兩千年中西曆對照表

A SINO-WESTERN CALENDAR

FOR TWO THOUSAND YEARS
1—2000 A.D.

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FOR TWO THOUSAND YEARS
1—2000 A.D.

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方 石 珊 先 生 序

　　薛仲三歐陽頤二君,在北平私立協和醫學院衞生科專攻統計學.近以餘暇,取中西日曆互相對照,由近代而推及於前時,凡年月日以及朔望星期等,俱列表以明之;俾吾人任舉中曆某年某月某日卽知其爲西曆某年某月某星期.孟子曰:『千歲之日至,可坐而致也』斯篇有焉.昔者,關於斯類之著作,大都爲史學之附庸,多舉其大,而不及其細;今則人事日繁,一切事物,均須詳核其歲時,而醫學界之關於生命統計者,尤須用爲參考.兩君以統計學之學識,成斯作,其有裨於世良多也.至其以簡御繁,綱舉目張,則覽者自得之,無庸鄙人之贊譽焉.民國二十五年六月六日,方石珊書於故都首善醫院.

胡　　適　先　生　序

　　薛仲三歐陽頤兩君,因爲生命統計學上的需要,感覺到現行的幾部中西日曆對照表,都不很適用,所以他們發憤改作,造成這一部「兩千年中西曆對照表」.他們在自序裏說:此書「較葛麟瑞氏所著之頁數爲少,而年代則八倍之;較陳垣氏所著之年數相若,而篇幅則少數倍」.我試驗此稿,檢查中西曆的對照,確是比別的書便利的多;其檢查某日爲星期幾,雖須推算,也很便利.紀載干支,諸書均無最便利之方法;此書「每逢甲子月及各年中之第一甲子日,各於其右上方綴以星」.此法似仍不甚便利,鄙意以爲可如此改良.

(一) 應採陳垣先生「二十史朔閏表」之長,於「日序」表之「月」欄下,增註每月朔日之干支.

例如民國二十五年丙子之月欄,可改爲

月	朔
1	己巳
2	己亥
3	戊辰

(二) 月之干支,除推命之外,別無用處,似可全刪.否則逢「甲」月加一符號,例如甲子月爲 A,甲戌月爲 B,甲申月爲 C,甲午月爲 D,甲辰月爲 E,甲寅月爲 F,如此則可不須推算了.

　　此外如『甲子紀元』一項,毫無用處,亦可刪去.鄙見如此,不知編者以爲何如?

　　　　　　　　　　　　　　　　二五,六月,廿六　　胡　　適

袁 貽 瑾 先 生 序

我國自採取西曆以來, 雖逾廿載, 然一般民衆沿用舊曆者, 仍佔大多數。顧國內現無對照新舊曆便利之專書, 以致關於生命統計・醫學・教育・心理・歷史等之研究上須計算實足年齡時, 頗感困難。近年, 爲求兒童實足年齡起見, 曾語薛君仲三試作一簡易之新舊曆對照表。經渠幾費思索, 由余補充意見, 果得一表式; 因用以暫作最近三十年陰陽曆對照表。表僅六頁, 舉凡此三十年內任何陰陽曆對照日期, 一檢卽得, 頗爲便利, 且切實用。嗣薛與歐陽頤兩君, 於暑假之暇, 依照該表方式, 增關「星期」「干支」等欄; 並考校近代曆書名著, 正其訛誤; 編成兩千年中西曆對照表一書。其包括年代旣長, 所佔篇幅且少, 羅列事項猶全, 用以檢查日期時, 尤爲準確與迅速, 此可謂曆書中之成功作品。今欣觀該書之告成, 其有裨於科學界, 自非淺鮮, 爰樂爲之序。

