

AN OUTLINE HISTORY  
OF  
CHINA



HERBERT · H · GOWEN

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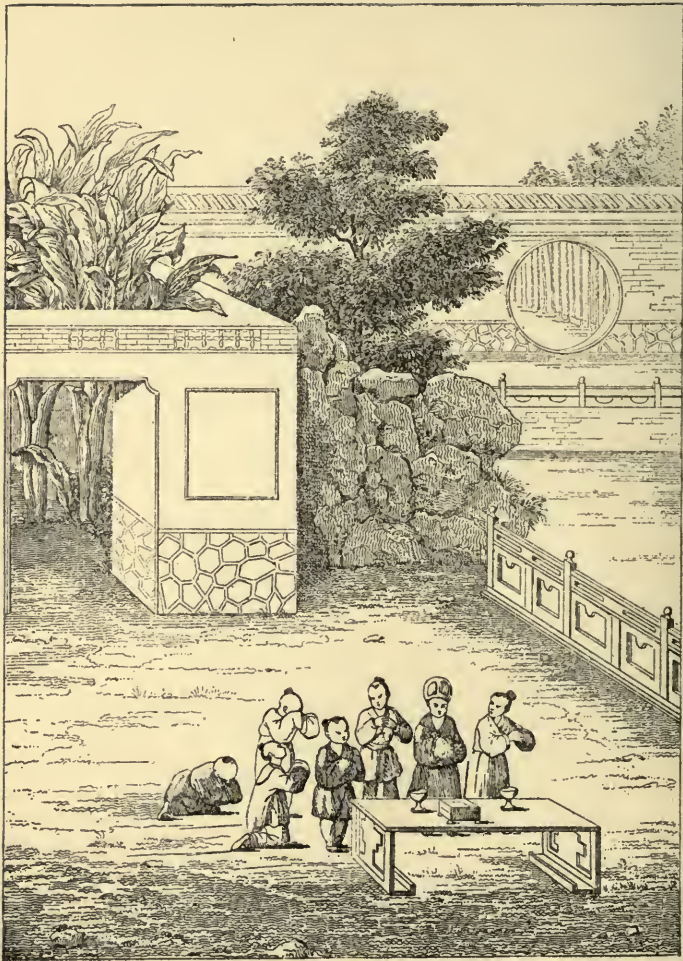


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THE BOY CONFUCIUS



# AN OUTLINE HISTORY OF CHINA

PART I

FROM THE EARLIEST TIMES TO  
THE MANCHU CONQUEST  
A. D. 1644

BY

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BOSTON  
SHERMAN, FRENCH & COMPANY  
1913

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## PREFACE

The writer claims for this little book nothing more than its title implies. It is, in the strictest sense of the word, an *outline* sketch of the pre-Manchu period of Chinese history which, it is hoped, the student will fill in from a wider reading. Some of this is suggested in an Appendix. The excuse for presenting it to a public already deluged with works on China consists in two facts. The first is the importance of the subject. If in Juvenal's time there were those who were interested in knowing

“Quid Seres, quid Thraces agant,”

much more is it the case to-day. “China's New Day” makes it more than ever necessary to know something of her wonderful past, since it is out of that past that the present has, in the main, sprung.

Secondly, the early history of China has been seriously neglected by English and American writers. Chinese history has almost invariably been treated from the point of view of Foreign Relations, with the result that a few pages have sufficed for the four millenniums prior to the Manchu occupation, while hundreds of pages have

## PREFACE

been used to discuss (from a foreign point of view) the events of the past few decades. The consequence is that, to the best of the writer's knowledge, there is no work in English giving the student such a sketch of pre-Manchu times as will enable him to grasp the singular continuity of Chinese political and social life. It is too much for the writer to suppose that he has completely filled the gap, but it is hoped that he has made some such contribution as will bring home to many in our schools and colleges some part of the interest which lies behind the veil. It is impossible here to mention all the sources to which this book is indebted. Most of them will appear from the notes and from the attached bibliography. Special acknowledgment, however, should be made to the writings of Professor Hirth of Columbia, G. Pauthier, Abel Rémusat, Chavannes, Legge, Williams, Giles, Mayers, Douglas and D. C. Boulger.

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## CHAPTER I

### INTRODUCTORY

A certain soldier, says a tale of the T'ang dynasty, was in the habit of taking his potations beneath the branches of a spreading tree. One day he fell asleep and dreamed that fairies came to him and carried him away to the country of their king. Here he was royally received, taken from one scene of regal splendor to another, and at length appointed by the king governor of a country where he lived for many years. However, when the dreamer roused himself from sleep he found all these experiences had taken but a moment of time. In making the effort to compress within a few pages the complex record of the more than four millenniums of Chinese history, it is impossible not to envy the above-mentioned soldier his magic potion. How otherwise can we, within our inevitable limitations, grasp the significance of the age-long story?

Is it not strange, in these days when the lines of demarcation between continents and peoples are being abolished as never since the days when Alexander the Great made Europe and Asia one, that so far as the science of history goes, the average student limits his knowledge of the past

to the classical story of Greece and Rome and to the comparatively recent annals of Europe and America?

Is it not strange that that long unbroken highway of human life which stretches right back without a chasm from our own time to the ages of fable and myth, the continuous tale to which the most ancient annals of Greece and Rome seem modern by the contrast, the history which has its surprises such as bear witness to the vitality of youth in the present, should be to so large an extent an untrodden road by the ordinary student in our schools and universities?

The excuse of inaccessibility and remoteness will no longer hold for those who have treated a great volume of the deepest human interest as though it were a book sealed with seven seals.

Indeed, we are disposed to ask whether such an excuse could ever have applied, except during the narrow century or two when the Ottoman conquests interposed an unnatural barrier across the road to Cathay, which proved more difficult to surmount than the desert and the seas. The nations of olden times were nowise disposed to despise knowledge of the people and arts of Serica. Victorious Greek art followed easily along the open road made by the military genius of Alexander right to the very bounds of the Eastern waste. The banners of the Cæsars encountered the banners of the great Han generals on the very shores of the Caspian, marking one

frontier between the Atlantic and the Yellow Sea. Traders went with comparative ease, bearing silk and iron, to the Roman markets, along the great routes which have been re-opened with difficulty by some of our modern travelers. Every religion known to Western Asia, Buddhist, Magian, Christian, Manichean, Muhamadan, found in the old Chinese capitals a refuge and frequently a welcome. Not even the great Mongol conquests, which annihilated whole nations and sowed the sites of populous cities with salt, blocked the routes. Franciscans like Carpini and de Rubruk made their way to the camps of the great Khan, and the Polos were not alone as travelers to dare the perils of the way to Cambaluc. One would think that the fascinating record of the great Venetian would by itself have sufficed to drive the enchanted reader from page to page of the wonderful story in which Marco played a part for some twenty-four years.

Even when the Turks succeeded in blocking for Europe the three land routes along which missionaries, merchants and soldiers had marched from time immemorial, the glamour of Cathay remained. The new era of geographical research which was at this time inaugurated had the re-discovery of China as its objective point. To this end toiled and meditated that noble ascetic of science, Prince Henry of Portugal, from his lonely Pharos sending out expedition after expedition to find the limits of the African coast.

To this end Diaz rounded the Cape of Storms, Vasco da Gama made a theme for the *Lusiads*, and Magellan sailed round the Horn into the Pacific. To this end Columbus started on the journey which led to the discovery of America, and all the great English seamen strove for the victory, east or west, north-east or north-west, over the obstacles which lay between themselves and the golden lands of the far eastern seas.

Surely now that the goal has again been reached and the way thither made familiar to the feet of man, after all the labors of seamen and merchants, after all the martyrdoms of missionaries and explorers, after all the battles of diplomacy and of arms, we must not be content to know only the China of the treaty ports, or to know it only as a land upon which some stronger nation enforces an occasional claim at the cannon's mouth, or as one from the exploitation of which the commerce of Europe and America multiplies its gain.

What of China for her own sake?

What of her *Art*?—that wonderful art unveiled so recently in the Cave of the Thousand Buddhas, the art that assimilated so much of what was best in Greece, and India, and Persia, and became the teacher of Korea and Japan.

What of her *Literature*?—the Poetry, the Drama, the Novels, the Philosophy, above all the History, vast beyond human power to compute in quantity, and not without its quality, though

written down in a language which to the Western world seems clumsy and uncouth.

What of her *Government?*—the wonderful instrument, so stable and enduring beyond the power of revolutions to shock or shake, yet changing with the changing times, running the whole gamut of experiment, democratic at heart and most daring in its trust of the people, yet ever imperialistic in foreign policy, a government which, as an authority has said, seems to have as its fundamental principle of administration, “a sort of mutual toleration between nominal rulers and ruled, supported chiefly by that all-pervading factor, *vis inertiae*,” a Government finally, which is now manifesting itself in the New Republic which faces the stress and storm of international life.

Lastly, but by no means least, what of its *People?* What of that marvelous people which had already fashioned a polity through the experience of generations, if we may trust the ancient traditions, when Hammurabi was making laws for the infant state of Babylon; which was producing its greatest literature when Romulus and Remus were founding the city of Rome; which was sending forth learned monks to collect the literary treasures of India when Picts and Britons were fighting for mastery and Saxon pirates were harrying the coasts which Rome had left unguarded; which was receiving Christian missionaries from Persia and Syria at the very

time when Ethelbert and his fellow princes were listening to the news brought by Augustine and Paulinus; which was making the most advanced experiments in socialism when the Norman William was asserting his claim to the throne of Harold; the people whose latest dynasty was well-nigh a century and a half old when the American Republic was born?

What of China's individual men and women?—the heroes in war, if unwilling warriors, martyrs to unflinching loyalty, examples of filial piety, Confucian moralists, Taoist mystics, and Buddhist pilgrims, statesmen, philosophers, and political economists. What of the one hundred volumes of the biographies of famous worthies, of the twenty volumes of the illustrious names of the Manchu era, of even those twenty-five hundred enrolled in the pages of Giles' Biographical Dictionary?

Is all this solely for the delectation of Sinologists and antiquaries? Young men and women of America may find here surely material not without its use in the cosmopolitan life of to-day. Dr. Stein tells us he found a wooden hammer made for the purpose of pitching tents a century or two before the Christian era, which proved so useful that he could not resist allowing his men to use it for its original purpose for the rest of the journey. Even so the long buried past of China may be turned to good account in these modern days.



To know China and something of its four thousand years of continuous history is to have some touch with the world movements as old as Babylon and as young as the day's newspaper, to have a background on which the history of our own race and of our own land becomes all the more significant and prophetic.

With intelligence and with sympathy we can watch the new come forth from the chrysalis of the old and even as the most sincere lover of the modern needs to know the political and social conditions out of which the present springs, so must the interested observer of the fortunes of the New China learn that the Old China was by no means comatose or moribund but full of significance and latent power.

With intelligence and sympathy such as this, there will be no hesitation in using for the new China the words which Longfellow wrote for the encouragement of the new America.

“In spite of rock and tempest's roar,  
In spite of false lights on the shore,  
Sail on nor fear to breast the sea!  
Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o'er our fears,  
Are all with thee,—are all with thee.”

## CHAPTER II

### PRELIMINARIES

*The Name—geographical features—the Eighteen Provinces—people—language.*

NAME. The name, China, is of somewhat uncertain origin. It is generally derived from that of the Kingdom of Tsin, the state which produced the famous Tsin dynasty (B. C. 255-202) under which the confederation of Chinese states was transformed into the Empire. The name, Tchina, was carried, it is said, by Malay traders, to India and other Western lands. It is quite in accord with Chinese custom to speak of the country after the dynastic name, as during the Han dynasty the Chinese described themselves "*Han tsz*"—"sons of Han," and during the T'ang period as "*Tang jin*"—"Men of T'ang." But the word, "*Tchina*," also occurs in the Hindu "*Code of Manu*," and the phrase, "those from the land of Sinim" in Isaiah xlix, 12, has been generally thought to refer to China. Both these passages are, of course, much older than the Tsin dynasty. In neither case, however, is the reference certain and in the former the probabilities are all the other way. Moreover, the state of Tsin, which is much older than the dynasty of



the name, may have easily transmitted its name through contiguous countries to the western nations.

In the classical writings of Europe (e.g. the works of Ptolemy and Ammianus Marcellinus) China is called *Serica*, its capital *Sera*, and its people *Seres*. This is an allusion to the production, famous from very early times, of silk (Mongolian, *sirik*; Manchu, *sirghe*). The Mediæval name of Cathay (e.g. in Marco Polo) was applied by the peoples of Eastern Europe from their knowledge of the Khitans, a branch of the Tatar family which was only too well known in the 11th and 12th centuries. The name Cathay is still preserved in Russia.

In China itself the country, as we have seen, was frequently named after the reigning dynasty, as, for instance, during Han times "the land of Han." A very common name is that of "the Middle Kingdom," in which the adjective refers to the fact that in the olden times the Empire consisted of a series of concentric squares, the royal domain (i.e. the present province of Hōnan) in the center, and the realms of nobles, people, feudatory states, barbarians forming outer territories. This name, "*Chung-Kwoh*," since the proclamation of the Republic is being superseded by *Chung Hwa*, "central flower."

Other names in common use include *Tien-ha*—"under heaven," i.e. "everything beneath the sky," and *Sze-hai*—"the four seas (copied by the Jap-

anese in the name given to their own land *Shi-kai*).

**THE COUNTRY.** The Chinese Realm includes the five great divisions, as follows: 1st, China proper (i.e. the Eighteen Provinces); 2nd, Manchuria; 3rd, Mongolia; 4th, Chinese Turkestan; 5th, Tibet. Until recently there were also included the island of Tai-wan or Formosa, ceded to Japan in 1895, and the peninsula of Cho-sen, or Korea, formally annexed to Japan in 1910. Over much of the territories of Mongolia<sup>1</sup> and Manchuria the authority of China is at present extremely nominal, but in Tibet her suzerainty has in recent years been asserted with success. The student who would make himself at all familiar with the history of China is urged at the outset to spend a few hours over the best obtainable map.<sup>2</sup> It will assist the memory to understand the meaning of a few geographical terms which occur frequently in the names of places. The following will be found especially useful:

*Peh*, north, as in *Pe-king* (north capital).

*Nan*, south, as in *Nan-king* (south capital).

*Tung*, east, as in *Shan-tung* (east of the mountains).

*Si*, west, as in *Shan-si* (west of the mountains).

*Shan*, mountain, as in *Shan-tung* and *Shan-si*.

*Hu*, lake, as in *Hu-peh* and *Hu-nan*.

*Ho*, *Kiang* and *Ch'uen*, as in *Hwang-ho*, *Yang-tsze-kiang* and *Sze-ch'uen*, are all names for

rivers of different degrees of navigability.

*China proper* lies mainly in the basins of three great river systems flowing from west to east. These are the *Hwang-ho*, or Yellow River, known as "China's Sorrow" on account of the terrible annual loss of life and property from the floods; the *Yang-tsze-kiang*, or Willow River, known in its upper reaches as the *Kin-sha-kiang* (River of the Golden Sands), the *Tai kiang* (Great River), and the *Chang kiang* (Long River); and the *Chu-kiang* (Pearl River), with its three branches of which the *Si-kiang* (West River) which enters the sea at Canton is the most important. A fourth river system in the south-west flows in a southerly direction and includes the important streams, the Salween, the Meikong, and the Sonka.

The names and situations of the Eighteen Provinces into which China is at present divided should be carefully learned before proceeding further. They may be taken in the following order:

1. In the North, *Chih-li* ("Direct Rule") or *Peh-Chih-li*;  
*Shan-si* (West of the Mountains);  
*Shen-si* (Western frontier);  
*Kan-suh* ("Voluntary Reverence") a name made from combining the first syllables of two chief towns.

2. In the East, *Shan-tung* (East of the Mountains);  
*Kiang-su* (from the first syllables of Kiang-ning and Su-chau);  
*Cheh-kiang* ("Crooked River");  
*Fuh-kien* ("Happily Established").
  
3. In the South, *Kwang-tung* ("Broad East");  
*Kwang-si* ("Broad West");
  
4. In the West, *Yun-nan* ("Cloudy South").  
*Sze-ch'uen* ("Four Streams").
  
5. In the Center, *Ho-nan* (South of the River);  
*Ngan-hwui* (or An-hwui) from combination of the first syllables of Ngan-king and Hwui-chau);  
*Kiang-si* (West of the River);  
*Hu-peh* (North of the Lake, i.e. Tung-ting);  
*Hu-nan* (south of the Lake);  
*Kwei-chau* ("Noble Region").

For administrative purposes the Eighteen Provinces are arranged as *Eight Viceroyalties*

and *Three Governorships*. The Viceroyalties are:—

1. *Chih-li*, with seat of Government at Tientsin;
2. *Min-che*, including the provinces of Che-kiang and Fuh-kien;
3. *Hu-kwang*, the provinces of Hu-peh and Hu-nan;
4. *Yun-kwei*, the provinces of Yun-nan and Kwei-chau;
5. *Sze-ch'uen*;
6. *The Two Kiang*, Kiang-si and Kiang-ngan (i.e. Kiang-su and Ngan-hwui);
7. *Shen-kan*, the provinces of Shen-si and Kan-suh;
8. *The Two Kwang*, the provinces of Kwang-tung and Kwang-si.

The Governorships are those of Shan-tung, Shan-si and Ho-nan. A province is ordinarily divided into a number of *hien*, or counties.

Strictly speaking a *hien* consists of a walled city with its contiguous rural districts. Two or more *hien* are grouped as a *fu*, or first class city. Several *fu* make a *tao*, of which the chief official is the familiar *tao-tai*.

THE PEOPLE. The people of China are of Mongolian stock, but in the course of ages have undergone considerable racial change. Tibetans, Manchus, Tatars,<sup>3</sup> Japanese, Shans, etc., have all, according to the most recent authorities,<sup>4</sup> contributed to the prevailing Chinese type.

From very early times the Chinese have been in contact (and very often also in conflict) with a large number of tribes whom we may describe as aboriginal. In the earliest annals of China we read of wars against the *Man* in the south, the *Yi* in the east, the *Tih* in the north, and the *Jung* in the west. To-day, especially in the south-west, many of the aboriginal tribes remain, known as Lolos, Miaotsz, etc.

The *population* of China is unknown with any approach to exactitude. Estimates run all the way from 270 millions to 420 millions.<sup>5</sup> In any case it is the most populous of modern states. Professor Giles says that "if the Chinese people were to file one by one past a given point, the interesting procession would never come to an end. Before the last man of those living to-day had gone by, another and a new generation would have grown up, and so on for ever and ever."

The *language*<sup>6</sup> of the people, while capable of

being expressed in one common written form, the *Wen-li*, has in speech great dialectical variety. The dialects, of which there are said to be as many as three hundred and sixty, are in some cases so unlike as to constitute practically separate languages. Of these the Cantonese, in all probability, comes nearest to the primitive Chinese, while Pekingese (frequently miscalled Mandarin) has suffered the most from phonetic decay. The latter, however, has most present-day importance as the language of diplomacy and official life.

The *social* life of the Chinese may be studied in detail in a large number of reliable and interesting works.<sup>7</sup>



## NOTES

1. Immediately after the Revolution (1911) Mongolia asserted its independence and elected an ecclesiastical ruler.

2. In addition to studying the map the student may read with profit Dr. S. Wells Williams' "The Middle Kingdom," I 1-257; Capt. Brinkley's "China," I 1-36. For special portions there are numerous travel books, e.g. Mr. A. Little's "Through the Yang-tsze Gorges." The Travels of the Abbé Huc are in all respects delightful.

3. "Tatar," not "Tartar." The latter spelling is due to the historic pun of S. Louis of France, who wished to consign the disturbers of the world's peace to Tartarus. His reply to his mother, Blanche of Castile, was as follows: "Mere, si les Tatars arivent nous les ferons retourner au Tartare d'ou ils viennent." (Pauthier.)

4. See Prof. Hirth in *Ency. Brit.* (11th Ed.) Art. *China*.

5. The most recent review of census operations in China is contained in a paper by W. W. Rockhill. See *Royal Geographical Society's Journal*, July, 1912, p. 69. Mr. Rockhill's estimate is 329,617,750, which includes 2,000,000 for Tibet and 1,800,000 for Mongolia.

6. A good popular account of the language is given by Sir R. K. Douglas, "The Language and Literature of China" (1875). An interesting analysis of the ideographs is contained in Frank H. Chalfant's "Early Chinese Writing" (1906).

7. Perhaps the best of these is the Rev. A. H. Smith's "Village Life in China."



## CHAPTER III

### “IN THE BEGINNING”

*Origins—P'an-ku—the Three August Periods—the ten periods of Ascent.*

ORIGINS. The subject of Chinese origins is, to say the least, a thorny one, and the discussion of it in any detail would take us out of the uncertain mists of legend into the yet more uncertain mists of theory and conjecture. Some maintain that the Chinese entered their present abode from the north-west; others that, so far as anything shows to the contrary, they have occupied their present abodes from time immemorial. The latest authority on the subject writes: “Whether the Chinese were seated in their later homes from time immemorial, as their own historians assume, or whether they arrived there from abroad, as some foreign scholars have pretended, cannot be proved to the satisfaction of historical critics. Indeed, anthropological arguments seem to contradict the idea of any connection with Babylonians, Egyptians, Assyrians or Indians.”<sup>1</sup> Nevertheless, it is not unreasonable to suppose that in the great shifting of peoples caused by the influx of Semitic tribes into the Euphrates Valley about B. C. 4000, the Turanian civiliza-

tion, known as Sumerian, may have so far pushed eastwards as to have influenced the peopling of the present north-west provinces of China. It is quite possible to conceive of the arrival there of whole populations who had acquired the old civilization, or of the transmission of the elements of Sumerian culture through individual fugitives. At any rate, the distinguishing traits of the Chinese, their industry, their agricultural skill, their arts, methods of divination, primitive ideographs, and general peace-loving disposition are not unlike traits which reveal themselves among the pre-Semitic dwellers in the Euphrates Valley. A careful analysis of the oldest ideograms reveals that the matriarchate prevailed,<sup>2</sup> that divination by means of the tortoise shell was in common use, that the male child was valued for his capacity for field work, that the north was regarded as the land upon which they had turned their backs, the south the jungle inhabited by wild beasts, while the east appeared to them as a forest through which the rising sun cast its rays. Many signs suggest a pastoral stage. The radical for "*sheep*" (yong) appears in the word "beautiful" which is literally "big sheep"; "righteousness" is "sheep" and the first personal pronoun; "to judge rightly" is literally "to talk sheep." The symbol for "house," preserved in so many of the modern characters, perpetuates the sloping roof of the old Central Asian tent with the turned up edges still to be

seen in pagodas and temples. The pastoral stage must have passed quickly, so far as the Chinese proper are concerned, for the occupation is one for which the Chinese of many generations have had a distinct aversion.

In any attempt that we make to reproduce in imagination the China of old time it must be remembered that it included but a small portion of the present eighteen provinces. The earliest China probably extended little beyond the present provinces of Shan-si, Shen-si and Kan-suh. It was not until the time of the Tsin Dynasty (B. C. 250) that the whole of the present China came under one government.

P'AN-KU. The legendary history of China extends over many millions of years. In the chronicles of the Han Dynasty it is said that “from the creation to the capture of the *lin* in the days of Confucius (B. C. 481) a period elapsed of 2,267,000 and odd years.” Of course, as Mayers remarks, “no actual weight is attached even by Chinese writers to the statements handed down by the fabulists of antiquity regarding prehistoric epochs and dynastic lines.” From the time of the first man, *P'an-ku*, who corresponds more or less with the Indian Manu and the Persian Yima, some have reckoned as many as ninety-six millions of years. P'an ku separated heaven and earth, as was done in the Egyptian story of Nut and Keb. A philosopher of the 11th Century describes him thus: “P'an ku came into being

in the great Waste; his beginning is unknown. He understood the ways of Heaven and Earth and comprehended the permutations of the two principles of Nature. He became the Chief and Prince of the Three Powers. Hereupon development began from Chaos." Dr. Williams says: "They (the Chinese artists) picture him holding a chisel and mallet in his hands, splitting and fashioning vast masses of granite floating confusedly in space. Behind the openings his powerful hand has made are seen the sun, moon and stars, monuments of his stupendous labors; at his right hand, inseparable companions of his toils, but whose generation is left in obscurity, stand the dragon, the phœnix and the tortoise, and sometimes the unicorn, divine types and progenitors with himself of the animal creation. His efforts were continued eighteen thousand years, and by small degrees he and his work increased; the heavens rose, the earth spread out and thickened, and Pwan ku grew in stature, six feet away every day, till, his labors done, he died for the benefit of his handiwork. His head became mountains, his breath wind and clouds, and his voice thunder; his limbs were changed into four poles, his veins into rivers, his sinews into the undulations of the earth's surface, and his flesh into fields; his beard, like Berenice's hair, was turned into stars, his skin and hair into herbs and trees, and his teeth, bones and marrow into metals, rocks and precious stones; his dropping

sweat increased to rain, and, lastly, the insects which stuck to his body were transformed into people.”<sup>3</sup>

*The Three August Periods.* After P’an ku follow three periods which may be described as follows:

1. *The Reign of Heaven*, during which the heavens were actually formed.

2. *The Reign of Earth*, during which the earth received its shape.

3. *The Reign of Man*, during which men and other terrestrial beings took their proper place in the universe.

In the *first* of these periods *twelve* brothers reigned as the Tien Wang or Heaven Kings, each for a period of 18,000 years, a monstrous brood with the body of serpents.

In the *second* period reigned the *eleven* brothers, known as the Ti Wang, or Earth Kings, who discovered the division of day and night, and the division of the year into months of thirty days. These too were a monstrous progeny made up of the *membra disjecta* of dragons, serpents, horses and human beings.

In the *third* period reigned the *nine* Jin Wang, or Man Kings, with faces of men and bodies of dragons or serpents. They divided the world into nine empires, one for each of the monstrous brothers.

THE TEN PERIODS OF ASCENT. Ten periods follow, or nine, if we regard the whole of the pre-

ceding epoch as making up the first, during which human civilization is seen on the ascent. We see men gradually ceasing to live in caves of the rocks, or nests of the trees. We see them learning to clothe themselves in the skins of beasts. We have culture myths, moreover, like that of the Chinese Prometheus, *Sui-jin*, who discovered the means of producing fire, by watching a bird pecking at the dry branch of a tree. The invention of cooking followed, possibly in a way not unlike that described by Charles Lamb in his famous essay on roast pig. Then came other arts of life, including that of dancing which, we are told, came into vogue not as an amusement but as an hygienic exercise. It is perhaps permissible to regard this statement as an afterthought on the part of some austere philosopher or moralist. There was learned withal the principle which has had such continuous illustration throughout all Chinese history, namely, "the virtue of handing over the throne to a successor, which stands in relation with the principles of heaven."

