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CHINA

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CHINA

By A. G. WENLEY, *Director*
AND
JOHN A. POPE, *Associate in Research*
Freer Gallery of Art

(With 25 Plates)

INTRODUCTION

In presenting an account of China appropriate to the title "War Background Studies," both time and space deserve equal consideration; and a study of the country today without due reference to the thirty-odd centuries of tradition that produced it would be both inadequate and unfair. The literature on the subject, published in Western languages alone, is enormous; and this booklet attempts to provide, in condensed form, material touching on its vast area, its complex population, and its more than 3,000 years of intellectual and material development in order to show contemporary China in its proper setting.

The geographical notes are based on studies published in the last two decades and present the essential facts of area, population, topography, climate, natural resources, and agriculture as reported in those years. No consecutive account of history has been attempted; the past century is the only one treated in any detail, and this is little more than a thumbnail sketch to show the development of China's participation in world affairs. Notes are given on how Chinese history unfolded, how it was recorded, how government officials were chosen, how they functioned, and how the country was at all times in active contact with the outside world. Modern government, language, and the closely interlocking sociogovernmental system have been briefly described. Some basic facts on the principal phases of Chinese art are noted, and the section headed "The Chinese Mind" outlines the major types of thought which underlay all Chinese activity until the coming of Western science and industry and which still provide the solid base on which the Western veneer is gradually being laid.

Plate 1

A temple perches on the narrow ridge of one of the peaks of Hua Shan. One of the five sacred mountains of China, this group forms part of the northern face of the Ch'in-ling Range, Shensi Province. (Photograph by Hedda Hammer, Peking; courtesy Fogg Museum of Art.)

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NOTE ON CHINESE NAMES

In general, Chinese names are here romanized according to the Wade-Giles system as used in "A Chinese-English Dictionary," by H. A. Giles. Exceptions are made in the case of certain well-known names which might be unrecognizable in this form (e.g., Confucius, Chiang K'ai-shek), and for the names of the provinces, which follow the "China Postal Atlas." In the geographical section place names are treated as prescribed by the United States Board on Geographical Names in its "Guide to Geographical Names in China." This recommends the above handling of provincial names and a modified form of Wade-Giles for the rest. In view of the fact that place names are frequently changed, those found in the "New Atlas of China," by V. K. Ting (1934), are taken as standard; and other well-known names are used as alternates in parentheses. In the historical and other sections the names used are those that have been considered most recognizable to the lay reader, and alternates have often been employed for clarity. In referring to the three major rivers, translation is used instead of romanization when speaking of the rivers themselves. Traditional forms have been retained when the names are used as adjectives. Thus:

Huang Ho (Giles), Hwang Ho (Postal Atlas) = Yellow River.

Hsi Chiang (Giles), Si Kiang (Postal Atlas) = West River.

Yang-tzu Chiang (Giles), Yang-tze Kiang (Postal Atlas) or more commonly Yangtze Kiang = Long River. (This is a translation of Ch'ang Chiang, the term by which the river is best known to the Chinese.)

Note, however, the terms Yangtze Plain, and South Yangtze Hills, which relate those areas to the Long River.

GEOGRAPHY

The more than 3,000,000 square miles of modern China cover roughly 18° to 53° N. latitude, and 73° to 134° E. longitude. With climates ranging from tropical to subarctic, areas of extreme aridity and heavy precipitation, high mountains, rugged tablelands, dense forests, barren deserts, and fertile valleys, the country presents almost every kind of physiographic and climatic feature known to the Northern Hemisphere. Its population of about 450,000,000 people [1] includes some dozen different races speaking some 44 languages and dialects aside from the Chinese.

[1] Population figures for China, as well as for its subdivisions, are never entirely accurate. While an effort has been made to use the best available sources, all figures in this work must be considered suggestive rather than definitive.

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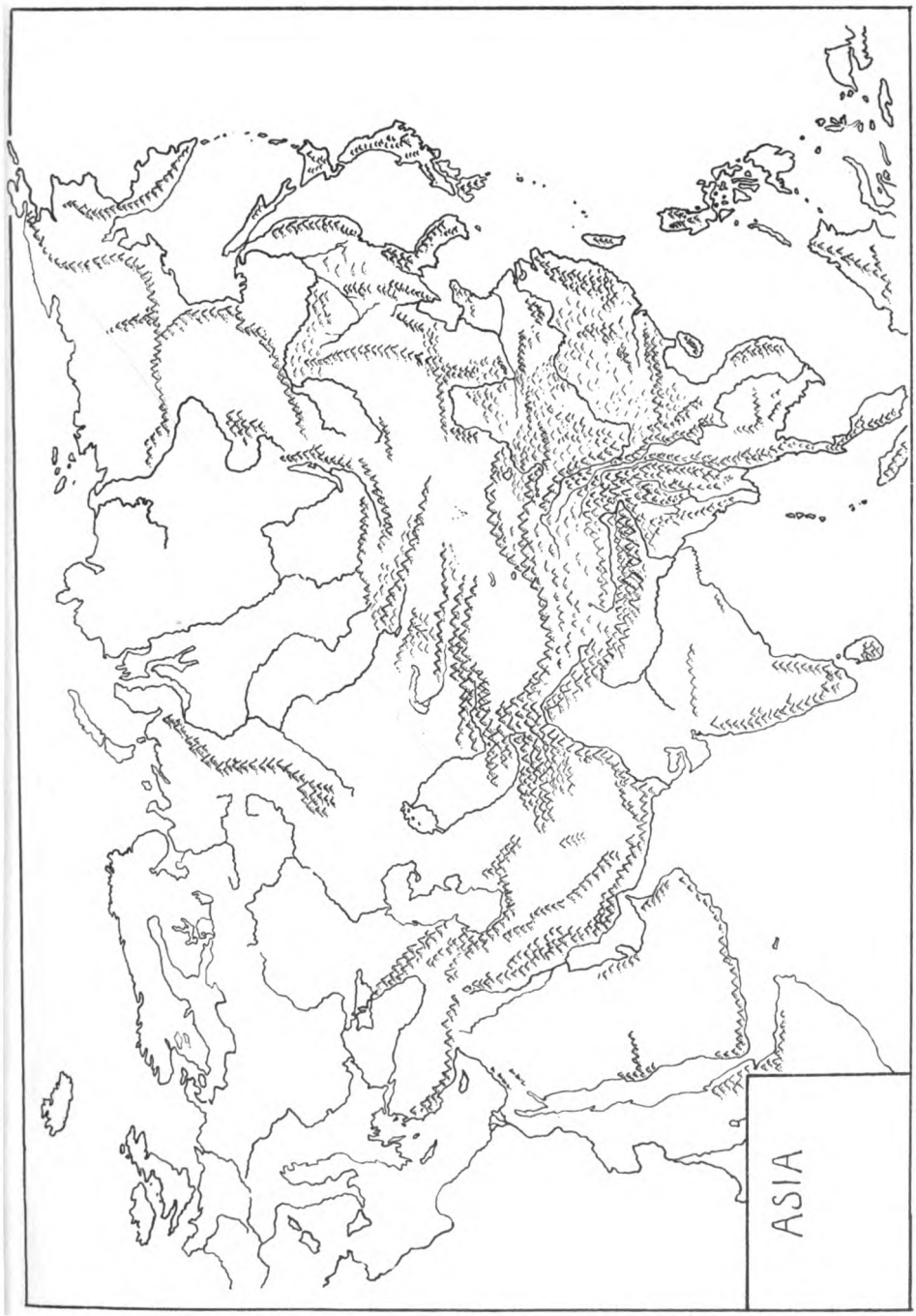

FIG. 1.—Sketch map of Asia.

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The 28 provinces (see map, fig. 2; and table 1, facing map) do not include Tibet or Mongolia, which are organized on a special basis owing to differences of religious and political background. They do, however, include the area recognized in some quarters as the independent state of Manchoukuo, for this and other areas temporarily under enemy occupa-

TABLE 1.—*The 28 provinces*

Name	Population * (China Handbook, 1937-43)	Area in sq. mi.* (Cressey)	Location (approximate center)
Anhwei	22,705,000	57,000	117°E. x 32°N.
Chahar	2,306,000	101,000	115°E. x 42°N.
Chekiang	21,776,000	36,000	120°E. x 28°N.
Fukien	11,990,000	47,000	118°E. x 26°N.
Heilungkiang	3,749,000	219,000	125°E. x 48°N.
Honan	31,806,000	64,000	113°E. x 34°N.
Hopeh	28,644,000	56,000	116°E. x 38°N.
Hunan	27,187,000	84,000	112°E. x 28°N.
Hupeh	24,659,000	71,000	113°E. x 32°N.
Jehol	2,185,000	72,000	119°E. x 43°N.
Kansu	6,255,000	160,000	101°E. x 37°N.
Kiangsi	13,794,000	63,000	116°E. x 22°N.
Kiangsu	36,469,000	39,000	119°E. x 33°N.
Kirin	7,354,000	105,000	129°E. x 45°N.
Kwangsi	14,255,000	81,000	116°E. x 24°N.
Kwangtung	32,339,000	90,000	113°E. x 23°N.
Kweichow	10,487,000	72,000	107°E. x 27°N.
Liaoning	15,254,000	100,000	124°E. x 43°N.
Ningsia	736,000	113,000	102°E. x 40°N.
Shansi	11,601,000	66,000	113°E. x 38°N.
Shantung	38,100,000	58,000	119°E. x 36°N.
Shensi	9,800,000	76,000	109°E. x 35°N.
Sikang	1,756,000	134,000	97°E. x 30°N.
Sinkiang	4,360,000	551,000	84°E. x 42°N.
Suiyüan	2,084,000	114,000	109°E. x 40°N.
Szechwan	46,403,000	157,000	106°E. x 30°N.
Tsinghai	1,513,000	159,000	97°E. x 36°N.
Yunnan	10,853,000	148,000	102°E. x 25°N.

* Numbers to nearest 1,000.

tion are, of course, properly Chinese. The number and size of the provinces has varied from time to time, and an all-over description to serve as a background to China's present world status must include those areas over which she may be expected to exercise a dominant influence in the settlement of post-war problems in Asia.

The physical aspect of the country is shown in its relation to the Eurasiatic continent as a whole on the map (fig. 1); and further details

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may be found on the sectional maps (figs. 7, 8, and 9) which show the main topographical features. (Principal cities, and railroads are shown on fig. 4.) It should be noted in passing that China was not covered by the great ice cap that spread southward over North America and Europe in the Pleistocene period to about 40° N. latitude, and as a result does not exhibit the glaciated types of terrain characteristic of the northern parts of those continents.

Because of the complex and widely diverse nature of the country, the following brief description divides China into sections each of which presents relatively homogeneous features. The present divisions are based on those used by Cressey.[2]

NORTH CHINA

The North China Plain.—Including most of Hopeh and Honan, and parts of Shantung, Anhwei, and Kiangsu, this is an enormous crescent-shaped alluvial plain extending some 500 miles from its northern tip, near the eastern end of the Great Wall, to where it merges almost imperceptibly with the lower Long River valley. Formed by the growing delta of the silt-laden Yellow River, it has pushed out north and south of the mountainous peninsula of Shantung, and forms one of the rich agricultural sections of China. The river itself is not an unmixed blessing to the inhabitants, for while it has provided a very level and fertile area of farmland, its sluggish current cannot carry the heavy burden of silt all the way to the sea. Much of it is left along the river bottom, thus raising the bed of the stream to above the level of the surrounding plain and requiring constant surveillance of dikes and embankments. In times of flood, or when a dike is neglected, the river may burst its banks, inundating thousands of acres, drowning millions of people, and causing untold suffering by famine and epidemic. Throughout history it has frequently changed its course, meeting the sea sometimes to the north and sometimes to the south of the Shantung promontory.

The level plain, lying not more than 200 to 400 feet above the sea, has always been considered a prize by the barbarian invaders of China, and centuries of admixture with the rugged dwellers of the northern steppes and deserts have produced here a taller, more vigorous and hardy group of Chinese. The some 80,000,000 inhabitants of the plain are mostly farmers who have under cultivation more than 82,000 square miles of land. With temperatures ranging from 0° to 100° F. and only about 21 inches in annual rainfall, they lead a precarious existence and, in spite

[2] Cressey, G. B., China's geographic foundations. New York, 1932.

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of the natural advantages of the soil, barely maintain a subsistence level. Of the limited rain, about 16.5 inches falls in June, July, August, and September, with about 12 inches in July and August alone. Except in the valley of the Huai River, where more abundant rainfall and more favorable temperatures allow a limited rice culture, most of the crops are dry. In the summer, kaoliang, corn, and millet predominate, and there is some cultivation of soybeans, sweetpotatoes, and peanuts. In winter, wheat is the main crop, and barley and beans also occur. Garden vegetables and tobacco are grown locally.

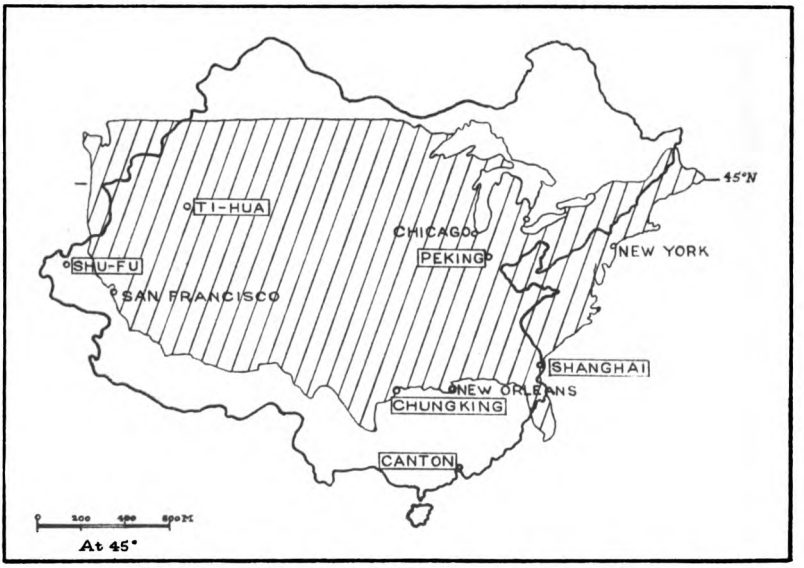

FIG. 3.—Map of China superimposed on map of the United States at the same scale, both in actual latitudes. (Prepared at the Freer Gallery of Art.)

Trees are rare on the plain, and the only relief on the monotonous landscape is found in the little villages of sun-baked brick or mud houses each with its walled courtyard. The typical house has uprights, beams, and rafters of wood, often the owner's most valued possessions, and a roof made by laying down kaoliang stalks and covering them with mud. As in all Chinese architecture, the outer walls support no weight, but serve only to keep out the elements.

Two cities of the North China Plain have populations of over 1,000,000. Pei-p'ing (Peking) has many times been the capital of China and in recent centuries has been the center of intellectual and cultural activities. The high walls of the Tatar City enclose the Imperial City, the For-

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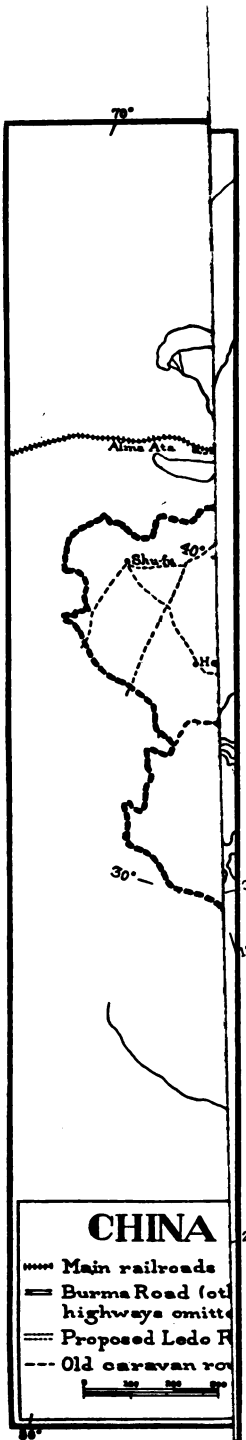

Commonly used alternates of some of the names on this map

Ch'ang-an (Sian)
Ch'ang-ch'un (Hsinking)
Chi-an (Kian)
Ch'ing-tao (Tsingtao)
Ch'ung-ch'ing (Chungking)

Fan-yü (Canton, Kuang-chou)

Hang-hsien (Hangchow)
Han-k'ou (Hankow)
Ho-tien (Khotan)
Hsiang-chiang (Hongkong)
Hsi-ning (Sining)
Hsi-ying (Kwangchow Wan)

I-ning (Kulja)

K'ang-ting (Tatsienlu)
Kao-lan (Lanchow)
Kuei-chu (Kweiyang)
Kuei-sui (Kweihwa)
K'un-ming (Yunnanfu)

Li-ch'eng (Tsinan)
Lo-yang (Honanfu)
Lung-chiang (Tsitsihar)

Min-hou (Foochow)

Nan-ching (Nanking)

Pei-p'ing (Peking)
Pin-chiang (Harbin)

Shan-t'ou (Swatow)
Shen-yang (Mukden, Fengtien)
Shu-fu (Kashgar)
Ssu-ming (Amoy)

Ta-lien (Dairen)
Teng-ch'ung (Tengyueh)
T'ien-ching (Tientsin)
Ti-hua (Urumchi)
Tung-shan (Süchow)

Wan-ch'üan (Kalgan)
Wu-hsien (Soochow)

Yang-ch'ü (Taiyuan)
Yen-t'ai (Cheefoo)
Yung-chi (Kirin)

FIG. 4.—Chin

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bidden City with its imperial palaces, and the Legation Quarter, each with its own surrounding walls, while adjoining at the south is the Chinese City, again with its own walls. The great so-called seaport of T'ien-ching (Tientsin), some 75 miles to the southeast, actually lies 40 miles from the sea on the Hai Ho, which is unsuitable for any but light navigation. It has, nevertheless, developed into the major port of the region because of its accessibility to Pei-p'ing and because it has the shortest rail communications to the north and west. Other important cities are Li-ch'eng (Tsinan) and Wei-hsien in Shantung, K'ai-feng in Honan, Tung-shan in Kiangsu, and T'ang-shan in Hopeh, all with populations of over 100,000.

The Mountains of Shantung.—Surrounded by the North China Plain on three sides and by the sea on the fourth is a mountainous area comprising about half of Shantung Province. The rocky hills, completely denuded of trees by ruthless cutting, rise to maximum heights of 3,000 to 4,000 feet, and the peak of the sacred T'ai Shan reaches slightly over 5,000. Geologically and topographically, the region is related to the mountains of Jehol Province and the Liao-tung Peninsula, which lie across the Po Hai to the north. The rocky coast line of the promontory provides numerous good harbors; the principal ones are Yen-t'ai (Cheefoo), the former German concession of Ch'ing-tao (Tsingtao), and the former British concession of Wei-hai-wei, the two latter with populations of over 100,000. Their failure to develop into major ports like T'ien-ching is due to distance from the agricultural areas they might serve. The climate is similar to that of the plain, with bitter cold winters, hot summers, and a slightly higher rainfall amounting, in some areas, to about 30 inches annually. Agriculture is limited to level areas which are intensively cultivated, and the crops are those not requiring irrigation. Standard crops are kaoliang, millet, wheat, barley, beans, sweetpotatoes, peanuts, cotton, and tobacco; melons and pears are the best fruits. Silk is produced by silkworms fed on oak leaves instead of the usual mulberry. Of the rich mineral deposits in the area, coal and iron are outstanding.

The Loess Highlands.—Lying to the north and west, this region extends from the plain to the steppe and desert country of Central Asia. Covering the Province of Shansi, much of Shensi and Kansu, and parts of Hopeh, Honan, Chahar, Suiyüan, and Ningsia, the altitudes are considerably higher than those of the North China Plain. Level areas in the eastern section lie at about 1,000 feet, while the average runs to about 5,000 feet, and some of the mountain peaks of Honan and northern Shansi exceed 7,500 feet. Of the 200,000 square miles of this area, more

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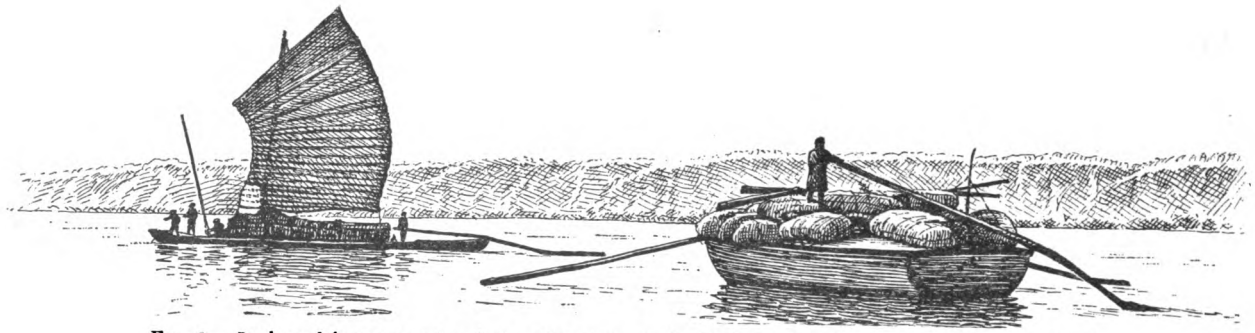

FIG. 5.—Junk and barge carrying bales of cotton on the Yellow River between Honan and Shansi.

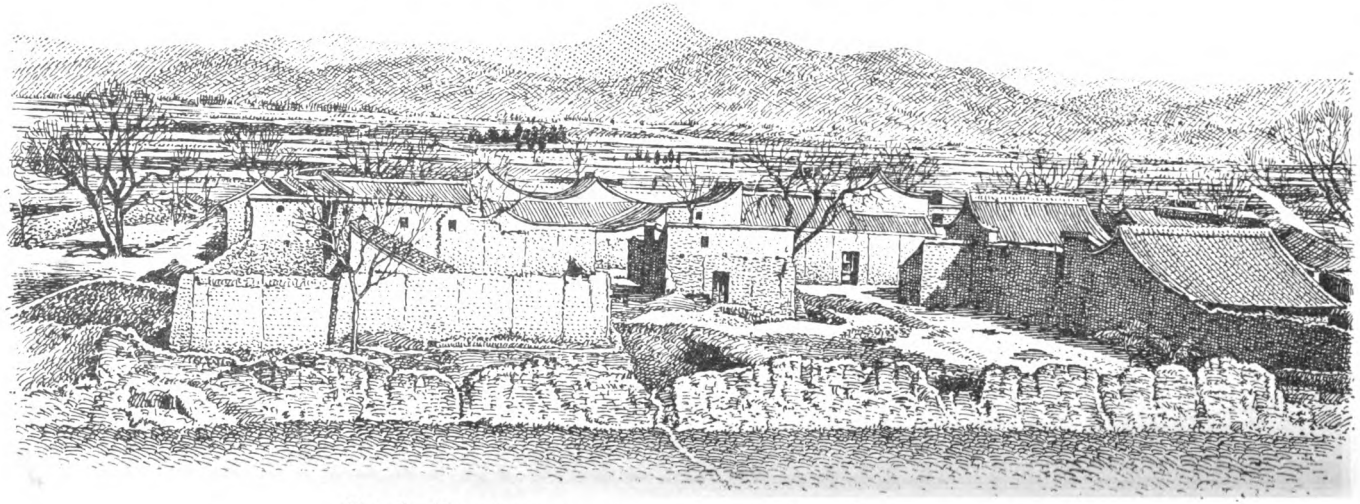

FIG. 6.—Typical country village of North China. Shensi Province.

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than half is covered with a thick blanket of loess. This fine dustlike silt is carried on the wind, and through the centuries has been deposited over this region to a depth sometimes reaching more than 300 feet. It is about 45 percent porous and so readily holds moisture that even moderate precipitation would make it a productive agricultural soil. Unfortunately, however, the annual rainfall averages only some 15 inches, of which about half comes in July and August. As a result, cultivation is not intensive and the region supports only about 44,000,000 inhabitants with some 35,000 square miles under cultivation. Some irrigation is used, but most of the food crop consists of drought-resistant varieties of millet, kaoliang, and wheat. Some vegetables and fruits are grown, particularly in the higher altitudes to the west. Irish potatoes, sweetpotatoes, cabbages, string beans, apricots, peaches, and melons are the best of these. Difficulties in transportation hamper the shipment of these products, and most of them are consumed locally. Other than foods, the principal products of the soil are cotton, tobacco, and opium, which contribute to the cash revenue of these provinces. All of them, however, and particularly opium, which occupies as much as two-thirds of the arable land in many sections,* cut deeply into the food supply and are among the important causes of frequent famine.

The physical structure of the loess is such that it will stand in vertical walls, a feature that accounts for the widespread occurrence of cave dwellings and sunken roads. The light soil rises in clouds of dust with the passing of every cart and pack animal and is carried away by the wind; thus through the years some roads have sunk 30 to 50 feet beneath the surface of the surrounding fields. In such banks, and in those created by streams, many of the inhabitants have dug out caves for their homes. The soft earth is easy to excavate, and groups of rooms connected by tunnels are warm in winter, cool in summer, and call for the use of wood only in the doors and window frames.

To the natural climatic difficulties of subsistence is added the hazard of earthquakes which occur with great frequency and severity all through the Loess Highlands. Sufferers from the catastrophic landslides include not only Chinese, but also the groups of Tibetans, Mongols, Mohammedans, and Manchus who inhabit the region.

* Since the completion of this text, further information obtained from the Bureau of Narcotics indicates that the opium situation is much improved. In 1934 the Nationalist Government undertook a vigorous campaign to suppress the production of the opium poppy, and the results have been very gratifying. All but a few of the former opium-growing areas in China have been converted to other crops, and strenuous efforts are today being made to stamp out these spots and complete the elimination of the drug.

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The mineral resources of the area, though largely undeveloped, are richer and more concentrated than in any other part of China. Iron and other metals are of general occurrence, but the greatest single resource is coal, of which about half of China's total reserve is in the Province of Shansi. Of good quality and with an unusually high percentage of anthracite, its commercial potentialities have not been extensively developed for lack of transportation. Some mining is done in the eastern part of the province which is accessible by rail, but much of the supply remains untouched except by small and primitive native enterprises designed for local supply.

It is probable that much of the Loess Highlands was once heavily forested. Uncontrolled cutting, however, and the readiness of the soil to be washed away by the slightest rainfall has denuded most of the once wooded hills. While trees are more common than on the North China Plain, there is no abundant woodland remaining, and timber is a rare and valued commodity.

Three great cities of the Loess Highlands are Ch'ang-an (Sian) in Shensi, Yang-ch'ü (Taiyuan) in Shansi, and Kao-lan (Lanchow) in Kansu. Ch'ang-an, often the capital of China in ancient times, lies on the south bank of the Wei Ho, and has a population of several hundred thousand. Yang-ch'ü (Taiyuan) is about the same size, and marks the terminus of a branch railroad serving the coal-mining region of central Shansi. Kao-lan (Lanchow), said to have half a million inhabitants, lies on the upper waters of the Yellow River in Kansu and is the metropolis of western China whence caravan routes (and now a motor road) lead to Central Asia and the West. Of smaller size are Lo-yang in Honan, also one of China's ancient capitals; Wan-ch'üan (Kalgan), Ta-t'ung, Kuei-sui (Kweihwa), and Pao-t'ou in the north. The latter are important as rail termini for the caravan routes to Mongolia and, via Mongolia, to the West.

The northern part of Shensi lacks the loess covering of the rest of this region and is a true desert of sand and clay. The area is called the Ordos, and seems to constitute a peninsula of the steppe lands to the north projecting down into the Loess Highlands.

North of the Loess Highlands lies Mongolia, which, forming a unit by itself, does not come strictly within the purview of this sketch. As the home of many of the nomadic peoples who have played important parts in the development of China, however, it should not be entirely omitted. Its present area of over 600,000 square miles lies on a rocky plateau some 4,000 feet above sea level. Tree-covered mountains in the

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which reach over 20,000 feet. South of the T'ien Shan lies the Tarim Basin (also called the Taklamakan Desert, or Lop Desert), extending southward to the K'un-lun Mountains which form part of the mountain mass of Tibet.

