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ART. IX.—*Chinese Antiquity.* By HERBERT J. ALLEN, M.R.A.S.

THE question of the antiquity of the Chinese nation has long exercised the minds of Sinologists, and various are the conclusions arrived at by them on the subject.

Professor Lacouperie has pointed out that the Chinese are offshoots of the Accadian stock. This I am quite ready to admit; but I cannot agree with him in thinking that the early Chinese Emperors can be identified with Babylonian Kings about 2000 years B.C. There are no ancient monuments, inscribed sarcophagi and stones, or contemporary records of other nations, to which, as in the case of some of the ancient people of the world, we can refer in proof of this excessive antiquity; so we are compelled to criticize carefully the evidence handed down to us in the shape of the old Chinese classics.

At the outset of our inquiry we are confronted with the alleged historical fact, that by order of the Emperor Shi Hwangti, in the year B.C. 213, all the old books, with the exception of works on medicine, divination, and agriculture, and "excepting further the copies of works in the keeping of the Board of Great Scholars," were burnt; although Dr. Legge says (Shooking, proleg. p. 15) "those must have shared the common fate, for if they had not done so, the

Shoo would not have been far to seek when the rule of the Ts'in dynasty came in so short a time to an end."

Dr. Schlegel, indeed, says (Uranographie Chinoise, p. 743) that "the absence of historical documents is merely a negative proof against the antiquity of the Chinese race, because, in consequence of the burning of the books by the first Emperor of the Ts'in dynasty, many historical documents perished," but (p. 749) "we have in the Shooking, of which the authenticity is admitted now by the most incredulous in point of chronology, indirect proofs for the antiquity of the Chinese race." He bases his main arguments on their astronomy, from which he believes that of the Chaldæans, Egyptians, and other nations was derived. He says, "We are forced to admit 19,000 years for the antiquity of Chinese astronomy," but he comes to the conclusion that we must "allow a gap of 11,819 years between the third and fourth astronomical divisions prior to the age of Fuh hi (B.C. 2852), in which there are no geological or astronomical documents, and concerning which interval we can say nothing" (pp. 730, 769). Under these circumstances then, we need not stay to refute his arguments.

Mr. Giles, on the other hand, remarks that "the extent of the mischief done by this 'burning of the books' has been greatly exaggerated. Still the mere attempt at such a holocaust gave a fine chance to the scholars of the later Han dynasty, who seem to have enjoyed nothing so much as forging, if not the whole, at any rate portions of the works of ancient authors" (see his Introduction to Chwang-tz).

I hope to be able to show from an account of the manner in which the classics were discovered, and from an investigation of the names in the chronology, which can be identified in many instances with those of constellations, people, places, and events current at the time that the historian wrote, that the whole of these ancient classics were probably forged then, namely, about the close of the second century B.C.

The earliest history of China, on which subsequent dynastic histories have been modelled, viz. the Shiki, compiled by Sz-ma T'sien from materials collected by his

father, purports to give a history of the Empire from the reign of the Yellow Emperor, B.C. 2697 to B.C. 100 or thereabouts, there being an introductory chapter by a later hand going back to Fuh-hi, B.C. 2852, according to Mayers' chronology. This history was not published until the reign of the Emperor Süan-ti (B.C. 73 to 48), when we are told that the text of the ancient classics was edited.

In the first three chapters, *i.e.* to the close of the Shang dynasty (B.C. 1150), long extracts from the Shangshoo, as the 'Book of History' was then called, notably from the portions called the canon of Yao, canon of Shun, tribute of Yü, and counsels of Kao-yao, are quoted nearly word for word.

What then was this Book of History? K'ung An-kwoh, to whom we are indebted for the text of the book, is our earliest authority for the statement that it was compiled by his ancestor, Confucius, from documents in his possession. K'ung An-kwoh was a contemporary of the historian Sz-ma T'sien, and it must be told how the book fell into his hands 400 years after it was written.

I will quote from the history of the Former Han, written in the first century A.D., "At the close of the Emperor Wu-ti's reign (lasting from B.C. 140 to 86), as Kung, Prince of Lu, wished to enlarge his palace, he began to pull down the wall of Confucius' house, when he obtained the ancient text of the Shangshoo, the 'Book of Rites,' the 'Discourses,' and the Filial Piety classic, in all several tens of chapters. Having entered the house, he heard the sounds of harps, bells, lutes, and musical stones, so, being greatly alarmed, he stopped the work of destruction. K'ung An-kwoh afterwards obtained the volumes, and presented them to the Emperor; but as the sorcery affair occurred at that time (B.C. 91), they were not included in the works of the Imperial Library."

