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THE

CHINESE AND JAPANESE

REPOSITORY

OF

Facts and Events in Science, History, and Art,

RELATING TO

EASTERN ASIA.

EDITED BY

THE REV. JAMES SUMMERS,

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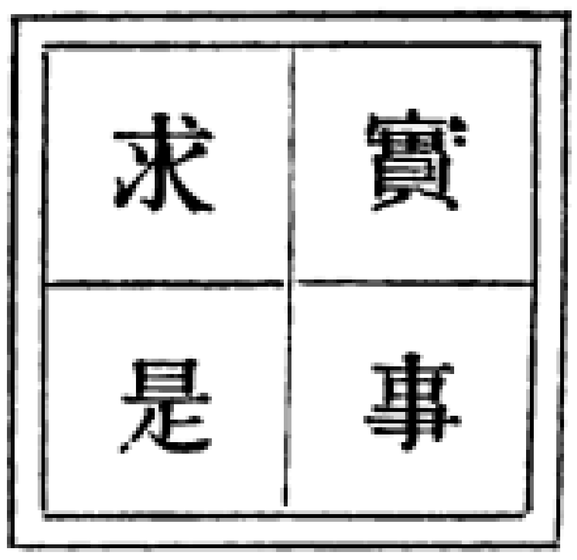

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PREFACE.

IN presenting this first volume of *The Chinese and Japanese Repository* to the subscribers, the Editor asks their indulgence for his shortcomings in this first year of its existence, and begs to thank them for their encouraging support. He trusts that under the more favourable circumstances of its continuance during the second year, he may be enabled to fulfil more satisfactorily the original design of the publication, and make it more worthy of their patronage. There are numerous drawbacks to the immediate success of a work of this nature, and especially when carried on almost single handed. The prospects however of its succeeding in being the vehicle and medium of information between Europe and the extreme Eastern world are now much more favourable, and are rapidly improving, and the Editor believes that the objects in view are becoming daily of more permanent interest.

KING'S COLLEGE,
July, 1864.

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THE CHINESE AND JAPANESE REPOSITORY.

No. I. JULY, 1863.

Introductory Essay on the Scope and Objects of the Chinese and Japanese Repository. By THE EDITOR.

To old residents in China there will be no need to explain what the original Chinese Repository was; and the title of the magazine, the first number of which we now present to them, will recal to their minds the object and character of that admirable publication. But as that work was comparatively little known in England, it will be necessary to inform our readers at home what the general character and objects of the former Repository were, by giving an outline here of what is proposed, and of the wide field for research which is now open to enquirers. The Chinese Repository was first issued in Canton in 1833, about the time of the closing of the Honourable East India Company's monopoly there. The names of Dr. Morrison and Dr. Bridgeman, both missionaries, the former an Englishman, the latter an American, were coupled in its origin and its early life. Valuable papers were contributed by others of great labour and experience in the history and languages ofChina;—among these arises pre-eminently the name of John Robert Morrison. Many other names of writers in the Repository it would be useless to mention, as they are hardly known in this country, and many who bore them are dead. But suffice it to say that the instructive essays and papers which were supplied were very ably edited, principally by Drs. Bridgeman and

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Williams, and that the result has been a work of twenty volumes, forming a most useful book of reference. It is now unfortunately very scarce, and few have complete copies. The suggestion was made to reprint it, but to do this in its entire state would certainly not be wise. There is however good reason to hope that many of the original articles, if they were reprinted, would be very acceptable and profitable to our readers. In proportion as the present work meets with support, the size of it will be enlarged, and the reproduction of Articles in the former Repository will be inserted. The writers would in almost every case approve of this, their object in penning these papers having been simply to aid the cause of religion or of science. It remains only to state that the learned editors of the Repository expressed the wish in their concluding number that the threads of the unfinished web, which they seemed to cut, would be taken up by other hands. The field of enquiry never appeared to them more extensive, and they declared that they gave up the work with reluctance.

It cannot be requisite to assert the claims which Eastern Asia has upon the interest of the people of England. Since the first charter of Queen Elizabeth to a few merchants to trade with those parts, under the title of "The Governor and Company of Merchants of London trading to the East Indies," the intercourse of Great Britain with India and the East has steadily increased. All Asia was then, and for nearly two centuries later, considered as but one general field for commercial enterprise. Little distinction was made. The voyage thither, (that is, to most parts of the Indian seas,) took from twelve months to two years, in consequence of the unskilful navigation and the delays at different ports where the ships called. And in this respect the speed in carrying on communications with the East is to be referred to very recent times. Until quite lately—within the last twenty years—the voyage out and home from China took a full year. But as commerce has become more developed, separate spheres of trade have become distinguished, and as we approach our own days, these distinctions have become more marked. China now constitutes of itself an immense field for trade. Japan is just now, but quite as surely, opening her ports to the commerce of the West. Burmah and Siam are becoming more civilized in this respect, and are ready to

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give facilities to British trade. There is no longer a Dutch, a Portuguese, or an English monopoly to contend against, and every year brings new advantages. India has quite grown into an empire under British control, and she is distinct from these other Eastern realms. There is indeed little in common between her and them, and the grand divisions of races and languages,—the Indo-Germanic or Indo-European and the Indo-Chinese,—with their respective heads, the Sanskrit or Aryan race and the Chinese and Mongolian,—are the marks of these separate phases of Asiatic life. India therefore requires a treatment distinct from that of China, and it is but natural to look for, as well as prudent to establish, a separate magazine for the profusion of literary matter which is constantly arising in respect of each of these quarters of Asia.

