The greatest defect in the Chinese language is the indistinct manner in which time is expressed; not that there is any want of terms to denote its varieties, but the terseness of expression admired by Chinese writers leads them to discard every unessential word, and especially those relating to time. This defect is more noticed by the foreigner than the native, who has no knowledge of the precision of time expressed by inflection in other languages. Adverbs, prepositions, conjunctions, and interjections are not distinguished by native grammarians; the former are classed with adjectives, and the others are collectively called *hü tsz*'—'empty words.'

No distinction is made between proper and common names, and as every word can be employed as a name it becomes a source of confusion to the translator; in some books a single line drawn on the side of characters denotes the names of persons, and a double line the names of places; important words are denoted by commencing a new line with them, raised one or two characters above the other columns, which answers to capitalizing them. In most books an entire absence of all marks of punctuation, and divisions into sentences and paragraphs, causes needless doubt in the mind of the reader. The great convenience experienced in European languages from the use of capital letters, marks of punctuation, separation into sentences and paragraphs, and the distinction of time, is more plainly seen when a translation is to be made from languages like the Chinese and Japanese, in which they are disregarded. A false taste prevents them from using them; they admire a page of plain characters so much that a student who should punctuate his essay would run a risk of being ridiculed.

It is not easy yet to decide on the best way to adapt the technical words in western science to the genius of this language. The vast terminology in natural history, with the still greater array of scientific names, need not be introduced into it, but can remain in their original Latin and Greek, where Chinese scientists can consult them. New compounds have already been proposed for gases, metals, earths, acids, and other elementary substances, in which the radical and primitive are chosen with reference to their meanings, the latter being more complicated

than usual for this purpose. These will gradually get into use as the sciences are studied, and their number will not be troublesomely large.

There are several distinct styles of composition recognized. The *ku wăn*, or the terse antithetic style of the ancient classics, is considered as inimitable and unimprovable, and really possesses the qualities of energy, vivacity, and brevity in a superior degree; the *wăn chang*, or style of elevated composition, adopted in essays, histories, and grave works; and the *siao shwoh*, or colloquial style, used in stories.

If there are serious defects, this language also possesses some striking beauties. The expressive nature of the characters, after their component parts have become familiar, causes much of the meaning of a sentence to pass instantly before the eye, while the energy arising from the brevity attainable by the absence of all inflections and partial use of particles, add a vigor to the style that is hardly reached by any alphabetic language. Dr. Morrison observes that "Chinese fine writing darts upon the mind with a vivid flash, a force and a beauty, of which alphabetic language is incapable." It is also better fitted than any other for becoming a universal medium of communication, and has actually become so to a much greater extent than any other; but the history of its diffusion, and the modifications it has undergone among the five nations who use it, though presenting a curious topic for philological inquiry, is one far too extensive to be discussed here. So general a use of one written language, however, affords some peculiar facilities for the diffusion of knowledge by means of books as introductory to the general elevation of the people using it, and their preparation for substituting an alphabetic language for so laborious and unwieldy a vehicle of thought, which it seems impossible to avoid as Christian civilization and knowledge extend.

It is often asked, is the Chinese language hard to learn? The preceding account of it shows that to become familiar with its numerous characters, to be able to speak the delicately marked tones of its short monosyllables, and to compose in it with perspicuity and elegance, is the labor of years of close application. To do so in Greek, Latin, English, or any settled tongue, is also

a toilsome task, and excepting the barren labor of remembering so many different characters, it is not more so in Chinese than in others. But knowledge sufficient to talk intelligibly, to write perspicuously, and read with considerable ease, is not so herculean a task as some suppose, though this degree is not to be attained without much hard study. Moreover, dictionaries, manuals, and translations are now available which materially diminish the labor, and their number is constantly increasing.

The rules for studying it cannot be laid down so that they will answer equally well for all persons. Some readily catch the most delicate inflections of the voice, and imitate and remember the words they hear; such persons soon learn to speak, and can make themselves understood on common subjects with merely the help of a vocabulary. Others prefer to sit down with a teacher and learn to read, and for most persons this is the best way to begin. At first, the principal labor should be directed to the characters, reading them over with a teacher and learning their form. Commence with the two hundred and fourteen radicals, and commit them to memory, so that they can be repeated and written in their order; then learn the primitives, or at least become familiar with the names and meaning of all the common ones. The aid this preliminary study gives in remembering the formation of characters is worth all the time it takes. Students make a mistake if they begin with the Testament or a tract; they can learn more characters in the same period, and lay a better foundation for acquiring others, by commencing with the radicals and primitives. Meanwhile, they will also be learning sounds and becoming familiar with the tones, which should be carefully attended to as a particular study from the living voice.

When these characters are learned, short sentences or reading lessons selected from good *Chinese* authors, with a translation attached, should be taken up and committed to memory. Phrases may also be learned at the same time, for use in conversation; an excellent way is to memorize one or two hundred common words, and then practise putting them together in sentences. The study of reading lessons and phrases, with practice in speaking and writing them, will prepare the way for commencing the

study of the classics or other native authors. By the time the student has reached this point he needs no further directions; the path he wishes thenceforth to pursue can easily be marked out by himself. It is not amiss here to remark that many persons ardently desirous of fitting themselves soon for preaching or talking to the people, weary their minds and hinder their ultimate progress by too hard study at first upon the dry characters; others come to look upon the written language as less important so long as they can talk rapidly and well, but in the end find that in this, as in every other living tongue, there is no royal road which does not lead them through the grammar and literature.[1]

This sketch of the Chinese language would be incomplete without a notice of the singular jargon which has grown up between the natives and foreigners along the coast, called *pigeon-English*. It has been so long in use as the medium of traffic and household talk that it now bids fair to become an unwritten patois, of which neither the Chinese nor the English will own the parentage. The term *pigeon*, a corruption from *business*, shows, in its transformation, some of the influences which our words must undergo as they pass through the Chinese characters. The foreigners who first settled at Canton had no time nor facilities for learning the dialect, and the traders with whom they bargained soon picked up more foreign words than the former did native. The shopmen ere long formed vocabularies of foreign words obtained from their customers, and wrote the sounds as nearly as possible; these were committed to memory and formed into sentences according to the idioms of their own language, and disregarding all our inflections, in which they had no instruction. Thus the two parties gradually came to understand each other enough for all practical ends; the foreigners were rather pleased to talk

[1] Many aids in learning the general language and all the leading dialects have been prepared in English, French, German, and Portuguese, but several of the early ones, as Morrison, Gonçalves, Medhurst, and Bridgman, are already out of print. The names of all of these may be found most easily in the first volume of M. Cordier's exhaustive *Dictionnaire Bibliographique des ouvrages relatifs à l'Empire chinois*, pp. 725–804. Paris, 1881.

"broken China," as it was not inaptly called, and habit soon made it natural to a new-comer to talk it to the natives, and it obviated all necessity for studying Chinese. The body of the jargon is English, the few Chinese, Portuguese, and Malay words therein imparting a raciness which, with the novelty of the expressions, has of late attracted much attention to this new language. Though apparently without any rules, the natives are very liable to misapprehend what is said to them by their masters or customers, because these rules are not followed, and constant difficulty arises from mutual misunderstanding of this sort. The widening study of Chinese is not likely to do away with this droll lingo at the trade ports, and several attempts have been made to render English pieces into it. On the other hand, in California and elsewhere, the Chinese generally succeed in learning the languages of their adopted countries better than in talking *pigeon-English*, or the similar mongrel vernacular spoken at Macao by the native-born Chinese.

A knowledge of the Chinese language is a passport to the confidence of the people, and when foreigners generally learn it the natives will begin to divest themselves of their prejudices and contempt. As an inducement to study, the scholar and the philanthropist have the prospect of benefiting and informing through it vast numbers of their fellow-men, of imparting to them what will elevate their minds, purify their hearts, instruct their understandings, and strengthen their desire for more knowledge; they have an opportunity of doing much to counteract the tremendous evils of the opium trade by teaching the Chinese the only sure grounds on which they can be restrained, and at the same time of making them acquainted with the discoveries in science, medicine, and arts among western nations.

CHAPTER XI.

CLASSICAL LITERATURE OF THE CHINESE.

THE literature contained in the language now briefly described is very ample and discursive, but wanting in accuracy and unenlivened by much variety or humor. The books of the Chinese have formed and confirmed their national taste, which consequently exhibits a tedious uniformity. The unbounded admiration felt for the classics and their immaculate authors, fostered by the examinations, has further tended to this result, and caused these writings to become still more famous from the unequalled influence they have exerted. It may be very readily seen, then, with what especial interest the student of Chinese sociology turns to an investigation of their letters, the immense accumulation of forty centuries. Were its amount and prominence the only features of their literature, these would suffice to make necessary some study thereof; but in addition, continued research may reveal some further qualities of "eloquence and poetry, enriched by the beauty of a picturesque language, preserving to imagination all its colors," which will substantiate the hearty expressions used by Rémusat when first he entered upon a critical examination of its treasures.

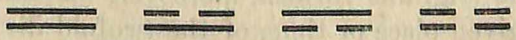
In taking a survey of this literature, the *Sz' Ku Tsiuen Shu Tsung-muh*, or 'Catalogue of all Books in the Four Libraries,' will be the best guide, since it embraces the whole range of letters, and affords a complete and succinct synopsis of the contents of the best books in the language. It is comprised in one hundred and twelve octavo volumes, and is of itself a valuable work, especially to the foreigner. The books are arranged into four divisions, viz., Classical, Historical, and Professional writings, and Belles-lettres. This Catalogue contains about 3,440 separate titles, comprising upward of 78,000 books; besides

these, 6,764 other works, numbering 93,242 books, have been described in other catalogues of the imperial collections. These lists comprise the bulk of Chinese literature, except novels, Buddhist translations, and recent publications.

The works in the first division are ranged under nine sections; one is devoted to each of the five Classics (with a subsidiary section upon these as a whole), one to the memoir on Filial Duty, one to the Four Books, one to musical works, and the ninth to treatises on education, dictionaries, etc.

At the head of the 'Five Classics' (*Wu King*) is placed the *Yih King*, or 'Book of Changes,' a work which if not—as it has been repeatedly called—*Antiquissimus Sinarum liber*, can be traced with tolerable accuracy to an origin three thousand years ago. It ranks, according to Dr. Legge, third in antiquity among the Chinese classics, or after the *Shu* and portions of the *Shi King*; but if an unbounded veneration for enigmatical wisdom supposed to lie concealed under mystic lines be any just claim for importance, to this wondrous monument of literature may easily be conceded the first place in the estimation of Chinese scholars.

While following Dr. Legge in his recent exposition of this classic,[1] a clearer idea of its subject-matter can hardly be given than by quoting his words stating that "the text may be briefly represented as consisting of sixty-four short essays, enigmatically and symbolically expressed, on important themes, mostly of a moral, social, and political character, and based on the same number of lineal figures, each made up of six lines, some of which are whole and the others divided." The evolution of the eight diagrams from two original principles is ascribed to Fuh-hí (B.C. 3322), who is regarded as the founder of the nation, though his history is, naturally enough, largely fabulous. From the *Liang* Í, or 'Two Principles' (⚊) (⚋), were fashioned the *Sz' Siang*, or 'Four Figures,' by placing these over themselves and each of them over the other, thus:



[1] *The Sacred Books of China. The Texts of Confucianism.* Translated by James Legge. Part II. *The Yi King.* Oxford, 1882.

The same pairs placed in succession under the original lines formed eight trigrams called the

PAH KWA of FUH-HÍ.

							
kien	*tui*	*lí*	*chin*	*siuen*	*kan*	*kăn*	*kwăn*
Heaven, the Sky.	Water collected, as in a marsh or lake.	Fire, as in lightning; the Sun.	Thunder.	The Wind; Wood.	Water, as in rain, clouds, springs, streams, and defiles. The Moon.	Hills or Mountains.	The Earth.
S.	S.E.	E.	N.E.	S.W.	W.	N.W.	N.
Untiring strength; power.	Pleasure; complacent satisfaction.	Brightness; elegance.	Moving, exciting power.	Flexibility; penetration.	Peril; difficulty.	Resting; the act of arresting.	Capaciousness; submission.

The table furnishes us with the natural objects that these figures are said to represent, the attributes which should seem to be suggested by them, and which, with the application of the eight points of the compass, together form the material for a cabalistic logomancy peculiarly pleasing to Chinese habits of thought. The trigrams furnish, moreover, the state and position, at any given place or time, of the twofold division of the one primordial *kí*, or 'Air,' called *Yang* and *Yin*, and have thus become the source from whence the system of *Fung-shui*

is derived and on whose changes it is founded. This substance *kí* answers sufficiently closely to the animated air of the Grecian philosopher Anaximenes; its divisions are a subtle and a coarse principle which, acting and reacting upon each other, produce four *siang*, or 'forms,' and these again combine into eight *kwa*, or trigrams. Fuh-hí is thus said to have arranged the first four of the *Pah Kwa* under the *Yang* (strong or hard) principle, and the last four under the *Yin* (weak or soft) principle; the former indicate vigor or authority, and it is their part to command, while of the latter, representing feebleness or submission, it is the part to obey.

