and solar observations with the rules relating thereto. The fifth part is a table of the sun’s altitude at various latitudes, seasons, and hours. There are two large planisphere maps of the heavens published with this work, giving the names of the several constellations north and south and the numbers of the stars in Chinese and Arabic numerals. The author has evidently been under much obligation to the writings of foreigners for his information, but he is far from placing an implicit faith in all that they say, and steadily refuses to admit the earth’s motion as a probable fact.

The 李氏遺書 Le šē lē shoo is a collection of the posthumous works of Lè Jêy, published in 1823. This author, who died in 1818, is probably the most distinguished writer on mathematics during the present century. There are 11 works in the above collection;—i. e., Examination of the Chronology in the first section of the fifth book of the Shoo king, Explanation of the 三統 San t'ung Chronology, Explanation of the 四分 Sél fun Chronology, Explanation of the 乾象 Kēen seang Chronology, Explanation of the 元 Fung yüên Chronology, Explanation of the 乾天 Chen t'een Chronology, On Discrepancies in the Measure of the Day, Exposition of a New System of Equations, Minute Exposition of Trigonometrical Formulae, Minute Exposition of “Rules for calculating Arcs and Versed-sines,” and Observations on Evolution. The last but one of these is an elucidation of the problems in the 孤矢算術 Hoo šē suan shū, a treatise on the Arc and Versed-sines, written by 鄭應傑 Koö Ying-tsēang, about the middle of the Ming dynasty. The latter had gathered his ideas on this subject from a work by 郭守敬 Ko Shòw-king of the Yuen, entitled 諸時歷章 Shìow shē leih t'sâu, in which by means of the T‘ēn yüên, he develops the application of arcs and versed-sines in the system of chronology, of which he was the author. In Koö’s time, the T‘ēn yüên having fallen into disuse for more than a hundred years, he failed to catch the spirit of the process, and having pondered over the trigonometrical subtleties of Ko Shōw king’s work, he removed every vestige of the T‘ēn yüên and published a series of illustrative problems, accompanied by an exposition according to the common rules of arithmetic, with the above-named title, as he had before published the T’sìh yüên haè king, subject to the same
expurgation. Lê Jây reverses the operation and gives the working out of Loô’s problems according to the Têen yuen.

The 国天命訣 Yuen têen lôô shuô is a general treatise on astronomy, by 李明德 Lê Ming-chê, a Taoist priest, published in 1821. The author adopts the Ptolemaic system as given by Díaz in the Têen wän leö, giving the modern corrections for the various elements. In a supplement, however, nearly as large as the original, he seems to have changed his views, and adopts the Tychoic theory. The work is illustrated throughout with well-cut diagrams.

The 真廣新術 Têng kwêng sin shêh is a collection of original problems in astronomy, regarding solar and lunar determinations, written by Lô Ming-hêang, in 1821. The 句股容三事拾遺 Kêu hod yûng mân szê shih ö was written in 1826 by the same hand, and is intended to elucidate the principle of the right-angled triangle, by means of the Têen yuen, regarding particularly the contained circle, square, and perpendicular of the hypothesis. In 1827, this author wrote the 演元九式 Yen yuen kâu shih, consisting of an extended development of the capabilities of the Sêe yuen, or Quadrilateral Algebra, which is elucidated at considerable length in nine problems.

The 坐盤積演 Tê chuy tæih yën is another production of the same author, written in 1837, being a treatise on the geometrical properties of the cone, the operations in which are all performed by the Têen yuen. The 弧矢算術補 Hoo shê swân shih pod, written by the same author in 1840, is an extension of Lê Jây’s treatise on the Arc and Versed-sine, containing nearly four times the original number of problems, with a lengthy development of the rules for each, according to the Têen yuen. There is an introductory section by Yuên Yuên. Another small work, which Lô Ming-hêang completed the same year as the preceding, is entitled 三角和算 算 Væn kâo hê banh swân lê, which consists of 24 problems, embracing 96 rules on the calculation of angles; the aim of the author being to show that the ancient doctrine of the right-angled triangle contains the principle of the modern trigonometry imported from Europe. The 虚無專鼎故 Chou wod chuen yüng ming kâu, by the same hand, is a chronological investigation to ascertain the date of an ancient vase kept at Tsæou shau (Silver Island) in the Yâng-tâh kâng. The only data furnished on the inscription are—that it belongs to the Chou dynasty, at a period when the day after full of the ninth month was the 31st day of the cycle. This he determines to be in the 18th year of 宣王 Senüé wâng, which according to the commonly received chronology, would be B. C. 812.
The 天文類 T'ien wên lṳy consists of a collection of extracts from ancient works regarding Astronomy.

The 算術山房算學 T'ung wei shan fáng sṳn hê̤o̤ is a mathematical compendium published in the earlier part of the T'ai-kwang period, by 張作楠 Chang Tsü-nan, in 38 books, consisting of 15 parts, on—Solid Measuration, including a chapter on European Algebra, Additional Rules for Plane Measuration, Supplementary Section on Solid and Plane Measuration, which treats of the T'ien yṳn algebra, Tables of the Eight Lines of the Canon, Logarithmic Tables of the Eight Lines, Problems on Spherical Trigonometry, Chief Points in Spherical Trigonometry, Tables of Terrestrial Longitude and Latitude, Latitude and Solar Tables, Tables of Altitude throughout the year, Maps and Tables of the Fixed Stars, Maps and Tables of the Meridian Stars, Tables of Meridian Stars according to the several watches, Tables of Meridian Stars according to the several hours, and Formulas for calculating Eclipses. This appears to be a compilation from various sources, with nothing original; there is a want of uniformity also; the numbers in some of the tables being read from right to left, and in others from left to right; it is useful, however, as a book of reference.

The 弓矢算術細章 Hoò shè suio̤n shṳk se ts'äu ta t'o̤ ko̤ kæ̤ is an elucidation of Lê Jüy's 弓矢算術細章 Hoò shè suio̤n shṳk se ts'äu, "Minute Exposition of Rules for calculating Arcs and Versed-sines," written by 楊桂芬 Fung Kwei-fun, one of his pupils, in 1839, and illustrated by diagrams; the additional matter being chiefly from the manuscript notes he had made under Lê's personal instruction. Another production of the same writer is the 威豐元年中星表 H'ien fung yṳn wên chung sing peadó, being tables of 100 meridian stars for the year 1851. First is a table giving the minute when each passes the meridian, for twelve successive periods throughout the year; next is a table of the right ascension, annual precession and magnitude of each, which is followed by a table for turning degrees of right ascension into time or vice versæ.

The 算法大成 Suio̤n fa ta chïng, in 21 books, is a compendium of mathematics of recent date, by 陳杰 Ch'ên K'ê̤, in two parts, the first of which was published in 1843, and contains the common rules of Arithmetic, Logarithms, and Plane and Spherical Trigonometry; the second part, which appears to be still in manuscript, treats of Mathematical Chronology and Practical Rules regarding Agriculture and Military Service. The author states it to be his object merely to give simple and useful rules, and consequently omits all notice of the T'ien.
and kindred processes, which he regards as rather curious than edifying. For the mechanical part of calculation, he prefers the abacns as the most convenient, after which he places Napier’s rods, and considers pencil calculation as the least advantageons of all.

The 離 館 E yêw luh, by 録 館 Lô Tâung-fung, published in 1843, two years after the author’s death, consists of a series of articles, including problems on the salient points of mathematics, ancient and modern. The European notation is generally adopted, but that of the Têen yûên is also used occasionally. The latter process is explained, as also the European algebra, the Kêw yih, Trigonometry, and the ancient native system of Equations. Another treatise of the same author was published at the same time, with the title 闌 方 尊 He K’ae fang shih le, explaining the theory of Evolution in all its ramifications, including an ample detail of the ancient method known as 過 種 Joô tseih, which is identical with Horner’s recently discovered method.

The 六 九 質 算 書 Luh kêw hêen suwôn shoo is a collection consisting of five mathematical treatises written by 劉 館 Léw Hang in the earlier part of the present century, and published in 1851. These consist of—Diailling by the Sector, New Method of Measurement by the Right-angled Triangle, Ready Method of extracting Roots by Napier’s Rods, Simple Statement of the Rules of Algebra, and Simple Statement of the Rule of Position, with an additional chapter, supplementary to Wăng Heaön-T’ung’s Tseih kòô suwôn king. The author, who held office as Intendent of Circuit in Hoô-nân province, acknowledges his obligation to Europeans for much of his mathematical knowledge, and states that he was especially led to the study by perusing the Leu leh yûên yûên.

At the present day, there are not a few native scholars given to mathematical studies, but it is rarely that the results of their labours are given to the public. Some few treatises, however, that have been published by authors now living, are calculated to give a very favourable impression of native genius. Among these, the 邱 民 質 算 學 Wô mìn ê chæ suwôn hêê, in nine books, by 徐 有 三 Sen Yêw-jin, the present Governor of Kêang-soo, consists of a series of articles on the mensuration of circular and elliptic bodies, trigonometrical formulas, and rules for the calculation of eclipses. The same author published another small treatise in 1856, entitled 端 各 表 傳 法 Tsaôù kò peâu kêê fû, being a new method for calculating tables of the several lines of Trigonometry, both in natural and logarithmic numbers, which is
followed by an article on the calculation of sections of spherical and spheroidal bodies. These are full of original thought, and show the work of a man perfectly at home in this subject.

About the year 1845, 孫 鄭 Lè Shén-lăn, a self-taught student, issued a small treatise, entitled 方 圓 理 Fang yuán lǐ chén yěo, in which he shows by a differential process, that the excess of the square over its contained circle, is equal to the aggregate of an infinite series of pyramids. In another treatise entitled 精 矢 理 Hoo shè Kê pê, he gives new rules for deducing the several lines from each other, especially the arc from the secant and vice versa, which had not been given in any previous native work. A few years later another work of Lè’s the 藍 矢 理 Tây sóo tâ’n yuēn appeared, being an investigation of the theory of Logarithms, in which by an original train of thought, he has arrived at something like the same result as Gregory St. Vincent, when he discovered the Quadrature of the Hyperbola in the 17th century.

The 算 法 理 Tây sóo kêän fâ is a Bendy Method for computing Logarithms, by 鄭 鄭 Tâ Hên, in which he discovers as he thinks for the first time an intermediate table for facilitating the calculation of common logarithms. This intermediate table appears to the same as Napier’s system of logarithms, though there is every reason to believe that this author was unaware that he had been already forestalled. In a supplement to the same work he gives a further refinement of his process, making great use of the Napierian modulus, which he arrives at in the course of his operations.

Besides the preceding works, which are all more or less of scientific pretensions, there are a number of arithmetical books of a much more practical character, intended for instruction in the use of the abacæ. One of the most elaborate of these is the 算 慧 明 算 法 Kêän tsê’é ming suôn fâ, compiled by 沈 士 桓 Chîn Szê-kwêi, during the 17th century, after the model of the Suôn fâ t’ung tsung. The 算 慧 算 業 Kê ming suôn tsêé, drawn up by 劉 章 Lîw Lin, and published in 1714, is much simpler in plan. The 算 理 算 法 Suôn fâ t’ung tsung chê hên ta tsédên, published in 1800, is an epitome of the Suôn fâ t’ung tsung. The 算 理 算 法 Suôn hê̊i kê ming, compiled by 吳 兆 章 Wû Châòu-chîn, in 1818, consists almost entirely of directions for the use of the abacæ, given in a tabular form. Another production of the same class is called the 明 算 法 Chê ming suôn fâ. But probably the most initiatory one of all, is a little book known merely by the name 算 法 Suôn fâ.
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The 饒算算法 隨 重 大 雕 Yin pò swân fā l'ung tsünng ta tseden, written in 1833, is a complete tradesman's manual for money transactions, giving besides the common rules in arithmetic, a most elaborate code of directions for all that regards the receipt and payment of silver.

One of the most popular and widely circulated productions of the imperial Astronomical Board, is the 欽 定萬年書 K'ín t'ing wàn nien shùo, which is a chronological table of the successive emperors of China, from the year B.C. 2697. For the reigning dynasty, the times of the 24 solar periods throughout the year are given, from the commencement well into the 20th century. This was the first issued in the early part of the 18th century. Another publication of the same Board is entitled the 欽 定七歌四 隨 万 年 頤 K'ín t'ing tsê'eh cheung ye wân nien shùo, being an ephemeris of the sun, moon, and five planets, with the places of the moon's perigee, apogee, and nodes. This seems to have originated during the time Schaal held office, and is published at remote intervals. But the organ by which this board makes its influence preeminently felt throughout the empire is the Almanac, which is issued annually, with the title 什活書 Shê hëh shùo, compiled as the title page announces, after the method of the 什 令 隨 yun. Besides the astronomical portion of this ephemeris, however, there is also an abundance of astrological notes interspersed to make it acceptable to the nation at large. Besides the official volume, almanacs compiled by private hands are exceedingly numerous.

The contributions of foreigners to works of this class, have not been extensive. In 1849, Dr. Hobson published a popular digest of modern European Astronomy, with the title 天 文 星 統 T'ien wen syâng t'ûn. This gives a plain view of the solar system, referring the motions of the orbs to the influence of gravitation, and pointing to God as the author of all the stupendous works of creation. In 1850, a translation of Herschel's 侯 失 編 How shih lêh, "Outlines of Astronomy," in 18 books, was published at Shanghai, with the title 天 經 T'ien kên. In 1853, the 數 學 启 門 Soö héo ké ming appeared, which is a compendium of arithmetical rules, including logarithms, with a table of the latter up to 10,000. The 代 數 學 Tâo soö héo, in 18 books, is a translation of De Morgan's 機 僑 計 Té-mo-kan Algebra, and the 代 數 學 對 議 Tâo soö tsê'eh shih keih, in 18 books, is a translation of Loomis' 量 儀 士 Lo-mei-shoe, "Analytical Geometry and Differential and Integral Calculus."

Celestial Charts and Atlases are not at all uncommon, the stars being distinguished according to their acknowledged magnitudes, and
separated into constellations, the members of which are connected together by light lines, which seems a more rational, and certainly not less efficient method than the pictorial representations on European charts. A map of the heavens in two hemispheres, divided by the ecliptic, executed originally by Ignatius Köhler, has been several times republished under the title 黃道磁星图 Huăng tâu tsung sing t'ōd, with a tabulated catalogue of all the stars, giving their latitude and longitude. One of the best works of this class is that published in 1855, under the direction of Lè Ch'âu-lō, and drawn up by his pupils, with the title 恒星赤道经纬度图 Hän sing ch'ī'h tâu king wei t'ōd t'ōd. This contains a planisphere map of the whole celestial globe, two maps of the equatorial hemispheres, two maps of the northern and southern circumpolar regions, and twenty-four plates of the remaining portion of the heavens, divided into so many equal parts. Every degree of right ascension and declination is marked by a red line; and the stars of each constellation are numbered. In 1851, a large chart in two hemispheres was published by 六歴 Lū Yén, the principal compiler of the preceding, and with the same title. This has a catalogue annexed, which is disfigured by the prevailing tendency to astrological indications. A new chart of the heavens in two equatorial hemispheres was published by 祝星 Yö T'ang, in 1847, entitled 恒星赤道全图 Hän sing ch'ī'h tâu teeden t'ōd, with a general list of the constellations, giving the number of stars in each. The same author has published maps of the whole celestial sphere in 24 sections.

7. The singular class of writings included in the denomination 術經 Shūh śō, "Divination," claim, and apparently with good reason, a hereditary descent from the Yīh king, the most ancient of the Classics. The art seems to have been much practised in China like most other nations in former times; but although the historical works give extensive details on the subject under the term of Wǒt'ōn king, few separate treatises of a very early date are preserved. During the Sung dynasty the practice experienced a vigorous revival, and some books were then written on the subject, which have become standards of appeal.

The Yuen dynasty also produced its authors in this class, one of the best known of whose productions is the 報集 Yīh ssōng t'ōd shōo, in six books, by 張逵 Chang Lè. These books treat respectively of,—the Original Hō t'ōd and Lō shōo, two figures consisting of a certain arrangement of numbers and said to have appeared miraculously to the two ancient sages Fū-hhe and the Great Yö, the Primitive Strokes of the Diagrams in the Yīh king, an Elucidation of the Use of
the Divining Straws, the Numbers Inherent in Forms, the Strokes of the Diagrams, and the Numeration of Degrees. The reference of the treatise is to every kind of affair, celestial and terrestrial, with special direction for the computation.

The 開元占經 K'ao yuên chen king, in 120 books, appears to have been written in the former part of the 8th century, by 楊晉之造 K'ao T'ân-seh-t'á, Gotamsida, a Hindoo who held the office of imperial historiographer. The great bulk of this work consists of rules for the divinatory art, and that chiefly astrological, being little prized on this account by the Chinese; but as an antiquity it retains its value, containing as it does the substance of many earlier writings, which are now to be found nowhere else. The most important part, however, is the 103rd to the 105th books, which give the only detailed account we have of several ancient systems of chronology. Among these the 九章歷 K'êo chih lei is a system of Hindoo chronology, translated from an Indian work by the author. This gives the Hindoo decimal notation and a number of arithmetical rules used by that people. The modern editions have an introductory note by 張一照 Chang Yih-he, dated 1617, who states an ancient copy to have been discovered inside a Buddhist image, by his brother; since that period it has been several times republished.

The practice of Geomancy is also as old as the Christian era, but although there is a small treatise on this subject, entitled the 宅經 Tsê king, attributed to the ancient Hwáng-tê, which is of course an utterly fabulous ascription, and was doubtless added long after the book was written, which appears to have been during the Sung dynasty, yet this is thought to contain more of the spirit of the ancient art than any other writing extant. The subject is on the selection of sites for dwelling houses.

The 漢曆經 Han lêng king is a small work on the selection of sites, by means of the indications of nine stars, written by 楊晉之造 Yâng Kéw-pìn of the Tang dynasty. This is generally published with a supplementary work by the same author, entitled 增曆經 E lêng king, in which the principles of the art are investigated, and ten questions on the subject answered.

The 形氣元祿 Hêng kî yüên choo, in eight books, is an elaborate treatise on the geomantic art, by 許仲 Heh K'wan, who completed the work in 1786.

The 陰陽宅經 Yin yâng tsêh king is a treatise on Geomancy, by 蔡仲 Ch'in Tsêh-t'âo, published in 1795. This is in two parts, the
first of which treats of the selection of sites for tombs, to which is
appended a tract on divination by the appearance of the waters, illus-
trated by a series of 46 plans and a short description, entitled Ping yáng pé chá. The second part is occupied with rules for
determining the sites of private dwellings and public buildings of
various kinds.

The Kwei king, a production of the Tang dynasty, is a short
treatise on the technicalities of divination by the tortoise.

The Ps fú tshing kùwù is a treatise on divination by
the tortoise, written by 企 количество Hoo Hoo of the present dynasty. This
gives a historical exposition of the practice, which appears to have been
always resorted to on important occasions in the earliest period of
history, and is frequently noticed in the Shoo king.

The Le hoo chang ming shoo is considered the oldest
Book of Fate extant. Le Hoo-chung the commentator, who lived
during the Tang, states in his preface, that the nucleus of the work
was originally written by 鬼谷子 Kwel Küh-tze, an author who lived
before the Christian era. The earlier editions having been long lost,
the copies that have come down to us are extracted from the Yung ê
ti tiên. The first book bears evidence of having been written during
the Tang, but the after part is very different in style, and is generally
believed to have been added during the Sung. Le Hoo-chung is reputed
to have been eminently successful in the calculation of nativities, the
data required by his process being merely the Year, Month, and Day.

The Sen shé lò lah tzet foó choò is of a
similar character to the preceding, the original part being from some
unknown hand during the Sung. The commentary which forms by far
the larger portion is by 修士 Sen Tszê-ping, an author of the same
dynasty, with whom originated the method of the Pa tzet or "Eight
Characters," now commonly used. These consist of two cyclical char-
acters each for the Year, Month, Day, and Hour of a person's birth.
Three other commentaries were written on the text of this work during
the Sung. Those of 王廷光 Wáng T'ing-kwang and 楊 Lé T'ung
have not been preserved in a separate form, but the Buddhist priest
Tan-yung has embodied a considerable part of their remarks in
his commentary, which is entitled 蕃星子三命消息屬注 Ló lah
tzet san minh seon seih foó choò. In this he endeavours to illustrate
the principles of the art by the doctrines of the Yih king.

The San ming ché mé foó is a similar production to the
preceding, written during the Sung dynasty, with a commentary which
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the old copies attribute to 亖 亖 Yô K'o, the correctness of which, how-
ever, has been doubted. Whoever may have been the writer, he follows the teaching of Sen Tê-pêng, giving special prominence to the selected month in the calculation of nativities.

Besides the Têen póo chêin yüên, by Sêk Fung-tsoô, previously mentioned, there is another volume extant with the same title by Nicolas Smogoleniski, having the additional words 人舍 布 Ita ming póo. This is an astrological treatise in three parts, apparently translated from some European book on the subject. The first part contains the general principles of the art; the second is occupied with astronomical formulas, chiefly in spherical trigonometry; and the last part contains drafts of fifteen horoscopes with explanatory details. It is difficult to understand what could have been the missionary's motive in giving this to the Chinese, marked as it is by all the absurdities that characterized the system in the West two centuries ago.

The 中西星要 Chung se sing yau, in 12 books, by 侒 英 E Yung-kwei, published in 1802, is a Book of Fate, in which the author endeavours to combine the excellencies of the native and Western methods. It is divided into five parts, i. e., On the European Horoscope, Glue to Celestial Science, Limited Views of Astronomy, Essential Views of Fate, and Knowledge necessary for the Selection of Times. A good deal of the book is selections from the publications of Smogoleniski and Sêk Fung-tsoô.

The 冥天考 ero Sse têen kadu yen t'oô, by 吳塞蜂 Woô Wêng, is a set of plates of the stars with astrological notes appended.

The 乾元秒旨 Kêen yüên pé chê is an astrological compendium, by 許 兆 Shoo Kê-ying, an author of the present dynasty, who seems to have made himself tolerably well acquainted with the European astronomy introduced at the end of the Ming.

The 茅把辨方書 Hêh ke peên fang shoo, in 36 books, is the authorized guide to divination, published under imperial patronage in the year 1741. A less complete work of the same character had been issued from the supreme tribunal in 1688, with the title 蕉辨通書 Senêh taik fang shoo, but in consequence of the many inaccuracies and defects, it was thought essential to the efficiency of the state ritual, that a new work should be drawn up, more complete in its details, to serve as a standard of appeal. The theory of this occult art, which is based on the permutation of a series of cycles, is elucidated under the heads,—First Principles, Recognized Laws, Tabulated Canons, Suitable and Improper Occasions, Transaction of Affairs, General Rules, Year Tables,
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Month Tables, Day Tables, Advantageous Application, with an Appendix and Correction of Errors. Besides the astronomical portion of the state calendar, a considerable part is occupied with the determination of days and times, for the various affairs of life, public and private, which are all calculated by the rules laid down in this work, it being also under the control of the Astronomical Board. The imperial edition is printed in a very handsome style in black and red; but there are many smaller and much inferior issues published by private enterprise.

The 太微經 Ta-wei king, in 20 books, by 文翔鳳 Wên Tsâng-fung, published about 1828, is a strangely unintelligible system of divination, compounded from a fanciful play on the symbols of the Yi king. It is divided into 100 articles, composed of—4 Pervading Principles, 12 Auxiliaries, 16 Diagrams, 64 Superimposed Standards, and 4 Tables. It is the opinion of native critics that the compiler has extracted a great deal more out of the doctrine of the sages as contained in the above classic, than it was originally intended to embrace.

The 天文大成營室商占 T'ien wên tâ ch'eng huân k'wei tseih yaou, in 20 books, by 黃帝 Hwâng Thug, published in 1658, is a laborious accumulation of details regarding the art of divination, chiefly in connection with astronomical and meteorological science. The author, who rose to the rank of a military general near the close of the Ming dynasty, compiled this work in his old age, but there is nothing of a scientific character to be found in it.

The 丙女經 Yüan neu king is a small work of an astrological character, bearing a superscription which professes it to have been delivered by the ancient Hwâng-tâ. There is no evidence and not the slightest probability of such an antiquity. On the contrary, there is much reason to believe that it is a comparatively recent production. The object of the book is the selection of nuptial days and hours, according to the positions of certain stars.

The 梟吉星書 Seâng keikh yau t'ung shoow, in 29 books, by 魏頌 Wei Keên, published in 1721, is a most elaborate code of rules for the discrimination of lucky and unlucky days, by means of the usual conventional system of cycles and symbols. It was republished in 1797.

The 三才星書 San tsâ tâ pé, in nine books, by 陳氏 Ch'ên Wân, published in 1697, is a comprehensive digest of the art of divination under three sections; the first or Celestial section treats of the determination of days and hours, the second or Terrestrial is on the selection of sites, and the third or Human is an oracle of fate. The
author has diligently accumulated all that he could of a scientific character as a basis for his work, in which he has been most successful in the first section, which contains some interesting notices of ancient Chinese astronomy.

The 事書 Müng shoo is a Book of Dreams, written during the Tang, being a concise interpretation of various omens presented to the sleeper.

The 事占逸旨 Müng ch'en yih chê, in seven books, written by 陳士元 Ch'ın Szé-yüên in 1562, is a Book of Dreams, with methods of interpretation.

8. The next class in this division of literature is termed 畫術 E shih, "Arts," embracing a list of works which indicate no mean degree of advancement in the scale of civilization. However the Chinese may differ from Western nations in matters of mere convention, the fact that they have methodical treatises of more than a thousand years standing, on Painting, Writing, Music, Engraving, Archery, Dancing, and kindred subjects, ought surely to secure a candid examination of the state of such matters among them, before subjecting them to an indiscriminate condemnation.

Painting must have taken root at least early in the Christian era, as we have literary records of the art as old as the 5th century. An elaborate treatise in 10 books appeared during the Tang, entitled 历代名畫記 Leih taé mäng hua ê ké, by 張彦遠 Chang Yen-yuên. The first three books give a variety of details, historical and descriptive, regarding the art, with particular reference to a hereditary collection of paintings in the family of the author. The remaining portion is occupied with biographical sketches of celebrated painters.

The 事龍閣 Mih chê pêen, in six books, is a treatise on the art of Writing, by 朱長文 Choo Ch'ang-wên, an author of the Sung dynasty. This consists chiefly of extracts from preceding authors classified according to the subject matter, with additional remarks by the compiler. The different sections are on— the Study of the Character, Rules for Writing, Miscellaneous Disquisitions, Classification of Grades, Record of Excellencies, Accumulation of Treasures, Lapidary Inscriptions, and the Use of Instruments.

The 書法 Shoo fê is a guide to the art of writing, by 畝陽詢 Gòw Yáng-seun, of the Tang, who lays down particular directions for the formation of an elegant and symmetrical character.

The 皇宋書錄 Huáng sîng shoo lû is a series of notices of the Sung dynasty caligraphers, by 董史 Tung Shê, with the date 1242.
The present edition was published in 1794, from the only known copy extant, a manuscript volume dated 1367, in which there are a few lacunae.

There is a short essay by 李陽冰 Lè Yáng-píng of the Tang dynasty, on the formation of the Seal Character, entitled 論篆 Lún chuàn.

The 五十六種書法 Wǔ shí liù zhǒng shū fǎ, by 韋紫 Sūh, of the Tang, is a record of 56 different kinds of writing which had been used in China, among which we find two foreign systems—the Uighur and the Sanscrit. The greater part of those named, however, are unknown at the present day, and as he does not give specimens, it has been thought that there is much of it imaginary.

The 宣和書譜 Suàn hé shū pù, in 20 books, consists of specimens of the caligraphy of successive ages contained in the imperial archives in the early part of the 12th century. The last three specimens are the work of 素京 Ts'ā-k'ing, 素介 Ts'ā-k'ēn, and 素茂 Mè Fūh, who are thought to be the compilers of the work. The whole is classed under the following heads:—Autographs of Emperors and Princes, Specimens of the Seal and Official Hands, Specimens of the Pattern Hand, Specimens of the Running Hand, Specimens of the Abbreviated Hand, and Specimens of the Intermediate Hand.

The 畫學秘訣 Huà xué mì jué is a short essay on painting, with the name of 王希 Wáng Hēi, an author who lived at the beginning of the 8th century. The style of the composition, however, is not that of the Tang writers, and it is thought to have been written during the latter part of the Sung dynasty.

The delineation of the Bamboo is a favorite and much cultivated art among the Chinese. A standard work on this subject is the 竹譜詳錄 Chù pǔ xiáng lù, in seven books, by 李可 Lè K'ě, published in 1299. The original edition is lost, and the modern copies are taken from the Yung lò tā tèm. It is divided into four sections, viz., Outline Drawings of the Bamboo, Ink Paintings of the Bamboo, Drawings of the Bamboo under Various Conditions, and Drawings of Various Species of Bamboo. Besides a minute analysis of the art of drawing this plant, there is an elaborate investigation of the character and properties of the different kinds in existence. The illustrations, which are exceedingly numerous, are very exact representations of nature.

The 畫畫 Huà huà is a small work on the history of painting, from the beginning of the 3rd century down to the Yuen dynasty, by 楊 Féng Tang Hóu, published in 1328. There is a short account of the
art in foreign nations, and some miscellaneous disquisitions at the end. Throughout the work the author discusses the characteristics of the several schools, and affords a guide to the discrimination of spurious productions.

The 殷 hd 眵 Yen keih, by 鄭 楊 Ch'ing Yun, of the Yuen dynasty, is a descriptive account of the different styles of chirogamy, from the earliest period down to the time when the author lived. There is a commentary on it by 劉 有 定 Léw Yéw-ting, an author of the same dynasty.

The 章 寶 貫 T'oô huûy pâô ú kêên, written by 夏 謝 彥 Hêa Wân-yan, about the middle of the 14th century, is a brief account of celebrated painters, from the time of the ancient Hwâng-tê down to the Yuen inclusive, numbering more than 1,500 names in all. There is a supplementary book, professedly written by 鄭 春 Hâu Gang in 1519, embracing 107 of the Ming artists, but as some of these flourished posterior to the given date, it is presumed that additions have been made by a later hand. The book commences with the productions of 宣 宗 Senen ts'ung, 慶 宗 Hêén ts'ung, and 孝 宗 Hâoân ts'ung, three of the Ming emperors.

The 法 唐 鈐 Fô shoo t'ung shih is a treatise on the art of writing, by 張 祐 Chang Shin, who lived towards the close of the 14th century. It is divided into 10 sections, on—Eight Rules, Adjustment of Proportions, Appliances, Appearance of the Page, Imitation of the Ancients, Employment of Stylles, Distinction of Hands, Nomenclature, Efficient Instruments, and General Remarks.

The 繪 画 品 類 Sûh huâ p'ên luô, which professes to have been written by 李 創 眄 Lè Tâo-ch'êin, about the end of the 7th century, is little more than a catalogue of 121 painters, divided into 10 classes. That a book with a similar title was written by this author, there is good reason to believe; but the conclusion reached by criticism is that the original has been long lost, and the present is a spurious production, drawn up during the Ming.

The 書 画 鳳 類 Shoo huâ pô pô consists of a series of strictures by 孫 閔 Sun Kwâng, a writer of the Ming dynasty, on Wâng Szê-ching's criticisms of a collection of specimens of caligraphy and painting, ancient and modern. The work remained in manuscript till 1740, when it was arranged and published by 孫 粵 Sun Ts'ung-p'ôô and 孫 稣 Sun Ts'ung-lêen, two descendants of the author, distant six generations. There is a supplement by the same author, published under a similar arrangement.
The 餅法雅言 Shoo fà ya yün is a treatise on the art of writing, by 項穆 Hêng Mûh, of the Ming dynasty, who extols the specimens of the Ts'in (4th and 5th centuries), as the most perfect and exemplary. It is divided into 17 sections, on—A Review of the Art, Ancient and Modern Peculiarities, Distinction of Hands, Form and Taste, Order and Style, Talent and Acquisition, Rules, Invariability and Mutability, Correct Form and Peculiarities, Harmonious Medium, Age and Youth, Elegant Transformations, Spirit, Adoption and Rejection, Order of Manipulation, Use of Instruments, and Intelligent Perception.

The 唐子館夏記 Kâng tsâ-chü seau hâo ke, in eight books, was written by Sun Ch'êng-tsiêh, in the 4th, 5th, and 6th months of the year 1630 (Kâng tsâ-chü) as the title implies. This consists chiefly of a critical examination of a collection of paintings and specimens of writing in his possession. The author, who was 70 years old when he wrote this, shows a good share of acuteness in passing judgment on these works of art. The first three books are occupied with specimens of caligraphy and paintings, from the Ts'in to the Ming; the four following books are on ancient stone inscriptions; and the last book treats of specimens of these arts in the possession of others, which he had examined. A series of strictures were written on the above in 1713 by 何煇 Hô Chê, with the title 唐子館夏記按 Kâng tsâ-chü seau hâo ke kiaôu, in which he corrects numerous errors and traces the subsequent history of many of the specimens which have now found their way into other hands.

The 江都館夏錄 Kêng tsûn seau hâo leh is a descriptive record of a large number of paintings and specimens of writing, from the Ts'in to the Ming dynasty, drawn up by Kâou Szê-kê in the year 1693, after his retirement from office, having been engaged as confidential secretary to the emperor. The author enters minutely into the merits of the several pieces as works of art, examining also the materials, dimensions, and other particulars, and gives facsimiles of the seals of the various connoisseurs who had passed their judgment on them.

The 好古堂書畫記 Haûu kod ts'âng shoo huâ ké, by 王際恒 Yaou Tsé-hêng, drawn up in 1699, with a short supplement eight years later, is a descriptive account of the paintings and writings in his own family establishment, the Haûu kod ts'âng at Hangchow.

The 侘雨堂題跋 K'waê yu ts'âng te pô is a criticism on a collection of specimens of writing and painting, ancient and modern, by 王文治 Wâng Wûn-chê, a famous caligrapher of last century, and published in 1831. There are a few ancient lapidary inscriptions reviewed in the course of the work.
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The 明 畫 录 Ming huá lù, in eight books, is a series of short notices of the painters during the Ming dynasty, classified according to their works, drawn up by 麥 Sen Sin.

The 畫 訳 Hwá kue⁵ is a short treatise on the art of painting, by 龔 賢 Kung Hê⁵n of the present dynasty, in which the attention of the student is drawn towards the salient points of pictorial representation.

The 畫 符 Hwá tse⁴n is an essay on painting, by 鼎 重 光 Tâ Chung-kwang, a modern author, who takes a general review of the art, criticising its various phases of development.

The 書 法 續 明 Shoo fa³ yó⁵ yîn is a treatise on writing, by 宋 賽 Sûng Tsao⁴n, an author of the present dynasty. This begins with a general discourse on the art, which is followed by replies to certain queries pertaining to the subject; after which are articles on the origin of the Written Character, on the Pattern Hand, the Running Hand, and the Abbreviated Hand.

The 書 學 續 明 Shoo hê⁵ tse⁴⁵ yâ⁴ou is a treatise on the art and history of writing, by 朱 鷹 Choo Lâ-ching, bearing date 1800, in which the author enters into all the requisites for the perfection of the system.

The 山 聽 声 言 Shan tsêng kue⁴ huá lùn is a treatise on painting, written about the close of the last century, by 方 晃 Fang Hê⁵n, who dilates on the peculiarities of the art in ancient and modern times, giving extensive quotations from writers on the subject in preceding ages.

Ancient seals have formed a subject of study with a class of connoisseurs, who have been careful to preserve the various kinds of seal character in all their purity. The 學 古 發 Hâ⁴ kâ⁴ pê⁴n, by Wô-k'îw Yen of the Yuen, is an examination of ancient works on seals. The first part is a dissertation on the character, which is followed by nine sections,—on the Seau chuen or "Lesser Seal Character," Bells and Vases, Ancient Character, Stone Inscriptions, Instruments, Correction of Errors, Official Hand, Origin of Letters, and Distinct Origins. After these, directions are given for cleaning the seal and stamping with oil. There is a volume of supplementary remarks to the preceding, with the title 續 學 古 發 Suh hê⁴ kâ⁴ pê⁴n, written by 何 雲 Hô Chîn of the present dynasty. 桂 風 Kwei Fû⁴, an author of the last century, has written three successive supplements to the first part of the same work, entitled respectively 續 三 十 五 楣 Suh san shih wû⁴ kue⁴, 再 續 三 十 五 楣 Tsaê sú⁴ san shih wû⁴ kue⁴, and 重 定 續 三 十 五 楣 Chung ting sú⁴ san shih wû⁴ kue⁴.
The 古今印 史 Koo kīn yīn shè, by 徐官 Seu Kwan of the Ming, is a short treatise on seals, ancient and modern, in which the author attempts an analysis of a number of characters, but not always with very satisfactory results.

The 印人傳 Yin jīn chuen, written by Chow Lēang-kung, at the beginning of the present dynasty, is a series of sketches of upwards of sixty seal engravers, in which the characteristics of the work of each artist are discussed.

The 印典 Yin tēn, in eight books, written in the early part of the present dynasty, by 朱象賢 Choo Sēang-hēēü, a descendant of Choo Ch'ā'ng-wān above mentioned, is a historical summary regarding seals, with a selection from the writings of other authors on the same subject. It is divided in 12 sections, on—the Origin of the Usage, Construction, Conferment by the Emperor, Hereditary Transmission, Historical Summary, General Record, Various Disquisitions, Miscellaneous Remarks, Critical Discourse, Engraving, Instruments Employed, and Odes and Essays. The author’s critical acumen is but common-place, and his selections from history are frequently little to the point.

The 篆學指南 Chuen hēo chè nàn, by 趙官光 Chāóu Hwan-kwang of the Ming, is a treatise on the seal character, with special reference to the engraver’s art.

The 印章集説 Yin chāng tseih shuō, by 甘陽 Kan Yang of the Ming, is an elaborate treatise on the characteristics of the seals of several dynasties and of various materials, with remarks on the peculiarities of the character and the styles of cutting.

The 印文考畧 Yin wén k'ā'ū lēō, by 閔履厚 Kén Čè Lâ-hōw, is a critical and antiquarian examination of the seal literature, published in 1756.

Among the minor essays on seals and seal-engraving are—the 印旨 Yin chê, by 程逵 Ch'ēng Yüên; the 印紀 Yin kīng, by 朱轝 Choo kēēn; the 印章要論 Yin chang yao lün, by the same author; the 篆刻三界 Chuen kē'ih shih san lēō, by 袁三俊 Yuen Sau-seun; the 印章考 Yin chang k'ā'ū, by Fang E-chē; the 敦好堂論印 T'un hâo t'âng lün yīn, by 吳先聲 Wū Seen-shing; the 印譜 Shuō chuen, by 謝容 He-râng Yüâng; the 印辨 Yin pēn, by 高積厚 Kâo Tsē'h-hōw; the 印達 Yin shih, by the same author; the 印篆說 Yin tsēn shuō, by 徐堅 Seu Kēēn; the 六書緣起 Lū shuó yuān kē, by 孫光祖 Sun Kwâng-tsōob; the 古今印制 Kōd kīn yīn ché, by the same author; the 印篆發微 Chuen yīn fā wēi, by the same; the 古印考異 Kōd yīn k'ā'ū lēō, by 夏一駒 Hâa Yih-ken; the 印譜 Yin shuō, by 陳鐵
Ch‘in Léen; and the 印 wén k‘èn, by 樊 Ch‘ing-hwuy.

The 集古印譜 Tsoéh k‘o yin fan, in 10 books, compiled by 潘 Yü-k‘éh, in 1607, is a large collection of ancient seals, principally of the Han dynasty, stamped in red with oil, having a concise description to each printed in blue. A number of impressions are given at the end as undecipherable, among which are two in the Yuen dynasty Mongolian character.

The 墨軒印譜 K‘o h‘ên yin l‘ès, by 杜 文 瑾 Tod Wán-kwan, published last century, is a collection of impressions in red, from private seals bearing selections from the well-known tract 陰 雲 文 Yin ch‘i ch‘i wén.

The 濟 銅 印譜 Hán t‘ung yin tsung, in eight books, is a collection of red stamps from brass seals of the time of the Han, compiled by 汪 啓 淑 Wang K‘é-sh‘uh. The letter-press portion is printed in green.

The 一 隔 軒 印譜 Yik yú h‘ên yin poó is a collection of red impressions from seals engraved by 蔡 鶴 橋 Ts‘ai-t‘éh K‘wán-l‘ôw, and published by him in 1839.

Apart from the class of works which are devoted to the theory of music, there is another section treating more especially of the manipulation of instruments and other technicalities, works of this character being referred to the present class. Among the earliest of these is the 鼓 襲 錄 K‘i k‘o l‘âh, a treatise on beating the drum, written by 扶 韻 Ch‘ü, about the middle of the 9th century. The first part recounts the introduction of the drum into China, which it states to have been originally derived from the nations of central Asia; it gives historical notices of the varieties of the instrument and concludes with a list of 129 symphonies, a large portion of which are seen by their names to be of Indian origin.