About a century ago we were fighting for a footing in Hindostan. China was known only as a very distant land producing that curious article,—tea, and a few objects of interest to the *virtuoso*. The fair Cathay of Marco Polo was almost unknown, and the Zipangu of the same worthy traveller was hardly more thought of, though the unimprovable story of quaint old Kämpfer had been extant for well-nigh a century before that. But time flies all too swiftly, and the Hindostan of a hundred years ago is now nearer to us than formerly. Its cities are our cities, and its people are rapidly becoming Anglicised. We can govern her from Whitehall by the electric current's aid; and all that concerns this ancient land, the cradle of our European race, has become not a matter of interest and curiosity to us merely, but a necessity for us to know. All exclusiveness has vanished, and India must be studied in every phase of her life and history. And if India is nearer so is China, and so is Japan. The struggles of civilization with semi-barbarism, or, to say the least, with an effete and worn out civilization, are being felt in these verges of the Oriental world; and the same process, or nearly such, as went on in India a hundred years ago, has been going on for some time, and has still to proceed, in the Far East. China has succumbed, Japan must yield. The cases vary doubtless. China has been for a long period in a state of political decay, while the heart of Japan is comparatively sound. The vigour of the executive, and the power of the police administration in

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that country, and the limited monarchy which has existed there while the powerful barons have been able to assert their opinions and judgment,—these things have tended to produce this soundness, if so it may be called, in Japan.

But the truth is that these Eastern monarchies are unable to survive the shock of a contest with Europeans. As long as they proceed in their own way they succeed to a certain extent in securing peace and comparative prosperity for their states, but a collision with Western civilization seems to have the same effect upon their imbecile framework, as the enlightened views of constitutional government have upon some petty states that are unaccustomed to the exercise of self-guidance. We are endeavouring to draw a parallel between the affairs of England in India a century ago, and our present position in China. We believe the tendency of our present policy is to absorb China, about Japan it is premature to speak. And with this prospect before us it seems most desirable that Englishmen should acquaint themselves with the position in which China and Japan at present stand to us. It is devoutly to be wished that European civilization and the Christian religion should spread over the East as they have done in the West, but we must beware of doing this by the sword as Mahomet extended his false faith. Nations cannot be civilized *en masse* or converted to the true religion in this way. If we could baptize all China, or give them a form of civilization in a month or a year, what good fruit of this could be expected! In the one case there would be merely a form of religion without power, and in the other an infidel civilization which is almost worse than none at all.

But our project in this publication may be viewed in another aspect, as affording materials for substantial and profitable results. If Aristotle could rise from his grave and could read a copy of "*the Times*" as it issues fresh with the news of treaties in the East, wars in the West and bright prospects for his Fatherland, his great spirit would be stirred within him, and he would be inspired with renewed ardour to gather up, as he did of old, the fragments with which his mighty intellect wrought out the most splendid theories, and at the same time the truest science. He would yearn for further facts to establish his opinions, and he would undertake greater researches that truth might

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be confirmed. While Alexander supplied his old preceptor with materials from the East, Aristotle's mind actively pursued its investigations. Had he lived in our days he would have sought for information respecting countries and people more distant than those to which Alexander's conquests were extended, and the result would have been probably some stupendous theory leading to a great practical end.

If Confucius could look down upon the land of his nativity, over which his own powerful teachings spread, and into the life of whose people his deep doctrines have penetrated, he would marvel that his sage maxims and philosophy had been so utterly perverted and wasted by his very admirers to their own decay and ruin. He would probably gather from these phenomena that present themselves, the evil of a superstitious veneration for rule and antiquity, while the soul is without intellectual and spiritual power of improvement implanted within it.

These two worthies, alike in many points, would behold with intense interest the strife of nations,—the phenomena of nature,—the political schemes and the plans for improvement now manifest in the world.

The East and the West brought nearer to each other by the strong powers of steam and electricity,—the current of our humanity flowing quickly through our veins of commerce, and expanding civilization,—the various kingdoms of the world growing nearer and closer into a universal brotherhood of nations,—the industries of the remotest realms being concentrated at a single point of this earth,—the book of nature being laid open to all,—the languages of men, if not assimilating, at least becoming better known,—and last and greatest of all, the good news of salvation for the souls of men being proclaimed to the ends of the earth;—these are some of the mighty changes and circumstances which are affecting our race, and are telling with enormous power upon the dark, weak, and ignorant nations on the Eastern shores of Asia. We turn our eyes with amazement thitherward, as often as we contemplate the fact of 300,000,000 of Chinese and many millions in Japan and the Indian Archipelago residing on those shores, and think of their present condition in contrast with our own favoured land and the countries of Europe.