<div style="text-align:right">

袁貽瑾

序於北平協和醫學院

民國廿六年四月

</div>

自 序

　　中曆月之大小無定.越一年或二年置一閏月,閏月之夾錯,亦無顯然規律.其全年日數多則有爲三百八十四日,少則有爲三百五十四日.年差多可至三十日,少亦十餘日(一).西曆月之大小均有一定.如一三五七八十及十二月,均爲大月,各三十一日;四六九及十一月,均爲小月,各三十日;二月平年爲二十八日,閏年二十九日.至其何年爲平爲閏,均有固定算法(二).其平年日數爲三百六十五日.閏年三百六十六日.每年日數僅有時差一日.故世界上除少數國家(三),仍固守其舊有曆法外,皆已先後採用西曆.我邦自民國肇興,亦行明令廢止中曆,改用西曆,並頒定後者爲國曆.推行伊始,曾廣爲宣傳,俾舉國一致遵循;無如人民襲用中曆之習慣已成,迄於今日,尚未得悉行廢除.

　　關於生命統計一事,晚近已漸促國人注意.如南京,上海,南昌,重慶,昆明,閩侯,漢口,成都,青島,天津,北平等各大都市,皆先後舉行戶口調查.想不久即可推及全國,以爲確定人民參與政權,實行徵兵,強迫教育等事之準備;統計出生,死亡,婚姻,疾病等情形,以爲實施公共衛生改善環境之張本.凡此等等,皆與年齡有相當關係.然用中曆計算之年齡,極不翔實,故欲使所得結果美滿,必須將調查表上所記載之中曆生日化成西曆者,以求其實足年齡.顧調查表之份數往往以萬萬計,如一一經此手續,而無換算之專書,爲之佐助,耗時費事,且錯誤易生.想統計家分析調查資料時,莫不感此困難.利用簡單書表,增加中西日期互推之效率,乃爲當今急務.

　　(一)　前唐肅宗上元二年 (761-62 A.D.),全年日數僅有二百九十五日;而寶元二年 (762-63 A.D.)則有四百十三日;兩年日數之差尤鉅.

　　(二)　西曆一五八二年以前,每逢其年數爲四之倍數時,即爲閏年;但西曆四年,值羅馬奧古斯都帝停閏,未置閏,乃爲例外.西曆一五八二年以後,每逢其年數爲四之倍數且年數末兩位不全爲零時,則閏;如全爲零,須能被四百整除時,方閏.

　　(三)　如埃及,希臘,波斯等.

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近代編著中西合曆等書者,頗不乏人,其按年月日一一對照而編列之者,則有葛麟瑞先生所著之中西年曆合考(四),鄭鶴聲先生所著之近世中西史日對照表(五)等書;以西曆爲衡,中曆回曆爲權,則有陳垣先生所著之陳氏中西回史日曆(六);列出中曆月朔當西曆某月某日者,則有黃伯祿教士所著之中西年月通考(七)等書.以上各家著作,大都爲史學上之參考.或憚卷帙繁鉅,葛鄭二氏僅刊印近數百年之中西日曆,不得不將年代縮短;或慮年代過短,不敷史學上之參考,陳黃二氏將年代延展,而未能將中西對照日期一一列出,不得不刪繁就簡,以省篇幅.此等書史學家用作參考,固已稱便,無乃於便利之程度上及應用範圍上,似均嫌未足,不無遺憾.

於是編者,在袁貽瑾教授指導之下,依統計觀點,以表列方式,作成兩千年中西曆對照表一書.舉凡曆書上之重要事項,如中西日期之對照,星期,干支等,皆行羅入.其所賅括之事項雖繁,起訖之年代雖久,但所佔篇幅不多,尚盡檢查之便.其較葛氏所著之頁數爲少,而年代則八倍之;較陳氏所著之年數相若,而篇幅則少數倍(八).此殆爲生命統計家之所靳求者歟.餘如用以檢查中西對照日期,星期,干支等之史學家;用以求得兒童實足年齡與其身心發育關係之心理及教育學家;用以判定當事者之法定年齡,契約有效失效之期限等事之法律家;用以考覈病人罹病之日期及病之久暫之醫學家;用以檢查賬目票據利息年金等事之商界;用以檢中西對照日期,星期,干支,節氣,祖先誕辰及忌辰,家人之生辰,編修族譜等之民衆;等等,雖初非編者意之所鍾,倘用此書亦或能感到相當便利也.