## NOTES

1. *Encyclopedia Brit.* (11th Ed.) Art. *China*.
2. Cf. also description of Fu-hsi: "Before his time the people were like unto beasts, clothing themselves in skins, and feeding themselves on raw flesh, *knowing their mothers but not their fathers.*" (Mayers, "Chinese Readers' Manual," p. 48.)
3. S. Wells Williams, "The Middle Kingdom," II 139.



## CHAPTER IV

### THE FIVE RULERS

*The Five Rulers—Fu-hsi—Shen-nung—Hwang-ti—Yao and Shun, the Model Emperors.*

THE FIVE RULERS. The so-called period of the Five Rulers may be regarded as marking the transition from the legendary to the historical period. There are, however, several dissimilar systems of chronology for it. Some Chinese authorities reckon from the age of the Nest Builders, others from various others of those legendary divisions of time which have just been mentioned. The best method of reckoning, in all probability, is to start from the culture hero, *Fu-hsi*, and to make up the five by the inclusion of *Fu-hsi's* two semi-mythical successors, *Shen-nung* and *Hwang-ti*, and the two Emperors *par excellence* of the *Shu-King*, *Yao* and *Shun*.

FU-HSI. The greatest of all the traditional benefactors of the legendary era of Chinese history is *Fu-hsi*, who by many is reckoned as a genuine historical character. Definite statements are made about him, although definiteness of statement is by no means invariably a proof of historicity. He is said to have been born, miraculously, near *Si-ngan-fu*, the ancient capital of



China, and in the same neighborhood, in the province of Shensi, his grave is still pointed out and revered. His date is also given definitely enough as B. C. 2852. Yet the Chinese accounts describe him as possessing a body which terminated in the scaly folds of a serpent, and as having six dragons (the predecessors of the Six Governing Boards) as his counsellors. He is represented in art with the horny protuberances which in the case of Oriental law-givers generally (even in the case of Moses, according to Michelangelo) are regarded as the symbols of intellectual power. Among the many useful inventions ascribed to Fu-hsi by a grateful posterity, are the following:

1. *Marriage*, together with the ceremonies with which marriage was contracted.

2. *Musical Instruments*, especially the thirty-five stringed lute.

3. *The Eight Trigrams*,<sup>1</sup> and arrangement of the whole and the broken line in a series of eight permutations, each the symbol of some element in nature, on which was based in later times the whole complex system of Chinese divination as contained in the Yi-King.

4. *Writing*, the use of ideograms instead of the more primitive system of knot notation, known in ancient Peru as *quipu*. This invention is, however, ascribed also to Sui-jin and to several others.

5. The use of the *Six Domestic Animals*,

namely, the horse, the dog, the ox, the sheep, the pig and the fowl.

6. The use of the *Mulberry Leaf* for the feeding of silk worms.

To Fu-hsi are also ascribed the weaving of nets and snares for the catching of fish, the worship of the Supreme Being, whom they called *Shong-ti*,<sup>2</sup> and whatever of other fruits or indications of civilization there were for which the Chinese desired to claim a very remote past.

SHEN-NUNG. B. C. 2737-2705. The successor of Fu-hsi, who selected him when dying, was *Shen-nung*, generally known as the "Divine Husbandman." He is depicted with the body of a man and the head of an ox, doubtless in allusion to his interest in agriculture. It is related that he was the son of a princess, and was miraculously born near the river Kiang. "He first fashioned timber into ploughs, and taught the people the art of husbandry. He discovered the curative virtues of plants, and instituted the practice of holding markets for the exchange of commodities." Moreover he contests with Fu-hsi interest in the development of music, as the traditional inventor of the K'in, or five stringed lute.

HWANG-TI. B. C. 2704-2595. *Hwang-ti*, the "Yellow Emperor," succeeded Shen-nung, according to one story, by usurpation. He is said to have introduced the use of wheeled vehicles and to have invented ships, armor and pottery. In his reign a manifestation was vouchsafed of the



FU-HSI



two fabulous beasts, the Griffin and the Ki Lin, a highly valued indication of Heaven's pleasure in a wise and benevolent rule. The limits of China are said to have been extended during this reign eastwards to Shan-tung and southward to the Yang-tsze-kiang valley. Hwang-ti died at the age of 111 years. The Chinese historian, Sze Ma Tsien,<sup>3</sup> known as the "Herodotus of China," commences his history at this point. Some modern writers, without very tangible evidence, have seen an introduction of foreign elements of civilization into China about this time. The mention of the hostile Hun-yu, generally identified with the Hiung-nu, the ancestors of the Huns, suggests danger and pressure from the tribes to the north. Internally, some further advances are described, including the use of milfoil (*Achillea millefolium*) for purposes of divination.<sup>4</sup> The legendary minister, Tsang Kie, who is spoken of as the first state historian, is one of the many to whom has been assigned the invention of writing. From watching the impressions made by the footprints of birds he is said to have developed a system of ideographs which combined the use of the trigrams of Fu-hsi. His fellow minister, Tsu-sung, is reported to have achieved much the same result from studying the constellations in the heavens. An important place also in the traditions of this reign is occupied by the Emperor's wife, Liu Tsu, better known as "the Lady of Si-ling," whose skill in the management of silk-

worms endeared her to posterity. She was afterwards deified as Yuan-fi and is worshiped on a certain day in the 9th month. In the *Wei-ki* she is referred to in the following verse:

“Si-ling-shi, the Empress of Hwang-ti, began to rear silkworms:

At this period Hwang-ti invented the art of making clothing.”

The immediate successors of Hwang-ti need not be mentioned. Chinese history, but for names, is a blank till we come to the two “Model Emperors” of the Confucian Classics, Yao and Shun. With the description of these reigns, doubtless idealized by the *literati*, begins the record of the *Shu-King* or “*Book of History*.”

YAO. B. C. 2357-2258. Yao, who is said to have been born in the province of Ho-nan and to have been the son of the Emperor Ti K’u, is described as being “gifted without being proud, and exalted without being insolent. He wore a yellow cap and a plain silk dress. He drove in a red car drawn by a white horse.” Says the *Shu-King*, “he united and transformed the myriad states; and so the black haired people<sup>5</sup> were transformed. The result was concord.” His desire, during the long reign of ninety-eight (some make it only seventy) years, for the welfare of the people was shown by the placing of a tablet outside the palace on which anyone might write

advice with regard to the government. A drum near by enabled the man with a grievance to make known his desires to the king.<sup>6</sup> The most striking proof, however, of Yao's laudable desire to serve the people is afforded through the account given of the choice of Shun as his successor on the throne. For some years the ravages of a great flood, caused probably, as to-day, by the overflowing of the Hwang-ho, had defied the utmost efforts of the Minister of Works, whose name was Kun. At length the monarch, grieved by the growing desolation of the realm, requested the people to name someone who would make himself master of the situation. They recommended "an unmarried man of the common people named Shun." Shun was found to be the son of a blind man; "his father was unprincipled, his mother insincere, and his younger brother arrogant." Yet, notwithstanding all these handicaps, he had been able to live with them in peace and had even brought about some improvement. Yao concluded to try him and the experiment was in every way successful. Everything that Shun attempted prospered. "At the end of the year the place where he lived became a village, in two years it became a town, and in three years a capital." Shun's association in the Empire was ratified; he was received by marriage into the royal family, and named by Yao as his heir. But though men looked forward with confident expectation to the reign of Shun, there was universal sorrow when



the good King Yao was gathered to his fathers. "For three years," we are told, "no music was played anywhere."

SHUN. B. C. 2258-2206. Shun who, as we have seen, was chosen by Yao for his good qualities, became sovereign in B. C. 2258 instead of Yao's worthless son, Tan-chu. He speedily justified the old Emperor's choice and the reputation he had already gained during the years of regency. His career, which is described in that section of the "Shu-King" known as the "*Canon of Shun*," largely follows the outlines of the preceding reign. To the details already given of his earlier life we may add that he was born in Ho-nan and that his own mother had died whilst he was still young. His father remarried and the boy had with his stepmother a "sad, sour time." Attempts were even made on his life, but he behaved with such exemplary patience that he attracted, as we have seen, the attention of Yao. For his conduct as a young man Shun has been enrolled among the twenty-four illustrious examples of filial piety. He labored incessantly to support those who abused him, fishing, making pottery and working in the fields. When he was plowing, the birds and beasts are said to have come of their own accord to weed his fields and help to draw the plow. On ascending the throne his virtues were equally evident, and loyal subjects helped to bear the burdens of the state. He regulated the Calendar, standardized weights and measures, and



made mitigations of the punishments hitherto in vogue, altering the size of the whip which was used in the courts and the thickness of the birch rod which was employed for the chastisement of school boys. His choice of Yü to be his successor followed the precedent of Yao's selection of himself. The story of this early period may seem thus far to lack excitement, yet surely it is better to read these records of patriarchal regard for the welfare of a nation, and of the gradually accumulated fruits of culture, than the stories of rapine and bloodshed which fill so many pages of the early history of Greece and Rome. Shun put his own ideal of rulership in a poem which is included in the "Shu-King." It runs as follows:

"When the members work joyfully  
The head rises grandly;  
And the duties of all the offices are fully discharged;  
When the head is intelligent  
The members are good,  
And all affairs will be happily performed."

## NOTES

1. The Eight Trigrams, with their signification, are as follows:

☰Heaven; ☷Earth; ☳Thunder; ☶Mountains;  
☲Fire; ☵Water; ☱Steam; ☴Wind.

2. The most ancient of the names for the Supreme Being. *Shin*, the term sometimes used, especially by some of the early missionaries, denotes merely a *spirit* (cf. jinn). *Tien Tshu* (Heaven Lord) was the term favored by the Roman Catholic missionaries, but is objected to by many on the ground that it was originally the name of one of eight Taoist deities introduced about B. C. 250.

3. Sze Ma Tsien's "Historical Records" were written about B. C. 90 from materials collected by his father. A translation into French has recently been published by M. Chavannes.

4. The "Shu-King" says: "Consult the tortoise shell and the divining stalks."

5. Li-min, a common name for the Chinese. Cf. the similar appellation given to the ancient Babylonians, e.g. "Laws of Hammurabi," "Go forth like the sun over the Black Head Race."

6. Hirth attributes this to Shun, but Pauthier to Yao. Probably the plan was common to both reigns, answering to the modern so-called "Cymbals of Oppression."

## CHAPTER V

### THE HIA DYNASTY

B. C. 2205-1766.

*Yü—his successors—T'ai K'ang—Chung K'ang—  
—the infamy of Kie—the princess Mei-hi—fall  
of the dynasty.*

Yü. The principality of Hia had been bestowed upon Yü before the death of Shun, and the new King, immediately upon ascending the throne, made it the name of the new dynasty. Like his two predecessors, Yü was a "Model Emperor." "His voice was the standard of sounds, his body the standard of measures of length." He is said to have been a native of the province of Sze-ch'uen. His exploits, which are chronicled in that section of the "Shu-King" known as the "*Tribute of Yü*," redounded to the advantage of the whole country. He placed five sorts of instruments at his palace gates so that the people who sought his presence might acquaint him with the nature of their business. He divided the country into nine provinces and so arranged the Imperial domain that it formed the central square of a series of concentric territories. These were named respectively: 1, the royal domain; 2,

the domain of the nobles; 3, the domain of peace; 4, the domain of restraint (for barbarians and exiles); 5, the wild domain. He was a great engineer and labored for nine years at the work of leading the waters of the Hwang-ho back to their proper channel. During this time he was so absorbed that he took little note of food and clothing and even thrice passed the door of his own house without looking in, although he heard from within the wailing of his infant son. He "made cuttings through the nine mountains, formed the nine lakes, regulated the course of the nine rivers, fixed the limits of the nine provinces." "Among the most marvelous of the achievements ascribed to the handiwork of Yü," says Mayers, "is the opening of a passage for the western waters through the present defile of Wu Shan." His ideal is expressed in the saying which has been attributed to him, "I just think of working incessantly every day." Evidently his industry was appreciated, for the Chinese saying runs, "How grand was the achievement of Yü! How far reaching his glorious energy! But for Yü we should all have been fishes." Under this energetic and earnest monarch China prospered greatly and the dominion was extended westward to the "moving sand" (the desert of Gobi), whilst the Miao tribes of aborigines were subdued towards the south. In connection with the division of the land into the nine provinces the story may be mentioned that Yü made nine brazen vases

or tripods upon the preservation of which depended the preservation of the dynasty. Another interesting legend associates Yü with the first discovery of wine. The first manufacture was due to a man named I Ti who took some to the daughter of the Emperor. She in turn brought it to Yü who tasted it and poured the rest upon the ground. He then ordered the discoverer to be banished from the country and forbade any further knowledge of the dangerous art.

THE SUCCESSORS OF YÜ. Eighteen monarchs reigned during the period assigned to this dynasty. The era was, however, not without its vicissitudes. *T'ai K'ang*, who as the assistant of Yü, is said to have paced the whole land from east to west, offended the people by his gay mode of living and ruined their harvests by his hunting expeditions. He was dethroned in B. C. 2160. His successor, *Chung K'ang*, is best known through an eclipse which was chronicled in his reign and which the court astronomers had failed to predict. Modern astronomers have spent much labor, with no very satisfactory results, in endeavoring to fix the date of this event. An interregnum is reckoned from B. C. 2218 to 2079 and the dynasty gradually declined until the end came under the infamous *Kie*. This tyrant, with the aid of his no less infamous consort, *Mei-hi*, a slave who had been presented to him in B. C. 1786 by one of the conquered chiefs as a propitiatory offering, filled full the cup of abomina-

tions. Among other choice amusements of this Chinese Nero was the creation of a vast lake of wine in which he would compel his subjects, three thousand at a time, to plunge at the sound of a drum, whilst he and his queen and courtiers laughed with delight at their brutal intoxication. The downfall and death of the last of the Hia Kings were brought about through a revolution headed by *Ch'eng T'ang*, the founder of the dynasty of Shang. The tyrant, Kie Kwei, was captured and sent into banishment.

## CHAPTER VI

### THE SHANG DYNASTY

B. C. 1766-1122.

*T'ang, the Completer—Wu T'ing—Lin-sin—Wu-yin—Chou-sin—the “Heater” and the “Copper Pillar”—the revolt of Wan-wang—Ki tsze and the conquest of Korea.*

CH'ENG T'ANG. The founder of the dynasty of Shang, which is also called the Yin dynasty, is another favorite of the Confucian historians. He had, we are told, graven upon his bath the words, thrice repeated, “Renew thyself every day.” He was careful in all his hunting expeditions to diminish in all possible ways the sufferings of the victims such as were necessitated by the royal sport. His especial title to fame is, however, in his offer to yield himself as a sacrifice in order to bring to an end a severe seven years' famine which had reduced the country to great extremities of distress. Putting on the symbols of mourning, he mounted his car and drove to a certain designated spot at the foot of a mountain. Here he dismounted, prostrated himself to the earth and made confession of his



own sins and of those of the people. Hardly had he finished his prayer when there came an abundant rain and the land speedily recovered its former fertility. The credit for T'ang's successful reign must be shared with the famous minister, I Yin, who was, it is said, "almost what Shun had been to Yao, and Yao to Shun." A legend declares that he was found as an infant in a hollow mulberry tree, a story probably due to the name of his birthplace. His enemies said that he owed his elevation to his skill in cooking, through which he maintained his influence over his royal master. But, cook or no cook, he remained a trusted councilor until his death in B. C. 1713.

**DECLINE OF THE DYNASTY.** As in the case of the Hia dynasty, vicious kings soon dimmed the glory of the dynasty which had been won by T'ang, the Completer, and ruined the results painfully achieved. *Wu T'ing* tried his best to stay the plague of wickedness by going back to the people for his chief official, choosing as minister a poor artisan whom, under divine inspiration, he had beheld in a dream. *Lin-sin* (B. C. 1225-1219) put all responsibility on his ministers and refused frankly to be bothered with any of the duties or cares of government. *Wu-yih* (B. C. 1198-1194) openly defied the gods and blasphemed the spirit of Heaven. "He played chess with it and told a man to make its moves. When the spirit of Heaven lost, he derided and



insulted it; and making for it a leathern bag, he filled it with blood, hung it up in the air, and shot arrows at it." Poetic justice, in this case, came with no halting foot, and the blasphemous libertine was struck by lightning and died.

CHOU-SIN. B. C. 1154-1123. The climax of evil came with the reign of Chou-sin, or Shu, whose career of infamy runs in many respects parallel with that of Kie Kwei. The list of his enormities is summed up in the "Great Declaration" of the *Shu-King*. The good advice of the faithful minister and relative, *Pi-kan*, he requited with the brutal order addressed to his minions to take out the heart of the courageous councilor. "I have heard," said he, "that a man's heart has seven openings; I would fain make the experiment upon *Pi-kan*." The palace and the pleasure grounds, known as Luh T'ai or Deer Tower, were the unhallowed scenes of nameless orgies. To these he was stimulated and encouraged by his mistress, *T'a-ki*, one of the most sinister names in the history of China. This lady, who was a daughter of the chief of Su and a prize of war, distinguished herself by the invention of sundry ingenious instruments of torture. Among these were the "*Heater*" and the "*Copper Pillar*." The latter was a metal column, well greased, which was laid over a pit of burning charcoal. The unhappy victims of the royal caprice or mirth were pressingly invited to walk across this fatal bridge, with a result which was as pleasur-

able to the royal libertines as it was disastrous to themselves.

**THE REVOLT OF WEN WANG.** At length the cruelties of Chou-sin exhausted the patience of the princes and the people. A revolt broke out headed by Chang, Duke of Chou, known also as Si Peh, "the Chief of the West," and better still by the name given to him on canonization, *Wên Wang*. The tyrant in desperate straits showed some last flicker of courage. To the assembled troops he gave the following singular advice: "In to-day's business do not take more than six or seven steps, then stop and dress your ranks. Heroes, exert yourselves! Do not exceed four, five, six or seven strokes, then stop and dress your ranks. Exert yourselves, heroes! Put on a terrible look! Be like tigers, bears, wolves, and dragons in the neighborhood of Sheng." When this remarkable army was put to flight in the battle of "the ford of Meng," Chou-sin decked himself in all his jewels, mounted the marble tower he had built for his mistress in the notorious pleasure gardens of Luh T'ai and there, like another Zimri or Sardanapalus, set fire to the palace and cast himself alive into the flames. In this way Chou-sin put an end at once to his own not very valuable existence and to the dynasty which had begun so gloriously. The favorite, T'a-ki, who had had so large a share in precipitating the disaster, was captured and beheaded. It is said that so great was the influence of the

personal charm of this Chinese Circe to the very last that no one could be found to deal the fatal stroke, until the aged councilor of Wu Wang, whose name was T'ai Kung, stepped forward and, covering up his face, made himself the avenger of a nation's wrongs. The accumulated treasures of the "Deer Tower" gardens were distributed by the conqueror to the people from whose spoliation they had been acquired.

KI-TSZE. Ki-tsze, one of the vainly protesting ministers of the defeated Chou-sin, deserves to be mentioned, if not as the author of one of the most important sections of the "Shu-King," as the real founder of the civilization of Korea. He was, like Pi-kan, allied to the Emperor by blood, but, with his two fellow ministers, Pi-kan and Wei-tsze, was imprisoned by his fatuous kinsman when he refused to remain silent with regard to the fatal folly which was threatening the fall of the dynasty. The two fellow-prisoners perished, but Ki-tsze was released from prison on the accession of the first Chou sovereign. He was promised rank and office under the new dynasty, but his sturdy loyalty to his first allegiance prevailed and he preferred expatriation. Korea was the land to which he turned. The legendary history of this country goes back as far as B. C. 2333, to the time when the Son of the Creator of Heaven came down to a mountain in the province of Phyong An. Here he assumed the name of Tan Gun and reigned on earth

a thousand years. But it is Ki-tsze's migration to Korea and his conquest of the land, to which he gave the name of Cho-sen, "Land of the Morning Calm," which marks the real beginning of Korean history. It is believed that he came by sea, landed somewhere south of the Han river, and brought with him all the arts of civilization. He died B. C. 1083 and the dynasty he founded had the good fortune to survive until B. C. 193.

## CHAPTER VII

### THE CHOU DYNASTY

B. C. 1122-249.

#### I. FROM WU-WANG TO THE FIVE LEADERS

*General character of the dynasty—Wen Wang—Chou Kung—the Chou Li—Cheng Wang and his successors—Muh-wang—Li-wang—Suang Wang—Yu-Wang—Ping-wang.*

THE CHOU DYNASTY. The dynasty of Chou is the longest lived of all the imperial lines in the history of China and includes the reigns of thirty-five sovereigns, aggregating a total of nearly nine centuries. The period as a whole reveals a gradual weakening of the central authority by reason of the increase of power in the vassal and confederate states. The number of these at one time was as many as a hundred and twenty-five and even in the time of Confucius there were fifty-two. Wars continued for the greater portion of the time, against the Huns on the northern frontier and against the aboriginal tribes south of the Yang-tsze-kiang. An important feature of the epoch is in the gradual enforcement of the (so-called) Confucian system under a series of able teachers, philosophers and admin-

istrators. These include such men as the sage, Confucius, himself, and his great disciple and interpreter, Mencius. Towards the end of the Chou dynasty there are some indications of reaction against this system through the pressure of forces such as were doubtless reinforced by the infusion of a strong Tatar element from the north. These forces indeed triumphed for a time in the overthrow of the Chous and the establishment of the Tsin dynasty, but ultimately the foreign elements were themselves assimilated to the Confucian ideal.

WÊN WANG. B. C. 1231-1135. The real founder of this dynasty was the Ch'ang, Duke of Chou, of whom we have already spoken as heading the revolt against Chou-sin. He had been hereditary prince of the principality of Ch'i and was thrown into prison by the tyrant as suspect and dangerous. In prison he utilized two years and attained fame as the author of a work on the Sixty-four Hexagrams which had been evolved from the Eight Trigrams of Fu-hsi. This treatise, together with the additions made through the filial affection of his son, the great duke of Chou, constitutes that most bewildering of all the Confucian classics known as the *Yi-King*, or Book of Changes. Wên Wang's literary labors were, however, no barrier to his fitness for military achievement. Through the intercession of the people who loved him and because of the promise to get for the Emperor a beautiful concubine and



some splendid horses from the west, he was after two years released from prison and sent west to fight the frontier tribes. But he soon returned and headed the revolt against Chou-sin with the result that has already been recorded. He "found the people hanging head downwards and set them on their feet" and was known to all future times as Wên Wang, "the Martial."

WU WANG. Wu Wang, or Fa, his son, became the first reigning sovereign of the Chou line, which, as we have seen, received its name from the Duchy of Chou on the western frontier. He seems to have been a genuinely great monarch, commencing his rule with generous actions and a conciliatory attitude towards the conquered. He opened the prisons which were doubtless filled with the victims of Chou-sin's tyranny and also the granaries whose contents at this juncture were badly needed. In the proclamation which he made exposing the misdeeds of the late dynasty, the following is spoken of as one of the crimes of Chou-sin: "He has put men into office on the hereditary principle,"—a striking testimony to the essentially democratic character of the early Chinese government. Wu Wang established his capital at Si-ngan-fu, a city which had the honor of being the center of government at several subsequent epochs, and was the natural refuge for the Emperor and Empress Dowager during the months following the Boxer revolt of 1900. Wu Wang also reformed the calendar, created schools

of various grades, and made other memorable improvements in methods of government and administration.

CHOU KUNG. The great glory of the reign of Wu Wang was the character and statesmanship of the King's brother, Tan, better known as Chou Kung, "the Duke of Chou." We may call him the Duke of Chou *par excellence*, for he is included by Mencius in the number of the "Three Great Sages" of China, of whom the other two are Yü, the patriarch king of the Hia dynasty, and, of course, Confucius. The philosopher adds the reason for his estimate as follows: "In former times Yü repressed the vast waters of the inundation and the empire was reduced to order. Chou Kung's achievements extended even to the barbarous tribes of the west and north; he drove away all ferocious animals; and the people enjoyed repose." He did even more than his father, Wên Wang, for the perfecting of the Book of Changes, the "Yi-King," interpreting the significance of each line of the hexagram, as his father had interpreted the general meaning of the whole. As he showed by this voluntary labor his filial love, so he showed his fraternal love by constituting himself the pillar of Wu Wang's throne. He might almost be regarded as the most potent force in the permanent organization of the Chinese administration system. His zeal was so great that he received interviewers even whilst he was having his bath, rushing out hold-



ing his wet hair in his hand rather than keep them waiting. His seriousness is illustrated by his rebuke of the Emperor for bestowing a certain symbol of power upon another jokingly. "I was only joking," said the prince. "Nay," replied Chou Kung, "a prince never jokes. His words are written down as history, take shape as ceremonial rites, or are set to music and sung." His delicacy of feeling was shown by his prayer for the recovery of Wu Wang when the monarch was dangerously ill. Chou Kung's appeal to the ancestors and his divination with the tortoises were regarded as the real cause of the King's recovery. The same feeling was shown later on the death of Wu Wang and the accession of the child-king, Cheng Wang. Chou Kung feared it might be supposed that he was himself aiming at the supreme power, so, although he was appointed regent, he went voluntarily into exile to escape suspicion of self-seeking. Fortunately for the realm, he was recalled when certain impending difficulties and dangers made his presence once again necessary. To the above catalogue of the great Duke's achievements we may add that he was often described as the inventor of the Mariner's Compass on the strength of the mention of a wonderful "south-pointing chariot" which he devised to assist the return of the envoys from Tonkin to their own home. The reference, however, is of a very doubtful meaning.

THE CHOU LI. Of more authenticity and even

value, as an achievement, may be credited to Chou Kung the composition of the "Chou li," or "Ceremonial of Chou," a book describing in detail the organization of the Government at this epoch. Of this work Professor Hirth has written: "As an educator of the nation the 'Chou li' has probably not its like among the literatures of the world, not excepting even the Bible." Whether in its present form it can be regarded as the work of Chou Kung is at least doubtful, but it may certainly be considered as reflecting the spirit of his administration.

It contains, for the first time, the categorical division of the people into nine classes, in the following order: landlords, gardeners, woodmen, livestock-keepers, artisans, merchants, housewives, servants, and those without fixed professions.

The chief honor is thereby given to those who cultivate the soil and the status of the merchant is low, because he is a middleman, not a producer. The "Chou li" also describes in detail the duties of the Six Boards which are as follows:

1. *The Mandarin<sup>1</sup> of Heaven*, with general supervision over all government, the regulation of the dress, food and all the activities of the Emperor.

