

This is the history of the Great Monkey King, Sun Wu Kung, who afterwards was freed of his bonds, and became the companion and helper of the famous Buddhist monk Hsien Tseng, whose wonderful ad-

ventures, discoveries, and travels, are all recounted in a strain similar to the foregoing, and form the subject matter of the remainder of the Si Jao Chi.

G. TAYLOR.

## NOTES AND QUERIES.

## NOTES.

THE CHAO CHUNG TEMPLE AT PAGODA ANCHORAGE.—The Chao Chung Temple (昭忠祠) or 'Shrine of the Patriots' is situated on the south-east side of Mamoi Hill, Pagoda Anchorage, and was erected by the Imperial Arsenal Commissioner P'ei (裴) to the memory of the officers and sailors of the Chinese fleet, and also of the troops stationed in the various camps ashore, who lost their lives during the naval action with the French, and the bombardment of the Arsenal on the 23rd August, 1884. It is of interest inasmuch as it gives the official version of the number of Chinese who perished on that occasion: for in the interior of the temple, which is shaped like an inverted T, we find tablets set up on the north, east, and west sides, on which is carefully recorded the name of each individual from captain down to cabin-boy who then died in his country's service.

Twelve tablets erected in a recess on the north side under a wooden canopy are in memory of deceased commanders and officers of gunboats or war junks. Their names are inscribed in gold letters on a blue ground, the tablets being edged with a gold border and surmounted each by a lion's head. They are as follows:—

Commander of the *Fu hsing* gunboat (福星).

Commander of the *Chên wei* gunboat (振威).

Commander of the *Fei yün* gunboat (飛雲).

Commander of the *Chien shêng* gunboat (建勝).

Commander of the *Fu shêng* gunboat (福勝).

1st Lieutenant of the *Yang wu* corvette (揚武).

Commander of a *Ming an* Left Battalion War junk 閩安左營師船.

Commander of a War junk belonging to *Ping hai* Battalion 平海師船.

Second Commander belonging to left *Ping hai* Left Battalion 平海左營師船.

Commander of a War junk belonging to *Chên hai* Left Battalion 鎮海左營師船.

Officer in command of troops on the *Chien shêng* gunboat 建勝督帶.

Right and left of these tablets in the same recess are two others enumerating the names of the subordinate officers, viz.:—

- 4 First lieutenants.
- 3 Second lieutenants.
- 2 Sub-lieutenants.
- 4 Chief-engineers.
- 3 Engineers of the 2nd class.
- 3 Engineers of the 3rd class.
- 4 Cadets.
- 1 Engineer.
- 1 Engineer student.
- 5 Head gunners.
- 5 Boatswains.
- 5 Sergeants of marines.
- 1 Doctor.
- 2 Commissioned officers.
- 2 Chief stokers.
- 1 Supercargo.
- 3 Clerks.

Total 48 petty officers.

East and west of the temple, nearer the main entrance, are large wooden tablets recording in black letters on a white ground the names of all the gunners, sailors and private sailors.

That on the west gives the return for each gunboat, viz:—

<i>Yang wu</i> (楊武) Flagship ...	90 men.
<i>Fei yün</i> (飛雲) .....	39 „
<i>Chi an</i> (濟安) .....	68 „
<i>Fu hsing</i> (福星) .....	58 „
<i>Chên wei</i> (振威) ....	51 „
<i>Fu po</i> (伏波) .....	1 „
<i>Fu shêng</i> (福勝) Alphabetical	
gunboat ..	19 „
<i>Chien shêng</i> (建勝) do. ..	30 „
<i>Yung pao</i> (永保) Transport ..	6 „
<i>Shên hêng</i> (琛航) do. ....	12 „
Cooks, stewards, &c. ....	26 „

Total .....400 men.

That on the east gives the return of those killed on board war junks or ashore in the various camps and earthworks surrounding the Arsenal, viz:—

War junks of the Left <i>Ping Hai</i> Battalion (平海左營) .....	99 men.
War junks of the Right <i>Ping Hai</i> Battalion (平海右營) ..	20 „
War junks of the <i>Ming an</i> Battalion (閩安) .....	8 „
The <i>Fu ch'ing</i> Battalion (福靖老新後營) .....	15 „
The <i>Chieh tsü</i> War junk (捷字師船) .....	5 „
3 Ningpo junks (甯船三號) ..	52 „
The <i>Chin I shou</i> (金益壽商船) Merchant junk .....	1 „
Right and Left <i>Chên Hai</i> (鎮海左右營) Battalions .....	149 „
Sailors of the <i>Chên Hai</i> Battalion (鎮海水師) .....	7 „
The <i>Ch'ao Pu</i> (潮普) contingent .....	9 „
The Foochow and Swatow Naval Brigade (福潮水軍) .....	3 „
The <i>Ch'uan fu</i> (全福右營) Right Battalion .....	3 „

Total .....371 men.