Statistics on the region are scarce, but, in general, the climate is severe with bitterly cold winters, hot summers, and high winds which bring both blizzards and sandstorms. The Tarim Basin is a true desert with almost no precipitation; Zungaria has a limited amount of rainfall, and some of the mountain slopes and valleys get enough to support heavy forests and fine pasture lands.

Travel is pretty much limited to three well-defined roads running one each at the northern and southern bases of the T'ien Shan, and the third south of the Tarim Basin at the foot of the K'un-lun Shan; their termini converge at the eastern and western ends of the province. The two roads bordering the Taklamakan Desert, especially, have, since before the time of Christ, been the main land routes between China and the West. Over them moved caravans carrying Chinese silks to the Roman Empire, returning with furs and jade for China; and through the centuries they have seen the passage of more migrations, invasions, and religious pilgrimages than any roads of similar length in the world. The long, barren stretches of desert are punctuated at intervals by oases, often cities of several thousand inhabitants, situated on the occasional rivers that come down from the mountains only to disappear ultimately under the sands. These fertile spots supply the produce of gardens, orchards, and vineyards to the passing caravans and provide rest and relaxation for the travelers. The grapes of Turfan and the watermelons of Hami are famous all over Asia. In addition to the present towns, the roads are lined with the ruins of former cities which have performed the same functions in times past, but which have long since been destroyed by war and rebellion, or merely abandoned when their rivers ran dry.

In the western T'ien Shan and on its northern slopes is a rich region contrasting sharply with the Tarim Basin. Wheat, rice, and cotton are the principal crops; fruits and vegetables are grown locally. The pasture lands adjoining the pine forests provide for the raising of sheep, cattle, and horses on a large scale. Through this section have passed the tremendous migrations of Central Asiatic peoples, in war and in the search for grass, which have mixed and remixed the racial stocks from Mongolia to the banks of the Volga. Natural resources are abundant, among them coal, petroleum, iron, copper, lead, silver, gold, salt, sulfur, and zinc, while the heavy forests provide a rich potential supply of lumber. This region is also a sportsman's paradise with a great variety of big game

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available. Among the various species are the Asiatic wapiti, Siberian roe deer, ibex, tiger, leopard, bear, wolf, wild boar; and perhaps the greatest prizes are the wild sheep which include *Ovis poli, O. ammon,* and *O. karelini.* The great hunters among the natives are Kirghiz who still practice falconry, riding to the hunt with hawks of various kinds carried, hooded in the traditional way, on the right wrist. These catch small game such as hares, foxes, and pheasants, while great black eagles are similarly used for antelope, roebuck, and, it is reported, even wapiti.

The approximately 4,000,000 inhabitants of Sinkiang comprise a potpourri of all the races that have crossed and recrossed the territory through the centuries. Aside from the Chinese and Russians, both of whom are in the minority, there are T'ung-kans, Torguts, Tatars, Mongols, Manchus, Uzbeks, Uighurs, Kazaks, and Kirghiz, to mention only the main divisions. Except for the T'ung-kans, Chinese Mohammedans whose ancestors were moved there from China in the eighteenth century, the latter are all of Turkic stock and speak languages belonging to the Altaic family. They live mostly as nomadic herdsmen and hunters, though some are farmers in the oases. The traders and merchants of the towns are likely to be Chinese, mostly from Hopeh or Shantung.

The capital of Sinkiang is Ti-hua (Mongol name: Urumchi), which is in Zungaria at the foot of the T'ien Shan, just west of the Bogdo Ola. Among other important centers are Turfan, a rich trading center in a depression reaching 300 feet below sea level on the middle road about a hundred miles southeast of Ti-hua; Sui-ting, and I-ning (Kulja) in the Ili valley in the northwest; Aqsu, where the north road meets the middle road after crossing the T'ien Shan through the 10,000-foot Muzart Pass. In the extreme west is Shu-fu (Kashgar) from which the westward road leads into Russian Turkestan, and two southward roads to Kashmir and India; and on the south road is the ancient oasis of Ho-tien (Khotan).

Manchuria.—Historically, the homeland of the Manchus comprised the present Provinces of Liaoning and Kirin, and eastern and central Heilungkiang. West Heilungkiang was, and still is, largely occupied by Mongols, and the Province of Jehol was considered a part of China, sometimes included in the metropolitan district of Pei-p'ing. For the present brief description, all these areas are treated together. As a whole, the region consists of tree- and grass-covered mountains surrounding a fertile rolling plain which has access to the sea by the valley of the Liao River on the south.

In the west the Great Hsing-an Mountains (often romanized Khingan from the Mongol Khingghan) run roughly north and south rising to a

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height of 5,000 feet or only about 1,000 feet above the level of the Mongolian plateau to the west. Their eastern slope drops off some 3,000 feet into the Manchurian plain below. Except at the southern end, the mountains are heavily timbered; three-quarters of the stand is larch and the rest mostly birch and oak. The latter provide firewood, while the larch is used for such railway and mining construction as is done locally. The Little Hsing-an Range, running across the north of Heilungkiang, is even more thickly wooded, and on its slopes gold is found in considerable quantities. Most of it occurs in placer deposits along the tributaries of the Hei-lung Chiang (Amur) and Sung-hua Chiang (Sungari) where it is recovered in small-scale local operations. The area is little suited to agriculture, with the harsh climate leaving only about 100 days in the year without frost. Rainfall averages about 12 inches, and there is but little snow in winter. The population is scattered mostly along the rivers and railways; the coming of winter attracts many workers to the forests for lumbering.

The fertile rolling country of central Manchuria provides some of the best farm land in China. Surrounded on three sides by mountains, its elevation does not exceed 1,000 feet, and, though the climate is largely continental, the region is near enough the sea to benefit by additional rainfall in the summer. The 20-inch annual average runs from about 16 inches in the western section to 24 inches in the southeast. Half of this amount falls in July and August. Cold, dry winters and warm, moist summers are indicated by average temperatures at Pin-chiang (Harbin) of 0° F. in January, 72° in July, while extremes of −35° and 95° are not uncommon; in the spring and autumn, changes of 50° in 24 hours are recorded. Products of the soil are kaoliang, soybeans, millet, wheat, and corn, which must mature in the average frost-free period of 150 days. Kaoliang is the staple food, and the great export product is the soybean, which has in recent years been widely developed for industrial purposes.

Eastern Manchuria is a region of wooded mountains drained by three great river systems. Some of the peaks reach a height of 8,000 feet, and many sections are notable for the rugged beauty of the landscape. The principal rivers are the Ya-lu which forms part of the boundary with Korea, the Wu-su-li (Ussuri) which separates China from Siberia on the east, and the Sung-hua Chiang (Sungari). The two latter are tributaries of the Hei-lung Chiang (Amur River) which forms the China-Siberia border on the north. The timber in these mountains, more abundant and of better quality than that in the Hsing-an Mountains, is among the best in China. Many varieties are represented, with Korean pine and

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spruce leading the list and followed by larch, elm, birch, oak, and fir. The total timber reserves of Manchuria have been variously estimated at from 70 to 150 billion cubic feet; the better half of this amount in both quality and quantity lies in the mountains of eastern Liaoning and Kirin. As elsewhere, lumbering is carried on in the winter to facilitate transportation, and the logs are hauled to the nearest river where they are carried to market after the spring thaw. The Sung-hua (Sungari) and the Ya-lu Rivers are the principal lumber carriers and their respective markets are at Yung-chi (Kirin) and An-tung.

Climate and topography limit the agricultural activity to a short season in the river valleys; yet, as in most other parts of China, farmers greatly outnumber those engaged in other occupations. Rainfall averages 40 inches in the mountains and tapers off to about 25 inches on the borders of the plain to the west. Winter brings deep snow and temperatures down to −30° F., while the summer months are never hot. June, July, and August are free from frost; in this short season soybeans, millet, wheat, and kaoliang are grown, and one of the well-known products is ginseng, the medicinal and magical properties of which have long been highly esteemed by the Chinese.

The population of Manchuria is made up of three principal groups: the Manchus themselves, a people of Tungusic origin; the Mongols; and the Chinese. The western part of the region is composed largely of Mongols, with a scattering of Tungus hunters and reindeer herdsmen in the northern Hsing-an and on the Barga Plain in the northwest. Eastern Liaoning is inhabited by Chinese who, owing to long residence as members of the military administrative units known as Banners, are socially and politically indistinguishable from the Manchus though they retain their typical Chinese culture. The Nen Chiang (Nonni) valley, north of Lung-chiang (Tsitsihar), supports a mixture of Mongols and Tungus; the latter, herding reindeer and eking out their existence by hunting, also occupy most of northern Heilungkiang and Kirin. In the extreme east of Liaoning and Kirin, the sparsely populated wilderness has been occupied by a few Koreans. This is an oversimplification of an extremely complex problem as it existed prior to the great Chinese immigration movement which began officially in the last decade of the nineteenth century and increased by leaps and bounds during the 1920's and early 30's. Since that movement began, Chinese have flocked over most of the land that is suitable for agriculture, and, perhaps, to a lesser extent, into much of the habitable territory. The proportional representation is suggested by the Chinese Year Book 1938-39 which lists

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about 1,000,000 [8] non-Chinese speaking people in the region out of a total population of some 33,000,000. This figure does not include some 1,250,000 foreigners, of whom over 1,000,000 are Japanese and Koreans.

The major cities of Manchuria lie in the central plain. The old Manchu capital at Shen-yang (Feng-t'ien or Mukden) was listed in 1931 as having a population of over 400,000. Ch'ang-ch'un (renamed Hsin-ching, "New Capital," by the Japanese) is the capital of the puppet state of Manchoukuo, and is said to have over 300,000 inhabitants. The great commercial city is Pin-chiang (Harbin), where over 100,000 of the 460,000 inhabitants are Russians, making it the largest white city in Asia. Its importance lies in its situation on the banks of the Sung-hua Chiang at the junction of the South Manchurian and Chinese Eastern Railways. Other important cities are An-tung, on the Korean border; Ta-lien (Dairen), on the Liao-tung Peninsula; Ying-k'ou (Newchwang), at the mouth of the Liao River; Yung-chi (Kirin), on the upper Sung-hua; and Lung-chiang (Tsitsihar) on the Nen Chiang (Nonni River).

CENTRAL CHINA

The Mountain Barrier.—Stretching from west to east across Central China and forming an extension of the great K'un-lun system of Central Asia is a series of mountain ranges which separates the climatically continental north from the maritime south. Not only does this mountain belt mark the boundary between the two vastly different regions, it also causes the sharp distinction in that it prevents the dry, cold winds of the deserts, and the moist, warm winds of the South China Sea from continuing on their respective ways south and north.

Beginning in the west as an indistinguishable part of the mountain mass of Tibet, the ranges extend eastward across the southern parts of Kansu, Shensi, and Honan, and northern Hupeh, finally petering out in southern Anhwei. The names of the system change from place to place, and principal sections are the Min Shan in the west, some of the peaks of which rise to 20,000 feet, and the Ch'in-ling (often wrongly romanized Tsingling) Shan rising to 10,000-12,000 feet in southern Shensi. East of this the ranges are split in two by the Han River on its southeasterly course to join the Long River; north and south of the Han respectively are the Fu-niu Shan and the Ta-pa Shan both with peaks of 7,000 feet. Here the steep topography tapers off, and the eastern third of the system is more gentle and rolling, with elevations generally less than 5,000 feet

[8] Owen Lattimore (The Mongols of Manchuria, New York, 1934) reports, on the other hand, some 2,000,000 Mongols in the Hsing-an section of Heilungkiang.

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and becoming progressively lower until it disappears altogether under the flat surface of the Long River plain. The southern part of the system is cut by the Long River and forms the world-famous Yangtze Gorges. Here, about 1,000 miles from the sea, China's greatest river is imprisoned between steep cliffs sometimes 2,000 feet high; and the 460-foot drop in 400 miles between Ch'ung-ch'ing (Chungking) and I-ch'ang makes it a rushing torrent that is one of the most spectacular navigable waterways in the world.

The land utilization of this mountainous region is limited to flat valley bottoms and reflects its function as a barrier between the two major types of life in China. On the northern slopes the loess of North China yields millet and kaoliang, and transport is by animal and cart; the southern slopes are planted in rice, tea, and mulberry, and man is his own beast of burden, carrying loads on his back through the narrow trails cut out of bamboo forests.

Among the larger cities are Nan-chêng and An-k'ang in Shensi, and I-ch'ang and Lao-ho-kou in Hupeh, all of which are reported to have populations of around 100,000.

The Yangtze Plain.—The flat alluvial area bordering the Long River and the Huai River shows a higher percentage of land under cultivation than in any other part of China. Beginning in western Hupeh with a wide plain on either side of the river, it narrows down until, at Chiu-chiang (Kiukiang), the hills press right down to the river banks; then it gradually widens out again into the delta plain. The lower Huai valley merges with this in Anhwei and Kiangsu, while the northern tributaries of the Huai water the southern parts of the North China Plain. Perhaps the most remarkable feature is the extreme concentration of navigable waterways. In addition to four of China's great lakes and two major rivers and their confluents, the area is covered with a network of canals so dense as to make cross-country travel not only unnecessary but impracticable. Of an estimated 200,000 miles of canals in the whole country, a large proportion are in this region; the southern part of the delta alone is said to have some 25,000 miles. Acting not only as a means of transportation, the canals and lakes serve also as reservoirs to compensate for the fluctuating water level of the large rivers. This, plus adequate dikes in the right places, means that the area is less subject to severe floods than is the valley of the Yellow River, in spite of the fact that the river rises some dozens of feet at Han-k'ou (Hankow) in the flood season each year.

The climate of the Yangtze Plain favors extensive cultivation. An average rainfall of 45 inches over the whole area varies from 58 inches

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in the southern sections to 30 inches in the valley of the Huai; most of this falls in the spring and summer with the heaviest concentration in June. The average maximum temperature is about 99° F., with the minimum around 19° F., though actually not many days at a time stay below freezing. The growing season lasts about 300 days of the year, and with good soil and intensive use of fertilizer the productivity per unit area is very high, though the small average size of farms and heavily concentrated population (670 per square mile) cut down the actual yield per person. The principal summer crop is rice, though cotton and mulberry dominate certain sections. The Tung-t'ing Lake region, commonly referred to in current news dispatches as China's "rice bowl," is but one of these areas. In the fall the rice fields are drained after the harvest and planted to the winter crops of wheat, barley, beans, and rape. By far the most important nonfood crop is the mulberry, which provides food for the silkworms. In the southern part of the delta, around the T'ai Lake and in the vicinity of Hang-hsien (Hangchow), silk is the leading product.

Two great cities of the Yangtze Plain, Shang-hai and Han-k'ou (Hankow), have been referred to as the New York and Chicago of China respectively. The latter, with a population of over 1,000,000, is the largest of three cities (Han-k'ou, Wu-ch'ang, Han-yang) grouped at the mouth of the Han River and known collectively as the Wu-han. Their importance lies in their strategic commercial situation at the head of ocean navigation on the river, and at a midway point on the Peking-Canton Railway. The greatest of China's cities, Shang-hai, is on the banks of the Huang-p'u (Whangpoo) River some 14 miles from its mouth on the Long River estuary. Though its name goes back to the thirteenth century, it remained a fishing village of no importance until 1843, when it was opened to foreign trade; thereafter, in less than a decade, it was handling half of the country's import and export business. In spite of its unfavorable location on a mud flat, lacking nearby fuel supplies, water power, wood, minerals, and stone, the city has continued to grow into the greatest metropolis of eastern Asia. Among the reasons for this amazing growth is the fact that it is the major ocean port serving some 750,000 square miles of the most productive part of China with a population of 200,000,000; it is in the center of the silk and cotton industries; and its position on the coast makes it an ideal point for exchanging cargoes between oceangoing vessels and the steamers that serve the smaller coastal ports, as well as for direct trade with China's leading customers, formerly Japan and later the United States. Thus it has thrived in spite of its handicaps; its population of over 3,000,000 in-

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PLATE 2

Upper: Many Chinese spend their entire lives aboard these boats packed along the shore of the Pearl River at Canton. Kwangtung Province. (Courtesy National Geographic Society.)

Lower: The Bund, Shang-hai. Skyscrapers dominate the skyline of the International Settlement in the greatest city in Asia. Rickshas, bicycles, automobiles, buses, trucks, and trolley cars make up the land traffic, while native sampans lie beside launches, tugs, freighters and passenger liners in the harbor. (Photograph from Ewing Galloway.)



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PLATE 3

Old-fashioned Western architecture and long vertical shop signs distinguish the Chinese section of Hongkong from the British section with its modern buildings. (Courtesy National Geographic Society.)



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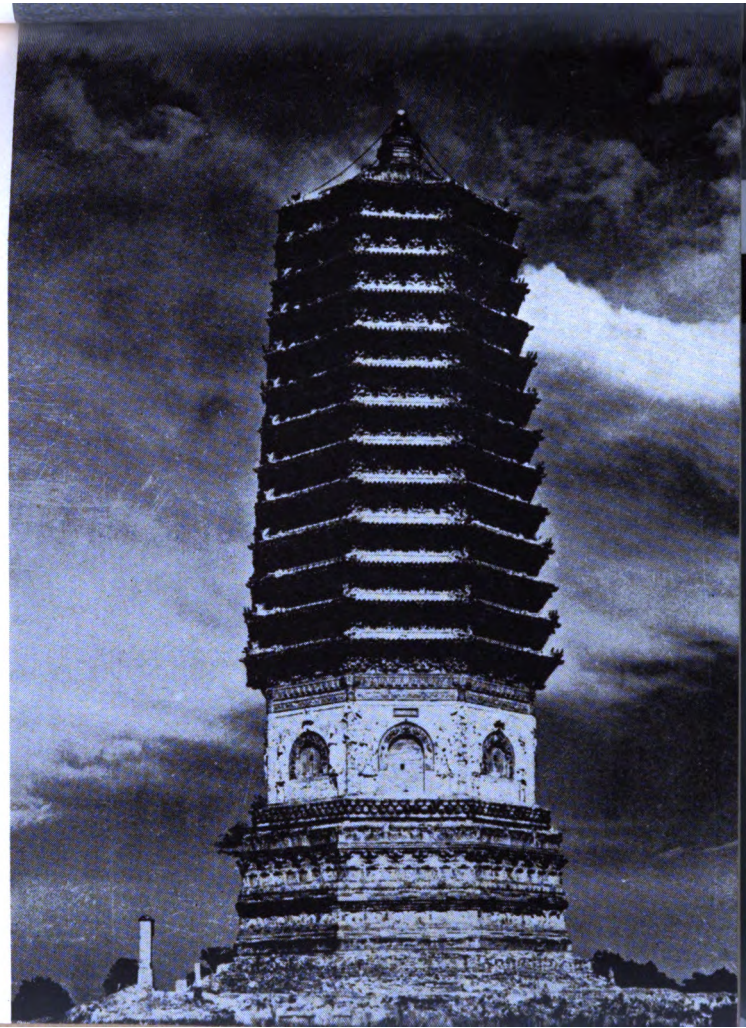

PLATE 4

Left: East Gate, T'ung-kuan. Built of sun-dried bricks, and once faced with plaster, it overlooks the great bend where the Yellow River finally turns east to the sea. Honan-Shensi border.

Right: Pagodas differ widely in external form, but are always rich in symbolic meaning for the followers of Buddhism. This one, called Pa-li-chuang Ssu, was built in the Ming Dynasty. Hopeh Province. (Photograph by Hedda Hammer, Peking; courtesy Fogg Museum of Art.)

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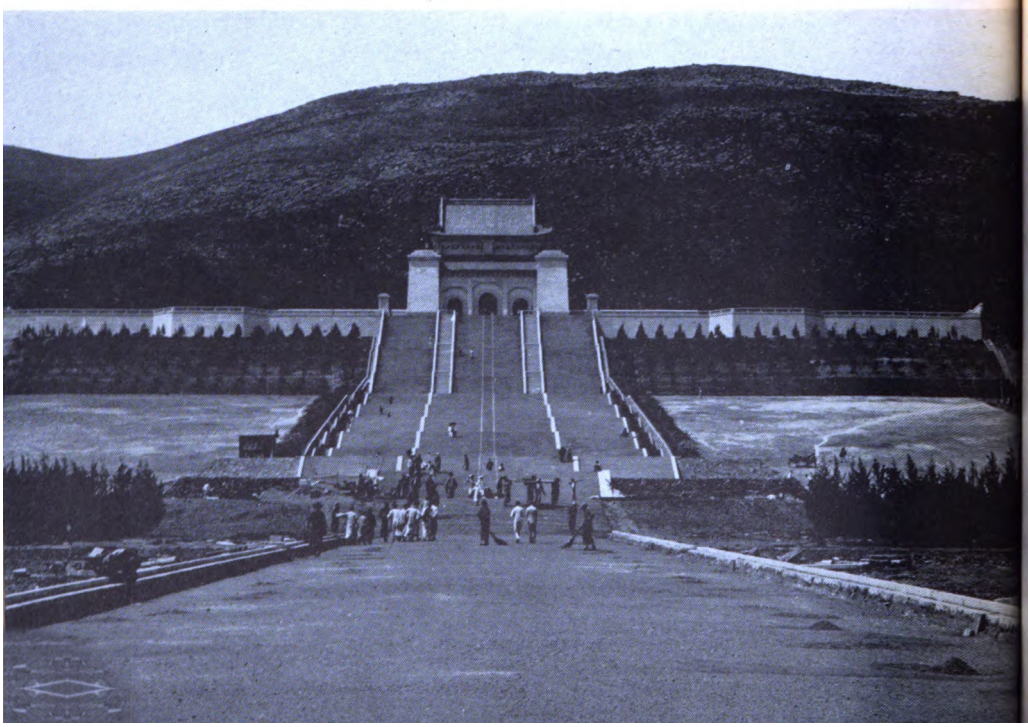
PLATE 5

Upper: Boats moored by a farm village on the bank of one of the many canals on the Yangtze Delta near Shang-hai. Kiangsu Province. (Photograph from Ewing Galloway.)

Lower: The tomb of Sun Yat-sen outside Nanking. This impressive memorial to the father of the Chinese Republic shows the use of traditional architectural forms in modern construction. (Courtesy Mrs. Ernest J. Swift.)



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cludes some 60,000 foreigners who have created an almost Occidental city in the International Settlement and the French Concession in the heart of the Chinese city of Greater Shang-hai.

In addition to these two, the Yangtze Plain boasts some 17 cities of over 100,000, notable among which is the historic capital of China, Nan-ching (Nanking) with 600,000. Others are Wu-hsien (Soochow), Kiangsu Province, with 500,000; Hang-hsien (Hangchow), Chekiang Province, 500,000; Shao-hsing, Chekiang Province, 400,000; Nan-ch'ang, Kiangsi Province, 450,000; Wu-ch'ang, Hupeh Province, 300,000.

The Red Basin of Szechwan.—Occupying most of the eastern two-thirds of the province, this region gets its name from the red and yellow sandstones that dominate its geological structure. It is not actually a flat basin, but a hilly area surrounded by higher mountains; the valley bottoms lie at about 1,500 feet above sea level, and the summits of the hills rise another 1,500 to 2,500 feet above this. The Long River runs some 400 miles across the southern part of the basin, and its general southward tilt is indicated by the fact that it is watered by four principal streams (the name Ssŭ-ch'uan [Szechwan] means "four rivers") that join the Long River from the north. The climate of the basin is temperate and rather moist. Thanks to the surrounding mountains it is protected from the cold desert winds, and the average temperatures of from 30° to 100° F., make frost uncommon and allow a growing season of 11 months. Rainfall averages about 35 inches in the north, increasing to 45 inches in the south, with most of the precipitation coming in June, July, and August, though the winters, too, are damp and foggy so that sunshine is rare from December through February. Summer rains accumulating in the four rivers and their confluents ordinarily raise the Long River to 70 feet above the winter level at Ch'ung-ch'ing (Chungking).

Climate and soil combine to make the Red Basin one of the most productive agricultural areas in China. Whereas in other parts of the country farming is largely confined to alluvial areas in river bottoms and on delta plains, the inhabitants of Szechwan have spared no effort to utilize every available foot of ground so that hillsides have been terraced wher ever the slope is 45° or less; in some instances even 60° slopes have been brought under cultivation. The leading summer crop is rice which is supplemented by corn, sugarcane, tobacco, beans, potatoes, vegetables, and those standard Chinese grains, millet and kaoliang. The winter crop consists of wheat and rape as the dominant produce, and peas and beans as well. Opium poppy is widely raised,* and a certain amount of cotton

* See note on p. 9.

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is grown in a limited area northwest of Ch'ung-ch'ing (Chungking), though this is one of the few products that must be imported to this otherwise rich province. Silk and tea are abundant, and the latter is exported to Tibet on the backs of coolies at the rate of 40,000,000 pounds annually. Wood oil, extracted from nuts, is exported to the United States in large quantities.

Mineral resources of the province, though abundant, are exploited only to a limited extent. Coal is available in great quantity, but its quality is poor and most of it lies too deep for the primitive methods of mining employed. Iron, too, is known to be widespread in spite of the fact that much potentially rich terrain in the inaccessible mountains to the west has not yet been explored. The major mineral product is salt, which has been mined since before the Christian Era. It is obtained from brine raised in bamboo tubes from wells 30 to 3,000 feet deep; the annual yield reaches 300,000 tons, much of which serves to supply adjoining provinces.

Major cities of the Basin are Ch'ung-ch'ing (Chungking), the wartime headquarters of the Chinese Government, whose population of 1,000,000 is considerably larger than normal; Ch'êng-tu, on the Min River in the most fertile part of the region, with about 600,000 inhabitants; and Wan-hsien, stated to have about 200,000. Three other cities of 100,000 or more have been reported—I-pin, Nan-ch'ung, and Fou-ling.

The Tibetan Borderland.—Southwestern Kansu, western Szechwan, and northern Yunnan combine with the two provinces of Sikang and Tsinghai to form the rugged ramp that leads western China up from the plains and hills onto the slopes of the highest land mass in the world, the Tibetan Plateau. Altitudes vary greatly, but are generally lower in the north, where the "blue lake" (Chinese, Ch'ing Hai; Mongol, Koko Nor), from which the province of Tsinghai gets its name, lies at about 10,000 feet. This body of salt water, with an area of some 3,000 square miles, is east of the Tsaidam Basin, a vast depression containing desert and salt marshes. In southern Tsinghai and Sikang the altitudes increase and the mountains become much more steep and rugged.

A notable feature of this section is the group of canyons carved by five of the great rivers of Asia. At one point in Sikang, the Brahmaputra, Irrawaddy, Mekong, and Long River lie within an area little more than 200 miles wide, some of them in canyons as much as 2 miles deep; while not far away in southern Tsinghai lie the headwaters of the Yellow River. In this region many peaks are 20,000 feet or higher; and China's highest mountain Yu-ka Shan (Minya Konka) rises to nearly 25,000 feet, just

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southwest of K'ang-ting in Sikang. Climatic data on the region are very limited, but scattered observations indicate rainfalls from 12 inches in the north to 32 inches in the south. Temperatures are low as usual in these altitudes, and the weather is clear and bright during most of the winter. Agriculture is negligible under these conditions, and the chief means of livelihood are herding yaks and goats, and hunting. Vegetation is sparse, and the flocks are moved from place to place as indicated by the pasturage. Diet consists largely of barley, small amounts of which are grown locally and the rest is imported; parched or roasted, and then ground, it is known as *tsamba* and is eaten plain or mixed with the milk of goats and yaks, or with tea. This, with butter and cheese, constitutes most of the diet. Transport of goods is on the back of the yak, a powerful, long-haired, black variety of oxen well suited to heavy burdens and extreme cold; and, of course, a good share of the burdens are carried on the backs of human porters.

The people are largely of Tibetan stock, hardy and vigorous, but without ambition or enterprise; they are content with mere maintenance of their harsh existence and with their devotion to their particular form of Buddhism known as Lamaism. Other even more primitive tribes have isolated communities through this part of the country, but little is known of them and their importance may be greater for ethnographic and racial studies than for this brief survey of the geography of China.