(四) 葛麟瑞(瓊海關監督):中西年曆合考.上海,南京路十二號,Kelly and Walsh Ltd., 1905.書凡一鉅册,共五百頁.自西曆1751年起至2000年止,包括二百五十年.書內列入逐日中西曆對照日期,星期,甲子紀年,而月日干支闕焉.

(五) 鄭鶴聲(國立編譯館專任編譯)近世中西史日對照表.上海商務印書館,1936.書凡一鉅册,共八百餘頁.包括四百餘年.書內列入中西曆對照日期,星期,干支,節氣等.

(六) 陳垣(國立北京大學史學系教授):陳氏中西回史日曆.北平,國立北京大學研究所國學門,1926.書凡五鉅册,自西曆元年起至1940年止,包括一千九百餘年.書以西曆爲衡,中曆及回曆月首附於西曆相當日期之側.其他各相當日期須據月首遞推之.星期及干支之檢查,須按該書篇末附列之日曜表及甲子表.其檢查方法,不甚便利.該書之編輯,根據陳垣所著之二十史朔閏表.

(七) 黃伯祿(南京教士)中西年月通考.上海,Imprimerie de la Mission Catholique, 1910.書中列每年每月之干支,中曆月朔當西曆某月某日,及中曆月朔之干支.其餘各相當日期及干支,均須推算.該書上之中曆完全以汪曰楨之歷代長術輯要爲準.

(八) 按陳氏所著,多回曆一項.附入回曆並不多佔篇幅.惟以此編限於中西日曆,故回曆一項,暫付闕如.

本書大體以黃伯祿教士之中西年月通考及陳垣先生之陳氏中西回史日曆二書為準.遇有歧異處,則參證清汪曰楨之歷代長術輯要,陳垣先生之二十史朔閏表等書,以定舍從;並將異點列出(表十三),留待考校.汪曰楨曾殫精畢慮,閱時三十餘載,采證書籍百餘種,成二十四史月日考五十三卷,以繁而廢,遂別為輯要十卷行世.故此輯要為汪氏三十年心血之結晶.黃氏所著完全根據汪氏.陳垣先生曾將前人著述加以考校,且正其謬謬,先成二十史朔閏表,更推衍之,而成陳氏中西回史日曆一書.此書為晚近曆書著作中之最完善者.今茲以黃陳二書為準者,職此故耳.

本書之印稿,經過五次以上之校對,末兩次編者曾躬自參與俾以與所取作標準之書,除其本身有歧異外,完全一致為鵠的.倘蒙讀者更發現錯誤,隨時賜教,則編者不勝翹企歡迎之至.

編　　者

二五,八,五.

例　言

　　本書分正表及附錄:正表列歷代國號,帝號,年號,年數等,中西曆對照,星期,干支等.上起漢平帝元始元年(1-2 A.D.),下迄民國八十九年(2000-01 A.D.);附錄列與正表上同時並立各朝代朔閏與西曆之對照(表一至十二),陳黃二書異點之攷校(表十三),歷代帝系(表十四及十五),歷代年號(表十六),二十四節氣在西曆之約期(表十七)及六十干支與其序數(表十八).

　　本書正表共四百頁.每頁包括中曆五整年.頁分「年序」「陰曆月序」「陰曆日序」「星期」及「干支」五欄.「年序」欄下,記載國號,帝號,年號,年數等.「陰曆月序」欄下,有連續之數碼,是為中曆月序,間有粗體數碼,是為中曆閏月.與每年首月並列之粗體數碼,為「月之干支數」,以為推算該年各月干支之用.遇特殊情形時,則於一年內給兩個「月之干支數」,如淮陽王更始元年(23-24 A.D.)之「月之干支數」有二:一為49,一為50,意指1至前10月,適用49,後10至12月,適用50.「陰曆月序」欄下第一排之連續數碼1至30,為中曆日序,再下之粗體數碼為西曆月序,其中之O, N 及 D,各代表西曆十月,十一月及十二月;細體數碼為西曆日序.「星期」欄下之數碼為「星期數」,以為推算每日星期之用.「干支」欄下之數碼為「日之干支數」,以為推算每日干支之用.

