

cyclopædia: "The mule is stronger than the horse, and is not a natural product of China; in the Han era it was regarded as a remarkable domestic animal." Is it likely that, if the ass existed during the three ancient dynasties, there was no crossing with the horse?

With regard to the cat, Dr. Macgowan proceeded to state that there was a quotation from a standard work which discloses the fact that Yuang Chuang, the pilgrim monk, who, in the seventh century A.D., returned after sixteen years' wanderings in India, brought cats with him to protect his collection of Sanscrit Buddhist books from rats. That account, however, is somewhat invalidated by an anecdote of Confucius, who is related to have one day seen a cat chasing a rat. These conflicting statements are from authoritative sources, and it is impossible to offer a satisfactory explanation. Possibly the cat of Confucian times was only a partially domesticated wild cat. There must have been some ground for the statement of the cat having been brought from India, as it is hardly likely that in all the long period of Chinese history it should be named but twice as a domestic animal. He quotes from Chinese folk-lore on the subject of cats. As cruelty to cats and other animals is followed by retribution, so services rendered to them meet with supernal recognition. As anciently the tiger was sacrificed to because it destroyed wild boars, so the wild cat was worshipped because it was the natural foe of rats; boars and rats being the natural enemies of husbandry. At the commencement of the Sui dynasty, A.D. 581, the cat spirit inspired greater terror than the fox did subsequently. The hallucinations of cat spirit mania prevailed, forming a remarkable episode in Chinese history, only to be likened to the fanatical delusion of witchcraft that frenzied Europe a thousand years later. It was believed that the spirit of a cat possessed the power of conjuring away property from one person to another, and inflicted through incantations bodily harm. The popular belief was intensified and spread like an epidemic, until every disastrous affair that took place was ascribed to cat spirit agency set in motion by some mischievous enemy. Accusations were lodged against suspected persons, and, the slightest evidence sufficing for conviction, the malicious were encouraged to trump up charges against the innocent, until the country became a pandemonium. No one was safe, from the Imperial family down to the humble clodhopper. Even a magnate of the reigning house, who enjoyed the titular distinction of Prince or King of Szechuan, was executed for nefariously employing the agency of cat spirits. In this manner several thousands were immolated before the delusion was dispelled. Happily the period appears to have been of brief duration: incentives such as kept up the witch mania for centuries were wanting in China. Coming down to our own times we find a cat-craft delusion prevailed over a great portion of Chêkiang. "In the summer and autumn of 1847 frightful wraiths appeared throughout the departments of Hangchow, Shaohsing, Ningpo, and Taichow. They were demons and three-legged cats. On the approach of night a foetid odor was perceptible in the air, when dwellings were entered by something by which people were bewitched, causing alarm everywhere. On detecting the effluvium in the air, householders commenced gong-beating, and the sprites, frightened by the sonorous noise, quickly retreated. This lasted for several months, when the weird phenomena ceased." Well did he remember, said Dr. Macgowan, the commotion that prevailed in Ningpo throughout those months of terror. Every gong that could be procured or manufactured for the occasion was subject to vigorous thumping

THE ORIGIN OF THE ASS, THE CAT, AND THE SHEEP IN CHINA.¹

At a recent meeting of the China Branch of the Royal Asiatic Society in Shanghai, Dr. Macgowan, a well-known Chinese scholar, read a paper on the probable foreign origin of the ass, the cat, and the sheep in China. He said that the Chinese, in their numerical co-ordination of concrete and abstract nature, give the "six domestic animals" as the horse, ox, goat, pig, dog, and fowl; which seems to indicate that when that formula was framed, neither cat, sheep, nor ass had been domesticated there. When familiar beasts were selected to denote years of the duodenary cycle, to the "six domestic animals" were added the rat, tiger, hare, dragon, serpent, and monkey, to complete the dozen, as if the ass, sheep, and cat were too little known to meet the object in view, which was the employment of the most familiar representations of animated nature for the duodenary nomenclature. Still more striking is the absence of the ass, sheep, and cat from the twenty-eight zodiacal constellations, which are represented by the best-known animals.

With regard to the ass, there is ample reason to regard it as being excluded from the list of domestic animals because it was not archaic. The hybrid mule is of comparatively modern origin in China, dating back only about a score of centuries. A miscellany of the Sung era states that "the mule was not seen during the Hsai, Shang, and Chou dynasties; that it was a cross between the ass and horse from Mongolia. It is regularly bred in the north, and is worth in the market twice as much as the horse; it is popularly reported that its bones are marrowless, which is the reason of its inability to produce its kind." Again, it is recorded in a Ming

¹ From Nature.

through the livelong night, maintained with vociferations by relays of zealous beaters. This deafening din was but a recrudescence of what had occurred a few generations before — a panic which was only exceeded by that which subsequently prevailed over the entire empire.

With regard to sheep, Dr. Macgowan said the ancient mode of writing the character for *yang*, goat, was ideographic — four strokes on the top to represent horns, two horizontal strokes representing legs, and a perpendicular one to represent body and tail. The modern form gives an additional parallel stroke, like the word for horse; it is a simple, not a compound character, and when sheep came to be known, instead of making a new character, the sheep was called the "Hun-goat," thus indicating its origin and affinity. *Yang*, goat, is often translated sheep, the earliest instances being found in one of the Odes, wherein the court habiliments of Wen Wang are called "lamb-skins and sheepskins." This was about 1160 B.C., but it is doubtful if these robes are really the skins of sheep. It is not certain that such was the case, for the skins of goats were used then, as now, for clothes. Hun-goats are not named before the period of the Tang dynasty, say the seventh century A.D. The goat was one of the sacrificial animals, as at present, and was at the first selected for sacrifice when sheep were unknown.

In the discussion which followed, the conclusions of the paper were not accepted by all the speakers; and it was agreed that the subject was one worthy of scholarly investigation.