2. *The Mandarin of Earth*, responsible for the welfare of the people. Among the numerous responsibilities of this Board was a fairly comprehensive one with regard to marriages. It was supposed to see to it that every girl was mar-

ried by the time she was twenty and every man by the time he was thirty.

3. *The Mandarin of Spring*, in charge of all religious rites, and ceremonies associated with the observance of the seasons, divinations and astrological investigations.

4. *The Mandarin of Summer*, the Board of War, providing detailed instructions for the raising and equipment of troops.

5. *The Mandarin of Autumn*, the Board of Justice, regulating all punishments.

6. *The Mandarin of Winter*, the Board of Public Works.

These six Boards remained substantially in this order of importance until the creation of the *Wai-wu-pu*, or Board of Foreign Affairs in 1900. The *Wai-wu-pu* now takes precedence of all but the first.

CHENG WANG AND HIS SUCCESSORS. Chou Kung died in the year B. C. 1105 and was buried, as he deserved, with royal honors and amid the lamentation of the whole nation. The kings who succeeded Wu Wang must be passed over with but slight notice. Perhaps we lose little by the omissions. *Cheng Wang* selected a new capital, Loh Yang, the present city of Ho-nan-fu, a city which, like Si-ngan-fu, had its vicissitudes. *Chao-Wang*, B. C. 1052-1002, helps to illustrate the growing importance of popular feeling. He drew down on himself much ill will because of the heedlessness with which, when engaged in war or

hunting, he trampled down the crops of his subjects. For this they revenged themselves in the following summary manner: On the king requiring to cross a certain river, the people provided him with a boat so constructed as to come apart in the middle of the stream. The king managed to swim ashore, but he died not very long after, either as a result of the wetting or through another similar "accident."

MUH WANG, who succeeded Chao-Wang and reigned from B. C. 1001 to 947, deserves mention on account of his travels. With his charioteer Tsao-Fu and his eight marvelous horses he went "wherever wheelruts ran and the hoofs of horses had trodden." The book giving an account of these adventures only dates, however, from the second or third century B. C., so that there is considerable room for doubt. One interesting visit was to the *Si-Wang-Mu* or "Royal Lady of the West." The identity of this princess is one of the mysteries of history and Taoist writers have woven around the story a mass of marvelous fairy lore, describing the Queen as inhabiting a magnificent mountain palace, hard by which was the Lake of Gems and the Peach Tree of Immortality from whose branches flew azure-winged birds on errands of love. Here she lived surrounded by troops of genii and by and by a consort was found for her in Tung Wang Kung, the Eastern King Lord. Others have used their imaginations in a different direction by recog-

nizing in the Si Wang Mu the Queen of Sheba! While still others have adopted the prosaic explanation that we have here simply the name of a tribe. Muh-Wang visited also "the land of moving sands," and "the land of heaped-up feathers," and came to the land "where the green birds cast their feathers." The geography of all this is as much a mystery as the personality of the Royal Lady of the West, but the pride of Persia has claimed the honor of a visit in these peregrinations. It is quite possible that by means of some such expeditions as these referred to there was introduced into China the particular philosophic and religious element which appears a little later in the teaching of Lao-tsze.

Inferior names succeed to that of Muh-Wang and the growing inability of the Emperors to manage their vast, feudal domains becomes increasingly evident. Some of the statesmen, however, seem to have been men of more dignity and resource than their masters.

LI WANG. B. C. 878-842. As an example we may take the story of the Duke of Shau who was minister under Li Wang. Li Wang disliked and resented the open criticism of his policy by the people. As a deterrent he ordered all the suspected slanderers to be seized and executed. This done, criticism was naturally silent and the exultant Emperor exclaimed to his minister, "Where are all your gossipers now?" The answer was as follows: "All you have brought

about is a screen which prevents you from learning the real sentiments of the people; but you should know that it is more dangerous to shut the people's mouths than to stop the waters of a river. To stop the progress of a river means to force it to expand and thus do more harm than if it had been allowed to take its natural course. Such is the case with your people. If you want to prevent the damage threatening from the inundation of a river you have to lead it into a proper bed which will hold all its waters; if you want to make an impression on the people, let them have perfect liberty of speech."

SUAN WANG. B. C. 827-782. Suan Wang furnishes another illustration of the danger of disregarding the popular will and the maintenance of governmental traditions. "There was a time-honored custom," says Hirth, "under the Chou dynasty that the Emperor had to perform the ceremony of working in person in the 'Fields of a Thousand Acres' set aside for the purpose, a ceremony similar to that of the handling of the plow by the Emperor at the present day. Suan Wang declined to comply with the practice in spite of the remonstrances of his dukes, with the result that in B. C. 789 his army was defeated in a battle against certain Tangutan tribes. The name of the battle field, according to Sze Ma Tsien, was *Ts'ien mou*, which means 'a thousand acres,' but it would appear that the name was given to the locality afterwards in commemora-



tion of the Emperor's disinclination to listen to his minister's remonstrations." Whether due or not to the Emperor's crimes, a great drought afflicted the land at this time, and the "*Book of Odes*"<sup>2</sup> gives us the following fine account of Suan Wang's expostulation with Heaven.

"Brightly resplendent in the sky revolved  
The milky way. The monarch cried, Alas!  
What crime is ours, that Heaven thus sends on us  
Death and Disorder, that with blow on blow  
Famine attacks us? Surely I have grudged  
To God no victims; all our store is spent  
On tokens. Why is it I am not heard?  
Rages the drought. The hills are parched, and dry  
The streams. The demon of the drought  
Destroys like one who scatters fiery flames.  
Terrified by the burning heat my heart,  
My mourning heart, seems all consumed with fire.  
The many dukes and ministers of the past  
Pay me no heed. O God, from thy great heaven  
Send me permission to withdraw myself  
Into seclusion. Fearful is the drought.  
I hesitate, I dread to go away.  
Why has this drought been sent upon my land?  
No cause for it know I. Full early rose  
My prayers for a good year; not late was I  
In off'ring sacrifice unto the Lords  
Of the Four Quarters and the land. Afar  
In the high Heaven God listens not. And yet  
Surely a reverent man as I have been  
To all intelligent spirits should not be  
The victim of their overwhelming wrath."

What with physical calamities within and the increasing troublesomeness of the Huns without, the military and civil capacity of the rulers of China at this time was certainly put severely to the test.

YU WANG. B. C. 781-771. Suan Wang was succeeded by *Yu Wang* who reigned just ten years. There is a presentiment of coming disaster in the story of this effeminate ruler and his favorite, *Pao Sze*. Of mysterious birth, Pao was ordered slain when an infant, but, wrapped in a piece of matting, she was rescued from the river, put out to nurse, and later presented to the king because of her great beauty. She soon displaced the legitimate wife of Yu Wang and caused the banishment of the heir-apparent. And now no folly was too great for Yu Wang to perpetrate in order to amuse his mistress, who, for her part, found it by no means easy to be amused. Because she liked the swishing sound of rending silk, he ordered the tearing up of large numbers of pieces of the costliest fabrics. The king had established outposts at which beacon-fires could be kindled and drums beaten to give warning of the incursions of the Huns. The melancholy princess could not be induced to smile until she was permitted to give the order for the lighting of the beacon in order that she might enjoy the discomfiture of the feudatory princes when they responded to the false alarm. At length the enemy arrived in reality; the cry



of "Wolf" was given as usual, but this time in vain; no troops appeared; the king was taken prisoner and slain, and Pao Sze herself carried off, together with much booty. She is said to have committed suicide by strangling herself.

In the sixth year of this reign occurred the eclipse of the sun which gives us our earliest fixed point in Chinese chronology, viz:—Aug. 29, B. C. 766. The reference to the event is contained in one of the Odes of the *Shi King*:

"At the conjunction of the sun and moon in the 10th month,  
On the first day of the moon, which was *sin mau*,  
The sun was eclipsed, a thing of very evil omen.  
Then the moon became small, and now the sun became small,  
Henceforth the lower people will be in very deplorable case."

P'ING WANG. B. C. 770-720. P'ing Wang followed his father, Yu, and reigned for the most part peacefully. But the Chou dynasty was now past its zenith and, although destined to brave the storms of time for five centuries longer, the story was to be one of anarchy, assassination, misrule and trouble. The vassal princess became more and more powerful and therewith more and more independent. They began to take possession of entire provinces and to govern them without reference to the decrees of the Emperors. A good illustration in point is that kingdom of

*Lu* (part of the modern province of Shan-tung) of which Confucius has given the continuous history for about two hundred and fifty years, namely, from B. C. 722 to 481. The history will be found in that one of the Confucian Classics known as *Ch'un Tsiu* or the *Spring and Autumn Annals*.

## NOTES

1. The word *Mandarin* comes, not from the Portugese *mandar*, as is often asserted, but from the Sanscrit *mantrin*, "counsellor," from the root "man," "to think."
2. "Book of Odes." Pt. III, Book III, Ode 4.

## CHAPTER VIII

### THE CHOU DYNASTY

(Concluded)

B. C. 685-249.

#### II. FROM THE FIVE LEADERS TO THE TSIN EPOCH.

*Huan Wang—Duke Huan of Ts'i—Duke Wên of Tsin—Prince Chuang of Ch'u—the age of the Philosophers—Lao tsze—Taoism—Confucius—the Five King and the Four Shu—Mencius—Yang-chu—Mo-ti—Chwang tsz—Fall of the Chou dynasty.*

HUAN WANG. The grandson of Ping Wang, *Huan Wang*, reigned from B. C. 719 to 679, but "tried in vain to assert his authority among the contending states." The history of the next century, i.e. from B. C. 685 to 591, has been entitled the period of the *Five Leaders* because it exhibits the rise in succession to power of the five States of Ts'i, Sung, Tsin, Ts'in and Ch'u.

THE FIVE LEADERS. The five great princes who represent the successive periods of dominance are as follows:

1. *Duke Huan of Ts'i*, B. C. 685-643, whose fame is closely bound up with that of his great Prime Minister, the philosopher *Kwan tsze*, or *Kwan Chung*, noteworthy as the statesman-stat-

istician who obtained a revenue for his master by the levying of taxes upon salt and iron. The philosophical work on government and legislation ascribed to Kwan tsze and called by his name is now generally regarded as a forgery of later times. Kwan tsze deserves mention not only as an economist but as a typical Chinese friend. The story of Kwan tsze and Pao Shuh corresponds in China to the Greek story of Damon and Pythias. "My parents," said Kwan tsze, "gave me birth but Pao Shuh alone knows my feelings."

Duke Huan was for thirty-nine years the undisputed leader among the feudal chiefs and a successful warrior against China's foreign foes. He was evidently a shrewd judge of merit as is illustrated in the story of how he raised to the position of one of his chief counselors the philosopher, Ning Tsi, whom he discovered earning his bread as a wagoner. The Duke also appeals to us sympathetically as having sent back to her father a favorite wife who persisted in rocking the boat in which they were one day amusing themselves on the Lake. In his last illness the great chief lay neglected whilst his sons quarreled over the succession. It is a serious indictment against the filial piety of the time that the body of the dead ruler lay for months unburied and uncared for and the prestige of the state fell as rapidly as it had risen.

2. *Duke Siang of Sung*. B. C. 650-637.

3. *Duke Wên of Tsin*, B. C. 636-628, who

came to the rulership of the State after he had declined to accept the position on terms which appeared to him dishonorable. "Fugitive as I am," he said, "it is not the getting of the State which is precious in my sight, but the maintenance of my benevolence and my filial piety." On his way through a certain district, he was once reduced to the necessity of begging for food. A churlish fellow offered him a clod of earth. The future duke, bowed, accepted the clod with the remark, "It is Heaven's gift, a gift of the soil, a good omen,"<sup>1</sup> and took it along with him, as hopefully as Duke William of Normandy clutched the handful of sand when he slipped upon the sea beach of England. Duke Wên fought a great battle against the State of Ch'u in B. C. 632 and died four years after his victory.

4. *Duke Mu of Ts'in*, B. C. 659-621.

5. *Prince Chuang of Ch'u*, B. C. 613-591, who with success became audacious and sent to the Emperor an insolent message asking the size and weight of the Nine Tripods on which the security of the Empire was said to depend. The reply of the Emperor, *Ting Wang*, was not without its dignity: "When virtue is brilliant, the tripods are heavy; when the reverse, they are light; Heaven blesses intelligent virtue; on that its favor rests. Though the virtue of Chou is decayed, the decree of Heaven is not yet changed. The weight of the Tripods may not be enquired about."

LAO-TSZE. The state of anarchy and confusion which, it is apparent, was prevailing at this time was not without its relief. Doubtless there were many happy interludes of government in the various states such as, for instance, the rule of Tsze Ch'an who from B. C. 584 to 571 ruled the Duchy of Cheng so well that "the doors were not locked at night and lost articles were not picked up from the highways." Moreover, as some compensation for the political infelicities of the age we find in this very period of disruption or incohesion some of the greatest personalities of Chinese history. Of these, the first in date is the somewhat shadowy figure of *Lao-tsze*, the founder of Taoism. The name Lao-tsze may mean either "Aged Boy," in allusion to the legend of his having been born already seventy years old and with white hair, or else "Old Philosopher." His personal name was Li (Plum tree) and he was born about B. C. 604 in the State of Ch'u (the present provinces of Hu-peh and Hu-nan). Almost nothing is known of his life and some regard the whole story as mythical. He is said to have held an official position as Keeper of Archives at Loh under the Duke of Chou. The leading idea of his teaching was that of the mystic and quietist and was so diametrically opposed to the orthodox Confucianism that it is no wonder foreign origin has been suspected. There was never any very clear idea in China as to what the "Way" precisely was. According to



Lao-tsze himself, "Those who know do not tell; those who tell do not know." Confucius says that he studied the Tao for twenty years and came no nearer to the understanding of it. The one interview which legend ascribes to the two philosophers is said to have resulted in mutual perplexity. The exponent of the Way seemed to Confucius to be "soaring dragon-like above the clouds to Heaven." Confucius himself was all for externals, for rules of propriety and the duties of the "superior man." Lao-tsze asserted that "the crow does not become black through being painted nor the pigeon white through bathing." Lao-tsze "anticipated the Christian doctrine of returning good for evil, a sentiment which was highly reprobated by the practical mind of Confucius, who declared that evil should be met by justice." The classic of Taoism is known as the *Tao Te King*, or "Classic of the Way." It is in all probability the work of a later age, perhaps of the 2nd Century B. C., but it is generally regarded as containing many of the sayings of Lao-tsze. Such are the following:

"Keep behind and you shall be put in front. Keep out and you shall be put in."

"Mighty is he who conquers himself."

"He who is conscious of being strong is content to be weak."

"He who is content has enough."

"To the good I would be good. To the not-good also I would be good in order to make them good."



"Recompense injury with kindness."

"Do nothing and all things will be done."

"The weak overcomes the strong; the soft overcomes the hard."

Lao-tsze passes from the page of history as mysteriously as he enters. He is said to have journeyed to the West and is represented in Art as riding on an ox, or in a car drawn by blue (or black) oxen. Yin Hi, the keeper of the gate at the frontier pass, warned beforehand in a dream, was the last to see him and procured from him in writing the philosophy of the Tao.

Lao-tsze's chief interpreter was *Chwang tsze*,<sup>2</sup> who lived two centuries later and endeavored to rescue his master's name from oblivion. The period of the Tsin dynasty was that which in one sense was the most favorable to Taoism, though from another point of view it led to so much corruption that some have even distinguished between Laoism, the teaching of the sage, and Taoism, the later, and corrupt, system. During the Tsin dynasty the Emperor was wont to expound Taoism to his courtiers and caused those who yawned to be executed. Tsin shih Hwang Ti, the "Burner of the Books," was an ardent Taoist and sent a famous expedition to Japan in search of the *Elixir Vitæ*. The first sovereign of the Han dynasty was also much devoted to this faith and the hierarchy of Taoist Popes dates from about this time. The first Pope was *Chang*

*Tao ling* who ascended to heaven at the age of 123 from the Dragon Tiger Mountain in Kiang-si on which his descendants have ever since resided. "He had acquired power to walk among the stars, to divide mountains and seas, to command the wind and the thunder, and to quell demons." The later Taoism received from Buddhism the worst of that system as it imparted to Buddhism the best of its own. It is now little but a system of magic and charlatanry. The present "Great Wizard" or Pope is employed to expel evil spirits from the houses of the wealthy. "All new gods are employed by the Emperor through him, and on the first day of every month he gives audience to an invisible host of gods and demigods who come to present their compliments.<sup>3</sup> This religion was bitterly opposed and persecuted at certain periods, notably by Kublai Khan in the 13th Century..

CONFUCIUS. Confucius, "the sage of the family Kung in the State of Lu," was a little junior to Lao-tsze and the representative of the very opposite, and characteristically Chinese, type of philosophy. Many estimates have been formed of this remarkable man, but most will agree with the words of Von der Gabelentz: "If we are to measure the greatness of a historic personage, I can only see one standard applicable for the purpose: the effectiveness of that person's influence according to its dimensions, duration and intensity. If this standard be applied Confucius



LAO-TSZE



was one of the greatest of men. For even at the present day, after the lapse of more than 2,000 years, the moral, social, and political life of about one-third of mankind continues to be under the full influence of his mind."

Of course Confucius was, to a large extent, successful because he systematized, practiced and taught what was already accepted as the Chinese ideal. He himself disclaimed being an originator: he professed himself a "transmitter." Here we can only give the main facts of his not very eventful life. The Kungs of Shan-tung are probably the oldest nobility on earth, being, in fact, the only hereditary nobility in China other than royalty, and, strangely enough, the descendants of the "Sea quelling" Duke, the famous pirate Coxinga. The present Duke of Kung traces his descent back seventy generations. Confucius, first of the line, was born B. C. 551. His father was a soldier, Shu-liang, a man of great bravery and strength, who distinguished himself at the siege of Pi-yang by holding open the port-cullis by main force of arms. Shu-liang was seventy years old, with a family of nine daughters and one crippled son when he married the mother of Confucius. The birth took place in a cave of Mt. Ni, whither the woman had gone on pilgrimage. Hence the child's name *Chung-Ni*, which later became *Kung-fu-tsz* (Confucius). The father died when Confucius was three years old and he was brought up by his mother till the age of seven.

He was early distinguished for the gravity and formality of his deportment, and a familiar story tells of his playing at "rules of propriety" with his child comrades. At school he soon became a monitor and remained till the age of seventeen, when he accepted an under-Mandarinate, the inspectorship of the sale of grains. This office he filled with such success that a regular agricultural school was the result. At the age of nineteen he married, but the match turned out unfortunately, and the wife was divorced after giving birth to a son. This child was called *Li* (carp) in allusion to a present of fish<sup>4</sup> received that day from the Duke of Lo. Probably Confucius was but a cold father, as he had been a cold husband. A story tells of the question addressed to Li by a disciple of the sage, "Have you learned any lessons from your father different from those received by us?" The young man replied that Confucius had only addressed to him two questions, viz:—"Have you read the Odes?" and "Have you studied the Rules of Propriety?" From this answer the questioner deduced that the "superior man" always shows reserve towards his children.

For a time Confucius acted as Inspector of Fields and Herds, but the death of his mother necessitated a three years' period of retirement which the sage consecrated to study, music and archery. He then became a teacher. "At thirty he stood firm," and soon after had three thousand



disciples by whom he was deeply revered. According to his own account, he was not patient with stupid scholars, but expected a pupil, when he himself had lifted one corner of a subject, to lift up the other three.

Raised to the position of Minister of Crime, he brought about notable reforms, insomuch that it is told, as of the reign of King Alfred of England, that jewels could be left upon the highways and remain untouched. The Duke and his people, however, got tired of the moral severity of the sage's influence, while Confucius himself, not unreasonably, got tired of the inconsistencies of the Duke and his court. He felt occasionally as much out of place as Dante at Verona, a very "stray dog," as he expresses it. In the Duke's progresses he said that it was a case of "Vice in front and virtue behind." Hence he retired in despair, seeking a new sphere for politico-moral experiments or else confining himself to the instruction of his disciples. He died, discouraged at his apparent lack of success, at the age of seventy-two. "The great mountain must crumble, the strong beam must break, the wise man withers away like a plant." He was buried at *Ku-fu-hing* where his grave is visited by multitudes of pilgrims.<sup>5</sup> Confucius was mourned even by those who had despised his teaching. His work was carried on by others, especially, two centuries later, by Mencius. After a brief period of persecution during the Tsin Dynasty, the



influence of Confucianism experienced a remarkable revival. Confucius was made Duke and Earl under the Han Dynasty; "Perfect Sage" in the 5th Century A.D.; King (*Wang*) under the T'ang Dynasty; Emperor (Hwang-ti) under the Sung; while the Mings and Manchus learned to pay him reverence under the title, "Perfect Sage, Ancient Teacher." This is not the place to describe in detail the principles of his philosophy. The effect of it is seen in the Chinese people to-day. The age-long training in the *Five Relations*, i.e. the proper relation of Emperor and Subject, Father and Son, Husband and Wife, Elder Brother and Younger Brother, Friend and Friend, assimilated even the barbarous Mongols and Manchus to Chinese ideals. Nevertheless, the weaknesses of the system are obvious, its externality, its lack of emotional power, its wrong theory of human nature,<sup>6</sup> its narrow theory of life. In spite of all this, China would be grievously lacking in gratitude did she ever consent to give up her reverence for so pure and disinterested a teacher of righteousness. His grandson wrote the following impassioned eulogy which represents not unfairly the deliberate estimate of all educated China: "His fame overflows the Middle Kingdom and reaches the barbarians of north and south. Wherever ships and wagons can go, or the strength of man penetrate; wherever there is heaven above and earth below; wherever the sun and moon shed their light, or

frosts or dews fall,—all who have blood and breath honor and love him. Wherefore it may be said that he is the peer of God.”

THE CONFUCIAN CLASSICS should be mentioned here, although an adequate account of them could only find place in a history of Chinese literature or philosophy. Some have suggested that the books which come under this head are all elaborate forgeries,<sup>7</sup> but the general consensus of scholars is in favor of accepting the genuineness of nine works.

These are divided into the two classes, the *Five King* and the *Four Shu*, which have sometimes been described as respectively the Old and New Testaments of Chinese sacred literature.

The *Five King* are as follows:

1. The *Shu King*, or Book of History, consisting of fragmentary records of events extending from the time of Yao and Shun, B. C. 2400, down to B. C. 619.

2. The *Shi King*, or Book of Odes, a collection of 305 poems, sacrificial, lyrical and miscellaneous. Five of them go back to the time of the Shang Dynasty, B. C. 1800, while the remaining 300 belong to the times of the Chou.

3. The *Yi King*, or Book of Changes, the elaborated interpretation of the Sixty-four Hexagrams ascribed to Wên Wang and the Duke of Chou. It is a detailed application, by means of the Hexagrams, of the old Chinese philosophy of Whole and Broken lines, the Yang and the Yin,

the Bright and the Dark, the Male and the Female, Active and Passive, Odd and Even, Strong and Weak.<sup>8</sup>

4. The *Li Ki*, or Book of Rites, the "Vade Mecum" of "the superior man," the text-book of the Board of Rites.

5. *Ch'un Ts'iu*, or "Spring and Autumn Annals," the history of the State of Lu for a period of about two hundred and fifty years.<sup>9</sup>

The *Four Shu* are these:

1. *Lun Yu*, or the Analects, consisting of dialogues of Confucius with his disciples, remarks on government, virtue, etc.<sup>10</sup>

2. *Tai Hiau*, or "the Great Learning," containing the detailed analysis of the process by means of which man becomes, first the Sage, then the Ruler. This is an exceedingly interesting little outline of Confucian ethics which has had extraordinary influence on the molding of Chinese character.

3. *Chung Yung*, or the Doctrine of the Mean, compiled by Kung Ki, the grandson of the Sage, of whose tenets he was one of the most enthusiastic exponents.

4. *Mencius*. The sayings of the philosopher of that name.

AFTER CONFUCIUS. From the 4th Century B. C. onwards we have a great deal of light thrown upon Chinese history in the work of Sze Ma Kiang, the historian of the 11th century A. D. It has been made accessible, so far as its

material parts are concerned, for foreigners in the great work of Father de Maille.

The story told makes it quite apparent that the last days of the Chou dynasty were at this time approaching and that there was a general weakening of the central Government in its relation to the many contending States, amongst which the State of Tsin, with its foreign elements of race and culture, was the most conspicuous. The puppet Emperors of the period have for us little or no interest and may be dismissed with scant notice. But, by way of compensation, there are three or four philosophers on account of whom the period is not only interesting but quite important.

**MENCIUS.** First of all there is the great apostle of Confucianism, Meng-ko, whose name is most familiar to us in its Latinized form as Mencius. He was the contemporary of Plato, born in the province of Shan-tung, not far from the birth-place of his illustrious master. His mother is the model Chinese mother, so solicitous for her son's welfare that she moved her residence from time to time in order to avoid a dangerous moral environment. From the neighborhood of a cemetery she moved to prevent her little son from mimicking the mourners; from the neighborhood of a slaughter house she moved again to stop him from imitating the cries of the slaughtered animals; from a house near the market to avoid his acquiring the manners of the trading classes; and so on

until by design or chance, she settled upon the vicinity of a school. This proved so satisfactory on either side that no further move was required. "At a later period," says Mayers, "she destroyed with a knife a web of cloth on which she was engaged as a practical lesson to her son who showed a disposition to trifle in his studies." The famous woman was, as we might expect, highly revered by Mencius and, when she died, he gave her a most sumptuous funeral. The philosopher was a great political economist, and his teachings were of a most democratic character. He taught that of the three objects of regard, the gods, the Emperor and the people, the people came first, the gods second and the Emperor only third. He defended, consequently, the right of the people to rebel, saying: "When the prince is guilty of great errors, the minister should reprove him; if, after doing so again and again, he does not listen, he should dethrone him and put another in his place." "He who gains the hearts of the people," he said again, "secures the throne, and he who loses the people's heart, loses the throne." Mencius insistently urged upon rulers the benevolent administration of their realms. Provided, he said, taxes were light and government just, the nation would need no army of mailed warriors but would be able to beat off their foreign enemies "with mere sticks in their hands." He is regarded as the leading advocate, if not the author, of the "tsing" system, whereby

land was divided into nine portions by lines resembling the ideograph "*tsing*." The eight outside divisions were cultivated by individual owners for their own profit; the middle portion was cultivated jointly for the benefit of the State. Mencius lived the last twenty years of his life in retirement and died B. C. 289 in his 84th year.

