

The *Sung-chiang fu chih* compiled under Chia-ch'ing (1796-1820; 18, 15-16; cf. DORÉ, *loc. cit.*) has a long paragraph on Huang *tao-p'o* and her shrine; it reproduces both the inscription of CHANG Chih-hsiang and that of CHANG So-wang. Chang Chih-hsiang's text expressly says that Huang *tao-p'o* was a native of the 鎮 *chên* to which Wu-ni-ching belonged, and that she came back in 1295-1296; but it adds that she «carried [back] cotton of Min (= Fu-chien) and Kuang (= Kuang-tung) and sowed it», which is a very loose and almost misleading way of speaking of Yai-chou in Hai-nan, which formed part of Kuang-tung. According to the *Sung-chiang fu chih*, the man who first built the shrine was the village headman 趙如珪 Chao Ju-kuei. After it had been destroyed by soldiers under the Yüan dynasty, it was rebuilt in 1465-1487 by the district magistrate 劉琬 Liu Wan. In 1573-1619 (in fact, before 1577), CHANG Chih-hsiang transferred it to Chang-chia-ping; less than thirty years later, this too was in ruins, and in 1626 Chang So-wang erected an independent shrine (*pieh-tz'ü*) west of the Ning-kuo-ssü. Another «independent shrine», at 梅溪街 Mei-ch'i-hung, in Shanghai itself, and south-west of the seat of the Shanghai magistrate, is the one spoken of in the *Mu-mien p'u* (15*b*); it may originally have been dedicated to another nun with the Huang surname; it was restored in 1784, and expressly dedicated to Huang *tao-p'o* in 1813.

A scholar, native of the Tui-shan, in the district of Shanghai, 毛祥麟 MAO Hsiang-lin, published in 1870 a miscellaneous work in 4 chs., entitled 對山書屋墨餘錄 *Tui-shan-shu-wu mo-yü lu*, in which a paragraph entitled «Huang *tao-p'o* tz'ü», «the Shrine of Huang *tao-p'o*», gives some additional information for more recent times (*Pi-chi hsiao-shuo ta-kuan* ed., 1st *chi*, 2, 21). According to MAO Hsiang-lin, the shrine at Mei-ch'i-hung in Shanghai was erected by the Shanghai people after the original shrine had been removed first to Chang-chia-ping and afterwards west of the Ning-kuo-ssü. The weavers of Shanghai used to assemble for a fair at the Mei-ch'i-hung shrine. Shortly after 1821, the provincial governor T'ao Chu restored it and enlarged its area with land which originally belonged to the family of MAO Hsiang-lin's grandmother. MAO Hsiang-lin gives details on the sights and the pavilions of this shrine, at which women used to come in crowds for theatricals every year in the fourth moon, on Huang *tao-p'o*'s birthday. But this beautiful site was laid waste in the T'ai-p'ing rebellion in 1853.

As may be seen from the above texts, the memory of Huang *tao-p'o*, this «public-spirited woman» as W. WILLIAMS calls her, has not sunk into such complete oblivion as T'ao Tsung-i's text would imply; DORÉ even reproduces a popular coloured picture of the old lady. But it may be that this popularity is a more or less artificial revival, of bookish origin. Late traditions which speak of Tämür's reign (1294-1307), or more precisely of 1295-1296, are not necessarily better informed than the almost contemporary T'ao Tsung-i, who merely says «at the beginning of the [now reigning] dynasty», and Chao Yü-hsüan who, according to T'ao Tsung-i, rebuilt the shrine, is very probably the same as Chao Ju-kuei who, according to the *Sung-chiang fu chih*, built it in the first instance. It is by no means certain either that there was any authoritative tradition about the birthday of Huang *tao-p'o*. Even if there may be some inaccuracies in T'ao's account, it is from it that we must start. From this account it emerges very clearly that cotton (*i. e.* true cotton) had been extensively grown in Fu-chien and Kuang-tung (of which Hai-nan always formed part) for an indeterminate length of time before the advent of the