As might be expected, this region supports no large cities, though the two towns of Teng-ch'ung (Tengyueh) in Yunnan, and K'ang-ting (Tatsienlu) in Sikang, have been reported to have populations of around 50,000 each.

SOUTH CHINA

South of the Yangtze Plain, China is a mass of hills and mountains with only limited areas of level river bottom and none of the broad plains and vast deltas that characterize the north. This topography has served to create an area which, though bound together by the essential unity of Chinese culture, is physically divided into a multitude of small local communities with often widely different social, economic, and dialectic customs. The variations in speech present one of the striking contrasts, for while a large part of the country described heretofore is served by the single spoken tongue known as Northern Mandarin, or, in Chinese, as the "national language," with only minor local modifications, the south is divided by a multitude of dialects which are mutually quite unintelligible. The whole area of over 500,000 square miles is subject to a vast number of subdivisions, each of which could be the

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subject of a lengthy monograph. For briefer descriptions of the main divisions, however, Cressey's classifications continue to provide satisfactory headings.

The South Yangtze Hills.—This region, comprising most of the Provinces of Hunan and Kiangsi and parts of southern Anhwei and northern Chekiang, is watered by several large streams that flow into the two great lakes—Tung-t'ing Hu and P'o-yang Hu—and thence into the central Long River. In the extreme east, the drainage is into Hang-chou Bay. The hills of this area are gentler than elsewhere in the south, and average altitudes of around 2,000 feet in the central section increase to 4,000-6,000 feet in the border ranges both east and west. Temperatures range from 20° F. or lower in winter to 95° F. in summer; the 55-inch annual rainfall is well distributed through the year except for the winter months which are characteristically dry. High temperatures and abundant rain make the summers oppressively humid.

In spite of the relatively gentle slopes of the hills, little terracing is done, and agriculture is confined, for the most part, to the valley bottoms, where crowded little villages with narrow streets hug the river banks. Rice is the leading crop and is harvested once a year on all lands that may be flooded. Sweetpotatoes are grown in dry fields, and the principal fruit is the orange. The characteristic farm animal of the region is the water buffalo. Over 9,000 square miles are devoted to the raising of tea, the principal cash crop of this section; this represents about two-thirds of China's total tea land. There are no large plantations, and most of it is grown in small plots on hillsides, where the leaves are picked three times during the late spring and summer. Hunan and Kiangsi produce mostly black tea, and from the former province it is sent to Han-k'ou (Hankow), where it is pressed into bricks for shipment to Mongolia and Russia. Green tea is the product of the eastern part of the South Yangtze Hills, south and west of Hang-hsien (Hangchow). It is worth noting that China, once the world's only exporter of tea, no longer even holds the lead in that field. The establishment of large, well-organized plantations in Ceylon and Assam is probably the principal reason for this, and the Chinese failure to maintain good quality has been a contributing facter in her declining position as an exporter; the percentage of her contribution to the world supply fell from 42 percent in 1896 to 11 percent in 1925.

Like other parts of China, the hills contain good supplies of coal and iron, and the more distinctive mineral resources are antimony, tungsten, zinc, and lead. Some of these are worked by modern methods, though

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much primitive small-scale mining is carried on locally. Timber is another important product, with large quantities of pine, oak, camphor, fir, and bamboo being floated in rafts down to the cities of the Yangtze Plain.

The outstanding industry is the manufacture of porcelain. Ching-te-chen, about 22 miles east of P'o-yang Lake in the Province of Kiangsi, has been a center of ceramic industry for over 13 centuries, and during the last 500 to 600 years has supplied the finest white porcelain the world has known. Though quality has fallen off considerably in the last century or so, the volume of manufacture is still tremendous, with ordinary rice bowls and tea cups for everyday use comprising most of the output.

The principal city of the South Yangtze Hills is Ch'ang-sha in Hunan, the scene of some of the bloodiest fighting in the present war. Its population has been estimated at over 600,000, while Hsiang-tan and Ch'ang-te may each have half that number. Heng-yang in the same province, and Chi-an and Lin-ch'uan in Kiangsi, are listed at about 100,000 each.

The Southeastern Coast.—Taking in all of Fukien, half of Chekiang, and the eastern tip of Kwangtung, this mountainous region with its rocky, rugged coast line is the only part of China in which life is largely dominated by maritime activities. Cut off from the interior by mountains of 4,000 to 6,000 feet, its hilly surface tilts southeast to the sea, where the mountains disappear under water to provide innumerable rocky headlands interspersed with small bays and coves. The principal river is the Min, which, with its tributaries, has cut deep canyons through the hills on its swift course to the sea. Navigation is limited to some parts of the stream, and is only for very small craft and is difficult at best. Other small rivers have cut their way through the hills to the sea, and on their delta plains lie the principal cities of this coastal region. Temperatures are mild, ranging from an average of 50° F. in winter to 95° F. in summer; the annual rainfall is the highest in the country with some 60 inches in coastal areas and 72 inches in the mountains inland. In the summer months typhoons are common, bringing high winds and as much as 4 inches of rain in a day, with attendant disaster. The high humidity promotes the flourishing vegetation but is enervating to man and often seriously impairs the health of Occidentals who dwell in this section.

The growing season lasts all through the year, and the limited cultivable areas of fertile soil produce two abundant rice crops a year, while sandy soils produce the country's largest crop of sweetpotatoes. As elsewhere, wheat, beans, and rape seed are grown in winter, and vegetables also

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flourish; other products are bamboo shoots, sugarcane, peanuts, tobacco, and fruit. Of the latter, pomelos (resembling grapefruit) and tangerines are especially famous. Tea, the leading nonfood crop, is grown extensively in the western mountains of Fukien and shipped through Min-hou (Foochow). Of excellent quality, it used to be exported to Russia and England in considerable quantities, but now it has become too expensive to be a worth-while trade commodity.

Abundant harbors and a plentiful supply of timber for shipbuilding have made the shore dwellers accomplished seamen, and fishing one of their principal industries. The characteristic Chinese junk with high poop and colored sail is native to this region, and each port has its own highly colored design painted on the stern. Seagoing junks fish the deep waters of the ocean and carry a vast amount of coastal freight, while smaller vessels bring oysters, shrimps, and prawns from the shallow waters inshore.

Aside from products of the sea, timber is the leading natural resource of this part of China, and lumbering is an industry of major proportions with systematic reforestation projects in operation in many areas. Most of the productive stands grow 20 miles or so from the river banks, adding greatly to the cost as the logs must be carried to the streams on the backs of coolies. Fir leads in importance, providing poles for supports, rafters, and masts; and pine for lumber is next on the list. Other marketable timbers are rosewood, camphor, and bamboo. The latter, which is not really a tree, but a variety of grass, is used in a multitude of ways and is the characteristic material of South China, appearing in almost everything from houses, mats, and brooms, to water pipes, paper, and food.

The mountainous character of the country has made communication difficult, and the little communities in the river valleys have been forced into relative isolation from one another with their main contacts limited to hearsay from those whose business takes them to the port cities of the deltas. Thus the meeting place of the many races and peoples who have moved into this region through the centuries has not proved to be a melting pot where they might mix and lose their identities as they have in North China, but has served to preserve their individual differences of custom and speech and to accentuate them still further. There are said to be 108 dialects in Fukien alone. Though there were originally many non-Chinese, or barbarians, in this part of the country, they have been driven out; and, in spite of all their differences, the present inhabitants are all Chinese. One group, the Hakka, though sometimes mistakenly considered barbarians, are as Chinese as the rest, if not more so. A not

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unlikely theory holds that they migrated south under the oppressive regime of the Mongols in the fourteenth century; their independent spirit is reflected in their continued resistance to foot binding for women. Their language, kept relatively pure by isolation, is as close to the Northern Mandarin as any Chinese spoken in the south.

The leading cities of the Southeastern Coast are the seaports of Min-hou (Foochow), and Ssu-ming (Amoy) in Fukien; Yung-chia (Wenchow) in Chekiang, and Shan-t'ou (Swatow) in Kwangtung. All have 100,000 inhabitants or more, with Min-hou estimated at 300,000, and all are important as commercial centers in the coastal trade.

The Liangkwang.—In this area including most of the "two Kwang," the southernmost Provinces of Kwangtung and Kwangsi, excepting only small sections at the extreme east and west, the South China culture is most typically exemplified. The average altitude is less than 1,000 feet, but only a very small part of the land is flat, and hilltops rise to 1,500 to 2,500 feet above the valley bottoms with occasional peaks up to 6,000 feet. The area is roughly bounded by ranges that form the watershed between the streams that flow north to the Long River and those that flow south to the sea, though the upper waters of the West River are in the higher altitudes of the Southwestern Tableland. This stream rises in eastern Yunnan and southern Kweichow and flows eastward across Kwangsi into Kwangtung where it joins the North River (Pei Chiang) just west of Canton. The eastern part of the region is watered by the East River (Tung Chiang), the delta plain of which is contiguous to that of the other two rivers. The major portion of Liangkwang lies within the Tropics, and minimum and maximum temperatures through the year run from 40° to 100° F., though January and July averages vary only from about 65° to 85° F. The main difference between this region and the Long River delta is that here the hot season lasts longer. Rainfall runs from 47 inches in the west to 70 inches in the east and is governed by the monsoon, so that most of it comes from April to September; October to early February is usually dry and cool, and mid-February to April foggy and warm.

Level land is confined to the river bottoms and delta plains, yet in spite of the gentle slopes of the hills very little terracing is done to convert further land to agriculture; statistics show that only about 8 percent of the whole area is farmed. In this limited space, however, cultivation is highly intensive. Two crops a year are produced everywhere, and many sections yield three under the elaborate and careful system of fertilization which uses every bit of human waste from both country and

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city,[4] applying it with minute care to the individual plants. Rice is the dominant crop wherever flooding is feasible and even on some of the dry slopes a single crop is produced by natural rainfall. In wet years many ducks are raised in the flooded paddy fields, and in dry seasons sugarcane is an important crop. Tobacco is also raised, and matting straw and palm leaves for fans are produced in quantity. Fruits include several kinds of oranges, bananas, ginger, and litchi; tea is grown extensively in the hills of northern Kwangtung.

Mineral resources of Liangkwang have not been fully explored, but moderate amounts of coal, tungsten, manganese, tin, antimony, and bismuth are produced by small-scale native methods. Iron, common to all other parts of China, is not known to occur.

The Canton delta, where the multiple mouths of the three principal rivers reach the sea, is the economic center of the region with the greatest cities as well as the most concentrated rural population. Running from west to east across the northern end of the delta, from the junction of the West River and the North River (Pei Chiang) at San-shui (Sam-shui) to the main mouth of the East River (Tung Chiang), is the Chu Chiang (Pearl River); near the latter point it turns southward through a mass of islands emptying (through the Bocca Tigris) into the great bay which bears the same name. In the middle of the west-east section lies Canton, known to the Chinese as Fan-yü or Kuang-chou, a city of over 1,000,000 inhabitants which was the earliest maritime port in China to engage in foreign trade, and is today the teeming commercial metropolis of South China. About 75 miles to the south, near the eastern shore of the Pearl River, lies the British island of Hsiang-chiang (Hongkong) with its superb harbor between the cities of Victoria on the island and Chiu-lung (Kowloon) on the mainland opposite. Hongkong (population over 500,000) is the great seaport of the south for ocean steamers too large to navigate the shallow Pearl River at Canton; and as a transshipping point for that and other nearby coastal ports this British port is ideal in both location and facilities.

In addition to Canton and Hongkong, the major cities of Liangkwang are Nan-hai (Fatshan), Chiang-men (Kongmoon), and Sun-wu-i. Across the mouth of the Pearl River, about 45 miles from Hongkong, is the Portuguese city of Macao.

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[4] This is not the only place in which human waste is used as fertilizer. The practice is widespread in China, making it unsafe to eat fruits and vegetables that have not been cooked, and to drink unboiled water.

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In southwestern Kwangtung the Lei-chou Peninsula projects out into the sea, and on its eastern coast is the French concession of Kuang-chou Wan. Opposite the tip of the Peninsula lies the Island of Hai-nan, covering an area of about 14,000 square miles. Much of the island is mountainous and relatively wild and uncultivated. There are, however, a few towns along the coast and in the flat plains of the northeast; in these regions, conditions are similar to those on the mainland except for the slightly more tropical nature of the climate.

The Southwestern Tableland.—The western end of Kwangsi lies at a somewhat higher altitude than the rest of the province and is grouped with most of Kweichow and the eastern half of Yunnan under the present heading. Southwestern Yunnan, a mountainous tropical jungle deeply cut by the gorges of the Salween and Mekong Rivers, is closely allied both topographically and culturally with Indo-China; and the northern part of the province belongs in the Tibetan Borderland. An intermediate area between the coastal provinces of the south and the central mountain mass of Tibet, it has altitudes of about 4,000 feet in Kweichow and 6,000 feet in Yunnan, while some of the peaks in the western section exceed 10,000 feet. The term "tableland" is misleading because it is by no means flat, and it should be remembered that it applies rather to the relative elevation of the region, which on the whole is extremely rugged. A certain number of plains and plateaus exist, but the typical landscape is one of precipitous peaks, and rivers rushing through deep canyons, and it is unlikely that level land is more than 5 or 10 percent of the total area. Like the Loess Highlands, this is a land of earthquakes, particularly in its western half. Owing to the altitude, the climate is temperate in spite of the fact that the region adjoins the tropic zone. Average January and July temperatures are 50° and 77° F., and the annual rainfall is 45 inches, of which 82 percent falls between May and October, and over 50 percent in June, July, and August, owing to the monsoon. The winters, from November to April, are dry and sunny. These generalities apply to the plains country, and, as might be expected, local conditions differ sharply from tropical humidity in some of the deep valleys, to snow-capped mountains in July among the higher peaks.

As elsewhere in China, all the level land is under intensive cultivation, and in some districts hillside terracing is extensive. This depends, however, on the quality of the soil and the degree of slope, and many of the hills and valleys are too steep. Rice is the principal crop and the staple food of those who can afford it, but it is beyond the means of

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the poor mountain folk who live on corn, barley, and millet raised in dry fields. In winter, wheat, oil seeds, and opium poppy are grown, and some estimates indicate that the latter represents two-thirds of the winter crop.* With so much growing land removed from food production, serious shortages are not uncommon. Tobacco, tea, and hemp are also grown, as are many vegetables; peaches, pears, apricots, persimmons, oranges, lemons, walnuts, and chestnuts are the leading fruit and nut crops. One conspicuous feature of the agricultural scene is the abundant supply of domestic animals. Cattle, sheep, goats, pigs, ducks, and chickens are widely raised; ponies and mules provide transportation, though horses are not found, and cows and water buffaloes are used for plowing.

Natural resources have not been fully explored, but it is probable that considerable metallic wealth is available. Iron and coal are rather poor and are mined locally by small-scale methods. The most important mineral products are copper, of which Yunnan has always been China's main source of supply, and tin from the same province, which amounts to 6 percent of the world's supply. Copper is also found in northwestern Kweichow, which is a major source of mercury as well. Silver, zinc, lead, placer gold, antimony, and precious stones are also present in the region, and north-central Yunnan, around Ta-li, is rich in marble of fine quality. Timber is abundant over much of the Southwestern Tableland, and rich supplies of pine have been heavily cut into, though some reforestation is carried on.

The population is divided about half and half between Chinese and the aboriginal peoples who have always been the native inhabitants of the region. Historically speaking, the Chinese are newcomers, and have gradually driven the "barbarians" out of the fertile plateau country and into the hills, where they subsist as herdsmen, hunters, and small farmers. They are principally Miao, Lolo, and Chungchia, with some Tibetans and Burmese in the west, and include over 200 lesser divisions, each leading its own semi-independent tribal life and speaking its own dialect. These simple people are cheerful and kindly when left to themselves, but are united by a common hatred for the Chinese who can extend their authority in this part of the country only so far as military force can be made effective. Both Chinese and aboriginals in the area are a dull and listless lot, and business is usually controlled by immigrants from Szechwan. In spite of their isolation, the Chinese here speak a better brand of Northern Mandarin than is to be heard anywhere outside North China.

The only sizeable city in the region is K'un-ming (Yün-nan-fu), the population of which was estimated at 143,000 in 1931, and which has

* See note on p. 9.

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doubtless grown with the general southwestward movement of the population caused by the war. Among the lesser cities are Kuei-yang in Kweichow, and Meng-tzu and Ta-li in Yunnan.

LANGUAGE

China is a vast country in which are to be found not only many dialects but also a number of different languages, and so before discussing the Chinese language itself it may be well to outline in general the languages which are to be found there. Of the language families found in China, one of the largest and most important is the Indo-Chinese family, which may be divided into Chinese, Tai, Miao-Yao, and Tibeto-Burman. The most important member of this language family is Chinese, which again may be divided into nine general groups: 1, the Northern Mandarin group spoken in Hopeh, Shansi, Shensi, Kansu, Honan, Shantung, and extending into Sinkiang with Inner Mongolia and Manchuria on the north and into Hupeh, Anhwei, and Kiangsu on the south; 2, the Eastern Mandarin group spoken in the lower Long River valley and in the Provinces of Anhwei and Kiangsu; 3, the Southwestern Mandarin group which is spoken in Szechwan, Yunnan, Kweichow, and parts of Hupeh and Kwangsi; 4, the Wu group which is spoken south of the Long River in the Provinces of Kiangsu and Chekiang and in certain parts of Kiangsi; 5, the Kan-Hakka group spoken in Kiangsi and Kwangtung; 6, the Min group spoken in Fukien, the eastern part of Kwangtung, Hai-nan, and the Lei-chou Peninsula; 7, the Cantonese group spoken in Kwangtung and Kwangsi; 8, the Hsiang group spoken in Hunan; 9, certain isolated groups which are found in such places as the southern part of Anhwei, in Hunan, and the northeastern part of Kwangsi.

Of the Tai group of languages, dialects are found in Kwangsi, Kweichow, and Hai-nan, as well as in Yunnan. Examples of the Miao-Yao group are found in Hunan, Kweichow, Kwangsi, Kwangtung, and Yunnan. Of the Tibeto-Burman branch of the Indo-Chinese family, we find Tibetan spoken, of course, in Tibet, and in Sikang, and extending into Tsinghai, Szechwan, and even Yunnan. Other offshoots of the Tibeto-Burman group are spoken in the northwestern border of Yunnan, in western Yunnan, among the Lolo tribes in that province, in northwest Kweichow, and in the south of Sikang.

Another family of languages found in China belongs to the Austro-Asiatic group, to which the Munda, Mon-Khmer and Annamite languages belong. Dialects of this group of languages are found along the Yunnan-Burmese border.

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Representatives of the Altai family of languages are found all along the northern territory of China from Sinkiang through Mongolia to Manchuria. This family consists of the Turkic, Mongolian, and Tungus languages. Turkic dialects are spoken in Sinkiang, the northwest corner of Mongolia, and in certain parts of Kansu. Mongolian is spoken from Central Asia across Mongolia to Manchuria in the east, and in Siberia on the north. In China we find the Tungus branch spoken in northern Manchuria, and the best-known language of this group is Manchu. All the above language groups could be further subdivided, and a complete discussion of them would fill volumes. We list them here merely for the purpose of showing the wide diversity of languages to be found in that great territory belonging to our ally, China. Of all these languages Chinese is by far the most important and the most widely spoken. Furthermore, it is the official language of the country, and, as such, will form the subject of the following discussion.

In considering the Chinese language, it is well to remember that one of the factors leading to the widely held fallacious belief in a "mysterious East" is the popular notion that Chinese is a difficult language. It is not difficult so much as different, and this fact is self-evident when one considers that it is spoken by some 450,000,000 people whose mental capabilities are very much the same as those in any large group in the Western world. As Mark Twain said of the French language, "Even the little children speak it!" Not only is this language spoken by a great mass of people, but it has produced literature for some 3,000 years embodying works of philosophy and history, as well as poetry and works of a purely esthetic character. It may be added that Chinese literature was already fully matured before the Christian Era.

Chinese, together with Siamese and certain languages of farther India, form the Siamo-Chinese branch of the Indo-Chinese linguistic family, the other branch being the Tibeto-Burman branch, although the Chinese connection with these languages is somewhat remote. Thus, for purposes of explanation here, comparisons with these languages are unnecessary. Suffice it to say that, like Siamese, Chinese is a monosyllabic isolating language—that is to say, it is a language composed of words of one syllable which always remain the same whether used in combination or individually. It possesses, furthermore, three odd characteristics that differentiate it sharply from Western languages. One of these is its above-mentioned monosyllabic character, and another is the fact that the relationship of words in a sentence is not indicated by any changes in the words themselves, but by word order, and to a lesser degree by the interspersal of certain concrete terms which, through

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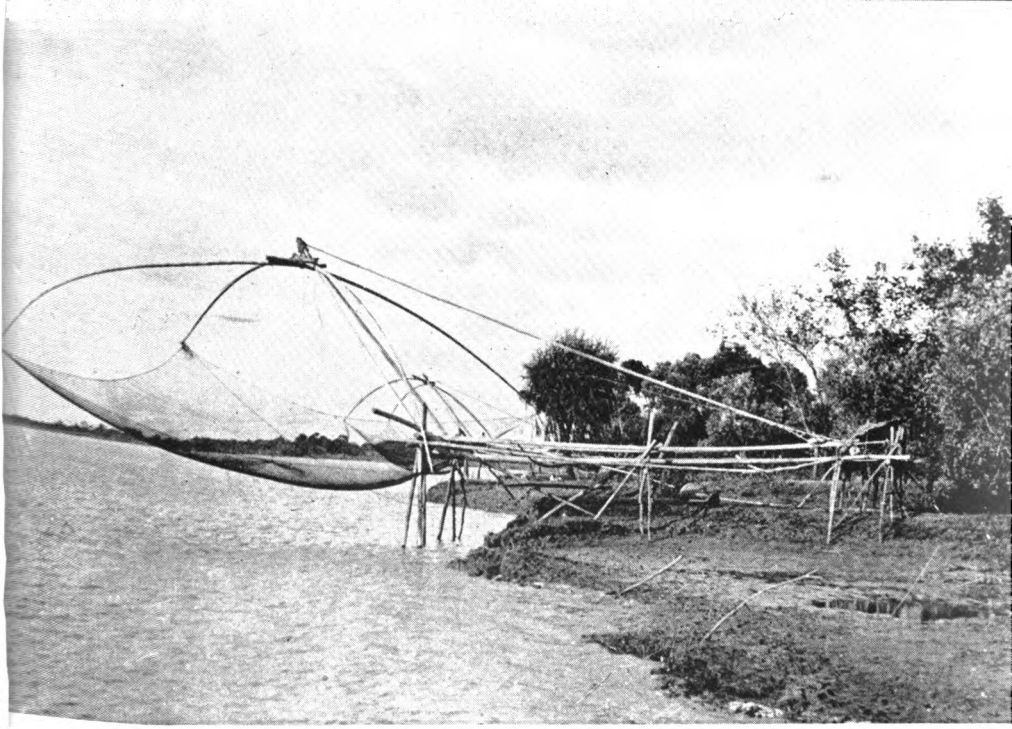

PLATE 6

Upper: Fish nets on the bank of the Long River.

Lower: Wheelbarrows are a standard means of transport for both freight and human beings. The weight is supported by a strap over the coolie's shoulders; and for heavy loads additional traction is furnished by mules, men with ropes, or sometimes sails. Street scene in Tsinan, Shantung Province. (Courtesy U. S. Bureau of Foreign and Domestic Commerce.)



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PLATE 7

Upper: Logs from the forests of Manchuria are brought to market on the Yalu River. Liaoning Province.

Lower: Much of China's lumber is sawed by hand with simple tools. As in other countries, outdoor workers get deeply sunburned.

(Courtesy U. S. Bureau of Foreign and Domestic Commerce.)



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PLATE 8

Upper: Preparing a paddy field for planting near Hongkong, the water buffalo provides the power. The word "paddy" comes from the Malay language; *padi* means rice.

Lower: Portable machinery, operated by foot power, is widely used to raise water from one level to another for irrigation.

(Photographs from Ewing Galloway.)



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PLATE 9

Upper: Bridge on the grounds of the Summer Palace near Peking. Most of the structures in this pleasure park of the Manchu emperors date from the last years of the nineteenth century.

Lower: Uniting a number of already-existing border ramparts, the First Emperor completed the Great Wall in 214 B.C. Much of this 1,500-mile symbol of isolation has fallen into decay; and the best preserved sections, like this restored in the Ming Dynasty, lie north and east of Peking.

(Courtesy Fogg Museum of Art.)



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usage, have come to do service for what we would call auxiliaries in our language. The third characteristic is that Chinese has no alphabet, and that each of its monosyllabic words is expressed by a separate written character. As a result of these characteristics Chinese has developed two forms of language showing considerable differences. One of these is the spoken language which has changed and developed as spoken languages must, while the other is the written language which had little necessity for change and has, therefore, remained almost the same throughout the ages.

The Chinese spoken language, as we have seen, possesses a quantity of dialects, the actual number of which is not known. These differences in dialect are in part due to certain topographical features of the country. To mention only two such features, North China from Peking southward to below Nanking consists of large, fertile plains watered by two river systems, the Yellow River and the Long River. Although there are a number of dialectical differences in this area, they are not insurmountable, and the person from Peking by paying close attention may understand the speech of a person from Nanking. This plain is cut off from southern China by mountainous country to the south, and here the differences in dialect are numerous and extreme. Thus we find that in certain parts of the country inhabitants of villages even a few miles apart have difficulty in understanding one another, or find their words entirely and mutually unintelligible. These differences, however, are mainly in the manner of pronouncing words, which may show very great divergencies. Aside from this the grammar of these dialects varies but little, and in this connection it should be noted that the written word is mutually intelligible to literate persons in all parts of the country. Thus, while the spoken language was broken up into dialects on account of geographical and other factors, the written language had little reason to change, and remained the same as a connecting link between various parts of the country, and with the various historical periods of China. The continuous and unbroken flow of Chinese culture from earliest times to the present day is due in a large measure to the written language.

The characters which compose the Chinese written language may conveniently be divided into three general classes: pictograph, ideograph, and phonograph (fig. 10). In the beginning the character was pictographic in nature, that is to say, concrete objects were expressed by drawing simple pictures of them. For example, the character for sun might be represented by a simple circle with a dot in the center of it, and that for moon by a crescent; the character for elephant was a rude drawing of an elephant, and that for man was represented by two legs, etc. In fact,

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there was little difficulty in expressing concrete objects by simple drawings. As the accompanying illustration shows, the modern character often exhibits little apparent relation to its early counterpart, because usage and changes in writing materials have brought on modifications in form. The pictograph, while well enough for the expression of concrete objects, was not, of course, always adequate for the expression of words representing abstract thoughts, or ideas, and so we come to the other two methods of forming characters, and of these the first is the ideograph. One method of forming ideographs was to make a simple drawing of some object to symbolize the idea. For example, in English we may speak of a high object

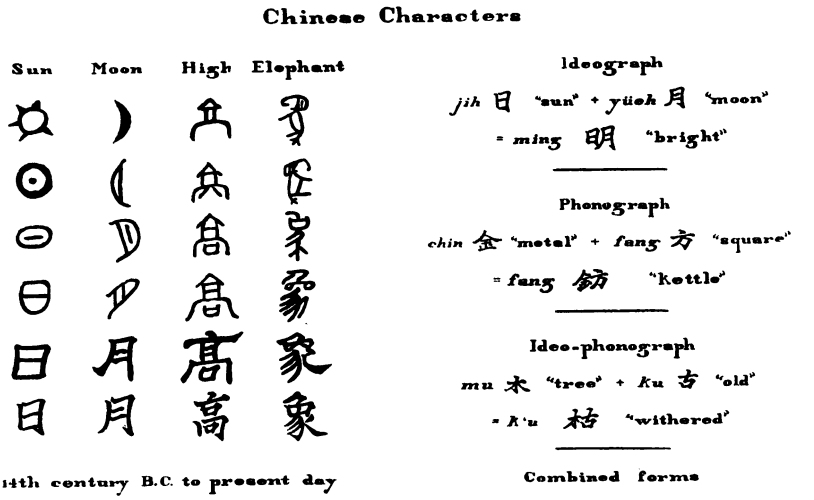

FIG. 10.—Examples of the evolution and formation of Chinese characters.

as "towering up," but here we have the reverse of such a figure, for the Chinese took their word "high" and wrote it in the image of a tower. Another method of forming an ideograph was by combining existing pictographs. An example of this is found in the character meaning "bright," which is a combination of the pictographs for "sun" and "moon." Such combinations, however, could not be endless, and this brings us to the third general category of characters, the phonograph, which was a sort of phonetic writing. That is to say, characters were made up of combinations of characters already in use, one part of which gave some idea of the pronunciation, the other part indicated the sense of the word. An example of this kind of thing is the combination of the character for "aged" with the character for "tree" giving the meaning "withered." The word for "aged" is pronounced *ku*. The word for "with-

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ered" is pronounced *k'u*. This combination, it will be observed, is both ideographic and phonographic and really forms an ideo-phonograph. To take another example, the word for "square" in Chinese is pronounced *fang,* also the word for "kettle" is pronounced *fang*. In order to indicate the word "kettle," the character for "metal" was combined with the character for "square," thus indicating, so to speak, that the metal *fang,* or "kettle" was meant, rather than the "square." Such combinations were endless, but although they may have formed a sort of phonetic language in early times, present-day pronunciations have changed so much that this no longer always holds true. This sort of combination greatly increased the Chinese written vocabulary, and thousands of new written words were made up in this way, particularly in the centuries just before and just following the beginning of our era. Later on, when this great vocabulary had won its place in literature, the creating of new characters ceased almost entirely, and the language became standardized as we have it today.

