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INDEXING CHINESE BOOKS

by

William Hung

Professor of History in Yenching University.

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Professor of History in Yenching University.

A paper read at a meeting of the Chinese Political
and Social Science Association,
December 12, 1930

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INDEXING CHINESE BOOKS.

In the family of sciences there has sprung up only recently a new branch of learning which is known in the West as sinology and in China, as *kuo hsueh* (國學). It would not require long deliberation to realize that both the Western and the Chinese names for this young body of knowledge are inaccurate and therefore unsatisfactory. While these terms mean comprehensively the study of all things Chinese, past and present, so far the objects of research among our leading *kuo hsueh* scholars in China are confined, in the main, to ideas and institutions which have been developed among the Chinese prior to the recent compact of Western civilization upon China. What is now known as sinology or *kuo hsueh* could have been more accurately phrased as the scientific study of Chinese language and history, for the source material for the study is largely confined to Chinese language, historical relics and historical literature.

Here in China two forces have contributed to make this field of study rather promising. One of these is the improved critical method of research, and the other, the increased accessibility to books.

Textual criticism is not new in China. The flourishing period of Ts'ing Dynasty scholarship has made some very noticeable contributions in textual criticism. The work of Lu Wen Ch'ao (盧文弨, 1717-1795), Tai Chen (戴震, 1723-1777), Wang Chung (汪中, 1744-1794), Sun Hsin Yen (孫星衍, 1753-1818), Yen Ko Chun (嚴可均, 1762-1843), and Ku Kuang Ch'i (顧廣圻, 1766-1835), to mention only a few names, in restoring the text of many ancient books can be justly said to have won the everlasting gratitude of all succeeding generations of scholars of research. Historical criticism, on the other hand, must be reckoned as a new discipline. Although a few men in the past like Hu Yin Ling (胡應麟, 1551-?), Yen Yo Chu (閻若璩, 1636-1704), Yao Chih Heng (姚際恒, 1647-c. 1712), and Ts'ui Su (崔述, 1740-1816), were bold enough to challenge some of the treasured traditions, yet neither was

their method thorough, nor their influence sufficiently wide as to inspire many followers. It was indeed not until a little over a decade ago when the first volume of Dr. Hu Shih's (胡適) *outline of the history of Chinese philosophy* (中國哲學史大綱, 卷上, Commercial Press, 1919) became available in the printed form that we had in his prolegomena a comprehensive statement for the first time of the method of historical criticism, which was practically the same as had been developed in the West during the last century. As a foremost professor in the foremost university in China at that time, he wielded a very formidable influence among the new intelligentsia throughout the country. To him should be credited, among other things, the introduction of the practice now in vogue among Chinese students of research to pay methodically critical attention to the authorship and purport of the documents they use. Among the younger scholars who have distinguished themselves in this regard none is more prominent than Professor Ku Chih Kang (顧頡剛), of Yenching University, who is challenging almost daily the forgeries and falsehoods which have so much encumbered the rich storehouse of China's historical source material.

Our present increased accessibility to books goes well indeed hand in hand with the introduction of a critical method of research. Although China boasts of the earliest invention of printing, it is now rather the use of Western methods of publishing, especially lithography, that has made books reasonably available to most of our research students. Some of our enterprising publishers are now producing rare or best editions of books in facsimile form, which serve the scientific purposes fully as well as, if not better than, the originals which would cost a fortune. A generation ago it would have taken a life time of a wealthy person to get together a collection of books like what are in the *Ssu Pu Ts'ung K'an* (四部叢刊), published by the Commercial Press, Shanghai. It is now within the reach of a scholar of moderate means. For a poor scholar who has not the means to possess the source material which he must use, he can well be grateful for the advent of

the library movement in China. According to a survey* made by the Library Association of China the number of public libraries has grown from 502 to 1428 during the period 1925 to 1930. While most of these are hardly equipped or administered for research purposes, yet there are at least a few which are rapidly augmenting their collections and improving their management with just such purposes in view, especially those libraries in connection with a few of our leading universities, where, after all, most of the research work is naturally conducted.

There are now indeed but few impediments left in the path of the research student. The most annoying of these seems to be the lack of adequate and sufficient tools or *Hilfsmittel* as the Germans call them. And among these, it seems to me that the most pressing needs are for bibliographies and indices. Even when a student is well trained in scientific method and even when he has ample access to good libraries he must waste a good deal of time in looking for those particular books which might yield material bearing on his subject and after finding these books he must spend further a good deal of time in locating in them those particular passages useful to him. To be sure, patience and industry are among the virtues to be expected of the research worker; yet excessive demands made upon them can be so wearisome as to discourage the effort or, more likely, to injure the quality of the productions.

To meet the need of bibliographies, fortunately, a beginning has already been made. A number of libraries have published their catalogues which enable us, at least in some instances, to know where a rare book might be located. The Peiping National Library is preparing a union list of the Ch'ung Shus or Series (叢書) in the various libraries in Peiping. This is a valuable service as some of the Ch'ung

* *Bulletin of the Library Association of China*. Vol. V. No. 5 (April, 1930), pp. 5-34.

Shus are now exceedingly rare. This list will be greatly enhanced by the work now undertaken by Professor Ch'en Yuan (陳垣) of Yenching University to bring together the thousands of titles within these collections and have them arranged according to a mechanical order which could facilitate the finding of these books in the series. As regards subject bibliographies, it must be considered salutary that an increasing number of writers are beginning to append to their works a list of books and articles consulted. Some of the learned periodicals and especially those published by the Peiping National Library and the Library Association of China have, now and then, important bibliographical lists bearing on different subjects. The recent effort to classify the titles of articles in different learned periodicals and publish them promises that in course of time we may eventually have for Chinese periodicals what might correspond to the *Reader's Guide to Periodical Literature* in America. Too great an emphasis cannot be placed on the need of bibliographical tools and we might congratulate ourselves that several of these are either actually begun or at least projected.

The need of tools like indices and concordances which would facilitate the finding of relevant passages in individual books must be considered as no less urgent than the bibliographies which give the research scholar a list of titles he should consult. As a matter of fact, the more complete the bibliographies are, the larger number of volumes he will need to investigate and the greater need will he have for indices and concordances to save him part of the labour and weariness in locating the relevant parts in these volumes.

Suppose one wishes to find a passage in the *Shih Ching* (詩經). How would he go about it? If he is not at all in a hurry he is of course welcome to read the whole work from the beginning until the desired passage is reached. If he wants to save time he might resort to the short-cut of consulting some of the dictionaries or encyclopedias with the hope that the sought-for passage might be quoted, though without

page reference, at least under a subdivision title of *Shih Ching*. By this expedient he sometimes succeeds in having fewer pages to read through but more often he is entirely disappointed and has to go back to the first method, that of reading the book from the beginning. If he can, however, read English, his task of locating the passage in the *Shih Ching* will be considerably lighter. Legge's translation of "*She King*" has an index. Though it is clumsily arranged, it is, nevertheless, an invaluable tool in the hand of those who have to consult *Shih Ching*. Suppose, again, we want to find a certain reference in the *Shih Chi* (史記), we would not first of all turn to the book itself no matter how fine an edition we have. We might save a good deal of time by first consulting the indices of Chavannes' translation, entitled, *Memoires historiques de Se-Ma Ts'ien*, though it has only the first forty-seven chapters. After we have found the location of the reference in the translation it would be no difficulty to find its relative position in the original. No more examples need be cited. In life we find sometimes that the quickest way home is the longest way around, thus we have to read foreign languages in order to read Chinese books.

Yet, it must be remembered that the number of Chinese works translated into foreign languages is like the number of Chinese research scholars who can read these languages, very small. Hence the necessity of providing the concordances and indices for a large number of Chinese books is by no means lightened. That practically none was in existence in the past can be explained by the fact that China's old-fashioned learning which comprised chiefly of the memorizing of a few classical or literary books had of course no use for these tools. That now, in spite of their widely felt need in connection with research work still practically none* is available, is due mainly to the fact that the indexing of Chinese books, is, unlike what it is in Europe and America, full of inherent and associated difficulties.

*An interesting exception is Admiral Ts'ai T'ing Kan's *Lao Chieh Lao* (蔡廷幹, 老解老, 1922, not for sale).

I am not hopeful that these difficulties can be entirely removed. Nor do I believe, on the other hand, that we should halt before them. For a number of years I have cherished the hope that a group of workers might be gotten together to make at least an experiment at indexing a few of the important Chinese books. I can now announce with gratitude that a generous grant has been made by the Trustees of the Harvard-Yenching Institute for just such an experiment. Apart from my own regular duties, I am supervising a small staff of editors and assistants in this work. We have been busily at work already for three months and we are beginning to see our way around the worst difficulties. It is my hope that in the course of the next half year we shall be able to publish a few numbers of what we shall call in Chinese, *Yin Te* (引得) and in English, the *Harvard-Yenching Institute Sinological Index Series*.

For the sake of clarity, the process of publishing one of these numbers might be represented as involving progressively ten operations, which I shall summarize as follows:—

(1) The choice of a book to be indexed is obviously the first problem to be tackled. At present a decision is reached by agreement among the editors and often after consultation with some competent scholars who are familiar with the book. Some of the guiding principles are: (a) that it should not be a book which is already being indexed by some organization or individual; (b) that, for the present at least, we shall not index books which are proven to be forgeries; (c) that secondary source material might well be delayed, (d) that, for the present, we shall not index books which have already been translated into a foreign language and already provided with an index in the translation; and (e) for the first few months we shall not index bulky books which might require more than two months' labour. The reason for this last decision is due to the experimental nature of our work. It is hoped that when the first numbers of the *Series* are sent to a number of the sinological research scholars in the country as well

as abroad they may favor us with their candid criticism with a view that the succeeding numbers might be gradually improved.

(2) After a given book is chosen, the next problem is the choice of a particular edition of the book. This involves (a) searching for that particular edition which is both easily procurable from the market at a reasonable price and comparatively reliable in its text. (b) Moreover, all the different editions that are known to, and consulted by us, should be listed, each together with a formula which might facilitate the calculation of its pagination corresponding to the edition indexed. Take for illustration, the *Shuo Yuan* (說苑) of Liu Hsiang (劉向, 77 B. C.-6A.D.), we have chosen the *Ssu Pu Ts'ung K'an* (四部叢刊, 單行本) edition which can be procured separately. Besides this edition there are twelve others which we have seen and listed together with a formula each. With the help of these formulas we have tested the corresponding paginations between these editions and the *Ssu Pu Ts'ung K'an* edition. On the whole the variation is not more than one or two pages.

(3) The marking of the text ready for the copyists. This is the most important and difficult work for our three editors. Editors A and B are to work independently on two copies of the same text. When both have finished, Editor C will, in consultation with them, tend to the task of checking so that one of the two copies, after being properly corrected and verified, will be the standard copy to be given to the copyists. To mark a text, three distinct steps on the whole will have to be taken. (a) Many of the ancient and medieval texts are accompanied with a list of variant readings at the end of the book. Sometimes, as it is the case with *Shuo Yuan*, this critical apparatus exists independently of our chosen edition. No research student will slight the question of variant readings. But the use of them has been rendered difficult by the fact that the text gives generally no indication by marks or figures, which might call the attention of the reader to the variants and that the list of variants has them generally strung

together without indicating even the pagination of the text to which they belong. We have considered it wise first of all to indicate on the text where the variants can be found. If a given passage containing variants forms an entry in the index, the pagination of the variants is appended in a pair of parentheses after the pagination of the passage. This little extra labour is, on the one hand, necessary to enable the editors to understand the text better, and, on the other hand, perhaps quite helpful to research workers using the index. (b) After the variants are indicated, the next thing is to punctuate the text. Let none imagine this to be an easy business. Our editors are college graduates with fair training in Chinese history and literature. Daily we meet passages which are difficult to understand and therefore impossible to punctuate. When the difficulties are unyielding even after consulting some of the experts we shall leave them noted in a list with the hope that they may be solved by other scholars in course of time. While punctuating, it is often necessary also to make notes. The text often gives only secondary, instead of the fuller, official names of persons. The latter should be ascertained whenever possible and also indexed. Sometimes two places have the same geographical names. They should be carefully distinguished in indexing. As there is constant need of consulting many works of reference, it is very fortunate that the offices are for the present in the Yenching University Library which contains a fairly good collection. (c) After the text is punctuated, it is then ready to be marked with signs for entries, headings, modifications, cross references, etc. It is hardly necessary for me to give here the explanation of the different signs. It suffices to give a sample page marked (Fig. A.). It will be seen that most of the signs are adapted in a somewhat altered form from the practice in vogue among foreign indexers. Our editors have thoroughly mastered some of the best foreign manuals on indexing* for

* Martha Thorne Wheeler, *Indexing, University of the State of New York Bulletin*, No. 779 (May 1, 1923). New York.
George F. Brown, *Indexing*, London and New York, 1921.
E. R. Hudders, *Indexing and filing*, New York, 1916.

the problems involved in the choice of entries are practically the same for the Chinese as for the foreign indexer.

(4) The copying of each entry on a card comes as the fourth major operation. Each entry on a card is to be indicated with (a) figure for the volume or *chun* (卷), (b) figure for the chapter, (c) the exact pagination and (d) the pagination of the variant reading, if any. That the chapter number should be indicated in spite of the fact that it often has nothing to do with pagination which begins again with each *chun* is because it might be of some service to those possessing an edition of the text unknown to us and for which we have not provided a formula for the calculation of its pagination. By exact pagination is meant the indication not only of the figure as found in the centre of the Chinese sheet folded (板心) but also of its *recto* and *verso* sides.

(5) The cards are to be checked carefully with the text by at least two editors. Accuracy is a rare virtue among copyists. Hence the Chinese term for textual criticism is *Chiao Ch'o* (校讎) or literally, probing the enemy. In our experience recently a few errors persist on the cards even after the third checking. For this reason I have insisted that while checking we shall start with the ungracious accusation that each card is guilty of errors unless proven otherwise.

(6) The sixth operation has to do with the arrangement of the cards according to an order which will enable the users of the index to find any given entry easily. Here we meet the problem, that of filing Chinese ideographs, which perhaps more than any other difficulty is responsible for the delay of the indexing of Chinese books. Unlike English words which can be arranged according to their alphabetical order, Chinese characters have been in the past arranged in the dictionaries generally either according to rhyme or according to a system of 214 radicals. The utterly unsatisfactory nature of these arrangements has been adequately exposed by nearly every worker on

this problem. It is hardly necessary for me to repeat their just charges. Eleven years ago I first began working on this problem in connection with the problem of indexing, and I have watched with intense interest the several experiments which have been brought forth by other workers. Of these, the system of Mr. Wang Yung Wu (王雲五) of the Commercial Press is decidedly the best.¹ Yet I am not fully satisfied with it especially for the purpose of indexing. My own system will be known as the *kuei hsieh* of Chinese characters (中國字度攝). These two words, *kuei hsieh*, are chosen partly because they represent a *memoria technica* which will assist a beginner to learn and memorize the arbitrary order of the analyzed parts of the Chinese characters very easily. The three simple steps involved in converting a Chinese character into a number are here appended (Fig. B.). Some of the features here are similar to those of other systems. I hope I might be pardoned for the immodesty of saying that the *kuei hsieh* when compared with Mr. Wang's system can be more easily learned by a beginner, contains on the whole far less characters to each number,—generally one number, one character,—and enables characters to be arranged in a column with a far greater uniformity of appearance which is a desirable feature in an index. As Mr. Wang's system is already accepted by a few libraries for the filing of their catalogue cards, I have hesitated a good deal before putting forth the *kuei hsieh* for fear it might have merely augmented the present confusion. It was only after being convinced of its having improvements without compensating drawbacks that I decided to use it in the present work of indexing. It might be added that as the *kuei hsieh* has practically one number to each character it might even be somewhat adapted in the future for purposes of telegraphing, a problem already discussed by Dr. C. C. Wang in one of the issues² of the *Chinese Political and Social Science Review*. This is,

¹ Mr. Wang has changed his system several times. The latest can be found in his *王雲五大辭典*, Commercial Press, 1930.

² Vol. XIII, No. 2 (April, 1929), pp. 144—160.

however, besides the question of indexing to which I must return. All entries having the term *K'ung Tzu* (孔子, Confucius), are of course grouped together under that term. The placement of this term, *K'ung Tzu*, is facilitated by the *kuei hsieh* numbers of the two characters, *K'ung* and *Tzu*. The same method may apply to the arrangements of the modifications and subheads under a heading. Scattered references without modifications are arranged according to their order of occurrence in the text. The clerks are to put the *kuei hsieh* numbers on the cards. The verification of correct numbering is assisted by a file of check cards, on each of which is a Chinese character with its *kuei hsieh* number and its several pronunciations given in Wade Romanization. While checking the catch-words, like *K'ung*, the card for *K'ung* in the check file is taken out and laid aside for a different purpose which will be apparent later.

(7) The first part of the manuscript of the index is compiled by copying the entry cards properly numbered and arranged. The second part might be called a phonetic index to the first part. It is compiled from the cards taken out from the check file but rearranged according to the alphabetical order of the Romanized forms. This second part will give only the Romanization, the ideograph and its *kuei hsieh* number which would lead the reader easily to the desired entries in the first part. It is not merely a contrivance to accommodate foreign scholars who are used to filing Chinese characters according to their Romanization. It is considered to have some scientific value, especially in the instances where a term is represented by different ideographs, having the same sound; and its discovery could be facilitated by such a list. I may confess that I am still perplexed by the question whether ancient pronunciations are safely to be preferred to modern ones and shall appreciate suggestions in this regard as well as in others.

(8) The eighth operation concerns printing. I shall not encumber this paper with considerations on format and typography. They are problems of a different order.

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(9) The next operation is of course proof-reading. Every time the proof must be checked with the corrected manuscript. There cannot be too much vigilance in this matter. A volume of index supplemented with copious errata as found in most of the Chinese printed books nowadays is worse than useless.

