

nese in Great Britain are either Government officials, students, or domestic servants, and the females are to the males as three to four.—*China Mail*.

THE YIH-KING.—A NOTE.—In *China Review*, Vol. XXIV, p. 264, E. H. F. has some interesting notes on Giles's Dictionary. No. 287, referring to the phrase 迺迺, says it comes from the Yih-king, hexagram III., 迺如迺如, 'which Dr. Legge translates, distressed and obliged to return,' &c.

• It is worth while referring to the Hexagram, as it is an unusually good instance of the compound character of the Yihking. As in most of the remains of ancient Chinese handed down from the period before the development of writing, the descriptions of the diagrams consist in part of a traditional rendering in the newly-invented written characters, accompanied by a running gloss, here as an *aide memoire* to the diviner seeking his augury. This gloss consists of indications, such as 利, 'profitable'; 貞, 'correct'; 吉, 'fortunate,' &c., &c.

The line referred to, the second of the hexagram, in the ordinary text reads: 六二: 屯如 迺如 乘馬班如 匪寇婚媾——女子貞不字 十年乃字.

This is surely easy enough translation; the only difficulty being in the pitfall the Chinese have dug for themselves in their rendering of the initial character 屯, *chun*. What that means we can fairly conclude from a comparison of the various senses in which the phonetic 屯 is used. We have, e.g., 屯, *t'un*, 'to collect, assemble'; 沌, 'turbid, confused'; 鈍 'rude, uncouth'; 鈍, *chun*, 'troubled, confused, &c.' The original seems to have implied, 'to spring forth; tremble, palpitate.' The opening

then of the line 迺如迺 is simply one of those reduplicating frequentatives, such as occur in every ballad,—almost every verse of the Shiking; and we may translate the line; 'Second, divided. Cautiously they assemble; mount their horses, and extend [their ranks;] as marauders [bent on plunder], to capture brides [for themselves] '..... After which follows the gloss: 'Girls [correct] had no names till they were ten years old; after ten they were named.' We may compare the occasion with that represented in the 'SHANG SHANG CHI HWA,' 'SHIKING,' LI. vi. 10:

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'Now right—now left—his chariot hies,
Our prince has neared her side.
Now left—now right—the lady flies,
Our prince has won his bride.
Her vail he holds; ah happy fate,
Like prince, like bride; how well they
mate.'

Even Dr. Legge, to do him credit, nearly stumbled on the meaning in attempting the fourth line:—'The fourth line, divided, shows [its subject as a lady], the horses of whose chariot appear in retreat. She seeks, however, [the help of] him who seeks her to be his wife; all will turn out advantageously.' Really the line is simplicity itself: 乘馬班如 求婚媾往——吉无不利.—and a plain man would find no difficulty in translating it: 'they [re]mounted their horses, extended their line, and, having captured their brides, retired.' The inevitable gloss informs us that this was 'fortunate; not without profit.' The hexagram, for the purposes of preserving it in memory had, in fact, a doggerel attached:

'THE PRINCE'S EXPEDITION.'

'Strong and vigorous rested our established prince.

Cautiously we meet, spread out our lines,

and make a raid on the unmarried girls [of a neighbouring tribe].

Like hunted deer unthinkingly they rush into the midst of the forest, but the prince excited will not relinquish the chase.

Having captured the girls, we remount our horses, and retire.

We collect together the captives, great and small.

And in spite of their wounds and tears, place them on horseback, and carry them off as our (lawful) prey.'

T. W. KINGSMILL.

Amongst the host of books on China, 'The Real Chinaman' by Chester Holcombe, late of the United States Diplomatic Service, still holds its own. As the title implies it is an attempt to present a true likeness of John Chinaman. To give an idea of the plan before the author's mind, we quote the following from the preface:—

'It is far easier to criticise the Chinese than to understand them. The points of contact are too few and too recent. Our information is based largely upon fancy instead of fact, and misinterpretation of them and their ways is the easy and inevitable result. Yet they are emphatically a race worthy of serious study. As real life is far more fascinating than are works of fiction, so is the genuine Son of Han, with his fixed and crystallized peculiarities, immensely more interesting to the honest student than the caricatured Chinaman, with whom alone the average public is familiar.'

The author further states that in his book 'an effort is made to describe and explain some of the more prominent factors in the national life, and to show why some of their ways, so odd to us, are natural to them. Facts are dealt with rather than opinions. The book represents an effort to outline with a few broad sweeps of the pen the Chinaman as he is.'

A broad sweep of the pen sometimes, of course, leaves out of the question the more

delicate touches which are necessary to get an absolutely faithful idea of a subject; but on the other hand it presents an account more easily grasped by the general reader than were his attention constantly distracted by minute details, these minute details, however, being necessary for a thorough knowledge of the subject, and to prevent misunderstanding, or misapprehension. The chapters into which the book is divided deal with Introductory Matter, the Government, the Language, Home Life, Social Life, Religions, Superstitions, Queues, Courts of Law, Officials and People, Education and Literature, Etiquette and Ceremony, Merchants and Tricks of Trade, the Poor and the Financial System.

We notice a few points in the Introductory Chapter which a future edition will, doubtless, bring up to date, for Prince Kuang is not now on this world's stage of politics and Li Hung Chang has seen some vicissitudes of late.

There are statements scattered here and there through the book at which we might take exception, as an instance take this sweeping assertion:—'There is absolutely nothing about a Chinese character that will give the perplexed student even a faint hint as to how it shall be uttered by the voice.' But take it all in all the book is so well written, so interesting, and gives such a good idea of the Chinese within a small compass that it will prove attractive to many readers and enlighten the dense ignorance that prevails in Western lands regarding our neighbour the Celestial. Its appearance is attractive, being bound in an Imperial yellow colour and printed on good paper with numerous illustrations, mostly from photographs, thus presenting the 'real Chinaman' to its readers.

J. D. B.

The veteran Professor of Chinese at the University of St. Petersburg and Member of the Imperial Academy of Sciences, Professor W. Wassiljew, or Wasselyeff, (Vasil'eo)—