The great dictionary compiled during the recent dynasty and named after the K'ang Hsi reign in which it was compiled, that is, the *K'ang Hsi Tzŭ Tien,* gives us some 40,000 characters, but many of these are variant forms of the same thing, and a knowledge of 3,000 to 4,000 characters will give a fairly adequate reading vocabulary. From the above all too brief discussion of the written language, let us now turn to the spoken language.

Now the dialects spoken in the fertile plains of the north, mentioned above, form the basis for what is called in Chinese *kuan hua,* or "official language," now officially known as *kuo yü,* or the "national language." It is to the language spoken in this portion of the country that we refer when we speak of the Mandarin language. Of these northern dialects, the one upon the basis of which most Western Chinese studies have been made is what is called Peking Mandarin, that is, the Peking dialect, and the official language is more nearly like it than any of the other dialects. Further, it has been the policy of the Chinese Government to introduce the official language into the schools, so that of late years it has been increasingly possible to find persons who understand it in various parts of the country. For these reasons, therefore, we shall base our discussion of the spoken language on this form of Chinese.

As we have said, Chinese possesses no alphabet, the language being made up of a relatively small number of monosyllabic sounds, each one of which must do service for a varying number of words, and as we have seen, there is a separate character for each word in the language, many of which are pronounced alike. The number of monosyllabic sounds varies

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with the dialect, the Peking dialect having only between 400 and 500 such sounds. These monosyllables are not evenly distributed among the words in the language, and so some monosyllables may represent very few words, while others may represent a great many. At first glance, this may seem very confusing, and indeed it would be without some method of distinguishing between monosyllables of the same sound. There are two ways in which words may be distinguished. One of these is by the tonal inflection of the voice. That is to say, the same syllable said in one tone has a different meaning from the same syllable said in another tone. The number of tones possible varies with the different dialects, and the Peking dialect has the least of all, with only four principal tones.

Now while these tones are very important, they are, nevertheless, not enough in themselves to make the spoken language entirely intelligible. This is true because a given monosyllable may have many more than just four meanings, so that the variety of meanings possible for each tone may be very large. If a syllable like *fang,* for example, has 24 or 25 meanings, it leaves about 6 different meanings for each tone on an average. In order to do away with the inevitable confusion that would result from relying on just this means, the spoken language has developed into what might almost be called a polysyllabic language. This is done by combining words in order to make the meaning clear. Thus, for such English verbs as "to walk," "to eat," "to look," etc., the Chinese say "walk-path," "eat-food," "look-see," etc. Such combinations, then, in effect, form polysyllabic words, and they really are polysyllabic words in the mind of the speaker, that is to say, they are not thought of as two words, but as a single word, just as in English we may say "automobile," without stopping to think of the origin of the word—"self-moving." In addition to this, certain words are used as numeratives for certain types of objects. They form extremely general descriptive adjuncts to nouns. Thus, for example, instead of saying as we might "one pencil," a Chinese says "one branch pencil," "one lump meat," "one stretch paper," etc., and all may be translated, if necessary, by the word "piece."

It has often been said that Chinese has no grammar. This is not really true, for every language must depend on some sort of framework. What is true is that the framework of Chinese is very different from that of Western languages. Thus, since theoretically, at least, any Chinese monosyllable may be any part of speech, were there no rules of syntax, the language would be quite unintelligible.

To begin with, the Chinese language lacks entirely the definite and indefinite articles, and number is indicated by context, or else by the use of numerals. Nouns have no declension, and the relationship of a noun

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to a given sentence depends upon its position in the sentence, augmented, at times, by the use of an auxiliary word. Verbs have no conjugation, the tense of a verb being understood by context, by the mention of a time element, or by the use of auxiliary words, in addition to which the position of the verb in a given sentence is important. Among these auxiliaries are many words used as grammatical particles, either before or after the words they modify, as prepositions or postpositions.

In this connection, it should be said that Chinese, as ordinarily written, has no punctuation, as we know it. The division of the language into sentences is indicated by two methods, one, by writing parallel sentences, and the other, by the use of certain of these auxiliary particles, and even in the spoken language interrogation is indicated by a separate word. Perhaps the simplest way to illustrate this is to give an English sentence and follow it by the literal translation of the Chinese of that sentence, in both the colloquial and the written language. Thus, suppose we say in English, "There were some sparrows which gathered on the roof of a house outside the city gate and sang. Did you hear them?" This statement composed of 22 words in English may be expressed clearly in the Chinese spoken language by 19 words, a literal translation of which might run as follows: "Have some house-bird [i.e., "sparrow"] gather at city gate outside-ly house roof on call-cry-ed. Hear not hear" [or "you hear-ed *ma*"]. In the written language this statement would be much shorter, being expressed with but 13 characters, which might be rendered literally thus: "Have house-bird gather city gate outside house and sing. Hear *hu*." In this latter translation, it is enough to have the word "gather" to know that more than one sparrow is meant, while the fact that this is narrative form shows that action is in the past, although it would be perfectly correct to translate it in the present tense. In the spoken language sentence, again the words "gather" and "some" show that more than one sparrow is meant, but here we have particles added to show that it is in past time. Also, we have the words "call-cry" and "house-bird" forming polysyllabic words, so that there will be no misunderstanding of the action or the kind of bird that is intended, while the particles *ma* and *hu* indicate the interrogative.

Those who have any knowledge of the pidgin English spoken along the China coast will see at once that pidgin English, by and large, is nothing but a literal translation of colloquial Chinese.

The modern tendency in Chinese is to write using punctuation like ours, and furthermore, to write in a style very similar to the spoken language. All languages with a background of literature make use of literary allusions, but probably in no language is this more extensively done than

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in Chinese. The written language, whose control denoted some scholarship, was particularly full of this sort of thing, and thus it was very necessary to have a knowledge of Chinese literature in order to be able to read intelligently. The use of a style similar to the colloquial, such as is widely used today, is making the reading of the language more widely available to ordinary persons.

The Chinese language of today is not nearly so difficult as it is currently supposed to be. The most difficult part about it is that of learning the characters. Aside from this, we may say that the sentence structure of Chinese is often simpler than in our own language. The difficulty that most foreigners have in trying to speak Chinese is that they try to make their sentences needlessly complicated. As with any language, the degree of mastery of pronunciation, intonation, etc., is a matter of practice and will always vary widely from individual to individual. None of the methods used for rendering Chinese sounds by Roman letters is entirely satisfactory. At best, none of them give to those unacquainted with their systems more than a very meager idea of the sound represented. In the English-speaking world the most widely used system is the Wade-Giles system, and there is now a tendency to modify this.

For many years studious attempts have been made to introduce an alphabet for writing the Chinese language as a measure to do away with the high percentage of illiteracy in China. The most widespread of the systems thus established is known as Latinxua, or Latinized Chinese, which was developed at the Academy of Science in Moscow and the Oriental Institute in Leningrad. This system uses 24 letters of the English alphabet, that is, all except q and v, and is said to have had some success among the Chinese themselves.

In this country, owing to the demands of the war, where it has been necessary to teach Chinese to military groups in the shortest possible time, a system has been devised by Prof. George A. Kennedy, of Yale University, that seems to have achieved considerable success.[5] The widespread use of such a system, or such systems, presents staggering problems that may have far-reaching effects. The mere work of rewriting all existing Chinese literature not only in alphabetic form, but also necessarily translating it into the spoken language presents a tremendous problem, and the social implications are vast. It may be that we are on the threshold of

[5] This whole question is very ably treated by John de Francis, Journ. Amer. Oriental Soc., vol. 63, No. 4, pp. 225-240, 1943. In this article he makes two very obvious and interesting points: (1) "All spoken languages are intelligible to the people who speak them," and (2) "Whatever is auditorially intelligible can be written phonetically."

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great changes in the use and study of the Chinese language. In general, we may say that at present it is not too difficult a task to achieve a knowledge of the Chinese spoken language. The written language, however, still depends for the most part upon the Chinese character, and those wishing to make any progress in the reading of Chinese must learn the characters.

HISTORY

China has the longest uninterrupted history of any great country in the world today; the names and dates of the principal dynasties and periods and major cultural developments are given in the appendix. The text here is limited to mention of some of the more salient points, and to a few general ideas about the nature of Chinese history.[6]

PREHISTORY

The country was inhabited by members of the human race some 300,000 to 500,000 years ago, and remains of this species (*Sinanthropus pekinensis,* or Peking Man) exhibit physical characteristics common to the Mongoloid peoples of eastern Asia today and rarely present in other races of the world. Here is important evidence on the much discussed question of whether or not the Chinese were originally migrants to their present homeland from some common "birthplace of mankind" in western Asia. Remains discovered in association with the skulls and teeth of Peking Man indicate that he fashioned a few crude stone tools and knew the use of fire; his stage of cultural development may be described as very early Paleolithic. Following Peking Man there is a vast gap in our knowledge, but many tens of thousands of years later, men of the fully developed Old Stone Age (Paleolithic) inhabited China; and after another gap of many thousands of years, a New Stone Age (Neolithic) culture was flourishing. Neolithic man continued to live on the fringes of civilization during the second and first millennia B.C., while Chinese culture, as we know it, was beginning to take shape under the early historical dynasties.

RECORDED HISTORY

The first written history of China, a remarkable work beginning with the legendary heroes of antiquity and recording in detail the history of the Hsia, Shang, Chou, Ch'in, and part of the early Han Dynasties, was completed in 100 B.C. It was to a large extent the model for all subse-

[6] The early history of China from prehistoric times up to the founding of the first Chinese Empire in 221 B.C. has been discussed by the late Carl Whiting Bishop in Smithsonian Institution War Background Studies, No. 1, June 10, 1942.

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quent histories, each of which, however, covers but a single dynasty; and in these 26 Standard Histories,[7] complete with Imperial chronicles, chronological tables, essays on matters relating to government, and biographies of famous persons, may be found a comprehensive record of events from the earliest times down to the overthrow of the Empire in 1912. The almost 4,000 chapters (*chüan*) of these histories are supplemented by 14 additional classes of historical writings which, though not officially approved as Standard Histories, provide a great deal of detailed information not elsewhere available; and the whole constitutes a body of historical writings whose scope and high probable accuracy is unequaled in any other country. While the first of the Standard Histories includes much that is purely legendary, and mentions as historical dynasties periods for which no contemporary documents then existed, recent archeological discoveries have included inscribed fragments of bone from the site of the last capital of the Shang Dynasty so that we now have confirming evidence, written in the fully developed Chinese language, though in a different style of script, of many details recorded in the first history. It is safe to say that, in spite of the still fragmentary state of our knowledge of the early periods, recorded Chinese history begins in the fourteenth century B.C.

PATTERN OF HISTORY

Antiquity is not, however, the most striking thing about Chinese civilization; in Egypt, in Mesopotamia, and in the Indus valley people were living in well-built cities, under very advanced cultural conditions anywhere from 1,500 to 2,000 years before the Shang diviners inscribed oracular sentences on sheep bones and tortoise shells at An-yang. But those civilizations died many centuries ago, while the Chinese, tilling the same soil and using the same language, have not only continued to exist, but have never ceased to develop and strengthen their essential individuality, their Chineseness, through thirty-odd centuries of varying fortunes to emerge as one of the great nations of the world today.

The long centuries of consecutive history, seen as a whole, reveal certain strikingly consistent facts about the internal operations of the country and its reactions to external influences. Internally, the pattern of dynastic

[7] The twenty-sixth history, entitled "The Draft Ch'ing History" was completed in 1927 and approved by the Northern government as the official history of the Ch'ing Dynasty. This approval was withdrawn by the Nationalist government on its assumption of power in 1928, and the history was suppressed in part. Two editions were subsequently published, however, and until the present government undertakes to revise it, or compile a new one, it may be regarded as the Standard History of the period.

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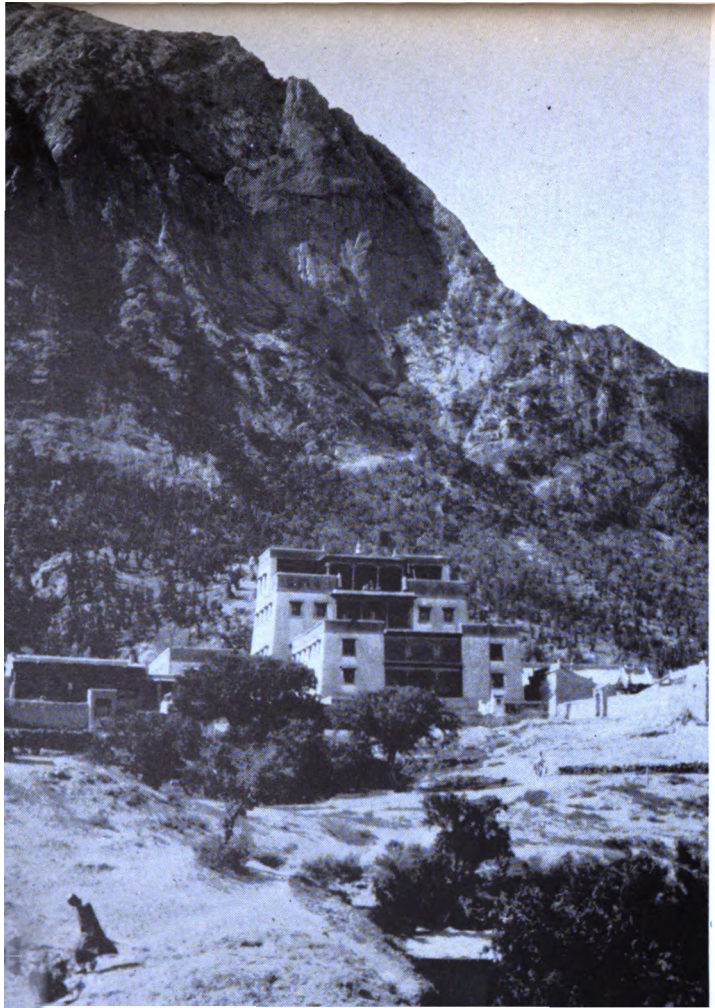

Plate 10

Left: Lama temple shows Tibetan style of architecture. Many Chinese of the northern borderlands practice the Lamaist form of Buddhism common among the Mongols. It originated in Tibet as a combination of Tantric Buddhism and the native Tibetan religion, *Bon*. Suiyüan Province.

Right: The wooded hills and rushing streams of the T'ien Shan contrast sharply with the arid regions to the south. Valley on the road from Tihua to Turfan. Sinkiang Province. (Photograph from Innermost Asia, by Sir Aurel Stein; courtesy Clarendon Press, Oxford.)

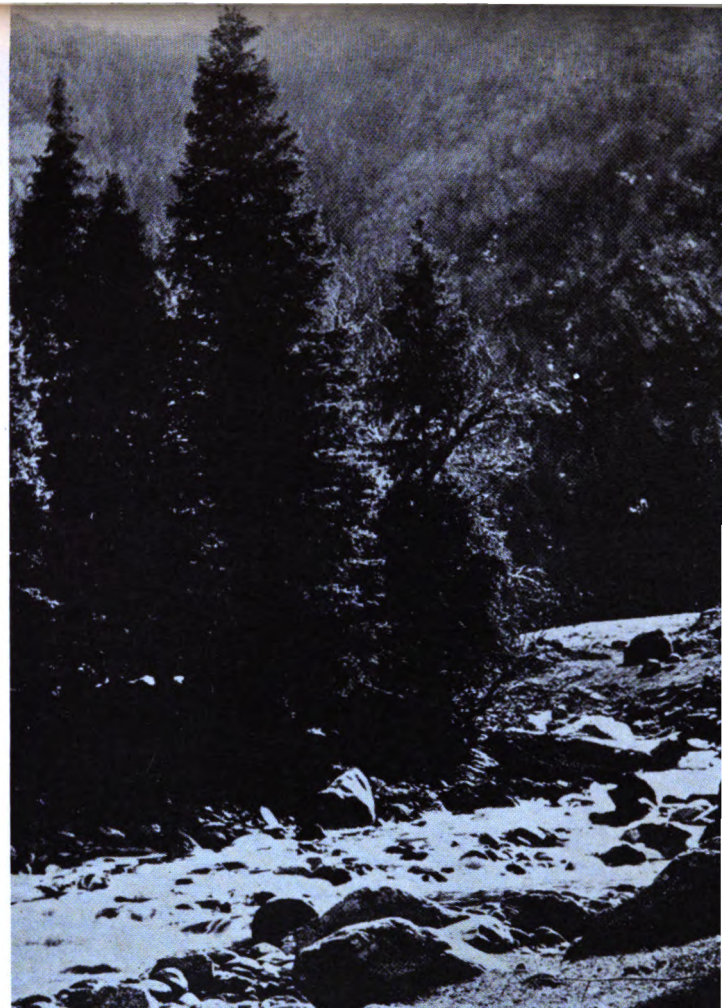

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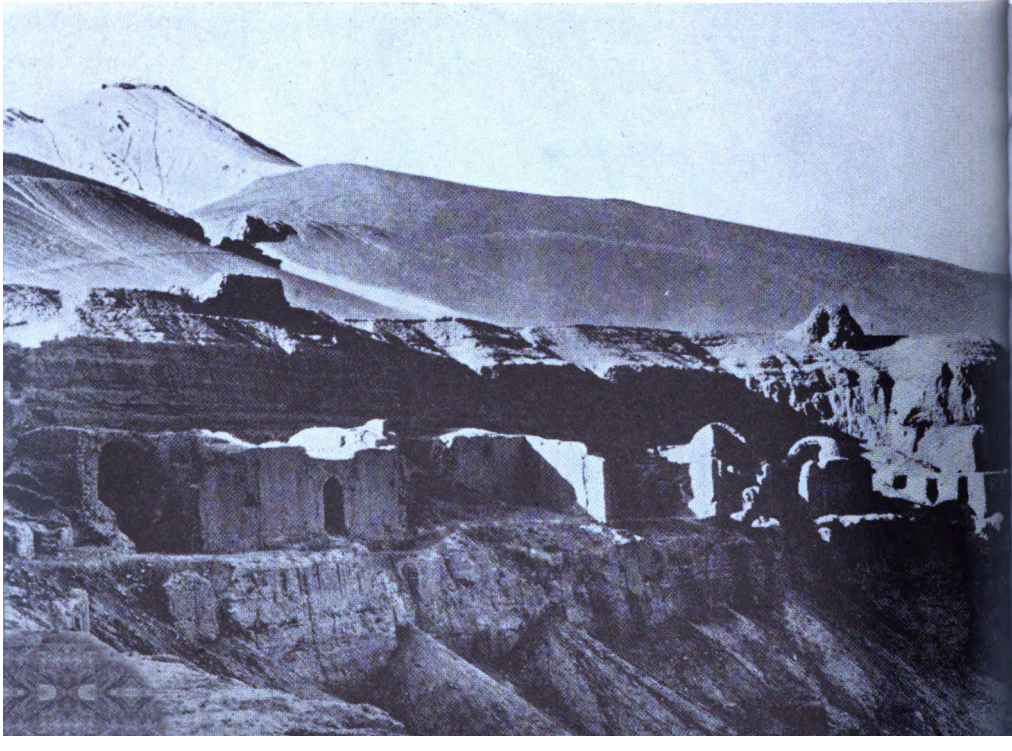
PLATE 11

Upper: Sand dunes like these and eroded clay make the Taklamakan a true desert; and camels are indispensable for transport. Figure in center is a Sikh who accompanied this expedition from India. Sinkiang Province. (Photograph from The Ruins of Desert Cathay, by Sir Aurel Stein; courtesy The Macmillan Co.)

Lower: Ruins of Buddhist cave temples and of ruined cities line the ancient trade routes of Central Asia. Sites like this near Turfan were deserted a thousand years ago, and have yielded great stores of paintings and sculpture to modern archeologists. Sinkiang Province. (Photograph from Innermost Asia, by Sir Aurel Stein; courtesy Clarendon Press, Oxford.)



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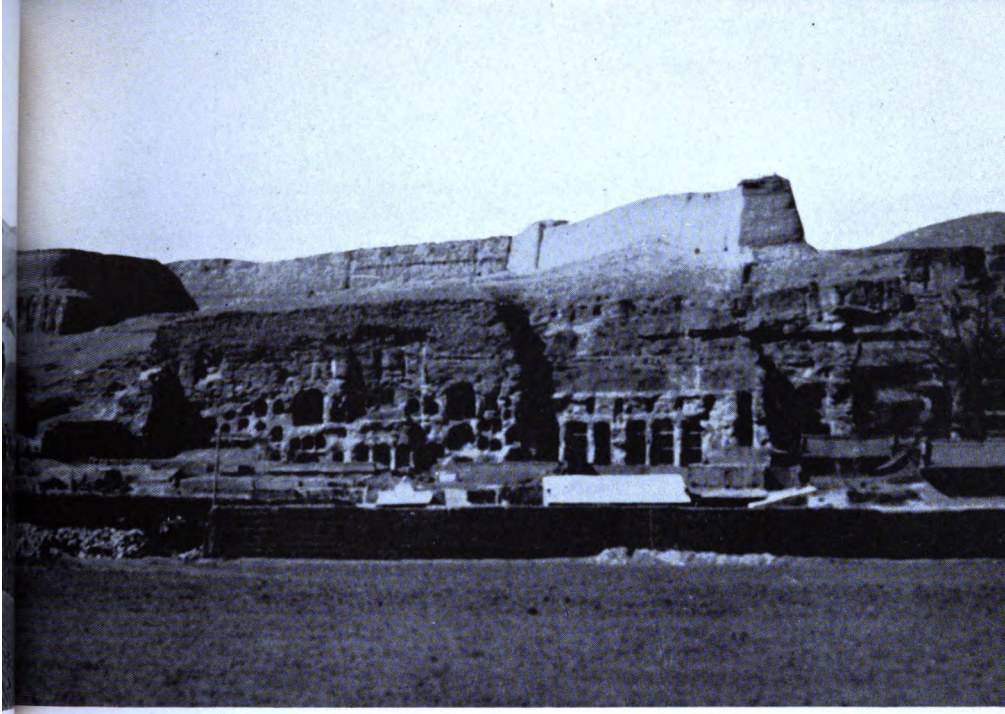

PLATE 12

Upper: Buddhist cave temples carved from a cliff at Yün-kang. Similar caves are used for dwellings all through the loess country. Shansi Province. (Photograph by C. W. Bishop.)

Lower: Peking carts on a snowy northern road in winter. Sheepskin coats afford protection to the drivers from the bitter winds of this region. Shansi Province. (Courtesy U. S. Bureau of Foreign and Domestic Commerce.)



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PLATE 13

Upper: Light snow on natural hillside terraces in the loess country. Honan Province.

Lower: City walls, transport, and costumes all show that Manchuria is truly Chinese. I-chou, Liaoning Province.

(Photographs by Langdon Warner.)



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history has been repeated again and again. Unification of the country, and the establishment of a strong dynasty by a vigorous military leader was followed by territorial expansion and commerce with foreign lands. Periods of comparative peace and prosperity fostered intellectual and cultural developments which, in turn, led to luxurious living with its softening effect on moral fiber and physical stamina. The court became the scene of petty jealousies and political intrigue. Power fell into the hands of women and eunuchs; the authority of the emperor was undermined, and rebellion or invasion brought the dynasty to an end. This series of events, though natural and logical enough from a practical standpoint, were regarded as evidence of divine influence on human activity. From the earliest recorded times it has been apparent that the kings and emperors not only depended for guidance upon the gods (whether the spirits of deceased ancestors, or Heaven, or lesser nature gods, or the legendary heroes of antiquity), but also derived the right to rule from these divine beings. This belief in the Divine Right of Kings was expressed by the Chinese in the term "Mandate of Heaven"; and while the principle has been well known in other countries, one phase of its operation seems to have been peculiar to the Chinese. As they saw it, the continued possession of the Mandate of Heaven by an individual or a house was dependent upon the quality of the administration. Government may not have been *by* the people, but it was, above all else, *for* the people; and it was to be conducted in such a way as to benefit the greatest possible part of the population. This meant not only the just administration of public affairs but also responsibility for the general welfare of the people which, in this essentially agricultural society, meant regular and sufficient crops and freedom from natural catastrophies like flood and drought. Continued prosperity was the indication that the ruler was in the good graces of the gods; but excessive abuse of authority or unduly prolonged periods of depression or disaster were clear evidence that the Mandate of Heaven had been withdrawn. In these circumstances it was the right, or even the duty, of the people to see that the ruler was removed from power. Rebellion followed, and he who had the ability, strength of character, and military force to bring order out of the ensuing chaos was considered to be the new recipient of the Mandate of Heaven to hold and pass on to his descendants as long as conditions justified the confidence of the people.

EXAMINATION SYSTEM

A fact that sharply distinguished Chinese government from those of other countries was the way in which the body of officials was chosen.

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The emperor, of course, held hereditary office subject to the Mandate of Heaven. All other officials, however, both civil and military from the chancellors and generals on down, were for centuries selected for their posts on the basis of competitive literary examinations. As early as Han, with the increasing emphasis on Confucian studies, it was considered important to have the administration in the hands of educated men. For that purpose a National University was founded in 124 B.C. which grew from some 50 students at the time of its opening to 30,000 toward the end of the dynasty. From this educational program, based on a sound knowledge of the Classics, the examination system finally evolved, and though modified from time to time, it was fully established in T'ang. To give but one example, the Ch'ing Dynasty system offered three principal examinations, all emphasizing literary ability, leading to three degrees. Successful candidates in district, prefectural, and provincial tests were admitted to the triennial Provincial Examinations, which led, in turn, to the Metropolitan Examinations at Peking. All papers were transcribed so there could be no favoritism in case an examiner recognized a candidate's calligraphy; and so difficult was the examination that only about 1 in 50 passed it to obtain the degree of *Chin-shih*. The *Chin-shih* were admitted to a further test, the Palace Examination, to determine their relative rank, writing a document of formal advice to the emperor on four questions of state and morals set by him. Results were graded on grasp of subject, reasoning power, composition, and calligraphy. All the examinations led to classification in an elaborate civil service system; further examinations were required for promotion, and officials in the lower grades had to take periodic examinations to hold their positions. Thus, while there was no insurance against corruption among the officials, an intellectual level was maintained in keeping with the importance of the post; and the body of officials, as a whole, was undoubtedly of a caliber superior to those of other countries where appointment is based on kinship, politics, or wealth. The preliminary qualifying examinations were open to all, so theoretically it was a democracy in which any citizen could reach the highest office in the land (except the throne) if he had the mental ability to do so. In practice, however, applicants had first of all to be literate, and second, they had to have a comprehensive knowledge of Classical literature. Thus candidacy for the degrees was automatically limited to boys who had the opportunity for considerable study. This eliminated the largest part of the population—the farmers—for mastery of the Chinese Classics requires full-time attention for many years, and is not readily achieved by those who have to spend their days earning a living. The importance of the system was that

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wealth and political pull were of little avail if the individual himself was incompetent, and the conduct of the government was kept firmly in the hands of an intellectual aristocracy.