The 乐 府 雜 譜 Yê fuó ts‘â lâh is a small work written about the close of the 10th century by 恽 安 設 T‘wan Gan-ts‘êh. This commences with a discourse on music of various kinds, after which follow a series of articles on dancing and dramatic representation, succeeded by remarks on musical instruments and songs and concluded by an outline description of twenty-eight airs. This is an interesting memento of the state of the art during the Tang, by one who was practically familiar with the subject of which he wrote.

The 琴 譜 大 全 K‘in poó t‘ao tseên, in 10 books, by 楊 真 正 Yáng Peán-ch‘ing, first published in 1578, is an extensive collection of airs for the K‘in or Chinese lyre, with critical remarks extracted from a
The great number of preceding writers on the subject. There are some additions to the more modern issues.

The 二言琴譜 Urk hēang k’in poo is a treatise on the lyre, in 10 books, written by 鄧文勤 Tsāng Wăn-henu and published in 1833. This commences with some necessary instructions for the learner, which are followed by full particulars regarding the names of musical compositions, a catalogue of works treating on the same subject, and a long list of artisans famous for the manufacture of the instrument; a number of airs are given in the ordinary Chinese notation, and the last four books are occupied with a series of airs written in the peculiar notation employed only for the lyre, every character being a composite of several simpler ones, put together in a way quite foreign to those of common literature, but are so constructed as to speak plainly to the eye of the performer.

The 琴學八則 K’in hēh pā tsih is a series of eight rules for performing on the lyre, by 程雄 Ch’ing Heng.

The 琴學十六法 K’in shing shih lak fa, by 賴雄 Chwang Ts’in, consists of sixteen rules on the same subject.

The 射書 Shāy shoo is a treatise on archery, by 孫 瀋 Koó Yûh of the Ming, and consists, in great part, of selections from the works of preceding writers on this art. It commences with a series of official documents relative to the war department, after which the Rules of Archery are given, followed by sections on the Method of Archery, Equestrian Archery, and the Archery Rites. There is much confusion in the arrangement of the quotations.

The 五木簡 Wó m̀h k̀ing, by 孫 瀋 Lè Gaon of the Tang, is a short treatise on an ancient game performed by throwing up five pieces of wood cut in a certain form. It was originally published with plates and rules, but these are now wanting. This game seems to have been as old as the Christian era, but it is thought the work in question is not a true description of the ancient practice, the author having drawn very much on imagination. There is a commentary on it by 元草 Yuên Kîh.

9. The next class of works in this division is comprised under the designation 譜錄 Poo lâh, "Repertories of Science, etc.," a name first used by 尤淑 Yew Mòw, a scholar of the 12th century, in the catalogue of his family library. In the book catalogues of previous ages, the productions in question were somewhat unnaturally introduced as appendages to other classes; and what appeared as excrescences in the earlier arrangement, are now placed together in a separate category.
One of the oldest of the class is the 刀劍錄 Taou kēn lūh, written by 陶弘景 Taou Hung-kung about the end of the 5th century, being a historical record of the manufacture of famous swords. These we find to have been mostly of cast metal, either iron, copper, or gold; but some are mentioned as being fabricated of stone, and the inscriptions were sometimes of inlaid gold. The book begins with notices of the swords, single and two-edged, of the emperors and princes from the Great Yu down to the Leang dynasty; a section follows on the swords of contemporary petty States; next are the swords of Generals of the Woo dynasty, succeeded by those of Generals of the Wei dynasty. Although the prevailing evidence is in favour of the genuineness of this work, yet there are some things in it that show it to have been somewhat altered since it left the hand of Taou Hung-kung.

The 鼎錄 Tung lūh is an analogous record to the preceding, regarding metal vases, by 虞荔 Yu Lé, who lived in the first half of the 6th century; it is thought, however, that some additions have been made to it since the author’s death. There are historical notices of a few before the Christian era, but the main part belong to the Han and subsequent dynasties; memoranda being generally preserved of the casting, the dimensions, and the inscription.

Even before the time of Confucius there are indications of some attention being paid to the study of antiques, and almost every century since that period has produced its collectors. The many revolutions which have taken place in the empire, and the frequent discovery of hidden relics of the past, have given a zest to such enquiries and called forth much critical ingenuity. The most extensive work on this subject now in circulation is the 宣和博古圖 Senen hò po hòo t'óo, in 30 books, compiled by 王鴻 Wang Foo and others at the commencement of the 12th century. This consists of a large collection of vases, cups, mirrors, etc., belonging to the period from the Chow to the Han, both inclusive. Every article is illustrated by a plate, and fac-similes of all the inscriptions are given; the substance of the descriptive portion of the work, however, is chiefly selections from preceding writers, and betrays a want of judgment on the part of the compilers, which detracts much from its value as a critical production. The accurate representations which are given of the vessels, however, render it a guide to the antiquary of considerable importance.

The 焦山古鼎記 Tseaou shan koo ting k'áu is an investigation relative to the ancient Chow vase at Silver Island, noticed above (pp. 43, 101), compiled by 張潮 Chang Chaou, about the middle of last
century, from the notices of 王十緯 Wáng Szé-lūh and 林佶 Lin Keih, two preceding writers.

The 漢甘泉宮瓦設 Hán k'an tseuen hung wà kē is an account of an old brick found in a field near the capital of Shen-se, in 1721, by Liu T'ung, who converted it into an ink pallet. The attention of antiquaries having been drawn to the article, it was considered a genuine relic of the Han, having formerly occupied a place in an imperial palace built before the Christian era. The account is drawn up by Liu Keih, the brother of the finder.

The 金石契 Kin shih kē is a treatise on antiques in metal, stone, and earthenware, compiled by 張燕昌 Chang Yen-ch'ang and published in 1778. This work, which is got up in a neat style, including an appendix and supplementary section, contains engravings and critical descriptions of 81 articles, many of them interesting from historical association.

The 十六長樂堂古器欽譜 Shih lê ch'âng lô t'âng koo kē K'wân shih, by 錢坫 Tsêên Têen, published in 1726, is a collection of 49 ancient metal vases, cups, and other ornaments, from the time of the Chow to the Tang, with a short description annexed to each. The following year the same authoress, by way of appendix to above, the 院花拜石軒鏡錄 Hwân hwa pâi shih kên kîng mîng tseih lâh, which consists entirely of plates of ancient mirrors with descriptions, embracing the same period as the preceding.

The 積古齋銅鼎彝器欽譜 Tseih koo châe chung tâng ê kē K'wân shih, in 10 books, by Yuên Yuêu, published in 1804, is a very extensive collection of fac-similes of inscriptions on bells, vases, ancient vessels, and instruments, all critically examined and deciphered.

The 求古精舍金石圖 K'âu koo ts'êng shêi kîn shih t'ôô is another collection of a similar character, including also ancient coins, seals, bricks, etc., and giving an engraving of every article described. It was published in 1818 by 陳經 Ch'ên King.

The 古玩品 Koo wăn pîn is a treatise on objects of vertu, by 高濤 Kaon Lēen, including notices of ancient porcelain, jade cornelian, crystal, glass, pearls, amber, coral, tortoise-shell, ivory, mother-of-pearl, and other rarities.

John Terence, the Jesuit missionary of mathematical celebrity, has left a treatise on machinery with the title 奇器圖說 K'ê kē ê t'ôô shuô, which he translated orally from a European work, while it was put into the literary form by 王微 Wáng Ch'îng, a native scholar, and published in 1627. It begins with a short disquisition on the principles
of mechanics, which is followed by an illustrated explanation of the mechanical powers, after which are a series of plates of machines, exemplifying the principles laid down. These are intended to illustrate,—Raising Weights, Drawing Weights, Turning Weights, Drawing Water, Turning Mills, Sawing Timber, Sawing Stone, Pounding, Revolving Bookstands, Water Dials, Ploughing, and Fire Engines, 54 plates in all, each of which is accompanied by a short description. The European alphabet is introduced in the preliminary remarks. There is another book by Wăng Ch'ing, generally published along with Terence's, having the title 諸器圖說 Choo k'ê t'oo shuo, which treats of native machinery, and is illustrated by 11 plates with descriptions.

The 文房四寶 Wên fāng sê po is a repository of information regarding the materials of the study, drawn up by 高義信 Soo E-kêên in 1883. It consists of four parts, which treat respectively of—Pencils, Ink Pallets, Ink and Paper, giving remarks on the various descriptions and characteristics with historical memoranda and essays and stanzas appended.

From remote times the quarries of Twan-k'e, in the prefecture of Shau-n-king in Kwangtung province, have been famed for the ink-stones produced there; and several works have been written on the subject. The 磚硯硯考 Twan k'ê yen shih k'ao, is a description of the characteristics of the stones found in that vicinity, by 高兆 Kaou Chaôu.

A much more comprehensive work on the same subject is the 磚硯史 Twan k'ê yen shê, compiled by 吳蘭修 Woo Lân-sêu in 1834.

The 磚硯 Yên lnû is a series of historical notices regarding ink pallets from times anterior to that of Confucius, written by 余語 Yû Hwaê.

The 磬硯 Yên po, by 沈仕 Ch'in Szê, is a record of the stones applicable to the purpose of ink pallets, found in various parts of the empire, which is followed by the names of a number of different kinds, and engravings of 15 pallets of note.

The 水沈石記 Shwûy k'ang shih kes is a notice of the ink stones procured from the Shwûy-k'ang quarry, in Twan-k'e district, written by 錫霞鼎 Tsêen Ch'âou-ting of the present dynasty.

The 墨史 Mîh shê is a historical summary regarding the fabrication of ink, written by 魯友 Lûh Yêw of the Yuen, who gives a series of notices of more than a hundred and fifty manufacturers, whose names had been handed down in connexion with their productions, from the Wei dynasty to the end of the Kin. There are also notices regarding
the ink of the Coreans, the K'e-tan Tartars, and the inhabitants of the regions on the west of China, with a number of miscellaneous observations respecting ink appended.

The 墨笺 Mihsien is a short work on ink, written by 陶公 Toochang during the 16th century.

The 方氏墨譜 Fang shih mihs uo, in six books, is an extensive collection of engravings of cakes of ink, published in 1588, by 方去若 Fang Yu-loh, a manufacturer of note, who seems to have been induced to take this means of placing before the public, representations of the articles of which he was the fabricator, in consequence of a rival artist 程君房 Ch'eng Kung-fang having drawn attention to his own establishment by the issue of a work in 12 books, entitled 程氏墨譜 Ch'eng shih mihs uo, containing insinuations against Fang. The work of the latter is a handsome specimen of xylography, containing cuts of 385 cakes of various shapes, exhibiting elaborate and fanciful designs, in great part mythological, with a considerable number of Buddhist emblems and fac-similes of ancient mirrors and medals, containing inscriptions in the old Sassectic character.

The 雲堂墨品 Suen t'ang mihs pin is a small treatise on inks, written by 張仁厚 Chang Jen-he in 1671, in which he classifies the productions of various manufacturers and points out the peculiarities of the different kinds.

The 漫堂墨品 Muan t'ang mihs pin is a similar record, supplementary to the preceding, written fourteen years later by 宋業 Sung Lao, giving notices of 34 specimens of ink of the Ming dynasty, with their respective weights.

There have been a goodly number of treatise written on the Coinage, which also belong to this class. We have the titles of such works as early as the 7th century, but the oldest on the subject now extant is entitled the 通鑒 Teuwen chih, in 15 books, by 江進 Hung Tsun, and was published in 1149, containing cuts and descriptions of the various coins in use from the earliest period to the middle of the 10th century, both the legitimate currency and those cast by successive usurpers, with a collection of coins of foreign nations, and also medals. A supplement was added in 1788 by 韓湄 Han P'oob, bringing the particulars down to that period, including the Manchu coins of the first four emperors of the present dynasty. There is also an additional section by the same author, called 奇譜 Poo lü, supplying the omissions in the previous part. An appendix entitled 附錄 Poo lü, also by the same, is occupied chiefly with the coins of insurgents, contemporary
with those in the supplement. A concluding section from the same hand, with the title 錢元便覽 Kêén yûn pêên lâm, is a catalogue of the national designations of the various emperors and usurpers, from the Han to the Ming.

In compliance with an imperial order issued in 1750, the 錢定錢譜 K'in têng tsêên likh was compiled in 16 books, containing engravings and descriptions of all the specimens in the numismatic cabinet of the imperial palace at Peking. The first 13 books contain the coins of the several emperors, from the most remote antiquity to the end of the Ming, among the first of which a number of specimens, professing to be the currency of Fûh-he, Shên-nung, and the other semifabulous sages, rest upon no adequate authority, and although these names are applied to them by way of distinction as antiques of unknown date, yet it is well understood among connoisseurs that they do not indicate the age of their coinage. The earliest period at which a date can be assigned to cash is during the Chow dynasty, but they are rare before the Han. A section follows on the coins of foreign nations, engravings of which are given, but these are all Asiatic specimens. The last part is occupied with medals of various kinds used as charms, containing curious devices, pictorial and written, chiefly emblematical of the Buddhist and Taoist legends.

The 錢幣考 Tsêên pê ê'âu is an anonymous treatise on the coinage, down to the Kêen-lung period, including the imperialist and insurgent coins of every description; also those of foreign nations, and a dissertation on paper money. There are no pictorial representations given.

The 錢談 Peih lan is a small work of research on ancient coins, written by 賢雲 Ts'âé Yân, early in the present century. It contains an elaborate investigation of the antique characters found on early specimens, but there are no figures of the coins.

The 錢志新編 Tsêên chê sin pêên, in 20 books, by 張崇範 Chang Ts'âung-e, published in 1826, is an illustrated treatise on the currency down to the close of the Ming, concluding with a section on foreign coins, and another on unknown coins.

The 錢式集 Tsêên shih t'ô'ê, by 謝瑩 Sây K'wân, published in 1842, is another treatise giving representations of the several coins to the close of the Ming, with a variety of medals not found in other works.

The 錢育小識 Seuên tsêng saû ê'ôên tsêên, in 10 books, by 許元極 He Yûn-k'âê, published in 1844, is of a similar character to the preceding, with careful criticisms of several points of numismatic science.
The 銀簿提纲 Ts'eén poo te kang is a small descriptive treatise, without cuts of the coins, notices of which are brought down to the time of Ta'n-kwáng, with a section on unknown, illegitimate, and foreign coins.

The 香纂 H'ăng te'en is a small work on natural perfumes, by T'oó Lung, above-named.

The 滇宫香方 H'an kung h'ăng fang is a book of receipts for the manufacture of artificial perfumes, written originally by 景曜周 Tung H'êa-ch'ow, but only the first part of his work having been preserved, the receipts have been redacted by Ka'n Léen.

The few works which the Chinese possess, approaching the subject of mineralogy, are scarcely deserving a claim to the designation of science. One of these, the 石品 Shih p'ên, written by 都著 Yüksek in 1617, is a collection of notices of every description, found in native authors; ancient and modern, thrown together without any regard to classification.

The 怪石譜 K'waé shih ts'êän, written by Sung Lô, in 1665, is a short record of 16 remarkable descriptions of stones found at Ts'e-gan in Ho-pih, the fame of which had been established of old by the writing of Soo Tung-p'o.

The 觀石錄 Kwân shih lâh is a descriptive account of an assortment of round stones, used for making seals and vessels of different kinds, found at Shôw-shan hill near Fûh-ch'ow in Fûh-kêên province, written by Ka'n Cha'oa in 1668. A supplementary treatise to the preceding afterwards appeared, from the pen of Maó K'ê-ling, with the title 覽石錄 How k'wân shih lâh, in which he describes 49 specimens obtained during a visit to Fûh-kêên.

The 應亳石譜 Têth-gau shih p'oo, by 諸九鼎 Choo K'êw-tîng, is a descriptive account of an assortment of stones in the possession of the author.

The 茶經 Ch'ê king is a treatise on the tea plant, written by Lûh Yû, about the middle of the 8th century, being the earliest work on the subject now extant. It is divided into 10 sections, on—the Origin of the Plant, Utensils for Gathering, Manufacture of the Leaf, Implements for the Preparation, Infusion, Drinking, Historical Record, Producing Districts, General Summary, and Memorandum Regarding Plates. In 1735, a work supplementary to the preceding was published, from the pen of 廻廷燦 Lûh T'êng-te's'an, with the title 續茶經 Shih ch'ê king. In this, the author follows precisely the arrangement and divisions of Lûh Yû's book, giving under each head extracts from all preceding works treating on the matter in question. The last section
is illustrated by plates of the utensils employed in the process. There is an appendix describing the changes that have taken place in the preparation and use of the article during successive ages. Lüh Yū’s treatise is prefixed to this. A small work by 陳 鑛 Ch‘in Kēn has also been published, with the title 五丘茶經詁補 Hoo k‘ew ch‘a k‘ing ch‘uō p‘ôō, supplying details regarding the tea grown on Hoo-k‘ew hill near Soo-show, which are omitted in Lüh Yū’s treatise.

The 茶茶術抄 Keaē ch‘a wuy ch‘aou is a treatise on the teas produced on the Keaē hills, near Hoo-chow in Ch‘ê-k‘êang, written by 吳 програм Maou Seang. The 洞山茶書 T‘ung shan keaē ch‘a hé, by 周高起 Chow Kaou-k‘ê, is an account of the teas of T‘ung-shan hill, one of the Keaē range.

The 茶茶書 Ch‘a tung p‘oo is a selection of extracts from ancient authors regarding tea, compiled by 陳 鑬 Ch‘in Kè of the Ming. There is a small work on the preparation and use of tea, entitled 茶茶 Ch‘a tsēen.

The 茶茶茶記 Tseën ch‘a shwuy k‘ê is a short treatise on water for the infusion of tea, written by 張又新 Chang Yêw-sin at the beginning of the 9th century. The author first gives the result of his experience regarding the water from seven different sources, of which he considers the water of the Yâng-tszê k‘êang as the best, and that of the Hwae river as the most inferior. He next gives Lüh Yū’s classification of twenty different waters. There is an article by 満清因 Yê Tsēng ch‘ên, on the qualities of spring water, and two by Gôw-yâng Sew on two celebrated springs; but these are thought to have been added during the Sung dynasty.

The 水品 Shwuy p‘on is another treatise on the qualities of different waters used for tea, written by 徐彪忠 Sen Hêên-chung of the Ming dynasty. This consists of two parts, the first of which is divided into seven heads, on—Sources of Water, Purity, Flow, Taste, Temperature, Quality, and Miscellaneous Remarks. The second part notices particularly the waters from 39 different sources, with their several characteristics.

The 十六茶品 Shiē̍h lâh t‘ang p‘on, which bears the name of 陳慶 Soo Yih of the Tang as the author, consists of sixteen short articles on the method of boiling water for tea, i. e., three on Attention to the instant of boiling, three on Care in pouring out, five on the Kettles employed, and five on the Fuel used.

The 陽窯茗茶系 Yang sēên ming hoô he is a disquisition on tea-pots, by Chow Kaou-k‘ê.
The distillation of spirits has also given employment to the pens of not a few authors in China. Among the works on this subject we note the 北山酒經 *Pih shan tsêw king* as a standard treatise, written early in the 12th century, by 朱翼中 Choo Yih-chung. The first part is a general discourse on spirituous liquors, the remainder giving ample details on the composition of ferments and the various methods of distillation.

The 酒譜 Tsêw poò is a short record of miscellaneous observations regarding spirituous liquors, written by 賁卓 Tòw Pung in the first half of the 11th century. It consists chiefly of brief notices regarding different kinds of liquor and celebrated distillers.

The 酒類譜 Tsêw têen poò is a repertory of observations on spirituous liquors, collected from previous writers, by Ch'în Kè.

The 醫造品 Wân tsâo chîn is a treatise on the distillation of spirits, by Kaou Lèen.

The earliest botanical work extant is the 南方草木狀 Nân fang tsêâo mûh chüâng, by 稲含 Kè Han of the Tsin dynasty, which forms an interesting record of the trees and plants then known in the Kwang-tung and Kwang-se region. The author divides the vegetable kingdom into the four classes of herbs, forest trees, fruit trees, and bamboos, including in all 80 species.

The 草花譜 Tsâo hwa poò is a treatise on flowers and plants, by Kaou Lèen.

The 花譜 Hwa king, in six books, by 陳漢子 Ch'ên Haou-tszê, published in 1888, is one of the best works on flowers which has appeared during the present dynasty. The last book treats of rearing animals of various kinds, including some species of insects.

Among the floral records there are several devoted exclusively to particular plants. The 洛陽牡丹記 Lô yâng mòw tan ké is a treatise of such a character on the Mîw-tan peony, which flourished at Lô-yâng, by Gîw Yûng-sew. The first part describes the several varieties of the plant, which it divides into 24 kinds; the origin of the different names are then given; and the concluding portion is a record of popular customs with reference to this flower, including the methods of planting and cultivating it.

The 無論丹草志 Mîw tan yung jîh chê is a classified arrangement of the many varieties of the Mîw-tan, divided according to the several distinctions of nobility, written by 丘慎 K'êw Seuen of the Yuen dynasty.

The 楊州芍藥譜 Yáng chîw chô chî yî poò is a work on the Peonia albiflora, for which Yáng-chîw was renowned in ancient times. This
bears the name of 王馮 Wáng Kwán, who lived in the 11th century, as the author, but the greater part is taken from a previous work by 劉滉 Lèw P'an, the matter being somewhat transposed. Thirty-nine varieties of the flower are described, of which eight are new, and one has the name altered from Lèw's book.

The 劉氏菊譜 Lèw shì jué p'oo is a treatise on the Chrysanthemum, written by 劉藻 Lèw Mùng early in the 12th century. The first part is descriptive and elucidatory, with remarks on classification, after which the author describes 35 varieties of the flower, all of which are indigenous to Honan.

The 史氏菊譜 Shì shì jué p'oo is another work on the same subject, by 史正志 Shì Ch'ung-chê, who wrote during the 12th century, subsequent to Lèw Mùng, but without having seen his book. He describes 27 varieties, which flourished in the more southerly provinces.

Another work on the same subject, entitled 范村菊譜 Fàn ts'un jué p'oo is by Fán Ch'ung-tá, written in 1186. This is a classified record of 35 varieties of the Chrysanthemum cultivated in his own garden. These are arranged according to their colours; there being sixteen kinds of the yellow, fifteen of the white, and four of mixed colours.

The 崑菊 K' jué is a short treatise on the cultivation of the Chrysanthemum, by 黃省曾 Hwâng Sâng-tsêng of the Ming, who divides his subject into the following heads:—Preparation of the Soil, Leaving the Roots, Dividing the Shoots, Placing in Pots, Trimming the Plants, Nourishing the Plants.

The 賊譜 Lânn p'oo is a treatise on the Epidendrum, by Kaou Lên.

The 種菊説 Chung lânn jué, by 錢 Lè K'wei, consists of practical directions for the cultivation of the Epidendrum.

The 菊譜 Lânn yên is a brochure on the same flower, by Máou Sêang.

The 海棠譜 Haê t'âng p'oo is a work on the Pyrus spectabilis, compiled by 陳思 Ch'in Szê in 1259. It begins with some historical notices of the plant, which seems to have been most famous in the west of China. There are a few incidental observations on the distinction of varieties and methods of cultivation. But the greater part of the work is occupied with stanzas on the flower, selected from the poets of the Tang and Sung dynasties.

The 桂枝譜 Le che p'oo, by 素齋 Ts'â'ê Sêang, bearing date 1059, treats of the Litchi fruit in seven sections, on—The Origin of the Tree, Remarkable Specimens, Trade in the Article, Use as a Comestible,
Cultivation, Time and Methods of Conservation, and Distinction of Species. This is altogether a record of the fruit as it is produced in Fūh-kēén province.

There is also another work with the same title, published during the present dynasty by Ch'īn Ting, which treats of the different kinds of Litchi produced respectively in the provinces of Fūh-kēén, Szé-ch'uen, Kwàng-tung, and Kwàng-sū.

The 荔枝話 Lé che hwa, by 林嗣繡 Lin Ts'e-hwaun, consists of miscellaneous observations on the same fruit.

The 槃芳譜 Keun fang poo is a herbarium in 30 books, compiled by 王象昇 Wang Shang-tsün and published about the close of the Ming dynasty. The chief portion of the work consists of extracts from preceding authors, ancient and modern, regarding the various productions of the garden and field, given seriatim, but without much judgment in the arrangement. It is divided into twelve parts, under the heads:—The Heavens, the Year, Grains, Vegetables, Fruits, Tea and Bamboo, Mulberry, Hemp and Grass-cloth Plants, Medical Plants, Trees, Flowers, Shrubs, and Storks and Fish. The details relate mainly to the medical virtues of the different objects, while the remarks on cultivation are very superficial. A revision and enlargement of this work was published under imperial patronage in 1708, with the title 廣羣芳譜 Kwàng keun fang poo, in 100 books.

The 檸檬 Keuh liuh is a treatise on the Orange, written by 韓善翁 Hán Sān-chih in 1178, in three parts. The first part describes eight kinds of the larger orange, termed kan, and the coolie orange; the second part describes eighteen varieties of the common orange; and the third contains rules for the cultivation of the plant. The author confines himself to those varieties that grow in the neighbourhood of Wān-chow in Chē-kēang, where he held office at the time he was collecting materials for his work.

The 筆譜 Sun poo is a treatise on Bamboo Sprouts, which are much used as an article of diet in China. The authorship is ascribed to a Buddhist priest named 賦葶 Ts'ān-ning, who lived about the end of the 10th century. There are five sections, on—The Different Names of the Vegetable, Production, Use as Food, Historical Notices, and Miscellaneous Observations. There are numerous quotations from books now no longer extant.

The 動譜 K'ēun poo is a work on Mushrooms, by 陳仁玉 Ch'īn Jīn-yūh, written in the year 1245. This treats of eleven species produced at Tea-chow in Chē-kēang, the author's native place, which
was famed at the period in question for this fungous edible. The capabilities of the different soils are examined, and the time of gathering, with form, colour, and taste are described. At the end an antidote is given for the poisonous qualities of the plant.

An effort was made by the Rev. A. Williamson, 魏禮臣 Wei lei'en chén, to introduce the elements of the European science of Botany into China. Being obliged on sanitary considerations to leave the country before the completion of the work, it was carried through by the Rev. J. Edkins, 艾約瑟 Gae yo' sih, and published in 1859, with the title 植物學 Chih wu'h hêh, in eight books.

Ornithology cannot be said to have received much attention as a science by the Chinese, and there are few separate works on the subject. From ancient quotations we learn that a book of this character, entitled the 肉鵲 K'in king, formerly existed, supposed to have been nearly as old if not older than the Christian era. This has been lost for many centuries, but a spurious production with this title, claiming to be the same, is still extant. This bears the name of 師鳧 Sze K'wáng as the author, and has a commentary with the name of 張華 Chang Hwa of the Ts'in dynasty; but the internal evidence is sufficiently clear to prove the falsity of both these claims. It appears to have been written about the end of the Sung dynasty, and is not without its value, giving short notices of a great number of birds indigenous to China.

The 鶴鵲 K'o king is a treatise on the Dove, by 張萬銘 Chang Wan-chung of the present dynasty. After a lengthened description of the various species, there is a section of quotations from old works regarding the bird, and a number of stanzas by former poets on the same subject.

The 素食譜 Soo shih p'oo is a short treatise on diet, containing notices of 20 different vegetable productions used as food. It bears the name of 陳逢雲 Ch'ên T'ung-yûn of the Sung dynasty, as the compiler, who is thought merely to have recorded the instructions of his teacher.

The 飲食須知 Yin shih seu che, in eight books, is another work on diet, by 貝銘 K'ai Ming. On the accession of the first emperor of the Ming, the author having attained his hundredth year, was admitted to an audience at court, when he presented a draft of this work in reply to the emperor's question as to his mode of living. The main part consists of selections from the various pharmacopoeas, with a chapter on the importance of care in the use of opposing aliments.

Minor treatises on food are very numerous. Among these may be named the 湯品 Tang p'in, on Soups; the 粥糜品 Chuh me p'in, on
Gruels; the *Sipô* *Fun méeln p'in*, on Farinaceous Diet; thé *Poom p'ìn*, on Preserved Meats; the *Poo cha p'in*, on Vegetable Preserves; the *Châ p'ìn*, on Wild Herbs; and the *Têen shih p'in*, on Confectionery, all by Kaou Lên.

The *Huen p'oo* is a work on Crabs, written by Yû-player, Fôó Kwâng in 1659. This is in two parts, the first of which consists of extracts from ancient works, classical and historical, regarding the different species of crabs—sea, land, hermit, etc. The second part is a summary of the facts that had come to the knowledge of the author regarding these crustaceans.

The *Yû yà t'oó tsânn* *E yû t'oó tsânn* is a catalogue of 87 remarkable fish and 35 other marine species found in the China seas, with descriptive stanzas appended to each, written by 身 嚮 Yang Shîn in 1544. There are notes throughout by the author; but these being somewhat superficial, a much fuller exposition was drawn up by 胡 慕 Hoô Shê-gan in 1630, with the title *E yû t'oó tsânn* *E yû t'oó tsânn* *tsänn*. The same author afterwards composed a series of stanzas on 156 species of fish and 38 marine animals not named in Yang's work, giving to his production the title *E yû t'oó tsânn* *poo*. Besides this he also wrote a small brochure on piscatorial monstronsities, with the designa tion *Jun tsâi*.

The *Mên chung haè te'soo soo* is a treatise on the Ichthyology of Fûh-kêên, written by 墨本 breach Toó Pên-tseun, with additions by 徐 彰 Sen Pô, both of the Ming dynasty.

The *Kuang nân yà sîn* is a brochure on the fish found in the province of Kêng-nâm, by Chin Kêën.

The *Shuô king* is a treatise on Quadrupeds, by 張 繆 Chang Kang-sun.

The *Chung t'éen chê*, in 10 books, by 沈 安 正 Chîn Hung-ching of the Ming, is a treatise on Natural History, arranged under the heads of—Birds, Beasts, Insects, Fishes, and Strange Objects.

The *Shaôu lin kwân poop* is a treatise on Single-stick fencing, as practised by the priests of Shaôn-lin monastery in Hô-nan, who have been long celebrated for their dexterity in the art. This, which is largely illustrated by plates, is dated 1611, and bears the name 吳 興 章 Wô Yû-chang as the author.

The *Teâu K'e léen waè tan t'oó shâwô* is an illustrated work on Gymnastics.

The *Shang k't hëen sze chung ko pëen* is a collection of four treatises, *i.e.*, the *Wôô shuàng pôo*, a series
of portraits of illustrious ancient worthies, with brief descriptive details; the 東坡遺意 Tung p'o ê ê, fac-similes of autographs of the poet Soo Tung-p'io; the 二妙 Urk meâoû, drawings of the bamboo; and the 官子譜 Kowân tsâ ê pôo, a book of diagrams of the Chinese game of drafts, 圖 葉 Wei ê ê.

The 芸子圖畫傳 Kêê ê tsê â juên huâ chûên is a work on drawing in four parts, published in 1679 by 李 Lê Leîh-ung, consisting chiefly of pictorial illustrations of the art. The first part, in five books, is on Landscape drawing; the second part, in eight books, treats of the Epidendrum, Bamboo, Peach, and Chrysanthemum; the third is on Flowers, Birds, Human Figures, and Buildings; and the fourth is on Portrait Painting and the Human Figure. This work has been recently recut, and the execution forms a curious specimen of the art of printing in different colours.

Another specimen of polychromatic printing published early in the present dynasty, is entitled the 十竹齋書畫譜 Shih chuk châe shoo hâo tsîh. This is composed of eight parts, i. e., Miscellaneous, the Peach, Epidendrum, Bamboo, Stones, Fruits, Flowers, and Birds.

A translation of Whewell's "Treatise on Mechanics," by the Rêv. J. Eilkins, has been published, with the title 堆學 Chung héô, in 17 books.

10. The next class in this division, denominated 樂家 Tsâ êê êa, "Miscellaneous Writers," embraces a number of the old philosophical authors, whose productions are marked by peculiarities which exclude them from a place among the "Literati." Some of these are considered heretical, but in the great majority of cases, it is merely that the subjects of their discourses are beyond the limits of the Jôô keâoû. Authors of this stamp were very numerous towards the close of the early Chow dynasty, and the fragments of their compositions which have been preserved, are now valued as specimens of ancient literature.

A venerable author in this category is 楊 Heû Hêung, who lived at the commencement of the Chow dynasty, in the time of Wûn wâng and 武 王 Woô wâng. His writings are quoted in several very old authors, and the names of two of his productions are given in the Hân shoo. The work that has come down to us, professing to be from his pen, bearing the title 楊子 Yûh tsê ê, has a commentary by 逢行 琪 Fung Hîng-kweî of the Tang, and the text is supposed by some to have been compiled during that dynasty, in part from the quotations in other works; the original having been long lost previous to that period. It
is the opinion of others, however, that the text is genuine so far as it goes, but has been much mutilated during its transmission. The work treats on the principles of government, and from some passages in it, which are known from ancient quotations to have existed also in the early copies, it is thought that additions were made to Yûh tsê’s manuscript by a later hand.

Few names are better known in the literary world than 墨翟 Mîh T’ê-hî, a scholar who lived in the 5th century B. C. and taught the doctrine of universal love; for the freedom of his views in which respect, he was impeached by Mencius, since which time he has held a prominent place among the heterodox teachers of China. The work embodying his views, and known by the title 墨子 Mîh Tszê, in 15 books, is supposed to have been compiled by some of his disciples. It was originally in 71 sections, 17 of which are now lost. He treats chiefly of moral and political science; but the last 20 sections are on military tactics, in such an abstruse and unintelligible style that it is the opinion of critics that the text has not reached us in its original purity.

There is a small work entitled 子華子 Tszê Hwa Tszê, with the name of 程本 Ch’êng P’n, a subject of the kingdom of Ts’in, appended as the author, whose epithet is said to have been Tszê Hwa. Quotations in ancient books show that a work with the same title existed in early times, but as no notice is taken of it in the Han catalogues, it is believed to have been lost anterior to that dynasty. The present volume is shown to have been written by a member of the imperial family during the later Sung; but though a spurious production, the principles it maintains regarding political science, of which it treats, are considered not inconsistent with orthodox doctrine.

Another treatise on moral science, under the title 尹文子 Yin Wên Tszê, was written by Yin Wân during the 4th century B. C., in which the author’s leaning towards Taoist views is considered sufficient to exclude him from the class of literati. The oldest edition extant has a preface written about the year 226, by one 仲長統 Chung Ch’ang-t’ûn, who edited and rearranged the materials.

Nearly about the same time as the preceding lived the philosopher 慎到 Shên Taō, some of whose writings have been preserved in a volume entitled 慎子 Shin Tszê. The aim of his teaching is to show the inherent fitness of all creatures for their respective parts in the economy of the universe, and that a perfect state of government is to be attained by an adaptation to nature in all its various phases. The present work, however, appears to be only a small fragment of the original.
Another philosophical treatise, entitled 黃冠子 Hō kwăn tszê, is nearly coeval with the preceding. The name of the author is not known, but he bore the sobriquet of Hō kwăn tszê, in consequence of his wearing a cap made of a wild-fowl's feathers. He treats largely of the principles of jurisprudence, and his views are considered to be a development of the orthodox doctrine of the literati.

Another treatise written about the end of the Chow, is preserved under the title 劉鶴子 Kung san lung tszê, being written by Kung San-lung, who maintains a theory to the effect that the attributes of material objects, as colour, hardness, etc., are separate existences, and are not to be confounded with the objects which they qualify; and further that only one attribute of an object can be said to be perceived by the mind at the same time, for while the eye perceives the colour, the hardness is held in abeyance by the mental faculty; and so also while hardness is perceptible to the touch, the colour of the object is ignored by the thinking agent. There is a commentary on this by 諸希 MICROTEXT ALL Hsê-y Hsîn of the Sung.

The 呂氏春秋 Leû shih ch'üan ts'êw, in 26 books, is a miscellaneous treatise, embodying a great number of historical facts regarding the early history of China, for which this is the only authority, and the chronological details which are found throughout the work form important data for that science. The work is ascribed to 呂不韋 Leû Pû-wei, one of the petty princes during the 3rd century B.C., but it is generally understood to have been written by a number of scholars drawn together by his influence and enjoying his patronage. Each book commences with the elaboration of a different theme, which is followed by several independent disquisitions on other subjects. The first 12 books treat of the Records of the Months; after these are eight Examinations, which are succeeded by six Discourses. Although the doctrines embodied in the treatise approximate closely to those of the literati, yet Leô is repudiated by the latter class, in great part on account of the obliquity of his moral character. There are some slight tendencies towards the doctrines of the Buddhists and Taoists, and also those of Mîn Têh, with a number of misquotations also; but on the whole the work is highly esteemed. There is a commentary on it by 高陽 Kaon Yèw, written about the year 205 A.D.

A descendant of the first emperor of the Han, named 劉安 Lèw Gan, holds a distinguished place among the writers of this class. His work, in 21 books, is entitled 淮南子 Hwâe-nân tszê, he having been prince of Hwâe-nân. This treats at large of the doctrine of Taou, or
the *Logos* of the Greeks, with its development in the creation and maintenance of the material universe. A second part to the work existed formerly, but is now lost. The oldest and most valuable commentary on this treatise is by Kaou Yêw.

The *人物志 Jin wah chê*, written by 劉勰 Löw Shau, during the 3rd century of the Christian era, is divided into 12 sections, in which it treats of the division of mankind into classes, according to their dispositions, which the author professes to discriminate by means of certain outward characteristics. The composition which is marked by some peculiarieties of the period when it was written, is considered to be in keeping with the orthodox principles of the literati. There is a commentary by 劉昞 Löw Ping of the 5th century.

A historical treatise in six books, bearing the title 金樓子 *Kin lôu tsâch*, was written by 緒 Yiü, the prince of Sêng-tung, who afterwards ascended the throne in 552 as the Emperor Hsêon-yên of the Lêang dynasty. This treats of the government and revolutions of States, with the developments of rectitude and corruption in the history of empires. Some memoranda regarding the national annals are preserved in this, respecting which all former records are now lost. There are also a number of short narratives of foreign nations, among which we find a notice of a practice prevailing in the West, of cutting beef-steaks from a living ox, exactly as stated by Bruce regarding the Worari of Abyssinia. The earlier catalogues mention it as consisting of 20 books. All separate copies were lost during the Ming, and the present edition is taken from the *Yung lô tuêh têen*, and corresponds to an edition printed during the Yuen dynasty.

The 颜氏家訓 *Yen shê kiau heûn*, in seven books, one of the earliest of the works on domestic counsel, was written by 颜之推 Yen Che-t'ü during the 6th century. The author applies himself to enforce the importance of mental culture; and though the greater part of the book is in accordance with Confucian principles, yet there is a leaning towards Buddhist ethics in his discourses regarding rewards and punishments.

The 長短短 *Ok'àng twùn kîng*, in nine books, by 趙詵 Chaûn Jüy, bears date 716. The object of this treatise is to illustrate the doctrine of expediency, which is developed by the author in 64 sections, consisting of historical examples, with an ample commentary from the same hand.

The 化書 *Hwuó shoo* or "Book of Transformation," written by 謝籍 T'ân Seasou in the early part of the 10th century, is an ethical
treatise, strongly impregnated with Taoist tendencies. It is divided into six sections, which discourse respectively on—Transformation by Doctrine, Transformation by Rule, Transformation by Virtue, Transformation by Benevolence, Transformation by Nourishment, and Transformation by Frugality.

The 白虎通義 *P'ēh hoô t'ung ê* is from the hand of Pan Koo, the historian of the Hau. The prevalence of heterodox views regarding the doctrine of the sages, which were being promulgated during the eastern Han, induced 孝章帝 Hsiao-chuang-te, the third emperor of that dynasty, to hold a convention of literary men in a chamber of the palace designated the *P'ēh hoô hwaên*, for the purpose of definitely expressing their views regarding various points in the classics. After a session of several months, these were laid before the emperor, who commissioned Pan Koo to edit the materials and prepare them for publication. The treatise is divided into 44 sections, on as many different subjects, and although it has suffered somewhat in the course of manuscript transmission, there is reason to believe that the existing editions correspond substantially with the original. In accordance with the tendency of the period, there is a bias towards the interpretation of prophecy, and although the work is much thought of by scholars, this has been considered sufficient ground for excluding it from the orthodox literature. Some of the old editions are entitled 白虎通德論 *P'ēh hoô t'ung têh lin*, but modern editions generally have merely the title *P'ēh hoô t'ung*.