There is some difficulty in determining the date of this Prince of Lu, for in the 51st chapter of the history of the Former Han, the incident mentioned above is stated to have taken place at the very beginning of his rule, which lasted from B.C. 154 to 127, when he died.

Again, in K'ung An-kwoh's Preface to the 'Family Sayings of Confucius,' we read: "K'ung An-kwoh, when young, read poetry with Shen Kung, and received the Shangshoo from Fu-sheng. Later in life he made a thorough investigation of the classics and records, seeking information from many teachers. At forty years of age he became a censor, and was promoted to be a professor. After the T'ien han period (B.C. 100–97), as the Prince Kung of Lu was pulling down Confucius' old house, he removed from its walls the books of poetry and history. These came also into possession of K'ung An-kwoh, who studied the old *by the aid of the modern text*, and compiled works explanatory of the views of various teachers, called 'the Commentary on the Old Text of the Discourses in eleven volumes, the Filial Piety classics in two volumes, and the Shangshoo in fifty-eight volumes.' These were the books written in tadpole characters, which were found in the wall. K'ung An-kwoh collected and copied out Confucius' family sayings in forty-four volumes as well. After their completion the sorcery affair occurred, and they were not published. From professor he rose to be prefect of Linhwai, and was in office six years, after which he retired on account of ill health, and died in his own house at the age of sixty. The Emperor Ch'eng ti (B.C. 32–6) subsequently directed Liu hiang to revise the books, and they were copied out afresh."

The 'sorcery affair' refers to some wooden images, which were found among the effects of the heir-apparent, and which were stated to have put the Emperor's life in danger. So the Taoist priests, who were supposed to be at the bottom of the trouble, fell into disfavour at court, and were shortly afterwards dismissed as impostors.

Now as to the mode in which the 'modern text' (which was employed to interpret the meaning of the old text) was discovered, also curiously enough in a hole in a wall, the historical account is as follows: "Fusheng, professor of literature in the time of the Ts'in dynasty, when the order for the burning of the books was issued, hid the tablets of the copy which he had in a wall.

"During the hostilities which ensued he became a fugitive, but when the rule of Han was established he went to look for his books. Very many were lost, but he recovered twenty-nine volumes. Forthwith he began to give lessons from these books to the scholars of the Ts'i and Lu states, who became tolerably proficient, and eventually there was not a tutor in Shantung province of any standing who was not able to explain the Shangshoo. He taught Changsheng and Ou-yang Sheng, and the latter instructed Ni-kwan.

"During the reign of Wen ti (179–156 B.C.) the Emperor, after ineffectual attempts to find some one able to reproduce the Shangshoo, heard at length of Fu sheng, and summoned him to court. He was then over ninety years of age and unable to travel, so the director of sacrifices, Tchao ts'o, being ordered to take the matter in hand, went and secured the books.

"It is added that as Fusheng could not speak plainly, his daughter had to interpret for him; but the Ts'i dialect was so different from that of An hwui, that Tchao ts'o, not being acquainted with it, had to guess at the meaning of two or three tenths of the words, and make up the whole as best he could."

Again, quoting from the history of the Early Han dynasty (Ou-yang Sheng's biography, chap. 88), we are informed that the Emperor Wu ti (B.C. 140–86) "thought the book of history was a common sort of work, and did not pay much regard to it, but after listening to Nikwan's explanation of one of the chapters, he declared that it was worthy of examination."

It is strange that a work, of which Confucius was the reputed author, should have been so coolly spoken of, but on the one hand the great sage had not at that time been treated with proper honours, and on the other, as Dr. Legge observes (Ch. Class. vol. iii. proleg. p. 6), "the evidence which we have for his authorship is by no means conclusive."

As to the incident of the mysterious music at the time that the ancient text was discovered, Dr. Legge says (vol. i. proleg. p. 13): "This, which may appear to some minds

to throw suspicion on the whole account, might have been contrived by the Kung family to preserve the house, or it may have been devised by the historian to glorify the sage, but we may not on account of it discredit the finding of the ancient copies of the books."