It should be noted, however, that the potential advantages of having a highly educated body of officials were offset by the nature of the education required. The comprehensive knowledge of Classical literature referred to above meant, in practice, the almost complete memorization of a body of writings set down before the time of Christ, and an understanding of its interpretations by later commentators. The examination questions called for the completion of quotations from these works; and where they called for essays or answers involving reasoning power and judgment, the style of composition and the exercise of such powers were judged by their conformity with the style and reasoning of the Classical philosophers. If, for example, a candidate in the eighteenth century were required to write on a problem of government, he would not be expected to give his own views based on a knowledge of the current condition of the Manchu Empire, but would be expected to set forth the treatment accorded a similar problem by Confucius or Mencius or Mo-tzŭ or Han Fei-tzŭ some 2,000 years before. If, as we shall see later, China lagged behind the rest of the world in the development of modern scientific methods, and the Manchu officials resisted to the last the importation of Western culture, it was not because they were intellectually inferior to the rest of the world, but because their minds, however keen and highly trained, were trained in such a way that they could face a situation and solve a problem only in the terms in which it had been faced and solved again and again through the centuries. They had no experience of thinking for themselves and were not trained to examine facts on their own merits, make deductions, and act accordingly. Thus, the whole system, while it had the advantage of keeping stupid and illiterate men out of official circles and of keeping the government in the hands of gentlemen and scholars, served only to perpetuate the views of the sages of antiquity and to retard the development of the language by encouraging the educated man to express himself in an archaic idiom.

FOREIGN CONTACTS

EARLIEST TIMES THROUGH MING

In spite of her remote location and her separation from the rest of the world by sea, mountain, and desert, China has never been isolated in a cultural sense. The earliest evidences are provided by the presence in China of things known to have originated outside her borders such as

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the cowrie shells, native to the Indian Ocean, found at sites of the Neolithic period. The people of the Bronze Age (Shang and Chou) cultivated wheat, which had originated in the Middle East, and wet rice from India; also from the latter country they had domestic fowl and the water buffalo. In late Chou times a number of Sanskrit words had appeared in the Chinese vocabulary; and, to mention but a few other importations, they knew the Pythagorean musical scale, certain geometrical axioms, and new military techniques including the use of cavalry with its necessary revolutionary costume change from robes to trousers and boots.

Han (207 B.C.-A.D.220) saw the first great territorial expansion of the Empire and brought the Chinese into first-hand contact with the outside world. They controlled not only southern Manchuria and northern Korea, through which they came into contact with prehistoric Japan, but also the region of Canton whence some Chinese may have ventured into the Indian Ocean, bringing back pearls, precious stones, and strange birds and animals, including a live rhinoceros. Most important were the lands of Central Asia which they controlled westward to the headwaters of the Oxus River. The export of silk by caravan over the great trade routes brought them into commercial relations with Rome, and one actual battle is recorded between Roman mercenaries and Chinese troops. The Indian religion of Buddhism, the most powerful external influence on Chinese civilization until modern times, also began to seep in through Central Asia (and perhaps by the southern sea routes as well) about the beginning of the Christian Era. Among the importations of the time were new and better breeds of horses, alfalfa, grapes, and litchi nuts.

The long chaotic period following the collapse of the Han Empire increased rather than decreased the extent of foreign contacts. In the south, embassies were exchanged with Fu-nan (the land that was to become Cambodia), and knowledge of the monsoon came with further information on sea routes. Many new plants were introduced including flax, pomegranates, onions, chives, garden peas, and perhaps cucumbers. From India came the games of chess and backgammon. Buddhism spread widely over the country, not only the religion itself, but what Dr. Hu Shih has called "that whole movement of cultural invasion which went by the name of Buddhism"; and not least among the contributors to knowledge of foreign lands were the Chinese pilgrims whose religious zeal saw them through long and arduous journeys to India and back.

External influences continued to increase in T'ang (A.D. 618-906), whose capital was, for a time, the most cosmopolitan city in the world. Koreans, Japanese, Tatars, Tibetans, Persians, and Syrians were among its inhabitants, and Zoroastrianism, Manicheism, and Nestorian Christianity

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were practiced there, while Islam and Judaism were undoubtedly known in the border regions. Under the Sung (960-1279), in spite of constant pressure from the north, which ultimately led to the complete domination of China by the Mongols, overseas trade flourished, and with it came increased knowledge of foreign peoples and goods. Cotton became an important article of trade, though cultivation and spinning of this plant in China was still some two centuries away. A thirteenth-century book gives details of Chinese and Arab trade, describing forty-odd foreign countries and as many different new items of trade; and a colony of Jews was established at the capital (modern K'ai-feng), where a synagogue was built. The Yüan Dynasty (1279-1368), founded by the Mongol conqueror Kublai Khan, was, in effect, part of an empire extending west to Hungary and Poland; and wide commercial intercourse was the order of the day. The thirteenth and fourteenth centuries saw European interest in China evidenced for the first time by the coming of missionaries and traders. The best eye-witness accounts of the times are those of William of Rubruck, who visited (1253-1255) the court of the Great Khan as the envoy of St. Louis of France; Marco Polo, who spent the years 1275-1292 in the service of Kublai Khan; and Odoric of Pordenone who visited China from 1324-1328. The first Christian mission to meet with success was that of Friar John of Monte Corvino, who was sent by the Pope in 1289 to head the Archbishopric of Peking.

With the revival of Chinese power under the Ming Dynasty (1368-1644) foreigners were at first excluded, but the voyages of native fleets to Arabia and Africa in the fifteenth century brought further knowledge of the outside world. In the latter part of the dynasty, however, the Portuguese were permitted to trade at Macao, and this marked the beginning of the scramble among European powers for trade concessions in China that lasted until the twentieth century. The only Europeans to gain the genuine respect of the Chinese were the Jesuits, and the greatest of these, Matteo Ricci, arrived in 1582. He and his followers, Schall and Verbiest, exemplifying the finest in the scholarly tradition of the Society of Jesus, introduced to China, or at least to the court, the learning of Renaissance Europe. They gained not only the toleration, but the favor of the late Ming and early Ch'ing emperors by their explanations and demonstrations of mathematics, astronomy, geography, and other sciences, as well as by their philosophical discussions. They showed the Chinese mechanical clocks, and maps of the world, and taught them new methods in cartography, in the manufacture of astronomical instruments and fire-arms. These activities put them in a favorable position for the prosecution of their missionary work, and many converts were made; but the promis-

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ing future of Christianity in China was cut short with the coming of other missionaries and the appearance of friction between the sects. This led to a controversy over the Chinese term for God, and the question of whether Christian Chinese should be allowed to continue ancestor worship and the Confucian rites; the papal opposition only served to anger the emperor. Finally, when some of the missionaries took sides in a dispute over the imperial succession, the fact that they had backed a losing candidate brought about the termination of their activities.

EUROPEAN TRADE

This period of missionary activity at court coincided with the beginnings of European trade with China; and though the former turned out to be only temporary, and the latter was more or less furtive in its early years (only the Portuguese were actually operating on Chinese soil; the Dutch traded from Formosa, and the Spaniards from the Philippines), it was the time when the European powers first came fully and urgently to the attention of the Chinese. In the eighteenth century, trade was limited to Canton, where the British had forced a permanent opening in 1699 and established a factory in 1715. The French, Danes, Dutch, and Swedes also joined in the Canton trade, and the first American ship reached that port in 1784. Meantime the Russians, approaching China overland from the northwest, established relations with Peking, though on a small scale. The sea trade through Canton was dominated by the British, and in the late eighteenth and early nineteenth centuries the product that became of steadily increasing importance to them was tea. Between 1814 and 1828 they took away more than 14,000 tons a year, somewhat more than half their total cargoes; and the other nations also found tea to be the most profitable thing they could handle. Silk, porcelain, sugar, and ginger were among the other articles they loaded, but these were always supplementary to the principal export, tea.

The question of paying for the tea presented a serious problem because, aside from furs and some of the metals, China showed no interest in the products of Europe and America. The British and Dutch found it profitable to bring in goods picked up from their possessions in India and the East Indies respectively, but a large part of the payment was always made in silver; and the search for some commodity that the Chinese would find desirable and that would thus cut down on the importation of silver, led directly to the opium trade. Known to the Chinese for centuries, opium had seen only limited medicinal use. In the seventeenth century, the Dutch colonials mixed it with tobacco to prevent malaria, and this practice

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spread to the China coast where eventually the tobacco was omitted and the opium came to be widely smoked purely for its effect as a drug. The evils of opium were known to the court of China, but in spite of repeated prohibitions against its importation, sale, and use, the traffic grew from 200 chests[8] brought by the Portuguese in 1729 to an annual rate of 30,000 chests in the years 1834-1839, carried in the ships of all those nations engaged in the China trade. In the latter year, however, the situation abruptly came to a head. A newly appointed Imperial Commissioner at Canton demonstrated his intention of enforcing the law by using military force not only to seize, but also to destroy, over 20,000 chests of opium that were stored in foreign factories awaiting distribution. The British regarded this as the latest of a series of injustices. They had long wanted legalization of the opium traffic, permission to carry on trade at more ports on the China coast, and recognition of their right to engage in diplomatic relations with China on terms of equality. The confiscation of the opium led to hostilities that lasted intermittently for three years (the Opium War) and culminated in a British display of naval power at Nanking that forced China to enter into negotiations that marked the turning point in her relations with European powers.

TREATIES AND CONCESSIONS

The Treaty of Nanking (1842), and those of the next 2 years provided the opening wedge for the development of foreign interests in China. The tributary status was ended, five ports were opened to trade under the supervision of consuls, Hongkong was ceded to Great Britain in perpetuity, and import tariffs were officially established. Two points of far-reaching importance in these treaties were, first, a "most-favored-nation" clause by which any country having a treaty with China could claim all the rights and privileges which China had granted by treaty to any other nation; and, second, a clause granting the right of extraterritoriality, which provided that an American citizen who committed a crime in China should be tried and punished by officials of the United States Government in accordance with the laws of the United States. This was set forth in the first treaty between the United States and China, and, through the operation of the most-favored-nation clause, immediately became effective for the nationals of other treaty powers so that each was under the legal jurisdiction of his own country. Another treaty, concluded with France, led to the issuance of imperial edicts granting toleration of Catholic and later Protestant missionary activities.

[8] 133⅓ pounds per chest.

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The last 60 years of the Chinese Empire were marked by increasing territorial and commercial concessions to foreign powers and growing unrest among the native population. It should be remembered that the Ch'ing Dynasty (1644-1912) was a dynasty of conquest, that the government was not in Chinese hands, but in the hands of a conquering race of non-Chinese origin, the Manchus; and restlessness under this foreign regime was often the reason, or at least the excuse, for internal disturbances. Not that the Manchus did not govern with great wisdom and ability, for they gave China one of the great dynasties of her history, but even under the most favorable circumstances, the Chinese never lost sight of the fact that they were not masters of their own country. The government was thus faced with the dual problem of maintaining its dominion over a conquered people, and carrying on an ever-losing struggle against the always expanding commercial interests of the Western powers; and so involved was the relationship between the anti-Manchu and the anti-Western movements that it is difficult to distinguish them in a brief summary. The next few paragraphs present only the most generalized picture of these complex activities.

Of the internal revolts that ravaged the Empire and sapped the strength of the Manchu rulers, perhaps the best known is the T'ai P'ing Rebellion (1850-1864). This began in Kweichow Province as a movement to spread Protestantism, but turned almost immediately into an open revolt against the Manchus, who were then occupied in a war against England and France and were powerless to check its spread up to and along the Long River and through the adjoining provinces. The Christian pretensions of the early phase of the rebellion earned it the support of many missionary groups and even the qualified approval of the United States Department of State, though these were hastily withdrawn when the leader set up a capital at Nanking, announced a new dynasty, and devoted himself to excesses of dissipation and luxury. Finally the rebellion was crushed by the "Ever Victorious Army" under the leadership of F. T. Ward, of Salem, Mass., and later the Englishman C. G. Gordon, in cooperation with armies led by Li Hung-chang and Tsêng Kuo-fan. The two latter were outstanding figures in history because of their insistance that, to survive as a nation, China must apply herself diligently to learning the lessons of the West. Revolts of Moslems in Yunnan (1855-1873), and in Shensi and Kansu (1862-1873), of the Miao tribes in Kweichow (1855-1881), and of the T'ung-kan north of the T'ien Shan in Central Asia (1862-1878), whose uprising, though linked with the general Mohammedan troubles of these years, brought them into conflict with Yakub Beg who dominated an independent Mohammedan kingdom in

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PLATE 14

Upper: Sunken road in the loess country. Wind and rain plus years of travel have worn the roadbed many feet below the level of the fields. Collapse of a heavily laden cart causes a traffic jam. Honan Province.

Lower: Bactrian camels carry much of the freight on long journeys to the west. Here they rest between loads in the yard of a village inn. Kansu Province.

(Photographs by Langdon Warner.)

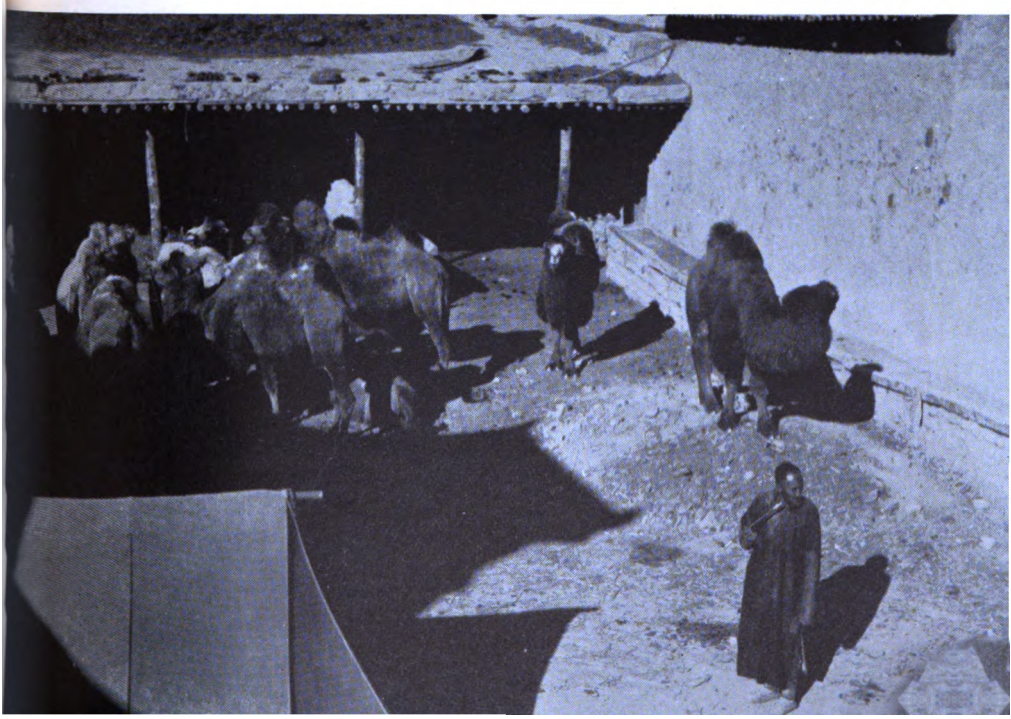

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PLATE 15

Left: Chair bearer in Chungking. The strong legs and backs of the coolies still provide the bulk of China's transportation. (Photograph from Ewing Galloway.)

Right: A scholar in his study. Note proper grip and vertical position of the brush for writing. Books are shelved on their sides with paper tabs inserted for quick identification of titles. (Photograph by Hedda Hammer, Peking; courtesy Fogg Museum of Art.)

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PLATE 16

Left: Peak of Omei Shan, one of the sacred Buddhist mountains, and the 6,000-foot "Cliff of the Buddha's Glory." Sunlight casts a shadow with a golden halo on the cloud bank that usually surrounds the peak. Devotees, thinking they saw the Buddha beckoning them, used to hurl themselves to death off the precipice. Szechwan Province. (Photograph by Kenneth C. Barker; courtesy Schuyler Cammann.)

Right: This aged Taoist priest plays heavily upon the superstitions of his followers; and his stock in trade consists of magical charms and spells as means to the attainment of immortality. (Photograph from Ewing Galloway.)

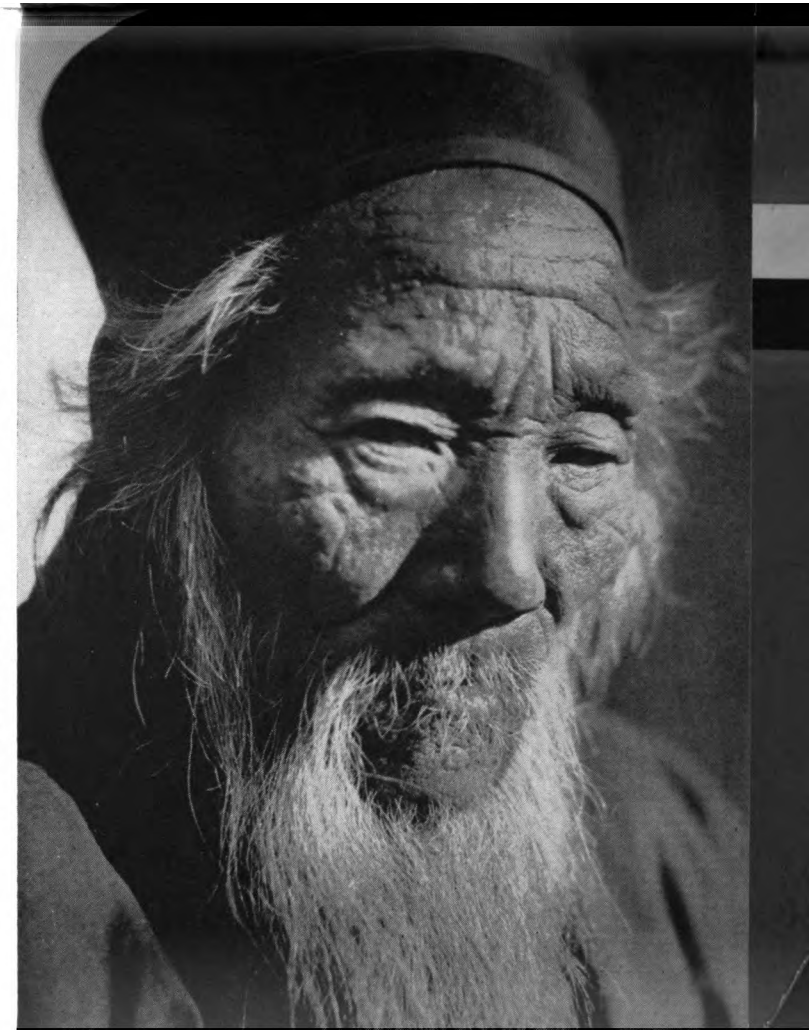

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PLATE 17

Upper: Boats on a canal north of Sha-shih, Hupeh Province.

Lower: Fishing boats at sea off the rocky coast near Pei-t'ai-ho, the famous summer resort for residents of Peking. Hopeh Province.

(Photographs by C. W. Bishop.)



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Kashgaria, and thus weakened both forces for their final suppression by the Chinese, give further evidence of the extensive unrest that faced the government. Yet all these risings were successfully overthrown; the greatest, and perhaps the only real menace to the still vigorous and extensive empire came from Europe and America.

Treaty after treaty was signed with the Western powers, and each brought with it a further reduction of China's control over her foreign affairs. The treaties of Tientsin (1858) opened 11 more ports to foreign trade, admitted traders and Christian missionaries to the interior, legalized the opium traffic, and provided for the establishment of a maritime customs service under European supervision. This organization, under the direction of Sir Robert Hart from 1863-1908, proved to be one of the first great benefits that China obtained from the West. It not only assured just and regular customs revenues, but also took charge of coastal surveys, the erection and maintenance of lighthouses, improvement of harbor facilities, and the establishment of a postal service. More than anything else, it maintained Chinese credit with foreign powers. A treaty with Russia, also in 1858, brought the Czar's dominion down to the north bank of the Hei-lung Chiang (Amur River). In 1860, 17,000 British and French troops occupied Peking and looted and burned the summer palace in reprisal for the Chinese seizure and mistreatment of a British party of negotiation. The years 1864-89 saw the wide increase of Protestant missions in the interior, bringing with them Western methods in the practice of medicine and many other new ideas, and between 1872-80 the first groups of Chinese students were sent abroad for study (130 to the United States, 30 to England and France). The movement to gain the kinds of knowledge the West had to offer was, however, retarded at every step by a tremendous reactionary sentiment, and China, under the empire, never succeeded in holding her own against foreign aggression.

In 1874 she first felt the impact of a newly powerful Japan when her island neighbor seized Formosa and withdrew only on payment of a large indemnity. More ports were opened to foreign trade in 1876, and the annual importation of opium reached 82,000 chests though this was now considerably less than the amount produced in China. By 1880 China had established diplomatic representatives in London, Paris, Washington, Tokyo, Madrid, St. Petersburg, and Lima, while the following decade saw the final loss of many marginal areas of her empire. The French gained dominion over Indo-China, Burma was incorporated into British India, and Macao was ceded to Portugal. The first tangible result of China's efforts to absorb Western culture appeared in the completion in 1888 of an Imperial Railway covering 80 miles from T'ang-shan to

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Tientsin, and the opening of iron mines, coal mines, and steel works necessary to its construction.

The culmination of the European seizure of Chinese territory came in the 1890's. Following the Sino-Japanese War (1894-95), which began as the result of long rivalry over influence in Korea, China was compelled to acknowledge Korean independence (Japanese style), to cede Formosa, the Pescadores Islands, and Liao-tung Peninsula, in addition to paying a huge indemnity; and more ports were opened to trade. Fearful of Japanese influence, Russia, Germany, and France intervened on China's behalf and effected the return of the Liao-tung Peninsula in return for an increase in the indemnity. This was followed by substantial Franco-Russian and Anglo-German loans to China, secured by the revenues of the Chinese Maritime Customs, and the following year a secret treaty of mutual defense for 15 years was concluded with Russia giving her the right to build and operate the Chinese Eastern Railway, which provided a short-cut across northern Manchuria in the route of the Trans-Siberian railway to Vladivostok. Claiming that two of her missionaries had been murdered in Shantung, Germany seized Ch'ing-tao (Tsingtao) and Chiao-chou (Kiaochow) Bay, thus setting in motion the great scramble for concessions that took place in the early months of 1898. She forced a 99-year lease on the territory she had seized in Shantung, as well as the exclusive rights to mine and railway development in that province. Russia gained a 25-year lease on the southern tip of the Liao-tung Peninsula (Dairen and Port Arthur) and the right to build a railway to connect those ports with the Chinese Eastern Railway at Harbin, thus giving her an all-year port in the Far East, as Vladivostok harbor is ice-bound 4 months each year. Great Britain gained assurances that inland waterways would be open to foreign steamers, that the Long River valley should not be the scene of special concessions to any power, and that the Inspector General of Customs should be a British subject as long as British trade predominated. Territorially she got a 99-year lease on Chiu-lung (Kowloon), opposite Hongkong, and a lease on Wei-hai-wei to run coextensively with the Russian lease on Port Arthur. France got a 99-year lease on Kuang-chou Bay on the southern peninsula of Kwangtung, and the right to build and operate a railway to Yün-nan-fu, while Japan merely obtained a promise that no other power would be granted concessions in Fukien Province.

A last futile effort under the Manchu regime to modernize China took place between June 11 and September 16, 1898, and was known as the Hundred Days of Reform. This movement, which envisaged the construction of more railways, providing the armed forces with Western

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weapons, establishment of schools and a University of Peking, also abolished many of the old sinecures and introduced the budget system. These latter provisions provoked the antagonism of the still preponderant reactionary group of officials, and the whole thing collapsed before it was well under way.

In 1899 the American Secretary of State, John Hay, with the agreement of Great Britain, France, Germany, Russia, Italy, and Japan, announced the "Open Door Policy" to protect American interests against the ever-increasing territorial concessions in China made to European powers. It provided that all the powers having such concessions should grant equal commercial opportunity to other countries wishing to trade in China, and while the statement was not of immediate importance, it has been frequently cited since.

THE BOXER REBELLION

Following the great scramble for concessions of 1898, antiforeign feeling had become increasingly evident; fortifications were strengthened and military forces increased to combat any further incursions on Chinese sovereignty that the foreign powers might undertake. In the northern provinces militia were organized, and recruited among their numbers were many professional bandits who took advantage of the opportunity to extend their normal sphere of activity. Some of these groups took the title of Righteous Harmony Bands or Righteous Harmony Fists, from which latter term they became known to the West as Boxers. Their sentiments were intensely patriotic and directed against all foreign activity. Beginning with the local persecution of missionaries and their converts, the Boxer Rebellion spread through the Provinces of Chihli (now Hopeh) and Shansi, as well as through Manchuria and Inner Mongolia, and gradually converged on Peking. The foreign diplomats there demanded protection, troops were sent from the British and American warships lying off Tientsin, and, following the murder of the German minister in the streets of Peking on June 20, 1900, the diplomats and missionaries, protected by such troops as had been able to reach them, were under seige in their legations until August 14, when an international force fought its way from Tientsin to rescue them. On their arrival, the empress dowager and her court fled to Sian, whence, in December, the allied demands were accepted. Over 200 foreigners, mostly missionaries, had been killed in the provinces; and during the confusion which lasted well into 1901, Russia seized military control over all Manchuria under the pretext of protecting her interests along the Chinese Eastern Railway and its new branch line from Harbin to Port Arthur. This was in opposition to the

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policy agreed upon by other nations not to make the Boxer disturbance an occasion for further annexation of Chinese territory. The fact that this agreement was observed may be credited largely to the refusal of some of the powerful viceroys of southern and central China to follow the imperial orders to declare war on the foreigners. The firm neutral stand taken by Li Hung-chang, Chang Chih-t'ung, Yüan Shih-k'ai, and others not only made it possible for the allies to save their nationals at Peking, but also prevented the landing of foreign troops in other parts of China which might well have led to the total dismembering of the Manchu Empire then and there.

The agreement following the rebellion and known as the Boxer Protocol provided, among other things, for the fortification of the legation quarter in Peking and the maintenance of military forces there by each of the governments represented, and the payment over a period of 40 years of an indemnity of 450,000,000 taels, an amount (including interest) then equal to more than $730,000,000 U. S. gold, which increased with the depreciation of silver. This fund has ever since played an important part in the development of Chinese education, as the remission of certain amounts of the balance by creditor nations has provided for the foundation and support of schools, universities, and libraries.