　　凡在某年第一月下畫有橫線者,如西漢王莽始建國元年(9-10A.D.),表明該年行用丑正,以寅正之十二月為歲首;在其第二月下畫有橫線者,如前唐武后天授元年(690-91 A.D.),表明該年行用子正,以寅正之十一月為歲首.

　　凡在年中某月改元者,則於該月旁加一「][」號,以識別之,在其正月改元者,聽.

　　甲子紀元始於軒轅黃帝六十一年,卽西曆紀元前2637年.求某年為甲子紀元第幾週第幾年及該年之干支,法如下:

　　例:　問西曆1936年為甲子紀元第幾週第幾年及該年之干支為何?

　　[法則]　加2637於西曆年數上,以60除其和,如此所得之商數加以1,卽為所求之週數;所得之餘數卽為所求之年數,並代表該年之干支序數.

[運算]　$(2637+1936)\div 60 = 76\ldots\ldots 13.$

[答案]　西曆 1936 年爲甲子紀元 77 週 13 年丙子.

[注意]　如無餘時,則所得之商數,不必加以 1,即爲所求之週數.

　我國習慣以屬相記憶歲數,如生在某年曰某屬相:子曰鼠,丑曰牛,寅曰虎,卯曰兔,辰曰龍,巳曰蛇,午曰馬,未曰羊,申曰猴,酉曰雞,戌曰狗及亥曰猪.

　本書上之中曆,指我國昔日沿用之陰曆,舊曆而言;其西曆在一五八二年以前指儒略曆而言,以後指格勒哥里曆而言.民國紀元後頒用西曆,於是中西曆完全符合,本書上所書之民國幾年係指陰曆,非指所改用之新曆也.

　回曆對於生命統計上之需要尚少,太平新曆已有專書 (郭廷以,太平天國曆法攷訂,商務印書館, 1937) 刊行,本書不復表列.

　爲使西國學者參攷便利起見,故夾註英文.

用　　法

日期　利用正表以檢查中西曆之對照日期,至爲簡易,茲舉例明之如下:

例:　問民國二十五年陰曆八月十五日爲西曆某年某月某日?

年序 Year	陰曆月序 Moon	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	星期 Week	干支 Cycle
民國 25—丙子 1936-37	26　1	24	25	26	27	28	29	30	31	21	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	4	41
	2	23	24	25	26	27	28	29	31	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	—	6	11
	3	23	24	25	26	27	28	29	30	31	41	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	—	0	40
	3	21	22	23	24	25	26	27	28	29	30	51	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	1	9
	4	21	22	23	24	25	26	27	28	29	30	31	61	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	—	3	39
	5	19	20	21	22	23	24	25	26	27	28	29	30	71	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	—	4	8
	6	18	19	20	21	22	23	24	25	26	27	28	29	30	31	81	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	5	37
	7	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	**91**	2	3	4	5	6	7	8	9	10	11	12	13	14	15	0	7
	8	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	01	2	3	4	5	6	7	8	9	10	11	12	13	14	—	2	37
	9	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	N1	2	3	4	5	6	7	8	9	10	11	12	13	3	6
	10	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	D1	2	3	4	5	6	7	8	9	10	11	12	13	5	36
	11	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	11	2	3	4	5	6	7	8	9	10	11	12	0	6
	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	21	2	3	4	5	6	7	8	9	10	—	2	36

先由正表「年序」欄查得民國二十五年(1936-37).次由其「陰曆月序」欄查得是年之中曆月序8.更由其「陰曆日序」欄查得中曆日序15.自8向右之橫行與自15向下之縱行,正交於30,卽所求之西曆日序;復自30逆推,則有29, 28, 27, ..., 3, 2, 1,而得粗體數字9,卽所求之西曆月序.於是知所求者爲西曆1936年9月30日.

反之,由西曆求中曆之對照日期,可依上法反求.

星期　利用「星期數」推算每日星期之法,如下例:

例:　問民國二十五年陰曆八月初一,初五,初十,十五,二十,二十五等日,各爲星期幾?

