

AN ANCIENT CHINESE BLOOD TEST FOR PROVING PARENTAGE.

By Francis H. Giles.

The reign of the Emperor Jin-tchong, of the Sung dynasty, covered the period from A. D. 1023 to 1063, although it would seem that a lady in the palace, either the Emperor's mother or step-mother, wielded power for the first ten years of the reign. Imperial Commissioners were appointed and required to travel throughout the provinces for the purpose of hearing and redressing the grievances of the people. The work of these commissioners not only brought them in contact with people of all classes, but required a careful and just examination of the acts and doings of the provincial officials from the highest to the lowest. Members of the Imperial family were not exempt from the scrutiny of these commissioners. When these men were possessed by the high qualities of fearlessness, justice and probity, which actuated them in redressing wrongs, the results of their work were most beneficial, and helped largely to make the people revere and honour the Emperor. When any of these men lacked the qualities mentioned, and were moved by desire for gain or self-aggrandisement, then they failed in their office; the hardships of the people were enhanced, and the name of the Emperor became a byword throughout the land. In those provinces where the Governors and those in authority were good men, the people were happy. But many of these commissioners, and many of the provincial officials were men in whom self-interest came first. It would seem that many of the imperial commissioners did not carry out the work entrusted to them in accordance with the wishes of their Imperial master. There was one among them, however, possessed by a strong sense of duty, in fact so strong that he could not be moved from the path of justice. This man was Pao Leng Tu (包拯). He knew nought of

wrong; he was the embodiment of good. He possessed a sense of justice beyond the ordinary, and was also in a high degree psychic. Pao Leng Tu was a seer, and relied on his marvellous powers of intuition and insight to help him in unravelling the most intricate and obscure cases. The name Pao Leng Tu is revered to-day, some 900 years after his death, throughout the length and breadth of China.

The work of Pao Leng Tu was of such a high character that many of his more important decisions have been collected and published, by Chinese scholars. I happened, two months ago, to come across a collection of some of these decisions. I read them and became much interested, for they showed that Pao Leng Tu feared nought, and was prepared to sacrifice his life on his ideal of justice.

In Cases Nos. 53 and 62 reference is made to a Chinese blood test, for proving parentage. In fact, in Case No. 53, Pao Leng Tu ordered the exhumation of a corpse in order to apply the blood test, and prove a point of disputed parentage. I became much interested, the more so as I knew that Professor Landsteiner, of Vienna, had in 1901 proved that the blood of the human race is divided into four groups. By using the methods of Professor Landsteiner and other scientists who followed him, it was possible to prove, provided one knew the blood group of the mother and child, to which group the father belonged. Marriages between parents of the same blood group always produce children of that group, and marriages between parents belonging to different blood groups produce children belonging to either the father's or the mother's blood group. This grouping of the blood by Professor Landsteiner is of paramount importance in cases of blood transfusion, for it seems that in such cases the blood taken from one person and put into another must belong to the same group. These blood groups are intact and are not affected by race, colour, or climate. I have been told that the blood groups of the gorilla and chimpanzee are the same as in human beings. Now, let me get back to Pao Leng Tu. The facts recorded in Case No. 53 are as follows:—

In the city of Tang Kia there lived a man named Eng Kien possessed of great wealth. Eng Kien was a man of kindly nature. He was always helping others, and therefore the people had the greatest affection for him. He had one daughter, named Sui Nüng, but no son. The daughter was married to Ieng Kheng. When Eng

Kien was 78 years of age, his son-in-law became so convinced that he would succeed to the great wealth of his father-in-law, that when in his cups he would boast about it to his companions. This talk came to the ears of Eng Kien, when he was 80 years of age, and it so annoyed him that he decided to attempt to frustrate the ambitions of his son-in-law, by taking unto himself a new wife in order to obtain a son. The old man was successful. A son was given birth to in due course by the new wife. This son was given the name of Eng Leng Chong. When this son was born to Eng Kien, his son-in-law became much perturbed, and showed this in his manners to his father-in-law. The old man, in order to prevent trouble, told his son-in-law not to be upset, for he would enjoy the property on his death. When Eng Kien died, the son-in-law came into possession of the estate and administered it. When Eng Leng Chong arrived at the age of 20, he demanded the return of his father's estate from Ieng Kheng. The latter refused and a case was brought by Eng Leng Chong in the district Court claiming his father's property. Ieng Kheng contested the claim of Eng Leng Chong, stating that Eng Leng Chong was not the son of Eng Kien, and that Eng Kien had not made a will in his favour. The district Court accepted the evidence of Ieng Kheng as final, and dismissed the suit. Eng Leng Chong brought his case before Pao Leng Tu, who sent for Ieng Kheng. The latter having made a statement similar to that made before the district Court, Pao Leng Tu decided the case thus:

According to Chinese law the status of male and female children is different. If a girl is married into a new family, that is the family of her husband, it absorbs her and she can no longer serve her father and mother. In the case of a son, however, he lives with his father, serves his father and mother, and is thus entitled to the property of his father and mother. If a son who has received the estate of his father and mother, desires to give a portion to a sister, because they were born to the same parents, there could be no objection. Should a daughter, although married, continue to live with her parents who had no son, then such daughter would be entitled to the estate of her father and mother. Where there are several daughters but no son, the daughters who live with their parents and serve them, would be entitled to the estate. In a case where there are both sons and daughters, all living with their parents at the time of their parents' death, such children would be entitled to the estate in the

following shares. The sons would receive two-thirds; and the daughters one-third. When there are only a son and a daughter, and this son is a minor at the time of the death of the parent, the daughter shall administer the estate till the son attains his majority, when the estate must be handed over to him. As this provision applied to the property of Eng Kien, claimed by Ieng Kheng, Pao Leng Tu ordered Ieng Kheng to hand over the whole of the property to Eng Leng Chong. When Ieng Kheng heard this decision, he said that it was in accord with the law and justice, but he would raise another point to contest the claim. This point was that Eng Kien having reached the age of 80 when Eng Leng Chong was born, all people felt that this child could not be his son. Pao Leng Tu replied that the ancients held that a man of 80 years of age could have a child, for males were different in this matter from females. But, he added, if you still doubt whether Eng Leng Chong is a true son of Eng Kien, then I will order that the corpse of Eng Kien be exhumed and apply the blood test. Pao Leng Tu explained that the blood test would prove parentage, for if a reputed son cut his finger and allowed drops of blood to fall on the bones of a reputed father, and if the two were really father and son, then the blood which had fallen on the bone would soak into, and be absorbed by the bone; but if the two persons were not father and son, then the blood would run off the bone, leaving no trace.

Thereupon Pao Leng Tu ordered that the body be exhumed. The blood test was applied, and it was thereby proved that Eng Leng Chong was a true son of Eng Kien. Ieng Kheng was ordered to hand the property over to Eng Leng Chong.

Case No. 62 is different in its subject matter from No. 53.

In Case No. 62 three Buddhist priests, who had established themselves near a pass over a mountain, murdered an official and his wife with their servants when travelling over this hill on transfer to a new district. The three priests seized the daughter named Simi and compelled her to pander to their lecherous desires. They forced the girl to shave her head and to dress in the garb of a Buddhist priest. As there was a shortage of food in the district, the party of four moved from place to place begging alms. After the girl had been in the company of these three rascals for six months, they came to the town where it so happened Pao Leng Tu was in residence. During the night Pao Leng Tu dreamt that he saw a melon plant

with four fruits. When he woke up he had occasion to go about his business, and on the way met three Buddhist priests begging alms. One of these men had a head shaped like a melon. This sight brought to memory the dream, and when Pao Leng Tu arrived at the place where he was staying, he sent some of his men to bring the three priests before him. When they appeared, Pao Leng Tu examined them, and they admitted that there was a fourth member of their party, who had remained at the inn. Pao Leng Tu sent for this fourth priest. On arrival Pao Leng Tu suspected that this person was a woman. When she sat down she began to cry and begged Pao Leng Tu to redress the wrongs which she had suffered at the hands of the three wretches masquerading as priests. Pao Leng Tu, having obtained confessions of their guilt from the men, ordered them to be beheaded. Simi was told to return to her relations. This she did, and in due course married a new husband, her former husband having been murdered at the same time as her parents by the three wretches who had seized and ill-treated her. Many years later when her son by the new marriage was travelling to take up an official position, he travelled with his mother by the same route as Simi's parents had travelled before. When Simi came to the mountain pass she recognized the place as being the spot where her parents had been murdered. She searched for their remains and found the bones of two persons. In order to ascertain whether the bones were those of her father and mother she used the blood test described in Case No. 53. The bones absorbed the blood of Simi and thereby parentage was proved.

As the Chinese hold that bone is a product of the blood, it would appear that the basic idea of the Chinese that parentage can be proved by blood-test is not so very different from the modern scientific theory in this matter. The Chinese feel that if the two persons to whom the blood-test is applied are of the same blood group, then their blood would unite. The contrary is the case when they belong to different groups; for we know that, in the transfusion of blood, the blood of the donor must be of the same group as that of the recipient, otherwise the blood of the two persons will not unite. Blood of a different group, if transfused, brings about ill effects, somewhat analogous to the Chinese idea that the bone will refuse to absorb such blood.