In China there is misrule and its attendant rebellion. There "the

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whole head is sick and the whole heart faint." In Japan we may read the story of Feudal France again, as in the days of Charlemagne. A powerful baron attends court, as it is said the Prince of Satzuma did a short time ago, with his thirty or forty thousand retainers to obey his behest, and if his council be not listened to, to enforce his wishes. Cruelty and vice, superstition and pride are triumphant in all these countries. The strong arm of European warfare has indeed humbled the pride and repressed the cruelty, and led some to seek favour and knowledge of the Western Barbarians. But superstition still reigns and vices are rampant in spite of the missionary's teaching.

It may well be asked what remedy can be found for these evils. It is assumed that in respect of these vast heathen lands, where so much misery prevails, we do not merely wish to know the history of it all, to indulge our curiosity about what they are, we suppose that the man of science and the Christian gentleman desires to learn about the facts of the case,—the beautiful lands,—the intelligent minds,—the ancient lore and the pagan superstitions, as a means to an end,—that he may show unto these nations "a more excellent way." Let this then be our aim. We propose to collect materials, crude though they may be, that others may raise the well-proportioned edifice. Let none grudge to communicate of his store; science can only be advanced by the community of experiences, the multiplicity of experiments, and the large record of phenomena. We are not all Aristotles, but we may all be Alexanders in one sense at least,—in furnishing to the wiser of our generation facts for their inference, and data for their reasonings. Every one may do a little, and some may do much, not only by recording their experience to form data, but by drawing right conclusions therefrom.

There is superfluity of matter which will interest every intelligent and inquiring mind. The historian may find records to him unknown; the scientific man will find facts he has never heard of; and the merely casual reader ought not to be dissatisfied with the novel scenes and strange pictures of Oriental life in the Far East. Geographical knowledge especially we may now look for from China and Japan. The philosophy of this region has not been fully or adequately

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explained. The genius of the Indo-Chinese languages and their parent the Chinese requires much more elucidation. The languages have been too often explained by means of contrasts to which they have no affinity, and with which they are not comparable. Inventions which have arisen in these lands and the present arts and handicrafts which are being practised in them are too little known. We know not how much their antiquities and mythology might confirm the views of some, and prove the common origin or connexion of nations. In politics, the science of government, and in all social science, we might perhaps learn much from these Orientals. The system of competitive examinations, which is now but a new practice in this country, has been for ages in use in China. New species of animals have been discovered in this *terra incognita*. And when all this is said to show how much we may discover that is interesting and instructive in China and Japan, we have only half pleaded the desirableness of forming a magazine for the accumulation of such matter. The people of England, and the mercantile community especially, ought, by the law of compensation and gratitude for benefits received in the way of commerce with China and Japan, to confer upon these countries some of the advantages which a higher civilization has brought to themselves. Plans for the benefit of China may well form one object aimed at in this work. And among these, education in sound principles of religion and secular knowledge come first; for the establishment of these principles will form the only sure guarantee for peace and security, and for a continuance of that prosperity which arises from just and equal gains in commercial transactions.

What shall be done with China? Shall we make war upon and conquer Japan! Will Siam grow into a powerful state with a patchwork of European improvements upon the old garment of pagan superstition? How in the pursuit of wealth by commerce shall we avoid complications with the native governments? Where shall the wave of our commercial activity be stayed? Where the influence of our civilization and our religion begin? No European who visits these lands would like to be counted as the heathen in whose country he dwells. And no ordinary philanthropist would fail to perceive the difference, and to use his strength to remove it, by endeavouring not to

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cancel it by conforming to Eastern habits, but by transforming, as far as possible, the savage and the semi-barbarian into a decent and perchance a civilized being. Such aims will exalt our own nature, and such objects will render the East blessed and us happy in our relations to it.

To solve the problems, which the present state of the East gives rise to, requires no common intelligence. Those who know the facts are not always the best judges of procedure from those facts. But there are minds in this country capable of approaching these subjects, and for them we propose to cater and to induce an interest where none has been hitherto felt for these topics.

The ever-recurring circumstances of a nation's history and character must be studied. It is not enough to say that the Chinese and Japanese are semi-barbarians, or that, in the matter of their religion, they are superstitious pagans. We want to know the particulars of their history. How far they are civilized,—what principles of government they allow,—what great men and great deeds they have to tell of,—for these are the marks of a nation's civilization. What code of laws and morals they sanction, and what superstitions they believe in and practise,—how these were introduced and when,—how and why they took root in these countries, and to what extent they benefited or degraded each, are questions which deserve consideration. The patriarchal government,—the system of national education,—the methods of promoting learning and merit,—the adherence to certain systems of philosophy,—and other topics concerning these nations, demand enquiry and research.