[法則]　以7除「星期數」與日數之和,如此所得之餘數爲幾,卽星期幾.

[運算]　由正表上查得民國二十五年陰曆八月之「星期數」爲2.於是

$$(2+1)\div7=0\ldots\ldots3,$$
$$(2+5)\div7=1\ldots\ldots0,$$
$$(2+10)\div7=1\ldots\ldots5,$$

$$(2+15)\div7=2\ldots\ldots3,$$
$$(2+20)\div7=3\ldots\ldots1,$$
$$(2+25)\div7=3\ldots\ldots6.$$

[答案] 所問者各爲星期三,日,五,三,一及六.

[注意] 1. 如所加得之和小於7時,則無須除.

      2. 求西曆某年某月某日爲星期幾,須先查其中曆對照日期,然後再依上法推算.

      3. 如將中曆某月之「星期數」記在心中,則該月任何日爲星期幾,可脫口而出.

干支　求日之干支及干支所代表之日,其法各舉例明之如下:

例一: 問民國二十五年陰曆正月初一,初五,初十,十五,二十,二十五等日之干支各爲何?

[法則] 加「日之干支數」於陰曆日數上,如其和小於或等於60,則所得之數代表該日之干支序數;如大於60,減去60,如此所餘之數代表該日之干支序數,旣有干支序數,用表十八,立可查得干支.

[運算] 由正表上查得民國二十五年陰曆正月之「日之干支數」爲41於是

$$41+1=42$$
$$41+5=46$$
$$41+10=51$$
$$41+15=56$$
$$41+20=61,\qquad 61-60=1$$
$$41+25=66,\qquad 66-60=6$$

[答案] 由表十八,查知所問者各爲乙巳,己酉,甲寅,己未,甲子及己巳.

[注意] 用「月之干支數」求每月之干支,理法同上.

例二　問民國二十五年陰曆四月癸卯,丁未,壬子,丁巳,壬戌及丁卯各代表何日?

[法則] 先查得代日之干支序數,由其內減去「日之干支數」,如此所餘之數代表陰曆日數;若不夠減時,加60於干支序數上,然後減之,如此所餘之數代表陰曆日數.

[運算] 由表十八,查得癸卯,丁未,壬子,丁巳,壬戌及丁卯之序數各爲40,44,49,54,59及4;由正表查得民國二十五年陰曆四月之「日之干支數」爲39.於是

$$40-39=1$$
$$44-39=5$$
$$49-39=10$$
$$54-39=15$$
$$59-39=20$$
$$4+60-39=25$$

[答案] 所求者各爲初一日,初五日,初十日,十五日,二十日及二十五日.

[注意] 如知月之干支,則干支所代表之月,可由代表該月之地支知之.如寅正以寅月爲正月,卯月爲二月等是;丑正以丑月爲正月,寅月爲二月等是;及子正以子月爲正月,丑月爲二月等是.

編 者 附 言

(一)

本書關於干支,原文爲:『..,...每逢甲子月及每年中之第一甲子日,各於其右上方綴以星(*),其他各月日之干支,可依表十八遞推.』因編者專致意於中西日期之對照,初未重視月及日之干支,以致對於讀者檢查月日干支之便利上,未能熟加攷慮,深以爲歉!經胡適先生啓示後,遂將正表上原綴之星(*)除掉,而在其上增闢「干支」一欄,並在「陰曆月序」欄,填入「月之干支數」.其「甲子紀元」一項,亦擬遵胡適先生之意刪去,但因該項只見於例言中,與其他各部分無關,姑存之.

於編輯此書時,蒙袁貽瑾先生隨時指導,胡適先生於匆匆赴美之前,予以有價值之批評與啓示,方石珊瞿宣頴兩先生慈惠與鼓勵,並承陳明軒,方明琛,楊子博,周瑞生四君輔助作稿或校對,特此誌謝.