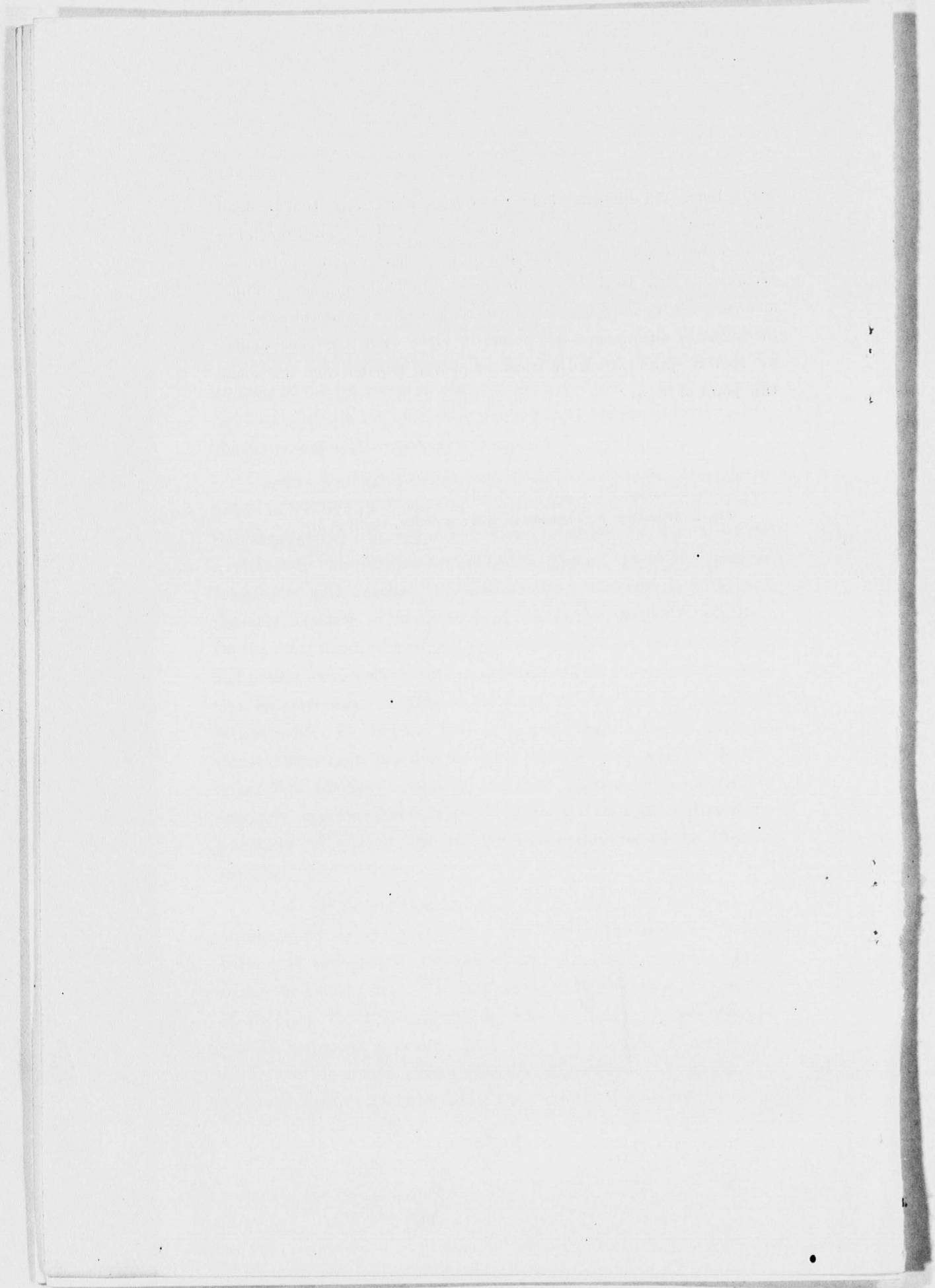
(10) The last operation has to do with the preparation and printing of the prefatory matters, which would aim at giving a simple set of rules of how the index may be used and some general statements about the text and the varying editions.

Even a thoroughly competent scholar will require long experience before he can be a good indexer. The most uncertain element is subjective judgment. Should this entry be included? Or had it better be dropped? Should this catch-word be chosen? Or had it better be substituted with another. On the one hand, an index must be sufficiently complete as to yield all the information desired by a reader. On the other hand, it must not be encumbered with lots of unimportant and useless entries which only mislead the reader and waste his time. The indexer must be able to put himself in the place of all sorts of students using the index. This is a much more difficult affair in China than is experienced in the West where research work in the different fields has been sufficiently matured as to give some definite patterns. Nevertheless we can well be grateful for some of the guiding principles as worked out by the best authorities in the West on indexing.

I do not believe that the Harvard-Yenching Institute has the responsibility or the intention to index all of the important Chinese books. If the present experiment proves to be a failure, it will, of course, be quickly dropped. If it proves to be successful, it, too, will be dropped, for there should be some publishing houses ready to publish indices at a profit. Just how long it will take to prove it one way or the other is largely a matter of conjecture. It depends on both the quality of indexing and the number of those who desire its

being done. An English scholar was quoted as saying, "that the man who published a book without an index ought to be damned ten miles beyond Hell, where the Devil could not get for stinging nettles".* We have no right to challenge our Chinese publishers in any similar manner until the indexing of Chinese books can be feasible from both the scientific and the business points of view. For the time being, we shall be quite satisfied if it can be proven feasible from the scientific point of view.

*H. B. Wheatley, *How to make an index* (London, 1902), p. 82.



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力加焉。

被免誅

亂子產誅

六叔也 亂周公誅

誅

昔堯誅四凶以懲惡。周公殺管蔡以弭

亂。子產殺鄧析以威侈。孔子斬少正卯

以變眾。佞賊之人而不誅，亂之道也。易

曰：不威小不懲大，此小人之福也。

五帝三王教以仁義，而天下變也。孔子

亦教以仁義，而天下不從者，何也？昔明

王有紱冕以尊賢，有斧鉞以誅惡，故其

賞至重而刑至深，而天下變。孔子賢，願

說苑卷十五

十四

淵無以賞之，賤孺悲無以罰之，故天下

不從。是故道非權不立，非勢不行。是道

尊，然後行。

孔子為魯司寇，七日而誅少正卯於東

觀之下。門人聞之趨而進，至者不言其

意，皆一也。子貢後至，趨而進曰：夫少正

卯者，魯國之聞人矣。夫子始為政，何以

先誅之？孔子曰：賜也，非爾所及也。夫王

者之誅有九，而盜竊不與焉。一日心辨

王者之

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被孔子誅

被誅孔子

問
誅少正卯之故

道
須藉權
勢不行

治道
宜律法
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Fig. A.

中國字度類

說明

I 度類(音說)二字有放入取出之意茲用以代表漢字之解剖排列法猶英文所謂alphabetization也漢字之重要筆劃共得十種各以號碼代之為表如下:—

易記	號碼	筆劃並說明	注意
度	0	㇀ ㇁ ㇂ ㇃ (點)	凡每一號碼只代表一實線之單筆或複筆虛線雙實時自另為別碼如 ㇀ 為 0, ㇁ 為 2, ㇂ 為 8, ㇃ 為 0802, ㇄ 為 7, 然 ㇄ 則為 72 凡複筆可算則不算單筆如 ㇅ 為 9 不為 20, ㇆ 為 9 不為 22.
	1	一 ㇇ ㇈ ㇉ (橫挑右鉤之橫)	
	2	千 ㇊ ㇋ ㇌ ㇍ ㇎ (撇直左鉤之直及斜直)	
	3	十 ㇏ ㇐ ㇑ ㇒ ㇓ (兩筆相交而至少有一筆為正橫或正直者)	
	4	又 ㇔ ㇕ (兩筆相交而皆斜行)	
類	5	才 ㇖ ㇗ 夫 ㇘ 戈 ㇙ 彗 ㇚ 手 ㇛ (直及斜直之插透兩筆以上者)	凡一筆算一次即足若又遇其筆於別處只得作 0, 如 十 之上下兩段只可算 30 不可算 33 然如已算之筆另與別筆結合為號碼則當又算如 木 之上為 十 而下又成 个 故為 36.
	6	彙 ㇜ 公 ㇝ 虫 ㇞ 火 ㇟ 竹 ㇠ 示 ㇡ 心 ㇢ 灬 ㇣ 宋 ㇤ 豕 ㇥ 水 ㇦ (條之各部分及各變體)	
	7	㇧ ㇨ ㇩ ㇪ ㇫ ㇬ ㇭ ㇮ (橫或直以其中間之上下或左右連於直或橫者)	
	8	目 ㇯ ㇰ ㇱ ㇲ ㇳ ㇴ ㇵ ㇶ ㇷ (一筆之轉或兩筆相接而成一角者)	
	9	ㇸ ㇹ ㇺ ㇻ ㇼ ㇽ ㇾ ㇿ (ㇸ 與 人 及其變體)	

II 度類之法:先認漢字結構共有 1, 2, 3, 4, 5 五體次於每體中各取四角筆劃以號碼按次序排列之即得其字之數碼兩字之先後次序即依其數碼之大小而定小者在先而大者在後也例如 口 爾 兩字皆屬第一體試依其體之取角次序求每字之上左, 上右, 下左, 下右號碼則 口 為 1888 而 爾 為 188333 是 爾 字應在 口 字先。五體表如下:—

易記	體	取角次序	舉例並說明	注意
中	1		口 車 ㇀ ㇁ ㇂ ㇃ ㇄ ㇅ ㇆ ㇇ ㇈ ㇉ ㇊ ㇋ ㇌ ㇍ ㇎ ㇏ ㇐ ㇑ ㇒ ㇓ ㇔ ㇕ ㇖ ㇗ ㇘ ㇙ ㇚ ㇛ ㇜ ㇝ ㇞ ㇟ ㇠ ㇡ ㇢ ㇣ ㇤ ㇥ ㇦ ㇧ ㇨ ㇩ ㇪ ㇫ ㇬ ㇭ ㇮ ㇯ ㇰ ㇱ ㇲ ㇳ ㇴ ㇵ ㇶ ㇷ ㇸ ㇹ ㇺ ㇻ ㇼ ㇽ ㇾ ㇿ 8888, 5000, 8885, 2820, 0220, 8890, 8882.	中體字如最上之處只有一筆在當中則其筆當上左角算仍於其最右處尋上右角又如最下只有一筆則其筆為下左角仍於其最右處求下右角則由 ㇀ 為 1888 甲 為 1888 中 為 1808 夕 為 1820.
國	2		開 ㇜ 因 ㇝ 全 ㇞ 匡 ㇟ 馬 ㇠ 魁 ㇡ 幽 ㇢ 8273, 8839, 9077, 8172, 8262, 7103, 2860.	包托體三面或四面受圍或下面受托或上面被蓋而右面被遮之字但如試分二部而其一部只餘一筆或餘外皮隔斷之兩點者(山 ㇛ ㇜ ㇝ ㇞ ㇟ ㇠ ㇡ ㇢)皆歸中體。
字	3		昌 ㇜ 符 ㇝ 墜 ㇞ 字 ㇟ 羔 ㇠ 豕 ㇡ 豆 ㇢ 8888, 6693, 8237, 0213, 9136, 1072, 897.	上下體可斷為上下二段而每段皆含二筆以上者凡不轉而向上下橫皆屬上段其餘字兩字即明此則凡上段有筆伸於下或下段有筆伸於上者皆不屬此體其在國體字多在度體。
度	4		厝 ㇜ 乍 ㇝ 皮 ㇞ 盧 ㇟ 友 ㇠ 夂 ㇡ 欠 ㇢ 1238, 0073, 3284, 0277, 3084, 8268, 8290.	左較體字之上部及左邊受遮或左邊受托者皆歸度體但亦似歸此體者當歸字體如 ㇜ ㇝ ㇞ ㇟ ㇠ ㇡ ㇢ 等字又似可歸國字體但其最上筆劃應歸度體故在度體如 厝 ㇜.
類	5		候 ㇜ 刻 ㇝ 柳 ㇞ 孔 ㇟ 胤 ㇠ 州 ㇡ 競 ㇢ 9020, 0922, 3652, 1321, 2061, 2022, 0101.	左右體凡斷左右性左為一部其餘又為一部但左部不得僅為一點如 ㇜ 字屬中體有少數字如 ㇝ 自 字面觀之似亦可歸字體然寫時皆先左後右故歸此體。

Fig. B.

III 四角號碼既得之後更計算字內共含方格若干而附其數於既得號之後若無方格則以0代之注意：—

- (1) 字中似方格而底不正或不成方者不算。
如：夕(1/28200)題(2/88810)凸(1/88880)亞(1/70700)。
- (2) 字內之大方含小方或大方與其內之他筆另成方時則大方不算而只算其內之小方。如回(2/88881)字一方，田(2/88884)字四方，目(2/88113)字三方。
- (3) 方格內有筆劃時不算方。
如：曾(2/0882)字之上部西(1/70881)四(2/88900)字之大方皆不算方。
- (4) 若字內之方逾九仍以九計。如晶(2/88889)轟(2/0550)等類字仍為九方。
- (5) 計算號碼時若因字體之分別而將字之某部與其餘部分拆開計算則拆開之部分與其餘部分所成之方不重計算但在國體內之字雖分開計算其方仍算。如佳(2/0007)無方，集(2/87863)三方，田(2/88804)四方，無(1/80843)三方。
- (6) 凡字之從月(肉)者其方格皆以二計算因鉛字多訛月為月也。
如：肝(2/82732)二方。

附 注

1. 現時最通行之字為鉛字故度類筆劃大都以鉛字為主然鉛字形體亦往往不一故不得已擇一體以為標準舉其常見者為表如下其不常見者凡意料所及並為互見如豎豎互見，一為2/57180，一為2/55180。

上	宀	戶	益	善	曾	尊	兗	戶	卩	丘	凡	巳	艮	及	尹	无	羽
1/01000	1/08020	1/08281	2/19273	2/1581	2/0882	2/1931	2/0811	1/82281	1/88220	1/82701	1/88210	1/88811	1/88822	1/78240	1/78582	1/70311	2/27220
最高筆皆以0算，不從一1等形。	此類字之上兩筆皆從1不從八。			上左角皆以0算，但自己之巳與已經之巳作單體時皆算1/884其餘複筆內之巳皆以巳論。				上左角作7不作8。			上左角作7不作1。						
牛	犛	先	果	吳	止	業	兆	坐	脊	幾	興	興	盥	兕	凶	豎	監
1/25000	1/25020	2/27210	2/27604	2/29882	1/27700	2/07960	2/02210	1/89700	2/19822	2/85900	2/87900	2/87904	2/82870	1/88900	2/28400	2/86114	2/86876
上左角之撇(1)作與直(1)一樣高算。	上左角之直作與其右之筆劃一樣高。			上部兩肩之筆劃算與頭一樣高。				上部所含之兕豕等雖有時獨字較其左右為高但皆以低於左右角算之。				上類字中之(16)不從夕(16)不從夕(16)等形。					
雲	兼	承	椽	林	水	牛	矢	年	帛	年	牛	无	華	垂	亶	直	眞
2/73100	2/81554	1/18590	2/36720	2/36360	2/29600	1/25000	2/90500	2/90501	1/25020	2/90501	1/50001	1/70311	2/33784	1/20104	2/01813	2/30274	2/71704
下端居中或帶鉤之直(1)無論鉛字如何皆算為比其兩旁之1與1低。				1不與其下筆劃合而成方格。				鉛字或作牛今皆從牛算中有一方格。		凡此類字皆算四方。		下端不從且。		皆算四方又眞之上部皆從且不從六			
<p>(2) 雨(1/60220)月(1/80112)等字，下右角之直因有鉤其中雖與橫相連不為7。</p> <p>(3) 金(1/88888)等字其上有似金之蓋(左)右(右)或(右)各下伸故一律歸國體等字雖似可歸字體但其下段有筆劃伸入上段金蓋之中故亦歸國體。</p> <p>(4) 熊等字上部皆有四小部然其左右上下不能齊分故不得援豎豎等字之例以左上右兩部為上段。</p> <p>(5) 鹿(鹿)鹿(鹿)鹿(鹿)等字之第一二部不當為與其二部結合而成方故鹿為1/62312鹿為1/82802鹿為2/85770餘類推。</p> <p>(6) 凡複字內之含西(西)者除西(西)等字外皆從西如羅(2/78320)羅(2/78897)。</p>																	

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HO SHEN AND SHU-CH'UN-YUAN
an episode in the past
of the
Yenching Campus

by William Hung
Professor of History in Yenching University

Issued by the Office of the President
Yenching University
Peiping, China
January, 1934

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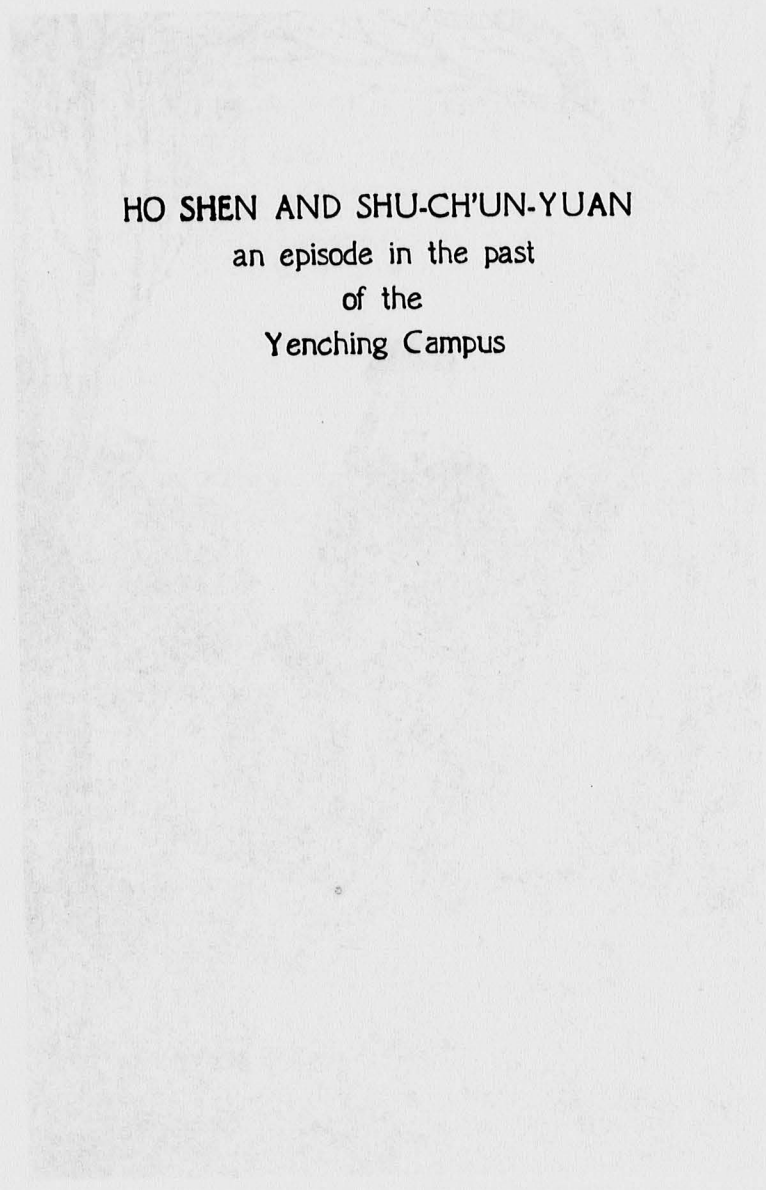
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HO SHEN AND SHU-CH'UN-YUAN
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Ho Shen and Shu-ch'un-yuan,

an episode in the past of the
Yenching Campus

Within the wall of Yenching University, there are now only a few relics which testify to the history of the several sites that combine to form the main campus. The most conspicuous of these relics is the stone boat in the centre of the lake, near the eastern side of the island, on which now stands the Luce Pavilion. On the pale deck, some moon-lit night, we might, if we were gifted with clairvoyance, expect to see the shadow of the man who was one of the most amazing figures in the history of China. Ho Shen was born in 1750. In 1775 he was only a petty Manchu official, a guard who marched beside the emperor's sedan chair. Suddenly he began to climb rapidly the stair-case of officialdom. Within a few years he became a duke, the chief minister of state, and the father-in-law of His Majesty's most beloved daughter. During a quarter of a century he was steadily in the confidence of Emperor Ch'ien Lung, one of the shrewdest masters who had ever ruled China.