The total number of officers and men killed amounted therefore to 831.

About fifteen war junks were present at the engagement, chiefly belonging to the *Ping hai* (平海) and *Chên hai* (鎮海) battalions. They were sent to Foochow as a contribution from Amoy and Chang-chow in anticipation of hostilities, and their losses appear to have been heavy.

The *Fu ch'ing* battalion was a detachment of soldiers posted at the Forts at the back of the Arsenal and on the surrounding heights.

The *Ch'ao p'u* contingent, under the command of the expectant Taotai *Fang hsün* (方勳), since cashiered for incompetence and the cowardice displayed by his troops in this affair, was stationed on Mamai Hill.

The *Chu'an Fu* was a battalion of Foochow men posted above the Arsenal.

The Ningpo and *Chin I shou* junks are said to have been filled with war material for the supply of the gunboats.

A sacrificial table is fixed in front of the tablets of the deceased commanders, on which rests an incense burner, flanked on either hand by vases and candlesticks. Tables with similar fittings, though less elaborate, are set up in front of the other tablets.

On the east of the Temple is erected a large stone slab, with an inscription upon it recording the events which the temple was built to commemorate, and it concludes with some verses composed in honour of the dead.

The Imperial Arsenal Commissioner visits the temple in state thrice a year, viz. in spring and autumn, and also on the 3rd day of the 7th moon, the anniversary of the date according to the Chinese calendar on which the naval action at Pagoda took place.

Close by, to the east of the Temple, is the cemetery containing the remains of the dead. In the centre is a monolith bearing the following simple inscription:—

光緒十年七月初三日  
馬江諸戰士埋骨之處:—

The burial place of the brave men who

fell in action at Pagoda anchorage on the 23 August, 1884.'

It is gratifying to notice the respect here shewn by the Chinese authorities to their countrymen in thus commemorating their services; and if such honours became the rule on similar occasions, the people would doubtless be stimulated to exertions in their country's service, and a patriotic sentiment would be excited, in which the Chinese are generally reputed to be deficient.

R. W. HURST.

ON THE ANCIENT FORM OF CHINESE CHARACTERS.—The Shwo wen is an authority comparatively modern. Its explanations of characters are not two centuries older than the most recent form of Chinese writing, the Kiai shu,\* ascribed to Wang hi chi. The Kiai shu form of the character is that which is now used by writers and it is fifteen hundred years old.

The author of the Shwo wen, Hsi-shu-chung, has nothing to do with the official style of penmanship in the Han dynasty, the Li shu. He examines, arranges, and explains only the seal character and the Ku wen.

Dr. Chalmers has mentioned in his article on Chuan chu as applied to Chinese characters that the division of word symbols into six kinds† is given by implication in the Chow li, a work of periods varying from B.C. 1100 to B.C. 500, and with particularization of the names in Pan ku's history, A.D. 100.‡ The Chow li, in its first form, was edited by Chow kung. The judgment of antiquity requires us to admit this. Thus it appears that the six kinds of characters, 1, symbols

of ideas, acts, numbers and positions in space; 2, pictures of objects; 3, suggestive characters; 4, characters turned round; 5, phonetic characters; and, 6, borrowed characters, were so divided in the time of the great seal writing and of the Ku wen.

These six classes were arranged by scholars of the early Chow, whose names are unknown to us. Chow kung himself or Lieu, the author of the Lieu writing in the ninth century before Christ, or other scholars of influence at court, may have first divided out the characters in this way. This division would be used in the Government schools at Lo yang and at the old capital in Shen si, before the Emperor was killed, and the court moved westward in B.C. 770. This sixfold arrangement of characters is sufficiently well made for us to regard it as probable that it originated in those imperial establishments for education which embraced the mathematical treatise known as Chow pi in their programme of studies, constructed the calendar, made use of the dial and clepsydra, studied geography and taught other ancient branches of knowledge such as medicine and physics.

It appears therefore that the six kinds of characters form a division made in reference to the great seal character and to the Ku wen, and modern critics who study the formation of the character do not always remember that the current explanations are made in reference to the small seal character chiefly. We ought to recognize a Chow explanation of the characters as involved in all great seal and Ku wen forms, and a Han explanation as involved in small seal forms. There is a Chow tsz hio and a Han tsz hio, and Hsi shu chung with Cheng kang cheng and others belong to the later of these two schools.

The fault of the Han scholars was that they did not sufficiently attend to the original forms of the characters. Thus Hsi shu in the Shwo wen, in explaining 示 shi, to announce to mankind, is contented

\* 楷書 Wang hi chi lived A. D. 321 to A. D. 379.

† 六書 in the section 保氏 of the 周禮.

‡ China Review, Vol. XVI, p. 29, where Dr. C. gives a translation from the work 說文通訓定聲 the Phonetic Shwo wen.