About the middle of the 4th century, a work entitled 古今注 *Koô kin chôh* was written by 費 豁 Ts'ê yü Pu'n, consisting of an examination of historical antiquities. An amplification and elucidation of this with the title 中華古今注 *Chung hwa koô kin chôh* was compiled by 馬 築 Mã Kuo, a subject of the After Tang. Although two ancient works bearing these titles are still extant, the presumption is that during the Sung dynasty Ts'ê yü Pu'n's work was already lost, and that what now bears his name is a spurious compilation drawn up from Mã Kuo's work, while it is believed that the existing copy of the latter is not entirely genuine either.

The 近事會元 *K'ênt sêh haây yû'n*, by 李 上交 Li Shâng-kean, completed in 1056, is a methodical compilation of facts during the Tang and succeeding five short dynasties, which are omitted in the regular histories of the period.

The 趙康緯索集記 *Ch'ien k'ang siâng sô têh ê*, in 10 books, written by 黃朝英 Hwâng Ch'ao-yêng early in the 12th century, is
a collection of historical notices, ancient and modern. As the author frequently quotes the writings of the notorious Wāng Gan-shēn with approbation, he has been branded as one of his clique; but with the exception of one or two passages, there is little in the work offensive to the orthodox views. It has suffered greatly from excision during its transmission through the Ming dynasty, so that it is now scarcely more than half the size of the original.

The 疑案集锦 E kēo leaou tsā ke was written by 朱璧 Choo Yih, about the beginning of the 12th century. The first part consists of an examination of the productions of earlier poets, the after part being occupied with the literary compositions and historical records of preceding authors, with critical remarks and verifications of the various topics alluded to.

The 虚改游录 Nāng kāo chae muōn lāh, in 18 books, written towards the middle of the 12th century, by 聂男 Woo Tāu, is an extensive series of short notes, historical and literary, arranged under 18 heads. The author, who was a partizan of the unpopular minister 薛廷 Kwei, seems on the death of the latter, to have suppressed the first and last books of his work, and these are supplied in the present copies, by a division of the second and seventeenth into two books each. There is thought to be considerable merit shown in the work, although the author's reputation is of no high standing.

The 西溪暴语 Se k'e te'ung yu, by 陶宽 Yaou K'wan, written about the middle of the 12th century, is a collection of notes, critical and historical, on the works of preceding authors, ancient and modern.

The 岁朝选集 Yāng chae sāi pēth, by 江馗 Hung Mué, is an extensive selection of extracts from the national literature, with criticisms, published in five parts. The first part, in 16 books, which occupied the author eighteen years, was printed in the latter part of the 12th century; the second, in 16 books, which he designated the "Supplement," having been thirteen years in hand, was finished in 1192; the third part, in 16 books, is dated 1196; the fourth part, also in 16 books, was completed in the following year; and the last part, which only reaches to 10 books, was left unfinished at his death. This is considered one of the best works of the class which appeared during the Sung, being marked by depth of research and accuracy of judgment.

The 演繁著 Yen fān loō, in 16 books, was finished in 1175 by 程大昌 Ch'eng Tā-ch'ang, his object being to develop the idea of the 春秋繁著 Ch'ūn ts'ēw fān loō, a work of the Han, which he erroneously conceived to be spurious, so that this may be looked upon as a
series of strictures on the latter; the critical remarks, however, entitle it to a place among the productions of the period. The author afterwards added a supplement in six books.

The 胡集 Wei lọs, in 12 books, by 高 俊 孔 Kaou Szé-sun, which appeared about the end of the 12th century, is chiefly an investigation into the evidence of facts recorded in ancient authors. The writer has drawn largely upon cyclopedias for his quotations from rare works, while he fails to acknowledge the source of his information.

The 重 備 規 規 Loob pō pẹh lẹ, in 10 books, written towards the end of the 12th century, by 劉 開 Lèw Ch'äng-she, during the intervals of leisure from official duties, is a collection of critical notes on the works of preceding and contemporary authors, a great part being occupied with the rectification of statements in the 厭 藻 越 mān lọh.

The 野 傳 要 Yô lü t'āng shóo, in 30 books, written by 王 懿 Wāng Mow about the close of the 12th century, is also a large accumulation of isolated criticisms on national antiquities, and is esteemed one of the best works of the class, though not altogether free from errors. The author, who refused to engage in official duties, gave himself entirely to a life of study. There is a book by his father appended, consisting chiefly of notes regarding contemporaneous events.

The 增 新 玉 Ying ch'üen yù sàobu is a short treatise by 陳 新 Ch'ín Făng, written about the middle of the 13th century, after the model of the 厭 藻 越 sà yó pẹh. The existing editions of the work are extracted from the Ying lọ tā tān.

The 丘 言 俗 Hiọ ch'âu t'ān pẹh, by 許 謝 She Sheng-tszab, about contemporary with the preceding, treats chiefly of doubtful questions relative to the subtleties of the 菽 今. It only ranks as a work of secondary standing.

The 輪 輪 Shōd pō, written by 首 烏 Taó Chih, about the end of the Sung dynasty, is an examination of various topics of classical and historical criticism, exhibiting a fair amount of literary talent on the part of the author. He endeavours, in a short section, to reconcile the opposing theories of human nature taught respectively by Mencius and 孟 譬.

The 輪 輪 Ch'āou yóu lüy yáu, written by 首 賢 Chabu Shing in 1256, is a series of short records of the ancient court rites and customs, arranged under fourteen heads. The style is peculiarly terse, and close attention is necessary on the part of the reader to catch the precise meaning of the author.
The 因學紀聞 K’uén hêh kê wên, by 王應麟 Wâng Ying-lin, was written shortly after the commencement of the Yuen dynasty, and contains the result of the literary investigations of the author, who holds a prominent place among the scholars of the period. The work is divided into four parts, eight books being devoted to classical studies, two to the principles of the heavens and earth, three to criticisms on the poets, and one to miscellaneous observations.

The 敕書通総 T'ân châi t’ung piên is a small work of the 13th century, attributed to 邢 慶 Hâng K’ae, and consists of examinations of a variety of questions—classical, historical, and literary—written after the model of the Yen jên loâ. The editions now extant are but a fragment of the original, collected from the Yung lô tâ têen.

The 愛日盡璽記 Gaô jîh châi t’ung ch’âou, whose author is said to have borne the family name of 楊 叶, and appears to have lived about the end of the Sung, is an elaborate discussion of a great number of questions of historical interest, which are minutely examined, a multitude of authorities being quoted on the several subjects under consideration, but the articles generally run into excess of verbiage. The present editions of this are also extracted from the Yung lô tâ têen.

The 日損壘筆記 Jih sun châi peih ké, written by 黃 涛 Hâng Tsin during the first half of the 14th century, consists of a series of critiques in all the four divisions of literature; the author’s talent being more especially apparent in the historical department.

One of the most prominent scholars of the Ming dynasty, named 楊 祥, has left an extensive collection of miscellaneous writings, drawn up during his banishment to one of the penal colonies in the 16th century. These were in four parts, entitled the 丹鉛編錄 Tan yuên yû lâh, in 17 books; 丹鉛續錄 Tan yuên suh lâh, in 12 books; 丹鉛輯錄 Tan yuên j’ân lâh in nine books; and 丹鉛摘錄 Tan yuên tsêh lâh, in 13 books. The substance of these was afterwards curtailed and published in one work in 1554, under the title 丹鉛總錄 Tan yuên tsung lâh, in 27 books, by 梁 佐 Lâng Tsô, a pupil of the author. This latter was printed by the government officers for gratuitous distribution among the literati, contributions being levied on the people of the district for defraying the expenses; but this practice presssing heavily on the poorer classes, the blocks were afterwards destroyed in order to put a stop to it. The 1st, 2nd, and 4th of the original works, together with additional matter, were republished about the end of the 16th century by 張士佩 Chang Szé-pêi, and an inferior edition of the Tan yuên tsung lâh has been published in recent
times. The bent of Yang Shih's genius is towards investigations of the abstruse, and he has been charged with drawing on the fabulous in support of his views; but making allowance for some peculiarities, he is generally admitted to hold a good standing among the writers of the time.

The 日知錄 Jih che lu, in 32 books, by Koó Yén-woó, is a truly valuable collection of notes on a variety of subjects, embracing the whole range of literature, published about the year 1673. These are the result of thirty years jottings during the daily readings of the author, almost every subject touched upon having been thoroughly investigated, and all subjected to frequent revisions and corrections at subsequent periods.

The 樊香小記 Tseanou hêang seadó ké, written by 何 Sew, in the early part of the 18th century, is a small work of medium merit, consisting for the greater part of researches regarding classical subjects, the remainder being occupied with the antiquities of the national literature and history.

The 風俗通義 Fung s añg t'ung ê is a treatise written by 鄧 Shaóu, during the latter part of the 2nd century, with a view to rectify the decadence which had taken place in the popular customs. For this purpose he appeals to the authority of the ancient classical and canonical works. When it left the author's hand it appears to have consisted of 30 books and an appendix, but it has been sorely mutilated in the course of transmission. The present edition is in 10 books, with an appendix extracted from the Yung ló tá t'een.

The 藝書敘賞 Shäng shoo kóo shih by 李 Chó, appears to have been written during the 9th century, the author having recorded the historical information gathered in conversations with his friend, surnamed 張 Chang, who held the office of Shäng shoo or "President of Tribunal."

The 東原錄 Tung yuún lu, by. 龔鼎臣 Kung Tung-chfô, an author of the 11th century, is a short treatise consisting of observations on the subjects of the classics and other standard works of antiquity.

The 夢溪筆談 Múng K'ê peih t'an, in 26 books, is an interesting repository of antiquities, national and historical, by Ch'in Kwô, who wrote about the middle of the 11th century, and stands second to none of this class of authors during the Sung dynasty. The work is divided into seventeen sections, ranging over the field of archaeological, classical, and artistic literature, arts, sciences, and miscellaneous subjects, while the genius of the author is more especially conspicuous in the depart-
ments of music and mathematics. There is an appendix of two books, entitled 竹筆談 Poù peih t'an, giving additional remarks on the subjects previously treated, and a supplementary book besides, entitled 竹筆談 Slik peih t'an.

The 東坡志林 Tung p'o chê lën is a collection of desultory notes, by the poet Soo Tung-p'ô, first published by his son, under the title 東坡手譜 Tung p'o shâo tsîh, which was afterwards changed for the present title. It has been variously divided by different editors, sometimes into 3, sometimes 5, and sometimes 12 books.

The 王穀新論 Hûng huâng sin lûn, written by 孔平仲 K'ung Ping-chung, about the end of the 11th century, is a miscellaneous record of historical incidents and investigations, exhibiting a fair amount of research. It was originally named the 孔氏編說 K'ung shî tsê shê hoâ, and is sometimes quoted under that title; the present designation having been applied by a subsequent editor, as more expressive of his high opinion of the work.

The 師友談記 Sse yew t'an kê, by 廖雪 Lê Che, is a record of conversations held by the author, with Soo Tung-p'ô and some other friends of literary reputation.

The 娛審夜話 Lâng chae yê huâ, in 10 books, was written by 惠洪 Hûi-hung, a Buddhist priest, towards the close of the 11th century, and professes to be a record of the information he was in the habit of acquiring in his intercourse with the scholars of the time. Four-fifths of the whole is occupied with poetical subjects, and although his remarks are generally unobjectionable, yet he has been much decried for his dishonest practice of unwarrantedly using the names of eminent scholars to enhance his own reputation. The work has been considerably mutilated since its first publication.

The 瞻異子 Lan chên tâi is a collection of miscellaneous jottings, by 馬永卿 Mâ Yung-k'êng of the 12th century, who adduces a formidable array of authorities in support of his statements.

The 五統志 Wû tsung chê is a small volume of notes on past and current events, by 吳炯 Wu Tung, including some investigations of ancient works and remarks on poetry. The preface is dated 1180.

The 墨莊漫録 Míh ch'ung mûan lûh, in 10 books, by 張邦基 Chang Pang-ke, appears to have been written about the middle of the 13th century. This contains a large collection of facts, supplementary to the national records; and although some incredible marvels occasionally find a place in the course of the work, there is much to establish the author's reputation for depth of research and penetration.
MISCELLANEOUS WRITERS.

The 寶 稿 Yu kēn, in 10 books, from the hand of 沈 作 詩 Ch’iin Tsê-chê, was finished apparently about the year 1174. This gives the author’s views on a multitude of questions touched on in the classical and historical works, with animadversions on public men and events near his own time. His remarks generally indicate sound judgment, with the exception of his expositions of the Yiê hêng, which is evidently his weak point.

The 示 孫 桐 Shê arh pên, in 28 books, by 孫 Yih, appears to have been finished about the year 1205, and according to the author’s preface, was merely intended for the instruction of his own family. The work is of a miscellaneous character, consisting of several sections, i. e., General Remarks, Observations on the Classics, Remarks on Composition, Remarks on Poetry, Correction of Errors, Miscellaneous Observations, and Remarks on the Characters. There are many inaccuracies throughout the work, and some confusion occasionally in the quotations.

The 游 宣 範 Yêw huan hê wân, in 10 books, was written by 張 景 餘 Chang Shê-nân early in the 13th century, and is a record of information regarding the past, gathered by him in conversation with contemporary scholars; but the author carefully avoids all allusion to the politics of the time. His work is esteemed as a reliable authority.

The 蔣 慶 態 Léang kê muân chê, in 10 books, written by 費 Kwân, about the beginning of the 13th century, is a series of notes on the antiquities of the court of China, and miscellaneous topics, with extended notices of Soo Tung-p’ô, researches in history, and criticisms of poetical compositions, concluding with some accounts of marvels.

The 老 藥 笔 記 Laow hêo gân peih hé, in 10 books, is an assemblage of notices on historical and literary subjects, collected by Lîh Yîw, in the course of a long life, among an extensive circle of literary acquaintances. There is also a supplement in two books.

The 素 稿子 Sod lê taxê is a short treatise on the doctrines of the literati, by 張 養 Chang Hoo, who lived about the end of the T’ang dynasty.

The 裕 寮 錄 K’ang le lû, by 趙 欽向 Chaôu Shûh-hêng of the Sung dynasty, is chiefly occupied with a discussion of colloquialisms, and the special forms and meaning of particular characters, but the errors into which the author has fallen, show that his knowledge of the subject was not very profound.

The 物 稱 相 贊 志 Wuh liêu séang kân chê is a small work ascribed to Soo Tung-p’ô, containing a series of memoranda, methodically
arranged under the twelve heads of—The Body, Garments, Food, Utensils, Medicine, Sickness, Study, Furniture, Vegetables, Flowers, Animals, and Miscellanies.

The 齋書 《Fung seou ts'ung shuô》, written by 俞成 Yu Ch'ing, in the year 1200, is a number of short articles on literary subjects, but it does not stand high in the estimation of scholars.

The 宜春野乘 E'chae yao shing is a small collection of disquisitions on several questions of interest in history and literature, by 吳叛 Wû Fang of the 13th century.

The 應編錄 《Kwei t'ao lâh》, in 15 books, written by Yô K'o, about the commencement of the 13th century, is a comprehensive record of the governmental affairs of the Sung dynasty, chiefly events that are omitted in the larger histories.

The 纂 編 《K'eu ê shuô》, was written by 儒泳 Choô Ying in the latter part of the Sung dynasty. This author in this younger years was much addicted to the art of divination, but being at length convinced of the folly of the system, he wrote this short treatise to expose its fallacy.

In 1243, 竇文豹 Yù Wên-pao wrote the 吹劍錄 Ch'üy k'iên luh, consisting chiefly of animadversions on ancient worthies, but his criticisms are lightly esteemed by scholars. Seventeen years later, he completed the 吹劍錄外集 Ch'üy k'iên luh wai tseih, as a companion to the preceding; having in the interval already written two supplements, which are now lost. This last is considered a great improvement on the previous treatise, exhibiting a much deeper acquaintance with the national literature, and a more liberal spirit in his remarks on public men of that and the preceding dynasty.

The 佩遊書 《Pet wei chae tseih wân》, written by 俞德郎 Yù Tih-lin, about the middle of the 13th century, is a collection of researches relating to classical and historical antiquities, from early times down to the Sung dynasty. The work is passable, but in the last book the author enounces some new explanations of the canonical books, which find little favour from the generality of commentators.

The 塗東野語 《Tse tung yao yu》, in 20 books, the production of Ch'ow Mei, appears to have been completed in the latter half of the 13th century. This enters largely into the investigation of national antiquities, the greater part, however, being occupied with the political changes during the Sung, many details being given which are not to be found in the dynastic histories.

The 學齋叢錄 K'uan hêô chae tsê luh is a small work by 鮎于謨 Sâu-yû Cha'oö, written at various times during the latter part of
the 13th century. This treats chiefly of the poetical productions of that period, with notes on miscellaneous matters. It is wanting in arrangement, but there are some good remarks found in it.

The 尚天清錄 T'ung t'ien ts'ing lu, by 趙希鶴 Chaó He-kūh of the 13th century, a member of the Sung imperial family, is a discussion of the merits and peculiarities of antique vessels and instruments, as also the materials requisite for the study.

The 負暄野錄 Fó ch'ün yâ yú lu is the jottings of 陳 璩 Ch'ên Yew, towards the close of the Sung dynasty. The contents are arranged seriatim with regard to the several subjects of—Lapidary, Inscriptions, Calligraphy, Rules for Writing, Pencils, Ink, Paper, and Pallets.

The 玉堂嘉話 Yú t'ang k'ā huó, in eight books, was completed by 王 懿 Wáng Wên in 1288. This is a record of political affairs, from the year 1261 to 1267, with special notice of the particular business which occupied the attention of the inner council; and a selection of antiquities from former dynasties, omitted in the regular histories. The itinerary of Ch'ing Tîh in the West, previously noticed (page 36), is given in the second book.

The 凱瀛靜語 Ch'ên yuên ts'êng yû, by 白 鸞 Pih T'îng, was finished at the beginning of the 14th century, being miscellaneous notices of the author's literary researches, which are in general much to the point, although there are some slight errors occasionally. The existing editions are thought to be only a portion of the original work.

The 盟齋老學叢談 Shoó ch'ae lâü hêî tâ'ung t'an, by 王 如 某 Shêng Ro-chê-ts'e of the Yuen dynasty, is chiefly a discussion of the classical and historical works, with criticisms on the poets, including also records of a number of events omitted in the dynastic histories.

The 北軒筆記 Pih hân peî hê is the only remaining work of 陳世隆 Ch'ên Shê-lüo, the author of several literary productions during the Yuen dynasty, who was killed in the insurrectionary contest about the establishment of the Ming. This consists principally of historical notes and strictures on the literature of the time.

The 日聞錄 Jîh wên lu is a short record after the model of the Kôô kin chûô, by 李 鶉 Lé Chung, an adherent of the Yuen dynasty, although it appears to have been finished about the commencement of the Ming. There is a considerable portion occupied with an attack on Buddhism, the books and customs of which the author contends to have originated in a perversion of native Chinese ideas. The editions now extant are taken from the Yung lô tâ têên.
The 青 春 戈 纸 Ts'ing yén ts'ung luh, by Wáng Wei, written about
the commencement of the Ming dynasty, gives a series of bibliographical
details regarding the classics and collateral records, with a brief notice
of the rise of Buddhism and Taoism, and remarks on geomancy and
medicine.

The 萬 木 子 Ts'e'ou muh tsê is a series of notes embracing nearly
every department of literature, written by 業 子 崔 Yê Tsê-k'ê during
his imprisonment in 1378. It is divided into eight sections, entitled
respectively,—Limited Views, Observation of Things, Original Principles,
Primordial Mysteries, Diligent Application, Miscellaneous Arrange-
ments, General Talk, and Miscellaneous Rarities.

The 华 央 花 木 岛 章 玉 本 Hwa ê huá muh neâdu shou chin
wân K'âdu, by 慕 慕 Shên Mow-kwan of the Ming, is a series of re-
searches relative to objects of nature and art, six books being devoted to
Plants, one to Animals, one to Rarities, and two Supplementary. There
is a want of care in the compilation, many statements being heaped
together indiscriminately, without regard to their authenticity.

The 腐 涼 密 Ho tâng muâd peik, by 蕭 涼 T'ân Sew of the
16th century, is a series of disquisitions on historical and literary
subjects.

The 考 走 走 K'âdu pwoan yê szê, by T'ôô Lung of the Ming, is
a general examination of the furniture of the study, with historical notes
on the several objects. These are,—Typography, Impressions from
Tablets, Calligraphy, Drawings, the Lyre, Paper, Pencils, Pallets, Incense
Pots, Vases, and other articles.

The 四 塾 用 事 Së chêu chás ts'ung shuô, in 36 books, by 何 王
Hô Lâng-tsê-tûn, bearing date 1569, consists of extensive notes on
the various subjects treated in the native literature, under the 16
heads,—Classics, History, Miscellaneous Records, Philosophy, Buddhism
and Taoism, Literary Composition, Poetry, Writing, Drawing, Develop-
ment of the Inclination, Lofty Counsels, Care of the Person, Felicita-
tion of Old Age, Rectification of Customs, Examination of Literature, and
Odes. A supplement was added treating of historical subjects. There
is a general looseness and want of evidence for the statements of this
work, which has been severely criticized by subsequent writers.

The 言 諤 Yên ts'ing, written by 吕 蒙 玉 Lû Chûng Yû early
in the present dynasty, is a collection of notes on the meaning of
characters, researches concerning the origin of customs, and kindred
topics. There are a good many errors throughout the work, which
must be cautiously relied on.
The 多夜集記 Tung yâi tsêun ké, by 王崇緒 Wang Ts'ung-kê, written in 1665, is a miscellaneous collection of memoranda made during the author’s reading in history, embracing notes on a variety of subjects, ancient and modern; but there is a want of care apparent in many of the quotations.

The 經魔倉筆 Yun lang cîwo peih is a book of jottings, chiefly of current and recent events, by 楊洛 Lo of the 17th century.

The 山志 Shan chê, in six books, by 王宏禎 Wang Hung-chên, about contemporary with the preceding, is a miscellaneous collection of notes on a variety of subjects, ancient and modern, of moderate merit. The author is more famous for raising doubtful questions than for judgment in their solution.

The 七類堂解小錄 Tsêi chih sung t'âng shih shêdu luh is a record of observations chiefly relating to the fine arts, by 劉體仁 Liu Tê-jin, written early in the present dynasty.

The 漢文格論 Kêw wên kîh lân and 雜錄 Tsê luh, both from the hand of 賴月眼 wêo-wob, consist of notes made during his readings in the national histories, and were originally published separately, but were afterwards incorporated in his Jih che luh.

The 天香集佩得 T'êen keung lêw cîwo tih, written during the latter part of the 17th century, by 廣兆澐 Yu Chaôou-lang, is a collection of memoranda in the several departments of literature, gathered from a perusal of the recent publications of that period.

The 天錄餘論 T'êen luh shih yü, by 郭世傑 Kuò Sê-ke, is a large assemblage of notes, chiefly extracts from the books of the Sung and Ming dynasties, but made without judgment, and exceedingly open to criticism.

The 湖北偶談 Chê pîk cîwo t'an, in 26 books, completed by 王世琴 ching in 1891, is a large collection of memoranda arranged under four divisions, treating respectively of—Court Notabilia, Distinguished Characters, Literary Compositions, and Marvels. The first part contains several notices of the presentation of tribute to China, by European nations.

The 霞曦雜記 Chen pâh tsâ ké, in six books, written by Chaôn Yih, about the beginning of the 18th century, consists of a variety of articles relating to matters of passing interest during the present dynasty. Among these we find some curious notices of the Jesuit missionaries and other foreigners in China.

The 湖南雜書錄 T'êen nân yîk k'éw luh, is a collection of short articles, by Chang Hung, chiefly relating to objects on the eastern
midland provinces of China, written during the author's residence in Yün-năn, early in the 18th century.

The 香著述記 Heang tsoō peih kê, in 12 books, is a miscellaneous record written by the same author as the preceding, between the years 1703 and 1705 inclusive.

The 古思亭系錄 K'oō foo yë ting tsê tah, also from the same hand as the preceding, to which it is supplementary, was written in 1705, after the author's retirement from office. Many of the statements contained in it are very open to criticism.

The 分甘錄話 Fan kan yâ huo is another miscellaneous work, written by the same author in 1709; but it shows less of research than the others, and bears indications of the feebleness of old age.

The 錐石案筆談 Yun shih chais peih t'an, written by 姜炤書 Kêang Shaôn-shoo, about the commencement of the 18th century, is a collection of remarks on specimens of writing, drawings, and antiques, which the author describes from personal inspection.

The 謡叩 Shōō k'ou is a historical note book, written by 桃抱山 Ye Paôn-sung in 1760.

The 續記Aggregate Four Kê t'ing sung gan chun loâ chê mō consists of descriptive and narrative details regarding a bamboo stove, which was kept in the T'ing-sung monastery, near Woô-seih, and formed an object of curiosity to the emperor when he visited that neighborhood. It was written towards the end of the 18th century by 鄭炳泰 Tsow Ping-tâo.

The 錡模近言 T'un yên cho yên, by 錡模 Tsêên K'e, dated 1848, contains the author's views on a number of subjects in science and religion, in which he shows considerable independence of thought, but the conclusions he arrives at are frequently more curious than trustworthy.

The 謄鶴 Shōō foo is an extensive work compiled by 陶宗餜 Ts'oun Tsung-tê, early in the Ming dynasty, in 100 books, consisting entirely of copious extracts from works in all the several departments of literature, without any remarks by the compiler. Thirty books of the original were afterwards lost, and in 1580, when it was republished, 鄭文檜 Yûh Wân-pô, the editor, supplied 30 books from other sources. A new edition appeared in 1647 by 陶之亭 Ts'oun Ting, who enlarged the collection to 120 books, containing in all, extracts from, or complete editions of, 1,292 separate works. The same editor also published a supplement in 46 books entitled 謄鶴續 Shōō foo suh, in connexion with the original; but this additional part, which consists of selections from the Ming writers, is considered of little value.
The 古今說海 Koda kin shuo hay, in 142 books, is a work similar in character to the preceding, compiled by 陆思 Luh Tsé, who completed his undertaking in 1544. It is divided into four parts, comprising respectively,—Eclectics, Repositories, Digests, and Thesauri, in all 135 works, but the excerpts are very much fuller than in the Shuo foo.

The 玉芝堂讀書 Yu-chu ch'ang ts'ung huuy, in 36 books, is also a collection of excerpts from other works compiled by 周慕景 Shou Ying-ts'ou, in the former part of the 17th century. This differs in plan, however, from those above noticed, the subject matter being arranged under a great number of headings, each of which includes selections from every book bearing on the question. The author's reading must have been extensive, his quotations extending over a vast field of literature; but the work shows a great want of discrimination, and is grievously marred by its tendency to the marvellous and puerile.

The 侍潮橔書 Tung huo tseou shoo, in 12 books, by 家集之 Lae Tseih-che of the Ming; is analogous in character to the preceding; being composed mainly of extracts from the books of the Tang, Sung, Yuen, and Ming dynasties, in connexion with brief remarks by the compiler.

The 家園寄所寄 Ke yen ke so ke, in 12 books, is a compilation—doctrinal, historical, and literary—formed by selections from preceding writers. Some two or three-tenths of the whole relates to matters of antiquity, and the remainder is occupied with events of the Ming dynasty. This was completed by Chaon Keih-sze, in 1659, but he has shown a great want of discrimination in his extracts.

The 昭代叢書 Chaou tao ts'ung shoo, in 90 books, consists of reprints of portions of as many different works by authors at the commencement of the present dynasty, each extract forming a separate book. These sometimes consist of intact sections of the work, but at others detached portions are joined to make up the book. The compiler Chang Chaou has also occasionally altered the text, so that his edition is not in every instance to be relied on. This is in two parts; the first of which, in 50 books, was published in 1697, and the succeeding portion shortly after.

The 禮凡叢書 Tan ke ts'ung shoo, in 100 books, is of a similar character to the preceding, and was also compiled by Chang Chaou in conjunction with 王顯 Wang Ch'ih. The greater part consists of selections from the literary compendiums of scholars of this dynasty, the remainder being made up from the writings of Ming dynasty recluse. This is also in two parts, the first of which appeared in 1659. Both
these works are considered most unfortunate efforts at compilation, and stand extremely low in the estimation of scholars.

The 祕書廿一種 Pê shoo nêen yiē chung, in 100 books, consists of reprints of twenty-one ancient works, compiled by 在士瀛 Wang Szê-hán of the present dynasty. Five of these works are proved to be spurious, and one, the Sêh p'ê wûh che, a work of the later Sung, is erroneously assigned to the Tsin dynasty.

The 遠書錄 Tung ê lah is a collection of upwards of twenty treatises on ethics, arts, sciences, and other subjects tending to the illustration of the classics. The author of this, 程略田 Ch'ing Yaou-têên, lived last century, and is highly esteemed for his literary attainments. These treatises exhibit a more than ordinary amount of critical judgment, and form an important contribution towards the subjects in question.

The earliest Christian works extant in Chinese, date from the beginning of the 17th century. On the arrival of the Jesuit missionaries it soon became an object with them to employ the agency of the press in the dissemination of their views through the empire. The books which they have left must ever prove an object of interest to the disciple of Jeans, as containing the oldest existing announcement of the Saviour to this empire; and the care with which some of these were composed, has obtained for them a place in the imperial catalogue. These would seem to deserve a separate class in the list; but as the imperial authorities have included them among the "Miscellaneous Writers," the same arrangement is followed here.

Perhaps the European whose name is best known in China, both on account of his writings and doings, is Matteo Ricci. Devoting himself assiduously to the study of the native literature, he is said to have acquired an aptitude for clothing his ideas in a Chinese dress remarkable for a foreigner. One of his first efforts was while residing at Nân-ch'ang, the capital of Kêang-se. Having made the acquaintance of the prince of Kêen-gan, he was one day interrogated by him as to the laws of Friendship in the west; which conversation gave rise to the short treatise 交友論 Kêaoou yêu lûn, completed by Ricci in 1595, and embodying his views in a succession of short and pithy paragraphs. In 1601, during his sojourn at Peking, and while enjoying daily intercourse with scholars of high rank, he was enabled to bring out the 天主實義 T'ien chôo shih ê, a treatise on the character and attributes of God. This deals with the subject under eight heads, i. e., Creation and Preservation of the Universe;
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Ignorance of Mankind regarding God; Man different from Dumb Animals in having an Immortal Soul; Difference between the Soul of Man and the Spiritual Powers, and Diversity of Substances in the Universe; Doctrines of Metempsychosis and Prohibition of Taking Life exposed, with Explanation of the Theory of Fasting and Abstinence; Imperishable Character of the Mind, with the Certainty of Heaven and Hell; Original Goodness of Human Nature and Peculiar Tenets of Christianity; and an Explanation of European Customs, particularly Celibacy of the Clergy. This work, which is in the dialogue form, contains some acute reasoning in support of the propositions laid down, but the doctrine of faith in Christ is very slightly touched upon. The tenets of Buddhism are vigorously attacked, while the author endeavors to draw a parallel between Christianity and the teachings of the literati. In 1604, Ricci completed the 二十五言 Urh shih wuoy yén, a series of 25 short articles, chiefly of a moral bearing, but having little of the peculiar and essential doctrines of the Christian system. It has prefaces by 鍾應景 Fung Ying-k'ing and Seu Kwang-k'è, both celebrated in the history of the church. The 骍人十篇 Ke jin shih pēen is another of the same author's productions, completed in 1608, and consists of a record of ten conversations which he had held with some of the high native dignitaries at various times. The subjects discussed are—Years Past no longer Ours, Man a Sojourner on Earth, Advantage of frequently Contemplating Eternity, Preparation for Judgement by frequently Contemplating Eternity, The Good Man has Few Words and is not Desirous of Talking, The meaning of Abstinence from Flesh is not the Prohibition of Taking Life, Self-examination and Self-reproof are Inconsistent with Inaction, Future Rewards and Punishments, Prying into Futurity hastens Personal Calamity, and Wealth with Covetousness more Miserable than Poverty with Contentment. A translation of eight European hymns with elucidatory remarks, written in 1609, are appended to the Ke jin shih pēen. The pointed attacks on Buddhism in the preceding works, and the wide circulation of Ricci's doctrines by means of their republication in several parts of the empire, called forth the animadversions and opposition of the priesthood. The force of their arguments, however, was very feeble. One of the most talented was 曹宏 Choo-hung, a priest of Hang-chow, who had abandoned the literary profession for the Buddhist cloister. Three articles appear in his published writings against the doctrine of the Jesuits. These having been brought to the notice of 餘淳黙 Yu Chun-he, one of the metropolitan high functionaries, he wrote to Ricci
in a spirit of apparent candour, requesting further light on the subject. This letter with Ricci's reply, the priest's three declamations, and the refutation of Ricci, were all published together, under the title "Pān hēō t'ē̄ ah," with a postscript by Sūn Kwāng-k'ē.

The "Ling kwān šuē t'ō shōō" is a small psychological treatise by Nicolas Longobardi, who lived in China from 1597 to 1654.

Contemporary with Ricci, and closely associated with him in his labours and adventures, Didacus Pantoja, 鹹 達 蓋 Pang te go, composed several works of a religious and moral character, which are still extensively read. The "Pāk T'séih k'āh," in seven books, issued by him in 1614, is a treatise on the conquest of seven dominant sins of human nature, i.e., Pride, Jealousy, Avarice, Anger, Sensuality, Debauchery, and Indolence. The style of the work is rather high, which has rendered it not distasteful to literary men, but there is very little peculiar to the Christian doctrine in it. The latter, however, is treated by him at considerable length in a work which appears to have been published after his death, with the title "Pān tse'k tseuē." This explains minutely the forms and doctrines of the church of Rome, the last part giving an account of the early history and fall of man, as contained in the Old Testament.

The "Pān hōo sō kōo" is an apology for the Jesuit missionaries addressed to the emperor, by Sūn Kwāng-k'ē, in 1616, when they had been denounced as traitors by the Board of Rites at Nanking. Sūn also wrote a short treatise against Buddhism, entitled "Pēi kâ hē shō chōo wāng," in which he discusses the reasonableness of the various practices connected therewith.

Alphonse Vagnoni, 高 一 志 Kaou yīh che, who entered China in 1605, has left the names of sixteen works from his hand, most of which, if not all, are still to be found. This father shows none of the scruples of Ricci about announcing the most puerile teachings of his church. His "Shāng mō hē kēh shih" is a remarkable specimen of Mariolatry, giving a legendary history, followed by a lengthy record of miraculous interferences of the Virgin on numerous occasions. The "Kāng tē kēh chē" by the same, is a treatise on the chemical composition of the universe, containing the author's ideas on the various celestial and terrestrial phenomena.

The same year that Ricci died, Emmanuel Dias reached China, and there are extant nine works written by him during a residence of more than thirty years. His chief production appears to be the "Shāng kēh kēh kēh," in 14 books, consisting of the gospels for
the several Sundays and feast days throughout the year, as appointed by the ritual, with extended commentary and reflections on each. This work, which was finished in 1683, is written in a chaste and lucid style. To Dios we are also indebted for the 經世金言 K'ing shê k'ing yen, a very free translation of Thomas a Kempis' "Imitation of Christ," complete, which was issued in 1640. The style of this is an unexceptionable to literary taste. More recently another translation of the last-named work has been published, with the title 塔生善義 Tsun chib shing fun. This has less of literary embellishment than the preceding, but more literal conformity to the original.

The 旭義 Huâng ē is a modified form of some of Άesop's, 故 tailor E so, Fables, by Nicholas Trigant, 金尼各 Kin Ne-kō, who reached China in 1610, where he remained till his death in 1629.

Francis Sambiasi, 李方濟 Peih Fang-tjie, a Neapolitan Jesuit, came to China in 1613, and has left two or three works of a psychological character. In 1624, the 倫言壹 Jou Ling yen lê tso was written by Sen Kwang-k'e, from his dictation. This is a treatise on the Soul, which he designates anima, and explains under four heads, i.e., Substance, Capabilities, Dignity, and Excellence. The 喬書卷四 Shuây hâo ñân tâ is a short treatise by the same, on Sleep and Pictures allegorized, with a preface by Lè Che-tsaoen.

Jules Aleni, 戴鵬居 Gae Joo-lēō, who commenced his career in China at the same time as the preceding, has left twenty-five different works, most of which are still in common circulation. Among these, the 天主降生言行紀畧 Tēen chib hēang sâng yen hîng kē lēō, in eight books, is a Life of Christ, of which an abbreviated edition has been published, under the title 耶蘇言行紀畧 Yâ suô yen hîng kē lēō. The 福善祭義 Me â tso ē is an explanation of the Doctrine of the Mass, with a minute account of the ceremonies of the Church of Rome connected therewith. 聖罪正規 Teih tsâi ching kwâi is a treatise on the Remission of Sins. The 萬物異原 Wān wū chîn yuên, first printed in 1628, a small treatise on the Origin of all Things, has attained a great popularity, and has also been translated and published in Manchu. The 三山論學紀 San shān lêng hoô ke is a Dialogue between Aleni and a Native Dignitary, on God as the creator and governor of the universe. The 領喜體要理 Ling shîng tê yâwu tâ is a discourse on the Sacrament of the Eucharist. The 墨夢軒 Shîng mung k'o is a translation of a Dialogue between a Disembodied Spirit and its Corpse, represented as a dream, said to have been written originally by St. Bernard, 伯爾納 Peh urh-na, and put into Chinese.
by Aleni. This has an outline of certain ecclesiastical forms in the church appended. The 四字經 Szé tsé king is a simple statement of the Romish theology, written in lines of four characters each. A memoir of Matteo Ricci was also written by Aleni, with the title 大西利先生行跡 Tá se le sèen säng hing teeth.

John Adam Schaal, renowned for his services in the cause of science, has left to posterity twenty-six works, but most of these are in the department of astronomy; only five or six being of a directly religious character, and of these there is one, the 柴一堂 日記 賴筆 T'ung yih l'ang jih ké sdy peih, which consists of a collection of legendary miracles, little calculated to exalt the doctrine in the minds of intelligent Chinese.

The 助善終經 Tsó shén chung hing is a book of prayers for the dying and dead, translated by John Froes, 伏若望 Fuh Jo-wang, a Portuguese missionary, who lived in Chia from 1624 to 1640.

The 聚訊百言 Shing ké yén is a translation of a hundred moral apothegms, ascribed to the canonized virgin Teresa, 德肋撒 Tuh lé sa, of Spain, by James Rho.

Hieronymus de Gravina, 貝宜 賢 Kóo E-máh, came to China in 1637, where he laboured in the mission cause till his death in 1659. He has left a work entitled 撰正編 Te ching pèen, in six books, giving a fair outline of the doctrines of the church of Rome, under six heads; i. e., God's Excellence, Redemption by God, Recompense by God, God's Mercy, What God Honours, and God's Protection.

In 1637, Louis Bugli, 利義斯 Le Luy-eze, a Sicilian Jesuit, first reached China, where he long lived in the enjoyment of the imperial favour, which continued till his death in 1682. There are twenty small works, the production of his hand, the most noticeable of which is probably the 不得巳辨 Pah tih è pèen. This is an answer to a violent attack on the Christian religion, entitled 不得巳 Pah tih è, written by 楊光先 Yang Kwang-sëen, one of the Mohammedans high in office in the Astronomical Board, who appears to have been moved by jealousy on account of the favours the Jesuits were obtaining, through the success of their mathematical acquirements. This led to a fierce persecution of Christianity throughout the empire, which commenced in the beginning of 1665 and lasted till 1671. Bugli replies seriatim to the various false statements of Yang Kwang-sëen. Another of the same father's publications is the 基督小日課經 Shing móo seáou jih k'ò king, a translation of a book of Prayers to the Virgin Mary. The 巴老者日課 E wány chóy jih k'ò king is a book of Prayers for the Dead, another translation from the same hand.
The 凯階 Têen heâe is a short treatise spiritualizing the affairs of common life, written by Francis Branca, 潘國光 P'wan Kuâ-kwâng, a Sicilian missionary who laboured in this empire from 1638 till 1671. There are several other productions of his hand extant. One of these, the 楚禮口録 Chen lê k'ou tê, consists of commentaries and expositions of the Gospels appointed in the ritual for the festival days, drawn up in 1642.

The fame of Ferdinand Verbiest, 南懷仁 Nan Hwâ-jûn, in China, rests chiefly on his astronomical labours; but while thus occupied in the service of the empire, he was not unmindful of the great object of his mission, in forwarding the cause of his church. The twenty-five works which he has left include a few short treatises which are still in common use among the native converts. Of these, the 僧釋答問 Shêng tê tâ ê is the solution of doubts as to the Sacrament of the host. The 歌儀序論 Keâou yaou seu lûn is a general outline of the doctrines of the church of Rome, including expositions of the Ten Commandments, Lord's Prayer, and Apostle's Creed, published in 1677. A version of this was afterwards printed in Manchu, which was denounced in an imperial edict of 1805. The 告解原義 Kaâou heâe yûn ê is an explanation of the doctrine of Confession.