It will probably remain a historical mystery how a man of obscure origin, distinguished neither as a scholar, nor as a soldier, could have entered into the esteem of so able an emperor. One of the gossipy tales traces the matter to a tragedy which occurred when Ch'ien Lung was only a prince aged seventeen or eighteen. His father, Emperor Yung Cheng had a pretty concubine who, one day, sitting before a mirror, was dressing her hair, when the young prince passed her room. Stealthily he came behind her and covered her eyes with his hands. Thus taken by surprise, she hit backwards with her comb. The result was a scar on the forehead of the teaser. Later, the empress, Ch'ien Lung's mother, saw the scar and demanded to know its cause. The boy was at first reluctant to confess, but when the empress persisted in the enquiry, he told the truth. Her Majesty was so angered that she ordered the death of the imperial concubine. When the prince saw her again, she was already dead by hanging. Staining his finger with a bit of vermilion, he

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impressed a mark on the neck of the unfortunate beauty. A prayer he whispered, "I am the cause of thy death. Come back to me twenty years hence."

Some thirty odd years after the prince had become emperor, he was one day in the sedan chair about to leave the palace, when it was discovered that the yellow awning, an important article in the imperial paraphernalia, was missing. "Who is to blame for this?" asked the emperor, quoting a classical passage. Immediately he heard an answer, "Those who are in charge cannot evade their responsibility", another classical quotation. Turning his head, the emperor discovered the speaker who appeared familiar to him though, in spite of some effort, he could not recall the exact occasion of having met the man. After returning to the palace, it suddenly came to him that the face of the strange speaker strikingly resembled that of the young woman whose death he had unwittingly caused many years ago. Her re-incarnation? Ho Shen was sent for. He knelt before the emperor. The emperor stooped to examine his neck. The vermilion mark was there! Thus began an intimate relation which lasted until the emperor's death.

How much truth there is in the above tale, we shall not be able to judge. We may state, however, that, if Ho Shen's sudden rise to power is difficult to understand, there should not be very much difficulty in appreciating how he could have held and enlarged the power given him. He was witty, resourceful, and a master of political strategy. Lord Macartney and Sir George Staunton met him in September 1793. To them he was known as Ho-choong-taung, the great Colao, and it was with him principally that they had to negotiate the business of the embassy. Though he had placed considerable obstacles in their way and had in the end frustrated the chief object of their mission, he did not fail to make a favourable personal impression upon them. They considered his understanding to be penetrating and acute and his manners pleasing. He seemed to them to possess, indeed, the qualities of a consummate statesman.

Unfortunately he had misused his talents. The end of his life was a tragedy, more tragic than the gossipers had alleged its beginning to be. Emperor Ch'ien Lung died on February 7, 1799. Five days later Ho Shen found his property placed under confiscation, and himself imprisoned, awaiting sentence. Ten more days later Emperor Chia Ch'ing decreed that the prisoner's crimes merited the punishment of being slashed to death, but out of regard for the high office he had once occupied, His Majesty would grant him the privilege of ending his own life by suicide.

His Majesty had two days previously published a list of Ho's crimes, twenty major offenses without mentioning the minor ones. The count began with an instance dating four years back, wherein Ho betrayed the confidence of the late emperor in an effort to court the favours of the new one. Chia Ch'ing, then only a prince, received from the chief minister of state as a gift a jade *ju-yi* (a sceptre, literally: "as-wished"). By this means he conveyed to the recipient the cryptic message that the emperor had with his help chosen an heir to the throne. The second and third crimes had to do with Ho's entering the imperial palaces and parks without getting off his horse or out of his sedan chair. The fourth consisted of his taking as concubines girls who were once maid-servants in the imperial palace.

From the fifth to the twelfth, instances were given wherein Ho had delayed in transmitting to the late emperor reports of military operations in the provinces, had refused to accept a report of local disturbances, had prevented the Mongol prince from attending the ceremonies in Peking occasioned by the death of the late emperor and the accession of the new one, had insulted the late emperor by exchanging his illegibly handwritten orders with new drafts for him to sign, had behaved without any signs of worry during the period of the illness of the late emperor, had assumed too much power in the offices he occupied without showing consideration for his associates, and had practised nepotism.

The thirteenth and the fourteenth: the woodwork in Ho's house,

the landscaping in his garden and the construction of his mausoleum resembled too much those of imperial palace, park and tomb. Fifteenth and sixteenth: he had too many pearls and precious stones, and some of these excelled those in the imperial collections. Seventeenth, eighteenth and nineteenth: Ho had operated pawn and exchange shops in the neighborhood of Peking with a capitalization of over one hundred thousand taels, had possessed openly in his house silver, clothing etc., totaling in value more than ten million taels, and had, moreover, hoarded in secret places more than thirty-two thousand taels of gold and more than one million taels of silver. The twentieth: even Liu Ch'uan, a servant in Ho's employment, possessed pearl necklaces, and other property valued at more than two hundred thousand taels.

Students of history have correctly observed that the chief cause of Ho's downfall was that he had amassed too much wealth. Taking the figures as they stand and converting gold and silver into dollars at the exchange values obtaining near the close of the eighteenth century, we note that, not counting real estate, not counting pearls and precious stones, Chia Ch'ing had confiscated property of Ho exceeding in valuation 16,700,000 silver dollars. There is, however, a frequently quoted text of an alleged inventory of Ho's confiscated property. One hundred and nine categories were listed. Of these only twenty-six had been appraised, at the total value of 223,895,160 taels. Taking 26 as a fraction of 109, some of our contemporary writers calculated that Ho's entire estate must be worth somewhere between eight hundred and nine hundred million taels!

I have reason to regard this inventory as fictitious. Some of the unpublished documents relating to Ho's case have been recently printed by the Palace Museum. As the dates and figures in the alleged inventory conflict too seriously with these documents, it must now be discarded. The origin of its invention is not difficult to explain. It is a recast of a popular belief. The appraised items in the imperial edict of February 20 had amounted already to no mean figure. Pearls, precious stones, and real estate

had not been included! Moreover, up to February 20, only a hurried search had been made of Ho's city residence; no treasure-hunt had yet been conducted in his garden villa north of Hai-tien, a small rival of *Yuan-ming-yuan*! No wonder the echo of a popular rhyme is still heard in our day:—

Since Ho Shen fell,
Chia Ch'ing will swell.

We are especially interested in Ho's garden villa, the *Shu-ch'un-yuan* (which might be translated, Garden of Modest Gaiety). It occupied the major portion of the grounds of our University campus, its boundaries being approximately from the West Gate to the East Gate, from the back of the Men's Dormitories to Sage Hall. Thanks to the Palace Museum, we are now privileged to read a report dated February 26, 1799, which contains a list of the articles of importance found in this famous garden. His Majesty's commissioners stated that the buildings in the garden consisted of 1,360 *chien*, or rooms. A number of these rooms formed the apartments of Her Imperial Highness, the Tenth Princess, Ho Shen's daughter-in-law. The commissioners had assured themselves that none of Ho's treasures had been hidden away in her apartments. The valuables of Ho, such as they found, were as follow:—

A pair of gold *ju-yi*, 9 gold nuggets, 13 gold boxes, 2 gold-inlaid marble boxes, 20 silver boxes, 3 silver pots, 15 silver ladles, a pair of silver candlesticks, 6 silver saucers, 4 silver plates.

That was all. The articles thus listed would not be sufficient to furnish one room, not to say over a thousand rooms. What had become of the tables and chairs, porcelain and glassware, clocks, pictures, and other curios? It is easier to raise the question than to answer it. On March 21 the emperor divided the garden into two sections; the eastern section he gave to his brother, Prince Ch'eng. The western section he assigned to his sister, the Tenth Princess, and her husband, Feng-shen-yin-te, who, thanks to his wife, was allowed to live under surveillance until his death eleven years later, at the age of only thirty-six. On May 29th, His Majesty issued

a long edict in answer to certain allegations made in the memorials of a Manchu military officer by the name of Sa-pin-t'u. Sa wished to call His Majesty's attention to the probability of leakage in the official reports of Ho Shen's confiscable property. Some of Ho's valuables, both in the city residence and in the country villa, might have been still hidden underground, or transferred to other places for safe-keeping, or kept or exchanged by the officers who executed the programme of confiscation. He suggested that His Majesty would allow him to interrogate four maid-servants in Ho's household.

The imperial edict stated that the four females had been cross-examined by Prince Yi and another officer in the presence of Sa-pin-t'u. No information was obtained. His Majesty then went on to say :—

“Since the nation is mine, is my property limited to what is in the government treasuries? Even suppose some of the confiscable articles had been hidden or transferred, they would be still in the country, and, therefore, mine. Why should I pursue the matter further, as if I were an avaricious master? I have given Ho Shen's residence to Prince Ch'ing, and his garden to Prince Ch'eng. If I had allowed the four females to be threatened with torture, they might have named falsely a few spots of buried treasures. It would be out of consideration to send workmen to dig up Prince Ch'ing's residence, or Prince Ch'eng's garden. Nor would it be proper to ask the princes to attend to the digging. Moreover, during the last few days I have presented to the Tenth Princess many gifts, and among them, some of the confiscated articles; of course I am not willing to enquire of the princess whether she had kept a part of the confiscable property!”

Whatever one might read between the above lines, one might be fairly certain that the treasure-hunt had not come to an end. The Garden of Modest Gaiety has suffered plenty of digging. There is no record as to how much of it was done by the succeeding masters of the garden after Ho's

death. We have the testimony, however, of a Manchu nobleman, who wrote in 1845, to the effect that since the deaths of the Tenth Princess and Prince Ch'eng, both in 1823, the garden began to get into a ruinous state, and that there was a period during which the Bureau of Imperial Household Affairs frequently removed building material from the garden for new construction or repairs in the imperial palaces and parks. We might be justified in concluding that, if there were hidden treasures, few of them could have survived this period. Yet, a suspicion of buried wealth has persisted to our own day among the villagers in the neighborhood. This suspicion might have accounted for the final disappearance of all the buildings on the grounds; none of them was left when Yenching University bought the site.

Yenching University, too, has performed a good deal of digging, not for treasures, but to lay the foundations of our numerous buildings and the pipes of our water and sewage systems. No cache has come to light. Either no buried treasure of Ho Shen was ever here, or it had all been removed long ago.

Of the buildings Ho Shen had in his garden, we know very little. The stone boat, with which we have started our narrative, was in effect the base of a house. We note now considerable repair with cement on the deck; this was a contribution of Professor John McGregor Gibb, at one time director of our construction work. Before the repair days I had noted that some of the stones on the deck were missing, others were broken or loose, which state of affairs might have resulted from the activities of the treasure-hunters. Even in its present repaired condition we can easily locate on the deck some of the sockets into which pillars were once fixed. I have an unconfirmed suspicion that the four marble pieces now lying near the wall northwest of Ninde Divinity Hall might be the remaining parts either of the superstructure of the house-boat, or of a building somewhere near-by. The four verses inscribed on these slabs portray the shadow of a rainbow-coloured bridge separating two bodies of mirror-like water, a tall building towering above willow trees, and an artistic

boat facing a wide shore-line fringed with duckweeds. This might have been the scene at the centre of the Garden of Modest Gaiety.

The idea of an immovable transport is strange to us. It was, however, not original with Ho Shen. In the present *Yi-ho-yuan*, erroneously known among our Western friends as the Summer Palace, there is the famous marble boat, the base of which dates from the days of Emperor Ch'ien Lung's *Ch'ing-yi-yuan*. In 1756 His Majesty expressed in four verses the aspiration of piloting a "Ship of State" that had no fear of winds or waves. It was but fitting then that, a number of years afterwards, His Majesty's chief minister of state should have a similar symbol in his garden. History unfortunately abounds in cruel sarcasm. Less than a century later, while Ch'ien Lung's great-granddaughter-in-law was converting the imperial boat into an omen of an ill-fated navy, Ho Shen's marble barge was regarded by visitors only as a fitting symbol of a gigantic failure. Let us quote a part of a poem by Prince Ch'un, grandfather of Mr. Henry P'u-yi:—

T'is a boat, we know,
A house-boat, we guess,
Not made of timbers, though,
That the crew bless,
Only of stones to throw
Into the Sea of Bitterness.

There was plenty of bitterness. More than one poet had been on these grounds after Ho Shen had gone, but before all of the buildings had disappeared. Everything had a sorrowful tale to tell, if one had the heart to listen. The Green-field Pavilion (*Lu-yeh-t'ing*) would mourn its abandonment by fickle men of arts and letters, who in the days of glory had frequently gathered there to please the master. "Uncle Ever-knowing" (*Yung-t'ung chang-jen*), a tall rock, would tell how it arrived in the garden, thanks to the generosity of a salt merchant who had paid the transportation bill of over a thousand dollars, how, despite this high cost, His Excellency had not appreciated its high value, and how

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it knew His Excellency to have been a fool when he built for himself a mausoleum at *Sha-ho-shen* (Sand-river-bed), a name homophonous with *sha* Ho Shen (kill Ho Shen). Even the ruins on the forlorn island would rise to voice remorse in the unwarranted ambition of a group of insular buildings to rival the imperial edifices in the centre of *Yuan-ming-yuan's* Sea of Good Luck, which constituted a part of the twelveth of the list of twenty crimes.

A building towered high above "Uncle Ever-knowing". His Excellency might have climbed up, above the dust storms, to meet the moon, if the tower was correctly named *Lin-feng-tai-yueh-lou*. In the uppermost story a gigantic clock once stood. At a designated rising hour in the morning, the alarm would go off. The ladies must get up and dress for breakfast. The poets knew all this, but looked in vain for the alarm clock, and searched in vain even for the traces of those punctual ladies. They might read, however, a dozen poems, said to have been left by two of the beauties, one of whom had the bitterest story to tell.

Her name was Wu Ch'ing-lien, a girl from Soochow. At first she was sold into the harem of Governor Wang Tan-wang of Chekiang. But Governor Wang was soon convicted of graft and executed at the command of the emperor. All his property, including Ch'ing-lien, was, of course, confiscated. Ch'ing-lien was once more offered for sale. A friend of Ho Shen bought her and sent her to him as a present. For a number of years she lived in the Garden of Modest Gaiety. Then came the morning of February Twelveth. After the alarm clock had struck, but before she had finished dressing her hair, the news came of the arrest of her master and the confiscation of everything he had. We shall quote only one of her poems:—

A jade hair-pin drops from my hand trembling,
Just as in the West-lake tower once it happened.
Again, yonder, to the east the water is running,
Like human sorrows, continually, without end.

There are two versions of the story. According to one, the wheel of misfortune was to turn once more; she was confiscated together with

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Ho's property, awaiting to be sold again. According to the other, while in the custody of the confiscation officers, she wrote her poems, and then mastered enough courage to end it all by taking her own life. This happened, it was said, two days after her master had done the same in jail.

Now we cannot locate even the place where the clock building stood. It was last seen in 1878. The Green-field Pavilion must have disappeared sometime before then. We do not know when "Uncle Ever-knowing" wandered away. It certainly could have known nothing of the transformation Yen-ching has brought to the grounds of *Shu-ch'un-yuan*. Much of the landscape has changed. The new buildings are of such beauty and grandeur as even Ho Shen could not have conceived. And the spirit is totally different. Here is no longer a country villa for a minister, prince or princess. Here is a school for men and women who work to eradicate from China those things of which "Uncle Ever-knowing" had known too much. Nevertheless, it will be well to keep the stone boat to bear witness to a curse :—

Woe unto him who uses this place only for pleasure.