YANG CHU. A philosopher of a quite different type was *Yang Chu* or *Lie-tsze* (Latinized as *Licius*). He is the Chinese Qoheleth, the pessimist Epicurean who followed his inclination and sought happiness in pleasure. Yet he taught at the same time that life was not worth the living and that after death comes nothing. It is interesting to note that Epicurus, with whom in many respects he agrees, was his contemporary. As was natural *Yang Chu* and Mencius were life-long adversaries.

MO-TI, or *Micius*, was of still another order. The two men, says Legge (alluding to *Mo-ti* and *Yang Chu*), "stood at opposite poles of human thought and sentiment." *Mo-ti* is the altruist, the teacher of the principle that "all evils arise from lack of mutual love." He too was opposed to, and by, Mencius.

CHWANG TSZE. At this time too lived the great interpreter of Taoism, *Chwang tsze*, who has already been alluded to. But for the dominance of Confucianism at this time, his reputation would probably have stood higher than was actually the case. He plainly reflects in his writ-



ings, which have much charm, an Indian influence, as in the closing lines of his poem on "*Peaceful Old Age.*"

"Thus strong in faith I wait, and long to be  
One with the pulsings of Eternity."

Chwang tsze mingled wit with his philosophy and humility with both. The following story is a good illustration:

"Chwang tsze was fishing in the P'u when the Prince of Ch'u sent two high officials to ask him to take charge of the administration of the Ch'u State. Chwang tsze went on fishing, and, without turning his head, said: 'I have heard that in Ch'u there is a sacred tortoise which has been dead now some three thousand years, and that the Prince keeps this tortoise carefully enclosed in a chest on the altar of his ancestral temple. Now, would this tortoise rather be dead and have its remains venerated, or be alive and wagging its tail in the mud?'

"'It would rather be alive,' replied the two officials, 'and wagging its tail in the mud.'

"'Begone!' cried Chwang tsze, 'I too will wag my tail in the mud.'" <sup>11</sup>

He forbade his followers to give his body burial, saying, "I will have Heaven and Earth for my sarcophagus; the sun and moon shall be the insignia where I lie in state, and all creation shall be mourners at my funeral."



THE STORY OF CHU YUAN. The corruption of the times and the despair of good men is illustrated by the story of the loyal minister, *Chu Yuan*, who wrote his allegorical poem, "*Falling into Trouble*," to describe the search for a prince who might be induced to give heed to counsels of good government. Driven at last to despair by the successful intrigues of his rivals, he went to the river to commit suicide. "All the world," he said, "is foul and I am clean." "The true sage," replied the fisherman, "does not quarrel with his environment. If the world is foul why not leap into it and make it clean." But *Chu Yuan*, clasping a big stone, leaped instead into the river, and the Dragon Festival which takes place every year on the 5th day of the 5th month, is said to represent the search for his body.

SU TS'IN. From the middle of the 4th Century it was becoming difficult to hold the States together against the constantly growing menace of the Kingdom of Tsin. One man indeed in this turbulent epoch deserves mention for his efforts to this end, namely, the statesman *Su Ts'in*, who in B. C. 333 actually succeeded in forming a league of the six States of Yen, Chao, Han, Wei, Ts'i and Ts'u. For a while he managed the confederation successfully, moving from court to court to impart backbone to the respective princes. But internal intrigue nullified his efforts and he was assassinated. He is famous as the author of the saying: "It is better to be a fowl's

beak than the hinder part of an ox." After his death war broke out between the States and made the success of the Tsins certain. In an encounter between the forces of Yen and those of Ts'i, a hero of the latter state more than emulated the Biblical story of Samson and the foxes. He collected a host of oxen, tied swords to their horns and bunches of greased reeds to their tails and drove them against the enemy who were routed in great confusion.

NAN WANG. B. C. 314-256. The last monarch of the Chou dynasty was *Nan Wang*, who reigned nearly sixty years, during which time he vainly tried by means of alliances of various kinds to stem the successful career of the State of Tsin. Victory after victory marked the slow but sure advance of the enemy and Nan Wang died just in time to avoid witnessing the spectacle of the once mighty house of Chou crumbling into ruins. The regent whom he left in charge was made prisoner and the Nine Tripods of Yu captured.

A short period of interregnum or anarchy followed and then the destinies of China passed into the keeping of the short-lived but glorious Dynasty of Tsin.

## NOTES

1. Legge, quoted by Hirth, "Ancient History," p. 213.

2. For a good account of Chwang tsze, or Chwang Chow, as he is sometimes called, see "Musings of a Chinese Mystic," with Introduction by Lionel Giles, 1908.

3. See Brinkley's "China," "Propaganda and Religions."

4. The *Carp*, as in Japan, is the boy's festival emblem. "The idea is that as the carp swims up the river against the current, so will the sturdy boy, overcoming all obstacles, make his way in the world, and rise to fame and fortune." Chamberlain, "Things Japanese," p. 93.

5. For a good description of the Temple and Tomb read Brown's "New Forces in Old China," pp. 65 ff.

6. Cf. teaching of Pelagius and Rousseau. The first phrase of the "Three Character Classics" is "Man is by nature good."

7. H. J. Allen, "Early Chinese History," 1906.

8. Read Introduction to Legge's Translation of the "Yi-King" in the "Sacred Books of the East."

9. For samples of this history see R. K. Douglas, "The Literature of China."

10. See "The Sayings of Confucius," with Introduction by Lionel Giles, 1908.

11. "Musings of a Chinese Mystic," p. 109.

## CHAPTER IX

### THE TSIN DYNASTY

B. C. 249-210.

*Chiang Siang Wang—Tsin-shih-hwang-ti—the Great Wall—the “Burning of the Books”—Taoist propaganda—the end of the dynasty.*

CHIANG SIANG WANG. The history of the State of Tsin slides almost insensibly into that of the Imperial Tsin Dynasty. *Chao Siang Wang*, who had reigned fifty-two years over the State of Tsin, died and left the succession to *Hiao Wen Wang*. After a reign of but three days this ruler (if we venture to give him the title) died, yielding up his scarcely occupied throne to Prince *I Jen*, who took the name of *Chiang Siang Wang*. The chief minister of this sovereign was a former traveling merchant of the name of *Lu-pu-wei* who became known, first as *literatus* and then as counselor. As *literatus* he had such confidence in his own ability that he suspended a thousand pieces of gold at the gates of his house as a reward to any person who could better his composition by the addition or omission of a single word. Such a temptation, hardly to be re-

sisted by any modern critic, apparently fell in the way of no literary opponent. As minister Lu-pu-wei betrayed his master's confidence by an intrigue with the Queen which resulted in the birth of the Prince Cheng, afterwards the famous First Emperor. Chwang banished his minister but adopted the boy, who was left to fill the throne, made vacant by his adopted father's death, at the age of thirteen. The uncertainty about his birth continued to be a stumbling block to some, and later on became a convenient tool for his enemies and detractors. It makes no difference to the real greatness of "the Napoleon of China."

TSIN SHIH HWANG TI. About a generation before the end of the Chou dynasty a certain politician was advising one of the feudal Kings to make peace with another with whom he was then engaged in hostilities. "I saw this morning," he said, "on the beach a mussel open its shell to sun itself. Immediately an oyster catcher thrust in its bill and as promptly the mussel closed its shell and held the bird fast. 'If it doesn't rain soon,' said the oyster catcher, 'there will be a dead mussel.' 'And,' replied the mussel, 'if you don't get out of this soon there will be a dead oyster catcher.' Meanwhile up came a fisherman and caught them both." "I greatly fear," added the politician, "that the Tsin state will be our fisherman." The fear proved only too well grounded. In *Tsin shih hwang ti* China found a ruler who had the

Imperial idea beyond any of his predecessors. Beyond the doubt as to the legitimacy of his birth there is something puzzling about his racial affinity. The theory has even been ventured that he was in some way connected with that Mauryan dynasty which at this very time was ruling in India in the person of Asoka. The latter was successfully achieving in India what Shih hwang ti attempted to accomplish in China, even to the religious revolution which accompanied the consolidation of the Empire. It would be strange indeed could we but accept this theory as proven, but all that can be said here is that the portrait of the first great Chinese Emperor presents some striking contrasts to the usual Chinese type. In any case, as we have said above, his greatness is incontestable, in spite of the fact that the Confucian literati endeavored to do for him by abuse what the Brahmins succeeded in doing for Asoka by ten centuries of silence. They called him bastard, debauchee and fool, but they cannot blind us to the tremendous importance of the work he did.

**THE FIRST EMPEROR.** Three special claims to distinction must be conceded to Tsin shih hwang ti. The first of these is in the use of the name *China* as a designation for the whole country. While not certain, it is in the highest degree probable, that it was on account of the prestige of the first Emperor's name and state that the use of the term *China* came about. In any



case, Tsin shih hwang ti was the country's first real conqueror, going about the matter deliberately and accomplishing his aim thoroughly. The two great generals whose assistance was most helpful were *Wang Tsien* and *Li Sin*. The former subdued the state of *Chao* in B. C. 229 and was then ordered to proceed to the subjugation of T'su. He demanded an army of 600,000 men for the task, but Li Sin, his rival, offered to do it with only 200,000 and was, consequently, badly defeated. Wang Tsien then gained his point, collected the largest army China had ever seen and, wearing out his adversary through his Fabian tactics, brought the campaign to a successful conclusion in B. C. 222. By B. C. 221 the Emperor was master of all China and assumed the title of *Shih hwang ti*, or *first Emperor*, proclaiming that all his successors should date their reigns from his and be known as Second, Third, and so on, "even to the ten thousandth generation." Alas! for the vanity of human pride!

THE BUILDING OF THE GREAT WALL. This stupendous rampart was built, from the Liao-tung Gulf to the western extremity of the Province of Shen-si, in pursuance of the policy of protecting the northern boundary from the Tatars. The enterprise necessitated the labors of tens of thousands of men for many years, although in some places the work was limited to connecting portions of already existing walls. The general in charge was Meng Tien who, on



the death of his master and the murder of his successor, committed suicide. It is strange that to this famous builder of the Great Wall of China should be also assigned the invention of the hair brush used for writing. Huge as the work of constructing the Great Wall undoubtedly was, it was only one portion of a general plan for connecting the various parts of the Empire with good roads and so making the defense more practical than it had hitherto been. Indeed, one's admiration of the Wall is even excelled by the feeling of wonder at the many other great engineering undertakings, the piercing of mountains, the leveling of hills, the bridging of rivers, by means of which the conquests of Tsin shih hwang ti were made secure and the imperial unity consolidated. Other notable works include the erection of the great palace of A-Fong Kung, near Hien-yang, on which it is said 700,000 criminals and prisoners were employed at forced labor. "The central hall was of such dimensions that ten thousand persons could be assembled within it and banners sixty feet in height might be unfurled below." Another was the building of the many storied tower in the province of Shan-tung, overtopping the hills and commanding an extensive view of the Eastern Sea.

**THE BURNING OF THE BOOKS.** The real reason for the destruction of the Confucian books and for the persecution of the literati may never be known, as the accounts which have survived

contradict one another. Some say that the Confucianists reproved the Emperor for unfilial conduct in the banishment of his mother. Others assert that it was the Emperor's ambition to be known as the originator of all that was great in Chinese history and wanted no prior records in his way. A quite plausible account, given by the historian Sze ma tshien relates that a certain Minister of learning reproaching the Emperor for breaking down the feudal system, *Li Sze* (known as the inventor of the *Lesser Seal*<sup>1</sup> style of writing) sprang to the defense and warmly advocated the destruction of everything which belonged to the past as a policy which would stimulate the progress of the Empire. We may well conceive that the brilliant conqueror found the Confucian system rather too inelastic for his own grandiose and imperial projects and that he was genuinely glad to find an excuse for ridding himself of the "dead hand" of the great Sage and of the precedents furnished by the "Model Emperors." In any event, his procedure was sufficiently sweeping. The Confucian Classics (with the single exception of the Yi-King) and all other literature (with the exception of works on agriculture, medicine and divination) were so thoroughly destroyed that when the Han dynasty assumed the task of reviving the old studies, copies of the classics were with difficulty discovered in the walls of houses, or reintegrated from the memories of men. It is said that Kung

Fu, a descendant of Confucius in the ninth degree, was one who had preserved hidden in the walls of the ancestral house copies of the old books. But, as observed above, it has been possible in our own day for writers to deny the very existence of the Confucian classics prior to the time of the historian Sze ma tshien who is charged with having forged them. The literati shared with the books the wrath of the tyrant and some hundreds of them (four hundred and sixty, to be precise) are said to have been put to death under circumstances of such revolting cruelty that the Emperor's own eldest son felt compelled to protest. For this interposition he was banished and all those who resisted the surrender of their books were branded and forced to work for four years on the Great Wall.

TAOIST PROPAGANDA. The persecution of Confucianism went hand in hand with an ardent advocacy of Taoism. Shih Hwang Ti's belief in this religion was perhaps in large part the result of his desire to obtain the coveted Elixir Vitæ, but a whole mass of more or less interesting fable has associated itself with the Emperor's devotion to the cult, now far removed from its first purity. It is of this reign that the story is told of the Taoist Rip Van Winkle which bears so close a resemblance to the American version that it may be worth the re-telling. It concerns the patriarch *Wang Chih* who having wandered in the mountains of K'u Chow to gather firewood

entered a grotto in which some aged men were seated intent upon a game of chess. He laid down his ax and looked on at their game, in course of which one of the men handed to him a thing in shape and size like a date-stone, telling him to put it in his mouth. No sooner had he tasted it than he became oblivious of hunger and thirst! After some time had elapsed, one of the players said: "It is long since you came here; you should go home now!" Whereupon, Wang Chih, proceeding to pick up his ax, found that its handle had moldered into dust. On repairing to his home he found that centuries had passed since the time when he had left it for the mountains and that no vestige of his kinsfolk remained.<sup>2</sup>

Another Taoist patriarch, An Ki Sheng, visited the Emperor B. C. 221 and conversed with him for three days and three nights. The result of the interview was the sending of the famous expedition to the Eastern seas.

"THE ISLES OF THE BLEST." Tsin Shih Hwang ti "allowed himself to be persuaded into the belief that in the Eastern sea there were golden Islands of the Blest, where dwelt genii, whose business and delight it was to dispense to all visitors to their shores a draught of immortality compounded of the fragrant herbs which grew in profusion around them."<sup>3</sup> Twice over was an expedition dispatched to discover these "Isles of the Blest." Su She and Lu Ngao, Taoist magicians, were put in command and several thou-

sands of girls and young men accompanied the explorers. Both attempts, however, ended in failure. The expeditions were, it is said, driven back by contrary winds, though it is highly probable that Japan benefited by some access of population. So great a monarch as Shih Hwang ti may well have feared the shadow of death and craved a few more years in which to continue his work, but "le breuvage de l'immortalité" was not for him, and he died B. C. 210. Many of his wives and many of his warriors, in accordance with the old Scythian custom, were buried alive near his tomb that he, who had employed so many on earth, might not want his servants in the grave.

THE TOMB OF SHIH HWANG TI. Of this tomb, excavated in a mountain, we have the following account: "Upon the floor, which had a foundation of bronze, was a map of the Empire with rivers of quicksilver; the roof was studded with the constellations. All around were mechanical arrangements for shooting stones and arrows immediately upon the appearance of any intruders; while huge candles of seal's fat, calculated to burn for an indefinite period, threw their light upon the scene. When the passages leading to the chamber had been stopped up, and before the workmen who knew the secrets had come forth, the great outer gate was dropped, and they were all buried alive. The entrance was banked up with earth, and grass and plants were sown to conceal it from view."<sup>4</sup>

END OF THE DYNASTY. The close of the Tsin dynasty came almost simultaneously with the death of Tsin shih hwang ti. The elder and stronger minded son, Fu Su, had been banished as a result of his protest against the massacre of the literati. The younger son, Hu Hai, was under the influence of an ambitious and masterful eunuch, Chao Kao, who weeded out the more independent and capable advisers by a device suggestive of Polonius.<sup>5</sup> He would present a stag to the Emperor and say, "Here is a horse." If any of the ministers said it was anything but a horse, their disgrace was sealed. "It is certainly a horse," said the weak and complaisant ones, and these remained. It is no wonder that the young Emperor, trained under such auspices as these, proved an easy victim to the wiles of the unscrupulous eunuch. Chao Kao, however, met his own fate soon afterwards and Hu Hai's semblance of power only lasted three years. Anarchy followed; even the wonderful tomb of the great conqueror was desecrated and destroyed. The secret chambers were rifled and the fine buildings razed to the ground by the general Hiang-yu. Nothing was left but the coffin and even this was shortly after burned, when a shepherd, seeking a lost sheep, dropped by accident his torch in the cavern and set fire to the dry and crumbling ruins which had been left. "*Sic transit gloria mundi.*"



## NOTES

1. *The Lesser Seal*, or *Siau Chwen*, character was a modification of the Great Seal character which was so called because of its suitability for engraving on seals. The Lesser Seal endeavors to diminish the number of strokes and makes the writing simpler and more rapid. "The change," says Dr. Edkins, "was easily accomplished under an arbitrary and strong government such as China then had."

2. "Chinese Reader's Manual," p. 256.

3. R. K. Douglas.

4. Giles, "Chinese Biographical Dictionary," p. 653.

5. "*Hamlet*. Do you see that cloud, that's almost in shape of a camel?"

*Polonius*. By the mass, and 'tis like a camel indeed.

*Ham*. Methinks, it is like a weasel.

*Pol*. It is backed like a weasel.

*Ham*. Or like a whale?

*Pol*. Very like a whale."

*Hamlet*, Act III, Sc. 2.



## CHAPTER X

### THE HAN DYNASTY

B. C. 210—A. D. 220.

*Kao Tsu—Lu How—Wu Ti—Expansion of the Empire—a description from Sze Ma Tshien—the revival of learning—Pan Chao—The Eastern and Western Han—the introduction of Buddhism—the end of the Dynasty.*

KAO TSU. The dynasty of Han which lasted for four centuries and included the reigns of thirty-two Emperors was founded by the successful soldier of fortune, *Liu pang*. Liu pang was originally a peasant of the province of Kiang su who made himself popular among his fellow-villagers by his good nature and courage and made himself wealthy by marriage with the woman who afterwards became notorious as the Empress Lu How. Chosen as the head of a band of insurgents Liu pang gradually attracted to himself leaders of influence and ability, and, proclaiming himself Prince of Han, took advantage of the disturbed condition of the country at the close of the Tsin dynasty to fight his way to supreme power. His principal opponent was

his fellow general, Hiang Yu, a man of immense stature, strength and courage. Victory, however, fell to the lot of Liu pang and the Empire recognized the victor who forthwith assumed the yellow Robe under the title of *Kao Tsu*. The reign lasted about seven years and was marked by considerable wisdom and moderation.

LU HOW. Not so much can be said in favor of the reign which immediately followed. The widow of Kao Tsu terrorized the young prince, her son, who succeeded to the throne, until, at the end of seven years, he was driven into sheer imbecility and died. The masterful Empress then reigned alone and in her own right until her death in B. C. 180. It is the only instance of a female rule over China which is regarded by the historians as possessing a legitimate title. A more attractive personality is that of *Wên Ti*, who succeeded the stalwart Empress. The moderation and unselfishness of his character are illustrated by the story that he abandoned the building of his projected "*Dew Tower*" when he learned that its cost would be a hundred bars of gold. "I will not spend on this building," he said, "what will furnish ten households with a fortune."

WU TI. B. C. 140-87. The greatest of the Han sovereigns was undoubtedly the sixth of the dynasty, *Wu ti*, whose long reign of fifty-four years was one of the most splendid in the whole history of China. He was an enthusiastic patron

of literature and during his earlier years he did much to promote the study of the re-discovered Confucian classics. His proclamation, calling for men of genius to present themselves at court, met with a prompt response. Among those who came was the famous *Tung fang so*. This worthy replied to the imperial invitation in this wise: "I am now twenty-two years old; I am 9 feet 3 inches high; my eyes are like swinging pearls; my teeth like a row of shells. I am brave as Meng Pen, prompt as Ch'ing Chi, pure as Pao Shu Ya, devoted as Wei Shang. I consider myself fit to be an high officer of State and with my life in my hand await your Majesty's reply." He was received, and rose to the office of Censor. On many occasions he kept the Emperor amused by his wit, but on one occasion drank a potion of Immortality, brewed by some Taoist sage for his Majesty's own use, and was thereupon condemned to death. He got out of the scrape by exclaiming: "If the potion was genuine, you cannot kill me, whereas, if it was not, what harm has been done?" Wu ti displayed in his later life a great devotion to the superstitions and magical rites of Taoism and is said to have been the author of the so-called "Dew-receiving Vase" in the belief that the drinking of the dew thus collected would secure immortality. His addiction to Taoism may have given rise to the legends of the visits of the fairy Queen, Si Wang Mu, the Queen Mother of the West, already referred

to in connection with the reign of Muh Wang. Wu ti initiated a series of Imperial pilgrimages on the most gorgeous scale to perform sacrificial rites at the various mountain shrines.

EXPANSION OF THE EMPIRE. Wu ti's real fame rests upon the remarkable expansion of the Empire westward which his reign witnessed. He found on his accession that the Empire was seriously threatened by the growing power of the Hiung nu, or Huns, and labored hard (not without much success) to oppose their advances through his own generals and by means of alliance with the Yueh chih, or Indo-Scythians, against the common enemy. Many famous generals come to the front in this memorable conflict, a conflict which had the most far-reaching results both for Europe and Asia. There was *Chang K'ien*, who "pierced the void" by penetrating to the extreme west, from whence he brought back not only the laurels of victory but the Persian grape vine. There was *Li Kwang*, victorious in seventy battles against the Huns, who committed suicide after his last victory, because the Khan, for whose capture he had pledged his word, managed to escape. There was also *Li Kwang Li*, who in B. C. 104 carried his victorious banners to the borders of Persia. Not less notable again was the ambassador *Su Wu* who in B. C. 100 was sent on a mission to the Hun chief and there detained a prisoner for nineteen years. Compelled to tend the flocks of the Huns in the deserts around Lake

Balkash, he retained all those years his rod of office which he used as a shepherd's staff. His captivity was at last discovered when a wild goose, with a message from the home-sick exile fastened to its feathers, was shot by the Emperor in his imperial hunting grounds. Su Wu returned at last, B. C. 81, a prematurely old and broken man, but an immortal example of loyalty and patriotic spirit.

GUARDING THE FRONTIER. Remarkable testimony to the thoroughness with which the work of caring for the interests of the empire in the western marches is afforded by Dr. Aurel Stein in his recent book, "The Ruins of Desert Cathay." Here we are brought face to face with the wall which was built to exclude China's most formidable foreign foes. The evidences are still plain, in the long, straight furrow which is still discernible some twenty feet from the line of the wall, of the vigilance with which the sentinels fulfilled their duty when they mounted guard. The very stacks of reeds which were kept along the road to serve as material for fire signals have been discovered in the sand, where for two millenniums they were buried. Newly discovered documents give exact details of the campaigns, together with an account of all the provisions made for transforming an army of conquest into an agricultural colony. We know what clothing was served out to the soldiers and what their weapons were, down to the number of arrows al-

lowed to each quiver. We enter into all the intimate circumstances of the daily life of the colony and can appreciate to the full the old poem which Dr. Stein quotes, translated by M. Chavannes:

“Every ten *li* a horse starts;  
 Every five *li* a whip is raised high;  
 A military order of the Protector General of the  
     Transfrontier regions has arrived  
 With news that the Huns were besieging Chiu  
     Chuan;  
 But just then the snowflakes were falling on the  
     hills  
 Along which the barrier stretches,  
 And the signal fires could raise no smoke.”<sup>1</sup>

SZE MA TSHIEN ON THE HAN DYNASTY. The general trend of the history of China under the Han dynasty has never been more vividly and comprehensively set forth than in the following passage from the great historian of the period, Sze Ma Tshien. The quotation, though a long one, will readily be excused.

“When the House of Han arose the evils of their predecessors had not passed away. Husbands still went off to the wars. The old and the young were employed in transporting food. Production was almost at a standstill and money became scarce. So much so that even the Son of Heaven had not carriage horses of the same color; the highest civil and military authorities



rode in bullock-carts and the people knew not where to lay their heads.

“At this period the Huns were harassing our northern frontier, and soldiers were massed there in large bodies; in consequence of which the food became so scarce that the authorities offered certain rank and titles of honor to those who could supply a given quantity of grain. Later on, drought ensued in the west, and in order to meet necessities of the moment, official rank was again made a marketable commodity, while those who broke the laws were allowed to commute their penalties by money payments. And now horses began to reappear in official stables and in palace and hall signs of an ampler luxury were visible once more.

“Thus it was in the early days of the dynasty, until some seventy years after the accession of the House of Han. The Empire was then at peace. For a long time there had been neither food nor drought, and a season of plenty had ensued. The public granaries were well stocked; the Government treasuries were full. In the capital strings of *cash* were piled in myriads, until the very strings rotted, and their tale could no longer be told. The grain in the Imperial store-houses grew moldy year by year. It burst from the crammed granaries and lay about until it became unfit for human food. The streets were thronged with horses belonging to the people, and on the highways whole droves were to be



seen, so that it became necessary to prohibit the public use of mares. Village elders ate meat and drank wine. Petty Government clerkships and the like lapsed from father to son; the higher offices of state were treated as family heirlooms. For there had gone abroad a spirit of self-respect and reverence for the law, while a sense of charity and of duty towards one's neighbor kept man aloof from disgrace and shame.

“At length, under lax laws, the wealthy began to use their riches for evil purposes of pride and self-aggrandisement and oppression of the weak. Members of the Imperial family received grants of land, while from the highest to the lowest, everyone vied with his neighbor in lavishing money on houses, and appointments, and apparel, although beyond the limit of his means. Such is the everlasting law of the sequence of prosperity and decay.”<sup>2</sup>

**THE REVIVAL OF LEARNING.** We have already alluded to the renewed interest in letters which marked the accession of the Han dynasty. In spite of the fact that the writing brush or pencil had been invented under the Tsins, the sword in that period was far mightier than the pen, as the four hundred and sixty literati learned to their cost. Even during the Han period the expansion of the Empire involved, as we have seen, the employment of large military forces. But, within the borders of China itself, until after the commencement of the Christian era, the Hans suc-

ceeded in keeping the peace. It is a fact often commented upon that the Chinese Emperor at the date of the birth of Christ was *Ping ti*, "the Emperor of Peace." Naturally, the first of the Hans, the man who had hewn his way to the throne with the sword, was at first inclined to the opposite course. "I won the Empire on horseback," he exclaimed to his ministers. "Yes," they replied, "but you cannot govern it on horseback." So it proved, and the new era showed a most praiseworthy desire to conform to the ideals of the old literati. In spite of the fact that the Emperors still patronized Taoism, a vigorous search was made for the missing Confucian books, and, as already noted, they were fortunately recovered from the walls of the Confucian family dwelling place and from the memory of Fu Sheng who, although ninety years old, repeated the precious classics word for word to the officials sent to consult him. Some chapters, however, are said to have been lost irrecoverably. At least when the Chinese are reproached for lack of knowledge in some branch of modern science, the reply may be, "It was all in the lost chapters of Confucius."