Andrew Lobelli, 陸安德 Lû Gan-tû, entered China in 1659, where he laboured as a missionary in Kwâng-tung, Kâng-nan, and Peking. Nine of his literary productions are preserved, all of a religious character. The 凯問直指 Chin fâk ch'êh chêî, written in 1673, is a directory to the attainment of true happiness, by seeking it in the Christian religion. The 善生福終正路 Shên sâng fâk chung ching löê is a treatise on the rites and precepts of the church of Rome, proposed as a means of making the most of the present life and also the future.

The 儒思錄 Shin sê lûh consists of a series of reflections on matters pertaining to the Christian religion, written at intervals by 錦 惟霖 Lê K'ê-hêîng and arranged by his son 李所道 Lê Sê-hêîng after his death, in three sections, treating of man's responsibility towards God, towards his neighbour, and towards himself. It is issued with the imprimatur of Antony de Gonvea 何大化, Ho Ta-hua, who lived in China from 1636 to 1677.

The 嵩教信錄 Shêng k'êâou stîn ching is an account of the labours of the Jesuit missionaries who came to China, down to the year 1673, drawn up by 楊氏 Huawei Lin and 張虞 Chang Kang, two native converts. At the end, a catalogue and brief notices of all the missionaries are given; with the several works written by each.
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The 楔致異畱 Kih chê gâdu iâ is a historical account of the Christian religion, by 羅明兌 Lo Ming-yau, a European.

The 善教明徽 Shing keâou ming ch'ing, in eight books, is a treatise on the evidences of Christianity, by 吳濟國 Wân Tse-kwo, a European missionary of the Dominican order. This was completed in 1677, and is one of the best works of the kind.

The 四終畱意 Szê chung lêî ê, by 白多瑪 Pih To-mâ, a European Augustinian, published in 1705, is a discourse on Death, Judgment, Hell, and Heaven. The 善教切要 Shing keâou tsê ê yaou, by the same, is a guide to neophites in the ritual and ceremonies of the church.

The 天儒同異考 T'êen joô t'âung ê kâdu is a comparison of the Christian religion with the doctrines of the literati of China, by 諸際南 Choo Tê-nân, a native convert, published in 1715. This is divided into three parts, the first showing wherein the two systems are identical, the second showing wherein the Christian supplies what is lacking in the other, and the third pointing out the superiority of the Christian system.

The 真道自經 Chin tââu tsê ching is a treatise on the evidences of Christianity, written in 1718 by 沙守信 Sha Shôw-sên, a European missionary.

The 善體仁愛經規條 Shing tê jin gâê king kwêî t'êaou, written by 潘秉正 Pung Ping-chings, a European Jesuit, in 1719, consists of preparatory exercises for receiving the Sacrament of the Eucharist. Another work by the same author, is the 善年庚奎 Shing neîn kwâng yih, in 12 sections, a series of legendary narratives of the saints with reflections for every day in the year, completed in 1738. A revised edition, arranged according to the modern calendar, and otherwise modified, was published in 1815. A version of this has been circulated in Manchuria, it being in the number of those prohibited by an imperial edict in 1805. Similar in character to the preceding, but of much smaller compass, is the 善經庚奎 Shing king kwâng yih, by the same, being a series of meditations and exercises corresponding to the Gospels for the several days according to the missal. The 盛世舞英 Shing she ts'îo yaou, also from the same hand, is a general discourse on the Christian religion, with a vigorous attack on the idolatrous customs of China.

The 主經體味 Choh king tê wî is an exposition of the Lord's Prayer, by 殷弘燧 Yin Hwâng-sen, a Jesuit missionary contemporary with the preceding, who also wrote the 道耳忠言 Neih urh chung yên, consisting of moral and familiar counsels for the guidance of converts.
The **實錄錄 Shih tsêên lûh** is a treatise of psychology, by 德沛 Tih-p'êl, a member of the imperial family, who had identified himself somewhat with the missionaries, and become imbued with their Doctrine of the Soul. This is dated 1639.

The **具備神義 E kêen tâu ê** is the substance of a Treatise on Prayer, translated by 沈若瑟 Ch'in Jô-seih, a native Jesuit, and published in 1758.

The **愷心指南 Shihn sze chê nân**, in six books, is a Guide to Meditation; the last two books comprising reflections on the Gospels for the several Sundays and festivals throughout the year.

The **聖教淺說 Shing keâou tsêên shuô** is a treatise on the nature and character of God, human nature, and future rewards and punishments, containing an able discussion of the errors of Chinese theology.

The **聖教要經 Shing keâou yao king** is a compilation by an Augustinian named 伊納爵 E-na-tseo, *Ignatius*, comprising the Ten Commandments, Lord's Prayer, Apostle's Creed, and other prayers and formulæ of the church, with an ample commentary to the whole.

The **週年主日口譯 Chou nêên chôd jîh k'ôw tô** is a series of homilies for every Sunday throughout the year, by 陸思默 Lûh Sze-mih, a native of Shanghai.

The **週年禮聖公經 Chow nêên chên lê kung king** is a translation of the liturgy for the several festivals of the church throughout the year.

The **歸真集 Kwei chin tseih**, by 徐亦真 Xu Yî-jêng, is an attack on popular superstitions and idolatrous practices.

The **成人要集 Ching jin yao tseih**, written by 利安定 Lé Ganting, a Franciscan missionary, in 1694, consists of incentives to a religious life.

The **初會同答 Ch'oo khouy wân tâ** is a dialogue on some principles of the Christian religion, by 石韜殤 Shih T'o-lûh, a missionary of the Franciscan order, written in 1680.

The **德行譜 Tih king pod** is a narrative of the life and legendary miracles of 迦尼老各斯加 Ta-ne-laou Ko-sê-kâa, a Polish saint of the Jesuit order, written by Dominic Parenin, 巴多明 Pa To-ming, of the same order, in 1726.

The **按世界說 Ching shê lêo shuô** is a treatise on various points of Roman Catholic theology, written by 朱宗元 Choo Tsung-yuên, in the first half of the 17th century. The **答客問 Tô k'îh wân**, by the same author, is a dialogue on Christianity, drawing a contrast between it and the several systems established in Chînâ.
The 聖教小引 Shing keâu seâu yân is a short dissertation on the doctrines, prohibitions, and rites of the church, by 范中 Fân Chung, a native of Haung-chow.

The 聖教要理 Shing keâu yaou là is an elaborate catechism of the doctrines and practices of the church of Rome, by François Rougemont, a native of Loo-jîh mwan,

The 慈敎必說 Gân shây lêô shuô is an explanation of the Doctrine of Indulgences and of several societies in the Papal church, given in the catechetical form.

The 家學漸漸 Kêô hêô tsêên lûn consists of counsels for the performance of relative family obligations.

The 天堂直路 Têen t'âng chîh loo is a guide for the disciple in his daily conduct and conversation.

The 導與主言次序法 Taou yâ ch'êô y'in tâê êu êu fû is a didactic treatise on the doctrines and rites of the church.

The 備忘錄 Pe wâng lû is a miscellany of Scripture narratives, apocryphal miracles, anecdotes, etc.

The 解述論 Kêô mî lûn is a discussion of the false doctrines prevalent in China, written in 1845 by 瑯斯鳴 Yaou Hôû-mîng, a native of Shanghai.

The 聖教詩歌歌賦 Shing keâu she szê k'o foo is a collection of stanzas, reflections, etc., on various points connected with the Christian religion.

The 諸會問答 Choo huîy wên tô is a catechism of the various societies, translated by 南有岳 Nân Yêw-yê, a European Jesuit.

Besides the preceding, there are a great number of minor books of exercises for daily use among the converts and in schools. Such are the 炊煉七次通功經 Lêen ling ts'êih tsê t'üng kung king, Prayers for Souls in Purgatory; the 便蒙歌 Piên mûng k'o, a Book of Instructions for the Young, in heptameter verse; the 早晚課 Tsâdu wan k'o, Devotional Exercises for the Morning and Evening; the 聖教要理問答 Shing keâu yaou le wên tô, Catechism of the Sacraments; the 聖教平安聖路善工 Yây soo show nân shing loo shen kung, Devotional Exercises Commemorative of Christ's Passion; the 謝恩頌感恩功經 Sêyô gân ke taou t'üng kung king, Thanksgiving Formulae; the 新添禮儀經規 Sin t'îen chên lê king kwei, Ritual for Festival Days; the 十誡便是 Shih keâe pêên te, Commentary on the Ten Commandments; the 日課損要 Jîh k'o tsô yaou, Select Devotional Exercises; and the 抽珍日課 Sew chîn jîh k'o, Manual of Devotional Exercises.
Most of the preceding works are written in the literary or book style of composition; some, however, are in pure colloquial mandarin; while there are a variety of shades of dialect between the two. Occasionally we find also books in particular local dialects, but they do not seem to have been much used by the Roman Catholic missionaries. Such is the 圣教真言 Shing keaou chih kieang, a theological catechism written in the Shanghai dialect.

Although the disciples of Mohammed have been in China now for more than twelve centuries, and have enjoyed the greatest facilities for the propagation of their faith, yet we do not find that they have done much towards the introduction of a native literature in connexion with their religion; their rituals and sacred books being almost entirely preserved in the original Arabic; and notwithstanding the great numbers belonging to this sect at the present day, who know nothing but the Chinese, the publications they have in the native language are quite insignificant. Among these, the 俗異東引 Sew chih ming yin is an Introductory Explanation of the Mohammedan Rites, written by 周士駿 Chow Szé-k'e in 1672.

The 歌敘精要 Keaou k'oan tsêh yau is an exposition of the more important points of the Mohammedan faith, the technical names being all given in the Arabic character. This was written by 馬伯真 Mâ Phô-lêang in 1678.

The 天方典禮詳要解 Tšen fang tsêh leh tsêh yau ked, in 20 books, is an elaborate detail of the faith, rites, and customs of the Mohammedan religion, published about the beginning of the 18th century, by 劉智 Lâu Chê, a descendant of foreign ancestors. Lâu translated the substance of seventy Arabic works, by a selection from which he compiled the present treatise, dividing it into the heads of,—Original Religion, True Lord, Comprehension, Discrimination, Repetition of Sacred Formulse, Worship, Fasting, Almsgiving, Pilgrimage, Sacrifice, Five Relations of Society, Relative Bonds, Betrothal Rites, Nuptial Rites, Funeral Rites, and Obsequies of Decorum.

The 同同原來 Hwây hauy yuên làe is an apocryphal narrative of the introduction of Mohammedanism into China, bearing date 1754.

The 清異原始輯義 Tsing chih yuên chê ch'ên é is a detailed account of the history, antiquities, doctrines, and observances of Mohammedanism, written by 穆汝奎 Mû Joo-k'wei in 1837.

11. The 類書 Lây shoo “Cyclopedias” are a class of works, combining to some extent the characteristics of our Cyclopaedia and Concordance, embracing as they do the whole field of literature, me-
thodically arranged according to subjects, and each heading giving extracts from former works on the subject in question. These seem to have originated in the practice of preparing digests of the national literature for the emperor's inspection, a custom which we find in use so early as the 2nd or 3rd centuries of the Christian era. Considering the immense mortality that has taken place in Chinese literature, some of these ancient lüy skoo become of great value, as preserving copious extracts from works now lost.

One of the earliest specimens of this class is a small work with the title 義輔錄 K'eun foó lāh, the ancient copies of which bear the name of 陶潜 Ts'ān T'ān of the Tsin dynasty, as the author; but recent criticism has determined that it was written about the 5th or 6th century. This is little more than a dictionary of the names of renowned individuals, down to the 4th century of our era.

The 藝文類乘 E wān lüy tseü is another work of this kind in 100 books, compiled in compliance with an imperial mandate by Gōw Yāng-sen and others in the former part of the 7th century. It is divided into 48 principal sections, with numerous subdivisions. Under each article the extracts are first given relating to descriptive and narrative details, which are followed by those of a merely poetic and literary character. Nine-tenths of the works quoted are now no longer extant.

The 小名錄 S'āo ming lāh is a small work of a kindred character, by Lūh Kwei-mung of the Tang, on the private names of the several emperors and princes, from Chē-hwāng of the Tsin down to the After Wei dynasty. From the notices of this in other books, there is reason to believe that the existing edition is but a portion of the original; it is marked also by a number of errors.

The 事類纂 Szé lāy foó was drawn up by 周汝 Woó Shūh at the commencement of the Sung dynasty. The original draft which was laid before the emperor consisted of 20 books, composed in the irregular verse style termed foó; and at the monarch's suggestion, the author added a running commentary, at the same time dividing the work into 30 books, as we now have it, embracing in all 100 articles. In 1699 an extension of this work appeared, in 40 books, by 華希閔 Hwa He-min, under the title 廣事類纂 Kwāng szé lāy foó. This is on the same plan as Woó Shūh's publication, being divided into 27 sections, embracing 191 articles, with a commentary throughout by the author; but the style is inferior to that of the ancient work.

In the year 977, 太宗 T'ān-tsung, the second emperor of the Sung, issued a mandate for the compilation of a cyclopædia, on a more
extensive scale than any that had preceded. This was undertaken by 李-family Lè Fāng and others, who brought their work to completion in 983, and designated it the 太平新編 T'ae p'ēng pên lüè. The manuscript was perused by the emperor, who examined three books a day, thus passing the whole under review in the course of a year. From this circumstance, the name was changed to 太平御覽 T'ae p'ēng yù làn, which it has retained ever since. It is divided into 55 sections, composing 1,000 books in all. At the beginning, a list of 1,690 works are given, from all which quotations are borrowed, besides a number of miscellanies, old poems, and other writings not named. Of these works named, there are scarcely two or three-tenths now extant; but it may be presumed that a large number of them were already lost when the T'ae p'ēng yù làn was compiled, and that the quotations are merely taken from former cyclopædias. The original edition had become almost extinct, and the manuscript copies which had been successively transmitted through a period of six hundred years, were faulty and defective in the extreme, when 黃正宗 Hwáng Ch'ung-sîng resolved to collate and print anew. Only one printed copy was to be found, which belonged to the 虞 Choo family in Sung-kêang, and that was more than half deficient. By a careful comparison with a great number of manuscripts, it was revised and put to press in 1568, and an edition of five hundred finished in 1572; the work being done with movable type. A new collation and reprint was made by Yuen Yuên in 1812, in 1,000 books, and though doubtless marked by very numerous errors, it is on the whole a most important thesaurus.

In 1005, a commission was appointed by 畀宗 Chin tsung, the third Sung emperor, consisting of 王欽若 Wáng K'în-jô, 楊億 Yáng Yih and others, fifteen in all, to draw up a historical compendium in the cyclopædia form, comprehending the details of all state matters from the earliest times, chronologically arranged. The work was completed A. D. 1013, in 1,000 books, and received the imperial imprimitur in the form of a preface, and the title 册府元龕 Te'sh fôo yûên kwêi. This is divided into 51 sections, with a general preface to each, having also a sub-preface to each of the thousand one hundred and four minor divisions. These prefaces are from the hand of 李 黎 Lè Wei and five others, having been submitted to the approbation of Yáng Yih. Each section was revised by the emperor in person as finished, who also fixed the general plan, causing all works of a light and dubious character to be rejected and adopting as authorities only the Kwo yu, Chên kwo
Cyclopedia.

The 《th, Kwan tsê, Mâng tsê, Han fei tsê, Huae nâm tsê, Yân she ch'ûn tsêw, Têw she ch'ûn tsêw, Hân she wâi chuen, the Five Classics, and the Dynastic Histories. From these also, matters of insubordination and other delinquencies were omitted. There was originally 10 books on the pronunciation and meaning of the characters, by 孫 翰 Suhn Shih, but this is now lost, probably through the omission of transcribers. The work was reprinted in 1642. A very contracted epitome of this, in 30 books, was drawn up by 董 聲 Hông Hûy, with the title 廠府元象雙 書 Thê thô yuên hwee têh chê.

The 書 叔指南 Shoo seu chê nâm, in 20 books, is a selection from the various works—classical, historical, scientific, and philosophical—drawn up by 任 廣 Jin Kwâng about the beginning of the 12th century, intended mainly for the convenience of letter writers. It was first printed in 1126, soon after which the books were burnt in the prevailing disturbances. It has been preserved, however, by successive transcripts till the present dynasty, when it was revised and again printed in 1725. The work is carefully compiled, and the author seems to have drawn his materials from original sources.

The 古今姓氏書辨證 Kod kin sing sheh shoò pêen ching, in 40 books, is an elaborate investigation of the origin and history of the several family names of China, methodically arranged according to the tones and rhymes. This was compiled by 鄧 名世 T'âng Ming-shê and his son 鄧 梓 T'âng Ch'ûn, and completed in 1134, after about twenty years' labour. The edition which was printed about that time has been long extinct, and the modern copies are compiled from the extracts in the Yung lo tà têw, these being arranged on the principle of the ancient work, as noticed in several publications of former times, so that although we have the substance, it is not identical with the Sung dynasty original.

The 雜贅 Ke lâ is a small work referable to this class, written by 邱 寶瑟 Chauôn Ts'âng-henen in the 12th century. The subjects embraced, however, are very limited in extent, and differ from those of the generality of lay shoo, being such as historical resemblances, contrasts, prodigies, etc.

The 玉 海 Yê hô, in 200 books, was compiled by Wâng Ying-lin, in the early part of the 12th century. It is divided into 21 sections, comprising upwards of 240 articles, giving the substance of a vast amount of the native literature. This is generally prized by scholars as one of the best works of the class, though it requires to be read with discrimination. It was allowed to lie in manuscript till 1351,
when the first edition appeared under imperial patronage. Thirteen other works were originally printed by way of appendix to it; but only one of these, the 侍 荷 小 名 録 Shê ǔrk seâu ming lâh, in four books, is retained to the existing edition.

A small work on the private names of female domestics, entitled 侍 儿 小 名 録 Shê ǔrk seâu ming lâh, was written by 洪 駒 父 Hâung Ken-foo of the Sung dynasty, but is now lost. An appendix to this, however, is still extant, with the title 荷 侍 儿 小 名 録 Pôe shê ǔrk seâu ming lâh, written by 王 經 Wâng Chih, about the middle of the 12th century. There are a good many irrelevancies in the quotations, and the book is wanting in literary taste. A later author, 温 華 Wân Yû, finding the subject far from exhausted in the two preceding publications, added a supplement to the latter, with the title 荷 稔 侍 儿 小 名 録 Shê pod shê ǔrk seâu ming lâh. This also has numerous errors. A further contribution was made towards supplying the deficiencies in the preceding works, by a friend of the last-named author, in a volume entitled 侍 儿 小 名 録 拾 遂 Shê ǔrk seâu ming lâh shih ê, which was not printed till the Ming dynasty. This is not more free from imperfections than the others.

The 緣 正 要 求 Shun chîng mung K'êw is a small work for juvenile instruction, consisting of selections from the classics and narrative records, in tetrameter stanzas, arranged in accordance with the order of the finals. The first part treats of instruction and the mutual relations; the second is on personal conduct; and the third is on intercourse with others. There is a commentary on it by the author, 胡 翌 文 Hôu Ping-wân, a subject of the Yuen dynasty.

In the annals of bibliography, there are few incidents comparable to the gigantic effort made by 崔 祖 Ching tsoê, the second emperor of the Ming. Desiring to compile an all-comprehensive cyclopaedia, he issued a commission in 1403 to 解 達 Keâ Tain to undertake the work, assisted by a hundred and forty-seven literary men; these having completed their labours in less than a year and half, the result was presented to the emperor, and received from him the title 文 助 大 成 Wan kêen tá chïng. This work, however, falling far short of his majesty's idea, a much more extensive committee of scholars was appointed, with a commission to collect in one body the substance of all the classical, historical, philosophical, and literary works hitherto published, embracing astronomy, geography, the occult sciences, medicine, Buddhism, Taonism, and the arts. 姚 廣 孝 Yaou Kwâng-hsâu and 劉 季 賢 Léw K'ê-che were appointed to co-operate with Keâ Tain, as presidents of
commission. Under these were five chief directors and twenty sub- directors, besides two thousand one hundred and sixty-nine subordinates. The work was brought to a conclusion near the close of the year 1407, containing in all 22,877 books, besides the table of contents, which occupied 60 books, and received the title 永樂大典 Yung lé tā taí jin. The arrangement of the several sections is according to the characters in the dictionary Hằng uố ch'ing yun; but there is an irregularity in the order of quotation; sometimes single clauses are given containing the heading character; sometimes whole sections of books, and sometimes works are given entire, which pertain to the subject. When the first draft was laid before the throne, orders were issued to have it transcribed for printing, and the copy was finished in 1409; but in consideration of the great outlay that would be necessary for the workmanship, the blocks for printing were never cut; and on the removal of the court to Peking, the copy was deposited in the imperial apartment named the Wăn lôu. What became of this copy, we have no distinct information, but it is probable that it perished in a fire which occurred in the palace in 1557; for in 1562, we find a hundred transcribers appointed by the Board of Rites to make two new copies. Three leaves a day was considered each man's work, at which rate they completed their task in 1567. One of these transcripts was placed in the Wăn yuen k'o at Peking, and the other in the emperor's library, Huống shè ch'ing. During the disturbances that occurred at the overthrow of the Ming, the latter copy and also the original draft which had been kept at Nanking, were both destroyed by fire; and on the restoration of peace, the Wăn yuen k'o copy was found to be deficient 2,422 books. Such is the present condition of that unexcelled specimen of compilation, which has proved of service to posterity in a way probably not anticipated by its originators. The wholesale selections which were at one time considered a defect, have now become the most important feature of the whole; for by this means 385 ancient and rare works have been preserved, which would otherwise have been irrecoverably lost; and many of which have been reprinted and extensively circulated since.

The 荆川稗編 King ch'üen pad pêen, in 120 books, is the work of 唐順之 T'ang Shun-che, who has endeavoured to embrace every subject, in a long series of articles extracted from the native literature. Beginning with the several subjects of the Six Classics given seriatim, he proceeds with Philosophical Writers, Fine Arts, Sciences, etc., after which the matters of the Six Supreme Boards are treated, concluding with disquisitions on History and Biography. The manuscript was
prepared for the press by 左 燕 Teô Ching, a pupil of the author, but he dying before the publication was accomplished, it fell into the hands of 蘇 亞 頤 Mâu Yih-siang in a disorderly and imperfect state; who having rearranged the materials, had it printed in 1581. The 81st book contains the whole of the popular little work on Family Names, Pih k'ea sing, transcribed in the Mongolian character invented by the Tibetan high priest Baschpa.

The 三才圖會 San tsê t'o hwen, in 106 books, is a comprehensive cyclopedia of arts and sciences, compiled by 王 孝王 Wáng K'ê, from a collection of illustrated works on the various subjects under consideration. There is a great deal of curious matter to be found in it, and the illustration of Ming dynasty customs it contains, gives it a certain antiquarian value. The author, however, shows a want of judgment in his selection of extracts. The pictorial embellishments, which are exceedingly numerous, would appear to form a principal feature in the work; but as specimens of art, they do not stand high, and in many cases tend little to the elucidation of the subject.

The 山堂肆考 Shan t'ang ssê k'adû, in 228 books, is an extensive thesaurus compiled from previously existing luy shoo, by 彭 大晃 P'ang Tâ-yü, who completed it in 1595. The work is in five divisions, comprising 45 sections. The quotations under each head are abundant to a fault, which is a necessary consequence of the indiscriminating method adopted by the author. The manuscript lay by for upwards of twenty years, during which time it got deranged and partly lost, till 張 劉相 Chang Yêu-họ, the grandson of the author, collected the materials, revised and published them in 1691. There is an additional part in 12 books, entitled 補遺 Po ê, from another hand, supplying deficiencies in the former work.

The 廣博物志 Kwâng pô with chê, in 50 books, is by 董斯張 Tung Sze-chang, who brought it to a conclusion in 1607. This is an extension of the Po with chê, a work of the 4th century; but instead of following the same plan, it is arranged on the luy shoo principle, giving ample quotations from ancient literature, down to the time of the Sung dynasty; the whole being classed under 22 sections, embracing 187 articles. Much of the matter is taken from other cyclopædias, but the author has also drawn largely from original works.

The 潛藏類書 Tsêen k'ao luy shoo, in 120 books, was compiled by Ch'în Jin-seih, who completed it in 1632. This is after the model of the E wân luy tsêh, being divided into 13 sections, containing upwards of fourteen hundred articles. It is a very good specimen of the
class; but in the 11th book, which treats of the bordering countries, and the 14th book, on foreign nations, the author speaks with an unguarded freedom respecting the Manchus, which has obtained for the work a place in the *Index expurgatorius*, as requiring the suppression of these two books only.

The *伍經類編* *Wǔ jīng lèi pīn* is a *encyclopedia of the classics* in 28 books with an appendix, compiled by 周世傑 *Chou Shih-ch'ang* in 1673. The quotations are chiefly from the Five Classics and Four Books, but there are also sections from a few semi-canonical works besides, and a commentary. It is divided into 10 sections, and the author gives his own remarks at the end of each article. A more recent and revised edition has been published, under the title *文典類編* *Wén diǎn lèi pīn*, with the name of 湯季眉 *Ts'ang K'e-mei* as the editor.

In the time of the Ming, 俞安期 *Yü An-k'ei* took the substance of the oldest existing *encyclopedias*, by a revision of which, removing repetitions and redundancies, and adding from the poetical compositions and literary essays of the later dynasties, he formed the *唐類編* *T'ang lèi pīn*. The second emperor of the present dynasty, taking this as the ground work, gave orders for the compilation of an extensive *encyclopedia*, embracing events up to the accession of the reigning family; the matter being procured from every authentic source, both ancient and modern. This was finished in 1710, and received the title *源鑑類編* *Yuan k'ênn lèi pīn*, being in 450 books, and is probably the most complete work of the kind. There is a third part more matter than in the *唐類編*.

The *encyclopedia* and varied character of the historical and philosophical writers, suggested to the same emperor the expediency of forming a condensed compendium of the more important parts, in order to place them within the reach of a much larger class of readers. A commission having been appointed for this purpose, the work was completed in the following reign and published in 1727. This gives, under the title *子史精華* *Tsze shih ts'ing hua*, in 160 books, a voluminous collection of quotations from the literature above named, classified according to subjects, under 30 sections, embracing 280 articles. It is convenient as a manual in the composition of literary exercises, but the value of the work is not placed at a high limit.

The *格致編原* *Kih chê k'ing yuên* is a *encyclopedia of arts and sciences* in 100 books, compiled by 陳元龍 *Ch'ên Yüen-lung*, and published in 1735. It is divided into 30 sections, the origin and history of every subject being traced by a long series of quotations from the
native literature, ancient and modern. This is a most useful compendium for the student of such matters, but it is well to refer to the original works indicated, when they are procurable, as the quotations are frequently incorrect.

The *luh shoo* principle has been adapted to the Sacred Scriptures by Dr. MacCartee, 麥嘉譔 in Mih kēa tē Pei-twan, of Ningpo, in a small work entitled the *Shing kēng luh shoo*, issued in 1856, containing a series of thirty articles on the leading truths of the Christian system. There is an appendix on the harmony of the old and new dispensations.

12. Under the title 小說家 *Seau suwó kēa* "Essayists," is included a class of writers which date back several centuries before the Christian era. These consist of miscellaneous narrations, records of marvelous, and detached sayings.

The 西京雅記 *Se kēng tsa tê*, in six books, is a record of incidents at Ch'ang-gan, the metropolis during the Han dynasty, being supplementary to Pan Koö's history. By some, this has been attributed to Lēw Hīn of the Han, and by others to Kō Hūng of the Tsin; but the probability is in favour of 吳均 Wū Kʻun of the 6th century being the author.

The 世說新語 *Shē shuwó sin yu*, written by 劉義慶 Lēw Yí-ch'ing of the 5th century, is a collection of minor incidents from the Han to the Tsin dynasty inclusive, divided into 30 heads. The title was originally 世說新書 *Shē shuwó sin shoo*, but was changed to the present form at an early date. There is an extensive commentary by 劉勰 Lēw Sen of the 6th century. An additional part was written by way of appendix to this, by Hō Lēoang-tsan, in the middle of the 18th century, with the title 世說新語補 *Shē shuwó sin yu* pod.

The 朝野舊事 *Ch'ao yō tē'en tsaê*, which consisted originally of 30 books, was written by 張鯉 Chang Tsō during the 8th century. An appendix was written to it during the Sung, with the title 象徵補遺 *Tē'en tsaê pod t*. The original work appears to have been afterwards lost, and the Ch'ao yō tē'en tsaê, now extant in six books, is considered to be the old Tē'en tsaê pod t, with additional matter annexed during the Sung. This treats of marvels and affairs of secondary import from the beginning till towards the end of the Tang. See Mā-kuang made use of it in writing his great historical work.

The 大唐新語 *Tā tāng sin yu*, in 13 books, is a record of national affairs from the commencement of the Tang down to the latter part of the 8th century, near the time when the author 劉抜 Lēw Sṳb
lived. With the exception of the last book, this work seems entitled to a place in the historical division.

The 大唐三藏記 Tessé léw sê k'êw wuân is a narrative of events during the reign of Yuên taung of the Tang, originally related by the minister 高力士 Kaou Leih-sze to 柳芳 Léw Fang, who first committed the substance of the remarks to paper. The record being afterwards enquired for by the emperor, it was nowhere to be found, and 李德裕 Lê Th-yûn, gathering as much as he could from the son of Léw Fang, wrote this work, which originally bore the title 謝史 Ting shê, afterwards changed for the present designation.

The 因話録 Yin kuâ lâk, in six books, is a record of matters during the 8th century, divided into five parts, treating respectively of—Princes, Ministers, People, Business, and Objects. The author, 趙璘 Châon Liu, lived about the beginning of the 9th century.

The 歌坊記 Keouw fang ké is a small work consisting chiefly of miscellaneous matters about the commencement of the 8th century, a great part being occupied with the music of the period. The author, 楊令欽 Ta'ny Lûng-k'în, seems to have lived near the same time.

The 雲溪友議 Yân k'ê yêw ê, written by 范חוו Fân Ch'oo in the latter part of the 9th century, is occupied chiefly with disquisitions on poetry.

The 玉泉子 Yû t'âen tsê is a small volume of miscellanies, principally relating to the middle and latter part of the Tang dynasty. The author is not known, but it consists in part of selections from other books about that period.

The 雲仙雜記 Yân sêen tsê ké is a large collection of petty records, ascribed to one 潘賢 Fung Chê at the commencement of the 10th century, but it is thought to have been actually written by Wâng Chîh, at a somewhat later period. The greater part of these profess to be quotations from other works, but among the titles of books quoted, many are now altogether unknown, and are believed never to have had any existence.

The 唐摭言 T'âng chû yên is a record of choice sayings and miscellaneous incidents, regarding the literary examinations of the Tang, written by 王定保 Wâng Ting-pao in 954. This is considered superior to most of the class.

The 舜華子 Chûn hua tsê is a miscellany of state and national affairs during the latter part of the 9th and early part of the 10th century, by 劉崇建 Lêu Ts'ûn-yeûn, a subject of the Southern Tang. The existing editions are taken from the Yung lô tâ tiên, the original volumes having been long since lost.
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The 諷諷錄 Kìen hæe luh, in 10 books, is a miscellaneous record of remarkable objects and events during the Tang and subsequent Five Dynasties, written by 韓克違 Hô Kwang-yûn of the 10th century.

The 飛燕外傳 Fei yèn wàt chuen is a record of the affairs of 飛燕 Chaou Fei-yên, the empress of 成王 Chêng té of the Han, and bears the name of 使主 Lîng Hê'n of the Han, as the author; but there is little doubt of this being a spurious production, written at some later period.

The 穆天子傳 Mû t'îen tsê chuen, in six books, is a narrative of the adventures of the emperor 穆王 Mû hwang of the Chow dynasty, in his journey to the west, on a visit to Se Wâng-mò. This is said to have been found in a tomb of one of the Wei princes in 281, and was probably drawn up by some one during the 2nd or 3rd century B.C. There is a preface by 荷雦 Suen Hen of the Tein, and a commentary by 郭璞 Kô Pû. This savours too much of the fabulous to be admitted among the authentic records, but it is preserved as a specimen of ancient composition.

A small work entitled 神異經 Shên ê king, from the hand of 東方朔 Tung Fang-só, was in existence during the Han dynasty, but was subsequently lost; and the work now extant professing to be the same, appears from internal evidence to be a production of the 4th or 5th century. It is admired for its style, and frequently quoted by subsequent scholars in their compositions. But as the subject matter all relates to distant and unknown regions, and the marvellous occupies so large a portion, it has never been received as true narrative.

Another small work, bearing the title 海內十洲記 Hâi nêu shih chow ké is also attributed to Tung Fang-só, but there is every reason to believe that it was also written about the same period as the preceding. Professing to be a description of ten insular kingdoms, the statements are fabuluses to puerility.

The 漢武帝內傳 Hân wù tê nêu chuen has the name of Pan Koô the historian as the author, but this was probably added by a later hand, for the book seems to have been written about the 3rd century. This records the visit of Se Wâng-mò to the emperor Wô té of the Han, and is also classed among the apocryphal works.

The 漢武洞冥記 Hân wù t'êng mîng ke is another spurious production relating to the reign of the same emperor. The ancient copies have the name of 郭信 Kô Hêên of the Han as the author, but it is believed to have been written about the 4th or 5th century. It is not looked upon as of any authority; few of the statements being trustworthy.
There is a short record entitled 漢世祖傳 Hán shì zǔ zhuan, containing an account of the nuptial affairs of the emperor Hwan té of the Han, with the pretension to have been written during that dynasty; but the style is altogether inconsistent with the supposition, and it is believed to be a spurious production from the hand of Yáng Shìa of the Ming.

The 博物志 Pō wū ché was originally drawn up by Chang Hwa, in the latter part of the 3rd century. His production, however, appears to have been lost during the Sung, and the present work in 10 books with that title, was probably compiled at a later period from the extracts contained in other publications; but still there are many quotations from it in the ancient literature which do not appear in the present edition. It is in great part occupied with records of the marvellous. A work in 10 books, supplementary to this, with the title 種博物志 Shūng pō wū ché, was compiled by 龍石 Ló Shíh about the middle of the 12th century. This is much after the style of Chang Hwa's work, being composed almost entirely of extracts from the ancient literature unaltered.

The 撰造記 Shīh zhào jì was written by 王嘉 Wáng Jiā of the 4th century, originally in 19 books, and professes to be a record of matters omitted in the annals of the empire, from the time of Fêh-he down to the Ts'in dynasty. The original manuscript being afterwards disarranged and partially destroyed, 董 興 Sào K'e repaired and edited it in 10 books, as it has come down to us. More than nine-tenths of the matter is considered fabulous.

The 搜神記 Sō shēn jì is a book of marvels, the greater part of which must also be classed among the incredible. The original work, by 龔 真 Yu Páo, who lived in the early part of the 4th century, was in 30 books, and is very much quoted in works written previous to, and in the time of, the Tang; but during that dynasty, it seems to have been lost, and the work which has been in circulation since, in 10 books, is for the most part a compilation drawn up from the numerous quotations in ancient books, with some additional matter. The ancient style is very skillfully imitated, however, and the compiler must have possessed no ordinary acquaintance with the national literature; so that without a very refined critical discrimination, the fraud could not be detected. The 6th and 7th books are extracted verbatim from the Supplement to the Han History, and in some of the modern editions in eight books, these are omitted. Another work in 10 books, with the title 搜神後記 Sō shēn hòu jì, appears to be a continuation of the
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preceding. This has the name of T'ao-n Ts'an as the author, who died in 427, while some events are mentioned in it which took place ten years later, so that the above name is a forgery, although there is every reason to believe from internal evidence that it was written prior to the Suy dynasty. There is another publication with the same title as Yen Pao's Tsoh shên ké, in six books, written about the 16th century, which is entirely different in character from the preceding, being a kind of description of a hundred and eighty-one Chinese idols, written in a very commonplace style and illustrated by a series of miserable woodcuts. It would scarcely deserve to be named as a Chinese book, but that it has been frequently quoted and translations made from it by foreigners.

The 遽異記 Shih é ke, written by 任昉 Jin Fang at the commencement of the 6th century, is a collection of notes on the wonderful, after the style of the P'o-wah che. The work of that name now extant, however, is not the original, which appears to have been lost early in the Tang; and the present is a compilation of extracts, together with some additional matter.

The 續偽譜記 Sah tse heæ ke is a short record of marvels, by 任均 Weo Kenn of the Léang dynasty. In some of the old books catalogues is found the title Tse heæ ke, but that work is now entirely lost, and the above was probably supplementary to it.

A small work with the title 燕丹子 Yen tan tsez, is known to have been in existence prior to the Suy dynasty, and is frequently quoted in subsequent ages down to the commencement of the Ming, but the work was afterwards lost. It has been again restored, however, from the copious extracts given in the Yung lô tâ têen. This treats of historical matters during the 3rd century B.C., when 丹 Tan, the heir apparent of the Yêu state, was held as a hostage by the Tsiu. No author's name is preserved, and it is thought to be reliable only so far as it is corroborated by the Shê ke.

The 百陽雜俎 Yêw yâng tsā tsod, in 20 books, was written by T'wan Ching-shih towards the end of the 8th century. It is divided into 29 sections, which treat largely of the supernatural and strange, but has also its value to the investigator of antiquity, and is esteemed for its composition. The same author afterwards added a supplement, called 續集 Sah tseh, in 10 books, consisting of six sections, of a similar character to the preceding, the whole containing a variety of information regarding the institutions and productions of China and foreign nations.
The 邈怪錄 Yew kwæ láh is a short record of wonders and
monstrosities, written by 牛僧孺 New Sâng-joö, near the end of the
8th century. It is thought to have been much larger when it left the
author’s hand than the editions now extant, and the original title was
玄怪録 Heuën kwæ láh, but was changed in deference to the name
of one of the ancestors of a subsequent editor. A few years later,
李復言 Lé Fù-yên wrote a supplement to the above, which is like-
wise extant, with the title 續玄怪録 Sâh yew kwæ láh, and also
treats of the marvellous. There is another supplement to the same,
with the title 續玄怪録 Sâh heuën kwæ láh.

The 集異記 Tsêh ê ke, written by 素用弱 Sêe Yâng-jö in the
early part of the 9th century, consists of sixteen articles, principally
regarding events omitted in the earlier histories, with a slight admix-
ture of the wonderful. This is admired for the style of the composition.

The 博異志 Pô ê che consists of ten articles, all of the superna-
tural and marvellous character. It bears the designation 谷神子
Kûh-shìn-tsê as the epithet of the author, who lived in the 9th
century, and the name 還古 Hwân-kôö; no surname being given.
The work is composed in a style superior to most of the class. The
original, however, seems to have been lost, and what we now have is
compiled from the selections which had been made from it in other
books.

The 杜陽雜録 Tô yâng tsâ pien, written by 蕭鴻 Soo Gô about
the latter part of the 9th century, is chiefly occupied with an account
of rare and curious objects brought to China from foreign countries,
from 763 to 872. It is written after the style of Sâh e ke, and
many of the statements have the appearance of being apocryphal.

The 唐書史 Tâng hâu shê, by 高彥休 Kaou Yen-hew of the
10th century, contains 51 articles relative to Tang dynasty matters.
Some of these are beyond the range of authentic narrative, but the
greater part may form a useful auxiliary to the student of history.

The 北夢遺言 Pûn mûng sô yén, in 20 books, is a series of narra-
tives relating principally to official matters, during the Tang and
subsequent Five Dynasties, written by 孫光憲 Sun Kwang-hêen about
the middle of the 10th century. The author generally gives his au-
thority for the several statements, and his book has been used by sub-
sequent writers in drawing up some of the standard works.

The 江淮異人録 Kâng kwaæ ê jin láh, by Wû Shûh of the
Sung, is a record of twenty-five strange characters during the Tang
and Southern Tang dynasties. Much of it is occupied with detailed
regarding magical arts, but some of the biographical notices have been admitted into the History of the Southern Tang. The original work having been long since lost, the existing edition is taken from the Yung lô tâ tiên, but it is believed to correspond very closely with the Song copies.

The 洛陽錦絹書閣記 Lô yâng tsin shin k'êw wân ke is a collection of twenty-one narratives, some historical and some marvellous, from the Lêang down to the Five Dynasties, being a record of current traditions, written by 張齊賢 Chang Tse-hên in 1005.