It was probably Wăn Wang, King Wăn, chief of the principality of Chau in 1185 B.C., who when thrown into prison by his jealous suzerain Shau, the tyrant of Shang, arranged and multiplied the trigrams—long before his time used for purposes of divination—into the sixty-four hexagrams as they now occur in the *Yih King*. His was a wholly different disposition, both of names, attributes, and the compass points, from the original trigrams of Fuh-hí; again, he added to them certain social relations of father, mother, three sons, and three daughters, which has ever since been found a convenient addition to the conjuring apparatus of the work. "I like to think," says Dr. Legge, "of the lord of Chau, when incarcerated in Yu-lí, with the sixty-four figures arranged before him. Each hexagram assumed a mystic meaning and glowed with a deep significance. He made it to tell him of the qualities of various objects of nature, or of the principles of human society, or of the condition, actual and possible, of the kingdom. He named the figures each by a term descriptive of the idea with which he had connected it in his mind, and then he proceeded to set that idea forth, now with a note of exhortation, now with a note of warning. It was an attempt to restrict the follies of divination within the bounds of reason. . . . But all the work of King Wăn in the *Yih* thus amounts to no more than sixty-four short paragraphs. We do not know what led his son Tan to enter into his work and complete it as he did. Tan was a patriot, a hero, a legislator, and a philosopher. Perhaps he took the lineal figures in hand as a tribute of filial duty. What

had been done for the whole hexagram he would do for each line, and make it clear that all the six lines 'bent one way their precious influence,' and blended their rays in the globe of light which his father had made each figure give forth. But his method strikes us as singular. Each line seemed to become living, and suggested some phenomenon in nature, or some case of human experience, from which the wisdom or folly, the luckiness or unluckiness, indicated by it could be inferred. It cannot be said that the duke carried out his plan in a way likely to interest any one but a *hien shăng* who is a votary of divination and admires the style of its oracles. According to our notions, a framer of emblems should be a good deal of a poet; but those of the *Yih* only make us think of a dryasdust. Out of more than three hundred and fifty, the greater number are only grotesque. We do not recover from the feeling of disappointment till we remember that both father and son had to write 'according to the trick,' after the manner of diviners, as if this lineal augury had been their profession."

Such is the text of the *Yih*. The words of King Wăn and his son are followed by commentaries called the *Shih Yih*, or 'Ten Wings.' These are of a much later period than the text, and are commonly ascribed to Confucius, though it is extremely doubtful if the sage was author of more than the sentences introduced by the oft-repeated formula, "The Master said," occurring in or concluding many chapters of the 'Wings.' Without lingering over the varied contents of these appendices, more than to point out that the fifth and sixth Wings ('Appended Sentences'), known as the 'Great Treatise,' contains for the first time the character *Yih*, or 'Change,' it will be necessary, before leaving this classic, to illustrate its curious nature by means of a single quotation.

XXXI.—THE *HIEN* HEXAGRAM.

Hien indicates that [on the fulfilment of the conditions implied in it] there will be free course and success. Its advantageousness will depend on

the being firm and correct, [as] in marrying a young lady. There will be good fortune.

1. The first line, divided, shows one moving his great toes.

2. The second line, divided, shows one moving the calves of his leg. There will be evil. If he abide [quiet in his place] there will be good fortune.

3. The third line, undivided, shows one moving his thighs, and keeping close hold of those whom he follows. Going forward [in this way] will cause regret.

4. The fourth line, undivided, shows that firm correctness which will lead to good fortune and prevent all occasion for repentance. If its subject be unsettled in his movements, [only] his friends will follow his purpose.

5. The fifth line, undivided, shows one moving the flesh along the spine above the heart. There will be no occasion for repentance.

6. The sixth line, divided, shows one moving his jaws and tongue.

An idea of the several commentaries, or 'Wings,' upon such a passage may be gained from the following excerpts. First comes the 'Treatise on the Twan,' or King Wăn's paragraphs; then the 'Treatise on the Symbols,' consisting of observations on Duke Chau's exposition.

From the *Second Wing*.—1. *Hien* is here used in the sense of *Kan*, meaning [mutually] influencing.

2. The weak [trigram] above, and the strong one below; their two influences moving and responding to each other, and thereby forming a union; the repression [of the one] and the satisfaction [of the other]; [with their relative position] where the male is placed below the female—all these things convey the notion of 'a free and successful course [on the fulfilment of the conditions], while the advantage will depend on being firm and correct, as in marrying a young lady, and there will be good fortune.' . . . etc., etc.

Fourth Wing.—[The trigram representing] a mountain and above it that for [the waters of] a marsh form *Hien*. The superior man, in accordance with this, keeps his mind free from preoccupation, and open to receive [the influences of] others.

1. 'He moves his great toe'—his mind is set on what is beyond [himself].

2. Though 'there would be evil, yet if he abide [quiet] in his place there will be good fortune'—through compliance [with the circumstances of his condition and place] there will be no injury.

3. 'He moves his thighs'—he still does not [want to] rest in his place. His will is set on 'following others;' what he holds in his grasp is low.

4. 'Firm correctness will lead to good fortune, and prevent all occasion for repentance'—there has not yet been any harm from [a selfish wish to] influence. 'He is unsettled in his movements'—[his power to influence] is not yet either brilliant or great.

5. 'He [tries to] move the flesh along the spine above the heart'—his aim is trivial.

6. 'He moves his jaws and tongue'—he [only] talks with loquacious mouth.

Sixth Wing ('Appended Sentences').—Chapter I.—1. The eight trigrams having been completed in their proper order, there were in each the [three] emblematic lines. They were then multiplied by a process of addition till the [six] component lines appeared.

2. The strong line and the weak push themselves each into the place of the other, and hence the changes [of the diagrams] take place. The appended explanations attach to every form of them its character [of good or ill], and hence the movements [suggested by divination] are determined accordingly.

3. Good fortune and ill, occasion for repentance or regret, all arise from these movements . . . etc., etc.

The hundreds of fortune-tellers seen in the streets of Chinese towns, whose answers to their perplexed customers are more or less founded on these cabala, indicate their influence among the illiterate; while among scholars, who have long since conceded all divination to be vain, it is surprising to remark the profound estimation in which these inane lines are held as the consummation of all wisdom—the germ, even, of all the truths which western science has brought to light! Each hexagram is supposed to represent, at any given time, six different phases of the primordial *ki*. "As all the good and evil in the world," observes McClatchie, "is attributed by the Chinese philosophers to the purity or impurity of the animated air from which the two-fold soul in man is formed, a certain moral value attaches to each stroke, and the diviner prognosticates accordingly that good or evil luck, as the case may be, will result to the consulter of the oracle with regard to the matter on which he seeks it. Nine is the number of Heaven, or the undivided stroke, and six is the number of Earth, or the divided stroke, and hence each stroke has a double designation. The first stroke, if undivided, is designated 'First-Nine,' but if divided it is designated 'First-Six,' and so on. The second and fifth strokes in each diagram are important, being the centre or medium strokes of their respective lesser diagrams. The fifth stroke, however, is the most important in divination, as it represents that portion of the air which is the especial throne of the imperial power, and is the 'undeflected due medium.' Nothing but good luck can follow if the person divining with the straws obtains this stroke. Tao, or the Divine Reason,

which is the supreme soul of the whole Kosmos, animates the air, pervading its six phases, and thus giving power to the diagrams to make known future events to mankind."

Of course anything and everything could be deduced from such a fanciful groundwork, but the Chinese have taken up the discussion in the most serious manner, and endeavored to find the hidden meaning and evolutions of the universe from this curious system. The diagrams have, moreover, supplied the basis for many species of divination by shells, letters, etc., by which means the mass of the people are deluded into the belief of penetrating futurity, and still more wedded to their superstitions. The continued influence of such a work as the *Yih* illustrates the national *penchant* for laws and method, while equally indicating the general indifference to empirical research and the facts deduced from study of natural history. If, from a philosophical standpoint, we consider the barrenness of its results, there is little, indeed, to say for the *Yih King*, save concurrence in Dr. Gustave Schlegel's epithet, "a mechanical play of idle abstractions;" nevertheless, this classic contains in its whimsical dress of inscrutable strokes much of practical wisdom, giving heed to which it is not hard to agree with Dr. Legge in concluding that "the inculcation of such lessons cannot have been without good effect in China during the long course of its history."[1]

The second section of the Imperial Catalogue contains treatises upon the *Shu King*, or 'Book of Records.' This classic,

[1] Some fourteen hundred and fifty treatises on the *Yih*—consisting of memoirs, digests, expositions, etc. —are enumerated in the Catalogue. The foreign literature upon it has heretofore been scant. The only other translations of the classic *in extenso*, besides Dr. Legge's, already quoted, are the *Y-King; Antiquissimus Sinarum liber quem ex latina interpretatione;* P. Regis, *aliorumque ex Soc. Jesu P.P., edidit* Julius Mohl, 2 vols., Stuttgart, 1834–39; and *A Translation of the Confucian Yih King, or the Classic of Change*, by the Rev. Canon McClatchie, Shanghai, 1876 (with Chinese text). Compare further *Notice du livre chinois nommé Y-king, avec des notes, par* M. Claude Visdelou, contained in Père Gaubil's *Chou king*, Paris, 1843; *Die verbogenen Alterthümer der Chineser aus dem uralten Buche Yeking untersuchet, von* M. Joh. Heinrich Schuhmacher, Wolfenbüttel, 1763; Joseph Haas, in *Notes and Queries on China and Japan*, Vol. III., 1869; *China Review*, Vols. I., p. 151; IV., p. 257; and V., p. 132.

first in importance as it is in age among the five *King*, consists of a series of documents relating to the history of China from the times of Yao down to King Hiang, of the Chau dynasty (B.C. 2357–627). Its earlier chapters were composed at periods following the events of which they relate, but after the twenty-second century B.C. the *Shu* comes to us, though in a mutilated condition, as the contemporary chronicle of proclamations, addresses, and principles of the early sovereigns. Internal evidence leads to the conclusion that Confucius acted chiefly as editor of documents existing in his day; he probably wrote the preface, but what alterations it received at his hand cannot now be ascertained. When it left his care it contained eighty-one documents in one hundred books, arranged under the five dynasties of Yao, Shun, Hia, Shang, and Chau, the last one coming down to within two hundred and twenty-one years of his own birth. Most of these are lost, and others are doubted by Chinese critics, so that now only forty-eight documents remain, thirty of them belonging to the Chau, with the preface ascribed to Confucius. He showed his estimate of their value by calling the whole *Shang Shu*, or the 'Highest Book,' and we may class their loss with that of other ancient works in Hebrew or Greek literature. The *Shu King* now contains six different kinds of state papers, viz., imperial ordinances, plans drawn up by statesmen as guides for their sovereign, instructions prepared for the guidance of the prince, imperial proclamations and charges to the people, vows taken before Shangtí by the monarch when going out to battle, and, lastly, mandates, announcements, speeches, and canons issued to the ministers of state.[1]

The morality of the *Shu King*, for a pagan work, is extremely good; the principles of administration laid down in it, founded on a regard to the welfare of the people, would, if carried out, insure universal prosperity. The answer of Kaoyao to the

[1] Several translations have been made by missionaries. One by P. Gaubil was edited by De Guignes in 1770; a second by Rev. W. H. Medhurst, in 1846; but the most complete by J. Legge, D.D., in 1865, with its notes and text, has brought this *Record* better than ever before to the knowledge of western scholars.

monarch Yu is expressive of a mild spirit: "Your virtue, O Emperor, is faultless. You condescend to your ministers with a liberal ease; you rule the multitude with a generous forbearance. Your punishments do not extend to the criminal's heirs, but your rewards reach to after-generations. You pardon inadvertent faults, however great, and punish deliberate crime, however small. In cases of doubtful crimes you deal with them lightly; of doubtful merit, you prefer the highest estimate. Rather than put to death the guiltless, you will run the risk of irregularity and laxity. This life-loving virtue has penetrated the minds of the people, and this is why they do not render themselves liable to be punished by your officers." [1]

In the counsels of Yu to Shun are many of the best maxims of good government, both for rulers and ruled, which antiquity has handed down in any country. The following are among them: "Yih said, Alas! Be cautious. Admonish yourself to caution when there seems to be no reason for anxiety. Do not fail in due attention to laws and ordinances. Do not find enjoyment in indulgent ease. Do not go to excess in pleasure. Employ men of worth without intermediaries. Put away evil advisers, nor try to carry out doubtful plans. Study that all your purposes may be according to reason. Do not seek the people's praises by going against reason, nor oppose the people to follow your own desires. Be neither idle nor wayward, and even foreign tribes will come under your sway."

The *Shu King* contains the seeds of all things that are valuable in the estimation of the Chinese; it is at once the foundation of their political system, their history, and their religious rites, the basis of their tactics, music, and astronomy. Some have thought that the knowledge of the true God under the appellation of Shangtí is not obscurely intimated in it, and the precepts for governing a country, scattered through its dialogues and proclamations, do their writers credit, however little they may have been followed in practice. Its astronomy has attracted much investigation, but whether the remarks of the commentators are to be ascribed to the times in which they

[1] Legge, *The Chinese Classics*, Vol. III. *Shoo King*, p. 59.

themselves flourished, or to the knowledge they had of the ancient state of the science, is doubtful. The careful and candid discussions by Legge in the introduction to his translation furnish most satisfactory conclusions as to the origin, value, and condition of this venerable relic of ancient China. For his scholarly edition of the *Classics* he has already earned the hearty thanks of every student of Chinese literature.[1]

The third of the classics, the *Shi King*, or 'Book of Odes,' is ranked together with the two preceding, while its influence upon the national mind has been equally great; a list of commentators upon this work fills the third section of the Catalogue. These poetical relics are arranged into four parts: The *Kwoh Fung*, or 'National Airs,' numbering one hundred and fifty-nine, from fifteen feudal States; the *Siao Ya*, or 'Lesser Eulogiums,' numbering eighty, and arranged under eight decades; the *Ta Ya*, or 'Greater Eulogiums,' numbering thirty-one, under three decades (both of these were designed to be sung on solemn occasions at the royal court); and the *Sung*, or 'Sacrificial Odes,' numbering forty-one chants connected with the ancestral worship of the rulers of Chau, Lu, and Shang. Out of a total number of three hundred and eleven now extant, six have only their titles preserved, while to a major part of the others native scholars give many various readings.