FOUNDING A REPUBLIC

In the first decade of the twentieth century China was increasingly impressed with the necessity of learning the lessons of the West, and the importance of this was especially emphasized by Japan's unexpected victory over Russia in the Russo-Japanese War (1904-5). As a result of the Treaty of Portsmouth the Russians lost control of Manchuria, while the lease on Port Arthur and Dairen was taken over by Japan together with control of the South Manchurian Railway (Dairen to Mukden) and all the mining rights that went with it. Thus less than 40 years after the beginning of her relations with foreign nations Japan had not only gained a decisive military victory over what was considered a first-rate European power, but had forced a more privileged position on Chinese soil than that held by any Western power. This sudden advance alarmed the Chinese and at the same time increased their respect for Japanese learning, with the result that thousands of Chinese students poured into Japan for training. In the meantime the anti-Manchu movement was growing, and as its leaders included most of those who looked hopefully to Western culture for the determination of China's future, it was natural that they should think in terms of replacing the Manchu Empire with

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a constitutional form of government. These activities, which had begun as early as 1894 under the leadership of Sun Wên (Sun Yat-sen), finally took effect in the late months of 1911 with the outbreak of the Chinese Revolution, and the election (December 30) of Sun as President of the United Provinces of China. On February 12, 1912, the Emperor P'u-i (6 years old) abdicated, and 3 days later Sun Yat-sen resigned the presidency for the sake of unity. The post was given provisionally to Yüan Shih-k'ai, who, as a long-trusted official of the Manchu Empire, had more universal support throughout the country. At this time two parties began to take shape; one, advocating a strong executive hand, was led by Liang Ch'i-ch'ao, and the other, the Kuo-min-tang, advocating the parliamentary system, was the party of Sun Yat-sen. It must be emphasized that the mere overthrow of the Manchu imperial government and announcement of a republican regime did not by any means signify that China had turned overnight to a smoothly functioning democracy. To give only a few details of the difficult and confusing years that followed the revolution, Yüan Shih-k'ai himself proved to be one of the major obstacles to the achievement of Sun's ideals. He removed the Kuo-min-tang members of parliament, then dissolved it (January 1914), and for a few months (December 1915 to March 1916) he assumed imperial power. In 1917 the Manchu Dynasty was restored for 11 days. After its collapse Sun organized a secession government at Canton, and by 1918 it became clear that the struggle to unify China was to take place between north and south. Following the death of Yüan Shih-k'ai no personality was sufficiently powerful to command a nation-wide following, and civil war between local military leaders dominated the scene (1920-26). The southern group showed increasing strength, and in 1924 the first Kuo-min-tang National Congress was convened at Canton where Sun Yat-sen stated his position in a series of lectures outlining his famous doctrine of "San Min Chu I," a title often translated as "The Three Principles of the People." These three principles may be roughly rendered in English as nationalism, democracy, and livelihood;[9] they came, in their fully pub-

[9] Translation of any Chinese term without reference to its context is extremely risky. The first two terms, *min tsu* and *min ch'üan,* may be fairly rendered as *nationalism* and *democracy.* The third, *min shêng,* is highly controversial; literally, it means *people's life,* but its implications are not clear, and even Sun Yat-sen's repeated references to it are often contradictory. Sun's ideal was a united, politically and economically stable China that could stand firm as a national entity and deal on equal terms with the great nations of the world. To this end he saw the necessity of creating a consciousness of national unity, *min tsu* (*nationalism*) where none had existed before; with nationalism would come the realization of a need for popular government, a manifestation of the power of the people, *min*

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lished form, to serve as a bible for the Kuo-min-tang (Nationalist Party) in its long struggle to build a Chinese Republic.

Outstanding among the developments of the 1924 convention was the decision of the Kuo-min-tang to accept Communist members, and the appointment of Soviet advisors to the party. These men, led by Michael Borodin, had learned in the Russian Revolution the methods of organizing the people into a powerful political force, and their contribution to the development of the Nationalist Party was enormous. In the same year the Whampoa Military Academy was established to create an officer corps for the Nationalist army. The instructors were Russian and German military men under the directorship of Chiang K'ai-shek, who had been a student at military schools in both China and Japan. Sun Yat-sen died in 1925, and, in keeping with the Communist pattern the party was then following, he was promptly canonized as the father of the Chinese Republic, and his doctrine assumed the status of a canonical text for the realization of his ideal. The following year Chiang K'ai-shek set out at the head of the Nationalist army on the northward march of conquest. March 1927 found him in possession of Nanking, where he set up a new government after dropping his Russian advisors and renouncing the Communist element in the Kuo-min-tang. For the sake of harmony he retired from public life the same year, later marrying Sung Mei-ling, a sister of Sun Yat-sen's widow, of T. V. Sung (Soong), the Minister of Finance, and of the wife of H. H. K'ung, who was Minister of Labor, Industry, and Commerce. In Chiang's absence from active duty a Nationalist march on Peking was attempted, but without success, owing in part to the presence of Japanese troops in Shantung. During the same year the Communist party organized a large group of landless people in Kiangsi and Fukien where they resisted all attacks of the Nanking government for some 6 years and, when forced to move, made a long roundabout trek to northern Shensi; there they have maintained their unity; and, independent of the Nationalist government, have fought the Japanese with considerable success since 1937. In the spring of 1928 Chiang was recalled to active service, and, in cooperation with some of the northern war lords, he took Peking, changed its name to Pei-p'ing (Northern Peace, instead of the former Pei-ching [Peking], Northern Capital) and announced Nanking (Nan-ching=Southern Capital) as the Capital of China.

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ch'üan (*democracy*). *Nationalism* functioning through *democracy* would, as he saw it, lead to *min shêng* (*livelihood*) which implies the whole social and economic welfare of the people and the actual survival of the Chinese as a race and a nation. This is, of course, vastly oversimplified. For a good recent analysis of the "San Min Chu I" see P. M. A. Linebarger, The political doctrines of Sun Yat-sen, The Johns Hopkins Press, Baltimore, 1937.

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The origin and rise to power of the Nationalist government, though treated in little more than outline form, has been stressed here because it is the background of China's government today. The events of Central and North China in the '20's were no less exciting and, if possible, even more involved. While they proved to have little lasting value, the struggles of the war lords and their rapidly reversible alliances with one another provided an uncertain balance of power that to some extent opened the way for the Nationalist conquest. The details of these movements are now unimportant, but as many of the heroic figures who appeared on the scene are familiar names, a few of them should be mentioned. There were Chang Tso-lin, the war lord of Manchuria, bitter enemy of the Kuo-min-tang, and Fêng Yu-hsiang, "the Christian General," who fought alternately with and against him. Wu P'ei-fu, once Fêng's chief, was sometimes his ally and sometimes his enemy. Also in this complex picture were Ts'ao Kun and Tuan Ch'i-jui; all of them in ever-varying combinations ruled Peking and most of the north at one time or another. The big three, however, were always Chang Tso-lin, Wu P'ei-fu, and Fêng Yu-hsiang, whose mutual suspicion, in spite of temporary alliances for practical purposes, kept North China in a weakened condition that provided encouragement for the Kuo-min-tang. Two other names merit attention for their assistance to one cause or another and ultimately to the victory of Chiang K'ai-shek. Yen Hsi-shan, "the Model Governor" of Shansi since the Manchu collapse, had kept his province one of the most prosperous and well organized in China; and Chang Hsüeh-liang, "the Young Marshall," son of Chang Tso-lin, openly backed Chiang's Nationalist Party, and, by his spectacular kidnapping of the Generalissimo in 1936, revealed to an astonished world the degree of solidarity which China had achieved under her new leader.

WORLD WAR I TO 1937

In addition to her internal struggles following the revolution, China continued to suffer at the hands of foreign powers, with Japan rapidly taking the part of principal aggressor. In 1915, as a result of Japan's 21 Demands, she was forced to acknowledge seizure of German rights in Shantung by Japan on the latter's entry into the World War the previous year; she granted extended privileges in Manchuria and half-interest in certain Chinese manufacturing enterprises; and promised that no part of the China coast should be leased or ceded to any power. Further concessions in Manchuria and Mongolia were forced by Japan in 1917. In 1918 China declared war on Germany and Austria-Hungary. Though

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her actual participation in the war consisted only of sending labor battalions to France, Mesopotamia, and Africa, she withdrew extraterritoriality from the two enemy countries and ceased payment of their shares in the Boxer Indemnity. The Versailles Peace Conference refused to return the former German holdings to China, but left them in Japanese hands, with the result that Chinese resentment against foreign powers was violently increased. The Nine Power Treaty resulting from the Washington Conference in 1922 restated Western interest in China's welfare as a nation and in the Open Door Policy, while a treaty between China and Japan provided for the removal of Japanese troops from Shantung and permitted China to purchase from Japan the former German interests in the province. Britain agreed to return the leased territory of Wei-hai-wei to Chinese jurisdiction, though the transfer was not actually effected until 1930.

All through the 1920's Chinese resentment against the "unequal treaties" (all those treaties in which China had been forced to make territorial, jurisdictional, and economic concessions to foreign powers) increased in volume and was expressed in strikes and boycotts which, however, never attained more than local and temporary effectiveness. In 1925 incidents in Shang-hai and Canton, in which Chinese were killed and wounded by British gunfire, heightened popular feeling against that nation. Not until 1931, however, did a major clash with a foreign power take place, when the Japanese army, taking a minor and unexplained bomb explosion as pretext, proceeded to occupy Manchuria. At the time, this move was seen as part of an effort to get the Chinese to abandon their ever-increasing boycott of Japanese goods, as was the attack of 70,000 Japanese troops on Shang-hai early in 1932. In the light of subsequent events, both may be regarded as parts of a larger plan, as preliminary moves to test Chinese resistance and Western tolerance in preparation for the projected Japanese military conquest of China and later of all eastern Asia. The plan went forward in February 1932 with the announcement of an independent Manchuria to which the Japanese gave the Chinese name of Manchoukuo, and over which they exercised complete control. Later in the same year the League of Nations conducted an investigation, and the commission, under the Earl of Lytton, reported that the establishment of Manchoukuo did not represent "a genuine and spontaneous independence movement"; the League adopted the policy of nonrecognition already advanced by the American Secretary of State, Mr. Stimson. This passive rebuke, the first step in a long policy of appeasement, failed to deter the Japanese. Early in 1933 they occupied Jehol Province; in 1935 they (in the name of Manchoukuo) bought the Chinese Eastern Railway from Russia, forced the Chinese to withdraw troops

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from the Tientsin area and "troops objectionable to the Japanese" from Hopeh Province. An autonomous area was set up in eastern Hopeh through which Japanese goods were smuggled wholesale into China, and narcotics were exported on a vast scale.

Popular agitation for a declaration of war on Japan culminated (December 1936) in the kidnapping of Chiang K'ai-shek at Ch'ang-an (Sian) by Chang Hsüeh-liang in an effort to force the issue. This precipitated a nation-wide demonstration of loyalty to Chiang which included even the Communists whom he had long persecuted. The astonishing extent of moral unity thus revealed was further strengthened by agreements early the following year which brought an end to active hostility between the Communist government in Shensi and the Nationalist government. The growing political stability, of which these events were perhaps the most striking evidence, had for almost a decade been manifested internally by such accomplishments as the introduction of Western financial procedure and a balanced budget by Finance Minister T. V. Soong, the installation of long-distance telephone and telegraph systems, the extension of existing railways, the building of modern motor roads, and the establishment of airlines under American and German supervision. Educational facilities had been not only largely Westernized, but greatly expanded, and Chinese scholarship had broadened in scope and profited by the growing knowledge of Western methods. China's rapid progress in many fields, and the remarkable evidence of solidarity provided by the kidnapping of Chiang, undoubtedly impressed the Japanese. To carry out their plan of conquest they must not allow China to get too strong; the time was at hand, and in July 1937, with no declaration of war, she seriously undertook the military conquest of her continental neighbor.

CHINA'S PART IN WORLD WAR II

Japan's policy of encroachment in the Far East has been going on for many years, beginning with the seizure of Formosa in 1895, and it must be remembered that this large island was one of the Japanese bases for the attack on the Philippines. Since then we have seen Japan take over Korea in 1910 and Manchuria in 1931, with many incidents of one sort or another in between.

The Manchurian encroachment gave Japan a flanking position from which, when the time arrived, she had an opportunity of invading China from the north on a wide front, stretching from the coast to the banks of the Yellow River, on the western border of Shansi Province. Incidentally, the invasion and occupation of Manchuria also put Japan in a position for war against Russia, in case she should have chosen that alternative.

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Finally, on the night of July 7, 1937, occurred the incident at Lu-kou Ch'iao, otherwise known as the Marco Polo Bridge, near Pei-p'ing. Here the Japanese were holding large-scale military maneuvers, and one of the Japanese soldiers was alleged to be missing. When the Chinese turned down a Japanese demand that the District City of Wan-p'ing, at Lu-kou Ch'iao, be searched for the missing man, firing started, and this incident really precipitated what may be called the present Chinese-Japanese War.

After this, events moved rapidly. On August 8, 1937, Japanese troops entered Pei-p'ing and set up a military government there, and on the 13th of the same month hostilities broke out in Shang-hai. The Japanese called this undeclared war the China Incident and boasted that they would beat China to her knees in 3 months. How far wrong they were in this boast may be seen from the course of the war ever since. A foretaste of what the Japanese were to meet was given them in the Battle of Shang-hai, which lasted until November 12, when the last Chinese defenders finally withdrew. After this, fighting was bitter, but the Japanese continued to advance. On November 20 the Chinese Government announced its removal from Nan-ching (Nanking) to Ch'ung-ch'ing (Chungking), and on December 13 the Chinese evacuated Nan-ching and fell back toward Han-k'ou (Hankow). During this period, and later, there was fierce fighting in Shansi Province, with the Japanese coming down from their above-mentioned flanking position in the north. Fighting here was particularly bitter during the month of October at Hsin-hsien (Sinkow), a small place to the north of Yang-ch'ü (Taiyuan), the capital of the province. Here, while the Chinese did not entirely stop the Japanese, they did win a victory in the Battle of Hsin-hsien (Sinkow), so that the Japanese were forced to pay heavily for their advances.

Another bright spot in the fighting occurred in April of 1938, with the Japanese disaster at T'ai-êrh-chuang, a place in Shantung northeastward of Tung-shan (Süchow) in Kiangsu. On July 12, 1938, began what is known as the Wu-han campaign, which was the Japanese advance up the Long River to Han-k'ou (Hankow). This advance was bitterly contested by the Chinese and lasted until October 25, when the Chinese were forced to evacuate that city.

On February 10, 1939, the Japanese occupied Hai-nan Island, thereby imperiling French and British possessions in the Far East. On this island also, it is said, occurred many of the maneuvers for training the Japanese troops for their invasion of the Philippines.

Of great severity were the three battles of Ch'ang-sha, in Hunan, in every one of which the Japanese were finally defeated. The first was in

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September 1939, when the Japanese were driven back. They made another attempt in September of 1941 and were repulsed in October; and made yet another attempt in December of the same year and were finally repulsed again in January 1942. It was during this period, on March 30, 1940, that the Japanese-sponsored puppet government was proclaimed in Nan-ching (Nanking), under the presidency of Wang Ching-wei. Thereafter, on June 20, 1940, Japan announced a plan to unite all East Asia and the South Seas in a Co-prosperity Sphere under Japanese influence. On July 25 of the same year President Roosevelt announced an embargo on the export of scrap metal and petroleum products without special licensing, and this was followed by an embargo on aviation gasoline to all countries outside the Western Hemisphere on July 31. Ironically enough, on December 9, 1940, Japan made the statement that she would not make war against the United States unless we were the aggressors. The fine behavior of the Chinese troops in the Battle of Burma, which lasted from March to May, 1942, is well known; but even more important, perhaps, was the Japanese campaign against the Chinese in the Provinces of Chekiang and Kiangsi, which with Ch'ang-sha, had they won it, would have enabled them to use the railways existing in those provinces as part of a railway line for strategic supplies between Tokyo and Singapore, which had surrendered on February 15. This campaign lasted from May through August, 1942.

In June of 1943 came the important campaign of western Hupeh. At this time the Japanese had driven up the Long River to the city of I-ch'ang. If they continued to drive up the river from here, they were faced by the famous Yangtze Gorges, which are almost impassable. They therefore elected to take advantage of more favorable terrain to the southward of I-ch'ang and on May 23 had captured Yü-yang-kuan, some 60 miles to the south. The Japanese hoped that this place would prove to be the gateway to Ch'ung-ch'ing (Chungking); however, the Chinese slowly retired through this low-lying lake district to the hilly regions, where they engaged the enemy. Here they counterattacked on May 27, supported by Chinese and American planes. Yü-yang-kuan was recaptured by the Chinese, and a general counterattack drove the enemy back in all directions.

These are but a few of the battles fought. According to the China Handbook, 1937-1943, there have been some 14 major campaigns and over 10,000 guerilla actions. It must be remembered, too, that during most of this period the Chinese coast was entirely blockaded by the Japanese, and after the Chinese Government's retirement to Ch'ung-ch'ing (Chungking), sources of outside supply were confined to connections with Russia through the Province of Sinkiang and the Yunnan-Burma

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Highway, popularly known as the Burma Road. These routes, although helpful, were inadequate, and in addition the Burma Road was closed for 3 months on July 18, 1941. Of course, the Burma Road was closed again when the Japanese captured the terminus at Lashio on April 29, 1942, and since that time practically all supplies have had to be sent through by air. Now a route from Ledo, in Assam, through northern Burma is being built to connect up with the Burma Road, and at the present writing (March 1944) the successes of the Allied arms in northern Burma seem to indicate that the route may soon be open again.

The Chinese strategy has been to extend, as widely as possible, the theater of operations, and to make the Japanese pay as heavily as possible for any advances they might make. This has been accomplished not only by the use of the Chinese army, but by the use of the guerilla forces, which have operated behind the Japanese lines. The net result has perhaps been somewhat similar to the German experience in Russia. Japan has not been able to destroy the Chinese army as a fighting force, and although she has occupied much Chinese territory, she controls only the centers and the supply lanes. Thus, although a large part of China is ostensibly occupied by the Japanese, in reality they occupy only more or less isolated islands in hostile territory.

This, then, was the situation on December 7, 1941, when Japan decided to embroil herself with the United States and Great Britain. She had been fighting in China for 5 years and had failed to achieve her purpose. On December 9, 1941, China formally declared war upon Japan, ending the period of undeclared warfare which had been going on since July 7, 1937. Despite the paucity of China's equipment and the difficulty she has had in getting supplies of all sorts, she has managed not only to defend herself, but has inflicted considerable damage upon the Japanese forces and has forced Japan to keep in the field a large part of her army, which might otherwise have been used against China's allies.

SOCIAL ORGANIZATION AND GOVERNMENT

Since the overthrow of the imperial system of government in 1911, China has been in the throes of trying to adapt her government and its relationship with her people to the exigencies of modern conditions prevailing throughout the world. From its beginning, the impact of Occidental civilization has had a most unsettling effect, and in the past 40 years, when that civilization itself, with its tremendous scientific advances, has been beset by many changing conditions, economically and politically, the problems facing China in this regard have become even

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PLATE 18

Upper: Fishing is a major industry on the southern and southeastern coasts. Fleet of junks leaving Macao harbor. Kwangtung Province.

Lower: Isolated limestone peaks covered with verdure lend credence to some of the Chinese landscape paintings that Westerners may consider fantastic and imaginative. Kwangsi Province.

(Courtesy National Geographic Society.)



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PLATE 19

Left: Hillside terracing greatly increases the land available for cultivation. Careful irrigation keeps each field flooded to the proper depth for rice growing. Szechwan Province. (Courtesy National Geographic Society.)

Right: Temple of the Dragon King Cave in the hills south of the Long River near I-ch'ang. Hupeh Province. (Photograph by C. W. Bishop.)

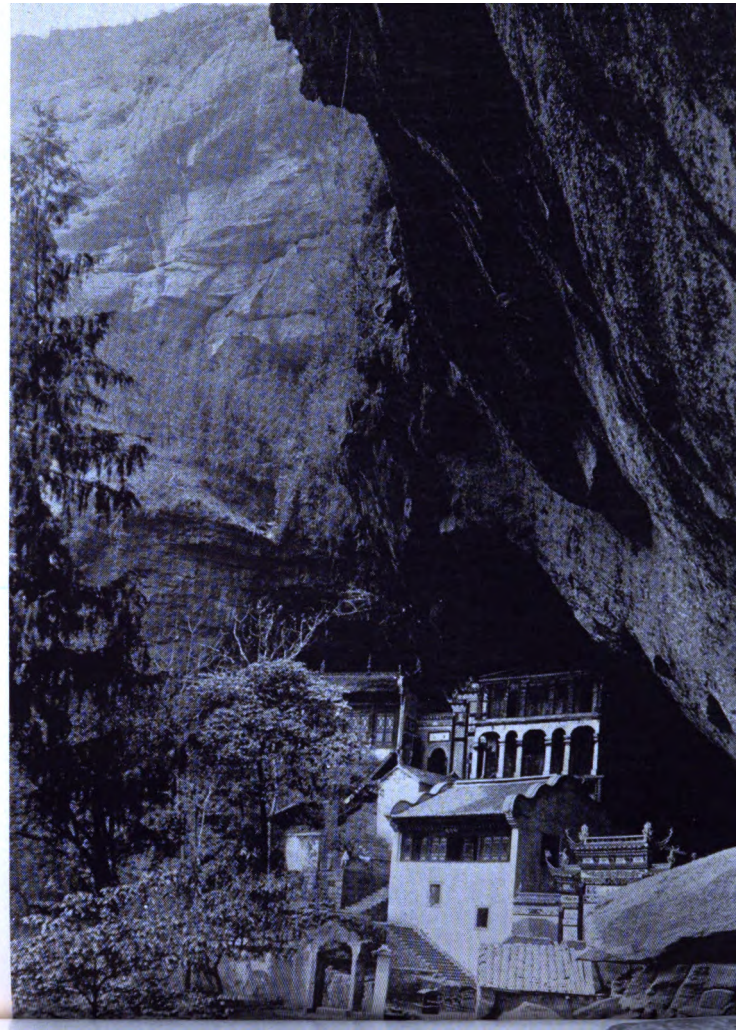

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PLATE 20

Left: Grain mills for grinding barley at the edge of a town. Snow-capped peaks in the background rise to 19,000 and 22,000 feet above sea level with the Long River cutting between them. Near Li-chiang, Yunnan Province. (Photograph by Schuyler Cammann.)

Right: The upper waters of the Long River are called "The River of Golden Sand." Here they wind through a 15,000-foot gorge between the two peaks shown in the picture at the left. Yunnan Province. (Photograph by Kenneth C. Barker; courtesy Schuyler Cammann.)



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PLATE 21

Upper: Burma Road under construction at left. Running 596 miles through rugged mountains and fever-ridden jungles, 2,500-8,500 feet above sea level, it was built by 160,000 local inhabitants, using mostly picks, shovels, and baskets, in about 8 months. Yunnan Province. (Photograph by Kenneth C. Barker; courtesy Schuyler Cammann.)

Lower: Racial types at the fair in Ta-li. Women in turbans and heavy jewelry are Tibetans. Min Chia woman wears large hat. Boy in center wears a Manchu pigtail, and at left is a Chinese schoolboy. City slicker in fedora is a traveling salesman from Canton. Yunnan Province. (Photograph by Schuyler Cammann.)



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more complex. The measure of success so far obtained is to be seen in China's amazing ability to withstand almost 7 years of war with Japan. China, however, in the millenniums of her existence, has been through many upheavals which would have proved fatal to almost any other civilization, and the fact that it has not proved so to her is due to an underlying social organization which has lasted through the centuries.

SOCIAL UNITS

This organization is the family, and it has been the basis of whatever solidarity the country of China has had. In addition to the family, and closely connected with it, are the organizations of the village and the clan, and these three terms—family, village, and clan—may often be used almost interchangeably. Thus the term "family," as used in China represents a very complicated organization, and is not to be thought of, as we so often think of it, as the immediate family. The family as the immediate family of course exists, and is an integral part of what we might call the collective family, which is an economic unit of unilaterally related individuals who live collectively for that unit, and which may number more than a hundred persons. Such a group, of course, is made up of a number of individual immediate families, one of which may be the leader around which all the others gather. The head of this organization is the head of the family and is usually the oldest representative of the oldest generation. In such an organization the father of an immediate family is responsible for his sons and his sons are responsible to him, and in like manner the elder brother is responsible for the younger brother, and the younger brother is responsible to the elder, and so forth, all having a definite responsibility to the head of the family. It is the family, therefore, in the collective sense that is the social unit rather than the individual; thus, we often have the situation in which the inhabitants of a single village may all bear the same surname and in which all the inhabitants are related in some measure. Villages such as this are really family affairs insofar as their local government is concerned, and it is with the head of the family that the government representative deals under all circumstances. Other villages and localities may be composed of a number of such families, and the heads of these families are the village elders who control the government of the village itself; it is through them that the representative of the national government deals. Within such an organization there is a mutual responsibility, both morally and economically, between the individuals making it up. The family controls, aids, protects, and disciplines the individual, and his place within the organization is definitely fixed, according to his generation. Thus, village

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governments are not political governments in the sense that we know them, but are really interfamily affairs. The family, or families, recognize the jurisdiction of the district representative of the central government.

The district may comprise anywhere from 1 to around 20 villages and the district representative of the government, usually the district magistrate, negotiates with the village elders in regard to the duties imposed upon him by the central government.

In addition to the family, there are a number of kinds of societies which, in one way and another, supplement the cooperative features of the family. These societies are such groups as fraternal societies, credit and insurance groups, economic guilds of various sorts, religious societies, and political societies. The present national government of China, which is controlled by the Kuo-min-tang, originated in the political society of that name. A good example of another form of society in modern times is the Chinese Industrial Cooperative organized to manufacture various articles in a cooperative system. Numbers of such societies may be composed of various families or villages and may vary a great deal in size, but such societies as the Kuo-min-tang have a far-reaching membership. It is these organizations of families and societies that have continued to operate even when the central government, whatever it was, had fallen entirely, and they were able to bridge the gap when the country was in a chaotic condition.

To the average Chinese, the family, village, and district formed a little world, and beyond this, he knew little and often cared nothing. Thus, while the Chinese had a great sense of race, they had no sense of nationalism. This whole substructure of Chinese organization has formed one of the most democratic organizations in the world.

Under the old regime, as has been shown,[10] government office depended upon education in the Chinese Classics, and regular examinations were given at stated times by the government; government officials were drawn from the successful competing candidates. In this way, theoretically, anyone who was able to pass the old examination system was eligible for public office, so that for many hundreds of years there has not been in China a ruling class, as we know it in the West. Despite this extremely democratic system, the average Chinese, as we have said, had little if any feeling of nationalism, because his district usually formed his world horizon; and this is one of the main problems which confronts the government of China today. For centuries this system has worked too well to scrap entirely, and the problem today is to modify it in some regard in

[10] Cf. p. 40.

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order to meet world conditions and achieve a democratic state to compete and live in harmony with other democratic states of the world.

GOVERNMENT

Since 1927 the central government of China has been controlled by the Chinese Nationalist Party, known as the Kuo-min-tang, set up on the revolutionary principles of the late Dr. Sun Yat-sen. According to these principles Dr. Sun enumerated three successive stages in which the work of national reconstruction should be carried out—the military stage, the stage of political tutelage, and the constitutional stage. According to these principles, when the last stage has been reached, a Chinese constitution shall be drawn up by a national convention, and thereafter the government shall be in the hands of representatives duly elected according to this constitution.

At the present time the President of China is Generalissimo Chiang K'ai-shek, and the present government, as organized to meet the exigencies of war, is set up very generally as follows: The highest unit of the government, which has been created to function during the period of the war emergency, is the Supreme National Defense Council, which has direction of all political and military affairs and has the power of decision on all policies in connection with the prosecution of the war and with the internal policy of the country. The chairman of this Council is Generalissimo Chiang K'ai-shek. Beneath this come five bureaus known as The Five Yüan. The first of these is the Executive Yüan, under which are the various ministries and executive departments of the government. The second is the Legislative Yüan, which is the law-making body. The third is the Judicial Yüan, which controls the Ministry of Justice, Supreme Courts, Administrative Courts, and the Commission for the Discipline and Punishment of the Central Government Officials. The fourth is the Examination Yüan, which compares, perhaps, with our Civil Service Commission. The fifth is the Control Yüan, a sort of Inspectorate General, the duty of which is to see that all government activities are properly carried out and to report officials who are delinquent or have failed in the discharge of their duties.

Beneath the central government China is divided into 28 provinces, plus Mongolia and Tibet. For each of these there is a provincial government consisting of from seven to nine members who form a commission, headed by a chairman. This commission is appointed by the central government. There are five departments in each provincial government: the Secretariat, the Civil Affairs Department, the Finance Department, the Education Department, and the Reconstruction Department.