Buddhism in its various forms—Rationalism under its many phases, and the political creeds of Confucianists, are all subjects of great extent, and call for careful investigation. But whatever good we may expect to accrue from the consideration of these and kindred subjects which need exposition, we must expect no great changes in the political world of the East on a sudden. China is too great a nation to be regenerated in a month, a year, or even a lifetime. In our own country the changes of opinion, of policy, of religion, and of education, occupied long periods of time; and so it must be in those Eastern lands, which have a less flexible constitution. Revolu-

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tions and great changes in China have generally taken a generation to produce. The Manchus established their dominion only after forty years of strife with the remnants of the Ming. Even now the adherents of the Ming dynasty have been struggling against the Ta-tsing, that is, their Manchu rulers, for above twelve years. In so mighty and extended an empire a thorough change cannot take place very rapidly. Their maxims of civil war preclude, by their severity, the confidence of those who are well-disposed to a change, but who are of moderate views and quiet habits. The Chinese seldom expect or give quarter in battle, hence a certain desperation in the conflict, and a prolongation of hostilities. But it is impossible in a few pages to describe adequately the extensive range which now lies open to the merchant and the missionary.

To take full advantage of this fair field we need to understand the condition of these countries. The merchant and far-sighted man of business will wish to know many particulars respecting these foreign lands, before he will venture his health and his fortunes in them. The physical features therefore, the climate, and the population, will afford scope enough to such enquirers. But the missionary must learn something more. Their languages, manners and customs, with their superstitions and their principles of action, are points of vast importance to him. Too much about China, Japan, and their inhabitants, he cannot know. The wise worker in this field will not despise the use of all human means to convert the heathen, while he depends also on divine assistance. To missionary societies it is of the greatest concern to acquire all information respecting the climate of the provinces to which they are about to send their agents. The ethnographic character and type of these races, and the quality and proportional difficulties of the dialects and languages of these regions, with statistics on every subject which admits it, are most desirable.

Scientific men and academic bodies have a large interest in this quarter of the globe. They look beyond the surface of things. And theirs it is to test, arrange, and classify, in order to confirm or to nullify the data which is afforded to them. The most insignificant piece of information may be to them of vital importance for some

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struggling theory, or may upset the most plausible schemes in the course of formation. Such fragments may be the first of a series which in due course may become the nucleus around which will be attracted great accumulations of data, which finally may serve as the basis of a new law. While the merchant by his stores of wealth is strengthening the body and well-being of his country, the philosopher is elevating the human race, by the invention of laws and the discovery of first principles.

In these ancient kingdoms there is no lack of lessons to be learnt by all. Monuments of ancient greatness, both of a material and of an intellectual character, are there in "the Flowery Land," and also in "the Land of the Sunrise." Such demand our respect as relics of the past, and lead us to anticipate that, perhaps under more benign influences, they may yet prove types of more prosperous times, and of a renascent state for the race that conceived them.

These aims and objects of the Chinese Repository are laid before our readers as simple indications of the direction in which information will be sought; and with the hope that well-wishers to China will both support the project and induce those who are able to send original views and experiences to strengthen our hands. There are many ways in which help may be given. Those acquainted with the original languages will send aid which others cannot afford; but many can tell their daily experience among these living races. Hence we may look for Pictures of Chinese and Japanese life; Stories from their histories; Tales from their novels; Ballads and ancient songs; Portraits of their philosophers, statesmen, and patriots; Journals of tours through provinces; Visits to cities and remarkable places; Notes by the way on monuments, pagodas, caves, springs, and all objects of curiosity in nature and art, showing footprints of the Creator and vestiges of the handiwork of man. The social state and moral condition of the people; the productions,—vegetable, animal, and mineral, of the various quarters of these kingdoms; records of meteorological changes, of the fall of rain, of the aspects of separate regions, of inundations and great physical mutations which are now occurring, or have happened in days gone by; these and numerous other topics before hinted at will give ample scope to those who are willing

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to bring their help to this work. The units may not be very significant, but they will all conduce to form a powerful aggregate, which will be useful and we may hope attractive.

In venturing to launch a periodical in England, which has for its object the description and the discussion of things relating to countries and people ten thousand miles away, we may be regarded by some as exceeding bold. Such works are supposed to flourish best in the regions whence the matter of them springs. And there was a time certainly when but very few indeed of our countrymen thought of China and Japan, excepting as furnishing us with a very grateful beverage, quaint crockery, and varnished wares of a rare sort. The sources of our knowledge of these far-off lands were very scanty. The records and diaries of several embassies, and the more or less highly-coloured stories of our East Indian merchantmen, were all we had to depend upon. What we learnt of these nations produced notions the reflex of those they had formed of us. In the eyes of each other we were alike savages, outer-barbarians, *fan-kwei* (foreign-imps),—neither cared to disabuse the other's mind. Trade was regarded by them as a necessary evil, and it was deemed prudent to hold as little intercourse with us as possible. We were on our part content to pursue a friendly commerce, and to waive many questions for the sake of peace. But another phase has come over our intercourse. The East India Company's monopoly came to an end in 1834, and the trade of all nations and of every merchant was admitted. Quarrels arose, and hence wars;—*bella! horrida bella!*—with all their consequences; and now we know much more of China and Japan than we ever dreamt of in the days of our early visits to those lands, when our grandmothers sipped their tea and admired their China saucers.