In the preface to his careful translation Dr. Legge has collected all the important information concerning the age, origin, and purpose of these odes, as furnished by native commentators, whose theory is that "it was the duty of the kings to make themselves acquainted with all the odes and songs current in

[1] *Chinese Repository*, Vol. VIII., p. 385; Vol. IX., p. 573. *Le Chou-king, un des Livres Sacrés des Chinois, qui renferme les Fondements de leur ancienne Histoire*, etc. Traduit par Feu le P. Gaubil. Paris, 1770, in-4. *La Morale du Chou-king ou le Livre Sacré de la Chine.* (The same), Paris, 1851. *Ancient China. The Shoo King, or the Historical Classic: being the most ancient authentic Record of the Annals of the Chinese Empire*, translated by W. H. Medhurst, Sen., Shanghae, 1846. *Nouveau Journal Asiatique*, Tomes V. (1830), p. 401; VI., p. 401, and XIV. (1842), p. 152. *China Review*, Vol. IV., p. 13. Dr. Legge's translation has recently (1879) appeared, without the Chinese text, in Max Müller's series of *Sacred Books of the East*, Vol. III. Richthofen, *China*, Bd. I., pp. 277–365, an exhaustive treatise on the early geography of China, with valuable historical maps.

the different States, and to judge from them of the character of the rule exercised by their several princes, so that they might minister praise or blame, reward or punishment accordingly." These odes and songs seem to have been gathered by Wăn Wang and Duke Chau at the beginning of the Chau dynasty (B.C. 1120), some of them at the capital, others from the feudal rulers in the course of royal progresses through the land, the royal music-master getting copies from the music-masters of the princes. The whole were then arranged, set to music, too, it may be, and deposited for use and reference in the national archives, as well as distributed among the feudatories. Their ages are uncertain, but probably do not antedate B.C. 1719 nor come after 585, or about thirty years before Confucius. Their number was not improbably at first fully up to the three thousand mentioned by the biographers of Confucius, but long before the sage appeared disasters of one kind and another had reduced them to nearly their present condition. What we have is, therefore, but a fragment of various collections made in the early reigns of the Chau sovereigns, which received, perhaps, larger subsequent additions than were preserved to the time of Confucius. He probably took them as they existed in his day, and feeling, possibly, like George Herbert, that

> "A verse may finde him, who a sermon flies,
> And turn delight into a sacrifice,"

did everything he could to extend their adoption among his countrymen. It is difficult to estimate the power they have exerted over the subsequent generations of Chinese scholars—nor has their influence ever tended to debase their morals, if it has not exalted their imagination. They have escaped the looseness of Moschus, Ovid, or Juvenal, if they have not attained the grandeur of Homer or the sweetness of Virgil and Pindar. There is nothing of an epic character in them—nor even a lengthened narrative—and little of human passions in their strong development. The metaphors and illustrations are often quaint, sometimes puerile, and occasionally ridiculous. Their acknowledged antiquity, their religious character, and their illustration of early Chinese customs and feelings form

their principal claims to our notice and appreciative study. M. Ed. Biot, of Paris, was the first European scholar who studied them carefully in this aspect, and his articles in the *Journal Asiatique* for 1843 are models of analytic criticism and synthetic compilation, enabling one, as he says, "to contemplate at his ease the spectacle of the primitive manners of society in the early age of China, so different from what was then found in Europe and Western Asia."

An ode referred to the time of Wăn Wang (a contemporary of Saul) contains a sentiment reminding us of Morris' lines beginning "Woodman, spare that tree." It is in Part I., Book II., and is called *Kan-tang*, or the 'Sweet pear-tree.'

1. O fell not that sweet pear-tree!
   See how its branches spread.
   Spoil not its shade,
   For Shao's chief laid
   Beneath it his weary head.

2. O clip not that sweet pear-tree!
   Each twig and leaflet spare—
   'Tis sacred now,
   Since the lord of Shao,
   When weary, rested him there.

3. O touch not that sweet pear-tree!
   Bend not a twig of it now;
   There long ago,
   As the stories show,
   Oft halted the chief of Shao.[1]

The eighth ode in Book III., called *Hiung Chí*, or 'Cock Pheasant,' contains a wife's lament on her husband's absence.

1. Away the startled pheasant flies,
   With lazy movement of his wings;
   Borne was my heart's lord from my eyes—
   What pain the separation brings!

2. The pheasant, though no more in view,
   His cry below, above, forth sends.
   Alas! my princely lord, 'tis you,—
   Your absence, that my bosom rends.

[1] Dr. Legge, *The She King, translated into English verse*, p. 70. London, 1876.

3. At sun and moon I sit and gaze,
In converse with my troubled heart.
Far, far from me my husband stays!
When will he come to heal its smart?

4. Ye princely men, who with him mate,
Say, mark ye not his virtuous way?
His rule is, covet nought, none hate:
How can his steps from goodness stray?[1]

From the same book we translate somewhat freely an example (No. 17) of love-song, or serenade, not uncommon among these odes.

Maiden fair, so sweet, retiring,
At the tryst I wait for thee;
Still I pause in doubt, inquiring
Why thou triflest thus with me.

Ah! the maid so coy, so handsome,
Pledged she with a rosy reed;
Than the reed is she more winsome.
Love with beauty hard must plead!

In the meadows sought we flowers,
These she gave me—beauteous, rare:
Far above the gift there towers
The dear giver—lovelier, fair!

Among the 'Lesser Eulogiums' (Book IV., Ode 5) is one more ambitious in its scope, relating to the completion of a palace of King Siuen, about B.C. 800.

1. On yonder banks a palace, lo! upshoots,
The tender blue of southern hill behind,
Time-founded, like the bamboo's clasping roots;
Its roof, made pine-like, to a point defined.
Fraternal love here bears its precious fruits,
And unfraternal schemes be ne'er designed!

2. Ancestral sway is his. The walls they rear
Five thousand cubits long, and south and west
The doors are placed. Here will the king appear,
Here laugh, here talk, here sit him down and rest.

[1] *Ib.*, p. 83.

3. To mould the walls, the frames they firmly tie ;
The toiling builders beat the earth and lime ;
The walls shall vermin, storm, and bird defy—
Fit dwelling is it for his lordly prime.

4. Grand is the hall the noble lord ascends ;
In height, like human form, most reverent, grand ;
And straight, as flies the shaft when bow unbends ;
Its tints like hues when pheasant's wings expand.

5. High pillars rise the level court around ;
The pleasant light the open chamber steeps,
And deep recesses, wide alcoves are found,
Where our good king in perfect quiet sleeps.

6. Laid is the bamboo mat on rush mat square ;
Here shall he sleep ; and waking say, "Divine
What dreams are good ? For bear and piebald bear,
And snakes and cobras haunt this couch of mine."

7. Then shall the chief diviner glad reply,
"The bears foreshow their signs of promised sons.
The snakes and cobras daughters prophesy :
These auguries are all auspicious ones."

8. Sons shall be his—on couches lulled to rest ;
The little ones enrobed, with sceptres play ;
Their infant cries are loud as stern behest,
Their knees the vermeil covers shall display.
As king hereafter one shall be addressed ;
The rest, our princes, all the States shall sway.

9. And daughters also to him shall be born.
They shall be placed upon the ground to sleep ;
Their playthings tiles, their dress the simplest worn ;
Their part alike from good and ill to keep,
And ne'er their parents' hearts to cause to mourn ;
To cook the food, and spirit-malt to steep.[1]

The last two stanzas indicate the comparative estimate, in ancient days, of boys and girls born into a family ; and this estimate, still maintained, has been in a great degree upheld by this authority. Another ode in the 'Greater Eulogies' (Book III., Ode 10) deplores the misery that prevailed about B.C. 780, owing to the interference of women and eunuchs in the govern-

[1] *Id.*, *The She King*, p. 222.

ment. Two stanzas only are quoted, which are supposed to have been specially directed against Pao Sz', a mischief-maker in the court of King Yu, like Agrippina and Pulcheria in Roman and Byzantine annals.

3. A wise man builds the city wall,
But a wise woman throws it down.
Wise is she ? Good you may her call;
She is an owl we should disown !
To woman's tongue let scope be given
And step by step to harm it leads.
Disorder does not come from Heaven ;
'Tis woman's tongue disorder breeds.
Women and eunuchs ! Never came
Lesson or warning words from them !

4. Hurtful and false, their spite they wreak ;
And when exposed their falsehood lies—
The wrong they do not own, but sneak
And say, "No harm did we devise."
"Thrice cent. per cent. ! " Why, that is trade !
Yet 'twould the princely man disgrace.
So public things to wife and maid
Must not silkworms and looms displace.[1]

There are, however, numerous stanzas among the odes in the 'National Airs' which show their fairer side and go far to neutralize these, giving the same contrasts in female character which were portrayed by King Solomon during the same age.

The versification in a monosyllabic language appears very tame to those who are only familiar with the lively and varied rhythms of western tongues; but the Chinese express more vivacity and cadence in their ballads and ditties when sung than one would infer from these ancient relics when transliterated in our letters. As the young lad has usually committed all the three hundred and five odes to memory before he enters the Examination Hall, their influence on the matter and manner of his own future poetical attempts can hardly be exaggerated. It is shown throughout the thousands of volumes enumerated in the fourth division of the Imperial Catalogue. Most of the

[1] *Id.*, *The She King*, p. 347.

Shi King is written in tetrametres, and nothing can be more simple. They have been most unfortunately likened to the Hebrew Psalms by some of the early missionaries, but neither in manner nor matter is the comparison a happy one. One point of verbal resemblance is noticed by Dr. Legge between the first ode in Part III. and the one hundred and twenty-first psalm, where the last line of a stanza is generally repeated in the first line of the next, a feature something like the repetitions in *Hiawatha*. The rhymes and tones both form an essential part of Chinese poetry, one which can only be imperfectly represented in our language. The following furnishes an example of the general style, to which a literal rendering is subjoined:

1. *Nan yin kiao muh,*	South has stately trees,
Puh k'o hiu sih ;	Not can shelter indeed ;
Han yin yin nü,	Han has rambling women,
Puh k'o kiu sz'.	Not can solicit indeed.
Han chi kwang i,	Han's breadth be sure,
Puh k'o yung sz' ;	Not can be dived indeed ;
Kiang chi yung i	Kiang's length be sure,
Puh k'o fang sz'.	Not can be rafted indeed.
2. *Kiao kiao tso sin,*	Many many mixed faggots,
Yen i ki chu ;	Willingly I cut the brambles ;
Chi tsz' yü kwei	Those girls going home,
Yen moh ki ma ;	Willingly I would feed their horses ;
Han chi kwang i, etc.	Han's breadth be sure, etc.
3. *Kiao kiao tso sin,*	Many many mixed faggots,
Yen i ki lao ;	Willingly I cut the artemisia ;
Chi tsz' yü kwei	Those girls going home,
Yen moh ki kü.	Willingly I would feed their colts ;
Han chi kwang i, etc.	Han's breadth be sure, etc.

The highest range of thought in the odes is contained in Part IV., but the whole collection is worthy of perusal, and through the labors of Dr. Legge has been made more accessible than it was ever before. The amount of native literature extant, illustrative, critical, and philological, referring to the *Book of Odes*[1] is not so large as that on the *Yih King ;* but the

[1] A recent German translation of these odes has combined, with much accuracy and a smooth versification, the peculiar adaptability of that tongue to the

fifty-five works quoted in his preface [1] contain enough to indicate their industry and acumen. These works will elevate the character of Chinese scholarship in the opinion of those foreigners who remember the disadvantages of its isolation from the literature of other lands, and the difficulties of a language which rendered that literature inaccessible.[2]

The fourth section in the Catalogue contains the Rituals and a list of their editions and commentators, but only one of the three is numbered among the *King* and used as a text-book at the public examinations. This is the *Lí Kí*, or 'Book of Rites,' the *Mémorial des Rites*, as M. Callery calls it in his translation,[3] and one of the works which has done so much to mold and maintain Chinese character and institutions. It is not superior in any respect to the *Chau Lí* and the *Í Lí*, but owes its influence to its position. They were all the particular objects of Tsin Chí Hwangtí's ire in his efforts to destroy every ancient literary production in his kingdom; the present texts were recovered from their hiding-places about B.C. 135. The *Chau Lí*, or 'Ritual of Chau,' is regarded as the work of Duke Chau (B.C. 1130), who gives the detail of the various offices established under the new dynasty, in which he bore so prominent a part. The sections containing the divisions of the administrative part of the Chinese government of that day have furnished the types for the six boards of the present day and their subdivisions. So far as we now know, no nation then existing could show so methodical and effective a system of national polity.

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reproduction (in some degree) of sounds so foreign to the language as Chinese. *Shí King. Das kanonische Liederbuch der Chinesen. Uebersetzt von* Victor von Strauss. Heidelberg, 1880.

[1] *The Chinese Classics*, Vol. IV., pp. 172–180. Hongkong, 1871.

[2] Compare *Confucii Chi-king sive Liber Carminum, ex latina* P. Lacharme *interpretatione edidit* J. Mohl, Stuttgart, 1830; *Essai sur le Chi-king, et sur l'ancienne poésie chinoise, par* M. Brosset jeune, Paris, 1828; *Bibliothèque orientale*, Vol. II., p. 247 (1872). *Chi-king, ou Livre des Vers*, Traduction de M. G. Pauthier; *China Review*, Vol. VI., pp. 1 ff. and 166 ff. *Journal N. C. Br. R. As. Soc.*, Vol. XII., pp. 97 ff.

[3] *Li-ki ou Mémorial des Rites, traduit pour la première fois du chinois, et accompagné de notes, de commentaires et du texte original, par* J. M. Callery. Turin et Paris, 1853.

The *Í Lí* is a smaller work, treating of family affairs, and as its name, 'Decorum Ritual,' indicates, contains directions for domestic life, as the other does for state matters. That is in forty-four sections and this is in seven, and both are now accepted as among the most ancient works extant. The former was translated by Ed. Biot,[1] and remains a monument of his scholarship and research.