Renewed interest was felt in almost every branch of literature. In *History*, Sze Ma Tshien, "*The Herodotus of China*," flourished and wrote the famous "*Historical Records*" from which we have already given an extract. It was published about B. C. 90 from materials collected by the

author's father. From this work we derive the information that Wu ti "offered rewards of money and silk for well written copies of ancient works."

*Lexicography* was created at this time as a science by the scholar Hsu Shen, who compiled the famous Shwo Wên, a collection of comments upon and explanations of about ten thousand Chinese characters. The work is of the very highest value to the student of ideography. In *Poetry* also we have some notable names. The most interesting to Western readers is *Chia yi*, who has been called the "Edgar Allan Poe of China," because of the undoubted resemblance which exists between his "*White Owl Ode*" and "*The Raven*." We can only quote here the first stanza, but the resemblance is maintained throughout the poem.

"In dismal, gloomy, crumbling halls,  
 Betwixt moss-covered, reeking walls,  
 An exiled poet lay—  
 On his bed of straw reclining,  
 Half-despairing, half-repining—  
 When athwart the window sill,  
 In flew a bird of omen ill,  
 And seemed inclined to stay." <sup>3</sup>

The Chinese assert that the Shi-King, or Book of Odes, constitutes the roots of the Chinese tree of poetry, that during the Han dynasty it burst into foliage, and that during the T'ang dynasty it came into full bloom.

As an illustration of the value attached to literature at this epoch the case may be cited of the writer *Yang Hsung*, B. C.-A. D. 18, to whom a rich merchant offered 100,000 cash for the mere mention of his name. Yang replied that a stag in a pen or an ox in a cage would be as much out of place as the name of a man who had nothing but money in a true work of literature.

It is probable that the invention of paper somewhere about this time (although possibly earlier) had a good deal to do with the stimulated production of books. The invention is ascribed to the Marquis Tsao "from the inner bark of trees, ends of hemp, old rags, and fishing nets." *The Annals of the Han Dynasty* tell us that the Imperial Library at this time possessed 3,123 volumes on the classics, 2,705 volumes of philosophy, 1,318 of poetry, 790 on warfare, 2,528 on mathematics, and 868 on medicine.<sup>4</sup>

PAN CHAO. One scholar, among many, deserves special mention, since she, the lady *Pan Chao*, helps to remind us that not all famous Chinese women were engaged in seducing or tyrannizing over Emperors and bringing States to ruin. In the Chinese "*Biographies of Famous Women*" there are three hundred and ten ladies who are deemed worthy of mention. Among these a high place belongs to Pan Chao, *literata* and historian, and one of the principal ornaments of the age. She was married at the age of fourteen, but early became a widow. At

once she set about occupying her widowhood usefully with historical studies and literary labors. Her brother, Pan Ku, was the Court historiographer, and her assistance was always generously given to him and by him generously acknowledged. Before, however, his history was complete, Pan Ku became involved in the downfall of the General Tow Hien, and was cast into prison. Here he died of chagrin and it was then that the sister rose nobly to the occasion. With the kind help of the Emperor she set to work to revise and publish her brother's writings. The result was "The Book of Han" which includes the history of twelve Emperors of the dynasty. As a reward the lady Pan was made Mistress of Poetry, Eloquence and History for the Empress, and her example was highly commended to the ladies of the Court. A work of Pan Chao's own pen which attained great celebrity was the book entitled, "Lessons for the Female Sex."

**THE EASTERN AND WESTERN HAN.** The history of the Han dynasty must be divided into two portions. The earlier or Western Han, as it is called, lasted from B. C. 206 to A. D. 25 and was mainly a period of prosperity and peace at home and military success abroad. It was in this period that the great generals carried the arms of China into Western Asia, caused the banners of the Eastern Empire to meet the banners of Rome on the shores of the Caspian, and made a way for the merchants of China to carry their

silk and iron into the markets of Europe. The Western Han had their capital in the city of Chang An. The Later or Eastern Hans removed the capital to Lo Yang and maintained their sway from A. D. 25 to A. D. 220. The first ruler of the line, *Liu Hsiu*, made himself popular in a time of famine by selling corn to the people at a cheap rate. Then, taking up arms against his Emperor, he fought a series of bloody battles and ascended the throne under the title of *Kwang Wu Ti*. The period is mainly one of unrest and decadence, although it includes the life of Yang Chen, "The Confucius of the West," famous for the response made to those who tempted him to obtain wealth by fraud. They told him that no one would know of it, to which he answered, "Heaven knows it, Earth knows it, you know it, I know it; how say you then that no one will know it?" Mention also should be made of that sturdy old warrior, Ma Yuan, known as the "Generalissimo Queller of the Waves," who from his youth up was a faithful defender of the national honor on the northern frontier. He rode erect in his saddle to the last, and died at an advanced age in the field against the barbarian tribes of Hu-nan. "It is more meet," he said, "that a commander be brought to his home as a corpse wrapped in his horse's hide than that he should die in his bed surrounded by boys and girls."

INTRODUCTION OF BUDDHISM. The most im-



portant event in the history of the Empire of the Eastern Hans is the introduction of Buddhism about A. D. 67. Traditions exist of an earlier acquaintance in China with the religion of Gautama. One story speaks of the coming in B. C. 217 of an Indian priest, who is called Li Fang, with seventeen companions. Another tells us that one of the Han generals, Ho Ku Ping, after gaining brilliant victories in Turkestan, about B. C. 123, brought back as a trophy a golden image which has been supposed an image of a Buddha. The commonly accepted account, however, connects the first proclamation of the Indian faith with the second Eastern Han Emperor, *Meng-ti*, who reigned from A. D. 58 to 76. This king had a dream in which he saw a golden image standing in the palace court yard with two arrows in its right hand. The dream, interpreted by his brother, was understood to refer to a great ruler in the West. Possibly the interpreter had already heard of the great victories gained by Buddhism in Central Asia and connected the two arrows with the ideograph for *Fu*<sup>5</sup>—the Chinese name for Buddha. *Meng-ti* at once sent his emissaries, eighteen in number, to learn about the faith of Sakya Muni. They returned in A. D. 67, accompanied by two Indian teachers, Kashiapmadanga and Gobharana, who brought with them the books and images necessary for the propagation of the new religion. A temple was built within the walls of the capital,



Lo-yang (the present Honan fu), and in this way Buddhism obtained its footing in the Celestial Empire.<sup>6</sup>

For some time progress was very slow, but from the fourth century onward (if we may be allowed so far to anticipate) the Chinese were permitted to take vows as monks, and some of these monks became famous as travelers and scholars.<sup>7</sup> Of these we shall speak in due course.

**THE END OF THE DYNASTY.** The last years of the Eastern Han dynasty were years of almost unintermittent turbulence. The commander of the forces, Tung Cho, was summoned to the capital by the Empress' brother, Ho Tsin, in order to deliver the young Emperor out of the control of the palace eunuchs. He arrived at Lo Yang only to find Ho Tsin murdered and at once set himself to gain the supreme control. The eunuch faction was overcome, the Emperor and his brother seized, and the latter, under the name of *Hien ti*, was chosen as the puppet to occupy the throne. From this moment Tung Cho displayed an almost unexampled ferocity of temper. Among other acts of tyranny, he deported the whole population of Lo Yang to the older capital of Chang An, and burned the whole of the deserted buildings over an area of fifty square miles. Nemesis overtook him in the form of a conspiracy which led to his assassination in A. D. 192.

The most prominent figure in this conspiracy

was *Tsao Tsao*, a soldier of obscure origin who, immediately after Tung Cho's death, seized and imprisoned the boy Emperor and assumed royal power under the title of the Duke of Wei.

Meanwhile his pretensions to power were most energetically opposed by another famous soldier of the time, *Liu Pei*, a man who had risen from the position of a seller of straw mats and sandals and was now loyally supported by two warrior brothers and a sagacious statesman. The statesman was *Chu ko liang*, who has, in explanation of the celerity of his movements, been credited with anticipating certain modern inventions, through the mention of "oxen of wood and mechanical horses." Some, however, suppose that these magical machines were nothing but—wheelbarrows! The two brothers were Chang Fei and *Kwan Yu*. The latter is now better known as *Kwan-ti*, the Chinese God of War. He was in early life a seller of bean curd, and obtained deification on account of his bravery. Beheaded in A. D. 219, he was canonized under the Sung in A. D. 1128 and was made a god under the Mings in A. D. 1594. By the help of such auxiliaries Liu Pei established himself as ruler in the present province of Sze chuen and founded a short-lived dynasty known as the Minor Han or Shu Han. But it is time to take leave of the Hans and glance over the period of anarchy to which this (on the whole) brilliant dynasty gave place.

## NOTES

1. See Stein, "Ruins of Desert Cathay," 1912. I 387, II 108, 111, 149, 153.
2. Giles, "History of Chinese Literature," pp. 104-5.
3. For whole poem see Dr. W. P. Martin.
4. R. K. Douglas, "The Literature of China," p. 82.
5. The Ideograph *Fu* is composed of the symbols for "man" and "a bow with two arrows."
6. For a very trustworthy account of the introduction of Buddhism into China read Hackmann, "Buddhism as a Religion," pp. 77 ff.
7. See Beal, "Buddhist Records of the Western World."

## CHAPTER XI

### FOUR CENTURIES OF ANARCHY

A. D. 220-618.

*The three Kingdoms—the Western Tsin—the Northern Sung—the dynasty of Tsi—the dynasty of Suy—the invasion of Korea—the literature of the period—the Buddhist pilgrims.*

THE THREE KINGDOMS. For nearly four centuries after the downfall of the Han dynasty we have an illustration of the proverb, "For the iniquities of a land many are the princes thereof." So rapid are the changes of royal line during this period that we are justified in applying to it the word "anarchy." For a few years, from A. D. 220 to 280, China was practically divided into three independent kingdoms. There was that of the Wei, founded by Tsao Tsao, in the north; the Shu Han, founded by Liu Pei, in the province of Sze chuen, and the Wu in the south. The Wei dominion was further broken up into the Northern, Western, and Eastern Wei. Of the time of the Three Kingdoms there is little that seems worth recording, though, in passing, one may pay a tribute of admiration for the shrewdness of one of the rulers who "proclaimed that in

all future cases of litigation the decision should be referred to the ordeal of archery." In this way he produced a nation of bowmen who gave a good account of themselves in a conflict with the state of Tsin. Of one of the last of the series, too, a delightful story is told of how he lured on his exhausted and thirsty soldiers in a certain campaign by assuring them of the nearness of an orchard of ripe plums. The thought of ripe plums made their mouths water to such an extent that they were no longer thirsty and were saved through the deception.

The remainder of the period may be dealt with in the brief story of the dynasties now to be described, although there is a certain amount of inevitable overlapping.

WESTERN TSIN. A. D. 265-428. The Western Tsin dynasty includes fifteen Emperors, some of whom were respectable, and one of them, *Wu ti* (a very common appellation signifying Conqueror), a ruler of promise. He reigned from A. D. 265 to 290 and is said to have received an embassy from Theodosius, brother of the Roman Emperor Heraclius. However, after he had established himself upon the throne, *Wu ti* became careless and luxurious, and is described as spending much of his time with troupes of women in the palace gardens riding on little cars drawn by sheep.<sup>1</sup> The times were evidently very unsettled, and at one time there were as many as eighteen little sovereigns disputing among themselves for

the high prize of imperial dignity. The annalist writes hopelessly that "children of concubines, priests, old women and nurses administered the government."

It was under these conditions that an attempt was made to establish a new religion, the cult of the Void and Nothingness, a species of Stoicism designed, so it is said, to strengthen the soul for the bearing of adversity, and to promote contempt for the honor and possessions of the world.

**THE NORTHERN SUNG.** A. D. 420-479. The Sung of the North contributed nine Emperors, of whom the first, *Liu Yu*, was another ex-seller of straw sandals. The dynasty must not be confounded with the great Sung dynasty of later times. There was nothing great about this particular line and all that need here be said is that these nine Emperors enjoyed but a barren honor, compassed as they were with trouble, rebellion and fear of assassination.

**THE TSI DYNASTY.** A. D. 479-502. The Tsi dynasty includes the reigns of five sovereigns who altogether retained their small semblance of power for just twenty-three years. Of one of these the following story is told: He was very fond of the chase and, riding one day through a fine field of wheat, he expressed his pleasure at the sight. Thereupon, one of his friends replied, "You are right, but do you know the pains it has cost? If you reflected that this field is watered by the sweat of the people, I am very sure that



you would not be so heedless in passing through with your hunting parties." The king at once saw the force of the reproof and forthwith abandoned the pleasures of the chase for the more human asceticisms of Buddhism. Another Emperor of the same line is said to have been so studious that he was never seen without a book in his hand, even when engaged in hunting. Perhaps it was this ill-timed devotion to learning which contributed to the downfall of the dynasty. The last of this line had a concubine who is said to be responsible for the atrocity of foot binding. "Every footstep makes a lily grow," exclaimed the fond husband as he gazed adoringly upon the diminutive feet of P'an Fei.

THE LIANG DYNASTY. A. D. 402-557. The founder of this line of short-lived fame, a line which includes the stories of but four Emperors, believed that all the misfortunes of the realm were due to the spread of foreign religions, such as Taoism and Buddhism, and to the neglect of the precepts of Confucius. To redress the balance he established schools and colleges everywhere at which lectures might be delivered on the life and teachings of China's sage, and reverence paid to his name. Before the end of his reign, however, the king underwent a complete change of heart and became so entirely devoted to Buddhism that, after twenty-six years of rule, he resigned the throne to become a monk. The change was due, it is said, to the great develop-



ment at this particular time of intercourse with India. Many vessels plied between the coasts of China and the ports of India and Ceylon; ambassadors arrived frequently from the various kings of Hindustan, and wandering monks visited the Western kingdoms bringing back pictures, images and books of devotion. It was this king who, perhaps for the first time in history, abolished the penalty of capital punishment. Historians differ as to the effect produced by this unusual leniency.

That there were many exceptions to the rule of general depravity, which the external fortunes of the Empire tend to emphasize, is evident from some of the stories told of individuals in this period. For example, there is the tale of the minister who committed suicide by starving himself rather than break the oath of allegiance he had sworn to the preceding dynasty. There is also the story of a young man who gave himself up to be executed in the room of his father, a magistrate who had been condemned on account of certain crimes which had been committed within his jurisdiction. The dynasty went down to defeat like the rest, and we have the spectacle presented to us of the defeated monarch mounting a white horse, after the capture of his capital, and riding forth to give himself up to a cruel death at the hands of the victor.

THE SUY DYNASTY. A. D. 581-618. The reigns of three sovereigns make up the story of

the Suy dynasty. The founder was *Yang Kien* who took the throne name of *Wên ti*, or Lettered Emperor (a designation only less common than that of *Wu ti*, or conqueror). His son, *Yang Kuang*, was evidently a ruler of more than the ordinary vigor, though of execrable private character. He is said to have adorned the trees in his park in winter time with silken leaves and flowers, and to have well-nigh exterminated the birds to provide down for his cushions. To greater purpose he labored at the construction of canals connecting China's great river systems, the present Grand Canal. The cruelty with which he pressed even women into his service as laborers in this undertaking goes far towards canceling any credit he may thereby have won as a public benefactor. He reigned sixteen years and succeeded in bringing some degree of order out of chaos. He promulgated a new law code and attempted to stratify society in four castes, somewhat after the Indian manner. If not personally worthy of the literary title, *Wên ti*, he evidently appreciated literature and encouraged learning and the formation of libraries, though he sought to diminish the number of small and inefficient colleges in favor of the large and more important establishments of the capital cities. He set a hundred scholars to work upon an edition of the classics, and was the first to appoint the examination for the degree known as *chin shih*. His military exploits include expeditions

against the Turks and invasions of Korea and Tong-king which are regarded as successful or unsuccessful according to the point of view. He undoubtedly brought back much treasure, but the struggle with Korea, whatever Chinese accounts may say on the subject, ended in the triumph of the weaker combatant. In A. D. 598 China had sent, it is said, 300,000 men to conquer Korea, but failed. Yang renewed the attempt in campaigns which lasted from A. D. 611 to 614. The accounts state that an army of over a million men, in twenty-four divisions, was employed, as well as a considerable naval force. The invasion was once again unsuccessful, partly because of the breaking out of rebellions in China itself. In A. D. 617 there were as many as seven usurpers at various points and in the following year Yang was assassinated. He was succeeded by his grandson, the young prince T'ung, who soon afterward fell a victim to the ambition of his chief minister, Wang Shih Chung, by whom he was poisoned. The pathetic story is told that, when the boy was about to drink the fatal potion, he prayed to the Buddha that he might never be reborn an Emperor. After this tragedy the troubled period comes to an end, giving place to the glorious dynasty of T'ang.

LITERATURE OF THE PERIOD. Literature during these wild and turbulent centuries was not without its great names. These appear chiefly under the category of poetry, but the poets of

the time were in many respects all too like the time itself. In the earlier part of the epoch there were the "*Seven Scholars of the Chien An*," to whom must be added a bard who was also a Minister and a rather important figure in the history of his age. On one occasion he is said to have condemned himself to death for having permitted his horse to ride into a field of grain, but he satisfied his sense of justice, with but little inconvenience to himself, by having his hair cut off instead of his head. In the 3rd Century A. D. we have another bibulous and epicurean circle known as the "*Seven Sages of the Bamboo Grove*." One of these desired always to be accompanied by a servant with a bottle of wine and followed by another servant with a spade to bury him where he fell. Perhaps the average poet of the time was not unlike the one described in the lines of Tao Chien:

"A scholar lives on yonder hill,  
 His clothes are rarely whole to view,  
 Nine times a month he eats his fill,  
 Once in ten years his hat is new.  
 A wretched lot! and yet the while  
 He ever wears a sunny smile."

THE BUDDHIST PILGRIMS. A pleasant contrast to the all-too monotonous tale of insurrection and bloodshed is afforded by the story of the Buddhist pilgrims who left China during these

centuries to visit the Holy Land of Buddhism and to bring back from thence sutras, images and pictures. Three of these pilgrims stand out conspicuously not less for the charm of their personality than for the splendid heroism of their journeys and for the literary value of the works they left behind. To *Fa-hien*, who left China in A. D. 399 and traveled for fifteen years through Central Asia, India and Ceylon, returning by way of Java, we owe the discovery of the birthplace of Gautama near Kapilavastu and more than one other important identification made in recent years. Moreover, we owe to him the knowledge of a noble and grandly simple soul. "That I encountered danger," he says, "and trod the most perilous places, without thinking of, or sparing myself, was because I had a definite aim, and thought of nothing but to do my best in my simplicity and straightforwardness. Thus it was that I exposed my life where death seemed inevitable, if I might accomplish but a ten thousandth part of what I hoped." <sup>2</sup> *Sung*, whose date is A. D. 518, is perhaps less familiar to us and less intimately revealed. But *Hiouen Tsang* is another whose character and exploits arouse enthusiasm, while historians, archæologists and geographers of to-day benefit by his singular and painstaking accuracy. He falls really in the beginning of the T'ang period—his date is A. D. 629—but he is most conveniently referred to here. As the patron saint of Dr. Aurel

Stein, Hiouen Tsang has recently rendered distinguished service to Oriental knowledge by making possible the transfer of the treasures of the "Cave of a thousand Buddhas" to the British Museum. One other pilgrim should here be mentioned, though not a Chinaman. This was the great Bodhidharma, the twenty-eighth successor of Gautama and the first of the Buddhist patriarchs to come from India to China. He arrived in China A. D. 526 and henceforth China became the seat of the Buddhist patriarchate. Bodhidharma is the center of many fabulous stories, such as that which represents the tea plant as springing from the eyelids he cut off to keep himself awake, but he is quite important historically as the founder of one of the great sects of Northern Buddhism which have remained alive and powerful to the present day in China and Japan.<sup>3</sup>

## NOTES

1. A similar story is told of many Chinese Emperors. See Yule's "Marco Polo," II 405 and note.

2. A charming translation of Fa Hien's Travels is given by Prof. Legge, *Clarendon Press*, 1886. Beal's "Records of Western Kingdoms" contains the narratives of Fa Hien, Sung and Hiouen Tsang.

3. For Bodhidharma (called in Japan Daruma), see Hackmann, "Buddhism as a Religion," pp. 80, 213, 239, 280. Griffis, "The Religion of Japan," pp. 208, 254.



## CHAPTER XII

### THE T'ANG DYNASTY

A. D. 618-905.

*Kao tsu—Tai Tsung—introduction of foreign religions—the advance of learning—Social welfare—last years of Tai Tsung—Kao-tsung—Chung tsung—the Empress Wu How—Chung Tsung's successors—the reforms of Yang Yen—Wu tsung—end of the dynasty—poetry under the T'ang dynasty—art—commerce—the population of China.*

KAO TSU. A. D. 618-627. Ki Yuen, the general through whose treachery the last of the preceding dynasties had been displaced, now took the throne of China under the name of *Kao tsu*, thus inaugurating, however unpropitiously, the splendid line of the T'angs. His nine years' rule was disturbed by invasions by the Turks and Kao tsu adopted the dangerous policy of buying off the invaders with money. The plan, so futile in the majority of the cases in which it has been employed, in this instance succeeded, at any rate long enough to afford the dynasty time to consolidate its strength and the Turkish power, correspondingly, time to wane. Having accom-

plished so much, Kao tsu resigned the cares of state to his son, *Li-chi-min*, already famous as the Prince of T'ang.

T'AI TSUNG. A. D. 627-650. *Li-chi-min* had already, as we have said, achieved fame. As a warrior he had fought against and vanquished the Turks whom it was his father's policy to subsidize. As a man he had already proved superior to the manifold temptations of the Court. Gazing upon the luxurious furnishings of the magnificent palaces and contrasting all this with the poverty of the people, he exclaimed, "Must a nation be thus exhausted in order that it may pander to the vanity and passions of one man?" On the abdication of Kao tsu, he took the name of *T'ai Tsung* and made it one of the most glorious in the annals of China. He was able from the first to inspire a singular measure of devotion in the hearts of many brave soldiers, and the two heroes, Yu ch'e Kung and Tsin Kung, who kept watch and ward at his chamber door, became the two worthies, "the guardians of the door," whose names, or the equivalent, are pasted on the doors of houses to the present day.

T'ai Tsung proceeded at once to make the name of China respected beyond the frontiers. He conquered the tribes westward to the Caspian, divided the subjugated realms into satrapies, after the Persian manner, and ruled vigorously over the whole vast Empire, until, before long, the men of the south were as proud to speak of

themselves as *T'ang jin*, or "men of T'ang," as they had formerly been to describe themselves as "the sons of Han." Ambassadors came from far lands, including the kingdoms of India; the Greek Emperor sent a mission to his court, and scholars of renown continued their journeys from China to the Western Kingdoms.

INTRODUCTION OF FOREIGN RELIGIONS. T'ai Tsung was a beneficent patron of religion and missionaries of all faiths had reason to be grateful for his tolerance and even hospitality. In A. D. 621 came to China the first representatives of the religion of Zoroaster, driven out of the land of its birth by the fierce onslaughts of the hosts of Islam. A little later, in A. D. 628, came the emissaries of the persecuting creed, including, it is said, an uncle of the Prophet himself, and Muhamadans and Magians settled down peaceably in the capital, Si-ngan-fu, where both a fire-temple and a mosque were erected, by permission of the Emperor. Three years later, A. D. 631, came Olupun, the missionary of Nestorian Christianity, and the faith he taught was so generously welcomed and so readily accepted that when the famous *Inscription of Si-ngan-fu*<sup>1</sup> was set up in A. D. 781, it expressed the gratitude of large numbers of ecclesiastics, Chinese and Syrian, for the almost unprecedented success of the Christian faith in the Empire. The long list of names attached, in both Chinese and Syriac script, attests the reality of the work which had

been accomplished. It is a remarkable fact, contrasting significantly enough with the religious strife of the west, that at this time in China the teachers of so many antagonistic creeds seem to have settled down in the center of the Empire, to live in harmony and concord. The remarkable interchange of influences from varied races and religions at this time is most interestingly illustrated in the great collection of documents which filled the cell at Tun huang and made up what Dr. Stein calls his "polyglot temple library." One of the most interesting and significant is the *Manichean Confession* <sup>2</sup> which proves that the followers of Mani as well as those of Zoroaster and Muhamad had found a welcome in the China of the time.

**THE ADVANCEMENT OF LEARNING.** T'ai Tsung not only tolerated widely divergent forms of religion; he also patronized learning, founded a literary academy at the capital, promoted the publication of a splendid edition of the Classics, known as "the Thirteen King," and inaugurated the system of Civil Service Examinations in literature. He believed that the "ancient writings were accepted by all as the best instructors of the manners and tastes of the people," and was wont to say that "by using a mirror of brass you may see to adjust your cap; by using antiquity as a mirror, you may learn to foresee the rise and fall of Empires."

**SOCIAL WELFARE.** The Emperor was also

sympathetically mindful of the social condition of the people. One day, paying a visit to the public prisons, he found two hundred and ninety criminals condemned to death. He at once sent them forth into the fields to assist in the harvest, accepting their word of honor to return when the work was done. To a man they justified their sovereign's trust and T'ai Tsung was so pleased at their fidelity that he forthwith set them free. Thereupon he made the rule that henceforth no Emperor should ratify a sentence of death until he had passed three days in abstinence, lest the lives of ignorant or innocent people should be sacrificed to the impulse or the passion of a moment.

A remarkable work is attributed to the Emperor, on the Science of Government which is known as the "Golden Mirror." The extracts which have been translated for us by one of the old Jesuit missionaries, Du Halde, show that the title was not unworthily bestowed.

Not less worthy of fame than the Emperor was his beautiful wife, *Chang Sun*. When she was dying she gave utterance to the following memorable words: "Put no jewels in my coffin; let my head rest upon a wooden tile; and fasten my hair with wooden pins. Listen to no unworthy men and build no costly palaces. If you promise me these things I shall die happy."