<div align="right">編　者</div>

<div align="right">二五,八,十二</div>

<div align="center">(二)</div>

本書於民國二十五年八月脫稿,當卽交付上海商務印書館排印,至翌年七月該館完全將活字版排成.不意滬戰陡起,已排之版,未及取出,以致前功盡棄,至爲可惜,幸原稿於倉卒間,經該館移置安全處所,原稿部分,除瞿先生序無法搜獲外,餘均無缺.二十七年五月,該館擬重付排印,排印速率雖視前大減,然經該館多方努力,至二十八年歲杪,版又告竣.並且印稿由該館校對員負責校對.此皆爲編者所深感激者也.

<div align="right">二八,一二,二五</div>

PREFACE

To a country like China, with a population well over 450,000,000, it is an undenied truth that a systematic census enumeration and an orderly registration of births, deaths and marriages are absolutely indispensable to the pavement of a better foundation for future progresses and developments. A systematic census enumeration provides an instantaneous picture of the community—a cross-section of the body-politic exhibiting its constitution at the point of time when it is made. An orderly registration of births may serve as evidences to prove the age and legitimacy of heirs, to establish age and proof of citizenship and descent in order to vote, to determine the relations of guardians and wards, to establish the right of admission to the professions and to many public offices, to determine the liability of parents for the debts of a minor and to prove the irresponsibility of children under legal age for crime and misdemeanor, and various other matters in the criminal code. And of still greater help to the government is that registration of births may serve also as testimonies in the claim for exemption from or the right to jury and military service, in the enforcement of law relating to education and child labor, in the furnishing of proof of citizenship in order to obtain a passport and of legal age to marry.

In addition to the purification of the internal order and system of a nation, especially in recent time when natural sciences reach the highest zenith, such registrations as registrations of deaths and marriages which have been somewhat neglected formerly have now also come to play a very important part in the well ordering and organizing of a country. The registrations of deaths and marriages, now paramount factors of vital statistics, the former analyzes the principal causes of deaths and the frequent age periods upon which mortalities usually occur and the latter affords a view of the mean age of marriages and the number of people who have married too early or too late, have both become the most essential sources of references to public health workers and eugenic practitioners. But much to our disappointment, all that we have just touched upon has to play with ages. It has been a customary habit of the Chinese to calculate ages basing the lunar calendar, despite the fact that order has been enforced by the Central Government for the abolishment of it. The Chinese consider a child to be one year old as soon as it first breathes and when it reaches the first lunar new year's day it is immediately supposed to be two years of age. This manner of reckoning ages highly impairs modern vital statistics. For if we make a certain survey basing upon

these false records of ages we will surely not be able to come to any valuable conclusion. Furthermore if we take for instance, another case, say if we want to determine the age for military recruitments and if we count the ages of the youths according to the Chinese method of reckoning ages, we will commit a gross mistake, for then all the youths we thought to be of age for military service will all be under their required ages. Similar difficulty is encountering affairs of all sorts which have to do with ages.

The present urgent need is the securing of a better and convenient time-saved method for the transposing of Chinese ages to Western or to exact ages, the latter measure the lengths of time of persons surviving to the nearest of last birth dates and are therefore profitable for vital statisticians. There has been up to the present moment no better achievement purporting for such an undertaking saves the laborious methods of calculations which are still highly employed by census enumerators and vital statisticians. Though with the good calculating machines which fortune has profitted us and which have given us immeasurable facilities, yet it is hardly possible for us to admit that they have already fully met our need, for such undertakings as census enumeration, registrations of births, deaths, marriages, the determining of the lenghts of durations of certain morbidities and the calculating of the different age periods susceptible to certain kinds of diseases, usually involve millions of units of persons and if we make all the transposing of ages by means of painstaking calculations, it will have to take us years of time to complete a piece of statistical work.