The *Lí Kí* owes its position among the classics to the belief that Confucius here gives his views on government and manners, although these chapters are not regarded as the same in their integrity as those said to have been found in the walls of his house, and brought to light in the second century B.C. by Kao Tang of Lu, under the name of *Sz' Lí*, or the 'Scholar's Ritual.' In the next century Tai Teh collected all the existing documents relating to the ancient rituals in two hundred and fourteen sections, only a portion of which were then held to have emanated from the sage and recorded by his pupils. His work, in eighty-five sections, is called *Ta Tai Lí*, or the 'Senior Tai's Ritual,' to distinguish it from the *Siao Tai Lí*, or the 'Junior Tai's Ritual,' a work in forty-nine sections, by his nephew, Tai Shing. This is the work now known as the *Lí Kí*, M. Callery's translation of which contains the authorized text of Kanghí according to Fan Tsz'-tăng, in thirty-six sections, with many notes. His translation is wearisome reading from the multitude of parentheses interjected into the text, distracting the attention and weakening its continuity.

Those who have read Abbé Huc's entertaining remarks on the Rites in China will find in these three works the reason and application of their details. In explanation of their importance, M. Callery shows in a few words what a wide field they cover: "Ceremony epitomizes the entire Chinese mind; and, in my opinion, the *Lí Kí* is *per se* the most exact and complete monograph that China has been able to give of itself to other nations. Its affections, if it has any, are satisfied by cere-

[1] *Le Tcheou-Li ou Rites des Tcheou, traduit pour la première fois du chinois, par* Feu Édouard Biot. 2 Tomes. Paris, 1851.

mony; its duties are fulfilled by ceremony; its virtues and vices are referred to ceremony; the natural relations of created beings essentially link themselves in ceremonial—in a word, to that people ceremonial is man as a moral, political, and religious being in his multiplied relations with family, country, society, morality, and religion." This explanation shows, too, how meagre a rendering *ceremony* is for the Chinese idea of *lí*, for it includes not only the external conduct, but involves the right principles from which all true etiquette and politeness spring. The state religion, the government of a family, and the rules of society are all founded on the true *lí*, or relations of things. Reference has already been made to this profoundly esteemed work (p. 520), and one or two more extracts will suffice to exhibit its spirit and style, singular in its object and scope among all the bequests of antiquity.

Affection between father and son.

In the Domestic Rules it is said, "Men in serving their parents, at the first cock-crowing, must all wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; brush off the dust; put on the hat, tying the strings, ornamented with tassels; also the waistcoat, frock, and girdle, with the note-sticks placed in it, and the indispensables attached on the right and left; bind on the greaves; and put on the shoes, tying up the strings. Wives must serve their husband's father and mother as their own; at the first cock-crowing, they must wash their hands; rinse their mouth; comb their hair; bind it together with a net; fasten it with a bodkin, forming it into a tuft; put on their frocks and girdles, with the indispensables attached on the right and left; fasten on their bags of perfumery; put on and tie up their shoes. Then go to the chamber of their father and mother, and father-in-law and mother-in-law, and having entered, in a low and placid tone they must inquire whether their dress is too warm or too cool; if the parents have pain or itching, themselves must respectfully press or rub [the part affected]; and if they enter or leave the room, themselves either going before or following, must respectfully support them. In bringing the apparatus for washing, the younger must present the bowl; the elder the water, begging them to pour it and wash; and after they have washed, hand them the towel. In asking and respectfully presenting what they wish to eat, they must cheer them by their mild manner; and must wait till their father and mother, and father-in-law and mother-in-law have eaten, and then retire. Boys and girls, who have not arrived at the age of manhood and womanhood, at the first cock-crowing must wash their hands; rinse their mouth; comb their hair; bind it together with a net; and form it into a tuft;

brush off the dust; tie on their bags, having them well supplied with perfumery; then hasten at early dawn to see their parents, and inquire if they have eaten and drunk; if they have, they must immediately retire; but if not, they must assist their superiors in seeing that everything is duly made ready."

Of reproving parents.

"When his parents are in error, the son with a humble spirit, pleasing countenance, and gentle tone, must point it out to them. If they do not receive his reproof, he must strive more and more to be dutiful and respectful toward them till they are pleased, and then he must again point out their error. But if he does not succeed in pleasing them, it is better that he should continue to reiterate reproof, than permit them to do injury to the whole department, district, village, or neighborhood. And if the parents, irritated and displeased, chastise their son till the blood flows from him, even then he must not dare to harbor the least resentment; but, on the contrary, should treat them with increased respect and dutifulness."

Respect to be paid parents in one's conduct.

"Although your father and mother are dead, if you propose to yourself any good work, only reflect how it will make their names illustrious, and your purpose will be fixed. So if you propose to do what is not good, only consider how it will disgrace the names of your father and mother, and you will desist from your purpose."[1]

These extracts show something of the molding principles which operate on Chinese youth from earliest years, and the scope given in his education to filial piety. From conning such precepts the lad is imbued with a respect for his parents that finally becomes intensified into a religious sentiment, and forms, as he increases in age, his only creed—the worship of ancestors. His seniors, on the other hand, have but to point to the text-books before him as authority for all things they exact, and as being the only possible source of those virtues that conduct to happiness. The position of females, too, has remained, under these dogmas, much the same for hundreds of years. Nor is it difficult to account for the influence which they have had. Those who were most aware of their excellence, and had had some experience in the tortuous dealings of the human heart, as husbands, fathers, mothers, officers, and seniors, were those who had the power to enforce obedience upon wives, children,

[1] *Chinese Repository*, Vol. V., pp. 306–312.

daughters, subjects, and juniors, as well as teach it to them. These must wait till increasing years brought about their turn to fill the upper rank in the social system, by which time habit would lead them to exercise their sway over the rising generation in the same manner. Thus it would be perpetuated, for the man could not depart from the way his childhood was trained; had the results been more disastrous, it would have been easy for us to explain why, amid the ignorance, craft, ambition, and discontent found in a populous, uneducated, pagan country, such formal rules had failed of benefiting society to any lasting extent. We must look higher for this result, and acknowledge the degree of wholesome restraint upon the passions of the Chinese which the Author of whatever is good in these tenets has seen fit to confer upon them in order to the preservation of society.

The fifth section contains the *Chun Tsiu*, or 'Spring and Autumn Record,' and its literature. This is the only one of the *King* attributed to Confucius, though whether we have in the *Record*, as it now exists, a genuine compilation of the sage, does not appear to be beyond doubt. His object being to construct a narrative of events in continuation of the *Shu King*, he, with assistance from his pupils, drew up a history of his own country, extending from the reign of Ping-Wang to about the period of his birth (B.C. 722 to 480). Inasmuch as the author of this chronicle confined himself to the relation of such facts as he deemed worthy to be recorded, and was not above altering or concealing such details as in his private judgment appeared unworthy of the princes of his dynasty, this history cannot be regarded as exactly in conformity with modern notions of what is desirable in works of this class. That Confucius wished to leave behind him a lasting monument to his own name, as well as a narration of events, we gather from more than one of his utterances: "The superior man is distressed lest his name should not be honorably mentioned after death. My principles do not make way in the world; how shall I make myself known to future ages?" In order, therefore, to insure the preservation of his *chef d'œuvre* to all time, he combines with the annals certain censures and righteous decisions which

should render it at once a history and a text-book of moral lessons; and in giving the book to his disciples, "It is by the *Chun Tsiu*," he said, "that after-ages will know me, and also by it that they will condemn me."

The title, "Spring and Autumn," is understood by many Chinese scholars to be a term for chronological annals; in this case the name being explained "because their commendations are life-giving like spring, and their censures life-withering like autumn," or, as we find in the *Trimetrical Classic*, "which by praise and blame separates the good and bad."[1] A closer inspection of the *Chun Tsiu* is sure to prove disappointing; spite of the glowing accounts of Mencius and its great reputation, this history is simply a bald record of incidents whose entire contents afford barely an hour's reading. "Instead of a history of events," writes Dr. Legge, "woven artistically together, we find a congeries of the briefest possible intimations of matters in which the court and State of Lu were more or less concerned, extending over two hundred and forty-two years, without the slightest tincture of literary ability in the composition, or the slightest indication of judicial opinion on the part of the writer. The paragraphs are always brief. Each one is designed to commemorate a fact; but whether that fact be a display of virtue calculated to command our admiration, or a deed of atrocity fitted to awaken our disgust, it can hardly be said that there is anything in the language to convey to us the shadow of an idea of the author's feelings about it. The notices—for we cannot call them narratives—are absolutely unimpassioned. A base murder and a shining act of heroism are chronicled just as the eclipses of the sun are chronicled. So and so took

[1] This somewhat fanciful explanation of the title is from the Han commentators. Dr. Legge (*Classics*, Vol. V., Prolegomena, p. 7) observes that "not even in the work do we find such 'censures' and 'commendations;' and much less are they trumpeted in the title of it." His interpretation that Spring and Autumn are put by synechdoche for all four seasons, *i.e.*, the entire record of the year, appears to be a more natural account. The same writer declares that "the whole book is a collection of riddles, to which there are as many answers as there are guessers." The interesting chapters of his *prolegomena* to this translation, and his judicious criticisms on these early records, should tempt all sinologues to read them throughout.

place; that is all. No details are given; no judgment is expressed."

So imperturbable a recital could hardly have been saved from extinction even by the great reputation of the sage, had it not been for the amplification of Tso, a younger contemporary or follower of Confucius, who filled up the meagre sentences and added both flesh and life to the skeleton. It is possible that the enthusiastic praises of Mencius are due to the fact that he associated the text and commentary as one work. The Chuen of Tso has indeed always been regarded as foremost among the secondary classics; nor is it too much, considering his terse yet vivid and pictorial style, to call its author, as does Dr. Legge, "the Froissart of China."[1] In addition to his purpose of explaining the text of the *Chun Tsiu*, Tso's secondary object was to give a general view of the history of China during the period embraced by that record; unless he had put his living tableaux into the framework of his master, there is grave reason to fear that many most important details relating to the sixth and seventh centuries B.C. would have been forever lost. Two other early commentaries, those of Kung Yang and Kuh Liang, dating from about the second century B.C., occupy a high position in the estimation of Chinese scholars as illustrative of the original chronicle. They do not compare with the *Tso Chuen* either in interest or in authority, though it may be said that a study of the *Chun Tsiu* can hardly be made unless attended with a careful perusal of their contents. It will not be without interest to give an example of the *Record*, followed with elucidations of the text by these three annotators. The second year of Duke Hí of Lu (B.C. 657) runs as follows:

1. In the [duke's] second year, in spring, in the king's first month, we [aided in the] walling of Tsu-kin.

2. In summer, in the fifth month, on Sin-sz', we buried our duchess, Gai Kiang.

3. An army of Yu and an army of Tsin extinguished Hia-yang.

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[1] The same writer adds, in summing up the merits of the *Tso Chuen*: "It is, in my opinion, the most precious literary treasure which has come down to posterity from the Chow dynasty."—*Classics*, Vol. V., Proleg., p. 35.

4. In autumn, in the ninth month, the Marquis of Tsz', the Duke of Sung, an officer of Kiang, and an officer of Hwang, made a covenant in Kwan.

5. In winter, in the tenth month, there was no rain.

6. A body of men from Tsu made an incursion into Ching.

Upon the third entry for this year the *Tso Chuen* enlarges:

Seun Seih, of Tsin, requested leave from the marquis to take his team of Kiuh horses and his *peih* of Chui-keih jade, and with them borrow a way from Yu to march through it and attack Kwoh. "They are the things I hold most precious," said the marquis. Seih replied, "But if you get a way through Yu, it is but like placing them in a treasury outside the State for a time." "There is Kung Che-kí in Yu," objected the duke. "Kung Che-kí," returned the other, "is a weak man, and incapable of remonstrating vigorously. And, moreover, from his youth up he has always been with the Duke of Yu, who is so familiar with him that though he should remonstrate the duke will not listen to him." The marquis accordingly sent Seun Seih to borrow a way through Yu with this message: "Formerly Kí, against right and reason, entered your State from Tien-ling, and attacked the three gates of Ming. It suffered for so doing, all through your grace. Now Kwoh, against right and reason, has been keeping guards about the travellers' lodges, to make incursions from them into my southern borders, and I venture to beg a right of way from you to ask an account of its offence." The Duke of Yu granted the request, and even asked to take the lead in invading Kwoh. Kung Che-kí remonstrated with him, but in vain; and he raised his army for the enterprise. In summer, Lí Kih and Seun Seih brought on the army of Tsin, made a junction with that of Yu, and invaded Kwoh, when they extinguished Hia-yang. The army of Yu is mentioned first, because of the bribes which the duke accepted.

The commentary of Kung Yang says on the same paragraph:

Yu was a small State; why is it that it is here made to take precedence of a great one? To make Yu take the lead in the wickedness.

Why is Yu made to take the lead in the wickedness? Yu received the bribes with which those [who were going to] extinguish the State [of Kwoh] borrowed a way through it, and thus brought on its own ruin.

How did it receive [those] bribes? Duke Hien [of Tsin] gave audience to his great officers, and asked them why it was that he had lain all night without sleeping. One of them advanced and said, "Was it because you did not feel at ease [in your mind]? or was it because your [proper] bedfellow was not by your side?" The duke gave no answer, and then Seun Seih came forward and said, "Was it because Yu and Kwoh were appearing to you?" The duke motioned to him to come [more] forward, and then went with him into an inner apartment to take counsel. "I wish," said he, "to attack Kwoh, but Yu will go to its relief, and if I attack Yu Kwoh will succor it; what is to be done? I wish to consider the case with you." Seun Seih replied, "If you will use my counsel, you shall take Kwoh to-day and Yu to-morrow; why

should your lordship be troubled?" "How is this to be accomplished?" asked the duke. "Please let [me go to] Yu," said the other, "with your team of Kiuh horses and your white *peih* of Chui-keih, and you are sure to get [what you want]. It will only be taking your valuable [*peih*] from your inner treasury and depositing it in an outer one; your lordship will lose nothing by it." The duke said, "Yes; but Kung Che-kí is there. What are we to do with him?" Seun Seih replied, "Kung Che-kí is indeed knowing; but the Duke of Yu is covetous, and fond of valuable curios; he is sure not to follow his minister's advice. I beg you, considering everything, to let me go." . . . etc., etc.