Now we know a good deal about China, and we want to know more. She has been a matter of great expense to us, and is consequently an object of great interest. We have made mistakes in dealing with the East through ignorance and prejudice, but we wish to do so no more. England cannot afford to pay £8,000,000 every five or ten years for a new war. It is true that we compel a settlement at the end of each contest, but the compensation returns to our

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pockets by a very circuituous route, if it really comes at all. That is a question for the political economist to settle. One thing is certain, that in affairs in which such large stakes are concerned, it becomes a necessity as well as a duty for the people of England, and for our statesmen in particular, who manage these vast transactions, to be largely and clearly acquainted with the state of these Eastern realms in a political and economical point of view. This will include principally the system of state policy which has ruled and does still exist in these countries; and to understand this rightly, the theories of moral duty and social economy which are there prevailing must be understood, for otherwise some of the principles of political action will be unintelligible. And in the Far East, where the systems of Confucian philosophy, of Buddhism and of Tauism, have held so great a sway over the minds of men, it is the more incumbent upon the student of the history and present condition of these countries to look carefully and subtilely for the clue in them to the motives which have guided the minds of their devotees.

With these high aims and with earnest efforts to grasp the first principles of Oriental life and action, that we may gain power to treat with this life and to energize it for great and noble ends, we may have raised our mark too high,—we may be called presumptuous or vainly theoretical,—as feeling after an airy phantom of imagination, instead of seeking a directly practical result. But the imaginations of some men are resolved into real benefits by others; and what may appear vain, because merely theoretical, will at last be made to issue in some fruitful plans for good by more business-like minds.

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[By way of introduction to Mr. Wylie's article, it may be stated that a Mission of Enquiry to the Jewish Synagogue at K'ai-fung-foo was sent in 1850, on behalf of the London Society for Promoting Christianity among the Jews, and that a narrative of the results of that enquiry was published at Shanghai by the Bishop of Victoria in 1851. For our previous knowledge of the Jews in China we are indebted to the Roman Catholic Missionaries. A small work was published by James Finn, Esq., in 1843, which contains a succinct and interesting account of what was previously known. Two of the Jews from K'ai-fung visited Shanghai in 1851, when the Editor had an opportunity of seeing them and of making a sketch of their faces, which bore distinct marks of the Jewish physiognomy.]

ART. I.—*Israelites in China.* *By* ALEXANDER WYLIE, *Esq.*

IT is well known that Israelites in considerable numbers have been resident in China from a very remote period, and brief notices of their existence have from time to time come before the European public. Interesting as such incidental notices undoubtedly are, they are generally far too meagre to satisfy the inquiring mind; and we cannot but regret the absence of fuller details, which would prove acceptable to the ethnologist, to the historian, and to those who delight in tracing out the wanderings and fortunes of the chosen people in the lands of their expatriation. In the twelfth century, Benjamin of Tudela, a Spanish Jew, made a journey through several of the kingdoms of Asia, to discover the existing remnants of his kindred, which he succeeded in tracing up to the confines of China. Had he extended his travels into that empire, he would have doubtless left us much information on the subject, regarding which we are now left to conjecture. The learned Rabbi Manasseh asserts that a part of the Ten tribes crossed the Great Wall, which divided China from Tartary, and settled in the former country; and he believes that the Scriptures clearly refer to this emigration of the dispersed tribes. The existence of a colony of Israelites to the present day, in the centre of China, though merely sufficient to attest the fact of an earlier prosperity, yet precludes all doubt as to these people having penetrated into the empire in former ages.

It becomes then a question of some interest, to ascertain if any memento of the existence of these Hebrews has been preserved in the literature of the Chinese; regarding which, the following observations are presented in a spirit of diffidence, with a desire that the discussion of the question may lead to farther light.