It is curious, however, that Sz-ma T'sien does not even mention the incident in his Shi-ki, although it is stated that he "followed K'ung An-kwo's statements, and having questioned him with reference to the Shangshoo, inserted in his records the chapters called Canon of Yao, Tribute of Yü, Great Plan, Viscount of Wei-tz and Metal-bound coffer, all of which were written in the ancient character."

With regard to the doubts thrown by Chinese scholars at different periods on the authenticity of the books, Dr. Legge cannot help admitting that "perhaps K'ung An-kwo did polish somewhat in his transcription of his tadpole tablets. In making them out he was in the first place obliged to make use of Fuh-sang's books. . . . . When he came, however, to new books, which were not in Fuh-sang, the case was different. His aids had ceased. He had to make out the text for himself as he best could. I (Dr. L.) can conceive that when he had managed to read the greater portion of a paragraph, and yet there were some stubborn characters which defied him, he completed it with characters of his own" (iii. proleg. p. 42).

The statement in K'ung An-kwo's biography is that he "read the old text of the Shangshoo by the aid of the modern characters and thereby brought his family into distinction," but nowhere is it explained how he managed in the first instance to read the tadpole tablets.

It may be suspected that K'ung An-kwo, who obtained possession of the ancient and modern texts, contrived these wonderful stories in order to bring himself and his family "into distinction," but to say that both texts were hidden away in walls by different persons when the Ts'in Emperor issued his decree that they should be burnt, betrays a want of originality on the part of the arch-forger.

It is stated that both the Lun yü, or Discourses of

Confucius, and the Spring and Autumn classic were found in the wall of the sage's house when it was being pulled down. The latter is the only work of which the *making* has been claimed for Confucius, and as to which he is supposed to have said, "It is the Spring and Autumn which will make men know me, and it is the Spring and Autumn which will make men condemn me."

Such a remark seems absurd when the work is examined, for without the commentary it is valueless. "Each chapter consists of a number of short paragraphs, embodying as many facts, concerning which the reader is left to draw his own conclusions. Facts are notoriously suppressed and misrepresented. But notwithstanding this, so great is the faith of the Chinese in Confucius, that it is enshrined among the classics, and has not even yet ceased to excite the admiration of his countrymen" (Douglas's China, p. 368).

Tso's commentary, from which Sz-ma T'sien quotes largely, is the earliest and far the most important of the three commentaries on the classic, which made their appearance early in the Han dynasty. It is not easy to say who the author was, but he could hardly have been a contemporary of the sage. Interpolations must have been made in the work by the Han scholars, especially in two classes of passages, viz.:

(1) The moralizings which conclude some narratives and are interjected in others, and which have nothing to do with the subject of the narratives. All these passages Lin-leuh of the Sung dynasty and other scholars attribute to Liu-hin; and (2) the predictions of the future, which turn out to be true, or allusions to such predictions, particularly those relating to the close of the Tchou dynasty. These were no doubt fabricated during the time of the first Han dynasty. (see Legge's Classics, vol. v. proleg. p. 35). After K'ung An-kwo and Sz-ma T'sien we must consider Liu hiang and his son Liu hin the next principal forgers of history.

Quoting from Liu hin's biography, we read, "Liu hiang (head of the literary commission for the editing of the classics) was by command of the Emperor Süanti (B.C. 72–

47) entrusted with Ku-liang's commentary on the 'Spring and Autumn' classic, and after some ten years' work, became quite conversant with it.

"When Liu hin, his son, took up the work of editing the obscure books, he saw the ancient text of the 'Spring and Autumn' classic, and of Tso's commentary thereon, and became fond of them.

"Yin hien, the chief minister's secretary at that time, undertook to explain Tso's book, and was associated with Liu hin in the task of editing the classic and the commentary. Hin agreed with him in some details, but also sought to learn the correct meaning by application to the Minister, Ti Fang-chin.

"Before this, because of the many ancient characters and sayings in Tso's commentary, students had contented themselves with simply explaining their meaning; but when Hin took it in hand, he quoted the words of the commentary to explain the text, and made them throw light on each other, and from this time the *proper meaning of the paragraphs and clauses was fixed.*

"He tried to get the Emperor Ai (B.C. 5–A.D. 1) to give Tso's 'Spring and Autumn,' Mao's Odes, the obscure Book of Rites, and the old text of the Shangshoo, places in the imperial Library; but they were rejected by the Board of Great Scholars" (Hist. Former Han, 36).