The following, as a brief sample of the Kuh Liang commentary, takes up the narrative where we have broken off. There is so much that is similar in these two latter exegeses as to lead to the belief that they were composed with reference to each other.

On this Duke Hien sought [in the way proposed] for a passage [through Yu] to invade Kwoh. Kung Che-kí remonstrated, saying, "The words of the envoy of Tsin are humble, but his offerings are great; the matter is sure not to be advantageous to Yu." The Duke of Yu, however, would not listen to him, but received the offerings and granted the passage through the State. Kung Che-kí remonstrated [again], suggesting that the case was like that in the saying about the lips being gone and the teeth becoming cold; after which he fled with his wife and children to Tsao.

Duke Hien then destroyed Kwoh, and in the fifth year [of our Duke Hí] he dealt in the same way with Yu. Seun Seih then had the horses led forward, while he carried the *peih* in his hand, and said: "The *peih* is just as it was, but the horses' teeth are grown longer!" [1]

Meagre as are the items of the text, they show, together with its copious commentaries, the methodical care of the early Chinese in preserving their ancient records. The hints which these and other books give of their intellectual activity during the eight centuries before Christ, naturally compel a higher estimate of their culture than we have hitherto allowed them.[2]

The sixth section of the Catalogue has already been noticed as comprising the literature of the *Hiao King*.

[1] To this the Kung Yang commentator adds: "This he said in joke."

[2] Compare *Tchun Tsieou, Le Printemps & l'Automne, ou Annales de la Principauté de Lou, depuis* 722 *jusqu' en* 481, etc. *Traduites en françois, par* Le Roux Deshauterayes. 1750. Dr. E. Bretschneider, in the *Chinese Recorder*, Vol. IV., pp. 51–52, 1871.

The seventh section contains a list of works written to elucidate the Five Classics as a whole, and if their character for originality of thought, variety of research, extent of illustration, and explanation of obscurities was comparable to their size and numbers, no books in any language could boast of the aids possessed by the *Wu King* for their right comprehension. Of these commentators, Chu Hí of Kiangsí, who lived during the Sung dynasty, has so greatly exceeded all others in illustrating and expounding them, that his explanations are now considered of almost equal authority with the text, and are always given to the beginner to assist him in ascertaining its true meaning.

The eighth section of the Catalogue comprises memoirs and comments upon the *Sz' Shu*, or 'Four Books,' which have been nearly as influential in forming Chinese mind as the *Wu King*. They are by different authors, and since their publication have perhaps undergone a few alterations and interpolations, but the changes either in these or the Five Classics cannot be very numerous or great, since the large body of disciples who followed Confucius, and had copies of his writings, would carefully preserve uncorrupt those which he edited, and hand down unimpaired those which contained his sayings. None of the Four Books were actually written by Confucius himself, but three of them are considered to be a digest of his sentiments; they were arranged in their present form by the brothers Ching, who flourished about eight centuries ago.

The first of the Four Books is the *Ta Hioh*, *i.e.*, 'Superior' or 'Great Learning,' which originally formed one chapter of the *Book of Rites*. It is now divided into eleven chapters, only the first of which is ascribed to the sage, the remainder forming the comment upon them; the whole does not contain two thousand words. The argument of the *Ta Hioh* is briefly summed up in four heads, "the improvement of one's self, the regulation of a family, the government of a state, and the rule of an empire." In the first chapter this idea is thus developed in a circle peculiarly Chinese:

> The ancients, who wished to illustrate renovating virtue throughout the Empire, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families,

they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended their knowledge to the utmost. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete: knowledge being complete, their thoughts were sincere: their thoughts being sincere, their hearts were then rectified: their hearts being rectified, their persons were cultivated: their persons being cultivated, their families were regulated: families being regulated, states were rightly governed; and states being rightly governed, the Empire was made tranquil.

From the Son of Heaven to the man of the people, all must consider the cultivation of the person to be the foundation.

The subsequent chapters mainly consist of the terse sayings of ancient kings and authors gathered and arranged by Tsăng and afterward by Chu Hí, designed to illustrate and enforce the teachings of Confucius contained in the first. One quotation only can be given from Chapter X.

In the Declaration of [the Duke of] Tsin, it is said: "Let me have but one minister plain and sincere, not pretending to other abilities, but with a simple upright mind; and possessed of generosity, regarding the talents of others as though he possessed them himself, and where he finds accomplished and perspicacious men, loving them in his heart more than his mouth expresses, and really showing himself able to avail himself of them; such a minister will be able to preserve my descendants and the Black-haired people, and benefits to the kingdom might well be looked for. But if it be, when he finds men of ability, he is jealous and hateful to them; and when he meets accomplished and perspicacious men, he opposes them and will not allow their advancement, showing that he is really not able to avail himself of them; such a minister will not be able to protect my descendants and the Black-haired people. May he not even be pronounced dangerous?"

It will be willingly allowed, when reading these extracts, that, destitute as they were of the high sanctions and animating hopes and promises of the Word of God, these Chinese moralists began at the right place in their endeavors to reform and benefit their countrymen, and that they did not fully succeed was owing to causes beyond their reforming power.

The second of the Four Books is called *Chung Yung*, or the 'Just Medium,' and is, in some respects, the most elaborate treatise in the series. It was composed by Kung Kih, the grandson of Confucius (better known by his style Tsz'-sz'), about ninety years after the sage's death. It once also formed

part of the *Lí Kí*, from which it, as well as the *Ta Hioh*, were taken out by Chu Hí to make two of the *Sz' Shu*. It has thirty-three chapters, and has been the subject of numerous comments. The great purpose of the author is to illustrate the nature of human virtue, and to exhibit its conduct in the actions of an ideal *kiun tsz'*, or 'princely man' of immaculate propriety, who always demeans himself correctly, without going to extremes. He carries out the advice of Hesiod:

> "Let every action prove a mean confess'd;
> A moderation is, in all, the best."

True virtue consists in never going to extremes, though it does not appear that by this the sage meant to repress active benevolence on the one hand, or encourage selfish stolidity on the other. *Ching*, or uprightness, is said to be the basis of all things; and *ho*, harmony, the all-pervading principle of the universe; "extend uprightness and harmony to the utmost, and heaven and earth will be at rest, and all things be produced and nourished according to their nature." The general character of the work is monotonous, but relieved with some animated passages, among which the description of the *kiun tsz'*, or princely man, is one. "The princely man, in dealing with others, does not descend to anything low or improper. How unbending his valor! He stands in the middle, and leans not to either side. The princely man enters into no situation where he is not himself. If he holds a high situation, he does not treat with contempt those below him; if he occupies an inferior station, he uses no mean arts to gain the favor of his superiors. He corrects himself and blames not others; he feels no dissatisfaction. On the one hand, he murmurs not at Heaven; nor, on the other, does he feel resentment toward man. Hence, the superior man dwells at ease, entirely waiting the will of Heaven."[1]

Chinese moralists divide mankind into three classes, on these principles: "Men of the highest order, as sages, worthies, philanthropists, and heroes, are good without instruction; men of

[1] Collie's *Four Books*, pp. 6–10.

the middling classes are so after instruction, such as husbandmen, physicians, astrologers, soldiers, etc., while those of the lowest are bad in spite of instruction, as play-actors, pettifoggers, slaves, swindlers, etc." The first are *shing*, or sages; the second are *hien*, or worthies; the last are *yu*, or worthless. Sir John Davis notices the similarity of this triplicate classification with that of Hesiod. The *Just Medium* thus describes the first character:

It is only the sage who is possessed of that clear discrimination and profound intelligence which fit him for filling a high station; who possesses that enlarged liberality and mild benignity which fit him for bearing with others; who manifests that firmness and magnanimity that enable him to hold fast good principles; who is actuated by that benevolence, justice, propriety, and knowledge which command reverence; and who is so deeply learned in polite learning and good principles as to qualify him rightly to discriminate. Vast and extensive are the effects of his virtue; it is like the deep and living stream which flows unceasingly; it is substantial and extensive as Heaven, and profound as the great abyss. Wherever ships sail or chariots run; wherever the heavens overshadow and the earth sustains; wherever the sun and moon shine, or frosts and dews fall, among all who have blood and breath, there is not one who does not honor and love him.[1]

Sincerity or conscientiousness holds a high place among the attributes of the superior or princely man; but in translating the Chinese terms into English, it is sometimes puzzling enough to find those which will exhibit the exact idea of the original. For instance, sincerity is described as "the origin or consummation of all things; without it, there would be nothing. It is benevolence by which a man's self is perfected, and knowledge by which he perfects others." In another place we read that "one sincere wish would move heaven and earth." The *kiun tsz'* is supposed to possess these qualities. The standard of excellence is placed so high as to be absolutely unattainable by unaided human nature; and though Kih probably intended to elevate the character of his grandfather to this height, and thus hand him down to future ages as a *shing jin*, or 'perfect and holy man,' he has, in the providence of God, done his countrymen great service in setting before them such a character as is

[1] *Ib.*, p. 28.

here given in the *Chung Yung*. By being made a text-book in the schools it has been constantly studied and memorized by generations of students, to their great benefit.

The third of the Four Books, called the *Lun Yu*, or 'Analects of Confucius,' is divided into twenty chapters, in which the collective body of his disciples recorded his words and actions, much in the same way that Boswell did those of Johnson. It has not, however, the merit of chronological arrangement, and parts of it are so sententious as to be obscure, if not almost unintelligible. This work discloses the sage's shrewd insight into the character of his countrymen, and knowledge of the manner in which they could best be approached and influenced. Upon the commencement of his career as reformer and teacher, he contented himself with reviving the doctrines of the "Ancients;" but finding his influence increasing as he continued these instructions, he then—yet always as under their authority—engrafted original ideas and tenets upon the minds of his generation. Had even his loftiest sentiments been propounded as his own, they would hardly have been received in his day, and, perhaps, through the contempt felt for him by his contemporaries, have been lost entirely.

Among the most remarkable passages of the Four Books are the following: Replying to the question of Tsz'-kung, "Is there one word which may serve as a rule of practice for all of one's life?" Confucius said: "Is not *shu* ('reciprocity') such a word? What you do not want done to yourself, do not do to others." In a previous place Tsz'-kung had said: "What I do not wish men to do to me, I also wish not to do to men." Confucius replied: "Tsz', you have not attained to that." The same principle is repeated in the *Chung Yung*, where it is said that the man who does so is not far from the path. Another is quoted in the Imperial Dictionary, under the word *Fuh:* "The people of the west have sages," or "There is a sage (or holy man) among the people of the west," where the object is to show that he did not mean Buddha. As Confucius was contemporary with Ezra, it is not impossible that he had heard something of the history of the Israelites scattered throughout the one hundred and twenty-seven provinces of the Persian

monarchy, or of the writings of their prophets, though there is not the least historical evidence that he knew anything of the countries in Western Asia, or of the books extant in their languages.

Some idea of the character of the *Lun Yu* may be gathered from a few detached sentences, selected from Marshman's translation.[1]

Grieve not that men know you not, but be grieved that you are ignorant of men.

Governing with equity resembles the north star, which is fixed, and all the stars surround it.

Have no friends unlike yourself.

Learning without reflection will profit nothing; reflection without learning will leave the mind uneasy and miserable.

Knowledge produces pleasure clear as water; complete virtue brings happiness solid as a mountain; knowledge pervades all things; virtue is tranquil and happy; knowledge is delight; virtue is long life.

Without virtue, both riches and honor seem to me like the passing cloud.

The sage's conduct is affection and benevolence in operation.

The man who possesses complete virtue wishes to fix his own mind therein, and also to fix the minds of others; he wishes to be wise himself, and would fain render others equally wise.

Those who, searching for virtue, refuse to stay among the virtuous, how can they obtain knowledge?

The rich and honorable are those with whom men desire to associate; not obtaining their company in the paths of virtue, however, do not remain in it.

In your appearance, to fall below decency would be to resemble a savage rustic, to exceed it would be to resemble a fop; let your appearance be decent and moderate, then you will resemble the honorable man.

When I first began with men, I heard words and gave credit for conduct; now I hear words and observe conduct.

I have found no man who esteems virtue as men esteem pleasure.

The perfect man loves all men; he is not governed by private affection or interest, but only regards the public good or right reason. The wicked man, on the contrary, loves if you give, and likes if you commend him.

The perfect man is never satisfied with himself. He that is satisfied with himself is not perfect.

He that is sedulous and desires to improve in his studies is not ashamed to stoop to ask of others.

Sin in a virtuous man is like an eclipse of the sun and moon: all men gaze at it, and it passes away; the virtuous man mends, and the world stands in admiration of his fall.

Patience is the most necessary thing to have in this world.

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[1] *The Works of Confucius; containing the original text, with a Translation*, by J. Marshman. Vol. I. Serampore, 1807.