THE LAST YEARS OF T'AI TSUNG. T'ai Tsung's life was all too short for the plans his ambition

suggested, although a legend tells of the prolonging of his days by an alteration of the words of the Book of Fate. He is even said to have died and gone down into purgatory, but, like Hezekiah, King of Judah, he rebelled against the shortening of his days, and the figures were altered on the tablets of fate so that twenty years were added to his length of rule. Towards the end T'ai Tsung attempted the conquest of Korea but was obliged to leave the completion of this task to his successor. The great conqueror had, ere he died, the frequent experience of kings in disillusionment and disappointment. On several occasions his life was attempted, once by his own son. He was thus painfully reminded of the instability of all human power and learned, like others in later time, that "the path of glory leads but to the grave." Once, voyaging upon the river Wei, he is said to have exclaimed, "My children, the waves which float our bark are able to submerge it in an instant: assuredly the people are like the waves and the Emperor like the fragile bark."<sup>3</sup>

However, when T'ai Tsung died, his greatness was not unrecognized. The grief of the people knew no bounds and even the foreign envoys are said to have cut themselves with knives and lancets and sprinkled the dead Emperor's bier with their self-shed blood.

**KAO-TSUNG.** A. D. 650-683. The reign of Kao tsung is less notable for anything that con-



cerns the Emperor himself than for the influence of that remarkable and most masterful woman, the Empress *Wu-how*, whose career in many respects reminds us of that other strong Empress who controlled to so great a degree the destinies of China in the last years of the 19th Century. *Wu-how*, in spite of her terrible cruelty, must be regarded as one of the great figures of Chinese history.

WU-HOW. As a girl of twelve or fourteen, *Wu How*, or as she was then called *Wu Chao*, was taken from her humble home to a place in the harem of the great *T'ai Tsung*. On that Emperor's death she had nothing apparently to expect but the usual fate of life-long seclusion, and retired to a Buddhist nunnery, where she took the vows. The new king, however, *Kao tsung*, was attracted by her and restored her to the palace. Here she soon supplanted the legitimate queen, whom she caused to be mutilated, and gradually usurped every high office of state, ruling for a while by taking part in the councils from behind a curtain and at length proceeding to extreme lengths as an uncontrolled and independent ruler. She even usurped the most exclusive prerogative of the Chinese Emperors, the right of sacrificing to *Shong-ti*. She filled the palace with her favorites and completely overbore her indolent husband. Her generals completed the conquest of Korea, defeated *Khitans* and *Tibetans*, and she herself ruled with vigor and success. Korea was



placed under a governor and became to all intents and purposes a Chinese province, although natives were not excluded from civil and military office. Kao tsung himself was remarkable for little beyond his devotion to Taoism and his interest in the propagation of this faith was not without result, but it is Wu How who ruled. On Kao tsung's death, the heir, *Chung tsung*, was ruthlessly set aside and in A. D. 690 Wu How had herself proclaimed as "Emperor" (literally it might be translated 'God Almighty') of the Chow dynasty, assuming all the attributes and prerogatives of supreme power. In A. D. 705 a military conspiracy succeeded in displacing her from power and shortly afterwards this most masculine of Dowagers died at the age of 81. The superseded heir, *Chung tsung*, was now at last permitted to take up the reins of Government.

CHUNG TSUNG. A. D. 705-710. The new king, who had hitherto suffered from the tyranny of a mother, was now destined to groan beneath the domination of his wife. This lady, *Wei How*, was desirous of emulating the career of her mother-in-law, and poor *Chung tsung* was thus doubly cheated by fate. Our regret, however, is the less since he seems to have been a man of effeminate and vicious character, scarcely entitled to the sympathy of posterity. Apparently he only resisted turning over the Government to his wife, in order to bestow it upon his two daughters, the princesses Ngan Lo and T'ai Ping. He

died eventually of poison in A. D. 610 and was succeeded by Jui Tsung. The queen met her fate in the following year, being put to death with many of her adherents.

THE SUCCESSORS OF CHUNG TSUNG. *Jui Tsung*, A. D. 710-713, reigned just long enough to reveal himself as a feeble and incapable inheritor of the T'ang renown. *Yuen tsung*, commonly known as Ming Hwang, who had taken a leading part in resisting the pretensions of Wei How, followed and reigned from A. D. 713 to 756. It was a long reign but troubled throughout by revolt within and foreign invasion from without. The wise counsel of the statesman Chang Kiu Ling, who presented his master with a treatise known as "the Golden Mirror for the Sovereign's birthday," might have averted many evils, had it been followed, but Yuen tsung did not take the hint. He had begun his reign with simple, even austere tastes, closing the silk factories and forbidding the ladies of the court to wear jewels or embroideries. But gradually the desire to establish a brilliant court possessed him. His patronage of literature and art took extravagant forms. Scenes of debauchery, encouraged by the favorite concubine, *Yang Kuei Fei*,<sup>4</sup> became frequent. The love of war led to expeditions which increased expenses and brought in return but scant measure of glory. On one occasion the Tibetans even succeeded in capturing and pillaging the capital. The responsibility has sometimes been laid upon

the shoulders of a certain execrated minister, Li Lin Fu, who is described in the phrase, "honey on his lips and in his hand a sword," but the end came all the same to Yuen tsung in rebellion, flight and abdication. Compelled to witness the butchery of his mistress before his eyes he went into exile, leaving to his son the extrication of the Empire from confusion and to posterity the memory of a reign which has sometimes been compared with that of Louis XV of France. *Suh-tsung* did his best from A. D. 756 to 762, but, in spite of the prowess of the renowned general Kwoh-tsze-i, whose exploits cover the reigns of four successive Emperors, it was already manifest that the prestige of the T'ang line was on the wane, and its former glories in danger of being forgotten. Weakling followed weakling upon the throne and the whole story is one inglorious and monotonous record of dissension, misrule, and impotent exposure to foreign foes.

THE REFORMS OF YANG YEN. A brief mention should be made, ere we leave the history of the T'ang period, of an attempt made during the reign of the Emperor *Teh Tsung* (A. D. 780-805) to reform the then existing system of taxation. The official responsible for the effort was the Minister of State, *Yang Yen*, who was raised by the above named Emperor from an inferior station. "The three existing forms of monetary and personal obligation towards the State, known respectively as land-tax, statutory labor, and pay-

ment in kind, were abolished, and in their stead a semi-annual collection of money-tax was introduced, an entirely new assessment throughout the Empire forming its basis." <sup>5</sup> The result, however, was not satisfactory, and the unsuccessful political economist was banished, and, before reaching his intended destination strangled by the Emperor's order.

WU-TSUNG. A. D. 841-847. Wu-tsung detaches himself a little from the other monarchs of the 9th Century and gains a certain sinister interest as the furious persecutor of Buddhism. He believed that the social weakness and military incapacity of the Empire was largely due to the multiplication of monasteries and nunneries and the consequent withdrawal of large numbers of men and women from the duties and responsibilities of civil life. Certainly there was something to be said for his view. The 8th Century had witnessed a remarkable revival of Buddhism with a corresponding tendency to the multiplication of monasteries. "Generals forsook their armies, ministers their portfolios, members of the Imperial family their palaces, and merchants their business and their families to build or dwell in monasteries away from the clash of arms, the cares of State, or the din and bustle of life." <sup>6</sup> The Chinese records state that four thousand six hundred monasteries were destroyed in this persecution and upwards of a quarter of a million monks and nuns sent back to the secular life. It is evident

that not only Buddhists but Christians, Magians and Manicheans also were attacked by this outburst of intolerance and it is probable that it was through this persecution that the hopes inscribed upon the Nestorian tablet of Si-ngan-fu were so untimely blighted. The proscription of Buddhism appears, however, to have lasted but a few years, since we find that the monasteries were once again occupied and recognized under I tsung in A. D. 860. The opportune finding of a relic of the Buddha, which was transported to the capital amid great manifestation of popular enthusiasm, had something to do, no doubt, with this change of policy in the direction of tolerance.

END OF THE DYNASTY. To onlookers at this time the T'ang dynasty was plainly doomed. The Arab traders then at Canton compared the condition of China with that of the Macedonian Empire on the death of Alexander the Great. The general Li Yuen is found at the end of the 9th Century struggling against his ambitions on the one hand and yet hopeless of loyalty, wavering between the policy based on his respect for the past and that suggested by desire to make secure the future. He assassinated one monarch in order to place another, a mere infant, upon the throne. But the temptations and opportunities of power proved too strong for his loyalty to the T'angs and, hardly two years after, <sup>h</sup>spite of the protests and warnings of his elder



brother, Li Yuen proclaimed himself the first sovereign of a new dynasty, to be known in history as that of the *Later Liang*.

POETRY UNDER THE T'ANG DYNASTY. For many reasons the T'ang dynasty deserves the name of the Golden Era of Chinese history. Only a brief reference may here be made to several phases of this renown. Foremost in splendor is the *poetry* of the age. "Poetry," says a modern Chinese writer, "reached perfection under the T'angs." The "Complete Collection of the Poetry of the T'ang Period" contains 48,900 poems in thirty volumes.

LI PO. Many of these poets were, as in the preceding age, men of disreputable character, such as *Wang Po*, who had to get drunk before he could write. But the age is represented also by two celebrated poets, *Tu fu*, and (the most widely celebrated of all Chinese poets) *Li po*. Li po is one of the most interesting characters in Chinese literature. Endowed with every grace of person, a lover of wine and song, he went up confidently to the capital to compete for literary honors. But he refused to make the customary presents to the examiners, such as ordinarily ensured success. Consequently the examiners, one of whom was a brother of the Empress, treated him with contempt and pronounced his effort a failure. One said, "This scribbler is fit for nothing but to grind my ink." The other added, "He is good for nothing but to lace up my bus-

kins." Li then and there registered a vow that the time should come when the insult should be avenged by the one examiner grinding *his* ink and the other lacing *his* buskins. The day came when this proud boast was fulfilled. Li, now a doctor of the Han-lin, in the presence of the Emperor commanded the First Minister of State, his quondam examiner, to rub his ink-stone, and the other, who was now General of the Guards, to lace up his buskins. Li Po, however, did not greatly enjoy the triumph of his talent, for after narrowly escaping the penalty of death for sedition, he drowned himself to escape the persecution of his enemies. He exclaimed as he jumped into the water: "I'm going to catch the moon in the midst of the sea."<sup>7</sup> A less romantic account of Li Po's end is that he was drunk and fell into the sea from leaning too far over the edge of the boat.

TU FU, who has been called the "*Chatterton of China*," likewise came to a tragic end. He "failed to distinguish himself at the public examinations, at which verse-making counts so much, but had nevertheless so high an opinion of his own poetry that he prescribed it as a cure for malarial fever."<sup>8</sup> Like so many of his companions of the muse, in China, he died of dissipation, or to put it more charitably, after starving for ten days during which he had nothing to eat but roots, he feasted too heartily on roast beef and white wine and died upon the steps of a temple.



His collected works, like those of Li Po, are preserved in the Royal Library.<sup>9</sup>

CHANG CHIH Ho. Of an entirely different stamp was the Taoist philosopher, *Chang Chih Ho*, who called himself "The old Fisherman of the Mists and Waters." He spent his time in angling, but used no bait, his object not being to catch fish. When asked why he roamed about, Chang answered and said: "With the Empyrean as my home, the bright moon my companion, and the four seas my inseparable friends,—what mean you by roaming?" And when a friend offered him a comfortable home instead of his poor boat, he replied: "I prefer to follow the gulls into cloudland rather than bury myself beneath the dust of the world."<sup>10</sup>

HAN YU. A scholar, who deserves to be mentioned on other grounds, than that he was a celebrated poet, is *Han Yu*, described as foremost among the statesmen, philosophers, and poets of the T'ang dynasty, and one of the most venerated names in Chinese literature. As a philosopher he took a middle ground between those who with Confucius and Mencius maintained that the nature of man is innately good and those who believed it to be naturally depraved. His doctrine, we are told, found much acceptance. He was foremost among those who protested to the Emperor against the reverence paid to the alleged Buddha relic, mentioned above. For this candor he was banished, but he used his time of exile to

good purpose. His labors for the civilization of the people of Kwang tung have been symbolized in the story of the expulsion of a gigantic crocodile which had been ravaging the province.

ART. Of the splendid art of the period some idea may be gained from a study of the pictures brought away from the oasis of Tun huang in Eastern Turkestan by Dr. Stein. Many of them may now be seen in the British Museum. They deal largely with Buddhist subjects and are of a very high order of excellence.<sup>11</sup> The greatest painter of the period, indeed of all periods in China, was *Wu Tao Tsz*. No work at present exists which can with certainty be ascribed to him, but a Japanese picture in the British Museum, "The Death of Buddha," founded on one of his masterpieces, may give some idea of his originality and power.<sup>12</sup> The story is told that when men criticised adversely the famous picture of the "Western Paradise," Wu Tao Tsz answered his critics by stepping calmly into the Paradise which he had painted, and so disappeared from the sight of men.

The pottery, too, of the T'ang period is remarkable for its artistic worth, especially the grace and beauty of its lines.<sup>13</sup>

COMMERCE. China now was widely known throughout the civilized world. Arab traders, pushing out from India and the Malay peninsula, began to establish trading stations at Canton and other Chinese ports. In A. D. 751 they

erected in Canton a pagoda or minaret which still stands. They presumed so much on their right to remain for trade that they occasionally also claimed the privilege of burning and pillaging. The traveler, Ibn Wahab, has left us a very interesting account of travels in China in the 9th Century.<sup>14</sup> A large number of foreigners seem to have been at this time permanently resident in China. At the close of the 8th Century four thousand foreign families are said to have been settled in the capital. That China was not unacquainted with the political condition of the outside world we may gather from the remark of a T'ang Emperor quoted in the Arab "Chain of Chronicles" to the effect that there were five great sovereigns, viz: The King of Irak (the Khalif), who was King of Kings; the King of China, who was King of Men; the King of Turks, who was King of wildmen; the King of India, who was King of elephants; and the King of Rome, who was King of fine men.<sup>15</sup>

POPULATION. It may be worth adding that a census taken of the Fifteen Provinces in the year A. D. 754 showed that the Empire at this epoch contained nine and a half million families, or nearly fifty-three million individuals.

## NOTES

1. There are many good accounts, with translations, of the Inscription of Si-ngan-fu. Those of Pauthier, Legge and Wells Williams may all be consulted with advantage. There is also a more recent description, with some good photographs, by Nichols in "Through Hidden Shensi."

2. "Ruins of Desert Cathay," II 211 ff.

3. Pauthier, "Chine," p. 294.

4. The poet Po-chu-i has a really striking poem on the lady Yang and her tragic fate, commencing—  
"His imperial Majesty, a slave to beauty,  
Longed for a 'subverter of Empires';  
For years he had sought in vain  
To secure such a treasure for his palace  
From the Yang family came a maiden," etc.

5. Wm. F. Meyers.

6. Ross.

7. S. Wells Williams, "The Middle Kingdom," I 703.

8. Giles, "Chinese Biographical Dictionary."

9. Rémusat, "Nouveaux Melanges Asiatiques," II 174.

10. Giles, "History of Chinese Literature."

11. Catalogue of Exhibition of Chinese and Japanese Pictures in the British Museum.

12. *Br. Mus. Cat.*, 109.

13. Brinkley's "China." Section on "*Early Wares of China.*"

14. Kerr's "Collection of Travels," I 47 ff.

15. Kerr, I 75.

CHAPTER XIII  
THE FIVE LITTLE DYNASTIES

A. D. 907-960.

*The Wu tai—shifting of Capital—Shi-tsung—Chao—Kwang-yin.*

THE WU TAI. On the fall of the T'ang dynasty the situation in China was not unlike that in Europe about the same time, and in the course of fifty years we find five short-lived dynasties which are known respectively as the *Later Liang*, the *Later T'ang*, the *Later Tsin*, the *Later Han*, and the *Later Chou*. They reveal their inferior and dependent character by thus seeking to borrow from the reputation of previous dynasties. None of them had more than a local authority and in some cases their sway was restricted to one or two provinces. In the meantime the southern provinces for the most part managed their affairs without any Imperial interference whatsoever. It was essentially a time for desperadoes and soldiers of fortune. "To give peace to the Empire," said the counselor Shih Hung Chao, "and put down rebellion, a good sword and a long spear are wanted: of what use is a hair-awl?" The independence of China was, dur-

ing this period, maintained with very great difficulty and lavish presents, and even actual tribute, had to be paid to the border tribes by sovereigns of the later Tsin dynasty. It was this ignominy which caused this particular line to be described as "the meanest house which ever swayed the black-haired people."

So far as the Empire in this sordid period had any center at all the capital was sometimes at Si-ngan-fu and sometimes at Kai-fung-fu on the Hwang-ho.

SHIH-TSUNG. A. D. 954-959. One solitary figure awakens our respect and sympathy at the close in *Kuo Jung*, who came to the throne as the second of the Later Chou Emperors in A. D. 954. To ensure humility in his high station, the young king, whose throne name was *Shih tsung*, preserved in his palace the plow and other implements of labor such as should serve to remind him of his former low estate.<sup>1</sup>

In the time of famine he opened the public granaries to supply the needs of the starving populace and sold to the poor on credit. When reminded by his ministers that the payments might never be made, Shih tsung replied that he was the father of the people and could not see his children suffer. He melted the idols of the temple in order to coin money, which had become very scarce. Buddha himself, he said, who did so much for men, would certainly raise no objections. He encouraged learning, and waged suc-

cessful wars against the Khitans and Northern Hans, but his death at the early age of thirty-nine put an end to the hopes of the people. The child heir, a boy of only six years old, was adjudged unequal to the difficulties of a time so "out of joint" and by popular acclamation the crown was conferred upon the head of the army, the general *Chao Kwang-yin*, with whom begins the new dynasty of Sung.



## NOTE

1. Cf. the story of Kawah and the blacksmith's apron (Shah-Nameh) and the Japanese story of Hideyoshi and the soldier's water gourd.

## CHAPTER XIV

### THE SUNG DYNASTY

A. D. 960-1279.

*General Summary—Tai Tsu and his successors—the Kin Tatars—Jenghiz Khan—conquest of the Southern Sung—Wang-an-shih—Sze Ma Kiang—the Sung Philosophers—the Sung Art.*

GENERAL SUMMARY. The history of the Sung Dynasty, including as it does the reigns of eighteen Emperors, must be divided into two portions. The former deals with the *Sung Dynasty proper*, when the rulers of this line reigned over the whole land. This period continues until the conquest of the provinces north of the Yang tsze Kiang by the Tatars in A. D. 1127. The second part concerns the line generally known as that of the *Southern Sung*s, and includes the sovereigns who ruled south of the Yang tsze Kiang up to the time of Kublai Khan.

T'AI TSU AND HIS SUCCESSORS. The general Chao Kwang Yin was chosen much as were some of the later Roman Emperors by the Prætorian guard. The soldiers found him drunk, threw over him the Yellow Robe before he could say Yea or Nay, made a sudden resolution to supersede the

six year old sovereign by their generalissimo, and so proclaimed him Emperor. It was an unpromising beginning, but *T'ai Tsu*, as he called himself, did much better than might have been expected. He was a good soldier, of powerful physique and great personal bravery. Simple in his tastes, he was hospitable to all; his house, he said, was like his heart, open to all. He gave away his own fur coat to a soldier, saying that he wished he could in like manner provide for every soldier in the army. He was, moreover, as a ruler, conscientious in the fulfillment of his duties. "Do you think," he said, "that it is so easy for a sovereign to perform his duties? He does nothing that is without consequence. This morning the thought occurs to me that yesterday I decided a case in a wrong manner, and this memory robs me of all joy." As he lived, so he died, in camp among his soldiers. War was carried on during the reign more or less constantly with the Khitan Tatars and continued throughout the reign of the succeeding Emperor *T'ai Tsung*. A. D. 976-997. From a distance the history of the time appears as a period of disgraceful treaties, threatened invasions, and proffered tribute. But there are interludes of comparative peace and prosperity. *T'ai Tsung* was unable to overcome the Khitan power in the north but he succeeded fairly well in overcoming the resistance to his rule on the part of the Han states to the south. His successor secured eighteen years of

peace by paying tribute to the Tatars. Then came Jen-tsung, A. D. 1023-1064, whose early years were advantageously influenced by his mother, a woman of unusual capacity and good sense. These ten peaceful years, however, were followed by the rise of a new power in the northwest, the Tangutan, which had ultimately to be bought off with an annual payment of 100,000 pieces of silk and 30,000 pounds of tea. The Khitan Tatars who had now established themselves, as the *Liao*, or Iron Dynasty, in the Liao-tung peninsula, took advantage of the situation to secure the promise for themselves also of an annual tribute, in this case of 200,000 taels of silver and a large quantity of silk.

CHEH-TSUNG, A. D. 1086-1101, was another boy king who was fortunate in a wise and capable mother. Her rule was much more profitable to the Empire than that which followed when the young prince attained his majority. When he did wrong there were censors who were brave enough to rebuke the appeal to bad imperial precedents. "You would do better," they said, "to imitate their virtues rather than their vices." But apparently Cheh tsung preferred the vices to the virtues. He died without taking the trouble to select an heir, thinking that he would not die so soon, and was succeeded by his brother, Hwei tsung.

THE KIN TATARS. It was *Hwei tsung*, A. D. 1101-1126, who adopted the fatal policy of at-

tempting the expulsion of one enemy by the employment of another. The Kin Tatars, the ancestors of the present Manchus, a branch of the Tatar race, settled near the river Sungari, were only too ready to accept the invitation. Their kinsmen had established what they called the Liao, or Iron Dynasty. They called themselves the Kin, or Gold Tatars, for, said they, "Iron rusts, gold lasts." Therefore they prepared cheerfully to fight the Khitans, to whom they were superior in military tactics and especially in the almost exclusive use of cavalry. Their wild charges of horsemen were not a little dreaded. "Worse than wolves and tigers" was the verdict of their enemies. They succeeded completely in the expulsion of the Khitans, but, after the manner of such dangerous auxiliaries, they did not consider the performance of this task sufficient and proceeded further to the conquest of their employers. In this too they succeeded, so well indeed that, from A. D. 1127, the Sung lost their sway in all the region north of the Yang tsze Kiang. The Chinese were completely demoralized by the furious onslaughts of the Tatar cavalymen and made no stand even at places where a desperate resistance might have been expected. In the south a son of Hwei tsung rallied his countrymen and gave new vigor to the Sung dynasty within its now restricted area, but during all the century that followed China was practically two Empires, with two capitals. In

the north was *Chung-tu*, not far from the site which soon became that of Pe-king (i.e. Northern Capital). In the south was, first of all, *Nan-king* (i.e. Southern Capital), and afterwards *Hang-chau*. Of the first and last of these three great cities Marco Polo has left us most interesting descriptions.<sup>1</sup>

JENGHIZ KHAN. Further trouble came to the distracted north, even while the Kin Tatars were absorbed in their contest with the Southern Sung, through the epoch-making career of *Jenghiz Khan*, A. D. 1162-1227.<sup>2</sup> From A. D. 1207 the great conqueror was taking the preliminary steps for the subjugation of China, by the reduction of the states to the north. In A. D. 1211 he advanced towards China itself and devastated the provinces of Chih-li, Shan-si, and Shen-si. But a severe wound compelled him to retire, leaving the Khitan monarch a vassal in Liao tung. The following year he returned and ninety cities in the northern provinces were so completely destroyed that it was said a horseman could ride over their sites without stumbling. In vain was the capital moved from Chung tu back to Kai-feng-fu. The campaign of desolation went on and from A. D. 1220 for at least five years the ruthless conqueror made the land waste as a desert. Millions of lives were sacrificed during these terrible years. At last an unfavorable conjunction of planets impressed the superstitious Mongol with the presentiment of his approaching

doom. He set his face westward, but had only reached the Si-kiang in Kan-suh, when he was seized with illness. Shortly afterwards, at the camp in the province of Shan-si, on August 27th, A. D. 1227, he died, at the age of sixty-five, leaving behind him a bloody renown at which every reader of history must shudder. Nevertheless, the verdict is a just one,—“He is remembered as a relentless and irresistible conqueror, a human scourge; but he was much more. He was one of the greatest instruments of destiny, one of the most remarkable molders of the fate of nations to be met with in the history of the world. His name still overshadows Asia with its fame, and the tribute of our admiration cannot be denied.”<sup>3</sup>

CONQUEST OF THE SOUTHERN SUNGS. Ogdai, son and successor of Jenghiz, continued the campaign of devastation until his death in A. D. 1241. The Kin Emperor in the north held out in his new capital, *Ju-ning-fu*, until all the aged and infirm had been slaughtered to lessen the ravages of famine, till all the able-bodied men had fallen, and women alone were left to guard the walls. Then he set fire to the city and burned himself alive in his palace, so that the storming parties of the allies found only a smoking ruin. So ended the Kin dynasty of the north, a line whose nine Emperors had ruled in that part of China just a hundred and eighteen years. The Sung in the south, whose folly had brought the



Mongol invaders to their very borders, held out for some time longer against the victors, but the war was pressed by the new Khan, Mangu, son of Tule, Ogdai's brother, with such vigor that ultimate success was made certain. More than once, however, there were heroic episodes which go to show that the Sung had not altogether lost their early soldier-like qualities. One incident in particular deserves much wider fame than it has ever yet succeeded in gaining, namely, the five years' defense of the city of *Si-an Yang*. The heroism of the two captains, *Chang kwun* and *Chang kwa*, who "broke through all" to reprovise the starving city, and the magnificent valor of Chang Kwa in attempting to cut his way out again when his task had been successfully accomplished, has moved a modern writer to say, "A Chinese historian might be pardoned for placing this episode on a par with Sir Richard Grenville's defense of the 'Revenge.'" But there has been so far lacking a Tennyson to make the ballad of Si-an Yang. The death of Mangu in A. D. 1259, and the accession of his able younger brother, Kublai Khan, marks the point at which it may be said that the Sung dynasty had ceased to exist and the new era, to be known as the *Yuan* (original) or Mongol dynasty had begun. Still for twenty years more resistance went on. Brave generals, devoted to the Sung cause, set up one puppet king after another, but all in vain. The last stand was made by the two faithful generals, Chang

She Kieh and Lu Sin Fu, at an island off Canton. The retreat after some months was carried by storm, and, when Lu Sin Fu had seen to the suicide of his wife and children, he clasped the last claimant of the Sung throne, the child *Ti ping*, in his arms and leaped with him into the sea. "Thus perished the dynasty of Sung." The minister of the dead king, *Wên Tien Tiang* (a very sympathetic figure in Chinese history) was made prisoner, carried to the court of Kublai Khan, and there, preferring death to the renunciation of his allegiance to the fallen dynasty, was finally slain.