William Hung

December 16, 1933

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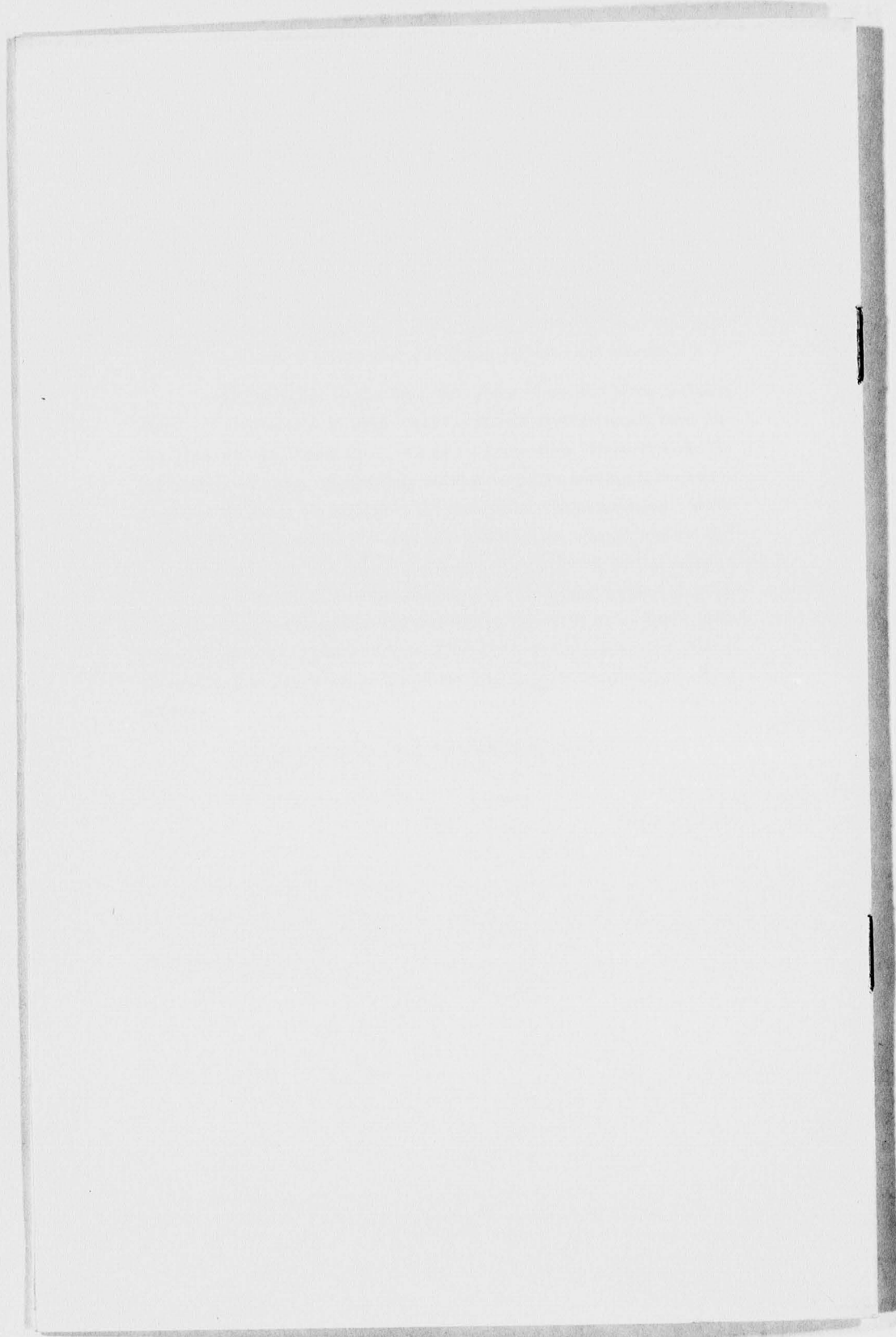
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PROFESSOR WILLIAM HUNG
OF PEKING UNIVERSITY
PEKING, CHINA

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"He is a philosopher by virtue of Confucius and a wit by the grace of God. . . . Shorn of all its pleasing whimsicalities, his address was a scholarly analysis of the teachings of Confucius"—*The Forum, Portland, Oregon.*

"He delivered one of the finest addresses ever heard at a local Rotary meeting"—*Wheeling Daily News, Wheeling, West Virginia.*

PROFESSOR WILLIAM HUNG (or more correctly Hoong We-lian) of the Department of History, Peking University, was the pupil of his father, the late Honorable Hoong Hee, of Shantung, China, well-known scholar and statesman. First instructed in China's history, philosophy and poetry, he afterward came to America for western education, and in five years' time captured three degrees from America's best universities, was elected a member of the Phi Beta Kappa and other learned societies, and twice awarded graduate fellowships.

He was the designer of the Chinese City in the Centenary World Exposition, and has spoken before numerous churches, schools, commercial, scientific and literary organizations in America.

Mr. Hung is deeply interested in interpreting China to America.

His knowledge of his native land and his profound study and life in America make him a unique figure of special significance to Americans interested in the relations of the East and West.

"The ovation that was paid him at the conclusion of his talk, when the Rotarians rose as one man and applauded until Mr. Hung had acknowledged the compliment several times, assures him of hearty recognition in the future. It was a scene rarely witnessed in Newburgh and coming from men of the standing of Rotarians, meant more than the mere applause usually given speakers"—*Daily News, Newburgh, New York.*

"The address was remarkably able and statesmanlike, and gave the audience a new conception of the great questions involved in the drama of human history now fast unrolling in the Far East"—*Cortland Standard, Cortland, New York.*

"He speaks English not only with the utmost fluency, but with the richest vocabulary, and a rare sense of discrimination. A man of great practical sagacity, of keen analytical mind, he has also that deep sense of humor which is often the counterpart of unusual insight and sane judgment in the appraisal of men and events. He will be a power to be reckoned with in the coming years of the influence of Peking University, for he has manifestly, along with deep love for his own land and people, a sympathetic understanding of the history and the soul of Christianity"—*The Congregationalist*.

"Professor Hung gave one of the most forceful addresses made before the Club this year. Rotarians not present missed an intellectual treat—missed an international text of supreme importance"—*Spokes of the Rotary Club of New York City*.

SOME OF MR. HUNG'S LECTURE SUBJECTS:

China in the World Drama
China after the Washington Conference
America and China, Their Relations on the Pacific
Militarism in China, Its Rise and Its Solution
China's Contribution to Prosperity
The Chinese Renaissance Movement
China's Scholarly Heritage
Confucius
Christianity in China, Its Program and Its Problems

"He is an orator of note, and his knowledge of English might well be envied by many an American"—*Pittsburgh Dispatch*.

"Professor William Hung, Professor of History in Peking University, gave the last of his series of Horizon Lectures this morning at Chapel. . . . The lecture was masterful, and following the speech, the student body gave to the speaker an ovation. Orators, teachers and entertainers have appeared before the student body of De Pauw University, but never in the late history of the institution has a speaker so well won the applause which was accorded to this great teacher from China today"—*Greencastle Banner, Greencastle, Indiana*.

"One of the most dramatic addresses of the Conference was given by a Chinese, William Hung. The audience interrupted him with frequent applauses and gave him a real ovation at the close of his address which was delivered with oratorical ability and in choice English. If any one present had doubted the ability of a Chinese to speak with fire and force, his doubts were dispelled by the impassioned speech of this young orator"—*Pittsburgh Christian Advocate*.

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**Announcing a New H. Y. I.
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Price, \$3.00 Peiping currency.
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This book consists of 24 charts: (i) one general chart showing the comparative lengths of dynasties from 206 to 1911; (ii) four charts showing side by side independent dynasties of certain periods; (iii) nineteen individual charts showing the length of each dynasty from Han to Ch'ing inclusive. On the charts are given: (a) names of dynasties; (b) names of emperors; (c) names of an emperor's reign; (d) his honorific title during his reign; (e) his posthumous title in the temple of the dynasty; (f) the name of his tomb; (g) the word or words which were used in the place of his personal name, which was tabooed. These items frequently occur in Chinese documents. This volume is designed to help the research student to find them in their chronological setting. The detailed index is provided by arranging Chinese characters according to their Kuei Hsieh numbers; supplemented with a phonetic index in Wade Romanization to help those not familiar with the Kuei Hsieh system. A ruler inserted into the front cover, to facilitate the conversion of Western chronology into Chinese cyclical figures and vice versa. Preface by Professor William Hung, stating why it is as yet impossible to work out an accurate chronology of the dynasties prior to Han.

0222

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Pai Hu T'ung is an important classical work constantly referred to by scholars from the 3rd. century to the present. The present volume of complete index is based on the edition of 1305 supplemented with the varriant readings provided in the editions of Lu Wen Chao (1792, reprinted, 1923, Peking.). Two calculation tables are inserted, which will enable the Index to serve 16 current editions of Pai Hu Tung. A long introduction by Professor William Hung, setting aside the current attribution of the book to Pan Ku (D. 92) and assigning it to the period between 213 and 245.

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Index to K'ao Ku Chih Yi (考古質疑引得)
Harvard-Yenching Institute Sinological Index Series, No. 3.

Pp. ix, 14. 7 $\frac{1}{4}$ by 10 $\frac{1}{4}$. Published in Peiping, July, 1931. Price, U. S. A. \$0.15, or Pf. 70. American agent: Harvard University Press, Cambridge, Mass., U. S. A. European agent: Otto Harrassowitz, Leipzig, Germany.

K'ao Ku Chih Yi (critical studies of antiquities), was written by Yeh Ta-ch'ing (葉大慶), f.1224). It contains many corrections of the errors committed by writers previous to his time, and is an indispensable book to scholars interested in sinological research. The Index is prepared to facilitate its use. Chinese characters are arranged according to the *Kuei Hsieh* System, but supplementary indices, according to Wade Romanization and the number of strokes, are provided to help those who are not familiar with the *Kuei Hsieh*. A brief introduction gives a history and a critical estimate of the text.

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Index to Li Tai T'ung Hsing Ming Lu (歷代同姓名錄引得)
Harvard-Yenching Institute Sinological Index Series, No. 4.

Pp. iv, 28. 7 $\frac{1}{4}$ by 10 $\frac{1}{4}$. Published in Peiping, August, 1931. Price, U.S.A. \$0.40 or R M. 1.80. American agent: Harvard University Press, Cambridge, Mass., U.S.A. European agent: Otto Harrassowitz, Leipzig, Germany.

One of the troublesome problems in sinological research arises from the fact that two or more persons often have the same name. *Li Tai T'ung Hsing Ming Lu* (Common names of various dynasties) compiled by Liu Ch'ang-hua (劉長華) in 1871, is a manual which can be used to avoid mistakes in identification. Although it is by no means exhaustive, it is, nevertheless, indispensable to research scholars. The arrangement of names in this book is, however, clumsy; and one cannot consult the book without some waste of time. The Index is prepared to remedy this. Chinese characters are arranged according to the *Kuei Hsieh* system, but supplementary indices, according to Wade Romanization and the number of strokes, are provided to help those not familiar with the *Kuei Hsieh*. A brief introduction gives a history and a critical estimate of the original compilation.

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Index to *Yi Li* (儀禮引得附鄭注引書及賈疏引書引得)
Harvard-Yenching Institute Sinological Index Series, No. 6.

Pp. xxiv, 84. 7 $\frac{1}{4}$ by 10 $\frac{1}{4}$. Published in Peiping, January, 1932. Price, U.S.A. \$1.00 or R.M. 4.00. American agent: Harvard University Press, Cambridge, Mass., U.S.A. European agent: Otto Harrassowitz, Leipzig, Germany.

Yi Li is an ancient Chinese treatise on rituals, composed probably sometimes during the third and second centuries before the Christian Era. Besides veilding source material for the study of Confucianism, it contains a great deal of information on the social life and ideas of ancient China. It is especially indispensable to archaeologists for the identification of the numerous ritualistic objects used in ancient China. The book cannot be easily mastered by mere reading. Hence an index is very much needed. The manuscript of the Index is first prepared by the Honorable Hsüeh Chao-chi (薛肇基) who is now more than seventy years of age. It is expanded, revised and edited by the Editorial Board of the Harvard-Yenching Institute Sinological Index Series. The present volume contains not only an index to the text of *Yi Li*, but also indices to the titles quoted in the commentaries by Cheng Hsiian (鄭玄) and Chia Kung-yen (賈公彥). The latter should be useful to scholars interested in the textual and historical criticism of other Chinese

(Continued on the other side)

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classics. Chinese characters are arranged according to the *Kuei Hsieh* system, but supplementary indices, according to Wade Romanization and the number of strokes, are provided to help those not familiar with the *Kuei Hsieh*. Two tables are added to facilitate the application of the indices to twenty different editions of the text. The introduction is written by the Editor-in-Chief, Professor William Hung (洪業) of Yenching University. It gives a full discussion of the critical problems concerning the history of the present text of *Yi Li*.

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Ming Tai Ch'ih Chuan Shu K'ao with Index (明代勅撰書考附引得)
Harvard-Yenching Institute Sinological Index Series Supplement No. 3.

Pp. [136]. 7 $\frac{1}{4}$ by 10 $\frac{1}{4}$. Published in Peiping, June, 1932. Price, U. S. A. \$.60,
or R.M. 3.00. American agent: Harvard University Press, Cambridge, Mass.,
U.S.A. European agent: Otto Harrassowitz, Leipzig, Germany.

Ming Tai Ch'ih Chuan Shu K'ao (notes on books written by Imperial order during Ming Dynasty) by Li Chin-hua (李晉華) is a bibliography compiled from various bibliographical works and from the unpublished Shih Lu (實錄 Imperial Memoires) of Ming Dynasty. The manuscript of Mr. Li is edited and indexed by the Editorial Board of the Harvard-Yenching Institute Sinological Index Series. Chinese characters are arranged according to the *Kuei Hsieh* System, but supplementary indices, according to Wade Romanization and the number of strokes, are provided to help those not familiar with the *Kuei Hsieh*.

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Index to the Authors in the

Ch'üan Shang Ku San Tai Ch'in Han San Kuo Lu Ch'ao Wen (全上古三代秦漢三國六朝文)
Harvard-Yenching Institute Sinological Index Series, No. 8.

Pp. [48]. 7 $\frac{1}{4}$ by 10 $\frac{1}{4}$. Published in Peiping, September, 1932. Price, U. S. A.
\$.30, or R.M. 1.40. American agent: Harvard University Press, Cambridge,
Mass., U.S.A. European agent: Otto Harrassowitz, Leipzig, Germany.

Ch'üan Shang Ku San Tai Ch'in Han San Kuo Lu Ch'ao Wen (Anthology of Chinese prose before 618) by Yen K'ê Chiin (嚴可均, 1762-1843) consisting of more than three thousand different authors, is known as an indispensable book to every sinological scholar. Its method of arrangement, however, makes it difficult to locate a given author without a considerable waste of time. The present index is prepared by the Editorial Board of the Harvard-Yenching Institute Sinological Index Series. Chinese characters are arranged according to the *Kuei Hsieh* system, but supplementary indices according to (1) Wade Romanization, (2) the number of strokes and (3) the rhyming system, are provided for those not familiar with *Kuei Hsieh*. An introduction, written by one of the editors, gives a critical history of the original compilation.

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Index to Thirty-three Collections of Ch'ing Dynasty Biographies (三十三種清代傳記綜合引得)
Harvard-Yenching Institute Sinological Index Series, No. 9

Pp. [413]. 7 $\frac{1}{4}$ by 10 $\frac{1}{4}$. Published in Peiping, December, 1932. Price, U. S. A.
\$2.00 or R.M. 7.60. American agent: Harvard University Press, Cambridge,
Mass., U.S.A. European agent: Otto Harrassowitz, Leipzig, Germany.

This volume consists of thirty-three indices combined in one filing. The list of the thirty-three collections of biographies is at the back of this card. The volume contains over forty-six thousand entries. Any person of distinction in public affairs, philosophy, literature or art during the Ch'ing Dynasty (1644-1911) is likely to be found in this volume under one or more entries. The separate indices were first compiled by Miss Tu Lien-che and Mr. Fang Chao-ying, and then edited and combined by the staff of the Harvard-Yenching Institute Sinological Index Series. Chinese characters are arranged according to the *Kuei Hsieh* system, but supplementary indices, according to Wade Romanization and number of strokes, are provided to help those not familiar with the *Kuei Hsieh*.

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INTERNMENT CAMP FOOD IN OCCUPIED CHINA

MARTHA M. KRAMER, Ph.D.

This study of the nutritive value of food in the Civilian Assembly Center, Wei Hsien, Shantung, North China, as provided by Japanese authorities for civilian enemy aliens, was made during Dr. Kramer's six months' internment at Wei Hsien. Previous to the attack on Pearl Harbor, Dr. Kramer had been chairman, Department of Home Economics, Yenching University, Peiping, and since her return on the Gripsholm she has resumed her duties as Professor of Food Economics and Nutrition, School of Home Economics, Kansas State College, Manhattan.

Ralph Lewis, M.D., of the Presbyterian Mission, took charge of the weighing of internees of the Peiping group, and R. C. Sailer, Ph.D., Department of Psychology, Yenching University, supplied the statistical summary of the data.

CITIZENS of the United States, Great Britain, Holland, Belgium, and other enemy aliens resident in North China at the time of the Pearl Harbor incident were in most cases allowed to remain in their own homes and for some months thereafter. Gradually, however, concentration of aliens began here and there. Finally, in March 1943 able-bodied enemy aliens in Peiping, T'ientsin, Ch'ingtao and neighboring areas were ordered to prepare to go to a Civilian Assembly Center at Wei Hsien, Shantung, on property which had been a Presbyterian Mission Station for some 60 years.

By the end of March almost all the 1800 internees had arrived and had begun to organize themselves into a cooperative community, responsible for practically all the work of the camp. Food, its preparation and service, was easily one of the most pressing problems.

In spite of the fact that many Occidentals resident in North China had been in a position to procure almost anything they desired, the general food shortage prevailing in that region eventually made itself felt. As a result, some internees, especially those whose financial reserves were low, were rather relieved to have no further responsibility for obtaining their own food. On the other hand, those interested in nutrition felt the qualms natural to subjects unwillingly involved in a large-scale experiment.

Japanese authorities secured foods and shipped them regularly to the camp. Their representative, the supply officer on the compound, was responsible for distribution. White flour, vegetables in season in North China, meat (usually the less choice cuts of boned beef), peanut oil, and some sugar and condiments arrived regularly. At intervals eggs were available as well as fresh fish, the latter about every 5 days. Butter or butter substitute and a sort of jelly or fruit butter were sometimes supplied. Most of the flour went to the camp bakery to be made into yeast bread. Other supplies were sent to the 3 large camp kitchens and to the hospital kitchen, on a per capita basis. The hospital fed invalids, and children not more than 4 years of age. A few special foods—for example, the limited supply of milk—were handled through the hospital and did not reach average members of the camp population.

The quality of the products varied somewhat. For instance, transportation and storage facilities were not of the best for handling fresh meat and vegetables. Certain products appeared to have been held too long before release to internees. In a few instances the use of a vegetable was extended beyond its normal season to the point where it was too coarse or strong. Mistaken notions of a bargain, too, resulted in the purchase of vegetables no longer in good condition.