A few facts respecting the life, and observations on the character, of the great sage of Chinese letters, may here be added, though the extracts already made from his writings are sufficient to show his style. Confucius was born B.C. 551, in the twentieth year of the Emperor Ling (about the date at which Cyrus became king of Persia), in the kingdom of Lu, now included in Yenchau, in the south of Shantung. His father was a district magistrate, and dying when he was only three years old, left his care and education to his mother, who, although not so celebrated as the mother of Mencius, seems to have nurtured in him a respect for morality, and directed his studies. During his youth he was remarkable for a grave demeanor and knowledge of ancient learning, which gained him the respect and admiration of his townsmen, so that at the age of twenty, the year after his marriage, he was entrusted with the duties of a subordinate office in the revenue department, and afterward appointed a supervisor of fields and herds. In his twenty-fourth year his mother deceased, and in conformity with the ancient usage, which had then fallen into disuse, he immediately resigned all his employments to mourn for her three years, during which time he devoted himself to study. This practice has continued to the present day.

His examination of the ancient writings led him to resolve upon instructing his countrymen in them, and to revive the usages of former kings, especially in whatever related to the rites. His position gave him an entry to court in Lu, where he met educated and influential men, and by the time he was thirty he was already in repute among them as a teacher. His own king, Siang, gave him the means of visiting the imperial court at Lohyang. Here, together with his disciples, he examined everything, past and present, with close scrutiny, and returned home with renewed regard for the ancient founders of the House of Chau. His scholars and admirers increased in numbers, and a corresponding extension of fame followed, so that ere long he had an invitation to the court of the prince of Tsí, but on arrival there was mortified to learn that curiosity had been the prevailing cause of the invitation, and not a desire to adopt his principles. He accordingly left him and went

home, where the struggles between three rival families carried disorder and misery throughout the kingdom; it was with the greatest difficulty that he remained neutral between these factions. His disciples were from all parts of the land, and public opinion began to be influenced by his example. At length an opportunity offered to put his tenets into practice. The civil strife had resulted in the flight of the rebels, and Lu was settling down into better government, when in B.C. 500 Confucius was made the magistrate of the town of Chung-tu by his sovereign, Duke Ting. He was now fifty years old, and began to carry out the best rule he could in his position as minister of crime. For three years he administered the affairs of State with such a mixture of zeal, prudence, severity, and regard for the rights and wants of all classes, that Lu soon became the envy and dread of all other States. He even succeeded in destroying two or three baronial castles whose chiefs had set all lawful authority at defiance. His precepts had been fairly put in practice, and, like Solomon, his influence in after-ages was increased by the fact of acknowledged success.

It was but little more than an experiment, however; for Duke King of Tsí, becoming envious of the growing power of his neighbor, sent Ting a tempting present, consisting of thirty horses beautifully caparisoned, and a number of curious rarities, with a score of the most accomplished courtesans he could procure in his territories. This scheme of gaining the favor of the youthful monarch, and driving the obnoxious cynic from his councils, succeeded, and Confucius soon after retired by compulsion into private life. He moved into the dominions of the prince of Wei, accompanied by such of his disciples as chose to follow him, where he employed himself in extending his doctrines and travelling into the adjoining States.

He was at times applauded and patronized, but quite as often the object of persecution and contumely; more than once his life was endangered. He compared himself to a dog driven from his home: "I have the fidelity of that animal, and I am treated like it. But what matters the ingratitude of men? They cannot hinder me from doing all the good that has been

appointed me. If my precepts are disregarded, I have the consolation of knowing in my own breast that I have faithfully performed my duty." He sometimes spoke in a manner that showed his own impression to be that heaven had conferred on him a special commission to instruct the world. On one or two occasions, when he was in jeopardy, he said: "If Heaven means not to obliterate this doctrine from the earth, the men of Kwang can do nothing to me." And "as Heaven has produced whatever virtue is in me, what can Hwan Tui do to me?"

In his instructions he improved passing events to afford useful lessons, and some of those recorded are at least ingenious. Observing a fowler one day sorting his birds into different cages, he said, "I do not see any old birds here; where have you put them?" "The old birds," replied the fowler, "are too wary to be caught; they are on the lookout, and if they see a net or cage, far from falling into the snare they escape and never return. Those young ones which are in company with them likewise escape, but only such as separate into a flock by themselves and rashly approach are the birds I take. If perchance I catch an old bird it is because he follows the young ones." "You have heard him," observed the sage, turning to his disciples; "the words of this fowler afford us matter for instruction. The young birds escape the snare only when they keep with the old ones, the old ones are taken when they follow the young; it is thus with mankind. Presumption, hardihood, want of forethought, and inattention are the principal reasons why young people are led astray. Inflated with their small attainments they have scarcely made a commencement in learning before they think they know everything; they have scarcely performed a few common virtuous acts, and straight they fancy themselves at the height of wisdom. Under this false impression they doubt nothing, hesitate at nothing, pay attention to nothing; they rashly undertake acts without consulting the aged and experienced, and thus securely following their own notions, they are misled and fall into the first snare laid for them. If you see an old man of sober years so badly advised as to be taken with the sprightliness of a youth, attached to

him, and thinking and acting with him, he is led astray by him and soon taken in the same snare. Do not forget the answer of the fowler."

Once, when looking at a stream, he compared its ceaseless current to the transmission of good doctrine through succeeding generations, and as one race had received it they should hand it down to others. "Do not imitate those isolated men [the Rationalists] who are wise only for themselves; to communicate the modicum of knowledge and virtue we possess to others will never impoverish ourselves." He seems to have entertained only faint hopes of the general reception of his doctrine, though toward the latter end of his life he had as much encouragement in the respect paid him personally and the increase of his scholars as he could reasonably have wished.

Confucius returned to his native country at the age of sixty-eight, and devoted his time to completing his edition of the classics and in teaching his now large band of disciples. He was consulted by his sovereign, who had invited him to return, and one of his last acts was to go to court to urge an attack on Tsí and punish the murder of its duke. Many legends have gathered around him, so that he now stands before his countrymen as a sage and a demigod; yet there is a remarkable absence of the prophetic and the miraculous in every event connected with these later writings. One story is that when he had finished his writings he collected his friends around him and made a solemn dedication of his literary labors to heaven as the concluding act of his life. "He assembled all his disciples and led them out of the town to one of the hills where sacrifices had usually been offered for many years. Here he erected a table or altar, upon which he placed the books; and then turning his face to the north, adored Heaven, and returned thanks upon his knees in a humble manner for having had life and strength granted him to enable him to accomplish this laborious undertaking; he implored Heaven to grant that the benefit to his countrymen from so arduous a labor might not be small. He had prepared himself for this ceremony by privacy, fasting, and prayer. Chinese pictures represent the sage in the attitude of supplication, and a beam of light or a rainbow de-

scending from the sky upon the books, while his scholars stand around in admiring wonder."[1]

A few days before his death he tottered about the house, sighing,

Tai shan, ki tui hu!—Liang muh, ki hwai hu!—Chi jin, ki wei hu!

The great mountain is broken!
The strong beam is thrown down!
The wise man withers like a plant!

He died soon after, B.C. 478, aged seventy-three, leaving a single descendant, his grandson Tsz'-sz, through whom the succession has been transmitted to the present day. During his life the return of the Jews from Babylon, the invasion of Greece by Xerxes, and conquest of Egypt by the Persians took place. Posthumous honors in great variety, amounting to idolatrous worship, have been conferred upon him. His title is the 'Most Holy Ancient Teacher' Kung tsz', and the 'Holy Duke.' In the reign of Kanghí, two thousand one hundred and fifty years after his death, there were eleven thousand males alive bearing his name, and most of them of the seventy-fourth generation, being undoubtedly one of the oldest families in the world. In the *Sacrificial Ritual* a short account of his life is given, which closes with the following pæan:

Confucius! Confucius! How great is Confucius!
Before Confucius there never was a Confucius!
Since Confucius there never has been a Confucius!
Confucius! Confucius! How great is Confucius!

The leading features of the philosophy of Confucius are subordination to superiors and kind, upright dealing with our fellow-men; destitute of all reference to an unseen Power to whom all men are accountable, they look only to this world for their sanctions, and make the monarch himself only partially amenable to a higher tribunal. It would indeed be hard to overestimate the influence of Confucius in his ideal *princely scholar*, and the power for good over his race this conception ever since has exerted. It might be compared to the glorious work of the

[1] *Chinese Repository*, Vol. XI., p. 421. Pauthier, *La Chine*, Paris, 1839, pp. 121–184.

sculptor on the Acropolis of Athens—that matchless statue more than seventy feet in height, whose casque and spear of burnished brass glittered above all the temples and high places of the city, and engaged the constant gaze of the mariner on the near Ægean; guiding his onward course, it was still ever beyond his reach. Like the Athena Promachos to the ancient Attic voyager, so stands the *kiun-tsz'* of Confucius among the ideal men of pagan moralists. The immeasurable influence in after-ages of the character thus portrayed proves how lofty was his own standard, and the national conscience has ever since assented to the justice of the portrait.

From the duty, honor, and obedience owed by a child to his parents, he proceeds to inculcate the obligations of wives to their husbands, subjects to their prince, and ministers to their king, together with all the obligations arising from the various social relations. Political morality must be founded on private rectitude, and the beginning of all real advance was, in his opinion, comprised in *nosce teipsum*. It cannot be denied that among much that is commendable there are a few exceptionable dogmas among his tenets, and Dr. Legge, as has already been seen, reflects severely on his disregard of truth in the *Chun Tsiu* and in his lifetime. Yet compared with the precepts of Grecian and Roman sages, the general tendency of his writings is good, while in adaptation to the society in which he lived, and their eminently practical character, they exceed those of western philosophers. He did not deal much in sublime and unattainable descriptions of virtue, but rather taught how the common intercourse of life was to be maintained—how children should conduct themselves toward their parents, when a man should enter on office, when to marry, etc., etc., which, although they may seem somewhat trifling to us, were probably well calculated for the times and people among whom he lived.[1]

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[1] Compare Dr. Legge's *Religions of China;* Prof. R. K. Douglas, *Confucianism and Taouism*, London, 1879; S. Johnson, *Oriental Religions: China*, Boston, 1877; *A Systematical Digest of the Doctrines of Confucius, according to the Analects, Great Learning, and Doctrine of the Mean*, etc., by Ernst Faber. Translated from the German by Möllendorff, Hongkong, 1875; *Histoire de Confucius*, par J. Sénamaud, Bordeaux et Paris, 1878.

Had Confucius transmitted to posterity such works as the Iliad, the De Officiis, or the Dialogues of Plato, he would no doubt have taken a higher rank among the commanding intellects of the world, but it may be well doubted whether his influence among his own countrymen would have been as good or as lasting. The variety and minuteness of his instructions for the nurture and education of children, the stress he lays upon filial duty, the detail of etiquette and conduct he gives for the intercourse of all classes and ranks in society, characterize his writings from those of all philosophers in other countries, who, comparatively speaking, gave small thought to the education of the young. The Four Books and the Five Classics would not, so far as regards their intrinsic character in comparison with other productions, be considered as anything more than curiosities in literature for their antiquity and language, were it not for the incomparable influence they have exerted over so many millions of minds; in this view they are invested with an interest which no book, besides the Bible, can claim. The source and explanation of this influence is to be found in their use as text-books in the schools and competitive examinations, and well would it be for Christian lands if their youth had the same knowledge of the writings of Solomon and the Evangelists. Their freedom from descriptions of impurity and licentiousness, and allusions to whatever debases and vitiates the heart, is a redeeming quality of the Chinese classics which should not be overlooked. Chinese literature contains enough, indeed, to pollute even the mind of a heathen, but its scum has become the sediment; and little or nothing can be found in the writings that are most highly prized which will not bear perusal by any person in any country. Every one acquainted with the writings of Hindu, Greek, and Roman poets knows the glowing descriptions of the amours of gods and goddesses which fill their pages, and the purity of the Chinese canonical books in this respect must be considered as remarkable.

For the most part the Chinese, in worshipping Confucius, content themselves with erecting a simple tablet in his honor; to carve images for the cult of the sage is uncommon. The incident represented in the adjoining wood-cut illustrates, however,

Worship of Confucius and his Disciples.

an exception to the prevailing severity of this worship. A certain Wei Kí, a scholar living in the Tang dynasty (A.D. 657), not content, it is said, with giving instruction in the classics, set up the life-size statues of Confucius and his seventy-two disciples in order to incite the enthusiasm of his own pupils. Into this sanctuary of the divinities of learning were wont to come the *savant* Wei and his scholars—among whom were numbered both his grandfather and several of his grandchildren—to prostrate themselves before the ancient worthies. "But of his descendants," concludes the chronicler, "there were many who arose to positions of eminence in the State."

The last of the Four Books is nearly as large as the other three united, and consists entirely of the writings of Mencius, Măng tsz', or Măng fu-tsz', as he is called by the Chinese.[1] This sage flourished upward of a century after the death of his master, and although, in estimating his character, it must not be forgotten that he had the advantages of his example and stimulus of his fame and teachings, in most respects he displayed an originality of thought, inflexibility of purpose, and extensive views superior to Confucius, and must be regarded as one of the greatest men Asiatic nations have ever produced.

Mencius was born B.C. 371,[2] in the city of Tsau, now in the province of Shantung, not far from his master's native district. He was twenty-three years old when Plato died, and many other great men of Greece were his contemporaries. His father died early, and left the guardianship of the boy to his widow, Changshí. "The care of this prudent and attentive mother," to quote from Rémusat, "has been cited as a model for all virtuous parents. The house she occupied was near that

[1] It may here be remarked that the terms *tsz'* or *fu-tsz'* do not properly form a part of the name, but are titles, meaning *rabbi* or *eminent teacher*, and are added to the surnames of some of the most distinguished writers, by way of peculiar distinction; and in the words Mencius and Confucius have been Latinized with Măng and Kung, names of the persons themselves, into one word. The names of other distinguished scholars, as Chu fu-tsz', Ching fu-tsz', etc., have not undergone this change into Chufucius, Chingfucius; but usage has now brought the compellation for these two men into universal use as a distinctive title, somewhat like the term *venerable* applied to Bede.