The 湧水燕談錄 Shing shuoy yên t'an lâh, in 10 books, written by 王闕之 Wâng P'êh-che about the end of the 11th century, treats of the early affairs of the Sung down to the author's own time, and consisted originally of more than three hundred and sixty articles, arranged under 15 heads; but the work was mutilated and abridged in the editions published in the Ming dynasty, and the copies now in circulation have only 285 articles.

The 長田録 Kôei tiên lâh is a small collection of incidents chiefly relating to the imperial court, together with witty sayings of the high statesmen, written by the historian Gôy Yâng-sew after his retirement from office. Before it was completed he issued the preface in 1067, which having come under the inspection of the emperor 神宗 Shin tsung, that monarch expressed his desire to see the complete manuscript, but the author feeling that he had used too great freedom in his remarks on the men of his time, withheld a considerable portion of the original, and supplied its place with material of a light and risible character.

The 嘉祐雜志 Kêa yew tsâ che is a miscellaneous record of incidents chiefly during the early part of the 11th century, written by 江休復 Hêang Hêw-fûh immediately before his death in 1062. It is also published under the title 江隲撰雜志 Kêang lîn ke tsâ che.

The 龍川纂志 Lûng ch'üen lêô che, in 10 books, was written by Soo Chê in the summer of 1099. It consists of 39 articles, 25 of which relate to governmental affairs, the remainder being of a miscellaneous character. In the autumn of the same year, he also wrote the 龍川別志 Lûng ch'üen pêô che, consisting of a series of traditional records in 48 articles. Nearly the half of this work is quoted by Choo He, in his Memoirs of Eminent Ministers, which is a good guarantee for its credibility.

The 甲申雑記 Kêâ shin tsâ ke was written in the year kêâ shin, 1104, by 王章 Wâng Khung, and consists of 22 articles, treat-
ing of events from the year 1023 down to the time of writing. Another work by the same author, entitled 閹見近錄 Wăn kēen k’ìn luh, containing 104 articles, embraces the period from 954 to about 1085. Another small work, also from the same hand, entitled 隨手叢録 Sŏy shôw tsŏ̄ luh, contains 33 articles, all of which, with the exception of three relating to the time of the Five Dynasties, treat of Sung dynasty matters, down to about 1067. The two latter were written after the Keā shin tsŏ̄ ké, and the manuscript of the whole lay by till 1163, when they were combined in one by the grandson of the author. Although there is a sprinkling of the marvellous throughout, yet the greater part may be employed to supplement the dynastic history.

The 玉壺清話 Yăh họ̄ tśing hù̄, in 10 books, is a collection of short notices, narrative and descriptive, completed about the year 1085 by a Buddhist priest named 文彥 Wăn-yīng, treating mainly of incidents of his own time. The name was afterwards changed to 玉壺野史 Yăh họ̄ yŭ̄ shè, under which designation it is sometimes quoted in books as early as the Yuen dynasty. Editions are now in circulation, with both these titles.

The 侯鷁錄 Hōw tā̄ng luh, in eight books, written by 趙令畤 Ch’iao Lîng-chè near the end of the 11th century, is a record of minor historical events, with remarks on poetry and literary criticisms.

The 東軒筆錄 Tung hēen peih luh, in 15 books, written by 魏泰 Wei T’aê, an unsuccessful candidate for literary honours about the close of the 11th century, is a record of current reports prevalent during the early years of the author. Although some parts of it are trustworthy, yet the errors are numerous, and there is much that is doubtful in it.

The 燕魏雜記 Yên weî tsă̄ ké consists of a number of notes, topographical and historical, made by 呂頤浩 Lù E-haû about the end of the 11th century.

The 涉宅編 Pô tā̄h pê̄n was written by 方勺 Fang Ch’ê, in the early part of the 12th century. The author being accustomed to live in a boat, explains the meaning of the expression in the title, the pô tā̄h "anchored dwelling." This work, which is chiefly a record of incidents, metropolitan and provincial, from about the year 1086 to 1117 was originally in 10 books, editions of that extent being still extant; but there has also been another edition in circulation since the Ming dynasty in three books, abridged and otherwise modified from the original.

The 鐵園山叢談 Tēî wēi shān ts’ung t’ān, in six books, is the work of 峇條 Ts’āé T’eaûn, who lived in the first half of the 12th century, and treats mostly of events that occurred in his own time.
The work shows a good deal of research, and may be relied on as an authority in investigations regarding that period.

The 榊意小識 Fuang chwang seadu t'āh is a small work treating principally of occurrences at Pēn-lēang, the metropolis during the 12th century, finished early in the 13th century, by an author with the surname 袁 Yen, but his proper name is not preserved, the first page merely stating that it is written by a centenarian.

The 南軽記談 Nān chwang ké t'ān is a short record of matters during the most flourishing period of the Northern Sung dynasty. The author's name is not given, but it appears to have been written in the early part of the 12th century. The style is good, and it is thought worthy of credit.

The 黙記 Mīh ké, by Wâng Chih, consists almost entirely of traditional records regarding the metropolis Pēn-lēang.

The 陶朱新錄 T'āou choo sin lūh, written by 馬總 Mā Shun in 1142, is a chronicle of minor matters during the Sung dynasty, seven or eight-tenths of which consists of the marvellous and incredible. At the end is an inscription relative to the literary associations during the 11th century.

The 眠車志 K'wei keu ché, in six books, is a series of statements regarding supernatural occurrences during the 12th century, written by 郭象 Kô T'wān, at the instigation of the emperor 光宗 Kwang tsung, who was much addicted to the marvellous. The plan of the work is the same as the Tōu yâng tsâ pēen, the author's object being to illustrate the doctrine of rewards and retributions in the life to come.

The 龍城錄 Lung ch'íng lūh is a record of incidents during the earlier part of the Tang, professing to be written by 柳宗元 Lèw Tsung-yüen of that dynasty. It is generally understood, however, that that name is not genuine, and that it is a spurious production of Wâng Chih of the 12th century.

The 清波雜志 Tsing po tsâ ché, in 12 books, is a record of miscellaneous matters during the Sung, written in 1193 by 周煥 Chow Hwuy, who is charged by some with putting the misdeeds of Wâng Gan-shih in too favourable a light, being a distant relative of the latter. The following year he issued the 清波別志 Tsing po pēih ché, in three books, of a uniform character with the preceding.

The 北漢交輯錄 Pih chwang chih ko lūh is a small record chiefly of exemplary characters about the 11th and 12th centuries, and miscellaneous matters, by 施德操 She Tîh-ts'ăou, who lived near that period.
ESSAYISTS.

The 桃史 Ting shè, in 15 books, written by Yó K'o about the
beginning of the 13th century, consists of upwards of a hundred and
forty articles regarding the Sung dynasty, being matters omitted in the
national histories, and considered to be authentic.

The 激醒雜志 Tāh sīng tsā ché, in 10 books, is a collection of
records relative to the Northern and Southern Sung, written about the
year 1185 by 遼敏行 Ts'ang Min-hing. The subject matter is reliable,
and may be used to supplement the regular histories.

The 考寳續聞 K'ê k'ēw sūh wān, in 10 books, is a collection of
traditional records regarding Pēn-léang, and the sayings and doings
of renowned individuals soon after the establishment of the Southern
Sung empire. The author, 陳鶴 Ch'i'ng Kū, who appears to have lived
in the former part of the 13th century, has drawn the most of his
materials from the family manuscripts of others, and frequently with
very little alteration, which accounts for a want of symmetry in the
style of the work.

The 四重遺錄 Szè ch'aou wān kēên luh is a series of 207
articles, treating of various matters of the Sung, during the reigns of
the four emperors—高宗 Kao tsung, Hsiao tsung, Kwang tsung, and
寧宗 Ning tsung—arranged under five divisions, the fourth of which is
totally occupied with the reign of Ning tsung. The author, 葉紹靈
Yó Sha'ào-nung, who was an adherent of the teachings of Choo He, ap-
pears to have written early in the 13th century.

The 背辛雚譜 Kweh sin tsā shih is a record of miscellaneous and
minor incidents, written by Chow Mei in the former part of the 14th
century, in four parts, entitled respectively the 前集 Tsāén tseih, 後集 Hōw
tseih, 經集 Sāk tseih, and 別集 Pēh tseih. Although the subjects it
treats of are generally matters of mere secondary importance, yet there
is a good deal of curios and reliable information for the investigator.

The 隨筆漫錄 Sāy yìn mûán luh, by 陳世聰 Ch'iu Shé-ts'ung,
who lived in the latter part of the 13th century, is a record for the most
part regarding the poetical and literary compositions of the living
authors of that period.

The 東南紀聞 Tung nān kē wān is an anonymous record of
traditional statements, chiefly regarding the Sung dynasty, which is
designated in the title by the term Tung nān, "South-east." This
appears to have been written during the Yuen; the original copies,
however, have long been extinct, and the present edition is extracted
and compiled from the Yung lō tā tēn. There are many pieces in it
available to supplement the histories of neighbouring states.
The 餘潛志 Kwei tsên chê, in 14 books, by 劉祁 Léw K’e, finished in 1295, is a series of historical narratives, biographical notices, and miscellaneous statements regarding the Kin dynasty, the 11th book being occupied entirely with the overthrow of that state. The authors of the History of the Kin have drawn a good deal from this record in the compilation of their work; and some others of the larger histories may be corrected from the notices in Léw K’e’s chronicle.

The 山畵隨筆 Shan fêng sùi pêh is a short record of occurrences at the close of the Sung and commencement of the Yuen, with particular details regarding the treacherous minister 賈似道 Kiâ Szê-taûn. The author, 華子正 Tsêâ-chéng, was a subject of the Yuen.

The 山居新譜 Shan kuî sin yu, written by 楊玗 Yâng Yû in 1360, treats chiefly of administrative affairs during the Yuen, the general tendency of the work being to the advancement of morals.

The 遠昌雅錄 Sûy ch’ang tsâ luû, written by 鄭元緒 Ch’ing Yûn-yû about the middle of the 14th century, is a series of traditional notices regarding the old adherents of the Sung dynasty, and individuals of note during the Yuen.

The 輕書錄 Chêng shê-lû, in 30 books, was written by Taon Tsung-â just at the close of the Yuen dynasty, and contains a good many notices regarding the overthrow of the Mongols. There is also a considerable amount of information regarding the poetry, painting, and literature of the period, and various memoranda relative to the Western regions.

The 水東日記 Shibû tâng jîh k’ê, in 40 books, written by 葉盛 Yé Shêng during the 15th century, is chiefly a record of legislative details and current traditions during the Ming. The author, who had access to an extensive library, has carried his quotations to excess, and self-glory is a prominent failing throughout. His production nevertheless is valuable as a work of research.

The 留南琐記 Kêâu nán sô k’ê is a collection of miscellaneous memoranda regarding Kwâng-se, made by 魏 游 Wei Sîn in 1612.

The 蘭谿餘聞 Lung shah yû wân is a series of notes on Shen-se and Szê-ch’üen, made by Wang Szê-ch’ing, while executing an imperial commission in that region. These consist of reports gathered by him, relating to the traveller’s route through these provinces.

The 劍俠傳 Kêên hêî ch’uên is a series of biographical notices of remarkable swordsmen during the Tang dynasty. There is no author’s name, but it is thought to have been written during the Ming. There
is too much of the supernatural for it to be admitted among the regular historical works.

The 鎮異記 Luh é kē, in eight books, is a fabulous record, drawn up by 社光庭 Toô Kwang-t'ing, a Taoist priest, during the 10th century. The productions of this author have forfeited all claim to antheuticy.

The 都史談纂 Too kung t'an tsêuân is a record of incidents omitted in the historical works, from the 13th to the 15th century, written by 都穆 Too Mūh early in the 16th century, which was afterwards arranged and edited by his pupil 陸采 Lûh Ts'ai. The work treats largely of the supernatural, and the bulk of it is considered unworthy of credit.

The 板橋雜記 Pân k'eaou tsâ ké is a record of reminiscences of the last days of the Ming, written by 喻鶴齋 Yu Hwaè early in the present dynasty.

The 過年話語 Yin gan só yu, written by 李王遠 Lî Wâng-poo about the end of the 17th century, is chiefly a record of current reports and traditions of events in the neighbourhood of Kēa-hing, the author's native place, relating to the close of the Ming and establishment of the present dynasty. This also contains much connected with the marvellous.

The 樂民政記 Kōo shing, in eight books, is a collection of traditional memoranda, respecting the end of the Ming and commencement of the reigning dynasty, written in 1700 by 鳳瑤 Nêw Sew, who held the office of prefect in Shen-se. It is divided into five sections, giving the reports gathered in as many different parts of the empire. In 1714, he issued a supplement, entitled 樂民政紀 Kōo shing sah pêen, treating successively of words, business, men and things, differing in plan somewhat from the preceding.

The 增園雜志 K'wâng yüên tsâ chê, by 吳陳琰 Wû Ch'in-yen of the 18th century, is a collection of notes from personal observation and current report, seven or eight-tenths of which are of a supernatural and fabulous character.

Besides the work of Jiu Fâng, there is also a small publication with the date 1701, having the title 過異記 Shuh é kē. There is no name of author, who is merely designated the Master of the Tung-liên establishment. The subject matter relates chiefly to the latter part of the 17th century, and treats largely of the supernatural, with some notices of curious implements.

The 果報見聞録 Kwô pôu kïên wân lûh is a record of supernatural instances of reward and retribution, as if intended to illustrate
the Buddhist and Taoist tenets on that head. It was written by 阮式傳 Yang Shih-chuen in the 18th century.

The 信徵錄 Sin ch'ing luh is another collection of miraculous cases of rewards and punishments, compiled by 徐震 Sen K'ing in the 18th century.

The 見聞錄 Kōn wān luh is a small record of marvels, drawn up by 徐震 Sen Yō of the 28th century.

The 華雲樓雜記 Tsan yün lóu tsō shuo, by 陳肯若 Ch'In Shang-k'o of the 18th century, is a series of notes of minor importance, the greater part of which relate to incredible wonders.

The 堂月堂雜記 Fung yū t'āng tsō shih is a collection of notes, chiefly on poetical compositions, by 姜南 Kēang Nān, an author of the Ming dynasty. The 學園錄 Hōo pō yū leih is a series of short articles on matters of historical interest, by the same author as the preceding. The 虎斋誌錄 Mīh yu tseūn pō is another small collection of notes, literary and historical, by the same author. The 郭里子筆 謹 Hōo lè tōo tāi pō the, by the same, treats chiefly of poetry and other literary subjects. Another small collection of notes by the same, entitled the 洗蝕新錄 Sē yēn sin luh, is also occupied chiefly with historical notes. The 紫瑛記聞 Yān yū t'āng ké wān is another short selection of notes on literary and historical subjects, by the same. The 命案試錄 K'ōw hūn p'īng shih luh, from the same hand, contains some remarks on various points connected with history.

The 清波小志 Tsing po seau chē is a series of notes, historical and topographical, relating in great part to Hang-chow, drawn up by 徐逢吉 Sen Fung-k'ēi in 1734. Another part by way of appendix, was written by the same author in 1748, similar in character to the preceding, with the title 清波小志補 Tsing po seau chē pō.

The 江漢叢談 Kēang hān ts'ūng tān consists of twenty articles of moderate length on the historical antiquities of China, written by Ch'In Szé-yūn in 1572.

The 東アジア雜抄 Tung kau tsō ch'āo is a collection of historical memoranda, by 董潮 Tung Chaō, published in 1753.

Works of fiction par excellence are not admitted by the Chinese to form a part of their national literature. Those who have imbibed European ideas on the subject, however, will feel that the novels and romances are too important as a class to be overlooked. The insight they give into the national manners and customs of various ages, the specimens which they furnish of an everchanging language, the fact of this being the only channel through which a large portion of the
knowledge of history, and the influence which they exercise in the formation of character, are reasons for being considered as important in the study of the subject. Foremost among these in popular estimation is the 三國志演義 San kwô chê yen ê. This is a historical novel, in 120 chapters, written by 羅貫中 Lô Kwân-chung of the Yuan dynasty. The plot which is founded on the historical events immediately preceding the decadence of the house of Han, is wrought out with a most elaborate complication of details, embracing the period from 168 to 265. Following the course of events, from the imbecile reign of Headon Lung-te of the Han, the tale opens with an account of the insurrection of the “Yellow Caps,” during which 刘備 Lâu Pê, a descendant of the imperial family, enters into a solemn compact with 蒲羽 Kwan Yù (now the deified Kwan te, “God of War,”) and 張飛 Chang Fei to aid each other till death, in their efforts to uphold the falling house. The fortunes of Lâu Pê are traced through a series of reverses, till he assumes the royal power (known afterwards as 昭烈帝 Chaôn lâi té), and the empire becomes divided into the three states—Wei, Shûh, and Woo. Tyranny and bloodshed mark the narrative for nearly a century, till the usurper 曹髦 Tsaoon Maon of the Wei is deposed by his minister 司馬昭 Sê Mã-chauon, whose son became the consolidator of the empire and founder of the Tsin dynasty, being the 武帝 Wû té of history.

The 西遊記 Se yêw ké, in 100 chapters, is a mythological account of the adventures of Yûên Chhwâng, the Buddhist priest in the 7th century, during his expedition to India in search of the sacred books. The reputed author 邱長春 K’êw Ch’âng-ch’un was sent to India during the Yuen dynasty with a similar object in view, and on his return wrote a journal of his travels with the same title as the above. It contains much of the miraculous, and seems to have suggested the more elaborate production in question. A later narrative, in imitation of the Se yêw ké, equally fabulous, but far inferior in point of art, is the 後西遊記 Hôw se yêw ké, in 40 chapters, by an unknown author.

A tale relating to the period of the pusillanimous 徹宗 Hwûn tsûng of the Sung, is the 金瓶梅 Kin ping mei, in 100 chapters, attributed to Wang Shê-ching of the Ming. This gives a picture of the dissolute manners of the age in question. As an artistic performance it is one of the highest of the class; there is, however, a double meaning throughout, which attaches to many of the terms as phonetics, but
which does not appear on the face of the written characters. This
censored it to be prohibited as immoral by the second emperor of the
present dynasty; but notwithstanding this denunciation, a brother of
the same monarch made an elegant translation of the same into the
Manchu language, which was published in 1708. Being a syllabic lan-
guage, this is peculiarly fitted to preserve the *double-entendres.*

*Shuwy hōo chuen* is a tale of brigandage, in 70
chapters, written by 施耐菈 She Naé-gan of the Yuen. The scene
is laid in Hō-nán and Shan-tung, and the period chosen is the same as
the preceding. This is of a much less martial character than the *San
kwo ché,* and furnishes a greater insight into Chinese life in various
phases. The details are excessively diffuse, and the author enriches
his work by his lively descriptions, but he has raised his elaborate
superstructure upon a very small foundation of fact. A commentary
has been added to this and the three preceding novels by 金聖嘆 Kiu
Shung-t’ān, a writer of the present dynasty, who has entitled them the
四 大 奇 書 *Sê tā k’ē shoo,* or “Four Marvellous Productions.”

*Tsung chow lêh kwo ché,* in 108 chapters,
although written in the form of a novel, differs less from authentic
history probably than any other in the same category. It embraces the
period when China was divided into a great many tributary states,
and extends from the 8th to the 3rd century B.C. when the Tsin dynasty
was established.

*Hung lōu mûng,* in 120 chapters, is a popular tale
containing a picture of Chinese domestic life, generally thought to have
been written by 曹雪芹 Tsaou Senê-k’in, early in the present dynasty.
There is said to be a framework of fact running through the narrative,
but it is so enveloped in fictitious decoration as to be discernable only
to the initiated.

*Se yâng kê,* in 100 chapters, by 魏駿 Lo Mow-
tâng, finished in 1597, is an apocryphal account of the expedition of
the eunuch Ching Ho, to subdue the refractory nations of the southern
ocean, at the commencement of the 15th century. This was a stirring
episode in the history of China, and fraught with *materiel* for the pen
of the novelist. But although the author has retained the true names of
the principal persons and places, he has strangely disfigured the
narrative by the fables of imagination.

*Shuô yê tseûn chuen* is a tale in 80 chapters, by
蒲松柳 Tsê-lêng Ts’ên-ts’ai, founded on the history of Yô Fei, a famous general
in the 12th century, who fought successfully against the Kin Tartars,
but was put to death through the treachery of Ts'ai Kwei, a corrupt prime minister.

The "Fung shên yên" is, in 100 chapters, a tale regarding the adventures of Woon wong, the founder of the Chow dynasty, in his contest with Ch'ow wong, the last of the house of Shang.

The "Ch'ing ti'h huông yêw kâng nân chuen" is a historical novel in 45 chapters, recounting the adventures of the emperor, during a secret expedition in Kâng-nân province, in the early part of the 16th century.

The "Shuang fung kê yüên" in 80 chapters, is founded on a tragical event during the Han. The plot turns on a demand made by a Tartar chief, on the Chinese emperor, for his favorite wife, with which the emperor reluctantly complies; and the suicide of the fair one to escape the domination of her new lord, forms the sequel to the adventure.

The "Hâu k'êw chuen", in 18 chapters, a tale of social life, although very lightly esteemed by the Chinese, has been frequently commended by foreigners and repeatedly translated into several European languages.

The "Yâk keau le" is a novel, in 24 chapters, also adapted to give an insight into Chinese manners, especially the forms observed in ceremonial visits.

The "P'êng shan lâng yên", in 20 chapters, is a tale, with very little plot in it, the author having seemingly exhausted his efforts in description, dialogue, and the figures of rhetoric generally.

13. The "Shêh kêa" "Buddhism" as a class, when understood to include the whole corps of Buddhist books, embraces a body of literature at first sight somewhat appalling to the student who desires to investigate the character and history of that religion at the fountain head. In their aim to establish that faith in China, the early Hindoo teachers made it an object to translate their standard works into the native language from the Sanscrit; and as a result of their efforts, probably near two thousand works of various kinds have been added to Chinese literature. Four-fifths of these translations are divided into the three classes, 經 "King" "Classic," 律 "Leak" "Disciplinarian," and 论 "Lân" "Metaphysical." This department of labour was commenced in the year A. D. 67 by Kashapumadanga, 達摩摩耶 Kêa yê mô t'âng, who translated the 四十二章經 "Sê shêh êrk chang king," "Sutra of Forty-two Sections," and continued with slight interruptions by Hindoo and Chinese priests, till about the 9th or 10th century. These translations
are not included in Chinese general book catalogues, and it would be beyond the plan of this work to give any extended notice of them. It will be sufficient to give the names of some of the most prominent. More particular information may be found in the writings of Résumé and Julien, and especially in a series of papers by the Rev. J. Edkins, published in the Shanghai Almanac and Miscellany for 1855 and 1856. Among the Sutra or Classics may be noticed the 大般若波羅蜜多經 Tā pan jō po lō meih to king, in 600 books, a translation of the large Sanscrit work Maha pradnya paramita sutra; the 大毘婆娑攝阿含經 Tā padu tsēih king, in 120 books; the 大方等大集經 Ta fang tāng tā tseih king, in 80 books; the 大方廣佛華厳經 Tā fang kuàng fū hua yēn king, in 60 books; the 大般涅槃經 Ta pan nēs pōan king, in 40 books; a translation of the Nirvana sutra; the 金剛般若波羅蜜多經 Kin kang pan jō po lō meih king, in Sanscrit Vajjra tcheidika, a condensation of the Pradnya paramita; the 阿弥陀经 O me tō king, in Sanscrit Amitabha sutra; the 无量寿经 Wō lōng shou king; the 観無量壽佛経 Kwān wō lōng shōu fah king; the 炎法藏經 Meaō fā tēn hwa king, in Sanscrit Siddharmā pundarika; the 無量陀羅尼经 Wet mō kei hing; the 聶居經 Hēn kei king; the 金光明经 Kin kwāng ming king, in Sanscrit Swarna prabhasa sutra; the 入楞伽經 Jīh làng kea king, in Sanscrit Lang-kheakāra; the 大乘起信子受記經 Ta sa chay nē hēn tēzē shōw kē king; the 大乘頂經 Ta kuān tōng king; the 金剛頂經 Yu lān pun king; the 首楞嚴經 Shōu làng yēn king; the 貴王王乗上二菩提経 Kwān yō wāng yō shāng wūh pōo sā king; the 大方等演義修多羅経 Ta fang kuàng yuēn kēo sēw to lō leadu ē king; the 大方便佛報恩經 Ta fang piēn fah padō gēn king; the 薄経 Choe king; the 三歸五戒慈心與離功德經 San kweō wō keā tēzē sin yēn lé kung tō king; the 大方廣華嚴經 Ta fang kuàng hua yén pōo sē dō fūh king keā fun; the 八大人毘経 Pa tā jēh kō king; the 佛說大集经 Fūh e kēdō king; the 佛說無量心經 Fūh shōu yēn tsēng te tsāng pōo sā king; the 楞嚴義法天子受三歸依經免惡道經 Taśay wu nāng fā tēn tēzē shōw san kweō e huo mēn go tāu king; and the 无所有法華経 Wō sō yēo pōo sā king. This division includes also translations of poetical compositions, termed Gāthā. Such are the 阿弥陀佛经 O me tō fāh kēe; the 寶積集佛陀一百禪 Heen shēng tsēih kēa tō yēh pih sung; and the 大乘普願經 Kwāng tā fā yēn sung. The Dharani or Magical Formulæ are also included; these being for the chief part merely transliterations of the original expressions, which are supposed to be
of secret and mysterious import, intelligible only to the initiated. Of this class are the 七俱呪佛大心准提陀羅尼經 T’sêih keû tê fâh tâ sin chun te t’o lô nê king; the 阿彌陀秘密 veterinarian 陀羅尼經 O me t’o kô yin shing wâng t’o lô nê king; the 佛說大乘無畏王陀羅尼經 Fâh shuo tâ hwâng shên wâng she yû fûh tih yuen muân t’o lô nê king; the 摩訶般若波羅蜜大明咒 Mo ho pan jô po lô meih ta ming chow; the 千手千眼觀世音菩薩 廣大圓滿無礙大悲心陀羅尼經 Tsêih shên yên kwân shê yin pôo sa kwâng tâ yuên muân wôô gae tâ pê sin t’o lô nê king; the 金剛般若大乘無畏王秘密陀羅尼經 Shêng wôô t’êng tsun tâ wêr noô wâng pê meth t’ô lô nê king; the 佛頂摩陀羅尼經 Fâh têng tsun shing t’ô lô nê king; the 無能勝大明陀羅尼經 Woô nang shing tâ ming t’ô lô nê king; the 佛說消災吉祥陀羅尼經 Fâh shhuô seâu tsaê keûh tsêâng t’ô lô nê king; and the 佛說陀羅尼集經 Fâh shhuô t’ô lô nê tseih king. Although the Chinese word King is employed especially to designate the sutras as a class, yet it is by no means rigorously confined to that use; for we find frequent instances of its application to works in each of the other classes.

Among the Vinaya, or works on Discipline, we have the 梵網經 Fan wông king; the 十善業經 Shêh sing leuh; the 三無德律 T’an wôô tê leuh, in Sanscrit Dharmagupta vinaya; the 摩訶僧祇律 Mô ho sang ke leuh; the 無沙塞律 Me shh shê leuh, in Sanscrit Mahisasaka vinaya; the 婆沙律 Pe pô sha leuh, in Sanscrit Vibhâṣā vinaya; the 十善業道經 Shêh shên nê taôu king; the 四分戒本 Sêe fun keâh pun; the 戒清淨規 Keâh seâu tsaoa king; the 優婆塞五戒相經 Yew pô sih (Upâsaka) wôô keâh sêâng king; the 優婆塞五戒威儀經 Yew pô sih wôô keâh weî ê king; the 大乘本生心地觀經 Tâ shing pun sang sin te kwôén king; the 外道同善 大乘法無我義經 Waê taôu wân shing ta shing fû wôô gô ê king; and the 十不善業道經 Shêh pûh shên nê taôu king.

The Abhidharma or Metaphysical works are also numerous, the following being a selection of the more generally known. The 成唯識論 Chêng wei shih lun; the 中論 Chông lun, in Sanscrit Prâyanâmûla śâstra tikhâ; the 阿毘達磨婆沙論 O pe t’an pe pô sha lun, in Sanscrit Abhidharma vibasha skhâra; the 三無性論 San wôô shing lun; the 弥勒論 Hsêîn shih lun; the 轉識論 Chûn shih lun; the 慈提心論 Fâ pôo te sin lun; the 十二因緣論 Shêh úûh yin yuên lun; the 善達盧迦論 Yih shhuô loô keûa lun; the 慈菩提心論 Pôo te tsze leâng lun; the 大乘百法明門論 Tâ shing pîh fû ming môn lun; the 唯識三十論 Wei shih san shih lun; the 因明入正理论 Yin
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ming juh ching lè lun; the 難大乘論 謂 Satā ching lūn shih; the 阿毗達磨順正理論 O pe t'a mo shün ching lè lün; and the 阿毗達磨義宗論 O pe t'a mo tsang hēn tsung lün. Most of the preceding treatises may be recognized by Sanscrit scholars, among the Buddhist works which are still preserved in the Indian character; and the great labour that has been spent in rendering them into the Chinese language may indicate the importance the propagators of that religion attached to them; many of them having been several times translated, corrected, and reedited by imperial authority, through successive dynasties.

Besides the above three classes, there are still a considerable number of translations exclusive, which partake of a biographical and descriptive character, and are classed under the head 齊聖集 Hēn shing tsêih. A few names may be given by way of specimen; such as the 十二驚經 Shih shêk yêw king; the 翟丁比丘說善來變經 Kêa ting pé k'êw shuo shân lái biân king; the 維賢喻經 Tsa pê yu king; (Pê yu is the Sanscrit Avadana); the 思惟要義法 Sê wuy yaou lêo fâ; the 四阿含憲抄解 Sê o hân (Four Agamas) mò ch'ao keâ; and the 五門禪經要用法 Wô mèn shen king yaou yung fâ.

Although the translations from the Sanscrit formed from the first, and still continue to be, the most important part of the Buddhist literature, yet by the 5th and 6th centuries, original compositions in the Chinese language, by native adherents of that religion, began to make their appearance. The authors of such works having had frequent intercourse with the Hindoo missionaries, under such influence, they have given clearer expositions of the faith and practice of the several schools of Buddhism, than are found in some of the later productions, and their writings have since become in some respects standards of appeal. A noted work among these is the 法苑珠林 Fâ yuân chhoo lîn, in 120 books, by 道世 Taô-shê, a Buddhist priest, completed in 668. This gives a comprehensive view of the Buddhist system, by means of quotations from the classic and other translations, in 100 sections, each of which is divided into a number of subsections, generally having an introductory article at the commencement, and the extracts arranged seriatim in the cyclopedia form. The prevailing idea throughout is to illustrate the natural sequence of human affairs in the production of happiness and misery.

Another production of the Tang, containing a vast amount of Buddhist bibliographical information, is the 開元釋教錄 K'ae yuên shih keâu luh, in 20 books, written by the priest 聰 shih Chê-shing in
730. This gives a complete list of all the translations of Buddhist books into the Chinese language from the year A.D. 67 up to the date of publication, embracing the labours of 176 individuals, the whole amounting to 2,278 separate works, many of which, however, were at that time already lost. Che-shing's work is divided into two parts, the first of which gives the translations in the order of their completion, according to the successive dynasties, under each of which the names of the several translators are given chronologically, with the works they had executed, and a statement of those which were still extant, and those lost, with a biographical notice of each translator following the catalogue of his works. At the end of the first part is a list of forty-one Buddhist catalogues, which had been previously issued. The second part contains the same works under a different classification, divided into seven sections, stating those of which both the translation and original are extant, those of which only the translation is extant, incomplete portions of works, epitomes, deficiencies supplied, retranslations, and heterodox innovations. The last two books contain a classification according to the great division of Tê shêng and Seâu shêng or "Greater and Lesser Conveyances," used as subdivisions under the primary tripartite division of Sutra, Vinaya, Abidharma. The latter part includes also a list of works—historical, geographical, and biographical—in two divisions; the first being translations from the Sanscrit, and the second native Chinese productions. The work is conceived on a comprehensive plan, and contains much valuable information; and it is no slight commendation that the same idea has been followed up in recent times by a scholar of high standing, in a synoptic review of the national literature. There is a summary of the above, by the same author, with the title 開元譯經錄歸 凌云翼 shih kaoou sang chuen, giving the name of each work, and the author, with the index character under which each is to be found in the great imperial collection.

Mention has already been made of the 高僧傳 Kaou sang chuen. A work of this name first appeared under the Lêang dynasty, from the hand of the priest 惠敏 Hwûy-min, being a biography of famous Buddhist priests, classed under the two heads of Translators and Expounders of the sacred books. This was enlarged by another priest during the Lêang, named 惠敘 Hwûy-keâo, in 14 books, arranged under ten divisions. In the first half of the 7th century, a supplement was written to the preceding, with the title 續高僧傳 Sêh kaou sang chuen, in 40 books, by the priest 達宣 Taou-suen, giving the latest.
information down to his own time. This gives the biographies of 485 celebrated priests, with incidental notices of 225 others. These are classed according to their doings and sayings, under the ten divisions, of—Translation, Exposition, Abstract Contemplation, Exemplary Discipline, Rigidity of Doctrine, Comprehensive Intelligence, Self-sacrifice, Study, Attainment of Happiness, and Miscellaneous Distinctions. In 983, an imperial rescript ordered a continuation of the above work to be written, which was completed by the priest Tsan-ung in 988, with the title 宋高僧傳 Sâng kâou sâng chüan, in 30 books. This commences from the period where Tâbûn-seun's work stops, and gives biographies of 533 subsequent priests, with incidental notices of 130 others; making the exception of two, however, of the time of the early Sung and Tartar Wei dynasties. The work is marked by much learning and research.

Divisions in regard to the practical working of Buddhism were early exhibited in the establishment of various schools of teaching, which still retain their votaries to the present day. Apart from the great division of the Buddhists into 宗門 Tsung mûn and 數門 Kchâu mûn, one of the most influential is probably the 天台 Tîen t'ai school, which was founded by 知顗 Che-k'âe, in the latter part of the 6th century, at a celebrated mountain of that name in Chê-kêang, and has made considerable contributions to the Buddhist literature. Some of the discourses of the founder are preserved in the 觀音止義記 Kwâân yin kheûn ê ké, which is a development of the Kwan-yiu theology, recorded by his pupil 河頂 Kwâu-ting. Another of his didactic remains is an exposition of the Kâwân woô lüâng shôw faûh kîng, which was republished with scholia, by 知禮 Che-lè in 1021, with the title 僧誦觀無量壽佛經疏鈔 Fâh shôw kwâân woô lüâng shôw faûh kîng soo ch'âou.

In the second decade of the 12th century, a historical summary regarding this branch was written by the priest 元顥 Ynên-yëng, with the title 宗元錄 Tsung yûn luh. About the close of the same century, an enlargement of the work was drawn up by 吳克己 Wô Kêh-kê, under the title 釋門正統 Shih mûn chîng t'ung. A further enlargement was made early in the 13th century, by the priest 景遷 Kâng-ts'êen, who entitled his production 宗源錄 Tsung yûn luh. During the first half of the same century, the Shih mûn chîng t'ung was again revised and edited by 宗錄 Tsung-kêen, a Buddhist priest. Taking these materials, the priest 志磐 Chê-pwan extended his researches over a wider extent of literature, and compiled the 佛祖統紀
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Fuh tsoo l'ung hê, in 54 books, in the latter part of the 13th century. It is written after the model of the dynastic histories, the lives of Shih-kêa Buddha and the patriarchs supplying the place of Imperial records. This is followed by sections on Genealogical History, Biography, Tables, and Memoirs. The whole system is viewed in its bearing towards the T'êen-t'âe school of teaching.

Another well known production, which issued from the same establishment is the 翻譯名義 Fan yih ming ê, in 20 books, being an explanation of the meaning of Saurerit proper names occurring in the Buddhist books. This was finished in 1143, by a priest named 法雲 Fâ-yûn.

The 合宗世系 T'ae tsung shê hê, written by the priest 乘牧 Shing-mûh, in 1780, is a brief record of the hierarchal succession of the T'êen-t'âe school of devotees, commencing with Shih-kêa.

The 種法遺業 合宗會義 Meâou fû lehn hwa king t'ae tsung hwuy ê, in 16 books, an exposition of the Meâou fû lehn hwa king, is one of the standard works of the T'êen-t'âe sect, drawn up by 智旭 Chê-hêu. The 成唯識論隨註 Ching wê shih lun sêy chóo, in 10 books, is a commentary on the Ching wê shih lun, written chiefly by 明善 Ming-shên, a priest of the same fraternity, and completed by 慈善 Hûyâ-shên, his pupil, in 1670. Among the disciplinarium treatises issued from the same quarter, are the 禪 戒正範 Chuên kâe ching fân, drawn up by the priest 見月 Kêên-yên, in 1660; the 三 視 戒正範 San kwei woô kâe ching fân; the 授八 戒正範 Shôô pû kâe ching fan; and the 授幽冥 戒正範 Shôô yew ming kâe ching fân, by the same, all which were reprinted in 1780.

After the time of the sixth Chinese patriarch, the Shen division became separated into two sects, the 青原 Tsing-yên and the 南岳 Nân-yô. The former was afterwards divided into the three schools of 曹洞 Tsaou-t'ung, 雲門 Yûn-mûn and 法眼 Fâ-yûn; and from the latter sprung the 臨濟 Lûn-tse and 滙仰 Wei-yâng. These are termed the Five Schools of the Sung. A detailed account of these differences may be found in the 許林僧寶傳 Shen lin sâng paô chuen, a biographical work in 30 books, written by Hûyâ-hung, about the year 1227. This contains memoirs of eighty-one members of the priesthood. There is an appendix to the same by the priest 慶老 K'êng-laôu, and a short supplement on the Lûn-tse sect by Hûyâ-hung.

The 釋氏稽古略 Sheh shê kô lîâo is a brief history of Buddhism, written in the Annual form, by 覺岸 Kêi-gân, a priest of that religion, who finished it about the year 1341, being an elaboration of a
work he had formerly written, with the title 種識分書 K'ê k'ōd shào kēên. The record begins with the period of fabulous antiquity, and extends to the middle of the 11th century; the thread of the text being arranged according to the succession of emperors, and the line of Buddhist patriarchs and devotees introduced in chronological order. There is a good deal of research shown in the work, but the arrangement is offensive to the ideas of native literati.

Another work on the same plan as the preceding, and written about the same time, is the 佛祖通鑑 Fâh tsoo t'ung tsâé, in 22 books, by the priest 念常 Nêên-ch'âng. This commences with the record of the seven Buddhas of mythology and reaches down to the year 1333; giving the vicissitudes experienced by the Buddhists in successive ages, with a clear statement of the transmission of the 神 doctrine from generation to generation.

The 一切經音義 Yih ts'é ê king yin ê, in 26 books, written by the priest 玄應 Huen-yêng, in the middle of the 7th century, is an explanation of all the foreign technical terms found in the works translated from the Sanscrit, with an examination of the correct sounds.

The 數乘法數 Keâu shing fâ soô, in 12 books, written by the priest 圓鏡 Yuên-tsîng in 1431, is an explanation of all the numeral expressions used conventionally in the Buddhist phraseology, beginning with unity and proceeding seriatim up to 84,000; e.g., 一心 Yih sin, “Undivided heart;” 二身 Urh shin, “Two characters;” 三寶 San pâu, “Three precious entities”—Buddha, Doctrine, and Hierarchy; 四佛 Szê fâh, “Four-fold Buddha”—Transformation, Retribution, Devotion, and Intelligence; 五身 Wô shin, “Five-fold character”—Devotional Intelligence, Merit, Natural Condition, Transformation, and Abstraction; 八萬四千法門 Pâ wân szê ts'êên fô mûn, “Eighty-four thousand points of doctrine,” etc.

The 指月錄 Chê yuê lâh, in 32 books, is a thesaurus of Buddhist biography, written by 萬善楼 Keû Juô-tseîh in 1602. It commences with the seven Buddhas, including the six predecessors of Shih-kêa; this is followed by memoirs of twenty-eight Sages; next come the twenty-seven Indian Patriarchs; after which are the six Patriarchs of China, all of whom are natives, with the exception of the first—Buddhidaharma—who was the twenty-eighth in the Indian line. The twenty-six following Books are occupied with memoirs of renowned teachers during sixteen generations after the last of the Patriarchs, and reach down to the middle of the 12th century. The two last books give a
detail of the sayings and doings of 宗杲 Tung-kaon, the founder of the Lin-tse school of Buddhism, towards the end of the 11th century.