At various times committees of internees had an opportunity to make suggestions about food supplies, suggestions quite reasonable on the whole but not always immediately carried out, probably because of increasing scarcity of foods in that area. First there were requests for some sort of grain with which to make breakfast porridge. That meal had offered little other than tea and bread, and the use of bread had been varied in every possible way, even by

cooking in water to make bread porridge. However, until the middle of the summer nothing was sent in except a few pounds of cereal to be used in the hospital. Finally *kao-liang*, a grain-sorghum, arrived in July, a cereal which has been widely produced in North China and is the main article of diet for the country people of certain areas, but it is often scorned by city folk who consider it too bulky and coarse. In camp many people enjoyed the *kao-liang* porridge when carefully prepared, while others simply did not or could not acquire a taste for the dish. There were also requests for dried beans, many varieties of which are ordinarily plentiful and inexpensive in Shantung. *Lu-tou*, small green Mung beans, were issued in July and were usually combined with meat and/or other vegetables.

Cooking facilities permitted little variety in food preparation. Kitchens were equipped with large iron kettles (*kua*) common in that region, each bricked in and arranged to be fired underneath. These could be used for boiling or simmering, and later, when the basket-like steamers of wood and bamboo reached us, for steaming food. Now and then, when the bakery was not too busy, the ovens might be used for making meat loaf. It was also possible to prepare some dishes on top of the stove, but even this space was limited, as were containers and cooking oils.

The medical committee of the internee group felt grave concern lest dysentery become widespread. Water contamination, sewage disposal, and fly control were such that any sort of epidemic would have been most difficult to control. For this reason, groups in charge of meal planning and food preparation were virtually forbidden to serve raw foods. The inviting red radishes, the long crisp cucumbers, would have been acceptable in salads, but cooperation with the medical group was essential. Thus, most of the vegetables had to be used in some sort of soup or stew. Much ingenuity was exercised in attempting to vary flavor, texture, and ingredients. Now and then meat balls, baked hash, or pot roast might be achieved. But most of the vegetables had to be routinely submitted to boiling or simmering, often for a considerable period of time, in deference to internees who thought they could eat only "well-done" vegetables cooked in accordance with rather old-fashioned notions. This procedure inevitably had its effect upon the vitamin content of the diet.

NUTRITIVE VALUE OF THE DIET

It soon became possible to begin a study quietly of the food supplied for the internees. Work was done in the Peiping kitchen, typical of all, by checking all food supplied by the Japanese authorities during three periods which were selected as representative of the shifting picture with regard to vegetables seasonable in Shantung Province. The investigator weighed all foods (edible portion) used in the kitchen. Calculations of nutritive value were based on tables of the Peiping Union Medical College Hospital (1) and Lister Institute (2). Table 1 presents data for the three periods, with summaries on a per capita basis. The daily census upon which this was based represented the number of persons supposed to be served from the Peiping

kitchen. Invalids, and children not more than 4 years of age (who were served through the hospital), are not included in this study. Figures secured were available for the information of the medical committee and were preserved for use here.

For purposes of comparison, vegetables were grouped as: (a) potatoes; (b) leafy vegetables; and (c) other vegetables. Apparently potatoes were thought necessary for Occidentals and were therefore usually provided for the internees, although they are not commonly used by the masses in North China. With regard to the second group, "leafy vegetables," the Chinese, through the centuries, have developed a variety of such vegetables, most of them

the like. Sugar, jam, canned salmon and meat, coffee, and tinned or powdered milk were the most common of these stores. In camp a "black market" or "over the wall" business developed rapidly, through which internees could purchase eggs, dried local dates, peanuts, peanut oil, honey, sugar, and other items. After some weeks the camp canteen began to sell a little food and finally offered most of the products that had been available on the "black market," which served to discourage that activity. The canteen sometimes sold fresh fruit as well. It was possible to obtain only very limited amounts of these extra foods, however—a pound of honey, a half pound of peanut oil, or 3 or 4 eggs. A herd of cows kept at the camp supplied

TABLE 1
Food provided by Japanese authorities, Wei Hsien Civilian Assembly Center

PERIOD	FOOD	PROTEIN	CALORIES	Ca	P	Fe
		gm.		gm.	gm.	gm.
May 1-12, inclusive, 1943; 5028 person days	Beef, fish, eggs.....	151,974.0	1,396,442	139.68	1,665.59	17.950
	Oil, margarine.....		735,240			
	Potatoes.....	14,049.0	567,290	118.88	437.61	9.726
	Small cabbage, bean sprouts, <i>hao-tze-kan</i>	10,773.2	106,858	527.40	260.03	12.457
	Leeks, onions, carrots, radishes.....	7,597.3	240,915	155.05	189.54	3.720
	Sugar, jelly.....		284,320			
	White flour.....	192,864.0	6,078,660	344.40	1,584.24	17.220
Totals.....		377,257.5	9,409,725	1,285.41	4,137.01	61.073
Person/day.....		75	1,871	.26	.82	.012
June 14-27, inclusive, 1943; 5585 person days	Beef, pork, fish, eggs.....	89,970.0	1,877,363	210.83	1,032.76	12.138
	Oil, margarine.....		784,504			
	Potatoes.....	20,739.6	841,106	149.79	656.75	14.979
	Small cabbage, bean sprouts, string beans.....	8,537.9	93,129	528.18	185.66	15.999
	Onions, radishes, cucumber, vegetable mar- row.....	7,585.7	168,158	247.62	312.93	6.825
	Sugar, jelly.....		492,800			
	White flour.....	201,488.8	6,349,235	359.73	1,654.76	17.986
Totals.....		328,322.0	10,606,295	1,496.15	3,842.86	67.927
Person/day.....		59	1,899	.27	.69	.012
July 26-Aug. 1, inclu- sive, 1943; 2850 per- son days	Beef, eggs.....	85,328.8	632,938	77.96	999.61	13.928
	Oil, margarine.....		382,420			
	Potatoes.....	5,150.3	220,901	40.04	279.13	4.258
	Cabbage, celery, string beans.....	4,558.2	54,254	153.91	116.98	2.923
	Onions, Mung beans, carrots, squash, cu- cumber.....	31,371.6	579,259	134.71	389.76	13.448
	Sugar, jelly.....		306,000			
	<i>Kao-liang</i>	7,897.5	67,275	14.63	187.20	2.808
White flour.....	107,486.4	3,387,741	191.94	882.92	9.597	
Totals.....		241,792.8	5,630,788	613.19	2,855.60	46.962
Person/day.....		85	1,976	.22	1.00	.016
Average for 3 periods; 13,463 person days.....		70	1,905	.25	.81	.013

excellent in season. Liberal supplies of these were usually sent in. In fact, internees not interested in the nutritive value of the diet were inclined to look with disfavor on the great quantity of Chinese celery and "small cabbage," *Brassica chinensis L.*, provided. Another, the *hao-tze-kan*, or *Chrysanthemum coronarium*, looked a bit like parsley and was good in soup if young and tender, but a problem if old and coarse. Bean sprouts and string beans were included in this group. A variety of cabbage like that used in America was sent in during the third period. Roots and tubers were included in the third group, "other vegetables," along with melons, cucumbers, squashes, and dry beans—*lu-tou* or *Phaseolus mungo*.

Food supplied by the Japanese was supplemented by all possible means. Some internees had brought limited stores of food which they hoarded for use on holidays, in case of illness, to supplement monotonous breakfasts, and

about 30 gal. milk daily which was issued through the hospital. These various supplements were not included in the study here presented.

One-third of the protein in the food provided by the Japanese authorities was obtained in products of animal origin and the diet as a whole supplied more than 1 gm. protein per kilogram body weight for the mixed group of men, women, and children. In addition, almost all the internees obtained extra eggs since these were one of the main commodities on the "black market." Children, particularly those in the age group just over 4 years, received irregular issues of fresh milk so that on the whole the protein intake was adequate.

The calorie intake, however, was quite another matter. Many internees complained of being hungry and all craved food, particularly certain items not available. Although most foods were limited in amount, bread was available

at all times. Most internees, in fact, learned to eat more bread than ever before. They crumbled it into their bowls of soup and spread meat stew over bread to make substantial sandwiches. But three-fifths of the total calories in the form of bread (or other products made from flour, as plain noodles) seemed to be all they could possibly eat. The diet no doubt contained much less fat than was customary for most of the internees. As a matter of fact, cooking oil and butter or butter substitute provided only about 16 gm. fat per person per day. The craving for fat manifested itself in various ways, such as a general preference for fried eggs, for French toast, or plain fried bread for between-meal snacks, and the hoarding of precious tins of Australian butter.

Not long after reaching the camp, the internees began to talk about loss of weight. This undoubtedly was partly due to complications connected with closing their homes, making the trip to camp, and adjusting to new living conditions. Unfortunately, no consistent and satisfactory figures could be obtained for body weights before March 1943. However, it seemed desirable to secure data in connection with the present study. Members of the Peiping group were therefore weighed the first week in May, June, July, August, and September 1943. Weights were taken just before breakfast, subjects wearing their ordinary light-weight garments. Data were evaluated in several ways. Essential findings for the group show the following changes, expressed as deviations from the average May weight: June, +1 lb., July, -5 lb., August, -2 lb., September, -2.46 lb. The median change was -1.5 lb. for adult women and -2.5 lb. for adult men. The greatest losses tended to be among the heaviest persons. These changes took place during the hot summer season when some loss might be expected normally. Some internees gained in weight and their general health appeared to improve, no doubt as a result of regular meal hours, regular hours of work in the open air, and freedom from nervous stimulation characteristic of conditions under which they had been living.

Had it not been for supplements provided privately, losses in body weight must have been much greater than here indicated. Many of the favorite extras were high in calorie value: peanuts, jam or honey to carry to breakfast, cooking oil, and tinned fish for sandwiches.

Of the minerals studied, lack of calcium seemed cause for most concern. Younger children received their issues of fresh milk and certain families had small stores of dried or tinned milk. From one community, powdered bone meal was brought to camp by individuals interested in problems of nutrition. But these extras were quite insufficient to take care of the calcium needs of the group as a whole. The level of phosphorus intake was lower than usually suggested. Use of extra eggs must have raised this figure somewhat. Iron seemed present in adequate amount. The ample supplies of North China vegetables sent in by the authorities contributed 60 per cent of the dietary calcium and also nearly half the iron.

Estimates of the vitamin content of the diet were impossible on a quantitative basis. However, certain points were obvious. It seemed unlikely that vitamin A shortage could exist, on account of the variety and quantity of green, leafy, and also yellow vegetables. For instance, the small cabbage, consumed in quantity, had somewhat the color and texture of leaf lettuce. The *hao-tze-kan* was dark

green like parsley, and the celery was really green and quite unbleached. Much of the time the celery leaves were minced and used in soup, meat dishes and the like. The cucumbers, a delicate, narrow type, were often sliced and cooked without peeling. Yellow vegetables included carrots and several varieties of squash.

The thiamin content of the diet was cause for concern. By the middle of the summer, some dried beans and *kao-liang* had been sent in. But these products, along with the vegetables and meat, seemed inadequate as sources of thiamin in a diet containing white flour to the extent of three-fifths of the total calories. Yeast tablets of Japanese make were on sale in the camp canteen and were used by many internees as a possible source of thiamin. For a limited few, fresh bakers' yeast was available.

The riboflavin situation seemed not too bad. Green and leafy vegetables were provided for all. Some eggs were supplied in the rations issued the internees and, as stated above, most of the internees managed to obtain extra eggs.

The niacin content of the diet, likewise, was probably not too low. Meat, fish, and leafy vegetables appeared in regular meals, and peanuts, also valuable in this connection, were purchased by young and old.

Vitamin D must have been sufficient for most of the internees, who necessarily spent much time out of doors in the brilliant Shantung sun. Abbreviated, informal costumes, too, were no doubt helpful in this regard. Many internees possessed some type of haliver oil capsules, but saved these for the children for use in winter.

The ascorbic acid situation was quite another matter. At the express request of the medical group, no uncooked foods were served in the camp dining rooms. For months, all vegetables which might have helped supply ascorbic acid were perforce cooked in the only equipment then available, large iron kettles. Only near the end of the summer, when the Chinese-style steamers arrived, was it possible for certain vegetables to be steamed briefly before serving. The Japanese authorities ordered vegetables of fair ascorbic acid content, but these had to be sent to the town, carted out to the camp with little protection from the summer heat, then taken to the supply house, distributed to the kitchens, and there held until needed, often in the open under trees near the kitchens. The vegetable crews then had their turn, often shredding the cabbage or dicing the carrots hours before cooking, because of limited labor and equipment.

Additional sources of ascorbic acid were few. Fruits were almost never supplied by the authorities and not at all during any of the periods of this study. The canteen at length brought in some fruit, so that now and then one could purchase an orange or a pear or an apple. Tomatoes were produced in the community garden and were also brought in from outside, but only enough for small issues to each internee. Some individuals cultivated bits of garden near their living quarters, and thus had some fresh lettuce or an occasional tomato. Even so, the situation with regard to ascorbic acid seemed hopeless. However, up to September 15, 1943, the medical group reported no distinct evidence of ascorbic acid deficiency among Wei Hsien internees.

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NORTH CHINA DIETS—THEN AND NOW
MARTHA M. KRAMER AND CLARA NUTTING

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North China Diets—Then and Now

MARTHA M. KRAMER and CLARA NUTTING

Dr. Kramer and Dr. Nutting wrote this article aboard the Grips-holm last November, interviewing many a North China doctor and nurse among other repatriates, as well as drawing upon their own rich experience. Dr. Kramer left her nutrition research and teaching at Kansas State College in 1937 to teach in Yen-ching University, Peiping. Dr. Nutting spent two decades in medical mission work in North China, the last eight years in Hupei villages, near where the Great Wall comes down to the sea. Both were interned after the Pearl Harbor attack and held until September '43, when they and other evacuees started for the USA.

FOOD has always been a major problem in North China—a problem pressing more and more heavily on the masses in this, the fifth, decade of the century.

In Prewar Days

In good times working families spent 50, even 75, per cent of their incomes for food. At that, overweight and obesity were seldom seen. In fact, a pleasantly plump Chinese citizen would provoke the flattering comment from passers-by: *Fa fu lai*—"He has been blessed!" The worker's energy requirement was high, his wages usually in inverse proportion to his physical effort, so that he was driven to seek the cheapest sources of calories, food which would "fill him up" or as he said, *Ch'ih pao*.

Grains: Those with and without Prestige

For centuries these industrious people have relied upon grains and grain products for most of their energy requirement. Although a variety of grains was available, white rice and white flour were considered most suitable for persons of position and of educational attainment, real or fancied. As a result the student of humble origin repudiated his whole grains when he attained university standing. The country family shifted from corn and millet meal to white flour, after moving to the city with a small official appointment.

Country and working-class diets had for a basis corn, millet, and *kao-liang* (literally,

"tall grain"—a type of sorghum—all common grains, requiring only moderate cooking periods. Cooking time is important on account of relative scarcity of fuels. Cracked wheat was once sent by a foreign relief agency that was astonished at the poor reception of their gift. Little did the donors realize that the extra fuel needed for satisfactory cooking of cracked wheat could not be obtained by relief families.

Observers differ as to the seriousness with which they view the large quantity of cellulose, inevitable when whole grains are major items in the diet. Some physicians of long experience in the area believe that working people used to eating large amounts of whole-grain products get along well. Others say that there is often enlargement of the stomach and report some cases of enteritis from grains insufficiently cooked because of fuel shortage.

Meats for Feasts and Seasoning

China's masses usually ate meat only at feasts, as weddings, funerals, and at *man yueh* (literally "full month"), the celebration when the infant is one month old. Meat was always relatively expensive and not thought necessary for its nutritive value.

Pork lent itself to many methods of preparation; even a small piece, fried and seasoned, provided a delicious base for vegetable dishes. In peaceful times pork was the most economically produced of Chinese meats, as pigs were

used as scavengers and raised on every farm and in many village yards.

Beef was seldom available outside the larger cities. Dairy products were not used in ordinary Chinese diets; cows were commonly beasts of burden. Good mutton was available in winter, particularly in Mohammedan neighborhoods. Sea-food dishes were relished for feasts but were little used by North China folk, unless near sea or river.

Fats, Soybeans, and Other Legumes

Even in normal times, the fat content of the North China diet was low—in something like direct proportion to the smallness of the income. Some families had little fat except that present in grains. However, fat—usually one of plant origin like peanut oil, hemp oil, or cottonseed oil—was much valued for seasoning.

Legumes in great variety have long been popular in the Orient. The Chinese used enormous quantities of mixed soybean and corn and/or millet meals for cheap, substantial bread and the like. Bean curd, *tou fu*, precipitated with gypsum, was usually cheap enough for regular use by most families. It supplied protein and minerals, including calcium from the gypsum. Americans could learn much from the Chinese about preparation of tasty and nutritious bean products.

Peanuts, introduced into China in the 17th century, came to be used by rich and poor, usually for between-meal snacks. Anywhere—in the market town, on the street outside the village school, at city fairs—the peanut man was ready for business, arranging his wares into penny piles. North China families have not learned to use peanuts in regular meals. In Shanghai, salted peanuts are served as an accompaniment to the unsalted thin rice porridge served at breakfast—a thrifty, nutritious, and pleasing addition.

The Vegetables

Chinese gardeners through the centuries have developed many varieties of useful vegetables a surprising number of which were common in prewar days in the diet of the masses.

Excellent storage procedures were also used, so that Chinese cabbage, fall spinach, turnips, and the like were available at reasonable prices throughout the winter.

Chinese markets offered many popular leafy vegetables, admirable protective foods, normally cheap in season. Chinese cabbage was thought a little dear in the fall of 1937, when only 450 pounds were to be had for the equivalent of \$1, U. S. currency. It came to the market in the fall and was available until about Easter, when spring spinach appeared. The spinach was grown outdoors, in carefully tended plots, protected from north winds by clever screens made of corn stalks, and from chilly nights with thick straw mats. Also, summer cabbage and Chinese unbleached celery have usually been within the reach of the masses.

Other valuable protective foods grown were carrots and excellent local varieties of radishes and turnips. For example, there was the *shui lo po* or water radish, big and round, pale green on the outside, delicately pink inside. Any mild winter day found the radish man on the village street, with one basket of scrubbed vegetables, another with a display of slices for the convenience of customers. School children, passing workmen, stopped for colorful radish sections, strolled off crunching happily. A lull in business provided opportunity for a little artistic endeavor. The one tool, a sharp knife, was used to cut fancy shapes instead of plain sections—the colors of the vegetable lending themselves to flower and leaf arrangements.

In the markets, strings of garlic were as common as in an Italian district. Discriminating cooks used it sparingly; those with more robust tastes fairly reveled in it. Besides, there were tender spring leeks, used in vegetable dishes, and taller leek-like Chinese onions, eaten raw, or put into soup or combined with other vegetables, the entire top used if fresh.