We find that during the middle ages, the annals of China contain the mention of several foreign sects by name, among which are *Muh-hoo*, *Ta-tsin*, *King-keaou*, *Mo-ne*, *Mŏ-ne*, *Po-sze-king-keaou*, *Ho-shin*, *Heen-keaou*, *T'ëĕn-shin*, *Hoo-t'ëĕn-shin*, *Hoo-heen*, *Ho-heen*, *&c.* Of the above creeds, some receive their designation from the name of their founders; as *Muh-hoo*, Mohammedans, and *Mo-ne* or *Mŏ-ne*, the Manichæans. The designation of others

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is national; as *Ta-tsin*, the Syrian, and *Po-sze-king-keaou*, the Persian Classic religion. One has an honorific appellation,—*King-keaou*, the Illustrious religion, the name adopted by the Nestorian Christians in China. Others are named from the objects they worship; as *Ho-shin-keaou*, the Fire worshippers or Parsees. One of this class is called the 祆天 教 *Heen-keaou*, to which it is now proposed to draw attention. *T'ĕĕn-shin*, *Hoo-t'ĕĕn-shin*, and *Hoo-heen*, seem to be merely synonymes of *Heen*; and *Ho-heen* the equivalent of *Ho-shin* of the Parsees.

Endeavouring to ascertain what is the *Heen-keaou* or *Heen* religion here spoken of, it will be well first to inquire into the meaning of the character *Heen*. Speaking of the chapels of this sect, Peĭh Yuen, the editor of a recent edition of the *Ch'ang-gan-che* *, says, "I find these are the same as the (*T'ëĕn*) HEAVEN chapels spoken of in the History of the Northern Wei dynasty. In ancient times there was no such character as *Hëen* †." Peĭh Yuen's assertion is so far borne out by reference to the native dictionaries, for the character is not to be found in the most ancient ones; and the earliest lexicon in which it occurs, appears to be the *Yŭh pëen* ‡, which gives under this character, "Pronunciation, *Hëen*. A foreign spirit."

The *Kwang-yun* §, of later date, gives, "A foreign spirit. In the 'Catalogue of official grades,' there is one styled the HEEN chief. Pronunciation, *Hyen*."

The *Tseĭh-yun*, a work of the Sung dynasty, gives, "Pronunciation, *T'ëen*; the same sound as *T'ëen*."

The *Yŭn-hwúy*, a subsequent work, gives, "Pronunciation, *Hyen*; the same sound as *Heuen*."

The *Lŭh-shoo-t'ung*, published during the fourteenth century, gives, "In Kwan-chung (Shen-se), Heaven is called HEEN. Foreigners designate Deity by the word HEEN."

The *Húng-woò-chíng-yŭn*, about the end of the fourteenth century, gives, "A foreign spirit. The character is formed from the radical *T'ëĕn* (Heaven). In the 'Catalogue of the Tang officials,' there is one called the HEEN chief."

The *Chíng-yŭn-hwuy-pëen*, which is a re-arrangement of the materials of the preceding, with modifications, published at the beginning of the seventeenth century, says, "This rhymes with *Sëĕn*. *Hëen*. Pronunciation, *Hyen*. A foreign spirit. The character is formed from the radical *T'ëĕn* (Heaven)."

The *Chíng-tszé-t'ung*, published about the middle of the seventeenth century, gives, "Pronunciation, *Hyen*. Same sound as *Hëĕn*. The name of a foreign spirit. In the 'Catalogue of the Tang officials,' there is the HEEN chief."

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* Published A. D. 1787.

† Book IX. p. 4.

‡ Published by Koó Yăy-wâng, A. D. 523.

§ This is of uncertain date, but was doubtless written during the Tang dynasty. The earliest known edition is of the time of the Sung.

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The *K'ang-he tszé-tëěn*, published under the direction of the second emperor of the present dynasty, merely contains a summary of the preceding notes.

A new edition of the *Shwŏ-wăn* *, *Shwŏ-wăn keae-tszé t'ung-shĭh*, gives, "A foreign spirit. The character is formed of the elements *She* (Spiritual influence) and *T'ëěn* (Heaven). The pronunciation is *Hëěn*."

From the above lexicographical details, then, we learn that the character 禋天 is pronounced *Hēen*, that being the local pronunciation of the word *T'ëen* (Heaven) in the province of Shen-se; that this same *Hëen* was the generic word for "Deity" among Western foreigners; that it was the name of a being worshipped by a foreign sect in China; and that it formed a component part of the title of a government officer during the Tang dynasty.

Thus we see that the character is of comparatively recent formation, as it is not found in any book earlier than the sixth century; and we have the authority of Peĭh Yuen, noticed above, for the fact that the word *Hëen* is the synonyme of *T'ëěn* (Heaven), which we find mentioned as an object worshipped by a foreign sect at the beginning of the sixth century; for he says the character *Hëen* was not used in ancient times.