In the latter part of the 16th century, the priest Choo-hung, who has been noticed above (page 139), wrote extensively on Buddhism; the chief part of his works having been published by himself in 1602, while he was principal of the Yün-tse monastery at Hang-chow, and an illustrious member of the Lin-tse school; the collection being entitled 雲棲法彚 Yün tse fā tōu. Another edition with additional matter appeared in 1639. This contains, besides a series of commentaries on the classics, a great number of articles on the Buddhist faith and practice, some historical and some polemic, records of the Yün-tse monastery, letters, leisure jottings, and a variety of miscellaneous notices. The 5th volume, which bears the title 竹窪三筆 Chuh chuang san pēih, contains four short controversial articles on the Christian religion, drawn forth by the publications of Ricci.

A large thesaurus of Buddhist doctrine, in 100 books, was compiled during the Sung, with the title 宗鏡錄 Tsung k'ing lāh, by the priest 智覺 Ché-kēo. In this the various points of the system are discussed, and the views of the author supported by numerous quotations from classic and other authorities. In 1640, 陶履齡 Taon Shih-líng published an abridgment of the same in 24 books, with the title 宗鏡錄具體 Tsung k'ing lāh k'ē tē, consisting almost entirely of extensive extracts from the original.

The 百丈叢林清規uet 諾記 Pih ch'ang tāung lín tsoing kuoik ching é ké is a summary of Buddhist discipline drawn up by 百丈 Pih-ch'ang, a famous priest, who lived during the latter part of the 8th century. A modern edition bears the date 1823.

The 佛說安塔像咒 Fuh shuo gan tā nêng chоw, published in 1826, is a collection of dhāranīs to be recited for the repose of the Buddhist reliquaries.

The 禪宗法要 Shen tsung fā yaou, published in 1829, is a selection of some of the most important points to be attended to by the adherents of Buddhism.

The 慈 The Tsan form a prominent division among the Buddhist rituals. One of the oldest of these is the 慈悲道場儀 Tsé pei tāu ch'àng tsan, in 10 books, written by 武帝 Wo-té, the emperor of the Lāoang dynasty, at the beginning of the 8th century. The 慈悲道場水儀 Tsé pei tāu ch'àng shuow tsan, was written by the priest 悟達 Wo-tā, in the latter half of the 9th century. The largest work of this class is the 大方廣佛華嚴經海印懺儀 Tā fāng huàng fā hua yīn
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king lān yin tsan à, in 37 books, the original of which is attributed to
- yin ying-chung, the famous Buddhist astronomer of the Tang dynasty.
Additions were made to it by P'o'-șu, a priest of the Sung. It
was further augmented and revised about the close of the Ming, by the
Treasurer of Szé-ch'un, surnamed Mù, and published in 1641,
with the T'een-t'a school. The T'ao pei pału tisan is also an emanation
of the T'een-t'a school. The T'ao t'oo tisan was published in 1800. The
T'ao t'oo tisan is an inferior production of the same class;
as is also the Tsá tisan Tsé pei sew tao lèw h'eng pału
keuên. These two last partake of a narrative character.

A more general class of rituals are the daily liturgies, now in
common use, for repetition at the morning and evening services; such
as the Shen mân jîh sîng. The jîh k'o' pêên mîng is on a more enlarged scale, with an elaborate commentary. The
Sew se ts'oo h'ô consists of elementary exercises for novices.

Much of the teachings of famous native Buddhists is preserved
in a class of writings termed Yu lâh, which record the instructions
delivered by them to the neophytes under their training. The Yu lâh
Yuan woó jîh k'o' shên sze yu lâh is a record of the lectures
and other instructions of Yuan T'oo-k'â, compiled by his pupil Shaó-lung
in the 13th century. The Kaou fûng tâ sze yu lâh, published in 1599, contains the instructions of the teacher Kaou-fang
of the 13th century. The K'ing chung têh ke shên sze yu lâh, in 20 books, contains the instructions of
Yüeh t'oo P'in-ke, drawn up by his pupil Hwan-k'm, during
the 17th century. The Yu lâh Kwan mei sze yu lâh is a compilation from the lessons given by Yu lâh, made by his
neophytes Sháó-kê, and author Pün-sîn. The Tung mei Kung
Tung shan tsoi hung t'wan keu sze sung hûd yu lôh are the didactic writings of Tung Kung-t'wan, in favour of
Buddhism, published in 1701. The Sin fûng hêën
shen sze yu lâh, in 10 books, is a record of the sayings and writings
of the priest Sin Fung-hêên, as recorded by his disciples Chü-ch'ê and Chü-yên. The Nán yô
K'ê hó shêng yu lâh, in 10 books, contains the teachings of the priest
K'ê-kê, from the hand of his disciple Tse-ke. The T'oon
T'oon nîng leú sung k'êe shen sze yu lâh is a
Buddhism.

Summary of the instructions of 阿松坡 Leu Sung-k'eeae, compiled by his disciple 隰善 Tsé-yün and others, in 1773. The 省庵法師語錄 Sāng gan fa sze yu luh contains a series of articles by the priest 省庵, edited and published by 彭際清 P'ang Tsé-tsing, in 1786. The 超宗智師語錄 Chao tsung ch’i chên sze yu luh, in 14 books, contains the teachings of Chao Tsang-chê, recorded by his pupil 佛安 Fū-han, in the latter part of the 18th century. The 國清羅治師語錄 Kuô tsing yaoou yây chên sze yu luh, in 12 books, contains the teachings of 龔冶 Yao-nâ, recorded by his pupil 振西 Ch'un-se, and published in 1804. The 微悟禪師語錄 Ch’e wö shên sze yu luh is a compilation of the teachings of 微悟 Ch’e-wöo, drawn up by his pupil 了亮 Leûou-liâng and others.

Another class of Buddhist writings comprehending a more extensive range of subjects is embraced under the general designation 黑luh. This may include such books as the 龍舒淨土文 Lung shoo tsung t'ô wen, a hortatory or didactic treatise, written in the 12th century by 王日休 Wâng Jiâ-hêw, which has been several times revised, enlarged, and republished. The 月函禪師寶雲別錄 Yuê hân shên sze padu yûn pêh luh contains the miscellaneous works—prose and poetical—of Yuê-hân, compiled by 統古 T'ung-kuo and others. The 禪隱餘堂禪師谷鳴集別錄 Lâng yün hó t'âng chên sze kâh ming tsêh pêh luh is a series of letters on Buddhism, by the priest 賢堂 Hô-t'âng, published by the students 成敠 Chung-ynê and 寂仁 Shùh-jên, in 1655. The 萬善同年集 Wăn shên t'âng kwei tsêh, in six books, is a treatise on the unity of origin of every excellence, all being traced to Buddhism in the heart; this was written by the priest 永明善 Yung Muâ-shôw, and published with a preface by the emperor, in 1733. The 阿育王舍利瑞應録 O yû wâng shâ lei sî yîng luh is a detailed account of the efficacious virtues of the relics of Buddha, preserved by the King Asoka, 阿育 A-yûh. This is written by the priest 定慧 T'ing-hwû, and has a preface by the emperor 世宗 She-tsung of the present dynasty. The 淨土聖賢錄 Tsâng t'ôô shîng hêm luh, in 10 books, is a biographical collection of noted adherents of the Tsâng t'ôô branch of Buddhism, the origin of which is traced to Nepal or Northern India. This was written by 彭希漢 P'ang Hê-sûh, in 1783. There is a supplement by 胡琏 Hô T'ing, bringing the record down to 1850, the time at which it was written. The 禪海十珍集 Shen hâo shih chin tsêh is a short abstract of the salient points in the history of Chinese Buddhism, by the priest 道霈 Taûn-p'êi, published in 1818. The 禪宗直指 Shen tsung chih chê is a small treatise enforcing the cultiva-
tion of spiritual Buddhism, by 石成金 Shih Ch'ung-kin. The 一行居集 Yih hing keu tseih is a literary collection in eight books, on a great variety of subjects pertaining to the Buddhist creed and practice, by 彭紹升 P'eng Sha-o-shing. The 洞業集香集 Ts'eng nêk yen kêang tseih is a series of biographical notices of devotees of the Ts'eng t'oo religion in recent times, both male and female, written by the priest 悟瑾 Wù-jên, in 1823. The 入佛問答 Juh fuh wên tâ is a development of the first principles of Buddhism, in a series of questions and answers between an adherent of that system and one of the literati, issued in 1826.

The 華嚴法界觀門 Hwa yen k'= keâd kâwân mên is a treatise on religious contemplation, by the priest 社順 Tod-shûn, written about the commencement of the Tang dynasty. There is a commentary on this by the priest 宗密 Tsinng-meih, which was reprinted in 1789.

The 集華文表 Tsâ hwa wên peau is a large collection of Buddhist forms of address in correspondence, petitions, ritual services, etc., with an appendix of antithetic sentences for mural decoration, drawn up by 喜松 K'êson Sung.

Collections of excerpta from the Buddhist works are very numerous, and are continually being reproduced. A good specimen of the kind is the 洞業要言 Ts'eng nêk yâo yen, published in 1850, intended to suit the convenience of those who, from pecuniary or other causes, are unable to read the complete works. The 西方公據 Se fang kung keu is a similar collection, made by P'âng Tsê-tsing, in 1792.

The 高王觀世音經 Kaou wâng kuán shê yin king, a small manuall in very common use for repetition, is said to have been revealed in a dream, to a scholar named 孫敬德 Sun K'êng-t'êh, about the middle of the 6th century.

Commentaries and expositions of the translations are exceedingly numerous; some being held in much repute. The adherents of the several schools have used this means largely for the dissemination of their respective views.

14. It is somewhat difficult accurately to define the limits which embrace the class of literature included under the designation 道家 Taou köa, "Taonism." From the time of 老君 Laûn Keun, the reputed founder, downwards, its aspect has changed with almost every age; and while the philosophy taught by that sage is now numbered among the doctrines of antiquity, the genius of modern Taonism is of that motley character as almost to defy any attempt to educe a well-ordered system from the chaos. Commencing with the profound speculations of con-
templative recluses, on some of the most abstruse questions of theology and philosophy; other subjects in the course of time were superadded, which at first appear to have little or no connection with the doctrine of Taoism. Among these the pursuit of immortality, the conquest of the passions, the search after the philosopher's stone, the use of amulets, the observance of fasts and sacrifices, together with rituals and charms, and the indefinite multiplication of objects of worship, have now become an integral part of modern Taoism.

A volume entitled the 陰符經解 Yin foo king kead has been handed down since the time of the Tang, which professes to be an exposition of the oldest Taoist record in existence, bearing the names of the ancient Hwâng-tê as the author, and 太公 Taé Kung.范 Lè, Kwel Kûh-tsê, 張真 Chang Leâng, 諸葛亮 Choo Kô-lêâng, and Lè Tseuen as commentators. It is only the volume with Lè Tseuen's exposition, however, that is extant, and it is thought that he is also the author of the text. There is indeed a volume with the title 隱符經三皇玉訣 Yin foo king san huâng yâk kweâk, professing to be the ancient original; but although there is not the shadow of foundation for such a claim, yet there is undoubted evidence of its existence at least as early as the 12th century. This short treatise, which is not entirely free from the obscurity of Taoist mysticism, professes to reconcile the decrees of Heaven with the current of mundane affairs. An investigation of the Yin foo king was published by Choo He of the Sung, with the title 陰符經改異 Yin foo king k'âdu ê. He comes to the conclusion that it is a fabrication of Lè Tseuen; but still he thinks there are thoughts in it which entitle the work to a place in the national literature.

The only work which is known to be truly the production of Lâru Keun is the 道德經 Taoâ tiâ king, which has maintained its reputation and secured a popularity to a certain extent among reading men generally of every denomination. Few ages have passed without producing some expositors, and many of the literati still make a study of the mysteries of Taou contained in it. There is an edition with a commentary, entitled 老子注 Lâru tszek choê, bearing the designation of 河上公 Hô shêng kung of the Han as the writer, which is evidently spurious, criticism showing that it cannot be much older than the Tang. The earliest commentary now extant is that by 王弼 Wâng Peih of the 3rd century, also called the 老子註 Lâru tszek choê, which is generally esteemed for its depth of thought and chasteness of diction. The poet Soo Tung-p'o has also left an elucidation of Lâru Tsê'ê's work,
bearing the title 道德經解 Tâu tōh king keàe, written with the predominating idea of the common origin of Buddhism and Taouism. Another well-known commentary was written by 吳澄 Wù Chêng, early in the 14th century, with the title 道德真經註 Tâu tōh chin king choò, in which he curtails the ordinary text to some extent, reducing it from 81 to 68 sections. In 1760, a commentary appeared from the pen of 傅大業 Seu Tâ-ch'ün, entitled 道德經註 Tâu tōh king choò, in which the author in a concise and lucid style, develops his ideas on the work of Lâo Tseà, extolling it above the Confucian classics. A very excellent examination of the purity of the text was written by Peih Ynen, in 1781, with the title 老子道德經校異 Lâo tseà tâo-tâ tōh king K'âoù ê. A critical exposition of the work was written by 俠元坦 E Yaên-t'ân, in 1816, entitled the 老子參註 Lâo tseà tsên choò.

In the bibliographical section of the Han history, mention is made of a work in nine sections entitled 儿子 Kwan yin tseà. Tradition speaks of the author as having been guardian of the entrance passes to the empire in the west, where he met with Lâo Keun, obtained from him a manuscript of his Taou tōh king, and became initiated into the doctrines taught by the sage. For more than a thousand years, there is no evidence of the existence of such a work. About the 12th century, however, a copy was obtained in the family of 孫定 Sun Ting, professing to have been revised by Lâw Hêäng of the Han, and having a preface by that scholar. The evidence, both external and internal, refutes the pretension, and it is believed to be the work of some Taouist during the Tang or subsequent Five Dynasties. Although there is an evident discrepancy between the style of the work and that of the Chow dynasty literature, yet it is the production of a scholar of no mean attainments, and is deemed worthy of a place among the Taouist philosophers. The name was afterwards changed to 文始真經 Wên chê chin king, under which title there is a commentary on it by 錢抱一 Ch'ên Pão-yí of the Sung.

After Lâo Keun, the most ancient of this class, whose teachings are still extant, is probably 道藏 Deih Yà-k'ôw, who flourished early in the 4th century B.C.; his lectures having been handed down to posterity by some of his pupils, under the designation 道子 Lâth tseà. The main portion of the work is no doubt genuine, but it appears to have been subjected to some additions and interpolations by later hands. There is an excellent commentary on it by 張湛 Chang Chan of the 4th century. The name was changed by imperial command to that of
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Ch'ung heu chin king, in the year 742; in 1007 this title was extended by supreme authority to Ch'ung heu chê th' chin king.

Another Taouist writer of celebrity during the 4th century B.C. is Chwang Chow, having left a work in 10 books, which was originally circulated with the title Chwang tseê. Numerous commentaries were written on this during the early ages, but the best seems to have been by Heüang Séw of the 4th century, who died, however, before its completion. Kê Séang having got possession of the manuscript, supplied what was left incomplete, and with some slight alterations appropriated the whole as his work, which now passes under his name, as the Chwang tseê chod. In 742, Chwang Tseê's work was by authority entitled the Nâm hua chin king. A commentary on this appeared in 1741, by Sen T'ing-hwae, with the title Nâm hua k'êen ch'aou. This edition, which merely professes to be a compendium of excerpts, contains the text of the first part entire; but there are large excisions in the latter part, and some sections entirely omitted.

An ancient Taouist treatise exists under the title Wăn tseê, that being the only designation by which the author is known. He is said to have been a disciple of Lâo K'ên, and the work to be a record of the views of his master. The recension now extant, however, appears to be in great part a compilation from other works; but it is certainly older than the Tang. In 742, the title T'ung yuen chin king was imposed on it.

Lei sêen chuen is a Taouist biography of seventy-one individuals, said to have attained to the state of immortality. The authorship has been ascribed to Lëw Hêang of the Han, but there is strong reason to believe it to be a later production, and it is thought to have been composed probably by some Taouist of the 3rd or 4th century; for the evidence of its existence reaches nearly as far back as that period.

Allusions to the practice of alchemy are found in some of the oldest of the Taouist writings, but the earliest work now extant specially on that subject, is the Ts'ân t'ang k'ê, from the hand of Wei Pih-yâng, about the middle of the 2nd century. This writer professes to discover the occult science hidden in the mysteries symbols of the Yih king, but his book and his doctrine have been by common consent discarded by the literati. Many commentaries have been written on this treatise, the oldest now in existence being that of
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P'ang Heaön, entitled the 周易参同契通異義 Chow yeh ts'an t'ang k'ê t'ang chin ê, which dates from about the close of the Tang. Another was published with the title 周易参同契考異 Chow yeh ts'an t'ang k'ê k'âu ê, by Choo He of the Sung, who assumes the designation 鄭 謀 Tsow Hin. Although this merely professes to be an examination of the purity of the text, it is in fact a detailed exposition of the work throughout. One of the clearest commentaries in later times, is that of 陳 達 Ch'ın Ché-hen of the Yuen dynasty, entitled 周易参同契分章註 Chow yeh ts'an t'ang k'ê fun chang choô, which also gives the text in its purest state.

Early in the 4th century, Kô Húng wrote to some considerable extent on the same subject. His work exists under the title 搶朴子 Paôu pô tsè, that being the epithet he selected for himself. It is divided into two parts; the former or 内篇 Nüê pêên, in 20 books, treats of the immortals, alchemy, charms, exorcism, etc.; and the latter part or 外篇 Waiê pêên, in 50 books, is more especially devoted to matters of government and politics, but viewed from a Taoist stand-point.

Another work from the same hand is the 神仙傳 Shên sêen chuen, in 10 books, giving a series of biographical notices of 84 immortals. This was written in reply to a question from one of his disciples, as to the existence of such a class of beings.

The 神話 Chin k'âu, in 20 books, by Taou Húng-king of the Lâang dynasty, is an extended record of the transmission of the doctrine of the immortals from age to age. The fabulous character of the statements are too apparent to admit of criticism, but the scholastic attainments of the author have procured for the work a certain standing, which it would not deserve otherwise.

About the middle of the 8th century, 王士元 Wâng Szê-yüên wrote a small treatise on the cultivation of Taouism, entitled 元倉子 K'ang ts'ang tsè. This was the name of a work, written by 庹 桑 Kang Sang-tsêb of the Chow dynasty, but which had been long lost previous to the time of Wâng Szê-yüên. The latter, however, professed merely to edit and supply deficiencies in the ancient volume; but it is evident the greater part is due to himself, a portion consisting of extracts preserved in other works. There is a commentary on it by 何 塔 Hô Ts'ân, supposed to have been written during the Tang.

The 尹真人 Yuen chin tsè is a small treatise on the management of the animal spirits by 張志和 Chang Ché-hô of the 8th century. The existing editions form but a small part of the original. The diction is concise, but it is inferior in style to Paôu pô tsè.
The 悟真篇 Woǒ chin pēn, a work on alchemy, esteemed next to the Tsān t'ung k'ié, was written by 張伯端 Chang Pih-twan in 1075. Several commentaries have been written on this, the earliest and principal one being from the hand of 禧華光 Ung Paông-kwang, in the latter part of the 12th century. This is published together with a paraphrase by 繼起宗 Tsé K'i-tsung, written early in the 12th century, with the title 悟真篇註疏 Woǒ chin pēn chhōo soo. The 悟真篇直指 謂 Wọ chhén chhí chê taéng shuò is another short exposition of the same work, also from the hand of Ung Paông-kwang. Besides these there is a commentary by 道光 Sèk Taông-kwang, about the beginning of the 12th century; one by 陸壁 Lû Shôo soon after; one by Ch'în Chê-hen of the Yuen; and another by 胡涵異 Hô Hân-chin, a more recent writer. These four commentaries have been published together within the last half century, with the title 悟真篇四註 Woǒ chin pēn sê chhôo.

The 至遊子 Chê yêw tsâe is a treatise on the principles of Taouism in its modern form. There is a preface by 姚汝霖 Yaou Joô-seun, with the date 1666, in which it is stated that the name of the author is lost; but internal evidence would lead to the conclusion that Yaou is the author himself, and that 至遊子 Chê Yêw-tsâe, which was the designation of a scholar during the Sung, who occupied himself with Taouist matters, is an assumed title, to give an air of antiquity to the production. The author makes considerable use of the phraseology of the Buddhist classics, in setting forth his views.

A treatise on alchemy and the government of the animal propensities, with the title 龍虎經 Lung hóo king, appears to have existed early in the middle ages, but the date of its origin is unknown. The oldest edition extant, however, is that with the commentary and paraphrase of 王道 Wâng Taông, written in the latter part of the 12th century, under the designation 古文龍虎經註疏 Kod wên lung hóo king chhuôo soo. This is illustrated by two elaborate plans of the diagrams of Shin-nüng, and follows the theory taught by Wêi Pih-yâng.

The 玄學正宗 Hêuên hêo chhíng tsâung consists chiefly of copious extracts from the national classics and historical works, in illustration of the Taouist doctrine. The author, 玖瑰 Yû Yuen, lived in the former part of the 13th century; and his object seems to be to trace the origin of the system up to the teachings of the sages of the empire.

The 金丹大要 Kin tan tâ yaou, in 10 books, by Ch'în Chê-hen, is a treatise on the elixir of immortality, which the author refers to
the right government of the spiritual powers of man, in opposition to the materialistic views which had prevailed at an earlier epoch.

The 諸真元氣集 Choo chin yün gaou tséth, in nine books, is a compilation of articles from various authors on the theory and practice of alchemy, by 朱龍dez Choo Tsaé-wei of the Ming dynasty. The 5th book is largely illustrated with pictorial illustrations of the various processes in the manipulation of alchemy.

The 粟仙珠玉集成 K'eun sêen choo yuh tséth chîng is an anonymous collection which finds a place in Taoist libraries, and consists for the greater part of poetical pieces regarding the art of alchemy and relative topics, with some comments on the diagrams of the Yih king, but there is little to be said in favour of the production.

The 諸仙論記 T'ung t'œn fah té yu tâh ming shan ké is a brief record of the principal hills and lakes of the empire, characterized as the retreats of Taoist devotees. This was composed by T'oó Kwang-t'ïng, about the middle of the 10th century.

The 粟仙要略 K'eun sêen yao yu is a collection of extracts from Taoist writers, ancient and modern, compiled by 晉演騷 T'ung Hân-shhu, at the beginning of the 16th century.

The 矛呂二仙修真傳述集 Chung leü úrk sêen sew chin chuen tau ê tséth is a compendium of Taoist principles, professing to have been originally delivered by 鎮嶽綤 Chang Le-kuén of the Han dynasty, compiled by 呂岳 Lèh Yen of the Tang, and handed down to posterity by 施辰吾 She Kéen-woo of the Sung.

The 玉清金笥寶錄 Yih tsing kin sze padu lâh is a treatise on the control of the animal propensities, written by 張平叔 Chang Ping-shù about the year 514.

The 呂真人文集 Leü chin jin wên tséth is a collection of literary and poetical compositions, by Leü Yen of the Tang, who is reputed one of the immortals.

The 太上黃庭內景玉經 Taeh sháng hwâng t'ing nûy kîng yuh king is an ancient treatise in rhyme, on the government of the inner man, by an unknown author, with a commentary by 梨丘子 Léang K'euw-tszê. A series of plates illustrative of the preceding were made during the Tang, with explanatory details, by 胡悟 Hoo Woó, with the title 黃庭內景五臟六腑圖說 Hwâng t'ing nûy kîng wîd tsang lâh fô t'oó shuô.

The 太上黃庭外景玉經 Taeh sháng hwâng t'ing wâd kîng yuh king is another treatise on the same subject, which has been ascribed to Loüun Kœn, but there is reason to believe it to be a production of the Tang.
There is a short tract on the same subject, professing to have been delivered by Lādū Keun, entitled the 老子說五應經 Lādū tsoē shuō wù ch‘āo k‘īng. Evidence is altogether wanting for such a remote origin, but there is a commentary on it by 尹 Yin Yin of the Tang.

The 崔公入藥鏡 Ts‘ūy kung jih yó k‘īng, also on the same subject, is the production of a Taouist of the Tang dynasty, with the surname Ts‘ūy. There is an explanatory commentary on this by an anfrom who is known by the designation 淵然子 Hwān jên tsoē of the Ming.

The 青天歌 Ts‘ing t‘ēn ko is a series of stanzas on the same subject, by K‘ew Ch‘āng-ch‘un of the Yuen. There is a commentary on this also by Hwān Jên-tsoē.

The 規中指南 Kwei chung ch‘è nān is another short work partly in verse, on the same subject, by 陳仲素 Ch‘ūn Ch‘ung-sū of the Yuen, who is numbered among the Taouist immortals.

One of the most celebrated treatises on this art is the 性命圭旨 Sing ming kwei ch‘è, by an accomplished Taouist of the Sung dynasty, surnamed 尹 Yin. This treatise is large on the principles and method of practice, and is simply illustrated by plates in a very respectable style of art. It was first printed in 1615, and another edition was issued about 1670, in a large and handsome style.

The 太上老君說常清靜經 Tā shāng lāo kuēn shuō ch‘āng ts‘īng ts‘īng k‘īng also treats under very moderate limits of the subject of the mental faculties. This is attributed to Kō Huen, an author of about the 3rd or 4th century, and has a commentary by 李道純 Lě Tāo-shùn of the Ming.

The 太上赤文洞古經 Tā shāng ch‘ē wān t‘ōng kǔ k‘īng is another short treatise on the cultivation of mental abstraction. There is a commentary on this text by 吳筌子 Ch‘ăng Ts‘ūen-tsoē.

The 太上大通經 Tā shāng tā t‘ōng k‘īng is a brief expansion of Lādū Keun’s theory of the abstract. There is a commentary on it by Lě Tāo-shùn.

The 太上昇玄說消災護命妙經 Tā shāng shēng huān shuō seāu tseē huō ming meādu k‘īng is a work on averting calamity, indicating very clearly the influence which the doctrine and the forms of expression of Buddhism were gaining over the Taouists. It has a commentary by Hwāng Jên-tsoē.

The 赤息經 Tāe seē k‘īng is an elaboration of the 6th chapter of the Tāu tih k‘īng, on the production of the material universe from the feminine principle. The commentator is designated 火異先生 Hwān
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chin sõen sâng, but neither his surname nor date is given, and it is thought that the text and commentary are both from the same hand.

The 洞玄靈寳定經 T'ung heûn ling pâou têng kuan king is a treatise on abstraction, but neither the name of the author, nor that of the commentator is preserved.

The 無上玉皇心印經 Woû shâng yû huâng sin yin king also treats of mental abstraction and the subjection of the emotions. There is no author's name, but there is a commentary to it, by a scholar with the surname Li Lè.

A Taoist work was published in 1640, with the title 神仙通鑑 Shên sêen t'êng kêên, in 60 books, from the hand of 斋大訓 Sâ Tâ-heûn, giving a series of biographical sketches, for the most part legendary and fabulous, of upwards of eight hundred saints, sages, and divinities, selected chiefly from the ranks of Taoism, but some Buddhist characters are also admitted into the number. The blocks of this publication were destroyed at the commencement of the present dynasty, when a new edition was issued with the title 列仙通紀 Lè shê sêen t'êng kê. Another work of the same character, by 徐道 Sen Taûn, was published in 1700, which the title Shên sêen t'êng kêên, in 22 books. Another edition of the same in a small-sized page, revised by 陳宏謀 Ch'ên Hung-mûw, appeared in 1787, with the title 記史通鑑 Kê shê t'êng kêên, in 39 books.

Among all the publications of the Taoists, there is not one which has attained a greater popularity than the 太上感應經 Taû shâng kân ying pêên. The assumption that it is the work of Loûn Kênn is a fable, which few, if any believe. It appears to have been written during the Sung, but the author is not known. This treatise which is composed in a style easy of comprehension, has for its object to elucidate the doctrine of future retribution. The various editions are innumerable, it having appeared from time to time in almost every conceivable size, shape, and style of execution. Many commentaries have been written on it, and it is frequently published with a collection of several hundred anecdotes of the marvellous and pictorial representations appended, to illustrate every paragraph seriatim. It is deemed a great act of merit to aid by voluntary contribution towards the gratuitous dissemination of this work.

The 玉歷女仙世 Yû leth ch'âou chuen kâng shê is one of the lower class of Taoist productions of recent times, giving a detailed account of the mysteries and horrors of the invisible world, with a description of the courts of the Ten kings of hades, by a Taoist named
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Tan Ch’e, who professes to have made an excursion into the regions of darkness, and brought back the account for the benefit of his mundane contemporaries. The Buddhist doctrine of purgatory is largely transplanted into this publication.

A collection of 53 Taoist treatises were published together in one work during the Ming, with the general title 造書全集 Tao shū quán jí.

The 龍寶玄籍大全目錄 Ling pao hwen teech té tsuen muk lah is an extensive catalogue of Taoist works in 49 books, giving elucidatory remarks and a summary of contents of the several articles.

The custom of reading the sacred books in the temples is not of the most ancient date, but appears to have been in vigorous practice during the Sung dynasty. One of the principal of the works thus employed is the 高上玉皇本行集 rh Kaou shang yu huang pén keng teech king, in six books, eulogistic of the deity 玉皇上帝 Yu huang shang té.

The 雷聲善化天尊說玉握異經 Láy shing p’ó huá t’iên tsün shuo yu hé choo chin king is another book much used in the ritual services. The Taoists attribute the authorship to 雷聲善化天尊 Láy shing p’ó huá t’iên tsun, a fabulous personage of remote antiquity; but there is little doubt of it having been composed by a Taoist styled 玄陽子 Hênén yáng tsé, about the time of the Yuen dynasty.

The 太上洞玄重寶神進本道異經 Tá shang t’ong hwen ling pao tsze t’ung pún yuén chin king, a book of similar character, contains a colloquy between T’sse Tung, otherwise known as 文昌帝 Wán Ch’ăng-té, and the celestial magnate 元始天尊 Yuên ch’i t’iên tsun.

The 太上說三元三官寶經 Tá shang shuo san yún san kwàn pao king comprises a conversation between Ladu Kuen and the San kwon or Three original celestial magnates, preceded by a mystical formula used for self-purification.

The 太上說三元四官寶經 Tá shang shuo san yuèn szé kwàn pao king is another formulay of a similar character to the preceding, but less generally used, embodying laudations of the Sá kwon or Four celestial magnates.

Taoism in its slavish imitation of Buddhist forms, has also its T’se’an, which follow closely on the Hindoo model. The 梵天斗母儀 Fan t’iên t’oow mo t’se’an carries plagiarism to the extent of borrowing, not merely the conventional phraseology, but even the name of the Buddhist deity 梵天 Fan t’iên, which is the designation of Brahma of the older Hindoo religion, and here used in conjunction with the name of a female member of the Buddhist pantheon.
The 北方異寶體 Pth fang chin woo pău ts' an is a ritual in honour of 异武大帝 Chin woo tá té, a celebrated Taoist deity, known also by the title 玄天上帝 Heuên t'ŭen shâng té.

There are also liturgies for the daily service, which replace those of the Buddhists, with merely an alteration of phraseology within limits. Such is the 玄門日職 Heuên mán jîh sîng.

Another ritual of a kindred character, is the 轟應斗科 Hêng yîng tòw k'o, or the liturgy of the deity 斗帝 T'òw té.

There is a class of publications, which, though not properly styled Taoist works, may be placed in the same category, as more nearly allied to such than any other. These are the literature of the deities ordained by the state; such as the 翳聖帝君聖蹟圖誌 Kwan shing té keun shing tsêth t'ôq chê, a collection of historic vestiges of Kwan té, the God of War, found in other works. Such also is the 天后聖母嘉蹟圖誌 T'êen hów shing mò shing tsêth t'ôq chê, being a similar record regarding 天后聖母 T'êen hów shing mò, the Sailor's goddess. This deity is much consulted in cases of difficulty or doubt by the Taonists, as 觀世音 Kwan-shê-yin is by the Buddhists; and a set of oracular stanzas supposed to emanate from her prescience have been published, with a commentary, under the title 天后聖母註解籤詩 T'êen hów shing mò chî chê tseên shê. To this place also may be referred the well-known little hortative composition 文昌帝君陰陽文 Wăn ch'ang té keun yin tsêth wăn, being a treatise on secret rewards and retributions, ascribed to Wăn ch'ang té keun, the God of Literature. The 丹桂籍 Tan kwej tsêth is a collection of several short works of this character, with comments.

A great part of the tracts, pamphlets, and minor publications, hortative and devotional, which are widely distributed among the lower classes of the empire, and hold a prominent place in the literature for the million, may be included among these; embracing as they do the reputed teachings of Wăn ch'ang té keun, Tung yô tá té, Yüên mîng tòw té, Heuên t'êen shâng té, Kwan shing té keun, Tsao shîn, Wei yuên keun, and a host of other deities of greater or less renown.

IV. Belles-Lettres.

The last and largest division of Chinese literature termed 集 Tsoih, may be not inaptly designated Belles-lettres, including the various classes of polite literature, poetry and analytical works.

1. The first subdivision under this head, termed 業號 Tsôo szó, "Elegies of Tsoo," is very limited, being chiefly the poetical productions
of K'euh Yuên, a minister of the petty kingdom of Tsò, in the 4th century B.C. Degraded by his prince, and apparently disgusted with the world, he put an end to his existence by throwing himself into the 汴 楚 Meïh-kês, a river in the present Hoo-kwang province. The anniversary of that event has been ever since commemorated by the Chinese in the Dragon Boat Festival, which takes place on the fifth day of the fifth month. His principal piece, the 雌 詩 Le saou, is a justification of his public character, illustrated by examples from history. Some other poems of the same plaintive character by himself, together with a few additional by 宋 王 Sung Yu and 晁 盖 King Ch’a, all nearly contemporary and relating to the same subject, make up the collection of elegies known as the Tsò sê. Later writers have commented, annotated, and criticized, but the style of composition is unique and peculiar to the period when it was written. The collection was first made by Lëw Heang in the 1st century B.C. In the Bibliographical section of the Suy History it is disposed as a distinct class of literature, and has ever since retained that position.

The earliest example of the work now extant is the 楚 詩 Chë chêng keû, in 17 books, which in addition to the writings named above, contains an appendix of pieces by K’ê E, Lëw Gan, Tung Fang-kês, 慶 益 Yên Kè, 王 氏 Wang Fow, Lëw Heang, Pan Koö and 王 透 Wang Yih. There is a commentary on the whole by the latter, who is the compiler of the work in that form. A good deal of liberty is said to have been taken with the text of editions published in the Sung dynasty, but the commentary has remained uncorrupted; and although very general in its character, is valued as giving the current views of the literati on these writings at that early period.

A much esteemed form of this collection was published by Choo He of the Sung dynasty, under the title 楚 詩 集 Chë sê tsê chê times chêd, in eight books, in which the author has made a selection from the preceding and another work published in the Sung. The first five books contain the writings of K’euh Yuên, the remainder being occupied with those of Sung Yu, King Ch’a, K’ê E, Yên Kè and Lëw Gan. The compiler gives annotations on the work throughout, and points out the particular class of poetry to which each part belongs. There are also two books of strictures on preceding commentaries, by the same author, under the title 時 選 Peên chêng, and he has given a revision and selection of the supplementary authors, under the title 後 言 Hioo yû, in six books. The original collection in eight books is often published with the two latter parts. Other modifications of Choo’s work
frequently appear, according to the editor’s fancy. Thus, a rather popular abridgment by 姚平山 Yao Ping-shan, was issued in 1741, with the title 爽麗編註 Tsao shê tsaê choê, in six books, in which the pieces by Kê E, Yên Kê, and Léw Gan are omitted, and a selection make from Choo’s commentary; with a short appendix on the sounds of the characters.

Separate portions of this collection have also formed the subject of a good many publications. A commentary on the first and principal piece, written during the 4th century, by 蹩志 Ling Tseen, has come down to the present day with the title 爽麗集序 Le saou tsaê chüen.

One of the best of the modern editions is the 爽麗解 Le saou kæê, by 願成天 Kow Chüing-t’ien, a free and somewhat original exposition of this noted production, published in 1741.

An illustrated edition of the same piece was published early in the present dynasty by 蕭雲徳 Seao Yün-tâng, with the title 爽麗 Le saou t’od. A number of the original plates were lost, the pictorial embellishments preserved being 64 in number. Each plate is followed by the relative portion of the text, and short notes explanatory of the illustration. In 1782, the emperor gave orders to have the deficient illustrations supplied, and 91 additional plates were inserted, the whole being embodied in two books, with the title 欽定補繪離騷全集 K’ìn ting pô hui’ì le saou tsæm t’od.

2. The second subdivision in this class is designated 別集 Pê tsaê, or “Individual Collections,” consisting of the miscellaneous original productions of individual authors. Such works began to appear soon after the commencement of the Christian era, the earliest examples being published in that form after the death of the authors. Subsequent writers adopted the model, but it was not till the 6th century that they began to classify their collections into several categories, either according to time or subject. We then find 江淹 Kêang Yen dividing his works into 首集 Tsu ên tsaê, “Former Collection,” and 後集 Hou tsaêh, “After Collection.” The emperor 武帝 Woo Te of the Leang dynasty has the 詩賦集 She fu tsaêh, “Poetic Collection,” 文集 Wan tsaêh, “Literary Collection,” and 別集 Pê tsaêh, “Particular Collection.” 元帝 Yuen Te of the same dynasty has his 集 Tsaêh, “Collection,” and 小集 Seao tsaêh, “Lesser Collection”; and so on, the endless variety of nomenclature according with the requirements or caprices of the writers. From the above-named period down to the present day, this has formed one of the most prolific branches of Chinese literature, but it has also exhibited by far the
highest rate of mortality. In the bibliographical catalogues of the
Sung dynasty, there are not found a tenth part of the numerous titles
contained in those of the Suy and Tang dynasties; and the catalogues
of the present day do not contain a tenth of those which are recorded
as extant during the Sung. The vast majority of such productions
scarcely survive the age that gave them birth.

The well-known and highly celebrated 李太白 Lê T'ær-pîh, who
lived in the 8th century, and whose poetical talent shed a lustre on the
literature of the Tang dynasty, has left to posterity a collection of this
class, which is published under the title 李太白集 Lê t'ær-pîh tseih, in
30 books. It has not come to us intact, however, as it left the poet's
hand; some of the original books having been lost. In its present form,
the first book is a collection of presences and inscriptions, the following
23 books being filled with songs and poems, and the six last containing
miscellaneous pieces.

The 齊誦百二十首 T'ai yâng pîh 20 shîh shîow consists of 120
short stanzas on so many different objects in nature and art, classified
in groups of ten each. It was composed by 李端 Lê K'endû in the early
part of the Tang dynasty.

The 齊角集 Lin k'o tseih is a small work written by 王端 Wâng
Kê, a scholar who flourished during the troubles period of the insur-
rection of 黃巢 Hwang Ch'aon, in the 9th century. The chief part
consists of 45 pieces of anomalous verse, written on occasion of the Tsin
szê examinations. The author's descendant of the 8th generation, 王端
Wâng Pin, having discovered the manuscripts of 21 poems composed by
Kê at his Kue-jin examinations, added these to the original volume by
way of appendix, and published the whole early in the Sung dynasty
with the above title. It has been reprinted during the present dynasty.

The 夫壳遺集 K'ûi tse ê kadû is a literary collection by Ch'êng
Tseenû, the author of Tung chê (see p. 29, supra.) It comprises 26
pieces of poetry and seven articles in prose. In regard to style the
work stands low, but it evinces a considerable amount of research and
scholarship.

Sze Má-kwang, the eminent statesman of the Sung dynasty,
besides his great historical work noticed above (see p. 25, supra.) has
left a collection of papers belonging to this class, with the title 傳家
集 Ch'uen k'êa tseih, in 80 books. The first 15 books consist of poems;
the 56 following are occupied with miscellaneous compositions; three
more contain controversial papers, letters, and jottings on musical
compositions; the remainder consisting of inscriptions, epitaphs, elegies,
and kindred pieces. Some polemical papers are found in this work, in reply to his contemporary the great innovator Wang Gan-shih.