Sweet potatoes, introduced into North China in the 17th century, are now an essential part of the autumn scene: farmers across the plain, harvesting their *hung shu* or red tuber; peddlers with a big basket of sweet potatoes at

either end of the shoulder pole going from door to door along the village paths; street vendors presiding over low stoves, offering their steaming wares at accustomed corners; scampering children, school boys, coal men, all stopping for hot potatoes to eat at once without ceremony. Ordinarily so cheap as to be considered quite unsuitable to offer a guest, sweet potatoes have been a main article of fall and winter diets in certain sections.

White potatoes are used in the cities but have seldom been cheap and have not been common in the diet of the masses.

Some of the most delicious melons produced in North China were introduced from Persia about the time of Kubla Khan and have been long relished by the masses. Squash and pumpkin in great variety were available through a long season and usually cheap enough for general consumption. Some varieties make excellent soups; others can be used in vegetable dishes or be added to the daily porridge. Cucumbers were used freely, raw, and also in various soups and vegetable dishes. Eggplant was plentiful and popular; no portion was discarded, for even if the vegetable was peeled before cooking, the peeling was hung in the sun to be dried for winter use.

Vegetable Cookery

Moreover, the Chinese have developed cooking methods commendable for vitamin and mineral conservation. Brief cooking, with a minimum of water, is the rule for leafy vegetables, string beans, and the like. Cooking water is served with the vegetable, or made into some sort of sauce. Yet the Chinese cook is guilty of a few undesirable practices, simmering turnip soup hour after hour, shredding cabbage or slicing radishes in spare moments before lunch even though he will not be cooking them until evening.

Fruits for Gifts, Special Treats

The modern dietary suggestion to use vegetables and/or fruits, as circumstances permit, has unwittingly been carried out in North China where vegetables were desired for every

meal, but fruits were treated as distinct extras—for gifts, treats for children, feast courses.

During short seasons, fruits have contributed to the protective value of the diet. Price permitting, people bought them on the street for between-meal eating. In the good old days, glossy yellow persimmons heaped wayside stalls in fall and winter, delicious fruits to be had for about one-half cent each.

Cities and country towns all had their fruit vendors offering small pears, persimmons, apricots, local dried dates in season. Here the children spent cherished small coins—as their contemporaries in the USA did for ice-cream cones, gum, or candy bars. In the past, the Chinese used little sugar, but in the more modern cities they have been fast acquiring a desire for sweets.

The Pig Went to Market

The best and most valuable of North Chinese farm products were always sold. The pig was not butchered at home for winter use. He went to market—by wheelbarrow, or hung by the feet from a pole carried on the shoulders of two men, or grunting in a basket tied on the back of his master's bicycle. Later, if the family felt affluent, they might have purchased eight ounces of pork for the New Year feast. Such a purchase of meat would be happily advertised, because the buyer would carry it proudly home, dangling on a bit of string. The bearer of a sizeable piece of pork would be congratulated all along the street: *Chieh ch'i ch'ih ta jo*—"A feast! Big meat [pork] to eat!"

With poultry, eggs, many other food products, it was the same story, the best always carried away to be sold. Much educational effort has been needed to convince ordinary families that invalids, pregnant and lactating mothers, and sick children should have the benefit of their home-produced eggs.

Chinese Medical Association Standards

For years, the Chinese Medical Association has been concerned about dietary standards and recommendations, practical yet consistent with modern knowledge of nutrition. Its

Committee on Nutrition, the Council on Public Health, finally formulated the minimum nutritional requirement for China¹ and suggested that the working man secure the following daily:

Daily diet recommended for North China families

FOODS	WEIGHT	CALORIES	PROTEIN	CALCIUM
	grams		grams	grams
Protective Foods				
Green leafy vegetables.	500	75	6	0.50
Soybean products.....	60	264	24	0.06
Tubers, as sweet potatoes.....	400	284	5	—
Supplementary Foods				
Cereals.....	500	1765	43	0.47
Total*		2388	78	1.03

* Meat should also be used occasionally; oil, salted vegetables, soy sauce, in certain amounts, should be included.

For the Westerner, who gets about half of his protein from foods of animal origin, the daily requirement of the adult has been suggested as one gram of protein per kilogram of body weight or about 2 ounces for a woman weighing 123 pounds (56 kilograms). The Chinese, consuming mostly foods of plant origin, should have more. For an adult of 121 pounds (55 kilograms) about 3 ounces (80 grams) of protein per day, or 1.5 grams per kilogram, was thought sufficient.

Of the minerals, calcium was most likely to be low, as only the wisest selection of leafy vegetables, grains, and bean products could provide anything like adequate dietary calcium. Investigators in China, therefore, have made extensive studies of calcium to determine total intake, possible sources, and results of deficiencies. Bone meal, cheap but effective, came to be used in a few centers in China as a way of making up this dietary lack.

Food dollar distribution in China in normal times, as compared with that long recommended by the Association for Improving the

¹ Minimum nutritional requirement for China. *Chinese Med. J.* 55, No. 4 (April 1939), pp. 301-323.

Condition of the Poor in New York City, has been about as follows:

Food dollar distribution

FOODS	USA	NORTH CHINA FAMILIES		
	AICP	Middle Class	Laboring	Poor or Relief
Vegetables and/or fruit.....	\$0.20±	\$0.10	\$0.08	—
Milk, cheese.....	.20+	—	—	—
Meat, fish, eggs..	.20—	.20	.02	—
Bread, cereals*..	.20+	.65	.85	\$0.98
Fats, sugar, other groceries.....	.20—	.05	.05	.02

* Whole-grain products where possible.

Deficiency Diseases in Prewar Days

Deficiency diseases were not often seen in North China. Occasionally clinicians reported cases of vitamin A deficiency, or a case of beriberi, perhaps an infant artificially fed with mixtures of rice flour or patent flour sweetened with malt sugar. Scurvy, rickets, and pellagra were seldom seen in normal times.

But tuberculosis, connected with dietary inadequacies, was common among all classes in North China. Poor nutrition may not be half the story, but it is doubtless an important predisposing factor, and curative measures always included improving the diet.

Since 1937

Periods of famine and war always aggravated these situations. Early after military occupation of North China, observers again noted the danger signals. Food was shipped out of the country, land was requisitioned by the military for nonfood crops (poppies, cotton), and food prices began to soar. In 1938 in one center about 2.2 pounds of white flour could be had for around 24 cents in local currency; in May 1942, for \$1.46; and in May 1943, for \$7.46. In the same period, peanut oil, most commonly used, cost 30 cents, then 75 cents, and eventually \$1.70 per bottle. In Tientsin's grain shops rice could not be bought for many months. Incomes and wages did not increase in proportion to the advance in food costs, so that people were appalled at the new price levels.

In the past in time of desperate need, oil press cake from peanut or soybean, sold for fertilizer or stock food, has been useful. It is dirty, contains nut shells, and has had fat removed, but can be used in soup. The shells come to the top, the dirt is left in the bottom of the kettle, and a product of good protein and mineral content results. But by late spring of 1943, press cake cost \$3.40 for about 2.2 pounds. Two years before it had cost 12 cents.

These frightening food shortages, affecting particularly the necessary grains and legumes, were due in part to: abnormally low rainfall in 1942, reduced cultivated area, labor shortage because of workmen being drafted for military projects or "removed" otherwise, grain shipments from the North and East being cut off, military requisitioning of foods, and paralyzing meat regulations.

The inflation of local currency, food hoarding, and hysterical buying accelerated the rapidly mounting food costs. Those with cash, anxious to dispose of quantities of the depreciating currency, were not deterred even by the ever-present danger of house-to-house inspection and requisitioning of extra food.

China has been faced with emergencies before, but many of the older folk have told us: "Conditions now are worse and more widespread than we ever saw in famine or in previous wars." A few—too few—have had means to lay in a store of precious grains. One of our Chinese friends was happy to be able to dispose of a cherished room-size Peking rug worth hundreds of dollars for sufficient money to purchase a bag of rice, about 190 pounds.

There has been rationing, but the issues of food were irregular and of mixed lots so that rice or flour could be purchased only if the shopper would take with it a quantity of high-priced but frozen potatoes or an adulterated gritty meal. Some issues would seem so dear that many would pass them up. Further, rationing often disregarded young children, counted small school children and persons over 60 years at half rate, and failed to provide for the real needs of active workers.

Deficiency Diseases, Deaths

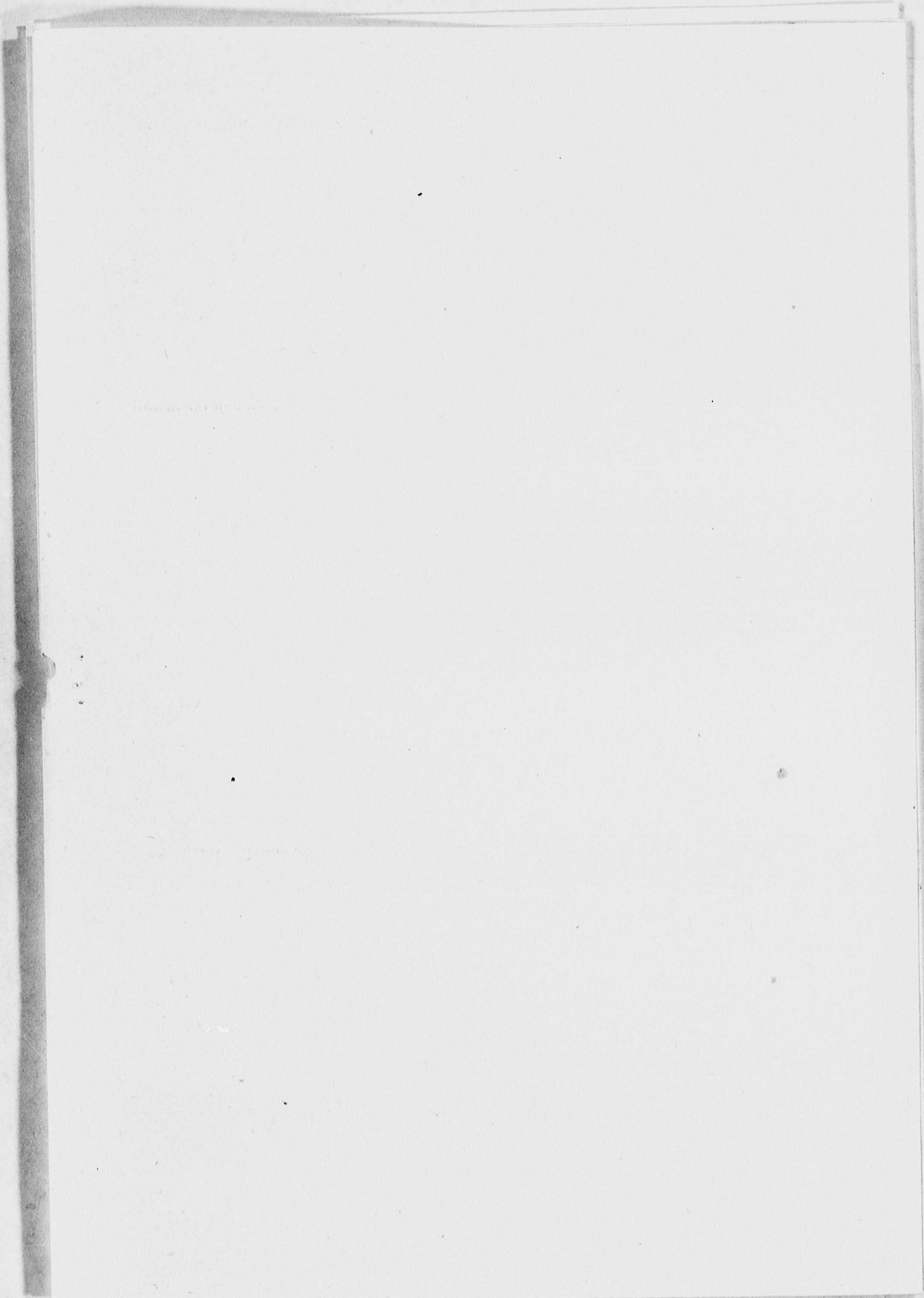
By 1941 deficiency diseases were appearing in some clinics. Scurvy and eye disturbances were seen among city shop apprentices, who were provided with bed and board, according to ancient custom. Patients with peripheral nerve disturbances, never before prevalent in that area, increased in numbers probably as early manifestations of thiamin shortage.

Another clinic reported among farmers many cases of apparent riboflavin deficiency with cracking of the skin at the corner of the mouth and even some increased pigmentation about the nose. Subjects improved after eating peanuts in quantity. These men were accustomed to a diet made up largely of the soybean-corn meal but had likely been getting an inferior mixture with far less than the usual 20 per cent of soybean. As none of them had any evidences of thiamin shortage, whole corn probably has reasonable amounts of thiamin.

Extreme weather conditions always take a toll of dead from beggars on the city streets, but the winter of 1942-43 was more than usually ruthless, for people had not their customary resistance. Coolies, particularly ricksha-pullers, collapsed in their tracks and died almost at once. They showed no marked symptoms of deficiency diseases, but their diet had likely been so inadequate in almost every respect that they were too weakened for the demands of the job. There were countless tragedies not nice to hear about: a family suicide pact, a mother and children dispatched by the desperate father who could not bring them the food for which they cried.

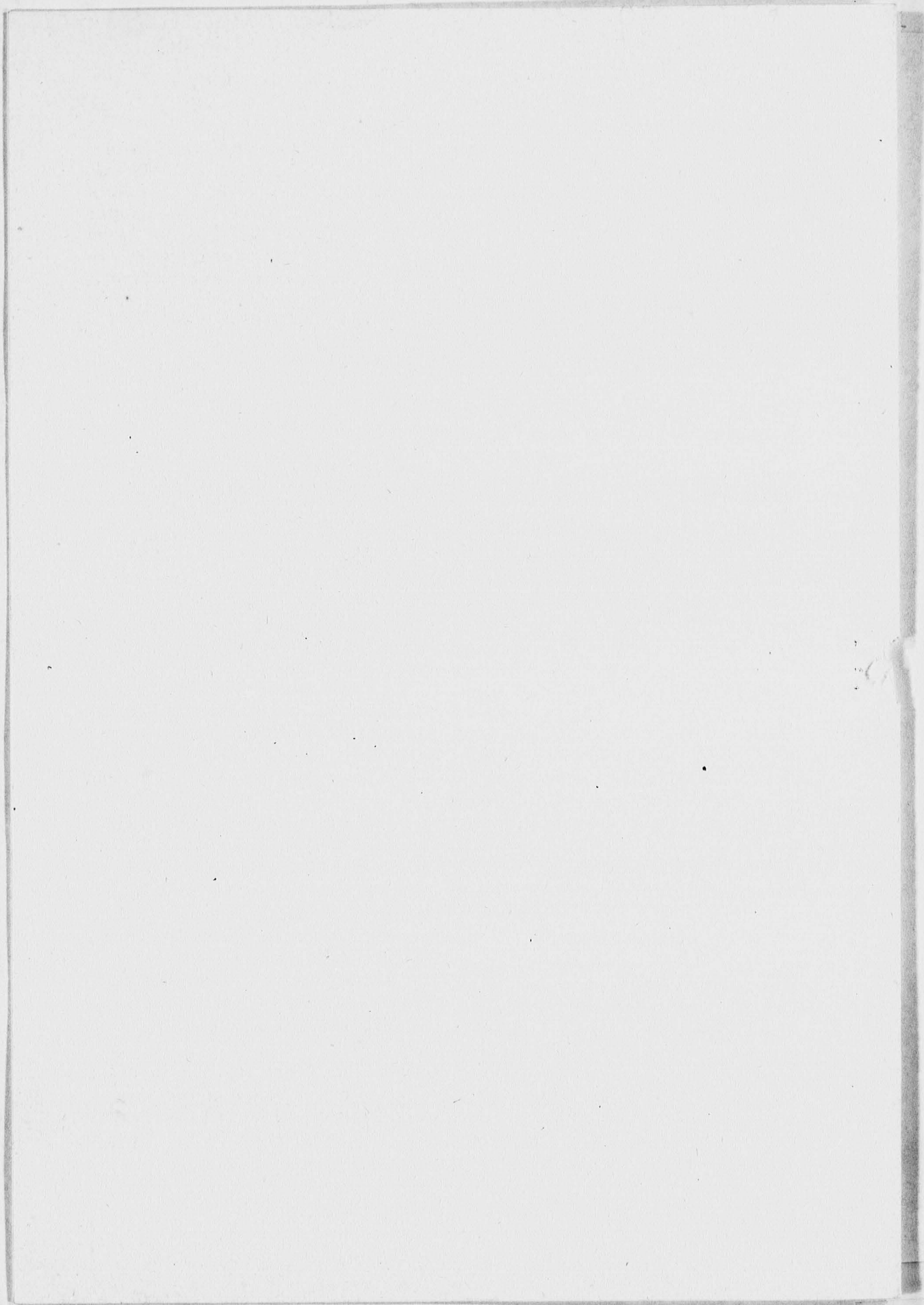
When Peace Comes

If or when "normal conditions" are restored after the war, there will be a painful period of adjustment of food supplies in an impoverished and weakened nation. Education in food selection and in improved methods of food production and handling can play a part without too drastic changes in age-old food habits and the agricultural economy. Science and education may help to develop a food situation much better than in the "good old days."



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The Food of China

MANY of us, before visiting the Orient, must confess to an odd mental picture of the Chinese, a composite of many impressions. The industrious old Chinese laundryman who had a bowl of blooming narcissus in his little mid-western shop. An almond-eyed beauty of fiction, clothed in delicate silks, remote in rapt contemplation of ancient ivories. Hollywood versions of Chinese coolies, war-lords and famine refugees. Figures in the press of well-educated cosmopolitan members of the modern official class. Newspaper illustrations of determined Chinese soldiers longing for modern war equipment. But, from all this, do we realize that China is normally a land of industrious workers, their biggest job that of food production? There are merchants, tailors, fishermen and thieves, to be sure. But above all, the people of China are hard-working farmers, each family helping to make the most of its small holding, preserving the fertility of the soil far more faithfully than many enlightened folk on this side of the Pacific.

The average Chinese farmer understands nothing of theoretical economics but profits by the long experience of his race. He knows the traditional crops suited to his region and on which to rely for best yields of food per unit of land and labor. For this reason grains have assumed first importance in all parts of the country.