In opposition to this view, indeed, Yaou K'wan † professes to trace this religion up to the seventh century B. C. The passage on which he supports his statement is taken from Too Yu's commentary on the *Tsŏ chuen* ‡, which is an amplification of Confucius' history *Ch'un ts'ew* (Spring and Autumn Annals) §. The text of the *Ch'un ts'ew* says, "In the nineteenth year of Duke He (B. C. 631), in summer, on the forty-sixth day of the cycle, the men of Choo took the Viscount Tsang and offered him in sacrifice." The *Tsŏ chuen* says regarding this, "In summer, the Duke of Sung caused Wăn the Duke of Choo to offer up the Viscount Tsang at the tutelary altar by the river Suy, with a desire to conciliate the Eastern foreigners." The Commentary on this, as quoted by Yaou K'wan, reads, "The Suy receives the Peen, and passing Chin to the east, leaving Leang-tseaou and Pang-ching, it flows into the Sze. Near this water a *Hëen* spirit ruled, which it was the general practice to serve with tutelary worship; hence human beings were slain and offered in sacrifice." This is such an evident perversion of the original passage, that it would be scarcely worth noticing, were it not that it has been reproduced without comment in the modern native geography *Haè kwŏ t'oŏ*

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* The *Shwŏ-wăn* was composed by Heŭ Shĭn, and published A. D. 100, being the first dictionary arranged according to the radicals. The original work however does not contain the character *Hĕen*.

† In the *Se-kĕ ts'ung-yù*, a collection of notes critical and historical, written about the middle of the twelfth century, book I. p. 18.

‡ This was written by Tsŏ Kew-ming, a disciple of Confucius, and is a record of contemporary events necessary to throw light on the original chronicle.

§ This is a history of Loo, the native state of Confucius, being the only complete work written by the sage.

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chè *. The reading is supported by no authority; the word here given 祆天 *Hëen*, being in all standard editions of the Classics written 妖天 *Yaou* (Elfish or Demonaical), which is doubtless the true version, an equivalent form of this character being 祆天, which very nearly resembles *Hëen*; and indeed the dictionary *Húng woò chíng yùn* gives the same form of character (probably through inadvertence) to the two definitions; but the other dictionaries all clearly mark the distinction of the two characters. The anachronism has not escaped native scholars, one of whom thus tersely expresses himself in the *Gae jǐh ts'ung ch'aou* †: "Too Yu, in his commentary on the *Tso chuen*, regarding the passage 'the tutelary altar by the river Suy,' says, 'There was a *Hëĕn* chapel upon the Suy river.' That is impossible. How could there be a *Hëen* chapel in China in the time of Duke Seang of Sung?"

Is there any reason to think then that the *Hëen* religion is that of the Israelites? Bearing in mind that Heaven is used in China by metonymy for the God of Heaven, it may be well to draw attention to a *usus loquendi* discoverable in the Old Testament, where we find the frequent employment of the term God of Heaven to designate Jehovah, in the books written subsequent to the Babylonish captivity, instead of Lord of Hosts, which is generally employed in the earlier historical books and in the prophetic scriptures. This appears to be especially the case in the narrative of intercourse with foreign nations, implying the supremacy which the Israelites asserted for their God above all the gods of the nations; an honour which seems to have been freely accorded also by the heathen potentates, with whom they came in contact. During the Babylonian exile, the prophet Daniel, having addressed the God of Heaven, is introduced as fearlessly asserting the power and omniscience of the God of Heaven, before the despot Nebuchadnezzar, who replies; "Of a truth it is, that your God is a God of gods, and a Lord of kings ‡;" and on a later occasion, after his recovery from a humiliating affliction, the monarch was constrained to say, "I Nebuchadnezzar praise and extol and honour the King of Heaven, all whose works are truth, and his ways judgment §."

Cyrus king of Persia, in his edict for the restoration of the captives, says, "Jehovah the God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah ‖."

Again, Darius, in his decree confirming certain privileges granted by his predecessor Cyrus, directs the Persian governor to furnish the Jews with such

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* The materials for this work were in great part collected from foreign sources by the Commissioner Lin, famous in the first war with China. The work of editing was confided to Wei Yuên a highly accomplished native scholar, but a bitter enemy to foreigners, as is too apparent in the spirit of the work throughout, which is a valuable one nevertheless.

† The *Gae jǐh ts'ung ch'aou* is a miscellaneous work, discussing numerous questions of historical interest, said to have been written by one Yĕ, about the end of the Sung dynasty.

‡ Daniel ii. 47. § Daniel iv. 37. ‖ Ezra i. 2.

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articles as were necessary for the divine service; "That they may offer sacrifices of sweet savours unto the GOD OF HEAVEN, and pray for the life of the king, and of his sons *."

Artaxerxes, a later king of Persia, who continued to confer protection and liberal favours on the Jews, in commissioning Ezra, who is called by the author of the book of the same name, "A scribe of the words of the commandments of the LORD †," presented him with a letter, commencing thus, "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the GOD OF HEAVEN ‡;" and further adds, "Whatsoever is commanded by the GOD OF HEAVEN, let it be diligently done for the house of the GOD OF HEAVEN §."

Nehemiah in like manner, who had long been a resident at the Persian court, addresses his complaints to the GOD OF HEAVEN.