WANG-AN-SHIH. Perhaps the most remarkable and interesting figure of the 11th Century in China was the socialist philosopher and statesman, *Wang-an-shih*, who lived under the reigns of Chin-tsung and Tin-tsung. He was born A. D. 1021 in the province of Kiang-si, and was a son of a secretary to one of the Boards. As a scholar he distinguished himself from the first, making his pen "to fly over the paper" at the examinations. His early essays in literature attracted attention and gained him official position, first as magistrate, then as judge, then as expositor in the Han-lin College, and in A. D. 1069 as State Counselor to the Emperor. He was a reformer along radical lines from the very first, though basing his reforms on ancient precedents. He was a devoted student of the classics of which he caused new editions to be made in order that

the people might understand the real teaching of the Canon. He studied other literature as well. "I have been," he writes, "an omnivorous reader of Books of all kinds, even, for example, of ancient medical and botanical works. I have, moreover, dipped into treatises of agriculture and on needlework, all of which I have found very profitable in aiding me to seize the great scheme of the Canon itself." He was above all things practical, and made a brave, though eventually futile, attack on the even then venerable system of education. For a time, says a Chinese writer, "even the pupils at village schools threw away their textbooks of rhetoric and began to study primers of history, geography, and political economy." For many years the opposition between Wang-an-shih and the historian Sze Ma Kiang divided China into two great political camps. The former thought it his mission to change and regenerate; the latter was equally earnest in resisting the torrent and appealed constantly to the traditions of the past and to the generally conservative spirit of the race. The dispute grew more and more embittered until the accession of Shin-tsung gave Wang-an-shih an opportunity to put his theories into practice. His main principle was the duty of the Emperor to provide for all his people at least the opportunity to procure the necessaries of life. "The State," he said, "should take the entire management of commerce, industry and agriculture into its own hands with

a view to succoring the working classes and preventing them being ground into the dust by the rich." He caused the establishment of tribunals throughout the land to regulate the daily wage and the daily price of merchandise. The soil was measured, divided into equal areas, graded according to its fertility, in order that there might be a new basis of taxation. The produce of the land was no longer to be sent to the capital for sale on behalf of the Imperial Exchequer, but used, first, for the payment of taxes, secondly for the needs of the district in which it was produced, and thirdly, for sale to the Government of the remainder at as cheap a rate as practicable to await an increase in value, or to supply the needs of other districts. The taxes were to be provided by the rich and the poor were to be exempt. Large reserves of money were to be kept by the State to provide pensions for the aged, support for the unemployed, and help for the needy generally. Other tribunals were established for the distribution of seed for sowing in the waste lands. These were to be cultivated by those who had no other work, on the sole condition that they should repay from the harvest the cost of the seed. To secure protection against foreign enemies Wang ordered that every family with more than two males should furnish one to serve as a soldier, while every family was obliged to keep a horse, supplied by the Government, to provide cavalry in case of need.

Wang-an-shih had many other ideas, especially interesting to us in these days, but apparently his theories were untimely, for, after ten years' experience of them, the nation decided upon an entire change of policy. There were many causes, indeed, for the failure of this great epoch of reform. In some things Wang showed a lack of experience in practical statesmanship, as, for example, when he abolished all restrictions on the export of copper, with the result that "even the copper cash were melted down and made into articles for sale and exportation." Wang met the resultant panic with the ingenious plan of simply doubling the value of each *cash*. Again, there was the objection of the people to the contemplated militia, the antagonism of the usurers who were largely put out of business, the dishonesty of the officials who collected the taxes and distributed the seed, the opposition of powerful and influential statesmen, such as Wang-an-shih's own brother, Wang-an-kwoh, Han K'i, Su She, and above all, the great rival, Sze Ma Kiang. Lastly, there were the physical calamities of drought and flood and famine, which were always regarded as the results of bad Government. Wang-an-shih left office and was consoled with the Governorship of Nan-king. He died in A. D. 1086 without seeing again any accession of popular or Imperial favor. Twenty years after his death his name was set up in the Hall of Confucius as that of the greatest thinker since Mencius. But soon after-



ward it was removed and since that time his memory has been belittled and his reputation aspersed. A conservative reaction set in; the radicals were banished to Mongolia and there, it is said, their unquiet spirits had something to do with the conditions which made possible the devastating career of Jenghiz Khan.<sup>4</sup>

SZE MA KIANG. A few words are due to Wang-an-shih's great rival, *Sze Ma Kiang*, who lived from A. D. 1019 to 1086.<sup>5</sup> He is famous alike as scholar, poet, historian and statesman. As a student he is said to have used a wooden pillow which was so constructed as to arouse him to wakefulness whenever he got too sleepy over his work. He was also famous for the reverent care with which he preserved his books. His readiness of resource in these early days is illustrated by the following story: With a number of other boys he was standing near a large vase used for the keeping of gold-fish when one of his companions fell in. The others were unable to reach the top and too terrified to think of anything else, when Kiang took up a big stone and smashed the vase. So he enabled the water to run out and the boy to escape. As a poet Sze Ma Kiang is remembered for his "*Garden*," of which a delightful account is given by the Abbé Huc. As an historian he employed the years of his exclusion from office (during the reform government of Wang-an-shih) in writing, amongst other important works, the great "*General Mirror to aid in gov-*

*erning.*” Over twenty years altogether was devoted to this work, which was finished in A. D. 1084. It consists of two hundred and ninety-four chapters and covers the period from the 5th Century B. C. to A. D. 960. As a statesman, Sze Ma Kiang was, as we have seen, a conservative. He offered to his Emperor the five following Rules of Conduct: 1, Guard your patrimony; 2, Value time; 3, Keep sedition at a distance; 4, Be cautious over details; 5, Aim at reality. He was always outspoken and frank. “The first duty of a censor,” he said, “is to speak the truth.” When some flatterer told the Emperor that the *Ki-lin* (a fabled beast whose coming was regarded as an augury of prosperity) had appeared in the land, the gift of a foreign potentate, Sze Ma Kiang replied that the *Ki-lin* does not need to be sent from abroad, seeing that it appears of itself whenever the land is well governed. He died in A. D. 1086, the same year in which passed away his illustrious rival.

**THE SUNG PHILOSOPHERS.** The Sung period, in spite of its unsettled political condition, has always been favorably known as a period of speculative philosophy. Five men are especially singled out as eminent exponents of truth as the Sung age understood it. These are Chao, the two Chengs, Chang and Chu. Cheng Ch’ao wrote a history of China of which an edition in forty-six volumes was published in 1749 with a preface by the Emperor Kien Lung. He also wrote an



authoritative treatise on the famous Stone Drums. Chu, in addition to his philosophical disquisitions, made a digest of Li Tao's extension of the history of Sze Ma Kiang, which still remains an admirable summary of thirty-six centuries of Chinese history.

**THE SUNG ART.** The art of the Sung period was of rare excellence. The examples which have come down to us are few in number but are sufficient to show its range and dominant characteristics. The most recognizable influence is Taoist rather than Buddhist in the strict sense of the word. More accurately, perhaps, it may be said to be in large part the reflection of the Zen sect of Buddhism which had been "powerfully influenced by Lao tsze's thought." "Man is not conceived of as detached from, or opposed to, external nature; rather is the thought of one life or one soul manifested in both, so that the springing and withering of the wayside grasses are felt to be something really related to the human spirit contemplating them, and the apparition of beauty in fresh snow, or rising moon, or blossoms opening on bare spring branches, seems the manifestation of a life and power in which men also share."<sup>6</sup> The chief painter of the period was *Li Lung Mien*.

It is sad to be obliged to recognize that the Sung era, which in art and literature and philosophy reached such heights as to be fitly termed the "Periclean Age of China," should have been po-

litically so inglorious,—that the highest achievements in the departments of intellect and culture should have synchronized so painfully with China's first real experience of foreign domination.<sup>7</sup> But she was still destined, by her intelligence, to conquer the brute force of her conquerors.

## NOTES

1. See Yule's "Marco Polo," for Peking (Cambaluc), I 348 ff; for Hang-chau (Kin-say), II 146-260.

2. For the life of *Temuchin*, later called Jenghiz Khan, see Sir Henry Howorth, "History of the Mongols"; Jeremiah Curtin's "History of the Mongols"; Sir. R. K. Douglas' "Life of Jenghiz Khan."

3. D. C. Boulger, "History of China."

4. See Rémusat, "Nouveaux Melanges Asiatiques"; A. I. Ivanova, "Wang-an-shih and His Reforms," S. Petersburg, 1909; the works of the Abbé Huc, etc. "Ouang anche à mon avis étoit un grand ministre, que les Chinois, attachés trop aveûglément à leurs anciens usages, n'ont pas sçu connoitre, et à qui ils ne rendent pas la justice qu'il meritoit," Du Mailla, T. VIII, p. 305.

5. See Biography by Rémusat in "Nouveaux Melanges Asiatiques."

6. "British Museum Guide to Exhibition of Chinese and Japanese Pictures," p. 12.

7. "La splendeur des lettrés semblait croitre en intensité, à mesure que l' Empire perdait de sa puissance matérielle et de son étendue" (P. St. Le Gall).

## CHAPTER XV

### THE YUAN OR MONGOL DYNASTY

A. D. 1260-1368.

*Kublai Khan—Expeditions to Japan—Kublai's magnificence—the successors of Kublai—the Chinese revolution—Christian missions in China—the Drama—the Novel.*

KUBLAI KHAN. A. D. 1260-1294. The first of the Yuan sovereigns is known to every reader from the opening lines of Coleridge's "*Vision in a Dream.*"

"In Xanadu did Kubla Khan  
A stately pleasure house decree;  
Where Alph, the sacred river, ran  
Through caverns measureless to man,  
Down to a sunless sea."

But Coleridge himself would never have had the chance to read of Kublai Khan in "Purchas his Pilgrims" had not the great Venetian dictated the passage with which Book II of Marco Polo begins: "Now am I come to that part of our Book in which I shall tell you the great and wonderful magnificence of the Great Kaan now reign-

ing, by name Cublay Kaan; Kaan being a title which signifyeth 'The Great Lord of Lords,' or Emperor. And of a surety he hath good right to such a title, for all men know for a certain truth that he is the most potent man as regards forces and lands, and treasure, that existeth in the world or ever hath existed from the time of our First Father Adam until this day. All this I will make clear to you for truth, in this book of ours, so that every one shall be fain to acknowledge that he is the greatest Lord that is now in the world, or ever hath been. And now ye shall hear how and wherefore."

For this "how and wherefore" it is always a delight to refer the reader to the great traveler's story, which did more than anything else to make Kublai Khan, and even Cathay itself, known to the Western world. A Carpini and a De Rubruk succeeded in interesting only a few, and these for the most part ecclesiastics. Marco Polo not only struck the imagination of his own time, but made the glamour of Cathay so glorious that generations of travelers and navigators spent their lives in endeavoring to open up new highways to the Eastern wonderland. From the time of Prince Henry of Portugal onwards to the voyages of Diaz, Vasco da Gama, Columbus, Cabot and the rest, the desire to recover the resplendent vision which had once flashed before the eyes of Marco Polo and his uncles was the over-mastering lure.

Here we must content ourselves with a meager

summary in keeping with that sense of proportion we have hitherto endeavored to preserve.

The greatness of Kublai, who was the fourth son of Tuli, and so the grandson of the great Jenghiz, had been long before predicted by his grandfather: "One day," said Jenghiz, pointing out the boy, "he will sit in my seat and bring you good fortune." But the task that fell to him on his accession in A. D. 1260, so far as China was concerned, was one of no mean proportions. As we have already seen, the resistance of the South against the Mongol arms was kept up for nearly twenty years. The outline of the history of this period is something as follows: Appointed by his brother Mangu as Governor of the Chinese provinces, Kublai had acquired such popularity that in A. D. 1257 he had been recalled. On his brother's death he at once hastened to the capital and was proclaimed Emperor in A. D. 1260. After overcoming conspiracy in Samarcand he resumed the conquest of China in A. D. 1262. His great general, Bayan, crossed the Yang tsze Kiang and carried on a victorious campaign which resulted in the capture of Hang-chou in A. D. 1276. Two years later the last of the Sung pretenders died and Kublai's hold over the whole of China was established. The dynastic name of Yuan was assumed in A. D. 1271. By A. D. 1279 or 1280 Kublai could not only call himself Emperor but he was in reality much more, —Master "from the Frozen Sea to the Straits of

Malacca. With the exception of Hindustan, Arabia, and the westernmost parts of Asia, all the Mongol princes as far as the Dnieper declared themselves his vassals, and brought regularly their tribute."

It is unfortunate that Kublai in his day of power did not have the generosity to forgive the great hero and scholar, Wen Tien Hsiang, whose death was briefly alluded to in the last chapter. For three years the faithful minister of a fallen dynasty was kept in durance in the hope that he would yield allegiance to his conqueror. In prison he wrote a pathetic poem of which some lines run as follows:

"Alas! the fates are against me,  
I am without resource.  
Bound with fetters,  
Hurried away to the north,—  
Death would be sweet indeed."

That wished-for boon was for long refused. At last he was brought before the Great Khan and, to the final demand that he should yield allegiance, he replied: "By the grace of the Sung Emperor I became a minister. I cannot serve two masters. I only ask to die." He was then executed, making his obeisance towards the *south*, as though a Chinese sovereign was still reigning at Nan-king.

THE EXPEDITIONS TO JAPAN. Only one coun-



try successfully resisted the arms of Kublai Khan. This was Japan, or as Marco Polo calls it, *Chipangu*. From A. D. 1268 to 1273 Kublai Khan sent as many as five different embassies from China to Japan, each accompanied by a Korean representative. In each case he assumed the right to overlordship, addressing the letter: "The Emperor (Hwang-ti) of China to the King (Wang) of Japan." The first expedition, consisting of 15,000 men in 300 vessels, was sent in A. D. 1274 and was defeated with great loss near the island of Tsushima. Kublai sent other envoys in A. D. 1275 who were taken to the capital of Japan and executed. Others followed in A. D. 1279 and these were beheaded where they landed. Then came the great Armada of A. D. 1281 which is so vividly described by the Venetian traveler.

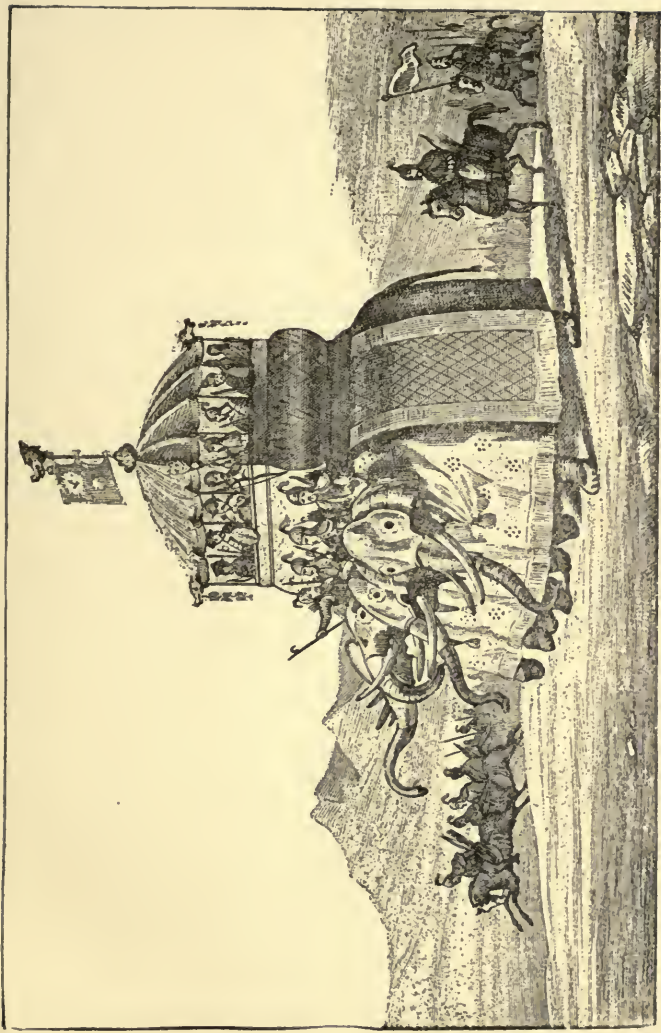
"Cublay, having heard of the immense wealth that was in this island, formed a plan to get possession of it. They sailed until they reached the island aforesaid, and there they landed, and occupied the open country and the villages, but did not succeed in getting possession of any city or castle. And so a disaster befell them, as I shall now relate. You must know that there was much ill-will between those two Barons, so that one would do nothing to help the other. And it came to pass that there arose a north wind which blew with great fury, and caused great damage along the coasts of that island, for its harbors were few. It blew so hard that the Great Kaan's fleet could

not stand against it. And when the chiefs saw that they came to the conclusion that if the ships remained where they were the whole navy would perish. So they all got on board and made sail to leave the country. But when they had gone about four miles they came to a small island on which they were driven ashore in spite of all they could do; and a large part of the fleet was wrecked, and a great multitude of the force perished, so that there escaped only some 30,000 men who took refuge on this island.”<sup>1</sup>

These 30,000 were taken prisoners and put to death with the exception of three men, who were sent back to China to carry the news. Kublai Khan was unwilling to admit defeat, but the feeling was so strong in China against a renewal of the war that he had to submit. The truth, as Mr. Boulger says, was—“The Mongols were vanquished because they undertook a task beyond their power and one with which their military experience did not fit them to cope.”

Some compensation for the repulse in Japan was found in the temporary success in Burmah, but there can be no doubt that the failure to subdue the Eastern Archipelago rankled sorely to the end in the heart of the Great Khan.

**KUBLAI'S MAGNIFICENCE.** Kublai Khan built himself a new capital, close to Chung-tu, which he called *Khan-baligh* (known to Europeans as Cambaluc). Later it received its present name of Peking, or Northern Capital. Of the magnifi-



KUBLAI KHAN GOING TO BATTLE



cence and munificence of the Great Khan there was no end. Time would fail to tell of his manifold interest in the arts and in literature, of the attempt to introduce the Mongol alphabet, constructed by a Tibetan priest, of his great work in the deepening and extending of the Grand Canal, of his lavish entertainment of the foreign envoys and missionaries, and of his stupendous hunting expeditions. His patronage of the various religious systems brought to his notice was doubtless dictated by policy rather than by conviction. He hoped, as he expressed it, that if he leaned towards them all, the one which was greatest would be of some advantage to him hereafter. Yet, in spite of all his Solomonic glory, in the reign of Kublai Khan, even in his own day, we discern the seeds of eventual failure. The lavish manufacture and use of paper money, which had been first introduced and used by the Mongols in A. D. 1236, did perhaps more than anything else to breed dissatisfaction in the present and make inevitable catastrophe for the future. Moreover, a "barbarian" the Great Khan remained to the last in the estimation of the *litterati* of China. They had some reason, for all Chinese in A. D. 1286 were forbidden to bear arms, and three years later a great holocaust was made of all their bows and arrows. The attempted introduction of the Mongol written character was also strongly resented. So when Kublai died, a somewhat morose and tyrannical old man, in A. D. 1294, he had

not succeeded in winning the confidence of the nation which he had subdued. His last years were clouded by the war against his cousin Kaidu, who, after winning over the general, Nayan, rose in rebellion. Nayan was defeated and beaten to death, after the Mongol fashion, in a sack to avoid the effusion of blood. The war, however, was still proceeding when Kublai's reign of thirty-five years came to an end. Kaidu continued the contest under the succeeding reign but died in A. D. 1301.

**THE SUCCESSORS OF KUBLAI.** A few words are sufficient in which to sum up the reigns of the eight Mongol Emperors who succeeded Kublai Khan. *Timur*, his grandson, was the first and reigned till A. D. 1307, under the name of Yuan-ching. He, dying without an heir, was followed by a Mongol prince, *Wu-tsung*, and *Wu-tsung*, in A. D. 1312 by *Jen-tsung*. *Jen-tsung* honored the name of Confucius and did his best to bridge over the gulf between Mongol and Chinese. He ended a prosperous reign in A. D. 1320. Then followed weak and incapable rulers who gradually exposed to Chinese eyes the weakness of their conquerors. The last of these was *Shun-ti*, who in A. D. 1368 turned his back upon the rebels led by the ex-Buddhist priest, *Chu Yuan Chang*, and completed the humiliation of the descendants of Jenghiz Khan.

**THE REVOLUTION.** The country was evidently ripe for revolt, for its leader, who had been a



priest of subordinate rank in a Buddhist monastery, seems to have had little conception of the greatness of the movement he was heading. A priest turned bandit and so, rising to the leadership of the numerous guerrilla bands that were organized to worry the Mongol government, "the Beggar King" was made great by his opportunity. The capture of the Southern Capital, Nanking, gave the rebels a vantage point from which to continue the war, and by A. D. 1368 the expulsion of the Mongols was so far a fact that Chang, much to his own astonishment, found himself Emperor of China and founder of a dynasty. Years before he had had a wonderful dream of a pilgrimage to the holy mountain of Hwa. Now his dream was fulfilled to the letter and some time after his accession to the throne he visited the mountain and found all exactly as he had dreamed. The dream, a kind of oriental "Pilgrim's Progress," is depicted in a tablet at the foot of the mountain.<sup>2</sup>

CHRISTIAN MISSIONS IN CHINA. The period of the Yuan dynasty was favorable to intercourse with Europeans. Rémusat says of this time: "Many monks, Italians, French, Flemings, were charged with diplomatic missions to the Grand Khan. Mongols of distinction came to Rome, Barcelona, Valencia, Lyons, Paris, London, Northampton, and a Franciscan of the Kingdom of Naples was Archbishop of Peking." This last was the famous *John de Monte Corvino*, sent in

A. D. 1292 by Pope Nicholas IV. He had followed the earlier Franciscan missionaries, Carpini and De Rubruk, and had been appointed Archbishop with four Suffragans by Pope Clement V. His labors in China extended over forty-two years, during which time he made 30,000 converts, translated the New Testament and the Psalms into Tatar, and caused many pictures of religious subjects to be painted for the churches. When he died, in A. D. 1328, he was followed to the grave by a vast multitude of Christians and pagans alike. "All the inhabitants of Cambaluc, without distinction, mourned for the man of God." It seems probable that many of the old Nestorian missions coalesced with those founded at this time and that the Christian population was quite considerable. Much of the work, however, stopped with the fall of the dynasty, and it seems probable that many of the Christians followed the Mongol retreat to their own land. Altogether the harvest was less than had been expected in Europe and the Mongol did not become, as had been hoped, the champion of Christendom against the still growing power of Islam.

**THE DRAMA.** The drama was not, apparently, native to China and was probably introduced from Central Asia. But the T'ang Emperor, Huan Tsung, is said, as early as A. D. 713, to have gathered around him a numerous company of male and female actors and singers whom he called "*The Young Folks of the Pear Garden,*" a

title still borne by Chinese actors. About A. D. 1000 Yen She is spoken of as the inventor of marionette plays, and in the following century plays are more than once mentioned. It is, however, due specially to the Mongol dynasty that the Drama (as also the Novel) appears as a distinct feature of Chinese literature. "*The Hundred Plays of the Yuan Dynasty*" include "*The Orphan of Chou*" which Voltaire used, from the translation of Père Premare, as the material for a tragedy, and "*The Sorrows of Han*," an historical drama of genuine merit and interest. A large proportion of these plays are anonymous, and it is evident that the Drama was not regarded, strictly speaking, as literature. Professor Giles says the play which will best repay the reading is "*The Story of the Western Pavilion*," a drama of passion and intrigue in sixteen scenes.<sup>3</sup>

THE NOVEL. This also is of exotic origin, introduced with the Mongols themselves from Central Asia. From "*The Story of the Three Kingdoms*," a novel of this time, comes the following quotation, which seems to show a knowledge of the use of anæsthetics at a much earlier period than has generally been supposed:

"Dr. Hua is a mighty skillful physician, and such a one as is not often to be found. His administration of drugs, and his use of acupuncture and counter irritants are always followed by the speedy recovery of the patient. If the sick man

is suffering from some internal complaint and medicines produce no satisfactory result, then Dr. Hua will administer a dose of hashish, under the influence of which the patient becomes as if intoxicated with wine. He now takes a sharp knife and opens the abdomen, proceeding to wash the patient's viscera with medicinal liquids, but without causing him the slightest pain. The washing finished, he sews up the wound with medicated thread, and puts over it a plaster, and by the end of a month or twenty days the place has healed up." <sup>4</sup>

"THE RECORD OF TRAVELS IN THE WEST" is another interesting novel of the time, founded upon the pilgrimage, already mentioned, of the great Buddhist monk, Hiouen Tsang.

## NOTES

1. Yule's "Marco Polo," II p. 255. A Japanese account (somewhat imaginative) of the Expedition is given in the "Taiheiki" of *Kojima* (died A. D. 1374). It is quoted in Aston's "Japanese Literature," pp. 178-183.
2. "Through Hidden Shensi," Francis Nichols.
3. Some interesting translations of the Chinese drama (e.g. "Borrowing Boots") are given in the "Gleanings of Fifty Years in China," by Archibald Little.
4. Giles, "History of Chinese Literature," p. 278.

