

manner of employment of *Kango* words, and the ways in which honour words and forms are made to express the difference between *meum* and *tuum*, might advantageously be classified in ascending order of difficulty, while the elliptical and allusive complexion, so to speak, of the language might well be treated at some length. Only in this way can a *natural* grammar of the language be constructed, a true analysis presented, and an adequate introduction to its study, however elementary, prepared. Lastly, I have no doubt that the *Katakana* syllabary—easily to be acquired with a few hours' patience—should be given; it is a very material help to the student and even to the traveller, whose faulty accent and pronunciation often make his speech unintelligible to the native unfamiliar with Europeans and their ways.

F. VICTOR DICKINS.

NAN-TCHAO YE-CHE, 南詔野史, HISTOIRE PARTICULIÈRE DU NAN-TCHAO. Traduction d'une histoire de l'ancien Yun-nan, accompagnée d'une Carte et d'un Lexique géographique et historique, par CAMILLE SAINSON, Vice-Consul de France à Ho-k'eu. (Paris, 1904: Publications de l'École des Langues Orientales Vivantes.)

For this cleverly arranged translation of a small Chinese book on the history of Yunnan we are indebted to an official of the French Consular Service who has been stationed some six years at Laokai, a frontier post on the banks of the Red River, between China and Annam. His work was stimulated, as M. Sainson explains in his preface, by the idea of a French railway on the eve of construction from this point to Yun-nan-fu, the capital of the Chinese province. The wide and mountainous province of Yunnan, with its wild borderlands stretching to Tibet, Assam, Burma, and Annam, apart from its attractions for the railway projector, is a most fascinating field for the ethnologist and historian. Marco Polo was the earliest European traveller in these parts, and he gives a vivid picture of the manners and

customs of the aboriginal tribes, which has been worthily filled in by the learned commentaries of Colonel Yule, and further developed by the latter scholar in his introductory essay to Captain Gill's "River of Golden Sand." But our knowledge has been materially advanced during the quarter of a century since the publication of Captain Gill's narrative by the travels of Margary, Baber, Bourne, and Hosie, of the British Consular Service, and of several scientific explorations starting from the Burmese side.

The French have been very industrious meanwhile. The enterprising travels of Lieutenant Francis Garnier and his companions in 1866-8 resulted in a series of finely illustrated volumes; a special work, *La Province chinoise du Yunnan, par Emile Rocher*, was published in 1880, under the auspices of Sir Robert Hart; and many other treatises have appeared in Paris and French Indo-China which there is no space to enumerate here. A memoir by Professor E. Chavannes on the epigraphy of the Nan-chao kingdom, in the *Journal Asiatique* for 1900, may, however, be cited in this connection.

The Nan-chao kingdom, it is well known, was a confederation of six Shan tribes, founded by Sinulo, the chieftain of the southern of the six tribes, in the year A.D. 649. His original territory was on the head waters of the Red River up to the modern Ta-li-fu, and the five other Chao chieftains of kindred blood dominated the mountain gorges in the west of the provinces of Yunnan and Ssüchuan, extending as far north as Yueh-hi-t'ing on the upper borders of Ning-yuan-fu. The founder Sinulo is said to have been a descendant in the 36th generation of a grandson of the famous Asoka, the king of Magadha in India; but this is probably no more authentic than those of eight other lines, including those of Tibet, China, Annam, and Ceylon, which are also traced back here to eight other named grandsons of Asoka. It has always been the fashion for Buddhist countries, on adopting Buddhism, to recast their national traditions, and to make their first king a descendant of the Sâkyas or of one of the illustrious monarchs of India.<sup>1</sup> The ancient Thai of

<sup>1</sup> Cf. Rockhill's "Life of the Buddha" (p. 232).

Nan-chao, according to M. Sainson, appear to have possessed an alphabet of Hindu origin, although previously acquainted with the Chinese script. Their epigraphy, however, as preserved on the few steles that have come down to us, is entirely Chinese, and for a knowledge of their annals we have only Chinese sources to refer to.

The little book, in two fascicules, which has been translated, is a compilation by Yang Chên, a local Chinese mandarin, published in 1550; revised and partially brought up to date by Hu Wei in 1775; and recently reprinted in a useful collection of Chinese books on the province of Yunnan. The translator explains how he has been induced to select it, in preference to more voluminous official records, because it presents, "in spite of certain puerilities," a "fairly complete tableau of the history of the province from the beginning of its relations with the Chinese empire to the foundation of the reigning dynasty of China, written before the old memories of Yunnan had been entirely forgotten." Some of the obvious mistakes of the Chinese author are corrected by the translator in footnotes, such as, for example, the name of Kammala, the eldest grandson of Kublai Khan, who was viceroy of the province for three years, which is always printed here Kan-la-ma. Some confusion in the names of functionaries on p. 15, where the titles have been evidently wrongly punctuated and mixed up with the definition of the duties, might have been avoided by reference to the *T'ang Shu*, the contemporary Chinese annals of the T'ang dynasty, the Nan-chao chapter of which has been translated by Professor E. H. Parker in the *China Review* (vol. xix, No. 2, 1890). On the same page we notice "La reine s'appelle *sin-mo*, ou encore *kieou-mo*; les concubines royales *tsin-wou*." In the original annals these names are given as the native titles of the mother of the king (Chinese *wang-mu*) and queen (Chinese *fei*) respectively.

But such minor slips do not detract from the solid value of the work as an important historical document. The table of "Souverains du Yun-nan" at the end comprises nine dynasties, with a continuously dated record of reigns from

A.D. 649 to A.D. 1253. The last king was taken prisoner by a Mongol general of the future Kublai Khan and deposed in 1253, albeit solaced with the title of mahârāja, and restored to his realm with the hereditary Chinese style of *tsung-kuan*, or governor-general. His successors kept up the line of tributary governors till 1382, when their territory was finally absorbed into the Chinese Empire by the founder of the Ming dynasty. The excellent lexicon of geographical and historical names, ancient and modern, which follows, and the clearly defined map “pour servir à la lecture du *Nan-tchao-ye-she*,” printed in black, blue, and red, call for a word of praise, and complete a well got up book, to which justice can hardly be done in so short a notice.

S. W. B.

ARCHÆOLOGICAL SURVEY OF CEYLON. *Epigraphia Zeylanica*, vol. i, part 1. Edited and translated by Don MARTINO DE ZILVA WICKREMASINGHE, epigraphist to the Ceylon Government. (London, 1904.)

This volume is the first instalment of a collection of ancient inscriptions in the island of Ceylon, published by sanction of the Government, very much in the same manner as the *Epigraphia Indica*. The learned editor, Don Martino de Zilva Wickremasinghe, a native of Ceylon, has been working during a number of years as assistant to the Archæological Commissioner, Mr. H. C. P. Bell, whose interesting reports on the antiquities of the Kegalla and Anurādhapura districts are well known to all those who take an interest in Indian epigraphy.

The inscriptions published and translated in this volume were all discovered in the neighbourhood of Anurādhapura between 1890 and 1900. No. 1 is an inscription on a granite slab near the *Jetavanārāma*, written in Sanskrit prose, with only a few Sinhalese words in it, like *kiri*, ‘a measure of grain’ (Pali *karīsha*), and *parivahana*, ‘a lay warden of a monastic establishment.’ The name of the king not being