There are wide differences in soil and climate. The Yangtze is sometimes said to divide China into two parts—the green, dripping, misty South and the North with its dry plains and clear mountains. It is not so simple as this, but Sinkiang, as far north as Vermont, and Kwantung, as far south as Cuba, are extremes of a country where the masses live on grains.

In the South there is rice, with back-breaking hand labor going into the care of the young seedlings, the transplanting into wet ooze, the cultivating and finally the harvesting and threshing. Two and even three crops of rice may come from a field, if sufficiently far South. Further North, where the climate does not encourage rice, or where water necessary for irrigation is lack-

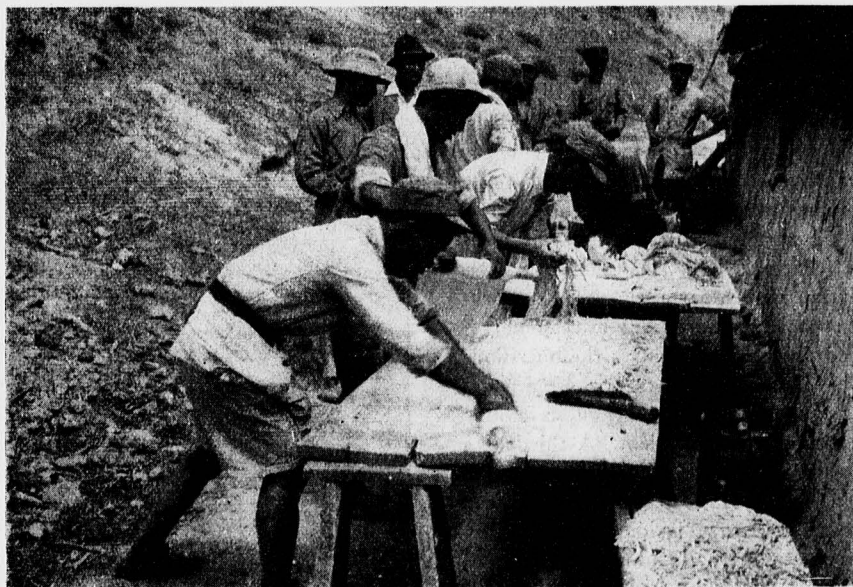
By Martha M. Kramer

Professor, Food Economics and Nutrition, Kansas State College
Formerly Professor of Home Economics at Yenching University



Behind guerrilla lines a former homeless child, rescued by the guerrillas, fills the bowls of a detachment with steaming boiled millet, the usual fare of China's fighters. The stove is of mud

Food for patients at the International Peace Hospital located in China's guerrilla Northwest and supported by American funds receives daily sanitary inspection. This is "mein" or noodles



Do You Know That

1. The food in Chinese Restaurants here is Cantonese?
2. In China, 85 per cent of the people are farmers?
3. Food makes the northern Chinese larger than the southerner?
4. In China, 99 per cent of the people do not use milk at all?
5. China has been dehydrating foods for many years?

ing, grains of other kinds are produced and consumed. An American might be astonished to see farmers of North China harvesting fields of yellow corn and/or a kind of grain sorghum, which they call "kao-liang" or tall grain. Incidentally these crops are valuable for far more than their grain; the stiff stalks are used for lattice fences about the dooryard, for lath in building, while the root-end of the plant is saved for fuel. Farmers in the Peiping area produce quantities of the small grains, wheat and millet, and there are sections where oats and buckwheat are important.

Although a variety of excellent whole grain products were available in normal times, custom has said that white rice and white flour are most suitable for the upper classes. This prejudice accounted for some undesirable dietary changes. The country family forgot whole grains and used white flour after coming to the city with a small official appointment. In the South, beri-beri appeared in a school for girls when the preferred polished rice was provided at meals, with little to supplement it.

In North China, country and working class diets had for a basis corn, millet and kai-liang, common grains edible after short cooking. Cooking time is important on account of relative scarcity of fuel. One of the greatest disadvantages of the whole grains, used as a major item in the diet, is the quantity of roughage so included, for a working man will eat far more than a pound of grain a day. Some observers feel that this bulk is a serious matter. Circumstances permitting, most working people would use at least some refined products along with the nutritious whole grains.

Legumes in great variety have long been used in the Orient. A third of a century ago the United States sent a plant explorer to China for soybean seeds and now is obtaining further information from China about use of bean products in the diet. Many of

these ideas are most practical. For instance, the Chinese use enormous quantities of mixed soybean and corn and/or millet meal to advantage, to make inexpensive, substantial bread. Bean curd or "tou-fu," in some of its many forms, has usually been cheap enough for most families to use regularly, supplying needed protein and minerals. Many other varieties of beans and peas interest and surprise the visitor, for the colorful village vegetable markets are never without some speciality of the season—string beans of many kinds; large, flat beans which are a bit like limas; bean sprouts, little ones made from small green beans and others from sprouted soybeans.

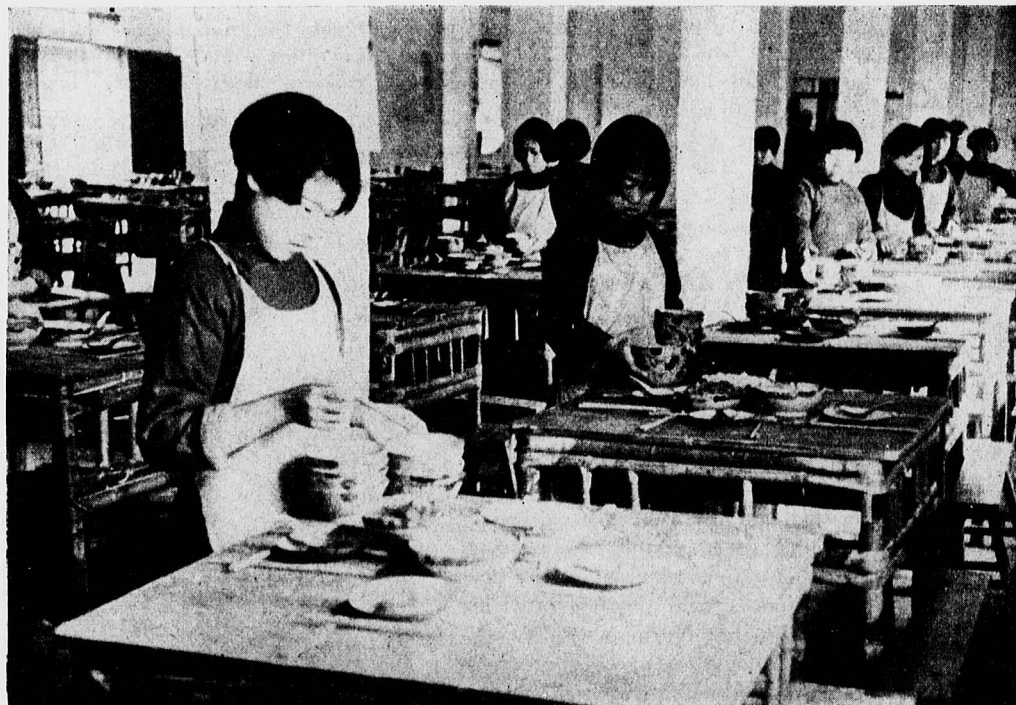
Peanuts, long popular in China, are said to have come from the Philippine Islands in the 17th century. More recently, seeds of larger varieties were introduced and have been produced widely. Imagine the surprise of an American friend coming to Peiping to spend the winter with relatives. She announced proudly that she had five

pounds of tinned peanuts in her trunks, the best she could purchase, as a special treat for the family. She found better ones freshly roasted in the shops of "Dried Fruit and Nut Street."

Sweet potatoes, said to have come from the Philippines along with the peanut, have become an essential part of the autumn scene, for the yield is high and the food popular. Any fall day the vegetable men would be selling sweet potatoes from door to door, and the vendor who baked sweet potatoes at his little stove on the street corner would be selling his steaming wares to the passers-by—sauntering school children, cycling errand boys, plodding camel men.

In the U.S.A. we are at last following the admonition of scientists, to use more yellow and green vegetables, particularly the leafy ones. Centuries ago the gardeners of China developed a variety of these leafy vegetables, a few of which are beginning to be known to Americans. The Chinese produce many vegetables abundantly, and understand winter storage, so that all classes could afford vegetables in normal times. For instance, in Peiping, Chinese cabbage and fall spinach were available through the fall and until late winter, at reasonable prices. Soon after, the early

These young war orphans are receiving training in Chinese methods of preparing and serving simple foods for the home



vegetables, like spring spinach, would be coming along from protected gardens.

Carrots are in the markets, as well as local varieties of radishes and turnips, several of which have excellent keeping qualities and are to be had most of the winter. Important also are tender spring leeks, tall Chinese onions and garlic.

Some of the many melons and squashes were introduced into China from Persia, about the time of Kubli Kahn. Watermelon, "hsi kua," or Western melon, reveals its distant origin in this common name. Melons in season are relished by the masses; workmen buy great slices at the street stalls and trudge along devouring the refreshing snack.

Tomatoes are a more recent introduction—grown deservedly popular in a few years. They meet the real test—that is, coolies and ricksha men stop at street markets for "hsi hung shih" or "western red persimmons" to eat along the way.

In America, we have been told to use vegetables and/or fruit, as our food budget permits. But often we make no price comparisons as we purchase our carrots by the bunch, our grapes by the basket, our lettuce by the head. The Chinese housewife is confronted by no such problem, for most of her purchases are by weight, and long ago her people were shrewd enough to see that oranges were a luxury if sold at ten times the cost of an equal weight of Chinese cabbage. As a result, the Chinese household has fruit if it is plentiful; otherwise, it is purchased as a special treat for the children, or as a gift. Persimmons might be served for dessert, if guests were entertained for a meal. A basket of peaches would make an admirable birthday gift. But vegetables? Normally a middle-class family would have them regularly, each meal.

Ordinarily the masses of China use animal products but little. After all, there are food losses when the animal is a converter of food! They love pork, however, and pigs, said to be the most economically produced of our domestic animals, serve as scavengers on every farm and in every village street. Even so, the Chinese have pork in quantity only at feasts. Ordinarily, they use small portions only, to give flavor to vegetable dishes. Mutton is seen in Mohammedan neighborhoods. Beef is available in large centers. Dairy products are used in China only among the



In one of Free China's few day nurseries, children of working mothers receive care and nourishing food. Soya food preparations are used to supplement the inadequate wartime diet

*Photographs courtesy
China Aid Council*

foreignized, but on the plains of Mongolia herds flourish, and the Mongols have long made use of various dairy products. Poultry and eggs are popular in China but, like meat, are only purchased in quantity for feasts. Sea food dishes are relished, but little used by people far from sea or river.

Even in normal times, the fat content of the diet was low—in something like direct proportion to the smallness of the income. Probably some families had little fat except that present in the corn and other grains. However, fat is used in preparing most vegetable dishes—usually a fat of plant origin like peanut oil, hemp oil or cottonseed oil. People purchase cooking oil if they can possibly afford it.

A simple Chinese meal is a far cry from the lunch you order in Chinatown. But the food is ordinarily clean and palatable, with the grain product of first importance. Steamed rice is popular with many of the Chinese, especially those from the South. Further North, breads of various types are made—sometimes baked—more often steamed. Wheat flour, corn meal, mixed meal of soybeans and corn and/or millet go into these products. Wheat flour may be made into the ever-popular noodles, or "mein." About Peiping, working men used to say that they would need more than a pound of flour to make enough "mien" for a meal, to "ch'ih pao," or, inelegantly,

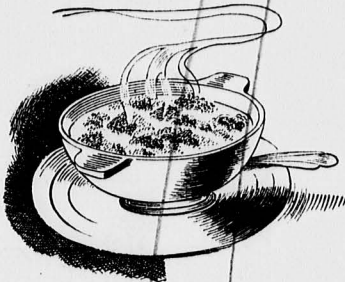
"to fill up." Various of the grains are often cooked and served as some sort of gruel, a bit like our cooked breakfast cereals. A favorite, for use day after day among the country people of the North, is made of millet—thick, so that it may be eaten easily with the chop sticks. Again, the gruel may be thin—thin enough to drink from the soup bowl. Many enjoy this at the end of the meal.

Along with the bowl of rice or of steamed millet even the poorest Chinese requires a little of the shredded salted vegetables; for example, pickled turnip, which they like for seasoning. Other foods, in more and more variety as income permits, accompany the rice or bread. Such dishes may be of vegetables, with a bit of pork or bean curd. If the income is larger, more animal products will appear, as eggs and beef and fish. Delicious seasoning is achieved by suitable combinations of soy sauce, wine, onions, sesame oil, fresh ginger root and dried yellow lily buds. Soups are made from a variety of vegetables and/or meat, fish, poultry. One can dream of sweet-sour spare ribs, Peiping duck, pigeon eggs, prawn and chicken velvet for special feasts.

The Chinese have not only learned to consume a variety of useful vegetable products, but without knowing it have developed cooking methods commendable for vitamin and mineral con-

(Concluded on page 556)

**When
taste appeal
is lacking all is lost!**



Text book theories and formulas prove nothing but an empty promise when taste appeal is lacking. No one appreciates that more fully than the Dietitian and Home Economist. They know from experience that carbohydrates, proteins and other food constituents may "add up" perfectly yet nothing is gained unless the meal which is served is actually eaten.

Maltex Cereal can be strongly recommended as a source of food energy. It is a whole grain cereal made from Amber Durum Wheat and Malted Barley. It is easily digested and assimilated. And most important—it has a distinctive, hearty, wholesome flavor which has such definite appeal for most children and adults, that you can count on even those with "delicate" appetites to eat a substantial breakfast whenever you serve Maltex Cereal.

**LET US SEND YOU
"YOU AND YOUR CHARM"**

An inventory for teen-age girls, student nurses or student dietitians, on posture, weight, skin, hair, eating habits, etc. With diet suggestions, exercises and other methods of improvement; and space to note progress. Order one for each girl. (Offer limited to schools North of Washington, D. C. and East of Chicago).



Home Economics Dept.
THE MALTEX COMPANY
BURLINGTON, VT.



MALTEX
Cereal

The Food of China

(Continued from page 529)

ervation. Brief cooking, with a minimum of water, is the rule for leafy vegetables, string beans and the like. The dish is served immediately after preparation. Cooking water is usually served with the vegetable, often made into some sort of sauce. Further, meat is used to good advantage, so that a small portion will give flavor to a big dish of vegetables. For example:

"Ch'ao Pien Tou"

(String beans with pork, Peiping style)

- 1 lb. string beans
- ½ lb. fresh pork, cubes
- 3 T fat
- 1 t minced onion
- ½ C soy sauce
- 1 C water or soup stock
- ½ t fresh ginger root, minced salt if needed

Remove strings from beans, break, or better, cut into long shreds, Chinese style. Brown pork in hot fat, with ginger root and onion. Add soy sauce, soup stock and beans. Cook until tender, ¼ to ½ hour.

Pork with Cabbage
(Shantung style)

- 1 head Chinese cabbage, shredded
- ½ lb. fresh pork, sliced thin
- 1 C chopped onion
- 1 T fat
- ½ C soy sauce
- ½ C boiling water
- if needed salt and pepper

Brown sliced pork in fat. Add onions and brown. Add cabbage, turn until wilted. Add soy sauce and boiling water. Cover and simmer ¼ hour.

A modern Chinese physician of wide experience said that the beggars and the rich were the poorest fed in North China. The beggars had too little and the wealthy insisted on refined products and on rich and highly seasoned dishes seldom using the ordinary wholesome vegetables.

In normal times the middle class was not too badly off—witness the long survival of the Chinese people. However, certain problems have caused concern. The average protein intake was not high, most of it supplied by foods of plant origin which are not completely digested and are often of only moderately good nutritive value. Of the minerals, calcium in particular was

apt to be low. As a supplement, bone meal, cheap but effective, was used in a few centers. Occasionally clinicians observed cases of vitamin A deficiency, when the green and/or yellow vegetables were too little used. In the North physicians noted few cases of beri-beri, but in the South this disturbance was seen, due to too much unsupplemented polished rice. Rickets, scurvy and pellagra were seldom reported in normal times. But tuberculosis made up for this apparent dearth of disturbances connected with dietary inadequacies. Poor nutrition may not be half the story, but has been studied as an important predisposing factor for this disease which has taken toll of all classes, particularly in the North.

Periods of famine and war always aggravated these situations. Frightening food shortages and alarming increases in food costs, affecting particularly the necessary grains and legumes, have recently been reported from various provinces. China has been faced with emergencies before and survived, but at a price. The old folk say, "But now conditions are harder and more widespread than we ever saw in famine or previous wars."

If and when "normal conditions" are restored, however "normal conditions" may be defined, there will be a painful period of getting the surviving masses back to even their old diets, not to mention extra needs created by long periods of under nutrition. Modern knowledge of nutrition must lend a hand, along with other sciences, to help improve procedures of food production and handling, to develop for China a food situation based on the best from age-old customs along with the most practical of modern ideas.

Up and Down the Weigh

(Continued from page 545)

Answers to Student Quiz

1. calories
2. proteins, minerals, vitamins
3. balanced, carbohydrates, fats, proteins
4. goiter, doctor
5. Vitamin B₁ or thiamin
6. 2400 to 2800
7. 1500
8. quart, milk
9. glasses, water
10. exercise
11. rest, exercise, wholesome food
12. shine, Vitamin A, Vitamin G or riboflavin

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NORTH CHINA DIETS—THEN AND NOW
MARTHA M. KRAMER AND CLARA NUTTING

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North China Diets—Then and Now

MARTHA M. KRAMER and CLARA NUTTING

Dr. Kramer and Dr. Nutting wrote this article aboard the Grips-holm last November, interviewing many a North China doctor and nurse among other repatriates, as well as drawing upon their own rich experience. Dr. Kramer left her nutrition research and teaching at Kansas State College in 1937 to teach in Yen-ching University, Peiping. Dr. Nutting spent two decades in medical mission work in North China, the last eight years in Hupei villages, near where the Great Wall comes down to the sea. Both were interned after the Pearl Harbor attack and held until September '43, when they and other evacués started for the USA.

FOOD has always been a major problem in North China—a problem pressing more and more heavily on the masses in this, the fifth, decade of the century.