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Besides the provincial government, there is the municipal government, which recognizes two kinds of municipalities, special and ordinary. Special municipalities—those which come under the direct control of the Executive Yüan of the central government—are the national capital, cities that have a population of over a million, and cities that possess special political, economic, or cultural importance. Ordinary municipalities are the seats of provincial governments, cities that have a population of over 200,000, and cities of special political, economic, or cultural importance that have a population of over 100,000. Both types of municipalities are divided into a number of districts known as *chu.* A district is formed of from 10 to 20 *pao;* a *pao* has from 10 to 30 *chia,* or wards; and each *chia* comprises 10 to 30 households.

The municipalities are governed by a council composed of a mayor, two counselors, and the directors of the various municipal bureaus. Beside the municipalities, there are the *hsien,* or counties, under which are the *hsiang* in rural areas, or *chen* in urban areas. These latter divisions are further subdivided into *pao,* boroughs, and *chia,* wards. If the county unit is unusually large, it may be first divided into *chu,* or districts.

Each county government is headed by a magistrate who administers all the affairs of the district self-government under the supervision of the provincial government, and he also puts into execution, under the direction of the provincial government, all orders of the central government. This is a brief description of the present Chinese governmental system, but it must be remembered that many changes have been made and are still being made, so that it is impossible to present an entirely accurate picture of the current Chinese governmental set-up. What we are watching is a large country with an enormous population attempting to achieve its goal of democratic self-government, and what we must remember is that while it is attempting to achieve this goal, it is at the same time resisting the Japanese aggressors, and that latter fact seems to show that amidst the welter of conflicting opinions and interests in China today, a real step in advance has been made toward national unification.

EDUCATION

We have referred briefly to the fact that under the old regime government office depended upon education and the passing of examinations held by the government at stated times. Until the time of the republic, education was largely a family affair, and formal education conducted by government authorities was very limited, although of course many missionary schools and colleges had been established in the nineteenth

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century. Since the revolution of 1911, however, great efforts have been made to build up a school system that would reach as many of the people as possible, but up to the time of this war, there was no such widespread system as is known in this country.

The present government, since 1927, has carried into effect excellent plans for a school system from kindergarten through graduate school and with vocational and higher technical schools as well; but this system still has far to go to reach all the people. One of the most important efforts in this regard is that of social education, in which the national government encouraged mass education and a movement for eliminating illiteracy. Libraries and museums were also brought under control of the Ministry of Education, and most interesting of all was the introduction of a phonetic system into the Chinese language in an effort to help the mass of illiterate people to learn to write and read their language. Much of the educational work was necessarily abandoned on account of wartime conditions, but already progress has been made in rehabilitating it, and after the war we may expect to see a great expansion in Chinese modern education.

CHINESE ART

In modern Chinese the two terms *i-shu* and *mei-shu* are used as equivalents to the Western term "the arts" in its broadest sense. Long usage has given these Chinese and English expressions equivalent value for all practical purposes; but the actual meaning of the Chinese terms, when analyzed, gives an important clue to the nature of Chinese art. In both expressions the final word *shu* has such meanings as industry, process, method, a way of acting, conduct, etc. The initial word *i* may mean talent, ability, trade, calling, profession, etc.; and the initial word *mei* may mean handsome, good, beautiful, praiseworthy, virtuous, etc. Thus both terms have in them the sense of something done by a talented, able, good, or beautiful method or process. In other words, to generalize this idea, a thing well made is a work of art; and, of course, the further implication is that it be well made to fulfill the function for which it is designed. Nothing is made without a reason; and a definite pupose, either material or spiritual, was in view when every object of Chinese art was made. Some knowledge of this purpose as well as of the technical aspects of manufacture are essential to an understanding of such works of art. Attempts to criticize on the basis of Western ideas of line, form, color, composition, and perspective alone are purely subjective and are not only unfair to the object, but also reflections on the intelligence and humanity of the critic. The observer may like it because it pleases his

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senses but that is not the test of whether it is a good thing. Any animal likes what pleases his senses. True appreciation of Chinese art comes only with some understanding of what the Chinese were like when they produced it; and, conversely, because it was made for a purpose, the object is itself a leading informant on the nature of its maker.

China's most ancient art is the making of vessels out of clay. Pottery vases from neolithic times are the earliest in a series of ceramic wares never equaled anywhere else in the world. From soft pottery wares, either plain or with incised or painted designs, they progressed through gradually hardening clays to the manufacture of porcelain. This ware, whose characteristically vitreous ingredient causes the product to ring when tapped or to be translucent, or both, was used in China centuries before its "discovery" in Europe; and the fact that we speak of our tableware as china is a constant reminder of the land of its origin. Along with the development of the body material itself, surface coverings showed equal advances. Soft glazes, fluxed with lead to mature at relatively low temperatures, were in use at the beginning of the Christian Era. Appearing at first in somber greens and browns, they were, in the T'ang Dynasty, further enhanced by light greens, yellows, blues, and white. The high temperatures required for porcelain made possible the hard glazes with feldspathic ingredients, notably in the monochromes of the Sung Dynasty, and the clear, colorless covering of the pure white porcelains that began in Yüan and was perfected in Ming times. Decoration of these colorless glazes was accomplished in two ways. The body of the vessel was painted, before glazing, with oxides of either cobalt or copper; when glazed and fired the design then appeared under the glaze in brilliant blue or red. Otherwise, low-fired enamel colors were applied over the glaze, and some of the finest examples embody a combination of these techniques.

For the Chinese, the art par excellence is calligraphy, the art of writing and, since calligraphy is closely allied to the art of painting, it is necesary to touch upon it first before going into the latter subject.

Elsewhere in this book, we have noted briefly the development of Chinese writing from its beginning—as simple line drawings of concrete objects—to the present-day complicated forms, and this development was affected by two main points, one of which was technical, and the other had to do with the mental approach to the subject.

The mental approach is, of course, the age-old reverence for the written word which has always obtained in the Orient and the Occident alike. We see this reflected in Europe in illuminated manuscripts where great attention was paid to the quality of the writing. While this art in the West gradually declined after the invention of printing, it did not do so

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in China, despite the fact that the Chinese are said to have been the inventors of the first movable type. The fact that it did not decline is probably due, in part at least, to the pictographic nature of Chinese characters, as well as to the materials used.

The pictographic nature of the character is very important because so many characters are made up of parts which, each in themselves, were originally pictures of concrete objects and have some bearing on the meaning of the character. In our illustration of character combinations and how they were formed, we have shown the character *ming,* meaning "bright," and made up of the pictograph of the sun and the moon. When viewing this character then, and others like it, the meaning is immediately brought to mind in a pictographic sense. That is to say, it is something more than just a set of symbols representing sound as the characters of our Western alphabets do. Thus the writer, in addition to putting words together to form a clear and perhaps beautiful word picture, as we think of it in the Western sense, has, to some extent, the additional opportunity of forming his word pictures with pictures of words.

On the technical side are the materials which the Chinese uses for his writing. These are brushes, ink, ink stone, paper, and sometimes silk. The brush is made up of a hollow reed, or thin bamboo handle, into which is fixed the brush, which may be made of the hair of different kinds of animals, such as rabbit, wolf, mouse, fox, deer, or goat. The brush is round and the tip of it forms a fine point which is very sensitive and much more resilient than round brushes used in the West. Brushes come in many sizes, from extremely small ones to very large ones, and the type of hair used to make up the brush pertains to the style of writing to be employed and to the taste of the writer. The ink is made in hard cakes, composed usually of pine soot or lampblack, mixed with a kind of gum to give it adhesiveness. These cakes may be molded in various shapes and are often adorned with beautifully carved designs and characters. Ink stones are made with a hollow in the center or at one end, and the best are of a highly polished rock known as redstone. Water is put in the hollow of the stone, and the ink is ground or rubbed in that until a liquid ink of the right consistency for writing is provided. The paper used is a coarse, long-fiber paper, which is somewhat porous and especially suited to the use of the brush.

There is a very exacting discipline to be learned in handling the brush, and in making the strokes which form the characters, in addition to which there are many styles and schools of calligraphy in which the individual may specialize.

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The art of painting in China comes second only to that of calligraphy, and since in both conception and execution it presents marked differences to its sister art in the West, it requires some discussion.

The beginnings of this art in China are lost in the mists of antiquity. Suffice it to say that its highest development was achieved in the realm of landscape painting, of which are preserved a number of remarkable examples dating from the Sung, Yüan, and Ming dynasties. This is not to say that other subjects were neglected; indeed paintings of flowers, trees, birds, insects, animals, and human figures, for example, have not been excelled elsewhere. However, such things are but part of a whole, which the great landscape artist sought to portray.

The materials used by the painter are similar to those used by the calligrapher—that is to say, round brushes, made like the writer's brushes, which vary in size and type of hair used in accordance with the taste and technical needs of the painter. Ink like that of the calligrapher is very widely used, whole paintings being executed in this versatile pigment, which is capable of being handled in a great variety of tones. The colors used are found in a wide range of mineral and vegetable pigments, while the artist executes his work on silk or paper.

As with calligraphy, there are many schools of painting. All require a tremendous discipline in the proper use of the brush in making the myriad strokes which must be executed, each in its particular way to represent all objects of nature, and it should be remembered that each stroke must be made correctly, for the nature of the materials used does not allow erasure or overpainting. It is these technical devices, together with the pictographic origin of writing, which bring the two arts of calligraphy and painting so close together. While it may seem that this should lead to an extremely stereotyped kind of art, such is not the case. The great artist not only had to know his technique, but he also had to know the subject he was painting equally well, and it is this knowledge of both technique and subject acquired by constant practice and observation that has been behind the production of the great paintings of China.

Some schools of painting are given to depicting objects in the minutest detail, while others paint in a broader, more impressionistic style; but, impressionistic as some of these latter paintings may seem to be, it will always be observed that there is never any doubt about the identity of the object or objects depicted. For example, although such a painting of bamboo may not seem to show every little detail in that plant, not only may it instantly be recognized as bamboo, but very often the species of bamboo itself may be recognized. Such perfection can be reached only by having a thorough knowledge of the subject one is painting, as well as

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a thorough grasp of the technique employed, plus that indefinable power to metabolize them attained only by the few great artists. It should be noted well that one result of this attention to technique has been that many artists never went beyond technique, and with a wealth of designs left them by their forebears to draw upon, have made numerous paintings which are often of outstanding design and technical excellence, but which lack the grasp and knowledge of the subject matter which the great artists achieved.

One thing that troubles Westerners, unaccustomed to Chinese painting, is the handling of perspective, which is different from geometrical perspective, so common in the West. In general it may be said that Chinese perspective, when analyzed, has two main points. One is that in a given landscape for example, perspective appears in registers, either one above the other, as in the hanging panel-shaped scroll, or side by side, as in the horizontal scroll paintings. The second is that the perspective is universal, that is to say, the various parts of a given landscape are not painted from a single position. In addition to this, there is, of course, tonal or atmospheric perspective, of which the Chinese are great masters. These methods are behind the quality of life and movement so marked in the greatest works.

In his training for painting, the artist often copies from the old masters, even as we do in this country. There may be copies taken directly with the painting in front of one, or a copy of the general design, or a new design made embodying several designs, but one of the great differences between our artists and those of China is that the Chinese does not make his original painting from things or objects which are directly in front of him at the time he is painting. He does his painting in his studio and knows his subject so well that he carries it in his mind and produces the finest work in that way.

Another field in which the Chinese acknowledged no superiors was the handling of metals. The earliest art of historic China as known today was bronze casting; and the examples surviving from the Shang Dynasty have never been surpassed in technical excellence. Ceremonial vessels and various warlike implements and fittings were cast in clay molds, some of which have been found by modern archeologists. These were continued in Chou times with varying degrees of skill; and in the latter part of that long dynasty many of the objects were enhanced by inlays of gold and silver. Also in late Chou and continuing through Han and on into the T'ang Dynasty, mirrors were cast in bronze, and their backs bore precisely executed designs in relief no less elaborately symbolic than those on the earliest ritual vessels, though clearly reflecting different ideas. In T'ang times, too, the working of silver and gold reached new

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degrees of perfection; and while the art of bronze casting deteriorated from then on, jewelry continued to be of fine quality, and silver and gold filigree work inlaid with semiprecious stone constitutes some of the finest work done down through the eighteenth century. Another phase of metal work was cloisonné where enamels were run into fossae prepared in the metal in advance producing designs in brilliant colors. This technique seems to have appeared in the Yüan Dynasty, perhaps introduced from the West, and continued at a high level through Ming and early Ch'ing, when it deteriorated rapidly as the empire approached its end.

Sculpture in stone, like bronze casting, appears to have flourished in the Shang Dynasty. The earliest examples are marble figures of beasts whose surfaces bear patterns similar to those found on the Shang bronzes. In Han and in T'ang times there were occasional figures of men and horses on a large scale both in the round and in relief; these were apparently all commemorative works. Winged lions, some of them on a heroic scale, marked the approaches to the tombs of some of the Liang Dynasty emperors; and tomb guardians, both human and animal, have been sculptured since that time.

The greatest impetus to sculpture was supplied by Buddhism in the early centuries of the Christian Era, and from the fourth to the tenth century China was literally covered with these monuments. Buddhist images were of all sizes from a few inches to many tens of feet in height. Many were carved in the living rock of cave temples, both in low and high relief, and in the round, and free-standing figures and stelae were equally numerous. Others were cast in bronze and gilded, and wood was undoubtedly used as well. The practice of making Buddhist images in anthropomorphic form came with the religion itself from India, and the early examples strongly reflect the complex and cosmopolitan civilization of western Asia and particularly Afghanistan, where Indian, Iranian, and late Classical influences were intermingled. While the influence of India was renewed from time to time through the journeys of Chinese pilgrims and official embassies, and the development of Indian styles can be seen to some extent in Chinese Buddhist sculpture, the forms assumed an essentially Chinese quality at a relatively early date.

After the T'ang Dynasty, quality declined and the images of Sung and later times (executed in stone, wood, bronze, and sometimes iron) are lacking in the spirituality essential to a great religious art.

Aside from these four major phases of art the Chinese produced many fine objects of other materials. Two of these, usually associated with China, are jade and lacquer. The former has been in use since Shang times and, allowing for widely varying points of view through the cen-

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turies, was carved with great skill through the eighteenth century of our era. The latter, first known in late Chou, was painted on wood; later, mostly for Buddhist images, it was soaked into cloth and molded in the technique known as "dry lacquer"; and, finally, it was richly carved. This, too, lasted well into the Ch'ing Dynasty. Silk weaving in elaborate designs; the carving of ivory, bamboo, and many kinds of stone; the painting of fans, painting and carving of screens, and the fashioning of pictures in wrought iron are among the other art forms associated with China.

Music appears to have enjoyed an antiquity equal to that of the other arts. Among the remains of the Shang Dynasty are bronze drums, resonant stones, and ocarinas; and in the Confucian literature of the latter part of the Chou Dynasty music is listed as one of the six accomplishments along with ceremonial, archery, charioteering, writing, and mathematics. In late Chou, too, graded series of musical bells were cast in bronze. Stringed instruments resembling the lute and the zither were known in Han times; and a few centuries later there are accounts of small orchestras in which were played the reed mouth organ, clarinet, vertical flute, whistle, harp, cymbals, gongs, clappers, and drums. New instruments were probably introduced from the West about this time along with the great culture complex that accompanied Buddhism, and further innovations came with the Mongols under the Yüan Dynasty. In this period the drama was greatly developed and set to music so that the standard theatrical performance had orchestral accompaniment and the lines were sung as in Western opera.

The fact that Chinese music sounds very strange, and often unpleasant, to Western ears should not imply that it is either inferior or superior to Western music in intrinsic merit. It is, of course, not so highly developed; it is different, and, like the rest of Chinese art, it is composed to serve a people whose outlook is different; but a fair and objective criticism of the product requires a full understanding of that outlook. Lacking technical knowledge, the writer is not equipped to make an analysis of the nature of Chinese music, but a few general ideas may be noted.[11] Musical theory in China goes back to ancient times, and the concept of tonal proportions, probably noted by the beginning of the Christian Era, is similar to that of the Pythagoreans. It is based on the consonance of the fundamental tone with its perfect fifth; all other tonal proportions are considered dissonances. The system of tones worked out on this basis was not tem-

[11] A thorough scientific analysis of the subject appears in J. H. Levis, Foundations of Chinese musical art, Peiping, 1936; and a shorter study is by Willy Hartner, Some notes on Chinese musical art, Isis, No. 78 (vol. 29, No. 1), pp. 72-94, July 1938. The present notes are taken from the latter.

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pered; but they were aware of its imperfections and, after many centuries of experiment, worked out a theory of tempered intonation, based on the twelfth root of two, about a century before it was done in Europe by Werckmeister. It does not seem, however, to have come into general use in China. Another factor that accounts for the unfamiliar sound is the use in composition (introduced in Sung times) of tones finer than semitones. Two of these were usually used, giving nine tones instead of the accustomed seven in the octave interval. One more important factor in composition should be mentioned. As noted in the section on language above, Chinese is spoken in a number of well-defined "tones"; and it seems probable that from early times the melodic quality of the songs to be set to music was unconsciously governed by the tones of the words in the song. In that case, as Hartner puts it, "All that is left to the composer, is to invent an artistically satisfactory melody, to find a tonal superstructure which obeys the general laws of movement inherent in the structure of the poem."

THE CHINESE MIND

The underlying ideas which guide the Chinese in the course of his life today are the products of 3,000 years of continuous development of popular beliefs and superstitions, many and varying schools of philosophy, and the adoption and adaptation of foreign religious systems. This is, of course, also true of an American or a European; but the differences between them and the Chinese should be noted. The intellectual heritage of the Occidental is largely European with a certain amount of Near Eastern thought included, while, aside from a few similarities based on contact with the Near East, the ingredients of the Chinese mind are characteristically Asiatic. Furthermore, whereas the European preoccupation with industry and science has in recent times served to divert attention from the past to the present and future so that much of the traditional background is forgotten, the lack of any such movement in China, or, at least, the very slight extent to which it has affected the Chinese as a whole, has permitted a vastly greater proportion of the ideas of antiquity to remain in the minds of the people. This fact, more than any other, accounts for the essential continuity of Chinese culture during its 3,000 years of history, and for the ability of China to carry on and survive under the most difficult circumstances.

The study of this subject is the study of Chinese philosophy and religion; and without going into detail on the beliefs of individual schools and sects, a brief enumeration of some of the major elements that make up this body of thought may give a general picture of the whole.

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The earliest records indicate that the people of Shang (fourteenth-twelfth century B.C.) had no supreme god, that they worshiped their ancestors and consulted them by means of divination, and that they accepted and followed the advice thus received from their honored dead. When the western people of Chou overcame the Shangs they brought new beliefs with them, principally belief in an all-powerful, all-seeing god who protected the just and punished the evil. This new idea, combined with the old, provided a set of beliefs which included devotion to a supreme god and to lesser gods of nature—Sun, Moon, Mountains, Rivers, etc.—as well as to deified ancestors who were the culture heroes of the race, the founders of agriculture, spinning, weaving, pottery making, irrigation and flood control, and all the basic elements of Chinese civilization. Divination played an increasingly important part. In the writing of the questions and interpretation of the answers lay the beginnings of literary activity; the diviners had to keep written records of their work, and the accurate recording of this material called for chronological precision. Their works were, in effect, the earliest historical writings, and the fact that they were primarily concerned with the advice of deceased ancestors required a close study of genealogy. Thus the priests who conducted these activities were at the same time historians, genealogists, keepers of the calendar, and astrologers, while in the latter capacity, as interpreters of supernatural sources of information, they were advisers to the government whose influence must have been decisive. This whole body of thought—belief in a supreme god, in lesser gods, in deified ancestors, and in the importance of divination—may be considered the basis of the native Chinese religion, a religion which Dr. Hu Shih has aptly called Siniticism.[12]

With the gradual collapse of the centralized authority under the Chou house (after 771 B.C.) social values broke down and the progressive thinkers of the age devoted their efforts to attacking the old superstitions and the reliance of government on opinions that manifestly had no greater authority than the not altogether unselfish views of a small group of court astrologers. From the sixth to the third centuries B.C. was the period of the philosophers, those wandering teachers who moved between the feudal courts advising local rulers on matters of state and human

[12] While the term "religion" has been applied to this body of beliefs to distinguish it from the philosophy developed in the following period, it must not be understood to imply the existence of an organized faith like Buddhism, Christianity, or Islam. The supreme "god" (T'ien: heaven) and the lesser "gods" were not so much personified and active forces as indefinite, abstract ideas which exerted powerful ethical compulsions.

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relations, and whose gradually collected writings are the Chinese Classics. On these works are based two great schools of thought which have, in spite of constant modification and reinterpretation, played dominant parts in the subsequent development of Chinese thought. Confucius, Mo-tzŭ, Mencius, Hsün-tzŭ, and Han Fei-tzŭ are the leading names of the Confucian school. Though their views were often diametrically opposed, all were concerned with putting the conduct of the state on a human basis; that is, they believed that sound government depended upon the proper adjustment of relations between men (it was in the method of this adjustment that they differed sharply) rather than upon superstitious belief in the interpretation of omens. The other school, which came to be known as Taoism, originated in the rather simple back-to-nature movement of a man known as Lao-tzŭ (the Old Master) who taught that man should follow the dictates of nature, at the same time avoiding all conflict. His follower Chuang-tzŭ interpreted him in highly mystical terms; and, before long, the practice of Taoism included everything from extreme asceticism to ecstatic orgies, magic, witchcraft, alchemy, and the search for an elixir of immortality.[13]

In each new dynasty the rulers brought with them certain new gods and religious beliefs current in those parts of China from which they came, and these were added to the old Sinitic religion. Thus, while Confucianism was pronounced the orthodox state cult under the Han, Taoism and Siniticism thrived by its side, with members of each group acknowledging interest and belief in some of the phases of the others. Sometimes one would hold the ascendancy, sometimes another; but at all times the three together probably exerted equal influence in the formation of Chinese thought. For example, it would not have been abnormal for a ruler who held the most orthodox Confucian views of paternal relationship toward his subjects to perform the ceremonial spring plowing in honor of the Sinitic god of agriculture and then set off on a journey with Taoist companions in search of the elixir of immortality.

Added to this threefold native Chinese religion was Buddhism, which was imported from its native India about the time of Christ and in the next three centuries spread rapidly on Chinese soil. In many ways the

[13] Fundamental in Taoism was the complex function of the concept of *Tao* (the basic principle of the universe), its manifestation in the harmonious interaction of *Yang* (hot, light, dry, hard, masculine activity) and *Yin* (cold, dark, moist, soft, feminine passivity), and the resulting production of the Five Elements (fire, water, earth, wood, metal). For a good account of these and other elements of Chinese thought, see D. Bodde, Dominant ideas in the formation of Chinese culture, Journ. Amer. Orient. Soc., vol. 62, No. 4, pp. 293-299, 1942.

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doctrine of Buddhism was fundamentally opposed to Chinese ways of thought. It taught celibacy, which conflicted with Confucian insistence on the sanctity of the family and the importance of abundant posterity. Its asceticism was carried to the extent of mutilation of the body and even complete self-destruction, in contrast with the Confucian view that the body is a sacred inheritance from the parents, to be cherished and preserved at all cost. It advocated begging for its monks, whereas the Chinese could not envisage a member of society who did not work for a living. These are but a few of the discrepancies between the two; and yet Buddhism flourished. It was the most elaborate and splendid religious system the Chinese had ever seen. It provided punishments for evil and rewards for goodness in the shape of fearsome hells and magnificent paradises that gave the Chinese hitherto unimagined glimpses of a life after death. And perhaps not the least appealing aspect of the new faith was its great pantheon of deities who, in response to prayer, gave direct aid and comfort to their worshipers. These gods were represented in anthropomorphic form, and the carving, casting, and painting of images were tangible activities in which anyone could take part, and in return for which definite religious merit was acquired. The translation and interpretation of the sacred texts from India offered similar rewards to the literate class; and the ceremonies of devotion, in which Buddha images were bathed, clothed, and offered food, and where music, dancing, and pagentry were parts of the service, offered dramatic and emotional experiences resulting in spiritual rewards to every participant and spectator.

Another feature of Buddhism unfamiliar to the Chinese was the interest in abstract metaphysical speculation stressed by certain sects. Straightforward, factual thinking had been a Chinese characteristic,[14] and the long-winded, hair-splitting arguments on the nature of life, existence, consciousness, death, and a thousand other questions, fruitless as they may have been, were strange and attractive intellectual exercises to many of the converts to the new faith.

Buddhism had many more sects than had the old philosophies of China, some more and some less popular. After the first few centuries of fanatical reception to everything that was offered, however, many of the beliefs were cast aside, and those that were retained underwent such thorough modification that they became almost purely Chinese. The Ch'an (Zen) sect, for instance, rejected all recourse to images and texts, and emphasized introspective meditation as the key to all knowledge.

[14] As Confucius put it: "When you know a thing, know that you know it; when you do not know a thing, know that you do not know it. That is knowledge." Analects, II, 17.

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The combination of centuries of imaginative speculation and more centuries of strictly disciplined self-examination came, in the long run, to have a profound effect on native Chinese thought. As in the past, the various schools of thought and religious systems were never mutually exclusive, and Confucian scholars, who reviewed the ancient Classics with the broadened viewpoint and increased mental flexibility gradually acquired from their contact with the intellectual gymnastics of Buddhism, found that they suggested much more than had previously been imagined. The interpretation of Confucian thought on the basis of Buddhist ways of thinking gave rise to the rational philosophy of Neo-Confucianism. Also included in the background of this new school of thought, which became fully developed about the eleventh and twelfth centuries A.D. and flourished until China began to show an active interest in western ideas in the nineteenth century, were elements of religious Taoism. This school, to be distinguished from the simpler philosophical Taoism, had borrowed freely from Buddhism through the centuries and had become a complex and elaborate religion with deities, canonical texts, and all the trimmings.

Thus, Neo-Confucianism, the last purely Asiatic development of Chinese thought, was, like all its predecessors, a rich mixture of ideas culled from various sources. Its stated objectives were reverence and the extension of knowledge as means to improving human relations in all degrees from the immediate family to the whole world. The extension of knowledge was to be accomplished by investigating the reason of things, and this raises a question which is difficult to answer in an entirely satisfactory way, but which cannot be overlooked. It has often been asked why China never produced scientists like those of Europe, or why the Chinese failed to develop scientific methods as they are known in the West. It would seem that this Neo-Confucian plan to investigate the reason of things should have led directly to such a development, yet, from the Western point of view, it failed to do so. On the other hand, it is a mistake to assume that China had no science whatever, for the Chinese had made discoveries and recorded scientific phenomena long before the rise of Neo-Confucianism that placed them centuries in advance of the rest of the world.

Only a few of these scientific accomplishments need be noted to illustrate the scope of their activities. In 240 B.C. they noted the appearance of Halley's comet, and have recorded its 31 consecutive returns since then. Since 28 B.C. they have been observing sunspots ("discovered" in Europe in the seventeenth century). About the time of Christ, the year was divided into $365^{385}/_{1539}$ days, and shortly thereafter the

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obliquity of the ecliptic was observed and instruments were devised for its measurement. In A.D. 132 a seismograph recorded distant earthquakes. In the third century A.D. there is evidence of their familiarity with the medicinal properties of sulfur, arsenic, and mercurial substances as well as with anesthetics, and in the Sung Dynasty they employed inoculations for smallpox. Chinese knowledge of botany was well advanced, and numerous works on the precise description of plants and their properties are to be found in the early literature. No less astonishing were their engineering abilities. Roads involving the use of elaborate bridges and trestles were built through the most difficult mountain country; and perhaps the best-known monument to their genius for construction is the Great Wall, first completed in the third century B.C. Equally remarkable are the feats of hydraulic engineering embodied in the systems of canals, dikes, and reservoirs which were begun in the Chou Dynasty and continued and expanded with increasing skill through the centuries. One great drainage system, built about 300 B.C. to eliminate floods in Szechwan, is still in use. In the Sui Dynasty, canals and waterways linked Lo-yang in Honan with Yang-chou near the mouth of the Long River, and the latter city was similarly connected with Hang-hsien (Hangchow) to the south and a town near Peking in the north. This list could be extended almost indefinitely, but enough has been said to show that China was by no means without scientific knowledge. In spite of her considerable achievements in the field, however, she did not become scientifically minded as a nation or take the final steps that would have given her scientific equality with the West.