CHAPTER XVI  
THE MING DYNASTY

A. D. 1368-1644.

*Hung-wu and his successors—arrival of the Portuguese—Japanese invasions—the Jesuits—the Manchu invasion—the last of the Mings.*

HUNG-WU. A. D. 1368-1398. Chu Yuan Chang, having been once persuaded to accept the Yellow Robe, made no secret of his desire and determination to bring back the good old days of Yao and Shun. "The Beggar King," as he is sometimes called, had been left an orphan at an early age, and, through the advice given in a vision by his dead parents, had entered a Buddhist monastery. From this he emerged, as we have seen, to join the ranks of the patriots who, under the leadership of Kwoh Tsze I, were beginning to make headway against the Mongol domination. The leader died soon after and committed the command of the insurrection to the ex-monk, whose success was rapid and complete. The new dynasty was proclaimed under the name of *Ming*, or "*Bright*," and the new sovereign chose for himself, not without right, the name of *Hung-wu*, or "*Great Warrior*." Justifying his throne name, he followed the defeated Mongols into

Tatary, reconquered the Liao-tung peninsula, and established himself in Nan-king, the capital of the South. The war continued for some time under the conduct of his generals, among whom *Suta* especially deserves to be named. One incident in the war, moreover, brings to light the name of a real hero, *Yu-kwang*, who has right to his meed of praise. This general, having been captured by the Mongols, was led around the walls of Lan chi fu in order that he might urge submission. Instead, he cried aloud, "Be of good courage; Suta is on his way to help you." Then he was cut in pieces by his captors and died, conscious of having saved the city from surrender. Meanwhile Hung-wu received at Nan-king envoys from many lands with presents and many flattering letters. Among the presents was a lion, the first, it is said, that had been seen in China. The last Mongol claimant to the throne of China died at Karakorum in A. D. 1370 and, though invasions were not infrequent for many years, all hope of restoring the old dominion was abandoned. Hung-wu set himself vigorously to work to restore everything that was Chinese. He compelled the use of the Chinese dress, performed personally the annual ceremonial plowing, and caused the Empress to offer the annual sacrifice to the spirit of the mulberry trees. He also re-established the public schools and libraries and encouraged the arts and industries. One of the most important of his achievements was the com-



pilation of the Law Code, known as the *Pandects of Yung-lu*, "which not merely simplified the administration of the law, but also gave the people some idea of the laws under which they lived." In all this he succeeded in preserving his early simplicity and modesty, and several stories are told of rebukes administered to would-be flatterers which are as deserving of remembrance as the answer of Canute to his courtiers at the sea-side. On one occasion some of the grandees brought him some stalks of wheat which showed an extraordinary yield. This they presented as a proof of the wonderful virtue of Hung-wu's rule. The Emperor responded that he did verily desire to see the time when all his subjects would enjoy peace and prosperity, but that, nevertheless, he was not vain enough to suppose that Heaven had done anything so unusual on his own account. On another occasion some Taoist priests came to him bringing a book which they declared contained the recipe for the famous "Water of Immortality." The Emperor inquired whether the book and its secret availed for everybody or for himself alone. "It is only for your Majesty's own use," they replied. "That being so," answered Hung-wu, "it is of no use to me, seeing that I will not profit by anything in which my people may not participate." In line with this disinterestedness is the story of the Emperor's having sent fur coats to his soldiers for their winter campaign, his instructions to of-

ficials proceeding to their posts to take particular care of the aged and the orphan, and the choice of his grandson as the most fitting successor rather than any of his sons. Naturally, from his old association with the bonzes, he favored Buddhism, but he seems also to have been fair to other creeds. The thirty years' reign which came to an end in A. D. 1398 was on the whole a very prosperous one and presents a striking contrast to the contemporary career of the great conqueror, Timur, or Tamerlane.

HUNG-WU'S SUCCESSORS. The succession devolved, as we have seen, upon the grandson of Hung-wu, *Kien-wen*, to the exclusion of the sons. *Kien-wen*, A. D. 1398-1403, was a youth of sixteen and his inexperience soon tempted a revolt which was headed by one of his uncles, Hung-wu's fourth son, known as the Prince of Yen. The other uncles were degraded and one of them committed suicide, but the revolt, nevertheless, continued to spread, and soon attained alarming proportions. One of the royal generals was most fertile in resources for defending his city, dropping iron harrows on the heads of the assailants and hanging out numerous pictures of Hung-wu from the battlements in the belief that the Prince of Yen would respect his father's portrait. But eventually Nanking was captured, the victor established himself on the throne as *Yung-lo* (A. D. 1403-1425), and *Kien-wen*, disguised as a monk, fled to Yunnan where he lived for forty years

much more happily than he had done as Emperor. His identity was revealed at last through the publication of a poem and he was removed to Peking where he died. The new ruler, in spite of some outbursts of atrocious cruelty at the beginning of his reign, proved a capable sovereign. He made Peking once again the capital, carried his victorious arms far into the deserts of Tatar, and added to his dominions Cochin China and Tongking. Probably by way of reaction against the extreme devotion of his predecessors, he renewed the proscription of Buddhism and sent many hundreds of priests back to their homes. He also burned the books of the Taoists and forbade any further search for the *Elixir Vitæ*. Notwithstanding his destruction of the books he was a patron of literature and produced the "most gigantic encyclopedia" ever known, a work which took over 2,000 scholars for its compilation, and ran probably to 500,000 pages. It was never printed, but two extra copies were made. Of the three transcripts of this great work, two perished at the fall of the Ming Dynasty and the third at the burning of the Hanlin College on June 23rd, 1900, during the Boxer Revolt. Like Hung-wu, Yung-lo received envoys and tribute from afar, including a rhinoceros from Bengal. But he can hardly have appreciated as much as most the luxury and wealth which his elevation to the throne brought within his reach, if the story be true that he discouraged the opening of

newly discovered mines of precious stones in Shansi. "For," said he, "such things as these can neither nourish the people in time of famine, nor preserve them from the rigors of cold."

Yung-lo was succeeded by his son *Hung-hi* (A. D. 1425-1426), who, however, only reigned a few months. He died, it is said, as the result of superstitious terror when he learned that the stars were unfavorable. His short reign is only dignified by his recorded response to the ministers when a famine was being severely felt. They advised him that it was impossible to act without having recourse to the high tribunals. "No deliberations; and no delays!" he cried. "When the people are dying of hunger one must relieve them as promptly as if it were a case of putting out a fire or stopping a flood." *Suan-ti*, A. D. 1426-1436, is remarkable for nothing but for the Haroun-al-raschid-like habit of wandering disguised among the people to learn their condition, and for the loss of Cochin China which, in the year 1428, passed from the rank of a province to the category of tribute-bearing countries.

CHENG-TUNG, A. D. 1436-1465, reigned with an interruption of seven years, during which time he was a prisoner among the Tatars. A descendant of the old Yuan family captured and held him in spite of all offers of ransom. During his absence the throne was occupied by a brother, *King-ti*, A. D. 1450-1457.

CHENG-HWA, A. D. 1465-1488, and *Hung-chi*,

A. D. 1488-1506, reigned with comparative quiet, devoted to the bonzes and even to the superstitions of the Taoists. Much public work was attempted at this time. Half a million men were employed in working certain gold mines in Central China, although the yield must have been disappointing if the total is rightly given as thirty ounces. The Great Wall was repaired and a canal dug from Peking to the Pei-ho to enable the junks to pass from the Yang-tsze-kiang to the capital. Unfortunately, however, the realm was more than once desolated by famine, and pestilence and cannibalism is said to have become rife in the west.

ARRIVAL OF THE PORTUGUESE. The reign of Cheng-te, A. D. 1506-1522, is notable on account of the first arrival of Europeans by sea to Canton. "During the reign of Ching-tih," says a Chinese work quoted by Dr. S. Wells Williams,<sup>1</sup> "foreigners from the West, called Fah-lan-ki (Franks), who said that they had tribute, abruptly entered the Bogue, and, by their tremendously loud guns, shook the place far and near. This was reported at Court and an order returned to drive them away immediately and stop their trade. At about this time, also, the Hollanders, who in ancient times inhabited a wild territory and had no intercourse with China, came to Macao in two or three large ships. Their clothes and their hair were red; their bodies tall; they had blue eyes sunk deep in their heads. Their feet



were one cubit and two-tenths long; and they frightened the people by their strange appearance.”

Raphael Perestrello was the first Portuguese to arrive, sailing from Malacca in A. D. 1516. The following year came Ferdinand d'Andrade with a squadron to Canton and was well received. The trouble came with the arrival of his brother Simon and the commission of many high-handed acts of outrage. Dr. Andrade was thereupon imprisoned and executed by the Emperor's orders in A. D. 1523. Factories and settlements, however, were established at Canton, Ning-po, and Macao, which soon became the headquarters of the Portuguese trade with China.

JAPANESE INVASIONS. Cheng-te was succeeded by *Kia-tsing*, A. D. 1522-1567, whose reign was disturbed not only by invasions from the north on the part of the Tatars, but also from a new quarter, viz: Japan. The raids by the Japanese pirates in this reign began to be quite serious. Hitherto the inhabitants of the Eastern Archipelago, when they came at all, came as vassals; now, under the leadership of the great warriors of the Momoyama period, they not only considered themselves independent, but pined for new worlds to conquer. For three successive years, A. D. 1555, 1556 and 1557, they made descents upon the coast of Cheh-kiang with varying degrees of success. Twenty-five years later, in the time of the famous Hideyoshi, a much more deliberate

and formidable attack was made. The Taikōsama had long meditated the conquest of Korea, to which Japan asserted claims of long standing, and he was prepared to extend the reach of his ambition to China. In a letter written to the ruler of Korea "as a father to a son," Hideyoshi said: "I will assemble a mighty host and, invading the country of the great Ming, I will fill with the hoar frost from my sword the whole sky of the four hundred provinces. Should I carry out this purpose, I hope that Korea will be my vanguard. Let her not fail to do so, for my friendship with your honorable country depends solely on your conduct when I lead my army against China." The Koreans, with a more adequate knowledge of the resources of the Middle Kingdom, replied that for Hideyoshi to contemplate the invasion of China was like "measuring the ocean in a cockle shell, or a bee trying to sting a tortoise through its shell." Hideyoshi, however, was in no wise dismayed. "I shall do it," he said, "as easily as a man rolls up a piece of matting and carries it under his arm." Two armies, one of them commanded by a famous Christian general, Konishi Yushinaga, were dispatched and ravaged Korea with fire and sword. Appeals to China led to the sending of a small force which was easily defeated by the Japanese at Ping-shang. Some futile negotiations for peace, in which the Japanese were outwitted by the Chinese diplomatists, followed, and the war



was renewed in A. D. 1597. A great battle was fought in A. D. 1598 in which 38,700 Chinese and Koreans are said to have been slain. The ears and noses were pickled in tubs and sent back to Kyoto, where they were buried in a mound near the great image of the Buddha. The gruesome monument erected on the spot, together with the *mimizuka*, or ear mound, as it is termed, remain to the present day and represent practically all that Hideyoshi got out of his campaigns. Sense of failure weighed upon the great soldier at the last. He died with the words upon his lips, "Don't let my soldiers become ghosts in Korea."

Meanwhile the throne of China had passed from Kia-ting to *Lung-king* in A. D. 1567 and from *Lung-king* to *Wen-li* in A. D. 1573. While the latter was trying to deal in a feeble way with the Japanese menace in Korea, he was also endeavoring to placate the Tatar generals in the North with the gift of lands and honors.

**THE JESUITS.** Probably the most important event in the reign of *Wen-li* was the arrival of the famous Jesuit, *Matteo Ricci*. For some years the disciples of Loyola had cast longing eyes upon the Middle Kingdom. Francis Xavier, foiled in his attempts to set foot in the heart of the country, succumbed to fever on the little island of Sancian on Dec. 2, A. D. 1552. Thirty years later, Valignani mournfully exclaimed, "O mighty fortress, when shall these impenetrable brazen gates of thine be broken open?" It was reserved

for Ricci in A. D. 1582 to learn the way to remain in China without offending too much the prejudices of the Chinese. With Michael Rugiero, who had arrived at Macao in A. D. 1580, Ricci obtained leave to stay at Shau-king, and, as Dr. Wells Williams tells us, "in their intercourse with the people of all classes they won good opinions by their courtesy, presents and scientific attainments." At first the Jesuits dressed as Buddhist priests; later they wore the garb of literati; and, when in A. D. 1601, they succeeded for the first time in reaching Peking, their knowledge of astronomy and mathematics made possible a stay which would have been cut short had they appeared as evangelists alone. Nevertheless, their converts were not few and some of them, like Paul Su and his daughter, who was baptized as Candida, were influential enough to protect their teachers from molestation. Ricci died in 1610.

**THE MANCHU INVASION.** The last years of Wen-li were under the shadow of impending invasion from the north. The famous Manchu chief, Nurhachu, who was born in A. D. 1559 near the source of the Yalu, in Korea, first appeared as a conqueror in the Liao-tung peninsula in A. D. 1582. Three years later all the confederation of Tatar chiefs recognized him as their king and we find him preparing for the conquest of China. In A. D. 1617 he published his memorable "*Seven Hates of the Tatars against the Chinese*," con-

cluding with the words, "For all these reasons I hate you with an intense hatred and now make war upon you." This manifesto Tien-ming, or Nurhachu, burned in the presence of the army in order that, thus spiritualized, it might pass into the presence of the dead as a witness against the Mings. Having thus put in the strongest light the various wrongs from which the Manchus asserted themselves to be suffering, the chief advanced into the border land, vowing that he would celebrate his father's funeral with the slaughter of two hundred thousand Chinese. He seems to have fulfilled his vow only too well, and in A. D. 1625 fixed his capital at Mukden. Two years later he died without having led his army into China proper. His son carried on the work which had been begun, broke through the Great Wall in three places, ravaged the province of Chih-li, and advanced far enough to show that Peking was at his mercy.

THE LAST OF THE MINGS. Wen-li in the meantime had died, A. D. 1620, of a broken heart, and the Ming throne fell with all its burdens upon *T'sung-cheng*. The Manchu invasion was not the only menace of the situation. British commerce made a characteristic appearance at Canton in A. D. 1635. The vessels under Captain Weddell proceeded to the Bogue forts and, being fired upon at the instigation of the Portuguese,—“Herewith the whole fleet being instantly incensed, did on the sudden display their bloody ensigns; and

weighing their anchors fell up with the flood and berthed themselves before the castle, from whence came many shot, yet not any that touched so much as hull or rope; whereupon not being able to endure their bravadoes any longer, each ship began to play furiously upon them with their broadsides." 2

More serious was the insurrection that broke out under *Li-tsze-cheng* and *Shang-ko-hi*. The whole country, indeed, as an annalist testifies, hummed with the spirit of revolt, like a hive of bees in swarming time, but *Li-tsze-cheng* represented a coalition of rebel leaders known as the Eight Kings. Li was a village headman who had turned brigand, associated himself with a gang of desperadoes (a gang which included a famous female bandit), and had at length risen to the command of a powerful army. The Mings were reduced to the direst extremities. Kai-feng-fu was straitly besieged by Li, and human flesh was sold in the shambles for food. The Imperialist general endeavored to retaliate by cutting the dikes and flooding the country. "China's Sorrow," the Hwang-ho, was nothing loath to do its deadly work, but the inundation did nothing in return to help the dynasty in its extremity. Peking was soon invested and the end came not long after. The Emperor, with a touch of dignity about his death such as he had never shown during his life, committed suicide. He called around him the members of his family, and toasted them in the wine

of the country. Then he bade his wife slay herself in her own apartment, which she did, strangling herself with a silken cord. Forty concubines followed the Queen's example, and the Emperor himself attempted to slay with his sword his fifteen year old daughter.<sup>3</sup> Then he ordered his other children to be slain to save their honor, and retired to a favorite eminence in the palace grounds where he hanged himself. Ere he died he wrote on the lapel of his robe his last edict, ending with the words, "Hack my body to pieces if you will, but spare my people." A eunuch who had remained faithful to the last stripped the body of the royal robes that it might not be recognized, and gave it the best burial that was possible under the circumstances.

The triumph of the rebels was frustrated by the Ming general, *Wu-san-kwei*, who at once opened up negotiations with the Manchus, inviting them to save the country from the revolting faction and re-establish order. Li advanced against him, but was badly beaten and forced to retreat upon Peking. Here he placed upon the ramparts the heads of the Ming Emperor's murdered sons, and above the principal gate the bloody head of the Chinese general's father. With a great cry, a cry which was at once taken up by all the army, *Wu-san-kwei* burst into the city. Li fled, deserted by most of his men, and died miserably soon after at the hands of local militia in the province of *Hu-peh*. The invited

Manchus, nothing reluctant, now entered China to lay hands upon the spoil, and Tien-tsung dying in 1644 his son *Shun-chi* was proclaimed in the same year the first Manchu Emperor of China. The words of the proclamation are worth quoting:

“I, Son of Heaven, of the Dynasty Ta Tsing, respectfully announce to Your Majesties the Heaven and the Earth, that which follows: My grandfather having received the mandate of Heaven, founded in the East a kingdom which became mighty. I, the Servant of Heaven, although unworthy, have inherited his dominions. The Mings having become corrupt, rebels arose everywhere and oppressed the people. China being without government, I, faithful to the beneficent traditions of my family, have destroyed its oppressors and saved its people, after which, yielding to the universal request, I have fixed the seat of the Empire at Peking. Crowned with the blessings of Heaven, I announce that I have ascended the throne and have named my dynasty Ta Tsing, and my reign Shun-chi. I beg respectfully that Heaven and Earth may aid me to put an end to the misfortunes of my country.”



## NOTES

1. "The Middle Kingdom," II 427.
2. Staunton's Embassy, I 5-12.
3. She afterwards recovered and married "a magnate of the court whom she had long loved" (Boulger).





APPENDIX A  
DYNASTIC TABLE

1. *Age of Fable.*  
 P'an Ku  
 The Heaven Kings (12 brothers).  
 The Earth Kings (11 brothers).  
 The Man Kings (9 brothers).  
 The Periods of Ascent.
2. *Age of the Five Rulers.*  
 Fu-hsi B. C. 2852  
 Shen-nung B. C. 2737  
 Hwang-ti B. C. 2697  
 Shao hao B. C. 2597  
 Chwan hü B. C. 2513  
 Ti kuh B. C. 2435  
 Ti chih B. C. 2365  
 Yao B. C. 2356  
 Shun B. C. 2255
3. *The Hia Dynasty.*  
 Yü B. C. 2205  
 K'i B. C. 2197  
 T'ai K'ang B. C. 2188  
 Chung K'ang B. C. 2159  
 Siang B. C. 2146  
 (Forty years' interregnum)  
 Shao K'ang B. C. 2079  
 Ch'u B. C. 2057  
 Hwai B. C. 2040  
 Mang B. C. 2014

Sieh	B. C. 1996
Pu Kiang	B. C. 1980
Kiung	B. C. 1921
Kin	B. C. 1900
K'ung Kia	B. C. 1879
Kao	B. C. 1848
Fa	B. C. 1837
Kié Kwei	B. C. 1818
4. <i>The Shang (Yin) Dynasty.</i>	
T'ang, the Completer	B. C. 1766
T'ai Kia	B. C. 1753
Yu ting	B. C. 1720
T'ai kêng	B. C. 1691
Siao kia	B. C. 1666
Yung ki	B. C. 1649
T'ai mow	B. C. 1637
Chung ting	B. C. 1562
Wai jên	B. C. 1549
Ho tan kia	B. C. 1534
Tsu yih	B. C. 1525
Tsu sin	B. C. 1506
Yü kia	B. C. 1490
Tsu ting	B. C. 1465
Nan kêng	B. C. 1433
Yang kia	B. C. 1408
P'an kêng	B. C. 1401
Siao sin	B. C. 1373
Siao yih	B. C. 1352
Wu ting	B. C. 1324
Tsu kêng	B. C. 1265
Tsu kia	B. C. 1258
Lin sin	B. C. 1225
Kêng ting	B. C. 1219

Wu yih	B. C. 1198
T'ai ting	B. C. 1194
Ti yih	B. C. 1191
Chou sin	B. C. 1154
5. <i>The Chou Dynasty.</i>	
Wu wang	B. C. 1122
Chêng wang	B. C. 1115
K'ang wang	B. C. 1078
Chao wang	B. C. 1052
Muh wang	B. C. 1001
Kung wang	B. C. 946
I wang	B. C. 934
Hiao wang	B. C. 909
I wang	B. C. 894
Li wang	B. C. 878
Suan wang	B. C. 827
Yew wang	B. C. 781
Ping wang	B. C. 770
Hwan wang	B. C. 719
Chwang wang	B. C. 696
Hi wang	B. C. 681
Hwei wang	B. C. 676
Siang wang	B. C. 651
K'ing wang	B. C. 618
K'wang wang	B. C. 612
Ting wang	B. C. 606
Kien wang	B. C. 585
Ling wang	B. C. 571
King wang	B. C. 544
King wang	B. C. 519
Yüan wang	B. C. 475
Chêng ting wang	B. C. 468
K'ao wang	B. C. 440

	Wei lich wang	B. C.	425
	Ngan wang	B. C.	401
	Lieh wang	B. C.	375
	Hien wang	B. C.	368
	Shên tsing wang	B. C.	320
	Nan wang	B. C.	314
	Tung ch'ou kun	B. C.	255
6.	<i>The Ts'in Dynasty.</i>		
	Chwan siang wang	B. C.	249
	Shih hwang ti	B. C.	221
	Erh shih hwang ti	B. C.	209
7.	<i>The Han Dynasty.</i>		
	Kao tsu	B. C.	202
	Hwei ti	B. C.	194
	Lü how	B. C.	187
	Wên ti	B. C.	179
	King ti	B. C.	156
	Wu-ti	B. C.	140
	Chao-ti	B. C.	86
	Suan ti	B. C.	73
	Yuan ti	B. C.	48
	Ch'êng ti	B. C.	32
	Ngai ti	B. C.	6
	Ping ti	A. D.	1
	Ju tz ying	A. D.	6
	Wang mang	A. D.	9
	Hwai yang wang	A. D.	23
	Kwang wu ti	A. D.	25
	Ming ti	A. D.	58
	Chang ti	A. D.	76
	Ho ti	A. D.	89
	Shang ti	A. D.	106
	Ngan ti	A. D.	107

Shun ti	A. D.	126
Ch'ung ti	A. D.	145
Chih ti	A. D.	146
Hwan ti	A. D.	147
Ling ti	A. D.	168
Hien ti	A. D.	190
8. <i>The Three Kingdoms.</i>		
(1) <i>The Minor Han Dynasty.</i>		
Chao Lieh ti	A. D.	221
How Chu	A. D.	223
(2) <i>The Wei Dynasty.</i>		
Wên ti	A. D.	220
Ming ti	A. D.	227
Fei ti	A. D.	240
Shao ti	A. D.	254
Yüan ti	A. D.	260
(3) <i>The Wu Dynasty.</i>		
T'a ti	A. D.	222
Fei ti	A. D.	252
King ti	A. D.	258
Mo ti	A. D.	264
9. <i>The Western Tsin Dynasty.</i>		
Wu ti	A. D.	265
Hwei ti	A. D.	290
Hwai ti	A. D.	307
Min ti	A. D.	313
10. <i>The Eastern Tsin Dynasty.</i>		
Yuan ti	A. D.	317
Ming ti	A. D.	323
Ch'êng ti	A. D.	326
K'ang ti	A. D.	343
Muh ti	A. D.	345
Ngai ti	A. D.	362



	Ti yih	A. D.	366
	Kien wên ti	A. D.	371
	Hiao wu ti	A. D.	373
	Ngan ti	A. D.	397
	Kung ti	A. D.	419
11.	<i>Earlier Sung Dynasty.</i>		
	Wu ti	A. D.	420
	Shao ti	A. D.	423
	Ying yang wang	A. D.	423
	Wên ti	A. D.	424
	Hiao wu ti	A. D.	454
	Fei ti	A. D.	465
	Ming ti	A. D.	465
	Ts'ang wu wang	A. D.	473
	Chu li	A. D.	473
	Shun ti	A. D.	477
12.	<i>The Ts'i Dynasty.</i>		
	Kao ti	A. D.	479
	Wu ti	A. D.	483
	Yü lin wang	A. D.	494
	Hai ling wang	A. D.	494
	Ming ti	A. D.	494
	Tung hwên how	A. D.	499
	Ho ti	A. D.	501
13.	<i>The Liang Dynasty.</i>		
	Wu ti	A. D.	502
	Kien wên ti	A. D.	550
	Yü chang wang	A. D.	551
	Yüan ti	A. D.	552
	Cheng yang how	A. D.	555
	King ti	A. D.	555
14.	<i>The Suy Dynasty.</i>		
	Wên ti	A. D.	581

	Yang ti	A. D.	605
	Kung ti yew	A. D.	617
	Kung ti t'ung	A. D.	618
15.	<i>The T'ang Dynasty.</i>		
	Kao tsu	A. D.	618
	T'ai tsung	A. D.	627
	Kao tsung	A. D.	650
	Chung tsung	A. D.	684
	Wu how	A. D.	684
	Jui tsung	A. D.	710
	Hüan tsung	A. D.	713
	Su tsung	A. D.	756
	Tai tsung	A. D.	763
	Tê tsung	A. D.	780
	Shun tsung	A. D.	805
	Hien tsung	A. D.	806
	Mu tsung	A. D.	821
	King tsung	A. D.	825
	Wên tsung	A. D.	827
	Wu tsung	A. D.	841
	Süan tsung	A. D.	847
	I tsung	A. D.	860
	Hi tsung	A. D.	874
	Chao tsung	A. D.	889
	Chao süan ti	A. D.	905
16.	<i>The Five Little Dynasties.</i>		
	(1) <i>The Later Liang.</i>		
	T'ai tsu	A. D.	907
	Mo ti	A. D.	915
	(2) <i>The Later T'ang.</i>		
	Chwang tsung	A. D.	923
	Ming tsung	A. D.	926
	Min ti	A. D.	934

	Fei ti	A. D. 934
(3)	<i>The Later Tsin.</i>	
	Kao tsu	A. D. 936
	Ts'i wang	A. D. 943
(4)	<i>The Later Han.</i>	
	Kao tsu	A. D. 947
	Yin ti	A. D. 948
(5)	<i>The Later Chou.</i>	
	T'ai tsu	A. D. 951
	Shih tsung	A. D. 954
	Kung ti	A. D. 960
17.	<i>The Sung Dynasty.</i>	
	T'ai tsu	A. D. 960
	T'ai tsung	A. D. 976
	Chên tsung	A. D. 998
	Jen tsung	A. D. 1023
	Ying tsung	A. D. 1064
	Chên tsung	A. D. 1068
	Chêh tsung	A. D. 1086
	Hwei tsung	A. D. 1101
	K'in tsung	A. D. 1126
	( <i>Southern Sung</i> )	
	Kao tsung	A. D. 1127
	Hiao tsung	A. D. 1163
	Kwang tsung	A. D. 1190
	Ning tsung	A. D. 1195
	Li tsung	A. D. 1225
	Tu tsung	A. D. 1265
	Kung ti	A. D. 1275
	Twan tsung	A. D. 1276
	Ti ping	A. D. 1278
18.	<i>Yuan (Mongol) Dynasty.</i>	
	She tsu (Kublai Khan)	A. D. 1260

Chêng tsung	A. D. 1294
Wu tsung	A. D. 1308
Jen tsung	A. D. 1312
Ying tsung	A. D. 1321
Tai ting ti	A. D. 1324
Ming tsung	A. D. 1329
Wên ti	A. D. 1330
Shun ti	A. D. 1333
19. <i>The Ming Dynasty.</i>	
T'ai tsu	A. D. 1368
Hwei ti	A. D. 1399
Ch'êng tsu	A. D. 1403
Jen tsung	A. D. 1425
Suan tsung	A. D. 1426
Ying tsung	A. D. 1436
Tai tsung	A. D. 1450
Ying tsung (resumed)	A. D. 1457
Hien tsung	A. D. 1465
Hiao tsung	A. D. 1488
Wu tsung	A. D. 1506
She tsung	A. D. 1522
Muh tsung	A. D. 1567
Shên tsung	A. D. 1573
Kwang tsung	A. D. 1620
Hi tsung	A. D. 1621
Chwang lieh ti	A. D. 1628

## APPENDIX B

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