In order to do away with the painful and wasteful calculations, some sort of tables such as tables of a concordance of the Sino-Western Calendar must be compiled basing which the transposing of Chinese ages to Western or to exact ages will need but a brisk of time. To fulfill this specific need, numerous attempts have been made by our predecessors and notably among which are those mentioned down below: "An Anglo-Chinese Calendar" by Charles Kliene, "A Comparative Daily Calendar for Chinese, European and Mohammedan History and Erh Shih Shih Shuo Jen Piao" by Professor Yüan Ch'en of the National University of Peking, "Concordance des Chronologies Néoméniques Chinoise et Européenne and a Notice of the Chinese Calendar" by Le Rév. Père Pierre Hoang and "Li Tai Ch'ang Shu Chi Yao" by Wong Yüeh-chen. The merits and demerits of the above mentioned will not be detailed here but a brief description of each of which will be given in the foot notes at the end of this preface. A glance of which will enable the readers to discern ceruse from natural bloom.

The present attainment, being perhaps the most complete treatise in existence in this field is superlative to its allied because of its unique method of presenting the desired factors through a systematic series of comprehensive tables and because of its numerous merits which far excel those that are already in books of the same line obtainable. It is especially written for vital statisticians as the compilers themselves are in connection with the Statistical Division of the Depart-

ment of Public Health of the Peiping Union Medical College and are by experience aware that the unavoided difficulties of reckoning Chinese ages which are now facing the public health workers and census enumerators must be eliminated by such a task. The book will become an inevitable friend to medical men, health officers and vital statisticians.

Besides this, it is also the aim of the writers that this book shall become a close friend to all historians, sociologists, and archæologists foreign as well. To those people, the present task will afford the conveniences of finding out the corresponding dates both Western and Chinese which they shall have to employ for the comparing of Chinese historical occurrences, different periods of social changes and periods in geological history in China within the 2,000 years, 1–2000 A. D. with that of Western Eras. For historians the compilers have specially outlined in tabulated form the different dynasties and reigns within the two thousand years, 1–2000 A.D. It is hoped that with such a table that historians may find convenient to master the Chinese history in the said 2,000 years thoroughly. Besides this the book is equally serviceable to merchants, lawyers, bankers, anthropologists, psychologists, philosophers, physicians, insurance companies, foreign tradesmen in China, domestic householders and governmental institutions.

FOOT NOTES

Charles Kliene, Anglo-Chinese Calendar, The Kelly & Walsh Ltd., 12 Nanking Road, Shanghai, 1905.

A huge volume, including 500 pages, covering a period of 250 years, 1751–2000 A.D., each year occupying two pages. It gives the corresponding week day to each day of both the Chinese and Western Calendars, etc.

Ch'en Yüan, A Comparative Daily Calendar for Chinese, European & Mohammedan History, The Sinological Research Institute at the National University of Peking, Peiping, 1926.

Five huge volumes, covering a period of 1,940 years, 1–1940 A.D., containing 970 pages, every two years occupying one page. The days of the Western Calendar are given fully from 1–1940 A.D., the first day of the moon of the lunar and Mohammedan year are attached by the side of the corresponding day of the Solar year. The calculation of the seven days of the week and the cycle for days are given in tables appended at the end of the book. Mr. Ch'en compiled this book as soon as his Erh Shih Shih Shuo Jen Piao was just off print.

Pierre Hoang, Concordance des Chronologies Néoméniques, Chinoise et Européenne, Imprimerie de La Mission Catholique, Shanghai, 1910.

A huge volume, including 569 pages, covering a period of 2,861 years, 841 B.C. to 2020 A.D. Every eigh years occupying a page, only the first day of each moon of the lunar year and its corresponding day in the Western Calendar are given. Cycles for moons and 1st day of each moon are also given, etc.

Cheng Ho-sheng, Chung Hsi Shih Jih Tui Chao Piao, Commercial Press, Shanghai, 1936.

A huge volume of more than 800 pages, covering a period of 425 years, 1516–1941 A. D. It gives the days of week and cycles for days both in the Chinese and Western Calendars.

Wong Yüeh-chen, Li Tai Ch'ang Shu Chi Yao, Kuang Hsü Fourth Year, 1878 A.D., Ch'ing Dynasty.

The author spent more than thirty years to accomplish this book. It is the book which Prof. Ch'en Yüan and Pierre Hoang have both regarded as their standard book of references for their then publications.