[2] Rémusat, *Nouveaux Mélanges*, Tome II., pp. 115–129.

of a butcher; she observed that at the first cry of the animals that were being slaughtered the little Măng ran to be present at the sight, and that on his return he sought to imitate what he had seen. Fearful that his heart might become hardened, and be accustomed to the sight of blood, she removed to another house which was in the neighborhood of a cemetery. The relations of those who were buried there came often to weep upon their graves and make the customary libations; the lad soon took pleasure in their ceremonies, and amused himself in imitating them. This was a new subject of uneasiness to Changshí; she feared her son might come to consider as a jest what is of all things the most serious, and that he would acquire a habit of performing with levity, and as a matter of routine merely, ceremonies which demand the most exact attention and respect. Again, therefore, she anxiously changed her dwelling, and went to live in the city, opposite to a school, where her son found examples the most worthy of imitation, and soon began to profit by them. I should not have spoken of this trifling anecdote but for the allusion which the Chinese constantly make to it in the common proverb, 'Formerly the mother of Mencius chose out a neighborhood.'" On another occasion her son, seeing persons slaughtering pigs, asked her why they did it. "To feed you," she replied; but reflecting that this was teaching her son to lightly regard the truth, went and bought some pork and gave him.

Mencius devoted himself early to the classics, and probably attended the instructions of noted teachers of the school of Confucius and his grandson Kih. After his studies were completed, at the age of forty, he came forth as a public teacher, and offered his services to the feudal princes of the country. Among others, he was received by Hwui, king of Wei, but, though much respected by this ruler, his instructions were not regarded; and he soon perceived that among the numerous petty rulers and intriguing statesmen of the day there was no prospect of restoring tranquillity to the Empire, and that discourses upon the mild government and peaceful virtues of Yao and Shun, King Wăn and Chingtang, offered little to interest persons whose minds were engrossed with schemes of conquest

or pleasure. He thereupon accepted an invitation to go to Tsi, the adjoining State, and spent most of his public life there; the records show that he was often called on for his advice by statesmen of many governments. As he went from one State to another his influence extended as his experience showed him the difficulties of good government amidst the general disregard of justice, mercy, and frugality. His own unyielding character and stern regard for etiquette and probity chilled the loose, unscrupulous men of those lawless times. At length he retired to his home to spend the last twenty years of his life in the society of his disciples, there completing the work which bears his name and has made him such a power among his countrymen. He has always been an incentive and guide to popular efforts to assert the rights of the subject against the injustice of rulers, and an encourager to rulers who have governed with justice. His assertion of the proper duties and prerogatives belonging to both parties in the State was prior to that of any western writer; some of his principles of liberal government were taught before their enunciation in Holy Writ. He died when eighty-four years old (B.C. 288), shortly before the death of Ptolemy Soter at the same age.

After his demise Mencius was honored, by public act, with the title of 'Holy Prince of the country of Tsau,' and in the temple of the sages he receives the same honors as Confucius; his descendants bear the title of 'Masters of the Traditions concerning the Classics,' and he himself is called *A-shing*, or the 'Secondary Sage,' Confucius being regarded as the first. His writings are in the form of dialogues held with the great personages of his time, and abound with irony and ridicule directed against vice and oppression, which only make his praises of virtue and integrity more weighty. After the manner of Socrates, he contests nothing with his adversaries, but, while granting their premises, he seeks to draw from them consequences the most absurd, which cover his opponents with confusion.

The king of Wei, one of the turbulent princes of the time, was complaining to Mencius how ill he succeeded in his endeavors to make his people happy and his kingdom flourishing.

"Prince," said the philosopher, "you love war; permit me to draw a comparison from thence: two armies are in presence; the charge is sounded, the battle begins, one of the parties is conquered; half its soldiers have fled a hundred paces, the other half has stopped at fifty. Will the last have any right to mock at those who have fled further than themselves?"

"No," said the king; "they have equally taken flight, and the same disgrace must attend them both."

"Prince," says Mencius quickly, "cease then to boast of your efforts as greater than your neighbors'. You have all deserved the same reproach, and not one has a right to take credit to himself over another." Pursuing then his bitter interrogations, he asked, "Is there a difference, O king! between killing a man with a club or with a sword?" "No," said the prince. "Between him who kills with the sword, or destroys by an inhuman tyranny?" "No," again replied the prince.

"Well," said Mencius, "your kitchens are encumbered with food, your sheds are full of horses, while your subjects, with emaciated countenances, are worn down with misery, or found dead of hunger in the middle of the fields or the deserts. What is this but to breed animals to prey on men? And what is the difference between destroying them by the sword or by unfeeling conduct? If we detest those savage animals which mutually tear and devour each other, how much more should we abhor a prince who, instead of being a father to his people, does not hesitate to rear animals to destroy them. What kind of father to his people is he who treats his children so unfeelingly, and has less care of them than of the wild beasts he provides for?"

On one occasion, addressing the prince of Tsí, Mencius remarked: "It is not the ancient forests of a country which do it honor, but its families devoted for many generations to the duties of the magistracy. Oh, king! in all your service there are none such; those whom you yesterday raised to honor, what are they to-day?"

"In what way," replied the king, "can I know beforehand that they are without virtue, and remove them?"

"In raising a sage to the highest dignities of the State," re-

plied the philosopher, "a king acts only as he is of necessity bound to do. But to put a man of obscure condition over the nobles of his kingdom, or one of his remote kindred over princes more nearly connected with him, demands most careful deliberation. Do his courtiers unite in speaking of a man as wise, let him distrust them. If all the magistrates of his kingdom concur in the same assurance, let him not rest satisfied with their testimony, but if his subjects confirm the story, then let him convince himself; and if he finds that the individual is indeed a sage, let him raise him to office and honor. So, also, if all his courtiers would oppose his placing confidence in a minister, let him not give heed to them; and if all the magistrates are of this opinion, let him be deaf to their solicitations; but if the people unite in the same request, then let him examine the object of their ill-will, and, if guilty, remove him. In short, if all the courtiers think that a minister should suffer death, the prince must not content himself with their opinion merely. If all the high officers entertain the same sentiment, still he must not yield to their convictions; but if the people declare that such a man is unfit to live, then the prince, inquiring himself and being satisfied that the charge is true, must condemn the guilty to death; in such a case, we may say that the people are his judges. In acting thus a prince becomes the parent of his subjects."

The will of the people is always referred to as the supreme power in the State, and Mencius warns princes that they must both please and benefit their people, observing that "if the country is not subdued in heart there will be no such thing as governing it;" and also, "He who gains the hearts of the people secures the throne, and he who loses the people's hearts loses the throne." A prince should "give and take what is pleasing to them, and not do that which they hate." "Good laws," he further remarks, "are not equal to winning the people by good instruction." Being consulted by a sovereign, whether he ought to attempt the conquest of a neighboring territory, he answered: "If the people of Yen are delighted, then take it; but if otherwise, not." He also countenances the dethroning of a king who does not rule his people with a regard to their hap-

piness, and adduces the example of the founders of the Shang and Chau dynasties in proof of its propriety. "When the prince is guilty of great errors," is his doctrine, "the minister should reprove him; if, after doing so again and again, he does not listen, he ought to dethrone him and put another in his place."

His estimate of human nature, like many of the Chinese sages, is high, believing it to be originally good, and that "all men are naturally virtuous, as all water flows downward. All men have compassionate hearts, all feel ashamed of vice." But he says also, "Shame is of great moment to men; it is only the designing and artful that find no use for shame." Yet human nature must be tried by suffering, and to form an energetic and virtuous character a man must endure much; "when Heaven was about to place Shun and others in important trusts, it first generally tried their minds, inured them to abstinence, exposed them to poverty and adversity; thus it moved their hearts and taught them patience." His own character presents traits widely differing from the servility and baseness usually ascribed to Asiatics, and especially to the Chinese; and he seems to have been ready to sacrifice everything to his principles. "I love life, and I love justice," he observes, "but if I cannot preserve both, I would give up life and hold fast justice. Although I love life, there is that which I love more than life; although I hate death, there is that which I hate more than death." And as if referring to his own integrity, he elsewhere says: "The nature of the superior man is such that, although in a high and prosperous situation, it adds nothing to his virtue; and although in low and distressed circumstances, it impairs it in nothing." In many points, especially in the importance he gives to filial duty, his reverence for the ancient books and princes, and his adherence to old usages, Mencius imitated and upheld Confucius; in native vigor and carelessness of the reproaches of his compatriots he exceeded him. Many translations of his work have appeared in European languages, but Legge's [1] is in most respects the best for its comments, and the notices of Men-

[1] *Chinese Classics*, Vol II. Hongkong, 1862.

cius' life and times, and a fair estimate of his character and influence.

Returning to the Imperial Catalogue, its ninth section contains a list of musical works, and a few on dancing or posture-making; they hold this distinguished place in the list from the importance attached to music as employed in the State worship and domestic ceremonies.

The tenth section gives the names of philological treatises and lexicons, most of them confined to the Chinese language, though a few are in Manchu. The Chinese government has excelled in the attention it has given to the compilation of lexicons and encyclopædias. The number of works of this sort here catalogued is two hundred and eighteen, the major part issued during this dynasty, and including only works on the general language, none on the dialects. For their extent of quotation, the variety of separate disquisitions upon the form, origin, and composition of characters, and treatises upon subjects connected with the language, they indicate the careful labor native scholars have bestowed upon the elucidation of their own tongue.

One of them, the *Pei Wăn Yun Fu*, or 'Treasury of compared Characters and Sounds,' is so extensive and profound as to deserve a short notice, which cannot be better made than by an extract from the preface of M. Callery to his prospectus to its translation, of which he only issued one livraison. He says the Emperor Kanghí, who planned its preparation, "assembled in his palace the most distinguished literati of the Empire, and laying before them all the works that could be got, whether ancient or modern, commanded them carefully to collect all the words, allusions, forms and figures of speech of every style, of which examples might be found in the Chinese language; to class the principal articles according to the pronunciation of the words; to devote a distinct paragraph to each expression; and to give in support of every paragraph several quotations from the original works. Stimulated by the munificence, as well as the example, of the Emperor, who reviewed the performances of every day, seventy-six literati assembled at Peking, labored with such assiduity, and kept up such an active correspondence

with the learned in all parts of the Empire, that at the end of eight years the work was completed (1711), and printed at the public expense, in one hundred and thirty thick volumes." The peculiar nature of the Chinese language, in the formation of many dissyllabic compounds of two or more characters to express a third and new idea, renders such a work as this thesaurus more necessary and useful, perhaps, than it would be in any other language. Under some of the common characters as many as three hundred, four hundred, and even six hundred combinations are noticed, all of which modify its sense more or less, and form a complete monograph of the character, of the highest utility to the scholar in composing idiomatic Chinese. This magnificent monument of literary labor reflects great credit on the monarch who took so much interest in its compilation (as he remarks in his preface), as to devote the leisure hours of every day, notwithstanding his manifold occupations, for eight years, to overlooking the labors of the scholars engaged upon it.

CHAPTER XII.

POLITE LITERATURE OF THE CHINESE.

The three remaining divisions of the Imperial Catalogue comprise lists of Historical, Professional, and Poetical works. The estimate made of their value will depend somewhat on the peculiar line of research of the student, and to give him the means of doing this would require copious extracts from poetical, religious, topographical or moral writings. Those who have studied them the longest, as Rémusat, Julien, Staunton, Pauthier, the two Morrisons, Legge, etc., speak of them with the most respect, whether it arose from a higher appreciation of their worth as they learned more, or that the zealousness of their studies imparted a tinge of enthusiasm to their descriptions. A writer in the *Quarterly Review* gives good reasons for placing the polite literature of the Chinese first for the insight it is likely to give Europeans into their habits of thought. "The Chinese stand eminently distinguished from other Asiatics by their early possession and extensive use of the important art of printing—of printing, too, in that particular shape, the stereotype, which is best calculated, by multiplying the copies and cheapening the price, to promote the circulation of every species of their literature. Hence they are, as might be expected, a reading people; a certain degree of education is common among even the lower classes, and among the higher it is superfluous to insist on the great estimation in which letters must be held under a system where learning forms the very threshold of the gate that conducts to fame, honors, and civil employment. Amid the vast mass of printed books which is the natural offspring of such a state of things, we make no

scruple to avow that the circle of their *belles-lettres*, comprised under the heads of drama, poetry, and novels, has always possessed the highest place in our esteem; and we must say that there appears no readier or more agreeable mode of becoming intimately acquainted with a people from whom Europe can have so little to learn on the score of either moral or physical science than by drawing largely on the inexhaustible stores of their ornamental literature."

The second division in the Catalogue, *Sz' Pu*, or 'Historical Writings,' is subdivided into fifteen sections. These writings are very extensive; even their mere list conveys a high idea of the vast amount of labor expended upon them; and it is impossible to withhold respect, at least, to the industry displayed in compilations like the *Seventeen Histories*, in two hundred and seventeen volumes, and its continuation, the *Twenty-two Histories*, a still larger work. Though the entertaining episodes and sketches of character found in Herodotus and other ancient European historians are wanting, there is plenty of incident in court, camp, and social life, as well as public acts and royal biography. The dynastic records became the duty of special officers, and the headings adopted from the Sui, A.D. 590, have since been followed in arranging the historic materials under twelve heads. From the mass of materials digested by careful scholars have been compiled the records now known; they form, with all their imperfections, the best continuous history of any Asiatic people. Popular abridgments are common, among which the *Tung Kien Kang-muh*, or 'General Mirror of History,' and a compiled abridgment of it, the *Kang Kien Í Chí*, or 'History made Easy,' are the most useful.