It is an interesting fact to find the heathen monarchs of an empire like Persia, according this signal pre-eminence to the God of the Hebrews, and suggests the thought that an influence in that direction had been exerted by the Ten tribes, already long settled in the land. The several expressions above noted, and others which might be named, taken in connexion with a remarkable passage in the interpretation of Nebuchadnezzar's dream by Daniel, "Thy kingdom shall be sure unto thee, after that thou shalt have known that the HEAVENS do rule ‖," point to a usage traces of which we shall find very general through the kingdoms of Asia in later times. Frequent examples are found in the Apocrypha, as when the third martyr addresses his tormentor, who required him to put out his tongue to be cut off, when holding forth his hands, he said, "These I had from HEAVEN, and for his laws I despise them, and from him I hope to receive them again ¶." Some two centuries later we observe the same practice in the time of our Saviour, as where the prodigal son is introduced saying, "Father, I have sinned against HEAVEN, and in thy sight **." The use of this term for God is very common even among the Jews in Europe at the present time, as in the phrase כל מעשיך יהיו לשם שמים, "Do all your works in the name of HEAVEN (God) ††." It is fair to believe that this practice was introduced by the Israelites in their widely-extended settlements.

But proposing to confine our attention for the present to China, with a few preliminary observations on the name which the colony at Kae-fung has retained, we shall proceed to inquire under what name God has been worshipped by the Israelites there.

Two agents of the London Missionary Society, who visited these people in 1850, learned that a tradition existed among them that their forefathers were known under the designation of *T'ëen-chŭh keaou*, "Indian ‡‡ religion;" but

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* Ezra vi. 10. † Ezra vii. 11. ‡ Ezra vii. 12. § Ezra vii. 23.

‖ Daniel iv. 26. ¶ 2 Maccabees vii. 11. ** Luke xv. 21.

†† Lettres édifiantes et curieuses, tom. XVIII. p. 52.

‡‡ Syria appears to have been included by the Chinese formerly under the designation *T'ëen-chŭh*, and is no doubt so intended here, although the term is generally translated "India." (See "Lettres édifiantes et curieuses," tom. XXIV. p. 94.)

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in consequence of a persecution of the sect which took place at some former period, that name had been abandoned *. Father Trigault, in his account of the Christian mission to China, published at the beginning of the seventeenth century, states that in his time the Mohammedans, Jews, and Cross-worshippers or ancient Christians, were all known to the Chinese under the general name of *Hwuy-hwuy;* while, for the sake of distinction, the Mohammedans were called "Hwuy who abstain from pork;" the Cross-worshippers were called "Hwuy who abstain from animals without the cloven foot;" and the Jews were called "Hwuy who extract the sinews †." The reason of this common appellation for the three sects was not known; the probability is that it originated in the desire of one or other of the parties to avoid detection during a time of persecution. At present, the name *Hwuy-tszè*, or *Hwuy-hwuy*, is almost exclusively applied to the Mohammedans, though the Jews are also occasionally termed the *Lan maou Hwuy tszè*, or "Blue cap Hwuy-tszè," but the common name of the sect at Kae-fung is *Teaou-kin keaou*, or "Extract sinew religion." Another fraternal link between the Mohammedans and Jews seems to exist in the name applied to the synagogue, which is inscribed over the front door of the building *Tsíng-chin sze*, "Temple of Purity and Truth," being the same name that is used on the Mohammedan mosques in China; and this is not of recent date, for it is found on two old stone inscriptions standing within the precincts of the synagogue, applied to the building that was restored in the thirteenth century. Gozani, who visited them in 1704, calls the synagogue a *Le-pae sze* ‡, which is also the common colloquial name of the mosques. Another designation found on one of the tablets is the *Yĭh-tszé-lŏ-nëĕ-keaou*, or "Israelitish religion §," and the synagogue itself is known as the *Yĭh-tszé-lŏ-nëĕ-tëen*, "Israelitish Temple ‖;" but the people now are totally ignorant of the meaning of the term themselves; and probably it was never generally known among the outside Chinese.

As to the name used by this people to designate the Supreme, we discover a sufficiently uniform practice in both ancient and modern times. On both the tablets we find the term *Taou* or "Word," equivalent to the *Logos* of the New Testament, applied to Jehovah in a mystical way; but otherwise the use of the word *T'ëĕn*, "Heaven," is universal in the sense of God. Thus in the earlier inscription we read, "The patriarch thinking upon (*T'ëĕn*) God, the pure and ethereal Being, who dwells on high,"—"He adoringly praised the true (*T'ëĕn*) God,"—"His piety moved the heart of (*T'ëĕn*) God,"—"Ezra inculcated the duty of honouring (*T'ëĕn*) God by ritual worship,"—"Men in their daily avocations must not for a single moment forget (*T'ëĕn*) God, but at the hours of four in the morning, mid-day, and six in the evening, should thrice perform their adorations, which is the true principle of the religion of

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* Chinese Repository, vol. XX. p. 449.

† De Christiana Expeditione apud Sinas, lib. I. p. 123.

‡ Chinese Repository, vol. XX. p. 154.

§ Chinese Repository, vol. XX. p. 152.

‖ Lettres édifiantes et curieuses, tom. XVIII. p. 34.

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