There is another collection of much renown, by the poet Soo Tung-p’o, entitled 東坡全集 Tung p’o tsuên tsśih, in 115 books. This was first published in the 11th century, during the author’s life-time, and consisted of seven lesser collections. These were dominated “Tung Po’s Collection,” the “After Collection,” “Memorials to the Throne,” “Interior Government,” “Provincial Government,” “Poems,” and a “Collection of Replies to Imperial Orders.” Even during the Sung dynasty there were already various editions of the work, differing considerably among themselves as to the number of books and other particulars, while such variations from the original have increased during the Ming, and since that time, among the numerous editions in circulation; but the number of the divisions and the order of arrangement have in the main been preserved, although some parts have no doubt been lost. There is a well-known commentary on the poetical works of Soo Tung-p’o, by 施元 She Yuen, a scholar of the Sung dynasty, with the title 施註蘇詩 She chōo soo she, in 42 books, in which he seems to have been assisted by 順考 He. Some notes by 順宿 She Sūh, the son of the first-named, are found interspersed. The latter also added the 東坡年譜 Tung p’o nian poō, a Year Book, or Biographical Annals of Soo Tung-p’o, and had the work printed, at the beginning of the 12th century. This was afterwards superseded in popular estimation by a rival commentary from the hand of 王十朋 Wáng Shih-p’ang, in which the poems are classed according to certain characteristics, and in the lapse of ages She’s work fell into neglect. In the 17th century 宋諭 Sung Lō, a high imperial officer in Keang-soo province, found an imperfect copy of it in a bookstore, wanting the books 1, 2, 5, 6, 8, 9, 23, 26, 35, 36, 39 and 40. He commissioned 郭長繡 Shaou Ch’ăng-huang to supply the deficiency. The latter added a book on the fallacies in Wáng Shih-p’ang’s commentary, entitled 王註王正 王頌 chōo ching go, and revised the Biographical Annals; but falling sick when he had commented eight books, he devolved the work on 李必恒 Lè Peih-han, who completed the remaining four books. Sung Lō also collected from various sources other poems by Soo, amounting to more than four hundred verses, which he entrusted to 馮景 Fung King to add a commentary, forming a supplement in two books, with the title 慰詩輯補遺 Soo she sūh pōō ê. In this state he had the whole recut in 1675, prefaced by a biography of Soo, from the dynastic history of the Sung, and other
commendatory documents. About 1740, a handsome edition of the work in its new form was printed by imperial command.

An extensive work of this kind has been compiled from the writings of Gōw Yang-sew, the historian of the Tang and five later dynasties (see p. 22 supra.) and the author of an exposition of the She-king. The portion specially arranged by the author is known as the Wăn-teṣṭh, "Literary Collection," in 50 books, one of the labours of his declining years. The Poś tseṭh, "Particular Collection," in 20 books, was arranged from his writings by a later hand. The Sze luh tseṭh, "Metrical Collection," in seven books, was first published in the western part of Che-keang province. The Tsow e, "Memorials to the Throne," in 18 books, was published at K'ew-chow in the same province. The Ts'ōng kēn tseṭh, "Censure Collection," in eight books, first appeared at Shao-chow in Kwang-tung province. The Năy wāt chē tseṭh, "Metropolitan and Provincial Government Collection," in 11 books, and other portions were added subsequently. Editions were published at Loo-ling in Keang-se, at Nanking, at Meen-chow in Sze-chuen, at Soo-chow iu Keang-soo, in Fū-h-keen province and other places, all differing more or less in regard to their contents. A collation of these various issues was made by Chow Peih-tá, in 153 books, bearing the title 文忠集 Wăn chūng tseṭh; with an additional five books under the title 附錄 Poś luh. This has a preface by Chow, and is considered the best issue of Gōw-yang Sew's minor writings. An abbreviated edition in 20 books was published by 陳克 T'ien Ch'üan in the Sung dynasty, with the title 歐陽文集 Gōw yáng wăn suy, containing scarcely a tenth of Gōw-yang's writings; but the pieces given are considered those of more certain authorship, selected from the great mass of corrupted text.

The 山集 Ts'e'en shan tseṭh is a small collection of literary compositions, written by Choo Yih, about the end of the 11th century, in which the author has aimed at catching the spirit of Soo Tung-p'o. The original copies of the work have been long since lost, and the existing editions are extracted from the 甬所十卷.

陸九淵 Lū K'ēw-yuen, a contemporary and friend of the renowned Choo He, ranks among the elegant writers of the Sung dynasty. His compositions were arranged by his son 陸舉之 Lū Ch'e-che, and edited by his pupil 袁祐 Yuen Sê, in the beginning of the 13th century, under the title 象山集 Sêng shan tseṭh, in 28 books. An additional portion in four books is termed the 外集 Wăd tseṭh; and four books more are appended under the designation 言錄 Yū luh. The first
17 books of the collection consist of Letters; the 18th is Mémorials to the Throne; the 19th is Records; the 20th is Prefaces and Dedica-
tions; the 21st to the 24th consist of Miscellaneous Pieces; the 25th is Poems; the 26th is Sacrificial Documents; the 27th and 28th contain Epitaphs and Sepulchral Inscriptions; the four books of the Extra collection are all literary models, with a memoir of the author at the end, which seems to have been inserted by 萬 Hood K'ê, a later editor. The 萬 Lôk is a record of conversations, which was originally published separately, and was introduced into the collection in 1521, in a new edition published by 未 陳 Lè Môw-yen.

The 五代宮詞 Wôd tâi kung tseê is a series of historical rhymes regarding the five short dynasties—Lêang, T'ang, Tsin, Han, and Chow—which immediately succeeded the great T'ang. Each stanza is followed by a long expository note. The author's name is 萬 省聲 Wôd Sing-lân. The 十國宮詞 Shihk kôô kung tseê, from the same hand, is a corresponding series regarding the petty states of Woo, Southern T'ang, Former Shûh, After Shûh, Southern Han, Tsôô, Wôô-yné, Min, King, and Northern Han, which existed contemporaneously with the above-named five dynasties.

The 高東溪集 Kaon tung k'ê tseê is the production of 高東溪 Kaon Tâng, a native of Chang-poo in Fûh-keen province, who bore the designation Tung-k'ê. The author lost his life in consequence of his loyalty while holding office, about the time of the troubles in 1148. His work consisted originally of 20 books, only a fragment of which now remains in six books. These contain a number of memorials to the throne, epigrams, and other short pieces of composition, all which indicate a strong attachment to the ruling dynasty. There is an appendix containing a biographical sketch of the author and two eulogistic documents by the famous Choo Hê.

The 潞南文集 Wei nân wen tseê is a collection of the writings of Lûn Yêw, in 50 books, arranged by himself on receiving a dignity in connection with the region Wei-nân in Shen-se, in the latter part of the 12th century. The first two books comprise Official Statements; then follow two books of Instructions to Inferior Officers; one book of Memorials to the Throne; seven books of Announcements; one book of Letters; two books of Prefaces; one book of Inscriptions; five books of Records; ten books of Miscellaneous Documents; nine books of Epitaphs, Elegies and Pagoda Records; two books of Sacrificial Documents and Mourning Recitations; one book of Observations on the Peony; six books of a Journey into Sze-chuen (see p. 29, supra) the
remainder consisting of Musical Pieces. Some of the above parts properly belong to other departments of literature; such are the Journey to Sze-chuen, the Remarks on the Peony, and the Musical Compositions; but his son 陸 烏 Yüeh, in order to preserve these small works from being lost, followed the precedent of the Loo-ling edition of Gów-yang Sew’s collection, and embodied them in the edition he was publishing. Two additional books were appended by 毛 猷 Maou Tsin, a later editor, with the title 逸 壬 Yih kaou. They consist of pieces written late in the author’s life-time under a fictitious name, some of which he would rather have suppressed.

The 周 蒸 居 壬 集 E guan kôu zê tseih, by 劉 堃 時 Léw Yung-shê, is a short literary collection of medium merit, issued about the commencement of the 13th century.

In 1210, the 南 濟 集 Nân hoi tseih was completed by 張 銓 Chang Tsze, a statesman who was involved in the political intrigues of the period. Quotations from it are to be found in other books, but the work has long since disappeared, and was reconstructed from the excerpts in the Yüng lô tâ tsen. On this basis it has been printed during the present dynasty, containing nine books of Poems in the various styles of the art, one book of Rhymes and an appendix in three parts, of documents relating to the work.

A small collection of poetical effusions was completed by 鄭 所 南 Ch’ing So-nâu in 1301, with the title 清 崇 集 Ts’ing sun-tseih. Another work from the same source is the 一百 二十 呉 詩 集 Yih pih urk shih t’oô shê tseih, containing 120 heptameter stanzas, originally appended to so many pictures; followed by 24 pentameter verses of a lively cast. The same author has also left another collection with the title 所 南 文 集 So nân wên tseih, containing a few pieces of prose composition, some of them of a much more lengthy character.

The 薮 山 集 Tse shan tseih is a poetical collection written by 林 森 林 Lín K’ung-hê, who bore the sobriquet of Tse-shan. Being in office at the time of the overthrow of the Sung dynasty, he was warmly attached to the last aspirants of that house, and his writings exhibit numerous indications of that feeling. A commentary on the work was issued by 韋 則 程 Chang Tsô-ch’ing in 1334; but there are only some fragments of the original edition extant. The work as it has come down to modern times, is an edition of the text and commentary arranged by 呂 洪 Léh Hzung, and published in 1463, in three books, with two additional books of miscellaneous pieces preserved by Chang Tsô-ch’ing. In 1528, another edition appeared with the revision of
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Mao Sew Maôn Sew, and a section of criticisms by the same. There was a later issue in 1873, and another in 1810.

The Ting headou tsek she tsek is a small collection of poetical compositions written in the various current styles of the ancient and modern art, by Ting Ho-nên. The author, who was renowned for his filial piety, was of foreign descent, his ancestors having come to China from the west. On the downfall of the Yuen dynasty, he retired from the world, and passed his days in seclusion among the hills of Woo-chang, occupying himself in the poetic art. His collection was first entitled Heh chaou tsek; and some editions are now named Ting hên nêen tsek.

About the close of the Yuen dynasty, Wang Fung completed a series of poetical effusions in seven books, with the title Woo he tsek. This treats largely of examples of loyalty, filial piety and patriotism, during the Sung and Yuen dynasties. Six books were already put to press during the author’s life time, and the last one was finished under the superintendence of his son, early in the Ming dynasty. In less that a century the work became scarce, and the original blocks were very much destroyed, when a new edition was issued in 1456, under the revision and superintendence of Ch’in Mên-ching. After a neglect of centuries, by the careful comparison and revision of existing copies and fragments the work has been again restored, and a new edition recently printed.

In 1348 Sheh Yew-jin, a native of Seang-yin in Ho-nan, who held office under the Yuen dynasty, retired from the service, and having purchased a piece of ground from a neighbour, he excavated a pond, in outline resembling a ducal sceptre. Daily he was accustomed to sing the praises of this pond at convivial meetings with his friends; and from among the pieces composed on such occasions, he made a selection of 219 poems, and 68 specimens of minstrelsy, all composed between the years 1350 and 1356. Ten of the latter were said to be by Heh He, the remainder being by Sheh Yew-jin and his brother Sheh Ching. The collection was entitled Kwet t’ang gas naê tsek. Sheh He afterwards revised the work and placed 78 of the poems and eight rhymes as an appendix, with the title Kwet t’ang p’oo ho.

Wang Shôw-jin, a scholar of the 16th century, left a collection of some note, but in after times when the original blocks were lost, extensive alterations and corruptions took place in later editions. In the latter part of the 17th century, Wang E-lo,
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A fifth-generation descendant of the author, made a collection of his ancestor’s writings, which he published under the title 王陽明集 Wang yáng míng tsèih, in 16 books; Yang-ming being another name of Shô-wên. In this, however, there is not more than half of the original matter. It is divided into several sections on “Learning,” “Southern Kan,” “the Peaceful Hsüan,” “Thoughts on Agriculture,” and minor fragments, about 500 articles in all.

The 王克敬 Wang k’ê tsèih is a collection in eight books, by 方苞 Fang Paoou, who bore the sobriquet of Wang-k’ê. The scattered manuscripts of this author were collected by his pupils and published in succession as they came to light, under the above title; hence the want of the chronological order in the series. They exhibit a profound knowledge of the classics, and a mind intimately versed in the various styles of ancient literature. The work was first published entire about the middle of the 18th century.

A small work written about the close of the Ming dynasty, by 王先確 Wang Kwang-ch’êng, with the title 錦山草堂詩合本 Luân shăn ts‘êou t‘âng shê hê ch‘âoou, is a collection of poetry methodically arranged according to the seven recognized styles of the art, as 古樂府 Koô yô fôo, Antique Musical Compositions, 五言古詩 Wô yên kôô shê, Antique Pentameters, 七言古詩 Tsêih yên kôô shê, Antique Heptameters, 五言律詩 Wô yên leôh shê, Antithetic Pentameters, 七言律詩 Tsêih yên leôh shê, Antithetic Heptameters, 五言絶句 Wô yên tsêou köô, Pentameter Quatrains, and 七言絶句 Tsêih yên tsêou köû, Heptameter Quatrains.

The 符行埔稿 Keau hîng têh kâdû by 孫守信 Sen Foo-yûn, a native of Sung-keang, is a poetical souvenir of the author’s residence at Keau-chow in Kwang-se province, where he went to join one of the last of the princes of the Ming dynasty, in the troublesome times when that house was being displaced by the present Manchu line. There is a memoir of the author at the end.

It is a signal token of the esteem in which learning is held, to find the monarch of such an empire striving for literary distinction among his subjects; and most of the emperors of the present dynasty have contributed their portion to this class of works. The first in this series is in 176 books, by the illustrious monarch who reigned during the Kang-he period, and bears the title 聖祖仁皇帝御製文集 Shêng zuô jên huáng tê yû chê wûn tsèih. This is systematically divided into four parts. The first, in 40 books, was written previous to and inclusive of the year 1633, and professes to be the literary recreations of
the emperor, after a successful season of conflict with various refractory tribes. The second part is in 50 books, and contains the productions of this prince during the next fourteen years, written at leisure intervals, while occupied with his astronomical and scientific pursuits. During the subsequent fourteen years, up to 1711, which proved a period of tranquillity throughout the empire, this sovereign composed the pieces comprised in the 50 books of the third portion; the arrangement of the same having been made by some of the literary chancellors. The last part, in 36 books, contains his latest literary efforts, written during the concluding years of his reign, the pieces being arranged by one of the imperial princes after the author's death. Uniform with the preceding is a collection of poems in 28 books, by the same distinguished author, with the title 御製詩集 Yú ché shé tseih. These were revised and arranged by some of the first scholars of the time. The succeeding emperor who reigned from 1723 to 1735, during the period Yung-ching, has also left a literary collection in 30 books, with the title 世宗憲皇帝御製文集 She tsung hêiân huâng tê yú ché wên tseih. The first 20 books consist of literary essays, and the last 10 of poetical pieces composed in thirteen different styles. The first seven books of these poems were composed before the author ascended the throne, and the following three subsequent to that event. In 1730, the heir apparent published a collection under the title 樂善堂文集 Lò shên t'âng wên ch'au, in 14 books. In 1737, the second year of his accession, he reviewed the work, retaining only three-tenths, and added seven-tenths more, which he had composed before assuming the imperial dignity. The whole was published under the title 樂善堂文集定本 Lò shên t'âng tsehên tseih ting pun, in 30 books. This was revised by an imperial commission in 1758. It consists chiefly of Discourses, Prefaces, Records, Postscripts, Miscellanies, Statements, and specimens of the ancient and modern styles of literature. There are several allusions to European novelties through the work, which has thirteen prefaces by literary men desirous of honoring the labours of the young prince. A subsequent compilation of papers from the same author, after he had assumed the imperial dignity, appeared in 1764, in 30 books, with the title 御製文集 Yú ché wên tseih. This comprises upwards of 570 articles classed under 19 different categories. A second collection in 44 books, entitled 御製文二集 Yú ché wên èrh tseih, contains more than 410 pieces, under 23 categories, the whole chronologically arranged. The same monarch has left to posterity a quadruple collection of poems under the title 御製詩 Yú ché shé; the
first division, 初集 T'soo tse̤h, in 48 books, containing about 4,150 pieces, composed during the first twelve years of his reign, from 1736 to 1747; the second collection, 二集 Urk tse̤h, in 100 books, containing upwards of 8,470 pieces, composed during the next twelve years, from 1748 to 1759; the third collection, 三集 San tse̤h, in 112 books, comprising more than 11,620 pieces, written during the subsequent twelve years, from 1760 to 1771; and the fourth collection, 四集 Sze tse̤h, in 112 books, including more than 9,700 pieces, written during the succeeding twelve years, from 1772 to 1783; the whole work comprising about 33,960 poetical compositions; such an enormous mass of matter as has rarely been bequeathed to future generations by any of the children of the muse. The productions of the later years of this prince were not put to press.

The - 横居詩稿 Ȳ k̂ tse̤ng khu she k̂ ū is a collection of short pieces in various styles of poetical composition. It was written by 萬祝 Fung Ch'uh, an author of the present dynasty, native of Sung-keang, who died at the advanced age of eighty-four.

The 可語堂文集 K'o ê t'êng wên tse̤h is a collection of disquisitions, discourses, and various pieces of polite literature, by 會長域 Yu Ch'ang-ch'êng, a native of the district of Tung-heang in Che-keang province, who wrote in the latter part of the 17th century.

The 世俗軒詩稿 Sze kwây k̂ ēn she ch'ai̤ou is a small collection of poems by 綰極 Seu Ch'ên, a native of Sung-keang, who flourished about the beginning of the 18th century.

The 月山詩集 Ȳ ṳ shān she tse̤h is a miscellaneous collection of poems by a scion of the imperial house named 恒仁 Han-jin, with the designation 月山 Ȳ ṳ shān, who lived towards the middle of the 16th century.

The 冬內史集 Hêa nûy shê tse̤h, in nine books, contains the literary compositions of 夏完淳 Hêa Wân-ch'un, a juvenile poet who died in 1776, at the age of seventeen. These consist of Anomalous Verse, Elegies, Antique Pentameters and Heptameters, Anti-thetic Pentameters and Heptameters, Heptameter Quatrains, Irregular Rhymes, Notifications, Discourses, Letters and Questions. There is a short appendix with the title 冬內史集附録 Hêa nûy shê tse̤h fo̤o lûh, containing some details regarding the author and his works.

The 貞誠書書 Ch'êng juy kādu lââ is a small collection of articles in a chaste style by 朴庭采 Pô Tse-kâa, a Corean, with the designa
INDIVIDUAL COLLECTIONS.

tion Ch'ing-juy, written about the beginning of the present century. The principal piece is a disquisition on the written character, followed by a preface, an epilogue, and two epitaphs.

The 靈巖山館詩鈔 Lin yên shan kwân shê ch'ao is a small collection of poetic effusions, by a select number of amateurs, met around the board on various convivial occasions. It is a production of last century, and contains specimens of the art in both the ancient and modern styles.

A collection under the title 月滿樓詩別集 Yü≥ mûn lôw shê pêh tseih, in eight books, was published in the early part of the present century, by 順宗素 Koo Tsung-t'aê, a native of Soo-chow. The first book is a series of historical odes regarding the sixteen petty states that existed during the early ages of the Christian era; the second contains twenty corresponding odes regarding the Northern Tse. These are all in double quatrains of heptameter verse. The next book consists of similar odes regarding Nauking, with numerous notes. The fourth is entirely regarding miscellaneous matters during the Southern Tang dynasty. The fifth book contains historical odes regarding the five small dynasties between the Tang and Sung. This is followed by a book of harem odes; and the two last are memorial verses in honour of friends.

A tolerably extensive collection of elegant compositions appeared early in the present century under the title 有正味齋全集 Yêw chêng wê chao tseub tseih, by 吳錦威 Woô Seth-k'e, a native of Hang-chow. This comprises a number of sub-collections; thus there is the 詩集 She tseih, "Potic Collection," in 16 books; the 詞集 Tszê tseih, "Rhyme Collection," in eight books; the 外集 Waé tseih, "Extra Collection," in five books, consisting of anomalous verse, sonnets, poems, and historical odes; and the 聚體文集 Pên tê wûn tseih, "Terse Antithetic Prose Collection," in 24 books. The complete work is known also as the 吳錦人集 Woô kah jën tseih.

The 濟研堂文集 Tsêen nêen t'âng wûn tseih, a collection by Tsêên Ta-hin, published early in the present century, contains a vast amount of thought by a subtle reasoner.

The 刻錦集 K'th châh tseih is a small collection of impromptu rhymes, edited by 靈仁虎 Tsou Jîn-hoê, an author of the present dynasty. It consists of a number of pieces written in lines of five syllables, composed by small parties of friends, each in his turn making one or two lines, till the piece is complete. This kind of composition is called 隨句 Léên koû, "Connected Sentences."
Another work of the same character is the 樂遊聯唱集 Lô yâu-lień ch'üan ch'êng tseih. It was composed during the present dynasty, the first part being in the antique style and the second in the modern.

The 蕭文忠公生日祝詩 Soo wên chung kung sàng jih shê szé she is a collection of memorial poems, written by various friends on occasion of the birthday of an ancient worthy named Soo.

A Buddhist priest, resident at Silver Island in the Yang-tsze-keang, published a neat little collection of poems about the year 1830, under the title 借筆詩錄 Tsêây gan she ch'ê'ou.

3. The sixth century gave rise to a new division in the department of letters. During the early ages of the Christian era, as the art of composition continued to be cultivated, the productions of authors accumulated to so great an extent, as to suggest the idea of a selection from various sources, so classified as to include choice specimens, in every department of polite literature, and at the same time leave the compiler free to exercise his judgment in excluding all but pieces of acknowledged merit. This subdivision has been termed 綜集 Tsêng tseih, or "General Collections."

For the first specimen of this kind we are indebted to a royal prince of the house of Leang, named 蕭就 Season T'üng, the eldest son of the founder of the dynasty. About the year 530, he completed the 文選 Wên seûn, in 30 books, which is still one of the best-known and most highly prized in the category. The divisions of the work are—

- 歌 Foû, Anomalous Verse,
- 詩 Shê, Poems,
- 飴 Shau, Elegies,
- 七 Tsêiâh, Heptalogues,
- 謝 Châu, Decrees,
- 傳 Tsî, Appointments,
- 令 Lîng, Orders,
- 敦 Keâu, Instructions,
- 輯 Wên, Essays,
- 表 Peâu, Manifestations,
- 上書 Shang shoo, Statements,
- 贊 Ke, Declarations,
- 鞏 Tûn szê, Accusations,
- 傳 Tsên, Documents,
- 誓 Tsêo, Memorials,
- 書 Shoo, Epistles,
- 復 Heih, Notifications,
- 對同 T'ai wan, Replies,
- 變論 Shê lûn, Rejoinders,
- 送 Szê, Farewells,
- 序 Seu, Prefaces,
- 頌 Sung, Eulogiums,
- 賛 Tsên, Commendations,
- 符命 Foo ming, Contracts,
- 史論 Shê lûn, Historical Relations,
- 史傳 Shê shêh tsên, Commentatory Historical Narrations,
- 端 Lûn, Discourses,
- 連珠 Lân choo, Literary Gems,
- 簡 Chin, Admonitions,
- 明 Ming, Monumental Legends,
- 哀 Lûy, Obituaries,
- 哀 Gae, Laments,
- 帖 Pe wan, Inscriptions,
- 禮儀 Mô chê, Epitaphs,
- 行狀 Hêng chuang, Memoirs,
- 奉文 Têâu wên, Dirges,
- 祭文 Tsê wên, Sacrificial Orations.

About the year 658 季書 Lô Shên, a statesman and scholar of the Tang dynasty, wrote a commentary on the work, which bore the title 文選註 Wên seûn.
chò, and was extended to 60 books. This contained copious notes on the objects named and the principles embodied, with much information on the pronunciation. The following century commentaries were written by呂廷準 Leu Yen-tso, 劉文 Lùu Wén, 張鈞 Chang Sūn, 吕向 Leu Hsiêng, and 李周翰 Lè Chow-hán. These were collated and combined into a single work by呂廷準 Leu Yen-tso, who completed his task about the year 718. In the Sung dynasty this was published with呂Shén's commentary, also embodied in the work, which was entitled六臣註文選 Lùn chên chuò wên seùn. The most authentic editions of呂Shén's work now extant, show evident proofs of being merely extracted from the last-named compilation. A good edition of the text without commentary was published in 1572, in 60 books. Modern editions are numerous. A critique on some poetical portion of this work was written by方回 Fang Hwâi in the Yuen dynasty, with the title文選題解詩評 Wan seûn yen paou sêî yê she ping, in four books; but no traces of the ancient editions are to be found. An example of the work, however, was embodied in the 營讃 tâ têên, which is the source of the existing exemplars. It consists of strictures on the poetical pieces of 車延年 Yen Yen-nêên, 鮑昭 Paou Châou, 謝靈運 Seây Lîng-yûn, 謝緗 Seây Chen, 謝惠 Seây Hwâi, and 謝朓 Seây Tseuân. The 選注規 範 Seûn chuò kwei lê consists of strictures on呂Shén's commentary on the Wan seûn, by 徐攀風 Seu Pan-fung, a native of Sung-keang. Another small work by the same author, of a similar character, is the 選注規 範 Seûn kwei kêu êk, being an examination of the strictures of a scholar named êk.

There is a valued literary collection with the title 古文選 Ko seùn yuên, in 21 books. The author is unknown, the current tradition being that the manuscript was found, by 孫文 Sun Ken-yûn of the Sung dynasty, in the bookcase of a Buddhist temple where it had been deposited during the Tang. It comprises a selection of more than 260 pieces of poetry, anomalous verse, and the various classes of literature, composed from the Chow dynasty down to the fifth century of the Christian era; none of which are found in the historical or biographical works, or in other literary collections. In 1179 韓元吉 Hâân Yüên-kêih arranged the whole in nine books; in 1232 楊ervatives Chang Tseuân completed a commentary on it; and in 1482 張世用 Chang Shé-yûng had the work printed; but in the meantime the manuscript having become much damaged and considerable portions lost, the blanks were supplied anew, and the whole arranged in 20 books, besides an extra book containing 14 pieces of anomalous verse and three eulogiums. In
this state it differs considerably from the manuscript found in the
temple, and critics have detected many assailable points in the com-
mentary of Chang Teason. A new edition has been issued at Sung-
keang within the last half century, in the 守山閣叢書 Show shan
k'o ts'ung shoo. A book of notes on the text is published at the end,
with the title 古文雅按箋記 Kod wen yuên k'eaou k'un k'te.

In his zeal for the cause of literature, T'ae tsung, the second emperor
of the Suung, signalized the short period of his reign by two of the
greatest enterprises in the history of book building. About the same
time that Lê Fang was engaged on the T'ae ping yu t'an (see p. 183,
supra.), he was also at the head of an imperial commission for an ex-
tensive collection of all specimens of polite literature subsequent to the
Leang dynasty. The work was formed after the outline of the Wan-
seuèn as regarded its arrangement, but the divisions were vastly more
numerous. Nine-tenths of the whole was made up of the writings of
the Tang scholars, and scarcely a tenth from those of the lesser dy-
nasties preceding. The work was completed in 987, with the title 文盛
英華 Wan yuên ying hua, in 1,000 books. Subsequently, however,
much seems to have been added from time to time. In the early part
of the Suung, when most of the original works were still in existence,
there was little occasion to consult this thesaurus; but in the lapse
of years, as old authors became obsolete, the value of the work became
more apparent; and towards the close of the Suung, when it was taken
from the shelves of the imperial cabinet, with a view to having it printed,
it was found to be so fallacious and defective, as to demand a thorough
revision necessary. This was undertaken by a number of scholars, and
several treatises were written upon the errors of the work. The principal
of these was the 文盛英華辨證 Wan yuên ying hua pien ch'ing, in
10 books, published by 彭叔夏 P'êng Shû-hêa in 1204, which contains
a critical examination throughout, digested under 21 divisions. For
several centuries more, the great work was still transmitted in manu-
script, during which time, as may be supposed, considerable portions
were lost. In the latter part of the 16th century, it was again most
carefully revised and put to press; and now forms a standard of appeal
with regard to the accuracy of many of the Tang productions.

The 洞霃詩集 T'ung seacou shê techt, in 14 books, is a collection of
odes, chiefly by visitors to the T'ung-seacou Taoist temple at Hang-chow,
composed during the Tang, Suung, and Yuen dynasties. The work was
arranged by a Taoist priest of the establishment, named 孟宗寶 Mông
Tsung-paou, and published in 1302. It has been recently republished.
The 詩 纂 She kè is a comprehensive repository of ancient poems, from the remotest times down to the middle of the 6th century. It was compiled by 馮 惟 納 Fang Wuy-nú during the 16th century, consisting of the Former Collection in 10 books, the Principal Collection in 130 books, Extra Collection in four books, and Special Collection in 12 books. A critical examination and correction of the work was published by 馮 儀 Fang Shoo in 1633, with the title 詩 纂 匡 種 She kè k'uang mèu, in which 112 passages are discussed at considerable length.

The 靜 安 八 薦 集 Ts'inng gan pâ yâng tsêth is a series of odes on the eight antiquities of Shanghai, written by a succession of 20 visitors, collected and arranged by 實 壽 Shiw-ning, the priest of the Buddhist temple 靜 安 寺 Ts'ing-gan só, a few miles to the west of the city, who lived about the end of the Yuen dynasty. It was revised and put to press by some of the scholars of the place about the middle of the 18th century.

An excellent work of this class was published by imperial commission in the year 1685, with the title 御 選 古 文 濟 篇 Yú xuǎn hōng wén yüen kēn, in 64 books. It begins from the time of the Tso-ch'uan, and gives an uninterrupted selection of pieces down to the end of the Sung dynasty. Notes are interspersed throughout by five scholars of high standing.

About the close of the Ming dynasty, 胡 實 亨 Huó Chin-hēang, a native of Haó-yen in Che-keang, made an extensive compilation of the poetry of the Tang dynasty in 1,027 books, with the title 唐 音 繪 纂 T'âng yin tâng tsê'en, and divided into 10 sections marked respectively with the characters of the denary cycle. But the work was of too ponderous dimensions to put to press. In 1685, however, the fifth section was published by 胡 成 之 Huó Ching-che, the grandson, and 胡 題 Huó K'in, the great-grandson of the author, with the title 唐 音 戊 纂 T'âng yin mòw tsê'en, in 201 books. This consists of the productions of the later Tang; and a supplementary portion was afterwards issued in 64 books, with the title 關 館 Jūn yù, containing the poems of the Southern Tang. These were merely intended as instalments of the complete work, which it was proposed to issue in succession; so that they are numbered consecutively from the 553rd to the 817th books. Much of Huó's work was subsequently lost, and when the emperor appointed a commission to form a similar compilation, the remaining portion was taken as the groundwork. Deficiencies were supplied and retrenchments made. Upwards of two thousand two hundred people were
employed on the work, who gathered from private histories, miscellaneous works, monumental records, and every available source, making in all more than 48,900 pieces, which were issued in 1703, in 900 books, with the title 御定全唐詩 Yù tìng t'ang sṳn t'àng she. It commences with the effusions of princes and their consorts, followed by the collections of the official musical departments; and besides the more generally known poetic productions, the works of Buddhist and Taoist priests, of foreigners, and pieces signalized by a variety of other characteristics, all under chronological arrangement. At the end are six books of deficiencies supplied, and 12 books of irregular rhymes. Notwithstanding the many acknowledged excellencies of this anthology, it is also marked by some blemishes, as the admission of spurious pieces, authors of other dynasties inserted among those of the Tang, names of authors erroneously written, titles of pieces mistaken for the names of authors, and some minor defects, but these are few when compared with the bulk of the huge work. The extent of this collection necessarily places it beyond the great mass of students; to make up for which to some extent, many smaller compendiums have been formed in later times. One of the most popular of these is the 唐詩合解箋註 T'àng she hó keâ t'sen chò̄h, a selection of poems by the most celebrated authors of the Tang, compiled by 王秳亭 Wáng Yuen-t'ìng, with a running commentary, in 12 books, by 王翼雲 Wáng Yì-yûn. It was put to press in 1732.

The 古文眉誌 Kò wên mèi t'ue̤n, in 79 books, is a comprehensive selection from the general body of native literature, arranged in chronological order, with a series of marginal notes throughout. It is issued with the imprimatur of 陳榕門 Ch'ên Yung-mun, a native of Kwang-se, and 吳牧圃 Wú Mù-hṳn of Che-keang province.

The 卜現集 Puh yén t'sêh is a collection of twenty-eight short pieces written by eminent scholars during the 18th century, on an ancient ink pallet which had belonged to a statesman of the Sung dynasty named 謝 Sen-y, in the 13th century, and was disinterred in 1416. After being again lost sight of for three hundred years, it was brought to light in the time of K'een-lung of the present dynasty, and the inscribed legends form the theme of these compositions.

The 經錄必載 King yû peih t'ah, in eight books, was published in 1803, with the imprimatur of 雷琳 Lèi Lin, 鐵樹宗 T'sê̤-eou Shô-č'üan and 鐵樹立 T'sê̤-eou Shô-leîh. It consists of a series of extracts from ancient works exclusive of the classics, embracing only such portions as are distinguished for their poetic or literary excellence.
Two years later a supplementary collection in eight books was issued by the same compilers, with the title 經典必讀續編 King yü peh t'ah sūh pēn. An additional supplement in two books was afterwards annexed, with the title 續經典必讀 Sūh king yü peh t'ah.

The 蓬蒿詩選 Pang hōo she suen is a small poetic selection of recent date. The poetic art has been cultivated by not a few of the gentler sex in China, a very early precedent for the practice being found in the classical Book of Odes. A compilation of the productions of celebrated poetesses was made in the Ming dynasty, by 田藝蘅 T'ān Shêng E-hâng, with the title 詩女史 She neü shè, in 14 books. This gives a series of poems from the earliest antiquity down to the time of the Ming. There are two books of 拾遺 Shih è, "Omissions Supplied," consisting entirely of anthoresses previous to the Suigu. The collection is a most elaborate one, but the author has not been careful to authenticate the pieces, and there are a number of blemishes in consequence.

The 女史女士詩鈔 Woé chung neü szé she c'auou is a small collection of the poetical productions of female anthors in the prefecture of Soo-chow, compiled by a poetess named 張滋實 Chang Tsê-lâ; and published in the year 1789. There is an appendix of instructions for playing the flute, by an anthoress named 沈釵 Ch'în Sêng.

4. The encouragement given to literature by the princes of the Han developed to a great extent a tendency of the national mind; and the abounding labors of anthors during that dynasty had been sufficient to stamp the character of the Chinese as a literary people. Poetry and the less elegant efforts at simple prose, which were at first free and natural, gradually shaped themselves according to certain conventional forms, till about the commencement of the third century, when rules began to be reduced to regular order and the laws of poetry became more rigorous and circumscribed. During the two following centuries, there is reason to believe that books were written on this subject, and thus originated an order of works which are now classed together as 詩文評 She wên pîng. "Critiques on Poetry and Literature." Many of the productions coming under this head partake of a desultory character; and the want of a periodical press has given permanency to not a few such writings, which in western nations would find a place in the ephemeral publications, and pass into oblivion as the mere productions of the day. Much that has thus come down the stream of time is now appreciated perhaps rather for its antiquarian value than for any intrinsic property of more sterling stamp. It is no less matter of fact, however, that a considerable proportion of these works are ex-
extremely useful and important to the correct understanding of the genius of Chinese poetry, supplying as they do a fund of information on the history, the changes, the internal mechanism and the great aim of this much cultivated branch of art. These works were not recognized as a separate class till the Tang dynasty, since which a section has been assigned them in most bibliographical compilations.

The earliest production of the kind now extant is the 文心雕龍 Wán sin tâo-lâng, in 10 books, written by 劉勰 Léw Hê in the 6th century. This is looked upon as a work of considerable merit, but the present editions are very defective and faulty. A commentary was published on it in the Sung, which is now entirely lost. Another appeared during the Ming, by 梅慶生 Mei K'âng-sâng; and taking this as a groundwork, a more extended and critical exegesis of the ancient work has been issued during the present dynasty, with the title 文心雕龍校注 Wán sin tâo-lâng tsêh choó, in 10 books, by 黃叔琳 Hwâng Shû-hîn.

There are only about four or five other works of this class down to the end of the Tang dynasty, that have survived to the present day; but the Sung seems to have been much more prolific, and we have a goodly list of writers in the critical department. The 後山詩話 Hóu shăn shê kîwâ is a small work of this class, believed to have been written by 陳師道 Ch'ên Sze-taô in the latter part of the 11th century. Some facts are mentioned in it posterior to this author's death; but this is explained by supposing them to have been inserted by a later hand, while attempting to restore the tattered manuscript, after it had lain for a long time neglected.

Near the close of the same century, Weî T'â finished a small work entitled 濟漢隱居詩話 Lîn hân yün k'âu shê kîwâ. This is a series of strictures on ancient and modern poets, strongly marked by undue partialities, with a secret leaning towards the degraded innovator Wang Gan-shih; but not without indications also of the man of genius.

The 優古堂詩話 Yâu kû tâng shê kîwâ by 吳弁 Woô K'êen, written in the early part of the 12th century, consists of 154 articles, chiefly criticisms on the poets of the Northern Sung, with a few allusions to authors during the Tang. Scholars of the present day have been unable to verify above a tenth part of the statements.

The 彈周詩話 Yen chow shê kîwâ, a short critique on the Sung poetry, was completed in 1128 by 許顥 Hen E, who bore the soubriquet Yeu-chow. The work shows marks of genius, which are counter-
balanced, however, by the admission of marvellous and incredible statements.

The 文獻 Wên liân is a brochure on the characteristics of ancient and modern poetry, written by 唐庾 T'âng Kâng about the year 1138.

The 翁海詩話 Ts'âng hai she hwâ, a short treatise composed about the middle of the 12th century by 吳可 Woo Ki, enters minutely into the abstruse meaning of the Sung authors; but the work is not clear, from the constant occurrence of phrases which need explanation. The existing editions are taken from the Yûng lô tâ têén.

The 覲林詩話 Kwân lin she hwâ is a small critique contemporary with the preceding, by 吳聿 Woo Yûh, embracing the principal poets within about a century of his own time. Although there are a few misquotations and other defects, the work ranks high in regard to merit among the writers of this class during the Sung.

The 懷堂詩話 Sûy hàn t'âng she hwâ is another small work of the same period, by 張戒 Chang K'âi, containing a series of criticisms on poetry, ancient and modern, from the Han dynasty downwards. A prominent idea throughout the work is to hold up Lê T'aé-p'îh and Tô Foo to popular estimation; but the general tone of the remarks indicate the scholar and accomplished critic. The work as a whole was lost for several centuries, and was restored from the Yûng lô tâ têén in 1774.

The 鏗漢詩話 Kung ke she hwâ in 10 books, by 黃徹 Hwâng Ch'ê, was completed about the year 1168; being a series of criticisms on the national poetry, in which the author gives more weight to the moral tendency of the pieces than to mere artistic diction.

The 鈞師錄 Yû sê liân is an accumulation of critical observations by a series of writers, regarding literary compositions from the 5th to the 12th century. The work was completed by 王正德 Wâng Chêng-tîh in 1193, but was for a time lost as a separate publication; till it was restored from the extracts in the Yûng lô tâ têén.

The 爲齋詩話 Ting ch'ai she hwâ, by 曾季狸 Ts'âng K'ê-li, a subject of the Sung dynasty, consists of strictures, chiefly on the Tang and Sung poets.

The 娴書堂詩話 Yu shoo t'âng she hwâ is the production of 趙與欽 Ch'ao Yü-yên, a scion of the imperial house of Sung; and appears to have been written in the latter part of his life, about the beginning of the 13th century. Its criticisms refer principally to the ordinary conventionalities of the poetic art; in which the author shows an appreciation of good taste and appropriate expression, while some
scattered fragments are put on record, and thus preserved to posterity. There is no great display of penetration, however, throughout the work.

In the early part of the same century, 王若虛 Wáng Jü-hén, a subject of the Kiu, composed the 漢南詩話 Hán-nán shí huà, giving a very fair review of the poets of preceding dynasties.

The 文說 Wén shuō was written by 陳譯曾 Chén Yih-tsâng, one of the literary examiners in the earlier part of the 14th century. It consists of eight rules for the guidance of competitors in composing their pieces for the government examinations. The author holds up the Sung expositors as the guide and model for literary aspirants. The ancient copies having all become extinct, the modern editions are from the 順治 tâu têên.

The 與禮部詩話 Wû lâ p’oo shè huà is a work on the principles of poetry, by 吳師道 Wû Sê-tâo, a scholar of good reputation, who flourished about the same period.

The 修辭鑑衡 Shuó sê hêen hâng, by 王構 Wáng Kâu, was finished about the year 1333; but the work was transmitted by manuscript copies for some centuries, during which time portions of it were lost. It has been carefully revised, and the lacunae supplied as well as possible from quotations in other works. This is a compilation from preceding authors in two books; the first treating on poetry, and the second on prose compositions. Many choice extracts are given, but a number of the authors quoted are now altogether unknown.

The 金石錄 Kin-shih lâ, in 10 books, was composed by 潘鼎業 P’wan Mâm-seaou about the same time as the preceding. It treats of the origin of monumental inscriptions, models, and rules for their composition, with remarks on the different styles employed. The regulations of the imperial historiographers’ office are appended. Three editions of the work were printed during the Yuen dynasty, some copies of which are still extant.