The explanation of this failure to reach scientific maturity, to establish the fields of chemistry and physics, for instance, as they were established in Europe, and to show continued progress in them, is not entirely clear, but some tentative suggestions may be offered. In all phases of her national life up to the overthrow of the empire China has been rigidly bound by tradition. In no place is this more striking than in education, where emphasis was always on the study of the Classics. A detailed knowledge of the writings of the philosophers and the ability to write beautiful characters were the two marks of the gentleman and the scholar. Astronomy, botany, engineering, mathematics, etc., never appeared in the schools and colleges; and though there is plenty of evidence that some Chinese had considerable familiarity with one or another of these subjects, such knowledge always remained extracurricular. It was perhaps the property of a small circle of scientists attached to the court as experts, or else of isolated individuals who pursued it as a hobby. Thus it never was made generally available to even the very small fraction of the popula-

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tion which was considered educated. Progress in scientific fields is not the product of individual genius, great as it may sometimes be, but of the constant, tireless effort, generation after generation, of a large body of men working on similar problems and recording their observations fully and precisely no matter how inconsequential they may seem at the time. In China this could not happen; the most highly educated men did not necessarily know anything about the sciences, and had the opportunity been at hand to learn, it is probable that none but a few liberal-minded souls could have permitted themselves to depart from the rigid linguistic restrictions of the classical idiom far enough to develop the specialized scientific terminology required by such studies.

To return to the Neo-Confucians, they, like their predecessors, were hampered by tradition, and for all their great plans to examine into the reason of things, only a few could do this objectively. For the most part, the introspective methods of Buddhist thought were so deeply ingrained in them that their thinking was automatically along the lines of subjective meditation without reference to external realities. Only a few could face their problems squarely and record their findings concisely. The educational system and the language it fostered combined to limit sharply the dissemination of such scientific knowledge as there was, with the result that no group was ever built up of a size adequate to produce the results that can come only from large-scale competitive and collaborative effort.

This brief sketch of the development and lack of development respectively of the philosophic and scientific sides of the Chinese mind gives some idea of the overwhelming part played by tradition in both cases, and at the same time shows how ready they have been to accept new ideas as they became available. It shows how hard it would be to divide up the population and say so many are Confucians, so many are Taoists, and so many are Buddhists. There are vast numbers who profess to be one or the other; but aside from a limited number of fanatics, all Chinese are undoubtedly motivated by ideas that have become inextricably interwoven in past centuries into a system that can be no more explicitly defined than by calling it the Chinese way of thinking.

It should be noted that, in addition to the above-mentioned schools of thought, Manicheism from Iran, Islam, Judaism, and various forms of Christianity have flourished in China to greater or less extents at various times in history. The northwestern provinces today have an enormous Mohammedan population, and in recent years many converts have been made to Catholic and Protestant Christianity, though it is doubtful that they have deeply affected the life of the people as a whole. Western scientific methods have achieved a foothold on the surface, and with the

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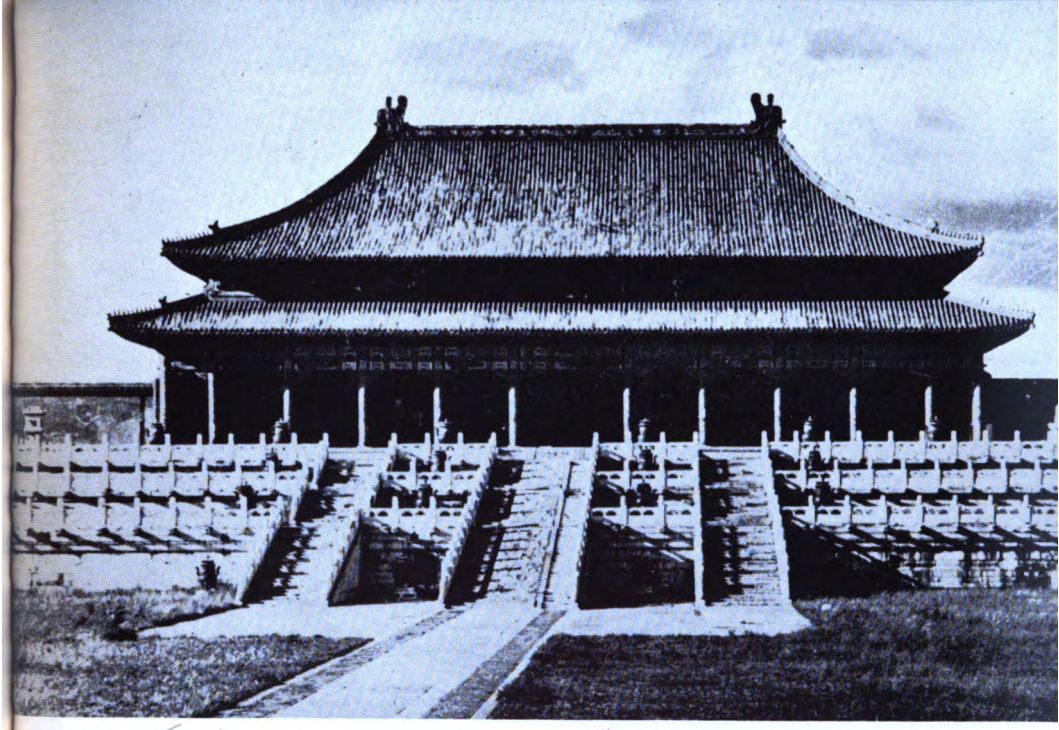
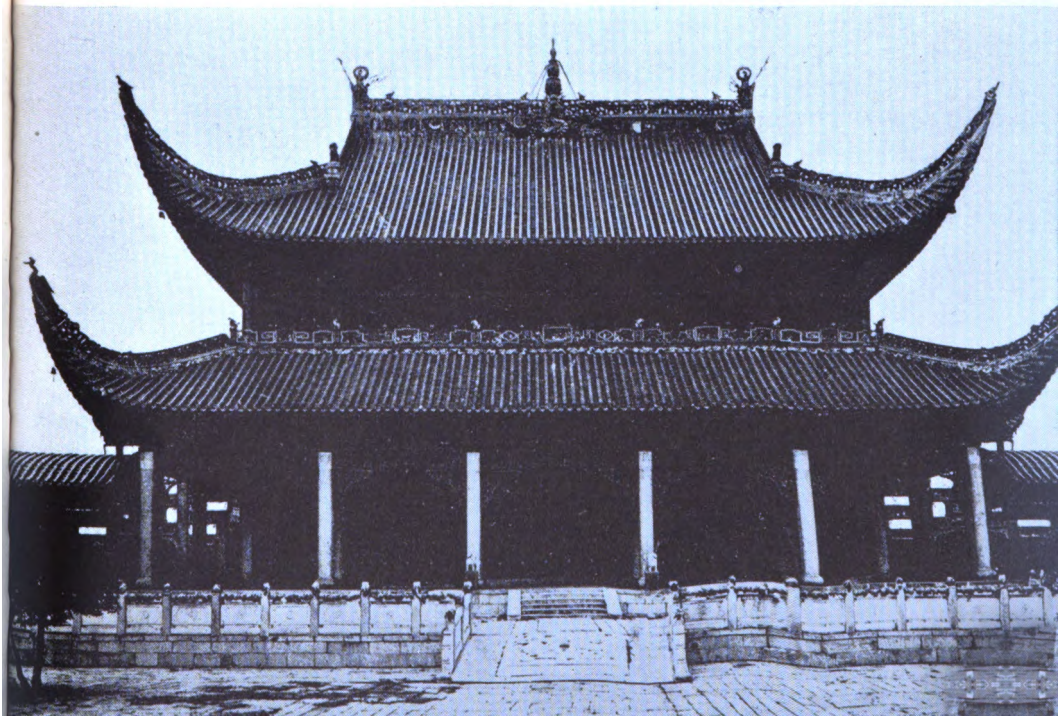


PLATE 22

Upper: T'ai-ho Tien, the principal throne room and audience hall of the Manchu emperors in the Forbidden City in Peking. The simple curve of the roof is characteristic of North China. Hopeh Province. (Photograph by Hedda Hammer, Peking; courtesy Fogg Museum of Art.)

Lower: Main hall of the Confucian Temple at Ch'ang-sha. The high, curving roof corners are typical of South China. Hunan Province. (Photograph from Chinesische Architektur, by Ernst Boerschmann, copyright by Ernst Wasmuth A. G., Berlin, 1935. Copyright vested in the Alien Property Custodian, 1944, pursuant to law. Photograph used by permission of the Alien Property Custodian in the public interest under license No. A-555.



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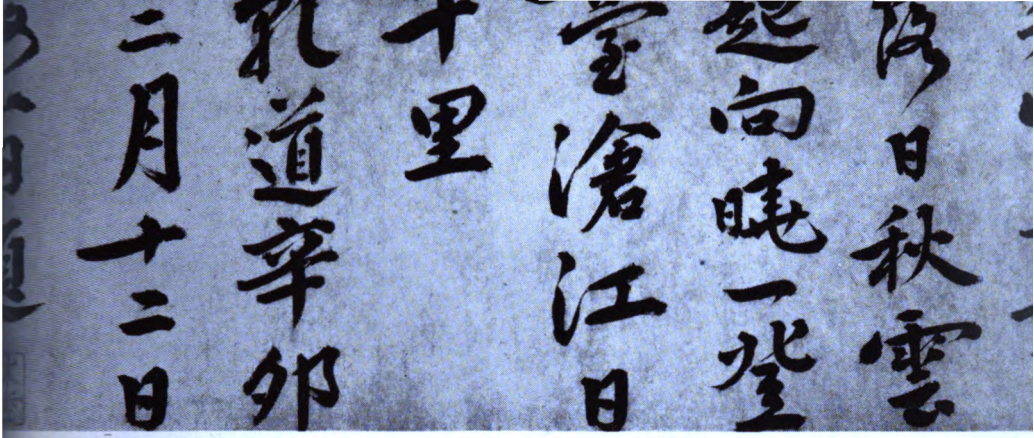

PLATES 23 (at left) AND 24

Upper: Chinese calligraphy. Mastery of the brush gained by long practice in writing is the basis of Chinese painting. This poem was written by the hand of Chu Hsi, the great philosopher of the Neo-Confucian School, and dated by him on the day corresponding to April 18, A.D. 1171. (Freer Gallery of Art, 35.17.)

Left: Landscape in ink and faint colors on silk. This example illustrates not only the versatility of the brush, but also the Chinese treatment of perspective. Sung Dynasty, twelfth century A.D. (Freer Gallery of Art, 16.132.)

Lower: Relief sculpture in stone, showing the Paradise of the Buddha Amitabha. Such scenes, originally painted in bright colors, were based on descriptions in Buddhist texts translated from Sanskrit into Chinese. Sixth century A.D. (Freer Gallery of Art, 21.2.)



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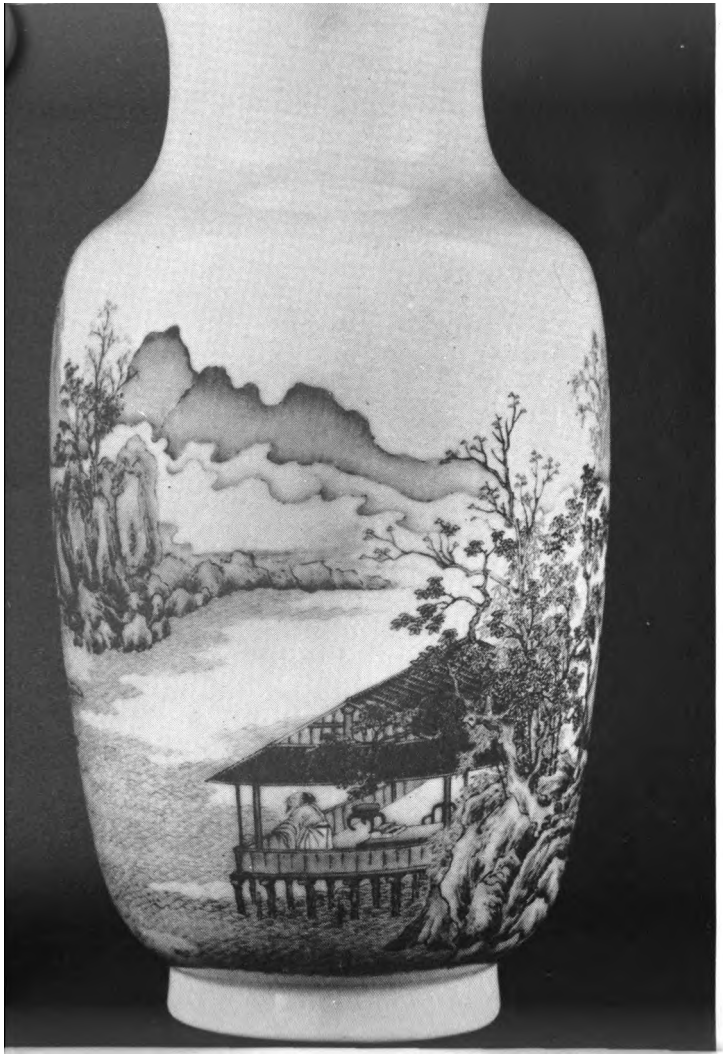

Plate 25

Left: Porcelain vase. A high-fired transparent glaze reveals the pure white body of the vessel, and the decoration is painted over the glaze in colored enamels and then fired again. Ch'ien Lung Period, eighteenth century A.D. (Freer Gallery of Art, 38.10.)

Right: Bronze ceremonial vessel. The meaning of the intricate symbolic surface design is unknown today. It was produced by the mold in which the whole piece was cast, and not carved or touched up with tools after the metal was cold. Shang Dynasty, twelfth century B.C. (Freer Gallery of Art, 44.1.)



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radical change in Chinese educational methods since the revolution, as well as the increasing exchange of students between the universities and schools of China and the West, progress may be expected to be more rapid than in the past. The presence in China of large numbers of scientifically trained and technically expert Westerners in connection with the war may further hasten this development, but even under the most favorable conditions it would be a mistake to look for the overnight appearance of a modern nation fully industrialized on a scientific basis in a place where tradition has proved such an overwhelmingly powerful factor for some 3,000 years.

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APPENDIX

TABLE 1.—*The principal periods of history*

HSIA (legendary)	.....		ca.	1766	B.C.
SHANG (YIN)	ca.	1766 B.C. –	ca.	1122	B.C.
CHOU	ca.	1122 B.C. –		256	B.C.
(The state of Ch'in effectively controlled China after 256, though the last Chou ruler was killed only in 249, and the Ch'in ruler called himself emperor in 221 B.C.)					
CH'IN		221 B.C. –		207	B.C.
FORMER (WESTERN) HAN		207 B.C. –	A.D.	8	
HSIN (Interregnum of Wang Mang and revolution)	A.D.	9 –		25	
LATER (EASTERN) HAN		25 –		220	
PERIOD OF THE THREE KINGDOMS (220-265); THE SIX DYNASTIES (265-589); THE NORTHERN AND SOUTHERN DYNASTIES (386-589)		220 –		589	
(During these years some 30 dynasties, many of them Turkic, Mongol, or other invading peoples, ruled in various parts of China. See pp. 80-81 for details.)					
SUI		589 –		618	
T'ANG		618 –		906	
THE FIVE DYNASTIES (see p. 81 for details)		907 –		960	
THE TATAR DYNASTIES (see p. 81 for details)		(907 –		1235)	
NORTHERN SUNG		960 –		1126	
SOUTHERN SUNG		1127 –		1279	
YÜAN (MONGOL)		1260 –		1368	
(Kublai Khan gained his title in 1260; the dynastic name Yüan was adopted in 1271; but the last Sung pretender was not destroyed until 1279.)					
MING		1368 –		1644	
CH'ING (MANCHU)		1644 –		1912	
REPUBLIC		1912 –		...	

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TABLE 2.—*The lesser periods*

Name	Date	General location (according to Herrmann)
THE THREE KINGDOMS:		
Wei	A.D. 220-265	Kansu to Kiangsu and north.
Shu Han	221-264	Southwest.
Wu	222-265(280)	Southeast.
THE SIX DYNASTIES: A group of successive periods united by the fact that all had their capitals at Chien-k'ang, near modern Nanking. Western Chin (265-316), overlapping the late years of Wu and preceding Eastern Chin, had its capital near Lo-yang, and is not considered one of the six.		
Wu	(222)265-280	The northern borders of all except Wu and Ch'ên included Ch'in-ling Mountains in the west, and all varied between Yellow and Huai Rivers in the east, extending thence to south and east coasts.
Eastern Chin	317-420	
Liu Sung	420-479	
Ch'i	479-502	
Liang	502-556	
Ch'ên	557-589	
THE NORTHERN AND SOUTHERN DYNASTIES: The Southern Dynasties were the last four of the Six Dynasties listed above. Concurrent with these in the north were the following, known as the Northern Dynasties:		
Northern Wei	386-535	Most of North China. Capitals near Ta-t'ung and, after 495, near Lo-yang.
Eastern Wei	534-550	Divided above territory with boundary at north-south section of Yellow River.
Western Wei	535-556	
Northern Ch'i	550-577	North China east of Yellow River.
Northern Chou	557-581	North China west of Yellow River.

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TABLE 2.—*The lesser periods* (Continued)

Name	Date	General location (according to Herrmann)
OTHER DYNASTIES, not in the above groups, which ruled over various parts of China between Han and Sui, were the following:		
Ch'êng Han	304-347	Southwest.
Former Chao	304-329	Yellow River valley.
Later Chao	319-352	Yellow River valley from Shensi east, and Huai River valley.
Former Liang	314-376	Northwest. These dynasties succeeded one another, and with frequently overlapping authority, controlled various parts of Kansu, southern Ningsia, and southern Shensi.
Later Liang	386-403	
Southern Liang	397-404	
Northern Liang	397-439	
Western Liang	400-421	
Former Yen	349-370	Northeast. These dynasties succeeded one another, and with frequently overlapping authority, controlled various parts of Shansi, Honan, Hopeh, Shantung, and southern Manchuria.
Later Yen	384-407	
Western Yen	384-396	
Southern Yen	398-410	
Northern Yen	409-436	
Former Ch'in	351-394	Kansu, Shensi, Shansi, Hopeh, Honan, and Shantung at maximum.
Later Ch'in	384-417	Eastern Kansu, mid-Shensi, southern Shansi, Honan.
Western Ch'in	385-400	Eastern Kansu.
Hsia	407-431	Shensi from Wei River north.
THE FIVE DYNASTIES:		
Later Liang	907-923	All occupied most of Yellow River valley with capitals near modern K'ai-fêng. South China divided between Ch'u, Wu, Wu-yüeh, Min, Southern T'ang, Southern Han, Annam.
Later T'ang	923-936	
Later Chin	936-947	
Later Han	947-950	
Later Chou	951-960	
THE TATAR DYNASTIES:		
Liao (Ch'i-tan)	907-1123	Manchuria, Mongolia, northern Hopeh, northern Shansi.
Western Liao	1141-1211	Sinkiang and across the Pamirs.
Chin	1115-1235	Manchuria, North China Plain, Shansi, southern Shensi, eastern Kansu.
Hsi Hsia	1032-1227	Kansu, Ningsia, northern Shensi.

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TABLE 3.—*Chronological chart*

Years	Dynasties, government	Material culture	Philosophy and religion	Outside world
2000 B.C.	HSIA (A legendary state.)	Late Stone Age. Painted pottery. Domestic dog and pig. Wheat and millet cultivated. Domestic ox, sheep, horse, cattle.		Hammurabi, Babylon. Dynasty XII, Egypt.
1500 B.C.	SHANG A small state. King ruled by military force. Fraternal succession. Probably in N. Honan and SE. Shansi. Last capital at modern An-yang (Honan).	Bronze Age, finest casting of ceremonial vessels, weapons. Elaborate symbolic patterns. Writing with brush and ink, books on bamboo tablets. Silk culture. Cities: Houses and public buildings with pillars and pounded-earth walls. Wheeled chariots, bows and arrows, spears, dagger-axes, armor. Sculpture in stone, carved jade, ivory, bone. White pottery with incised design. Painting on hides and mats. Mature language. Oracle-bone texts.	Sinitic "religion." Reliance on advice of ancestors. Divination.	New Kingdom, Egypt. Moses. Trojan War.
1000 B.C.	CHOU A people from central Shensi conquered the Shangs. Kings ruled in filial succession. Capital at Ch'ang-an sacked 771, moved to Lo-yang.	Wet rice culture, domestic fowl, water buffalo.	Supreme god and lesser gods added to Sinitic religion.	
500 B.C.	Feudal govt. leads to independence of states. Warring states. Chou House impotent.	Book of Odes, use of rhyme in poetry. The gradual compilation of the teachings of the philosophers, known as the Classics. Beginning of the use of iron. Bronze objects inlaid with gold, silver. Bronze mirrors. Astronomy, traction plow, crossbow, cavalry, trousers, boots, swords, round coins. Irrigation canals, reservoirs. Border walls in north for local protection against barbarian raids.	Confucius, Mo-tzŭ, Mencius, Lao-tzŭ, Chuang-tzŭ, Han Fei-tzŭ, etc., main figures in early Confucian and Taoist thought.	Zoroaster, Persia. The Buddha, India. Darius, Persia. Battle of Marathon. Socrates. Plato. Aristotle. Alexander the Great. Aśoka, India.

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TABLE 3.—*Chronological chart* (Continued)

Years	Dynasties, government	Material culture	Philosophy and religion	Outside world
	CH'IN	Dynastic name probable origin of the name "China."		
	China united and expanded under "The First Emperor."	Burning of the Classic texts. Local border walls united into "The Great Wall."	Taoism flourishing.	
	FORMER HAN	Expansion under "The Military Emperor" to include Central Asia, South China, Tonkin, Korea. Conflict with the Hsiung-nu (Huns). Chang Ch'ien reaches Bactria. Trade with Roman Empire.	Confucianism the orthodox state cult.	Hannibal, Carthage.
	Strong central authority.			
	Capital at Ch'ang-an.	Literary education for civil service posts. First National University. Ssŭ-ma Ch'ien, the first great historian. Classical studies. Elaborate palace architecture, wall painting. Large stone sculpture. Juggling, stilt-walking, football, dancing, bullfights, cockfights, tug-of-war.		Julius Caesar.
A.D. 1	HSIN	Nationalization of land, high taxes, price control. Government monopolies in salt, iron, coinage, wine.	Buddhism begins to reach China.	Jesus.
	LATER HAN	Glaze on pottery, proto-porcelain, pottery figurines.		Kanishka, India.
	Capital at Lo-yang.	Mythological and historical scenes incised in stone on walls of funerary chambers. Dictionary of ancient characters. Alchemy. Building of Buddhist monuments, translation of Sūtras. Invention of paper.	Buddhism spreads rapidly.	Marcus Aurelius.
	THREE KINGDOMS SIX DYNASTIES NORTHERN AND SOUTHERN DYNASTIES	Map of China (1:8,000,000, grid system). Tea. Kite, firecracker, sedan chair, wheelbarrow, water mill. Coal as fuel. Gazeteers.	Buddhism and Taoism flourishing.	
A.D. 500	(See p. 80.) Political chaos.	Calligraphy and painting as the great arts. Buddhist images in painting, gilt bronze, stone, and cave temples show influence of Central and Western Asia. Backgammon, chess.	Buddhist pilgrims to India. 2,000,000 monks and nuns, 30,000 monasteries.	Constantine. Visigoths sack Rome.
	SUI	Extensive canal building, "The Grand Canal."		
	Reunified empire.	Porcelain. Examinations for public office.		

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TABLE 3.—*Chronological chart* (Continued)

Years	Dynasties, government	Material culture	Philosophy and religion	Outside world
	T'ANG			
	Capital at Ch'ang-an.	Ch'ang-an a great metropolis.	Constant renewal of Buddhist contact with India.	Mohammed.
	Expanding empire.	Trade routes across Central Asia.		
		Colored glazes on ceramics.		
		"Golden Age" of painting; only Buddhist examples survive.	Hsüan-tsang.	
		Great poets and essayists, Li Po, Tu Fu, Han Yü, etc.	Persecutions fail to stamp out Buddhism.	
	Decline begins with reign of Hsüan Tsung. Rebellion of An Lu-shan.	Compilation of encyclopedias.	Manicheism.	
		Printing.	Nestorian Christianity.	Charlemagne.
	Uighurs sack Lo-yang.	Earliest printed book, The Diamond Sūtra (868).		Harun Al-rashid.
	Tibetans sack Ch'ang-an.			
	FIVE DYNASTIES (See p. 81.)	Foot binding for women.		
		Printed edition of the Classics, 130 vols.		
A.D. 1000	SUNG	Buddhist Tripitaka printed, 5,000 vols.		
	Weak empire.	Wang An-shih urges govt. monopoly of commerce, equality of taxes, militia, public schools; reforms only temporary.	Revival of Confucian studies. Neo-Confucianism—Chou Tun-i, Ch'êng Hao, Ch'êng I, etc. to Chu Hsi.	
	TATAR DYNASTIES (See p. 81.) Constant pressure from non-Chinese tribes in north.	Paper money, compass, seagoing ships, cotton, gunpowder.		
	Capitals at K'ai-feng to 1127, then at Hangchow.	Poetry, essays, histories—Su Shih, Ou-yang Hsiu, Ssŭ-ma Kuang.		
		Encyclopedias—T'ai-p'ing-yu-lan, Wên-hsien-t'ung-k'ao, etc.		
		Collection and study of antiques, treatise on architecture.		Jenghis Khan.
		Best surviving paintings—landscape, birds, and flowers.		Magna Carta.
		High-fired monochrome glazes on ceramic wares.	Judaism.	
		Drama, novel.		
	YÜAN	Two attempts to conquer Japan fail.	Lamaist Buddhism.	Marco Polo.
	Mongol Empire under Kublai Khan.	Further development of musical drama and fiction.	Islam.	
		Imperial highways connect China-Persia-Russia, Post roads.	Christianity—Franciscans.	
	Capital at Khanbaliq (Peking).	Distilled liquor, chaulmoogra oil for leprosy.		
	MING	Peking rebuilt in Yung Lo reign.		
A.D. 1500	Mongols expelled.	Sea voyages to Arabia and Africa.		Age of Discovery, Columbus, Magellan, etc.
	Chinese revival.	Encyclopedias, gazeteers.		
	Capitals at Nanking and Peking.	Eyeglasses, peanuts, maize, sweetpotato, tobacco, snuff.	Christianity—Jesuits	
		Copper red and cobalt blue for underglaze decoration of porcelain.		
		Enamel colors and gold for overglaze decoration of porcelain.		
		Coming of Portuguese and Spanish traders.		

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TABLE 3.—*Chronological chart* (Continued)

Years	Dynasties, government	Material culture	Philosophy and religion	Outside world
	CH'ING			
	Manchus conquer China—Capital at Peking.	The queue—first a badge of servitude, finally of loyalty to Manchus.		
	Great Periods:	Expansion of Empire.		
	K'ang Hsi.	Cultural activity—critical scholarship, analysis of all existing literature.		
	Ch'ien Lung.	Painting, porcelain, lacquer, jade, etc. All show great elegance and technical perfection, later become fussy and trivial, finally sink to mediocrity.		George Washington.
		Limited European influence in painting, etc.		
		Trade with Europe—Dutch, British, American ships, etc.		Napoleon.
		Opium smoking and smuggling.		
		Treaties and concessions.	Protestant Christianity.	Victoria.
		Internal unrest—T'ai-p'ing rebellion, Moslem revolts, Boxer Rebellion.	Expansion of both Protestant and Catholic missions, schools, etc.	
		Sun Yat-sen and beginnings of revolutionary movement.		
		Factories, steamships, railroads.		
	REPUBLIC			
	Capitals at Peking, Nanking, and Chungking (wartime).	Revolution—overthrow of imperial government.		
		Forming a republic.		
		Problems of leadership.		
		The war lords of the north.		
		Unification under Chiang K'ai-shek.		
		Western style education widely available.	Gradual assimilation of Western thought.	
		Extension of communications—radio, telephone, airlines, motor roads.		
		Japan attacks.		

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