It appears that in the following reign the advocates of Tso's commentary were successful for a time, but it was not till A.D. 99 that its footing in the College was finally established.

As to the credibility of the old records, the gist of a long investigation by Dr. Legge (Chin. Class. i. pp. 53, 80, 89) is that "the accounts of the Emperors Yao and Shun are evidently legendary, that Yü the Great (B.C. 2205–2197) was the first historical ruler of China, but that nearly all that the book of history relates of his labours is fantastical exaggeration; that from the beginning of the Shang dynasty (B.C. 1766) we seem to tread the field of history with a somewhat confident step; but that the earliest date which can be

determined with certainty, is that of an eclipse of the sun, B.C. 775."

Father Premare, who had access to the Imperial Libraries of China about 200 years ago, is more reasonable in his dates. He says (Lett. Édif. xix. 457) that according to the Chinese histories, we must distinguish between the evidently fabulous age preceding Fuh-hi and later accounts; that the doubtful and uncertain period, to which we should pay no attention, is from Fuh-hi to Wei-lieh-wang (B.C. 2852–425); and that finally the sure and certain period is posterior to this date.

Amidst these conflicting statements we should study the names of our ancient Emperors, etc., and the legends connected with them, so that we can form a definite opinion as to the probable time when the chronology was invented. I shall refer principally to Sz-ma T'sien's historical records, but a few details from the Lushih of Lopi will also be given.

"Fuh-hi, also called T'ai hao (great brilliant), Pao-hi, and Mi-hi, Emperor of Spring, lord of the azure sky, king of heaven and year, belonged to the Fung family, ruled under the element Wood, which was in the East, and made use of the dragon symbol in naming his officers.

"His mother, Hwa-sü, having conceived by placing her foot in the footprint of a giant, gave birth to the god in the country of the nine barbarians after a gestation of twelve years. Brought up at Ch'eng Ki [Tsinchow, Kansu prov. Playfair's Towns, 1126], he became king when he was twelve years old.

"He had four teeth or projections, the body of a serpent, and the head of a man. A supernatural dragon-horse having come out of the River Lo presented him with a mystic scroll. He was the first to draw the eight diagrams, and used written documents, thus superseding the use of knotted cords. He also made the thirty-five stringed lute."

The name Fuh-hi may be identical with that of the Akkadian divinity Mulge or Hubisega, the Assyrian Bel Merodach or Marduk, and the Peruvian god Apachic, a

personification, in fact, of the "great brilliant" planet Jupiter, called the year-star, on account of the twelve-year period required for its revolution round the sun.

The gestation of twelve years, and his becoming king twelve years after birth, may equally refer to this astronomical fact. The four projections would then be Jupiter's four moons. As spring was the first season, so the first Emperor would naturally be called Emperor of Spring. Azure, wood, and east, all correspond with each other.

Fung, or Pong, is the name of a dominant aboriginal tribe south of the Yellow River.

The mention of the dragon-horse coming out of the river shows that this bit of mythology was forged after the year B.C. 113, because we read in the Han history that in that year a "horse came out of the U-wa water, and the poem of the celestial horse was composed." It is also recorded that a horse had come out of the Yu-wu water in the year B.C. 121. Yu-wu, or U-wa, was the name of a lake, also called Kara-omo, west of the town of Ansi, in Kansu province. A strange-looking horse, history relates, was found in the neighbourhood of the lake, and presented to the Emperor Wu-ti, of the Han dynasty, who was persuaded that there was something supernatural about it. It was called the "celestial horse" because it came from the vicinity of the Celestial Mountains.

The name of this lake probably supplied the name of Hwa-sü, Fuh-hi's mother, as well as that of Fuh-hi's successor Nü-wa, who is reported to have "fused coloured stones to repair the heavens after the pillar of heaven had been broken, in consequence of an individual named Kung-Kung having butted against the incomplete hill, and brought it down." I cannot conceive what originated this legend, but the expression (T'ienchu) 'pillar of heaven' was a name for India, and so the story would have been written after the Chinese became acquainted with India.