In Prewar Days

In good times working families spent 50, even 75, per cent of their incomes for food. At that, overweight and obesity were seldom seen. In fact, a pleasantly plump Chinese citizen would provoke the flattering comment from passers-by: *Fa fu lai!*—"He has been blessed!" The worker's energy requirement was high, his wages usually in inverse proportion to his physical effort, so that he was driven to seek the cheapest sources of calories, food which would "fill him up" or as he said, *Ch'ih pao*.

Grains: Those with and without Prestige

For centuries these industrious people have relied upon grains and grain products for most of their energy requirement. Although a variety of grains was available, white rice and white flour were considered most suitable for persons of position and of educational attainment, real or fancied. As a result the student of humble origin repudiated his whole grains when he attained university standing. The country family shifted from corn and millet meal to white flour, after moving to the city with a small official appointment.

Country and working-class diets had for a basis corn, millet, and *kao-liang* (literally,

"tall grain"—a type of sorghum—all common grains, requiring only moderate cooking periods. Cooking time is important on account of relative scarcity of fuels. Cracked wheat was once sent by a foreign relief agency that was astonished at the poor reception of their gift. Little did the donors realize that the extra fuel needed for satisfactory cooking of cracked wheat could not be obtained by relief families.

Observers differ as to the seriousness with which they view the large quantity of cellulose, inevitable when whole grains are major items in the diet. Some physicians of long experience in the area believe that working people used to eating large amounts of whole-grain products get along well. Others say that there is often enlargement of the stomach and report some cases of enteritis from grains insufficiently cooked because of fuel shortage.

Meats for Feasts and Seasoning

China's masses usually ate meat only at feasts, as weddings, funerals, and at *man yueh* (literally "full month"), the celebration when the infant is one month old. Meat was always relatively expensive and not thought necessary for its nutritive value.

Pork lent itself to many methods of preparation; even a small piece, fried and seasoned, provided a delicious base for vegetable dishes. In peaceful times pork was the most economically produced of Chinese meats, as pigs were

used as scavengers and raised on every farm and in many village yards.

Beef was seldom available outside the larger cities. Dairy products were not used in ordinary Chinese diets; cows were commonly beasts of burden. Good mutton was available in winter, particularly in Mohammedan neighborhoods. Sea-food dishes were relished for feasts but were little used by North China folk, unless near sea or river.

Fats, Soybeans, and Other Legumes

Even in normal times, the fat content of the North China diet was low—in something like direct proportion to the smallness of the income. Some families had little fat except that present in grains. However, fat—usually one of plant origin like peanut oil, hemp oil, or cottonseed oil—was much valued for seasoning.

Legumes in great variety have long been popular in the Orient. The Chinese used enormous quantities of mixed soybean and corn and/or millet meals for cheap, substantial bread and the like. Bean curd, *tou fu*, precipitated with gypsum, was usually cheap enough for regular use by most families. It supplied protein and minerals, including calcium from the gypsum. Americans could learn much from the Chinese about preparation of tasty and nutritious bean products.

Peanuts, introduced into China in the 17th century, came to be used by rich and poor, usually for between-meal snacks. Anywhere—in the market town, on the street outside the village school, at city fairs—the peanut man was ready for business, arranging his wares into penny piles. North China families have not learned to use peanuts in regular meals. In Shanghai, salted peanuts are served as an accompaniment to the unsalted thin rice porridge served at breakfast—a thrifty, nutritious, and pleasing addition.

The Vegetables

Chinese gardeners through the centuries have developed many varieties of useful vegetables a surprising number of which were common in prewar days in the diet of the masses.

Excellent storage procedures were also used, so that Chinese cabbage, fall spinach, turnips, and the like were available at reasonable prices throughout the winter.

Chinese markets offered many popular leafy vegetables, admirable protective foods, normally cheap in season. Chinese cabbage was thought a little dear in the fall of 1937, when only 450 pounds were to be had for the equivalent of \$1, U. S. currency. It came to the market in the fall and was available until about Easter, when spring spinach appeared. The spinach was grown outdoors, in carefully tended plots, protected from north winds by clever screens made of corn stalks, and from chilly nights with thick straw mats. Also, summer cabbage and Chinese unbleached celery have usually been within the reach of the masses.

Other valuable protective foods grown were carrots and excellent local varieties of radishes and turnips. For example, there was the *shui lo po* or water radish, big and round, pale green on the outside, delicately pink inside. Any mild winter day found the radish man on the village street, with one basket of scrubbed vegetables, another with a display of slices for the convenience of customers. School children, passing workmen, stopped for colorful radish sections, strolled off crunching happily. A lull in business provided opportunity for a little artistic endeavor. The one tool, a sharp knife, was used to cut fancy shapes instead of plain sections—the colors of the vegetable lending themselves to flower and leaf arrangements.

In the markets, strings of garlic were as common as in an Italian district. Discriminating cooks used it sparingly; those with more robust tastes fairly reveled in it. Besides, there were tender spring leeks, used in vegetable dishes, and taller leek-like Chinese onions, eaten raw, or put into soup or combined with other vegetables, the entire top used if fresh.

Sweet potatoes, introduced into North China in the 17th century, are now an essential part of the autumn scene: farmers across the plain, harvesting their *hung shu* or red tuber; peddlers with a big basket of sweet potatoes at

either end of the shoulder pole going from door to door along the village paths; street vendors presiding over low stoves, offering their steaming wares at accustomed corners; scampering children, school boys, coal men, all stopping for hot potatoes to eat at once without ceremony. Ordinarily so cheap as to be considered quite unsuitable to offer a guest, sweet potatoes have been a main article of fall and winter diets in certain sections.

White potatoes are used in the cities but have seldom been cheap and have not been common in the diet of the masses.

Some of the most delicious melons produced in North China were introduced from Persia about the time of Kubla Khan and have been long relished by the masses. Squash and pumpkin in great variety were available through a long season and usually cheap enough for general consumption. Some varieties make excellent soups; others can be used in vegetable dishes or be added to the daily porridge. Cucumbers were used freely, raw, and also in various soups and vegetable dishes. Eggplant was plentiful and popular; no portion was discarded, for even if the vegetable was peeled before cooking, the peeling was hung in the sun to be dried for winter use.

Vegetable Cookery

Moreover, the Chinese have developed cooking methods commendable for vitamin and mineral conservation. Brief cooking, with a minimum of water, is the rule for leafy vegetables, string beans, and the like. Cooking water is served with the vegetable, or made into some sort of sauce. Yet the Chinese cook is guilty of a few undesirable practices, simmering turnip soup hour after hour, shredding cabbage or slicing radishes in spare moments before lunch even though he will not be cooking them until evening.

Fruits for Gifts, Special Treats

The modern dietary suggestion to use vegetables and/or fruits, as circumstances permit, has unwittingly been carried out in North China where vegetables were desired for every

meal, but fruits were treated as distinct extras—for gifts, treats for children, feast courses.

During short seasons, fruits have contributed to the protective value of the diet. Price permitting, people bought them on the street for between-meal eating. In the good old days, glossy yellow persimmons heaped wayside stalls in fall and winter, delicious fruits to be had for about one-half cent each.

Cities and country towns all had their fruit vendors offering small pears, persimmons, apricots, local dried dates in season. Here the children spent cherished small coins—as their contemporaries in the USA did for ice-cream cones, gum, or candy bars. In the past, the Chinese used little sugar, but in the more modern cities they have been fast acquiring a desire for sweets.

The Pig Went to Market

The best and most valuable of North Chinese farm products were always sold. The pig was not butchered at home for winter use. He went to market—by wheelbarrow, or hung by the feet from a pole carried on the shoulders of two men, or grunting in a basket tied on the back of his master's bicycle. Later, if the family felt affluent, they might have purchased eight ounces of pork for the New Year feast. Such a purchase of meat would be happily advertised, because the buyer would carry it proudly home, dangling on a bit of string. The bearer of a sizeable piece of pork would be congratulated all along the street: *Chieh ch'i ch'ih ta jo*—"A feast! Big meat [pork] to eat!"

With poultry, eggs, many other food products, it was the same story, the best always carried away to be sold. Much educational effort has been needed to convince ordinary families that invalids, pregnant and lactating mothers, and sick children should have the benefit of their home-produced eggs.

Chinese Medical Association Standards

For years, the Chinese Medical Association has been concerned about dietary standards and recommendations, practical yet consistent with modern knowledge of nutrition. Its

Committee on Nutrition, the Council on Public Health, finally formulated the minimum nutritional requirement for China¹ and suggested that the working man secure the following daily:

Daily diet recommended for North China families

FOODS	WEIGHT	CALORIES	PROTEIN	CALCIUM
	grams		grams	grams
Protective Foods				
Green leafy vegetables.	500	75	6	0.50
Soybean products.....	60	264	24	0.06
Tubers, as sweet potatoes.....	400	284	5	—
Supplementary Foods				
Cereals.....	500	1765	43	0.47
Total*.....		2388	78	1.03

* Meat should also be used occasionally; oil, salted vegetables, soy sauce, in certain amounts, should be included.

For the Westerner, who gets about half of his protein from foods of animal origin, the daily requirement of the adult has been suggested as one gram of protein per kilogram of body weight or about 2 ounces for a woman weighing 123 pounds (56 kilograms). The Chinese, consuming mostly foods of plant origin, should have more. For an adult of 121 pounds (55 kilograms) about 3 ounces (80 grams) of protein per day, or 1.5 grams per kilogram, was thought sufficient.

Of the minerals, calcium was most likely to be low, as only the wisest selection of leafy vegetables, grains, and bean products could provide anything like adequate dietary calcium. Investigators in China, therefore, have made extensive studies of calcium to determine total intake, possible sources, and results of deficiencies. Bone meal, cheap but effective, came to be used in a few centers in China as a way of making up this dietary lack.

Food dollar distribution in China in normal times, as compared with that long recommended by the Association for Improving the

¹ Minimum nutritional requirement for China. *Chinese Med. J.* 55, No. 4 (April 1939), pp. 301-323.

Condition of the Poor in New York City, has been about as follows:

Food dollar distribution

FOODS	USA	NORTH CHINA FAMILIES		
	AICP	Middle Class	Laboring	Poor or Relief
Vegetables and/or fruit.....	\$0.20±	\$0.10	\$0.08	—
Milk, cheese.....	.20+	—	—	—
Meat, fish, eggs..	.20—	.20	.02	—
Bread, cereals*..	.20+	.65	.85	\$0.98
Fats, sugar, other groceries.....	.20—	.05	.05	.02

* Whole-grain products where possible.

Deficiency Diseases in Prewar Days

Deficiency diseases were not often seen in North China. Occasionally clinicians reported cases of vitamin A deficiency, or a case of beriberi, perhaps an infant artificially fed with mixtures of rice flour or patent flour sweetened with malt sugar. Scurvy, rickets, and pellagra were seldom seen in normal times.

But tuberculosis, connected with dietary inadequacies, was common among all classes in North China. Poor nutrition may not be half the story, but it is doubtless an important predisposing factor, and curative measures always included improving the diet.

Since 1937

Periods of famine and war always aggravated these situations. Early after military occupation of North China, observers again noted the danger signals. Food was shipped out of the country, land was requisitioned by the military for nonfood crops (poppies, cotton), and food prices began to soar. In 1938 in one center about 2.2 pounds of white flour could be had for around 24 cents in local currency; in May 1942, for \$1.46; and in May 1943, for \$7.46. In the same period, peanut oil, most commonly used, cost 30 cents, then 75 cents, and eventually \$1.70 per bottle. In Tientsin's grain shops rice could not be bought for many months. Incomes and wages did not increase in proportion to the advance in food costs, so that people were appalled at the new price levels.

In the past in time of desperate need, oil press cake from peanut or soybean, sold for fertilizer or stock food, has been useful. It is dirty, contains nut shells, and has had fat removed, but can be used in soup. The shells come to the top, the dirt is left in the bottom of the kettle, and a product of good protein and mineral content results. But by late spring of 1943, press cake cost \$3.40 for about 2.2 pounds. Two years before it had cost 12 cents.

These frightening food shortages, affecting particularly the necessary grains and legumes, were due in part to: abnormally low rainfall in 1942, reduced cultivated area, labor shortage because of workmen being drafted for military projects or "removed" otherwise, grain shipments from the North and East being cut off, military requisitioning of foods, and paralyzing meat regulations.

The inflation of local currency, food hoarding, and hysterical buying accelerated the rapidly mounting food costs. Those with cash, anxious to dispose of quantities of the depreciating currency, were not deterred even by the ever-present danger of house-to-house inspection and requisitioning of extra food.

China has been faced with emergencies before, but many of the older folk have told us: "Conditions now are worse and more widespread than we ever saw in famine or in previous wars." A few—too few—have had means to lay in a store of precious grains. One of our Chinese friends was happy to be able to dispose of a cherished room-size Peking rug worth hundreds of dollars for sufficient money to purchase a bag of rice, about 190 pounds.

There has been rationing, but the issues of food were irregular and of mixed lots so that rice or flour could be purchased only if the shopper would take with it a quantity of high-priced but frozen potatoes or an adulterated gritty meal. Some issues would seem so dear that many would pass them up. Further, rationing often disregarded young children, counted small school children and persons over 60 years at half rate, and failed to provide for the real needs of active workers.

Deficiency Diseases, Deaths

By 1941 deficiency diseases were appearing in some clinics. Scurvy and eye disturbances were seen among city shop apprentices, who were provided with bed and board, according to ancient custom. Patients with peripheral nerve disturbances, never before prevalent in that area, increased in numbers probably as early manifestations of thiamin shortage.

Another clinic reported among farmers many cases of apparent riboflavin deficiency with cracking of the skin at the corner of the mouth and even some increased pigmentation about the nose. Subjects improved after eating peanuts in quantity. These men were accustomed to a diet made up largely of the soybean-corn meal but had likely been getting an inferior mixture with far less than the usual 20 per cent of soybean. As none of them had any evidences of thiamin shortage, whole corn probably has reasonable amounts of thiamin.

Extreme weather conditions always take a toll of dead from beggars on the city streets, but the winter of 1942-43 was more than usually ruthless, for people had not their customary resistance. Coolies, particularly ricksha-pullers, collapsed in their tracks and died almost at once. They showed no marked symptoms of deficiency diseases, but their diet had likely been so inadequate in almost every respect that they were too weakened for the demands of the job. There were countless tragedies not nice to hear about: a family suicide pact, a mother and children dispatched by the desperate father who could not bring them the food for which they cried.

When Peace Comes

If or when "normal conditions" are restored after the war, there will be a painful period of adjustment of food supplies in an impoverished and weakened nation. Education in food selection and in improved methods of food production and handling can play a part without too drastic changes in age-old food habits and the agricultural economy. Science and education may help to develop a food situation much better than in the "good old days."

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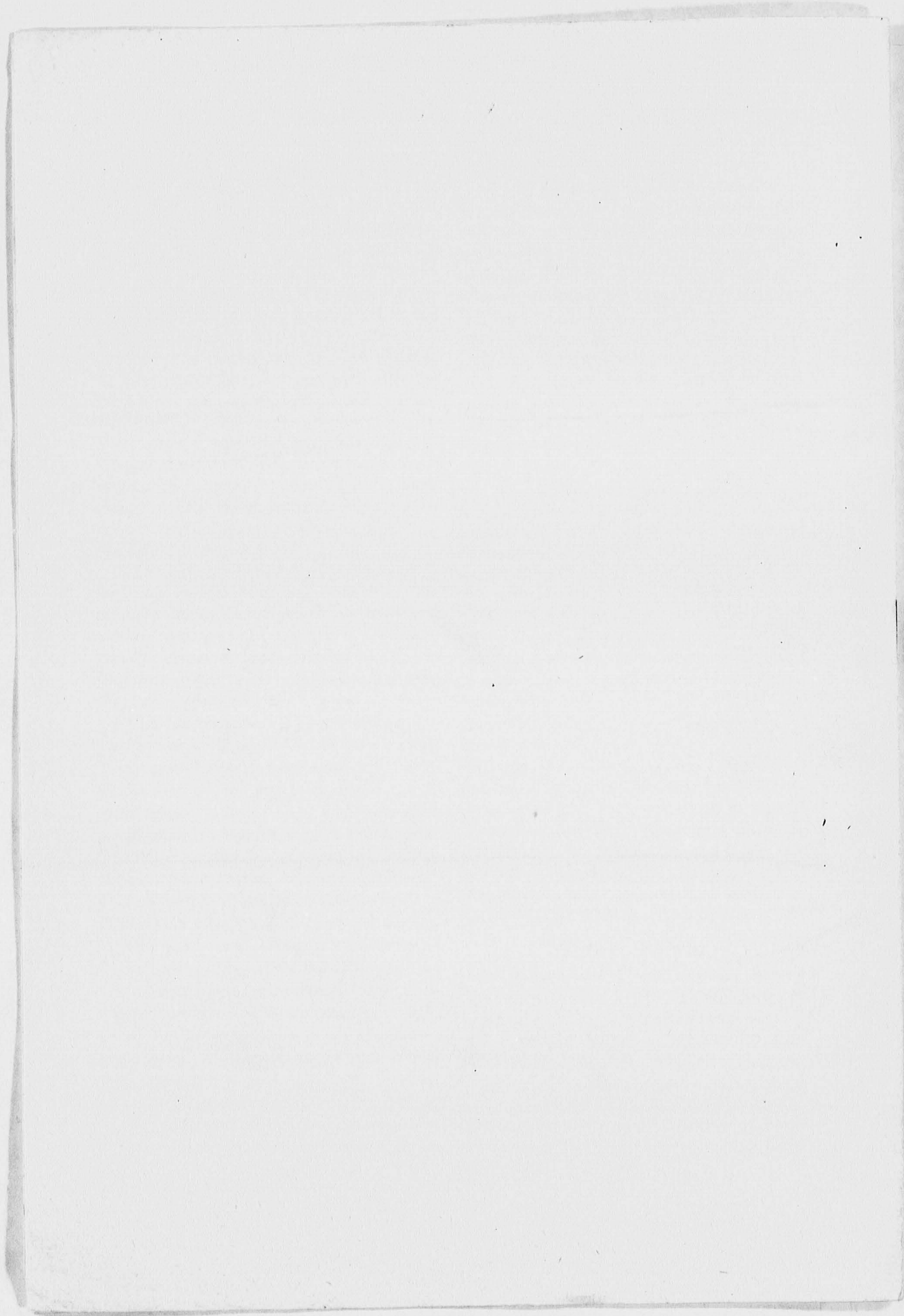
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