The 歸田詩話 Kwei t’êen shè huà, which was finished by 麥鉉 Keû Yêw in 1425, is a work of very moderate merit, and evinces no great depth in the matter of research; but is chiefly valuable as having preserved some fragments of the poetry of the past. It was printed about the end of the 15th century, with the title 存藁詩話 Ts’uân châo shè huà, Ts’uân-châo being the author’s sobriquet; but in the modern editions the original name has been restored.

The 鰲堂詩話 Lâ tâng shè huà appears to have been written by 梁東陽 Liê Tung-yâng about the latter part of the 15th century. This is a series of strictures on poets, past and present, the author test-
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ing the various works by their conformity to the established laws of the art and accuracy in regard to the tones. There was much of private pique in the animadversions of the work in its original form; but 李何 Lè Hô, a relative of the author, gave it a more popular mould, by removing the portions objectionable to modern authors, while he has shown as partial a bias in his censure of the ancients.

The 南漢居士詩話 Nán hàn jū shì shì huà, by 都穆 Too Mûh, is a superficial critique on the national poetry, in which the author’s judgment is occasionally warped by private views. An edition of the work was published by 黃恒 Hâng Hwân in 1518, containing 72 articles. An abridged issue appeared in 1532, comprising only 42 articles. The modern edition, compiled from the two preceding, contains 79 articles.

The 楊氏詩話 Yu yâng shì huà, by Wâng Szê-ch’ing, was drawn up in 1705, at the request of his friend 吳陳焯 Wu Chh’ên-yên. The author appears to be wantonly sensitive about the position of rhymes, but shows taste and discrimination in his quotations. There is a section bearing the same title in the T’an hê ts’unge shoo, but its genuineness is doubted as being the work of Wâng Szê-ch’ing.

The 楊城詩話 Yung chêng shì huà was written by 杭世駿 Hang Shê-tsun during a few weeks that he spent at the city of Fuchow as literary examiner in 1732. Hence he has borrowed the term Yung-chêng, which is an ancient appellation of that provincial city.

A laborious compilation and critical review of poets, ancient and modern, appeared at the beginning of the present dynasty, from the hand of 吳景旭 Wu King-heh, under the title 歷代詩話 Leih taê shì huâ, in 80 books. This is divided into ten collections, designated by the characters of the denary cycle. Commencing with the classical Book of Odes, to which six books of the work are allotted, it proceeds seriatim with the Ts’oo elegies, anomalous verse, musical compositions, poetry of the Han, Wei, and six lesser dynasties, the writings of Toô Foo, and the poetry of the Tang, Sung, Kin, Yuen, and Ming dynasties. After an elaborate array of criticisms by preceding writers, given under each article, the author discusses, harmonizes, rectifies, supplies deficiencies, and points out the excellencies. Although he has a liking for the curios, and is somewhat diffused in his style, yet the work shows unmistakable evidence of true genius.

The 秋星閣詩話 Ts’ow sing kô shì huâ is a fragment on the art of poetry, by 李沂 Lê E of the present dynasty, preserved in the Chaou taê ts’ung shoo.
Another small work of a kindred cast in the same repository is entitled "Urk gan she huò", by 謝森 Tsăng, a modern author.

The "Sung she ké szé" in 100 books, by 尹鶴 Lé Gô, an author of the present dynasty, is an extensive criticism of the Sung poets. While ostensibly a work of historical research, it devotes also a considerable space to strictures on the art; and though marked by frequent repetitions, redundancies, and other slight defects, it is a perfect mine of information regarding collateral topics during the Sung.

The "Shing t'eaòu poò" is an analytical work on the tones, written by 趙以信 Chaón Chih-sîn, in the latter part of the 17th century.

Another work of analysis of some pretension is the "She hêo yuèn ke huò fa tâ chêng" in 18 books, drawn up by 劉象 Yû Séâng, and issued in 1697. In this the various objects which form the themes of the poets are detailed in cyclopædia order. The theme is first explained, then its various applications, followed by quotations from the poets, the ideas embodied, and the application in the successive parts of a stanza. This occupies the first twelve books. The succeeding portion is a kind of rhyming dictionary, in which a number of quotations are given under each rhyme, and notes for the artistic management of the same.

The "Jên che tsêh lé" is a treatise on the principles of harem literature, by Wang Szé-lûh, in a series of ten articles. Wang had projected a huge compilation of the writings of female authors in more than 230 books, but never accomplished it. This small work which was intended as an appendix is all that was given to the world. It has been published within the last half century.

The "Muan t'ang shuò she" contains an intelligent summary of observations on the art and history of poetry, by 宋梁 Sung Lô, an author of the present dynasty.

The "T'ân t'ang lâh" is a small work by Chaón Chih-sîn, on the principles of poetry, published in 1709.

In 1768, 汪師韓 Wang Sze-hân completed an analytical work on the "Wân seuèn", with the title "Wân seuèn lê hêô keûên yu", in eight books with an appendix. Taking Lé Sheu's commentary as the standard, he divides his work into eight sections; the first containing the names of the authors quoted, after which is a complete list of all the works from which selections are made, ancient commentators, correction of errors, supply of omissions, discussion
of evidences, unfounded statements, criticisms of preceding writers, together with exegetical observations by the author. It was edited and put to press in 1798 by Sun Chê-tsêô.

Sun Chê-tsêô also published a work on the investigation of discrepancies in the various editions of the *Wên seûên*, with the title *Wên seûên k'âiu ê*, in which he discusses and rectifies as far as possible the differences, both literal and doctrinal.

The *Wên seûên lê chêo pod chêng*, by the same author, is an elaborate correction of errors and supply of deficiencies, in Lè's commentary on the *Wên seûên*.

The *Toô she akhwang shing t'êê yün pod kwô lêö*, in eight books, by Chow Ch'un, published in 1788, is an elaborate analysis of the works of the poet Toô Foo of the Tang dynasty, with a view to point out his method of employing alliteration and rhyming in its various and complicated forms.

The *Paê kîng lôw she hwa*, by Woô Kêen, consists of researches and criticisms on the national poetry, ancient and modern, published in 1798.

The *Mëng hêang she lân*, a short treatise of a kindred character with the preceding, was published the same year, by Sung Tâ-tsun.

5. The concluding category in this division is termed 促曲 *Tszê Kënh*, "Rhymes and Songs," a department of composition held in light esteem by native scholars, and barely admitted within the legitimate range of literature. In tracing the decadence of the poetic art, the classic Book of Odes is assigned the pinnacle of honour, while the ancient poets of later date are admitted to an inferior rank; far below these in point of style is poetry in its modern phase, and the class under consideration, allied as it is to the drama, is deemed the ultimate extreme in the downward course. Geniuses of the highest order, however, has occasionally ventured into this department; and authors under this head, tracing the lineage of their art up to the ancient office of the Directors of Music, have established their claim to admission within the hallowed precincts. Hence they have been placed in the lowest niche, as an appendix to the national literature.

The kind of composition here termed Rhyme is generally of a trivial cast, and has no counterpart in European literature. It has been fitly described as something between prose and poetry, in which the rhyme is repeated at the end of lines of indeterminate length, while unfettered by the rigid laws of versification. The first examples are found about
the middle of the Tang, but they were generally included in collections of poetry. By the end of the five subsequent dynasties, the form had become considerably modified; and early in the Sung, when it had assumed a fixed character, publications began to appear devoted exclusively to rhymes. Under this head there is again a five-fold subdivision, the first being allotted to compositions of individual authors.

About the year 1138, 靳友仁 Mō Yèw-jîn wrote a small volume of rhymes, which was preserved in manuscript down to the present dynasty, and has been recently published with the title 阳春集 Yang ch'ün tseh.

Somewhere about the same date, Chow Meih wrote the 草窗詞 Ts'êau ch'uang tseh, which contains some choice specimens of the rhyming art.

The 酒邊詞 Tsèw pêen tseh is another work of this class composed by 向子諤 Hêng Tszê-yin about the middle of the 12th century. The first part consists of rhymes with commentary, composed while the author held office south of the Yang-tszê river. The second part, first in order of time, was written previously, when residing on the north of the river. There are some additions to the work, however, by a later editor.

In the latter part of the 12th century Fân Ch'êng-ta composed a small collection of rhymes, with the title 石湖詞 Shih húo tseh, which is considered a good sample of the art. It has been published in modern times with an appendix of 17 pieces extra. In imitation of this type 陳三聘 Ch'în San-p'îng, a subsequent writer, adopting Fan's rhymes line by line, composed a counterpart collection, which he entitled 和石湖詞 Hô shih húo tseh.

張炎 Chang Yén, who lived about the time of the overthrow of the Sung, distinguished himself in this department; and one of his works has come down to us with the title 山中白雲詞 Shan chung pîh yûn tseh, in eight books. It has been preserved by a manuscript copy which was made at the commencement of the Ming dynasty, and was put to press about the middle of the 17th century. Several editions have appeared since that time.

There is a small collection in the same style of composition, by 王沂孫 Wâng E-sun, bearing the title 花外集 Huâ wai tseh; prefaced by three complimentary rhymes, from the hands of Chang Yén and Chow Meih.

The 花叢詞 Shùwû yên tseh is a collection of upwards of 120 rhymes, by 張喬 Chang Choô, an author who lived through the greater
part of the Yuen dynasty. These are graceful in expression, but partake of a plaintive cast, in keeping with the sad scenes which were taking place in the empire. They were first issued as an appendix to a collection of poetry by the same author; and were afterwards arranged for separate publication, by a Buddhist priest named 大師 Tâ-chôb, and put to press in 1373. The work was republished in 1723.

The earliest specimen extant of a general collection of rhymes is the 花間集 Hwa kēn tsêth, published by 趙崇彝 Châo Ts'îng-tsôö, in 940, in which he has collected together in 10 books the principal pieces of this class written during the Tang and succeeding short dynasties.

The 樂府補題 Yô fôô pôô te is a collection of 37 rhymes, by thirteen known authors and some others anonymous, all about the close of the Sung. There is no compiler’s name attached, nor any preface or note to indicate the origin, and it appears to have been handed down in manuscript till the 17th century, when it was first put to press. The rhymes are divided into five series, with the appropriate air for chanting named at the head of each series.

In 1594, 董逢元 Tông Fung-yuên published the 唐詞紀 Tâng têh kê in 16 books, which although it professes to be a collection of the Tang rhymes, seven-tenths of the work actually consists of compositions of the succeeding five short dynasties.

A much more formidable work of the kind is the 御定歷代詩餘 Yu têng leth taé she yü, compiled by an imperial commission, headed by 沈辰垣 Kwang Shin-yuen, in 1707. This is a comprehensive collection of all the choicest rhymes from the commencement of the art in the Tang dynasty, down to the end of the Ming, in 100 books, comprising 1,540 articles, making upwards of nine thousand verses. A list of rhymers with their titles occupies 10 books more; and there are 10 books of criticisms on the rhymes.

Critical works on rhyming are comparatively rare; still there are a few such productions which claim attention. The earliest known treatise is the 碧雞漫志 Pêk ke mûân chê, written by 王灼 Wâng Chô of the Sung. He commences by an outline of the history and changes that have taken place in the lyric art; from the classic odes to the ballads of the Han; the gradual transmutation to the Tang choruses; and ultimate perfection of rhymes during the Sung. Twenty-eight popular airs are then discussed, the origin of their names and subsequent changes investigated, and a number of curious facts brought to light regarding the matter.
The 詞 輯 Tszê yuän is a little work by Chang Yén, the first book of which was lost sight of for centuries. The remaining portion was published in the Ming, together with the 詞 翻 Tszê chê by Lüh Yêw-jin, under the title 樂 府 指 述 Yö foô chê mè. The missing book, however, was found, during the present dynasty it is said, among some Yuen dynasty manuscripts, and the work recently printed entire. The first book treats of the ancient musical notation and laws of harmony, and the second on the mechanism and principles of song writing. The Tszê chê is a work of the early part of the Yuen dynasty, consisting of observations and hints for the composition of rhymes, in eight sections, the seventh of which is now deficient and unintelligible, and the eighth altogether wanting.

In the latter part of the Ming some few works were composed in which the rhymes were registered under their appropriate airs. During the Tang and Sung each rhyme had its special tune, like the popular ballads of the present day; so that tune books were uncalled for. In the time of the Yuen a line of demarcation began to be drawn between the songs of the north and those of the south, the difference in the tones rendering the airs mutually inapplicable. A musical notation was at first employed to guide the amateur, but this became altogether unintelligible in later times; and to remedy the consequent confusion, and form a standard to which every rhyme may be referred, is the object of the compositions in question. A work of some pretension, which may be taken as embodying the chief results of the science, is the 詞 律 Tszê loâh, in 20 books, published by 萬 Shêôô in 1687. This is an elaborate collection of ancient and modern rhymes, from the Tang downwards, each type of rhyme referred to its appropriate air, according to the length of the lines, the mechanical structure, the tones and other characteristics. There are frequent and lengthy critical notes throughout.

One of the most important of this kind is the 欽 定 詞 輯 K'in ting tszê podô, in 40 books, published by imperial authority in 1715. This contains more than 2,300 types of rhyme, commencing with the earliest specimens, all ranged respectively under upwards of 820 airs.

Another kind of work allied to the preceding has to do with the laws of harmony; but few authors have signalized themselves in this department, and nothing above mediocrity has appeared on the subject. Perhaps the principal is the 詞 院 Tszê yun, a small treatise by 香 恒 Chung Han of the present dynasty. In this the author attempts to define the theory of the musical sounds of rhymes as something be-
tween poetry and song; but in departing from the ancient classic sounds, and evading the vulgarities of popular usage, he has fallen into some anomalies which render impracticable the adoption of his system.

The 詩學全書 Tszê hêö tseûên shoo, in 14 books, is a compilation of the works of several authors, made by 查繼超 Cha Kê-chaou in 1679, intended to give a comprehensive view of the art of rhyming. It comprises the 墨詞名解 Têên tszê ming keâ, a critical treatise by 毛先舒 Maûn Sêen-shoo, a writer of the present dynasty; the 古今詞論 Koô hîn tszê lûn, a kindred essay by 王又奎 Wang Yêw-hwa; the 墨詞圖譜 Têên tszê t'ôô pôê, a register of ancient rhymes, with the supplementary section, by 麗以彝 Laê E-pin; and the Tszê yûn mentioned above. These various productions are combined in one work, without exegetical or elucidatory remarks.

Under the term K'êih are included those lyrical compositions, which first came into use about the time of the Yen dynasty, and, as stated above, in consequence of dialectic variety diverged into two branches, the northern and southern. There is a small series of works treating on this subject, but they are of comparatively modern date. 張可久 Chang K'ô-kèw, a scholar of the Yen, who bore the sobriquet 小山 Seaôn-shan, wrote a collection of rhymes and songs, with the title 張小山小令 Chang seaôn shan seaôn lîng. In the course of time his work was lost, but a fragment of it was discovered in the early part of the Ming, by Sûng Léên; after which 方孝著 Fang Heûûn-jôô obtained a manuscript copy and by carefully collating the two exemplars, the work as it now stands was arranged and put to press with the imprimatur of these two scholars; but it is thought to be a very incomplete specimen of Chang K'ô-kèw's original collection.

The 曲雅集言 K'oô k'êih tsâ yên is a little work of the Ming period, by 沈德符 Ch'in Tih-foo treating of the rise and history of song writing, keeping specially in view the northern and southern diversity.

In 1715, the emperor issued a work on song music, entitled 欽定曲譜 K'in tîng k'êih pôê, in 14 books. This commences by a series of observations on the subject by preceding writers; four books are then allotted to the northern songs with their appropriate airs, and eight books to the southern songs. The concluding book treats of those songs which violate the laws of harmony and cadence. There are notes throughout marking the cesura, the rhyme and the tones.

The 南曲入聲客問 Nên k'êih jah shîng kîh wàñ is a short work by Maûn Sêen-shoo on the peculiarities of the (jâh shîng) "short
tone" in the southern songs. It is written in the form of question and answer.

The same author has penned several small works on questions nearly allied to this, one of which is entitled 鏟 Iün wên, being a discussion of the final sounds, also in the dialogue form.

The 被詩朽 文 fêh k'êh chu ê yû is a short summary of defects in the modern system of song, by 黃 周 星 Hwâng Chow-sing of the present dynasty.

By extension of meaning the term K'êh has come to signify not merely the choral part, but is now a conventional name for dramatic compositions. A good deal has been written on this class of works by Bazin, Davis, and others, whose essays may be consulted with profit; but as dramatic works do not find a place in the native book-catalogues, it is unnecessary to enlarge on the subject here. Most foreigners who have read at all regarding this matter, know, at least by name, the collection of Yuen dynasty plays with the title 元 人 百 種 曲 Yüen jin pth chung k'êh, several of which have been translated into the French or English languages. Another well-known compilation of more recent date is the 纖 白 奏 Chuây pth k'êw, numbering several tens of comedies, tragedies, and other varieties of the histrionic art, some of which have also been transferred into the English language.

Some of the dictionaries noticed above (see p. 13, supra) are included in this division by native bibliographers.
APPENDIX.

A large portion of the bulk of Chinese literature is only preserved now in a class of publications termed 書 Ts'ung shoo, which may be designated “Collections of Reprints;” for although some few original productions occasionally find their way into these repositories, they are almost entirely made up of works, which have already appeared before the public in a detached form. This custom has tended to the preservation of numerous writings of all ages, which otherwise would have been known only by name, from incidental quotations in more permanent authors. These collections are analogous in some respects to Constable’s Miscellany, Bohn’s Series, and others of the kind in England, but differ from them in that, instead of being published periodically, the complete series is issued at once as an indivisible whole, and it is only rarely that any of the separate works can be obtained second-hand, from an already imperfect series.

The contents of a few such collections are here given, to furnish an idea of their variety and enable the young student to know where to find many of the productions of the past which he might possibly have much difficulty in discovering elsewhere. The Wuy k’ih shoo mǐth hō peen, noticed on p. 76, supra, gives the contents of 269 such publications, and may be consulted with advantage by those interested in the subject.

I. 武英殿聚珍版書 Woŭ ying t’ên tsêu chin pân shoo.

The font of copper types which was employed in printing the huge collection known as the 古今圖書集成 Koû kín t’ôô shoo tsêh ching, having been for the greater part purloined by untrustworthy officials, and the remaining portion melted up to make cash, a proposal was set on foot in 1773, to make a set of movable wooden types, as the most economical method of printing the recently-formed imperial collection known as the 四庫全書 Sê kù ts.dwèn shoo. This received the imperial sanction, and resulted in the publication here given.

周易口訣 Chow yih k’òw kēnè ê. 易 謂 Yih shwō. 易 語 Yih yuen. 易 筆 Yih wē."
建炎以来朝野野史  
Kōin yūn é lao ch'ao  
yū tak kē,  

汉官新编  
Hàn kuăn kuě kōw ê.  

钦定武英殿聚 原编  
K'in tīng wō  
ying tēn tēn chūn pān ch'īng shēh.  

续补考  
K'iàng tē kē ping.  

钦定元存备考  
K'in tīng kēn  
chūng chūn hūa kē tē shēh wān.  

唐书直系  
T'ang shū chūh phath,  

傳子  
Fò tsē,  

帝系  
Tī fān,  

公本传 舊子弟  
Kung shē sēn sāng tē  
tsē kē,  

男本传  
Múng pūn shēh.  

頌氏家乘  
Hāng shē klik shō.  

魯簡編  
Nāng sang tēh yao.  

蘇艾書  
Sū chū liōng fang.  

小兒直譯  
Śāo dū ūr hū shēh kēn.  

周補考  
Chou pei shan kung.  

九章算術  
Kāw chāng shān shēh.  

孫子算經  
Sūn zuì shān shēh.  

海島算經  
Hāi tāo shān shēh.  

五曹算經  
Wǔ tāo shān shēh.  

馬算書  
Mā shān shēh.  

諸算書集  
Zhū shān shēh jē.  

普法集  
Mù fā tē shēh yao.  

鴻蒙子  
Hōng kuăn tsē.  

鴻蒙集  
Hōng kōng jē.  

能收書後  
Nēng shōu shēh hōu.  

總括  
Zōng guó.  

唐書  
Tāng shū.  

關係  
Kēi guà.  

関統志  
Kēn tiōngh zhī.  

史志合  
Shì zhī hō.  

事略  
Shì lüè.  

通志  
Tōng zhī.  

顧志  
Guì zhī.  

編集考  
Bīn jiē kāo.  

會要  
Huì yào.  

通考  
Tōng kāo.  

通志  
Tōng zhī.  

编正  
Bīn zhēng.  

編集  
Bīn jī.  

通考  
Tōng kāo.  

appendix,
II. 漢魏叢書 Hán wèi ts'ung shoo.

This is a collection of authors during the Han and Wei dynasties.

It was published in the Ming dynasty, by 程棨 Ch'ing Yung at Sin-gan.
APPENDIX.

The following additional works are found in the third edition of this collection.

未經 Shway king.

有難排時記 King taod sá hê ké.

南方五木狀 Nâu fang ta'kou mûn chwâng.

竹簡 Chûh pôh.

魚譜 Tîng lâh.

III. 古今逸史 Koû kin yîh shê.

This is a collection of works subsidiary to the national history, published in the Ming, by 吳 Wô Kwan, of Sin-gan.

方言 Fang yên.

呼名 Shîh mîng.

白虎通 Pîh hûo t'ung.

廣雅 Kûang ya.

風俗通 Fûng sûh t'ung.

小爾雅 Sîâu âr yâ.

蜀語 Shû t'ihn.

列繹 K'ên woon.

古今記 Koû kin choô.

中華古今注 Chung hwa koû kin choô.

博物志 Pô wáh chê.

博物志 Sûh pô wáh chê.

拾遺記 Shîh ê ké.

山海經 Shau hâe king.

十洲記 Shîh chow ké.

吳地記 Wô tô ké.

岳陽風土記 Yû yang fung t'ô ké.

洛陽名園記 Lô yang ming yuen ké.

桂海虞衡志 Kweî hâe huâ hâng chê.

北遊録 Pîh pên pê téy.

黃陵風土記 Chin ê fung t'ô ké.

三輔黃圖 San fô hoâng t'ôô.
IV. 百名家書 Pöh ming kēa shoo.

This contains ninety-eight works by celebrated authors, and was published during the Ming, by 胡文煥 Huō Wān-hwān of Hang-chow.

詩僧 She chuen.
詩僧 She shwō.
詩僧 She K'aoa.
詩僧 She wēa shuen.
詩僧 She tō lē K'aoa.
詩僧 She kēa shuen.
方言 Fang yōu.
幽潭 Tōh twan.
李氏 列 Lē shē k'an wō.
李氏 列 Liu pō.
李氏 列 Kēn leaw pēn.
李氏 列 Fung sāth tūnug.
師名 Shih ming.
師名 Pō wāh ché.
師名 Suh pō wāh ché.
師名 Shih chang tān.
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APPENDIX.

文房清事 Wán fáng qīng shì.
文房圖譜 Wén fáng tú pǔ.
顧文房圖譜 Guì wén fáng tú pǔ.
山房十友記 Shān fáng shí yǒu jì.
洞天清錄 Tóng tiān qīng luò.
夢築 Húng bìng.
總府誌 Yǒu fó de shì.
歌坊記 Gē fāng jì.
詩譜 Shi pǔ.
色譜 Shǎi pǔ.

山家清事 Shān jiā qīng shì.
田家五行 Tián jiā wú xíng.
祖內記 Kǔ lèi tāo yuán jì.
懷古記 Tái chén leǐ jì.
種樹書 Chén shù shū.
京兆畫會記 Jīng zhào huà huì jì.
南方畫會記 Nán fāng huà huì jì.

五、唐宋畫書 Táng Sòng huà shū.

This consists of the productions of the Tang and Sung dynasties. It was compiled during the Ming, by Zou Jun-ke and Zhang Jia-chun, two natives of Hang-chow.

附録詩 Pod pēi t'ân.
野客聲書 Yě kè shēng shū.
顧小詩 Gù xiǎo shī.
研北雜志 Yán běi zá zhì.
石林四時 Shí lín sì shí.
喜帖雜志 Xǐ tiè zá zhì.
王氏詩編 Wáng shì shī biān.
山海經標 Shan hǎi jīng biāo.
周秦晉經 Chow qi jìn jīng.
文則 Wén zé.
詩式 Shī shì.
墨壺 Mò hú.
佩佩 Pei hwy.
覓記 Mì jì.
尤書 Yōu shū.
秦君 Qín jūn.
茶經 Cha jīng.
酒谱 Jiǔ pǔ.
管譜 Guǎn pǔ.
香譜 Xiāng pǔ.
箋竹簡 Zhi zhú jiǎn.
粗譜 Cū pǔ.
範和 御書 Shù hóu wǔ shū.
古今畫譜 Gǔ jīn huà shū.
公私畫譜 Gōng sī huà shū.
益州畫譜 Yì zhōu huà shū.
長江畫譜 Cháng jiāng huà shū.
學古稿 Xué gǔ gǎo.
洞天清錄 Tóng tiān qīng luò.
世譜 Shì pǔ.
異傳 Yí chuán.
VI. 說鈐 Shoô Tung.

This collection was compiled by 吳震方 Wu Chin-fang, a native of Shih-mun in Che-keang, during the present dynasty. A second edition was published in 1800, in a small size form.
VII. 科海 Pad hâd.

This was published in the Ming, by 商海 Shang Seun of Shaou-hing.
A second edition has been issued.

VIII. 知不足齋叢書 Che pûh tsûh châe te'ung shoo.

This collection was arranged and published by 陶廷燦 Poau Tîng-pô of Heth district in Gan-hwûng, in the 18th century.
七頌堂論小錄 Te'elh sang t'ang shih sessa

安是先生弟子記 Kung shè shèn sang tè

经篇玉音問答 King yen yèh yin wān

tā.

碧霞詩話 Kāng k'è she hwā.

隴麾詩話 Yung hòu ts'ān chā.

詩史詩話 Choo she jān è.

詩史詩話 Yang ch'ing she hwā.

入要記 Jān shih kē.

詩史詩話 E kē ū leu tsā tá.

詩史詩話 Tāi ch'ing yèh yā.

詩史詩話 Kwei tān she hwā.

詩史詩話 Nān hou she hwā.

詩史詩話 Lāh tāng she hwā.

詩史詩話 Shi'h mīh tān en hwa.

孫子夏經 Sun tāo wān kēng.

玉叢經 Yō tāo wān kēng.

詩史詩話 Tān en ke leh tān.

洛陽耆神闕記 Lō yàng lān shih k'ēw

wān kē.

四朝實錄記 Sāo ch'ān wān kēn lāh.

金石史 Kīn shī shè.

所見所聞記 Hēn ch'āy hēn tī k'â hōu.

所見所聞記 Wāu kēn k'ēn lāh.

金石史記 Kīn shī shè.

詩史詩話 Sō sō hwā tān lāh.

詩史詩話 Po tāo pīng chā.

詩史詩話 Lu hān yun hou she hwā.

詩史詩話 Hōo nān she hwā.

詩史詩話 Kwei tān chā.

黃孝子周記記 Ē wāng lau tāo wān

lā kē ch'īng.

虎口錄生記 Hōo k'ōw yu shāng kē.

衛生要論記 Tān sang t'āng tāo

shō yā.

管子和論要論記 Kō kwa ho shāng hwā

yú lāh.

玉壘詩話 Yāh hōo ts'āng hwā.

詩史詩話 Kwei tān lāh.

詩史詩話 Pei'h kē wān chā.

詩史詩話 Yō hōo pō tāo.

詩史詩話 Shī'h yān tāo.

詩史詩話 Lān yū è soō.

詩史詩話 Le suō tāou māi soō.

詩史詩話 Yē hwān kē wān.

詩史詩話 Chang k'ēw kēn wān kēng.

詩史詩話 Tā'ēh kōo wān kēng.

詩史詩話 Mīh kē.

南綸集 Nān hōo tāo. 
IX. 天學初函 T'ien hsü ta'oo hàn.

This is a collection of works published by the Roman Catholic missionaries in the 17th century. It is divided into two sections; the first religious and miscellaneous, the second scientific.

X. 宋百家詩存 S'ung p'eh hsü she t'eu'n.

This is a collection of the poetry of the Sung dynasty, compiled by 鄧廷瓉 Tsauo T'ing-tung of the present dynasty.
方客在踏Fang hou ta'un kadu,
涂林制制Seu56 hou shan yu.
四平制Shui ping taesh.
唐文小菜Yang chien senau taesh.
新老制Zoo hou shih kadu.
新都制Seu56 pang he kado.
东方小菜Tung chiee senau taesh.
竹医小菜Chih6 chwang senau taesh.
名兼Pe kadu.
送安藏藏Shih gan tsang cha5 yu kado.
语室诗蒋Yu yin he she taesh.
竹溪诗蒋Chih6 k'io she she taesh.
无营小菜Woo hwae senau taesh.
抱抱小菜Poon choo6 senau taesh.
新谷蒋Hwa k'ih taesh.
谁家诗蒋Kwa too taesh.
喜竹小菜Woo chih senau taesh.
柳波小菜Sen po senau taesh.
窗兔诗蒋Yen tseen he she taesh.

章仲小菜Tsang yih senau taesh.
升野诗蒋Tow yay he kado.
朝阳诗蒋Shui yin yin taesh.
妻诗诗蒋Sah chiee yung mei taesh.
妻诗妻蒋Mei ah taesh.
妻诗妻蒋Sen5 ke ta'un kadu.
妻仲小菜Poel chae senau taesh.
妻诗诗蒋Ko chiee he she kado.
妻仲Hoo yin.

竹所仲诗Chih6 so yin kado.
野趣有要Est Yaw tseen yew shing hw'.
佩章诗蒋Poel wei chae taesh.
西楼诗蒋So loh kado.
售泽诗妻Kei tah she.
古诗诗蒋Koel mei yin kado.
月洞蒋Yat5 t'ung yin.
洁洲蒋Taang chow taesh.
柳塘外诗Loo t'ung wad taesh.
宋芝诗蒋Tsae che taesh.

XI. 梧海钟声 E hao choo ch'in.
This was compiled last century by 吳省蘭 Woh Song-lan of Nan-wuy in Keang-soo.
孟子外書注 Măng tảsæ wæe shoo choo.

王經異義 Pô wôo king ê ê.

王經異義異義補遺 Pô wôo king ê ê poô êô.

詩字分離 Pêen tảsæ fun taaën.

翼宗外經 Wôo taung wæe kë.

朝形史記選記 Shing ch'āaou t'ăng shëe shëe sê ê kë.

蘇從注 Shìh t'āoou wâh,

東南防守科儀 Tung nân fang show le pên-

編簡儀 Ping shëhah gow ch'oaou.

編簡論略 T'ūh shëe län lâh.

異義圖贊 E yû t'ôo taaê.

鬼經 Kwee king.

古器器考 Kôô swân k'ê k'âaô.

歷學疑問補 Lôôli hêô e wân poô.

中村野人隸議 Fwân taun yî yîn hên fûn.

格義附記 Pâô p'ô kên kâ.

李榮符訥 Ch'ûn t'ǣw chûen shôôô wê.

管類補亡 Hêng tê poô wâng.

齊韓遊洛 Lôô tâ shëh lâh.

唐詩論略 Tâng shëe lâh tûwâ.

貼棟史記 Tâng shëe tâsh tâê.

使韓新行程錄 Shê gôtô tse hing ch'îng lâh.

外國竹枝圖 Wâô kwô chîhû chîe tâsê.

同海竹枝圖 E yîh chîhû chîe tâsê.

海鴨新篇 Huû chââu shôôô.

三塙窮理 Nan yuên soo kâôû.

中南海鯨鯨 Mû chûng hâû te'o soo.

會記子 Shûn màng tâsê.

廣記子解 Kwêng chîng tâsê kâêê.

二會記補註 Uh ê ming poô chôô.

學學習問 Lôôli hêô tâ wân.

雅義新聲 Sâu shôô yên yên.

採集領堂 T'îw ung sîy poôh.

風月堂雜識 Fung yûè t'âng tâ shëh.

學錄學記 tâlhôô yû yêôô.

鏡川詩話 Wang chûen shô chôôu.

北郊何大學臨講 Pih kosaô p'îtê we tâuu tø wâng êô.

督轉論正 Hêwân lê pëen chîhû.

大小宗通解 Tâ taenû taung t'ûng yûh.

書乘考證 Sâu shâu soo sô këeô.

熊元要略 Kê yêûn yûaô lâô.

熊元要略 Kê yêûn yuân lâô poô.

山海經解補註 Shûn hâû king poô chôô.

海經解補 Haô chûoû tshêe shôôô.

記師錄 Wôô sê lâh.

嘗詩詠語 T'ûng hûn chûe yûh.

恒産改言 Hûn sêâû sô yêôô.

中星表 Chung shûng pensâo.

木格講 Mûû miên poô.

宜寄野乘 E chae yî chûng.

東原錄 Tung yûaû lâh.

文錄 Wân lâh.

呪魔禁科 Kôû tông myân pêô.

畫格錄 Mû hô yuân taên pôô.

農里學堂記 Hôô tê tâsh tîn tâuân.

笑歌新錄 Sê yên sîn lâh.

叢書聞 Yung tâng kë tâwâ.

翼內史記 Hûô nwû shëe tâsh.

易緒乾坤論 Yîh wêî kên kûn tâ wôô tôô.

易緒乾坤論 Yûh wêî shëe lûy mow.

洪緒統 - Hung fan tâng yûh.

說學遊記 Shôô hêô chûe king shôôô.

定嘉增大全誥 Pêen ting kên tâing ta lê ôô.

笑集今 poôô.

鐵蘭宅志 Yûn kên te tâlh chêô.

居言 Chêe yûh.

蓮錄律 Yûn lê yûh yûaô.

水景 Thê yuân kâêê.

清虛解 Têshên hau kâêê.

素子 Sôô lê tâsê.

提婆解 Uh k'ê king kâêê.

元女經 Yûn neî hau.

胃脈錄 K'âng ke lâh.

東南談錄 Tung kau tâsh k'âoû.

茶語客話 Ch'û'a yû kîh hûâô.

古今風月 Kôô kîn fun yûaôô.

古今風月 Kôô kîn yûn.

聖賢語記選 Shing têôû poô shôô êôô.

古詩十首篇 Kôô she shëh kôôw shôw show kâêê.

易解表翼圖 Yûh wêî ke lan tîôô.

詩話 Shee shôôô.

詩話 Shee e.

左氏集傳 Têô she mông k'êôô.

匡正俗 K'ôông meô chîh shôôô.

皇朝武功記盛 Hüng chûen wôô kong kë shôôô.

山海經圖解 Shûn hâû king tóô tûân.

洪武四年登科錄 Hüng wôô sêâû nêên tâng kó lâhôô.

社集訣 Shûi yûyê chêe môô.

藏籙通 Sung kôô shôôô.

四書經傳雜 Nûn hwa king chûen tûwôô.

近天鶴 King têêun kau.

地理古繫圖 Tô lê kôô king koôô.

藏沈真方 Sâu chû'en lêng fang.

草亭目科全書 Yûh taalû têng mûh k'ôô tseûên shâuôô.

眉仙錄 Yûn sên san lâhôô.

燕翼紀緒 Yûô weî tâsh kâôô.

即應節浙額 K'ôô hôeên pêông shëh lôô.
APPENDIX.

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The following form a supplementary portion, added by 錢照祚 Te'en He-tsoo of Kin-shan district in Keang-foo, in the present century.

尚書菜已考課 Shang shoo te'li chuen k'ou wob.

胡案答曰 Tê hê kâ wân, 左氏謂 Teob she shih.

織案考 Yi lien k'ouan.

織案知織記 King ê che suo kâ, 漢書博士考 Hân se king pô szê k'ouan, 征南錄 Chiang nân láh.

南陽小錄 Nâng yó sesuó láh.

泰山歷記 Tsê shan tsabu lé kâ.

前漢方 Che koó sin sang, 方園開圖 Fang yuán ch'un yew.

訡矢字簿 Hoo shê k'ê pê.

前漢書記 Têng chao shê hâw.

赤本考記 Kwa pân t'ou k'ouan.

果字通經補注 Kâu k'ê she king pod choci.

深衣考課 Shihna k'ouan wob.

妻王正月考 Ch'un wâng chung yu k'oua.

兩氏補括 Wei shê pod ching.

河州志記 Hô chow chung châng láh.

江上孤志記 Kâng shâng kou châng láh.

元故宮遺錄 Yeu höng kung ê láh.

楚南園集 Toô naü sêl.

楚楚志略 Tsob t'ung chê lô.

中衛一勺 Ch'ung k'ên yih chê.

錦帶考 Teêen pê k'ouan.

盛喪論異 Shang hâu lân yih.

書法雅詩 Shoo fa yuân.

庚子夏記枝叢 Kang tseh sesou hê ké kòaó wân.

詩言 Pêen yên.

書靛錄 Ts'ong yên ts'ong lâh.

五代宮記 Wô tseh kung tseh.

十國宮記 Shih wobb kung tseh.

靜安八詠集 Ts'êng gân pô yông tseh.

圖旨 Tsob chê.

XII. 指海 Chê had.

This was compiled and published by 錢照祚 Te'en He-tsoo of Kin-shan, in the Taiou-kwang period.

真賞川路地理圖 Yu kung shen khiu tê lâ t'ôo.

詩說 She shih.

春秋胡氏傳辨記 Ch'un ts'êw hôh she chuen piên e.

孟子謂 Mâng tseh keô.

奉天錄 Fung t'ien lâh.

炎黽紀要 Yeu kàoó kê wân.

識本 Keô koo.
本語 Pún yú.

本語 Bó yú.

本語 Sháu yú.

本語 Běi yú.

本語 Cí yú.

本語 Gú yú.

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小山書拓 Tsin shan shu hwa po
名盛 Ming 6
孟子字臯月孟 Mang ts'ai ta'se 6 soo chang
蒙王信秋 Gwan ts'ai ch'iu ta'eu
從錫林多記 Tsung ching mien tien jih k'ow
傅子 Fuo ts'ai
離三十五春 Si5h san shih wob k'eu
僑神智 Chou shen shih wob k'eu
武陵及記 Yuy peh wob k'eu k'ou
璃仙按 Li5h shen chuen
曲律 K'etsh leih
大觀紀部 Pen Ts'au kai san zo lai
類沙紀部 Lung sha k'au lai
嘉外記部 Si5h wai tai shih
少真正著衛內外篇 Shao shih kwang ching
few shih may wai peen.

留雅誕 Uth ya tian,
山海經傳 Shan hae king tian
馬鄭詩考正 Mao ching she k'ao chang
給英典談 K'iu gan toow k'au
謝夢憶原 Tseu soo tian yun
傅氏聞見記 Fung she wu k'oan k'ou
露德英經綸兵要義略 T'auo t'iu chin king
Lien piing yuow 6 shih
新經考原 Yen yu k'au yun
書學名言 King hau che yun
書學名言 Lai hau che yun
書學名言 Lai gan ta shih
書學名言 T'auo t'iu chin king chuen
陶鼎籲議 pen yun kow t'eu
守山閣纂書 Show shan k'o t'ong shoo.

XIII. 守山閣纂書 Show shan k'o t'ong shoo.

This was compiled and published by 錢熙祚 Tsien Hsi-tso of Kin-shan in 1844, but the blocks were burnt during the insurrectionary troubles at Sung-k'iang.

易盡 Yih shuow,
易家講解 Yih t'au shuow k'au,
易圖明辨 Yih p'ing ming sien,
易義圖通 Yih k'au shuow shan,
三家詩合注 Su jia shih 6 zuow,
周禮儀注儀 Chow li 6 zuow zuow,
儀禮通解 Yi le shih kung
儀禮正義 Yi le shih kung
儀禮外解 Yi le shih kung
儀禮注儀儀儀 Lai k'au kean 6 tian yuow,
契秋正 Ch'iu ta'eu ching ch'eu,
左傳補注 Ts'ao chuen po chuo,
古書考 Kuo k'au shoo,
古文辨 Ts'au mansheng,
四書直義四書 Se6 shoo ts'au shou t'au shou,
杜門新論 Loo hau jen tian,
經傳疏義经傳 Sse6 shoo tseu san t'au shoo,
唐傳者 Tang yu5 k'au,
古書正義 Gu shih kesou,
三國志辨義 San k'au ch'eu pien wob,
宋學三朝政要 Sang ke shan chung chung
shiu yuow.

留孟 Sih k'au,
留秋秋 Ch'iu ta'eu p'ei t'eu,
留敬存義 Hooen chuen 6 zuow,
大金史論大金 Ke skin ta'eu fi lai,
平宋論 Ming sien,
至之元杜譚 Ch'eu yuow chung mien lai,
留孟史論 Chou shih po dua t'eu,
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留孟史論 Chou shih po dua t'eu,
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留孟史論 Chou shih po dua t'eu.
冯子metadata

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2. 语言：zh
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   - 未标记

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   - 未提供

7. 其他：
   - 未提供
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