The records relate that "the wife of Shau-tien, being with child by a sacred dragon (Shen lung), gave birth to Shen nung (B.C. 2737), who was born with a man's body and ox's

head, and being designated Yen ti (fiery god) or Chi ti (red god), ruled under the influence of fire."

Now among the Phœnicians, Assyrians, and Persians we have traditions of men with bulls' heads, and the legend may have come from the west to China. "Red land" was an old name for Siam, but the fiery, or "red god," is probably a personification of the planet Mars.

The same Shen nung may be traced to the Nung aboriginal tribes of Yunnan province and Assam, or more probably to the scholar Ch'en nung, who was commissioned to search for undiscovered books B.C. 31–6 (see Legge's Classics, vol. i. proleg. p. 4), and if the latter, the legends about Shen nung must have been invented about this date. I will refer to "Shau-tien" later on.

Then we read that "Hwangti (yellow god, or Emperor) was so called from the colour of the earth, the element under which he reigned. He was the son of Shan-tien, had the family name Kung-sun, the pre-name Hien-yuen, and another name, Yu-hiung, because he came from the Hiung country. His empire extended eastward to the hill of Wan (King chowfu, Lin Kü district, Shantung province) and T'ai tsung (Po ch'eng district); westward to K'ung t'ung (a peak of the Poling range, in Pinliang, Kansu province) and Cock's head hill; southward to the Great River and Hiung Siang [Ch'angsha, Hunan prov.; Playfair's Cities, 327]; northward to the Hiun yü tribe and the treaty-making-cauldron hill. He had his capital on the slope of Cho-lu" [near Pao-an, Chili prov.; Playfair, 5536].

Now "yellow god" was a name for Saturn, and Hwang ti may be a personification of this planet. Hwang was also the name of a Mon-Taic tribe in the south-west of China.

Hien-yuen is the name for a constellation of seventeen stars, viz. A 2232, $\rho,o,a,\eta,\gamma,\zeta,\mu,\epsilon,\lambda,\kappa$,f, ix^{h}, 145 Piazzi, and 6 Hevel (in Leo major), 11, 8, and 10 (in Leo minor). The constellation Hien-yuen (wheeled vehicle) is supposed to be so called from the Chinese chain-pump (Schlegel, Uran. Chin. 452).

The name Yu-hiung or Yu-seung occurs repeatedly in

ancient Chinese history. When Wen wang was imprisoned at Yu li by Tchow-sin, the last Emperor of the Shang dynasty (1150 B.C.), there was offered for his ransom "a beautiful woman from the Yu-sin country, parti-coloured horses from the Li-jung tribes, nine teams of horses from the Yu-hiung country and other strange things."

In the history of the Ts'u state it is related that "Ki-lien (said to be the Hiung-nu word for heaven, Wylie) had a grandson named Hiue-hiung, whose descendants being of little account, resided some in the Middle Kingdom, and some among the Man-yi (Southern barbarians) . . . . In the time of King Wen of Chow one of Ki-lien's descendants named Yu-hiung served King Wen and died before him. Yu-hiung's great-grandson was appointed to reside among the Man barbarians of the state of Ts'u at Tanyang, and bear the surname Mih, his sons being also granted land." Most of the Kings of Ts'u after him bore the title Hiung.

In the history of the Hiung-nu (in the Shiki) we find that the tribe was named Jung of the Mountains, Sien yün and Seun yü. The latter expressions with the characters reversed may have suggested 'Yu-hiung.'

The Jung tribes of Eastern Thibet were connected with the Burmo-Naga tribes (Lacouperie, Lang. of China, 151). Now the Annamite annals show us that eighteen Kings named Hung (Mand. Hiung) ruled in Southern China and Indo-China until 257 B.C. The first of them divided his Kingdom of Vênlang into fifteen provinces, one of which was called Chaûdiên (now the district of Sontay). This word probably gave birth to the name Shau-tien above, stated to be father of the Emperors Shen-nung and Hwang-ti, while Fuh-hi we saw was reported to be born in the country of the nine barbarians.

Annam and Southern China were conquered and divided into nine departments in B.C. 111, so this would again go to show that the traditions about Fuh-hi, Shen-nung and Hwang-ti were fabricated about this date.

The Records go on to say, "Hwang-ti had two sons, Seuen-hiao or Ching-yang who lived near the Kiang water, and

Chang-yi who lived near the Jo water. Chang-yi married a woman of Sze-tchuen, who bore a son, Kaoyang or Chuen-sü, who succeeded Hwang-ti (B.C. 2513), and was himself succeeded by the Emperor Ku or Kao-sin (B.C. 2435). The Emperor Ku married, firstly, a daughter of Ch'en fung, who bore the Emperor Yao of T'ao-t'ang (B.C. 2356) and secondly a daughter of Kü-tze, who bore Chi (reigned B.C. 2365)."

Now on this I have to observe that Seuen-hiao is the name for the constellation Sü, or according to our astronomy the two stars α Equulei, and β Aquarii (Schlegel, 219).

Chang-yi is the district forming the prefectural city of Kanchow, Kansu province (Playfair's Cities, 231). In the year B.C. 121 the Chinese general Ho-kü-ping, after carrying off a Buddhist gilt idol, "attacked an encampment of Hiung-nu tribes at the Kilien range, killing and capturing more than 30,000 men." The commentator remarks that Kilien was also called 'Heavenly' and 'White' Mountain, and was on the confines of Chang-yi (=perhaps Tengri, heavenly) and Tsiuchuen [Suchow, Kansu province, Playfair's Cities, 6681]. The news of this victory probably gave the historian the name Chang-yi for one of his characters.

Chuen-sü, or Chuen yü, is an old name for the town of Mungyin, Shantung province (Playfair's Cities, 4859). Ku and Kao are names of aboriginal tribes, Kao-yang meaning south of the Kao. Ch'enfung, Tao, and T'ang are all names of places or tribes.

The *Yao* tribes are still found in South-West China. In the Shan hai King (or Hill and Sea Classic) we find that the Chow jao or Chiao-yao "wore caps, and lived to the east of the men with three heads." They seem to have been dark pigmies or negritos. The historian had doubtless heard of them.

Kütze is the name of the constellation Pi, or γ Pegasi and Andromedæ (Schlegel, 304). Chi is also the name of a constellation consisting of four stars, viz. x^h. 171, xi^h. 19 Piazzi, 234 and 283 (Bode) in the Great Bear (Schlegel, 531).

The Records say that the Emperor Shun, who succeeded

Yao B.C. 2255, was the son of Kusow, but K'üsow, Sichih and the Western Jung are mentioned as names of tribes against whom Shun fought.

After Shun we come to the great Yü, the first Emperor of the Hia dynasty (B.C. 2205), also called Po yü and Hia-how.

Now Po yü is a variant of Po yi or Pa yi, the name of an aboriginal tribe in Yunnan province. There are numbers of characters in ancient history bearing the name.

Hia how is the name of a celebrated scholar of the Han dynasty circa B C. 100; and it may here be noted that Yü Kung (translated Tribute of Yü), the name of one of the chapters of the book of history, if reversed, forms Kung yü, the name of another scholar of that time.

There are hardly any records about the Emperors of the Hia dynasty after the great Yü, but it is curious that many of their names are those of stars; and it is further remarkable that a cyclical character forms part of the names of each of the Shang Emperors except the first. There are very few particulars recorded about the Hia and Shang Emperors from 2197 to 1150 B.C., although the records are fairly prolific in detail before their time.

The Emperors being named from stars and constellations is a suspicious circumstance when we remember that the calendar was reformed in the year B.C. 104 by the historian Sz-ma T'sien just before he wrote his history, as tending to show what influenced his choice of names.

One may suppose that the historian's inventive faculty was deficient when we find that the first ancestor of each of the Shang and the Ts'in dynasties was born in consequence of a woman having swallowed an egg dropped by a dark bird. The story reminds one too of the legendary origin of the Manchus.

There is more repetition in the Records, for the conception of Prince Grain, the ancestor of the Chow dynasty, is identical with that of the Emperor Fuh-hi, viz. from his mother having trodden in the footprint of a giant. One cannot help wondering whether the historian had ever heard of Buddha's footprints in India.

Details of events in the early part of the Chow dynasty, B.C. 1150–775, are also scanty compared with those supposed to have occurred a thousand years before, and with the exception of the Tso-tchuen, mentioned above, we have no records for the latter half of the dynasty until we come to the Records of Sz-ma T'sien.

The subject might be pursued further, but I trust that I have said enough to cause those who base their arguments on the antiquity of the Chinese as a nation, to be more guarded in their observations.