The earliest historian among the Chinese is Sz'ma Tsien,[1] who flourished about B.C. 104, in which year he commenced the *Sz' Kí*, or 'Historical Memoirs,' in one hundred and thirty chapters. In this great work, which, like the Muses of Herodotus in Greek, forms the commencement of credible modern history with the Chinese, the author relates the actions of the Emperors

[1] Compare Rémusat, *Nouveaux Mélanges*, Tome II., pp. 130 ff., where there are excellent biographical notices of Sz'ma Tsien and other native historians.

in regular succession and the principal events which happened during their reigns, together with details and essays respecting music, astronomy, religious ceremonies, weights, public works, etc., and the changes they had undergone during the twenty-two centuries embraced in his Memoirs. It is stated by Rémusat that there are in the whole work five hundred and twenty-six thousand five hundred characters, for the Chinese, like the ancient Hebrews, number the words in their standard authors. The *Sz' K'i* is in five parts, and its arrangement has served as a model for subsequent historians, few of whom have equalled its author in the vivacity of their style or carefulness of their research.

The *General Mirror to Aid in Governing*, by Sz'ma Kwang, of the Sung dynasty, in two hundred and ninety-four chapters, is one of the best digested and most lucid annals that Chinese scholars have produced, embracing the period between the end of the Tsin to the beginning of the Sung dynasty (A.D. 313 to 960). Both the historians Sz'ma Tsien and Sz'ma Kwang filled high offices in the State, were both alternately disgraced and honored, and were mixed up with all the political movements of the day. Rémusat speaks in terms of deserved commendation of their writings, and to a notice of their works adds some account of their lives. One or two incidents in the career of Sz'ma Kwang exhibit a readiness of action and freedom in expressing his sentiments which are more common among the Chinese than is usually supposed. In his youth he was standing with some companions near a large vase used to rear gold fish, when one of them fell in. Too terrified themselves to do anything, all but young Kwang ran to seek succor; he looked around for a stone with which to break the vase and let the water flow out, and thus saved the life of his companion. In subsequent life the same common sense was joined with a boldness which led him to declare his sentiments on all occasions. Some southern people once sent a present to the Emperor of a strange quadruped, which his flatterers said was the mythological *ki-lin* of happy omen. Sz'ma Kwang, being consulted on the matter, replied: "I have never seen the *ki-lin*, therefore I cannot tell whether this be one or not. What I do know is that

the real *ki-lin* could never be brought hither by foreigners; he appears of himself when the State is well governed." [1] An extension of this great work by Li Tao, of the Sung dynasty, in five hundred and twenty books, gave their countrymen a fair account of the thirty-six centuries of their national fortunes; and the digest under Chu Hi's direction has made them still more accessible and famous to succeeding ages.

Few works in Chinese literature are more popular than a historical novel by Chin Shau, about A.D. 350, called the *San Kwoh Chi*, or 'History of the Three States;' its scenes are laid in the northern parts of China, and include the period between A.D. 170 and 317, when several ambitious chieftains conspired against the imbecile princes of the once famous Han dynasty, and, after that was overthrown, fought among themselves until the Empire was again reconsolidated under the Tsin dynasty. This performance, from its double character and the long period over which it extends, necessarily lacks that unity which a novel should have. Its charms, to a Chinese, consist in the animated descriptions of plots and counterplots, in the relations of battles, sieges, and retreats, and the admirable manner in which the characters are delineated and their acts intermixed with entertaining episodes. The work opens with describing the distracted state of the Empire under the misrule of Ling ti and Hwan ti, the last two monarchs of the House of Han (147 to 184), who were entirely swayed by eunuchs, and left the administration of government to reckless oppressors, until ambitious men, taking advantage of the general discontent, raised the standard of rebellion. The leaders ordered their partisans to wear yellow head-dresses, whence the rebellion was called that of the Yellow Caps, and was suppressed only after several years of hard struggle by a few distinguished generals who upheld the throne. Among these was Tung Choh, who, gradually drawing to himself all the power in the State, thereby arrayed against himself others equally ambitious and unscrupulous. Disorganization had not yet proceeded so far that all hope of supporting the rightful throne had left the minds of its adher-

[1] *Chinese Repository*, Vol. IX., pp. 210, 274.

ents, among whom was Wang Yun, a chancellor of the Empire, who, seeing the danger of the State, devised a scheme to inveigle Tung Choh to his ruin, which is thus narrated:

One day Tung Choh gave a great entertainment to the officers of government. When the wine had circulated several times, Lü Pu (his adopted son) whispered something in his ear, whereupon he ordered the attendants to take Chang Wăn from the table into the hall below, and presently one of them returned, handing up his head in a charger. The spirits of all present left their bodies, but Tung, laughing, said, "Pray, sirs, do not be alarmed. Chang Wăn has been leaguing with Yuen Shuh how to destroy me; a messenger just now brought a letter for him, and inadvertently gave it to my son; for which he has lost his life. You, gentlemen, have no cause for dread." All the officers replied, "Yes! Yes!" and immediately separated.

Chancellor Wang Yun returned home in deep thought: "The proceedings of this day's feast are enough to make my seat an uneasy one;" and taking his cane late at night he walked out in the moonlight into his rear garden, when standing near a rose arbor and weeping as he looked up, he heard a person sighing and groaning within the peony pavillion. Carefully stepping and watching, he saw it was Tiau Chen, a singing-girl belonging to the house, who had been taken into his family in early youth and taught to sing and dance; she was now sixteen, and both beautiful and accomplished, and Wang treated her as if she had been his own daughter.

Listening some time, he spoke out, "What underhand plot are you at now, insignificant menial?" Tiau Chen, much alarmed, kneeling, said, "What treachery can your slave dare to devise?" "If you have nothing secret, why then are you here late at night sighing in this manner?" Tiau replied, "Permit your handmaid to declare her inmost thoughts. I am very grateful for your excellency's kind nurture, for teaching me singing and dancing, and for the treatment I have received. If my body should be crushed to powder [in your service], I could not requite a myriad to one [for these favors]. But lately I have seen your eyebrows anxiously knit, doubtless from some State affairs, though I presumed not to ask; this evening, too, I saw you restless in your seat. On this account I sighed, not imagining your honor was overlooking me. If I can be of the least use, I would not decline the sacrifice of a thousand lives." Wang, striking his cane on the ground, exclaimed, "Who would have thought the rule of Han was lodged in your hands! Come with me into the picture-gallery." Tiau Chen following in, he ordered his females all to retire, and placing her in a seat, turned himself around and did her obeisance. She, much surprised, prostrated herself before him, and asked the reason of such conduct, to which he replied, "You are able to compassionate all the people in the dominions of Han." His words ended, the tears gushed like a fountain. She added, "I just now said, if I can be of any service I will not decline, though I should lose my life."

Wang, kneeling, rejoined, "The people are in most imminent danger, and the nobility in a hazard like that of eggs piled up; neither can be rescued without your assistance. The traitor Tung Choh wishes soon to seize the

throne, and none of the civil or military officers have any practicable means of defence. He has an adopted son, Lü Pu, a remarkably daring and brave man, who, like himself, is the slave of lust. Now I wish to contrive a scheme to inveigle them both, by first promising to wed you to Lü, and then offering you to Tung, while you must seize the opportunity to raise suspicions in them, and slander one to the other so as to sever them, and cause Lü to kill Tung, whereby the present great evils will be terminated, the throne upheld, and the government re-established. All this is in your power, but I do not know how the plan strikes you." Tiau answered, "I have promised your excellency my utmost service, and you may trust me that I will devise some good scheme when I am offered to them."

"You must be aware that if this design leaks out, we shall all be utterly exterminated." "Your excellency need not be anxious, and if I do not aid in accomplishing your patriotic designs, let me die a thousand deaths."

Wang, bowing, thanked her. The next day, taking several of the brilliant pearls preserved in the family, he ordered a skilful workman to inlay them into a golden coronet, which he secretly sent as a present to Lü Pu. Highly gratified, Lü himself went to Wang's house to thank him, where a well-prepared feast of viands and wine awaited his arrival. Wang went out to meet him, and waiting upon him into the rear hall, invited him to sit at the top of the table, but Lü objected: "I am only a general in the prime minister's department, while your excellency is a high minister in his Majesty's court—why this mistaken respect?"

Wang rejoined, "There is no hero in the country now besides you; I do not pay this honor to your office, but to your talents." Lü was excessively pleased. Wang ceased not in engaging him to drink, the while speaking of Tung Choh's high qualities, and praising his guest's virtues, who, on his side, wildly laughed for joy. Most of the attendants were ordered to retire, a few waiting-maids stopping to serve out wine, when, being half drunk, he ordered them to tell the young child to come in. Shortly after, two pages led in Tiau Chen, gorgeously dressed, and Lü, much astonished, asked, "Who is this?"

"It is my little daughter, Tiau Chen, whom I have ordered to come in and see you, for I am very grateful for your honor's misapplied kindness to me, which has been like that to near relatives." He then bade her present a goblet of wine to him, and, as she did so, their eyes glanced to and from each other.

Wang, feigning to be drunk, said: "The child strongly requests your honor to drink many cups; my house entirely depends upon your excellency." Lü requested her to be seated, but she acting as if about to retire, Wang remarked, "The general is my intimate friend; be seated, my child; what are you afraid of?" She then sat down at his side, while Lü's eyes never strayed from their gaze upon her, drinking and looking.

Wang, pointing to Tiau, said to Lü, "I wish to give this girl to you as a concubine, but know not whether you will receive her?" Lü, leaving the table to thank him, said, "If I could obtain such a girl as this, I would emulate the requital dogs and horses give for the care taken of them."

Wang rejoined, "I will immediately select a lucky day, and send her to your house." Lü was delighted beyond measure, and never took his eyes off her, while Tiau herself, with ogling glances, intimated her passion. The feast shortly after broke up, and Lü departed.

The scheme here devised was successful, and Tung Choh was assassinated by his son when he was on his way to depose the monarch. His death, however, brought no peace to the country, and three chieftains, Tsau Tsau, Liu Pí, and Sun Kiuen, soon distinguished themselves in their struggles for power, and afterward divided the Empire into the three States of Wu, Shuh, and Wei, from which the work derives its name. Many of the personages who figure in this work have since been deified, among whom are Liu Pí's sworn brother Kwan Yü, who is now the Mars (*Kwan tí*), and Hwa To, the Esculapius, of Chinese mythology. Its scenes and characters have all been fruitful subjects for the pencil and the pen of artists and poetasters. One commentator has gone so far as to incorporate his reflections in the body of the text itself, in the shape of such expressions as "Wonderful speech! What rhodomontade! This man was a fool before, and shows himself one now!" Davis likens this work to the Iliad for its general arrangement and blustering character of the heroes; it was composed when the scenes described and their leading actors existed chiefly in personal recollection, and the remembrances of both were fading away in the twilight of popular legends.

Among the numerous historians of China, only a few would repay the labor of an entire translation, but many would furnish good materials for extended epitomes. Among these are the *Tso Chuen*, already noticed; the *Anterior Han Dynasty*, by Pan Ku and his sister; the *Wei Shu*, by Wei Shau (A.D. 386–556); and the works of Sz'ma Kwang. In addition to the dynastic histories, numerous similar works classified under the heads of annals and complete records in two sections of this division would furnish much authentic material for the foreign archæologist. The most valuable relic after the *Chun Tsiu*, of a historic character, is the "Bamboo Books," reported to have been found in a tomb in Honan, A.D. 279; it gives a chronological list down to B.C. 299, with incidents interspersed,

and bears many internal evidences of genuineness. Legge and Biot have each translated it.[1]

Biographies of distinguished men and women are numerous, and their preparation forms a favorite branch of literary labor. It is noticeable to observe the consideration paid to literary women in these memoirs, and the praises bestowed upon discreet mothers whose talented children are considered to be the criteria of their careful training. One work of this class is in one hundred and twenty volumes, called *Sing Pu*, but it does not possess the incident and animation which are found in some less formal biographical dictionaries. The *Lieh Nü Chuen*, or 'Memoirs of Distinguished Ladies' of ancient times, by Liu Hiang, B.C. 125, is often cited by writers on female education who wish to show how women were anciently trained to the practice of every virtue and accomplishment. If a Chinese author cannot quote a case to illustrate his position at least eight or ten centuries old, he thinks half its force abated by its youth. Biographical works are almost as numerous as statistical, and afford one of the best sources for studying the national character; some of them, like the lives of Washington or Cromwell in our own literature, combine both history and biography.

Some of the statistical and geographical works mentioned in this division are noticed on p. 49. Among those on the Constitution is the 'Complete Antiquarian Researches' of Ma Twan-lin (A.D. 1275), in three hundred and forty-eight chapters. It forms a most extensive and profound work, containing researches upon every matter relating to government, and extending through a series of dynasties which held the throne nearly forty centuries. Rémusat goes so far as to say: "This excellent work is a library by itself, and if Chinese literature possessed no other, the language would be worth learning for the sake of reading this alone." No book has been more drawn upon by Europeans for information concerning matters relating to Eastern Asia than this; Visdelou and De Guignes took from

[1] Legge's *Chinese Classics*, Vol. III.; *Prolegomena*, Chap. IV. E. Biot in the *Journal Asiatique*, 2e Series, Tomes XII., p. 537, and XIII., pp. 203, 381.

it much of their information relating to the Tartars and Huns; and Pingsé extracted his account of the comets and ærolites from its pages, besides some geographical and ethnographical papers. Rémusat often made use of its stores, and remarks that many parts merit an entire translation, which can be said, indeed, of few Chinese authors. A supplement prepared and published in 1586 by Wang Kí brings it down to that date. A further revision was issued under imperial patronage in 1772, and a final one not long afterward, continuing the narrative to the reign of Kanghí.[1] It elevates our opinion of a nation whose literature can boast of a work like this, exhibiting such patient investigation and candid comparison of authorities, such varied research and just discrimination of what is truly important, and so extensive a mass of facts and opinions upon every subject of historic interest. Although there be no quotations in it from Roman or Greek classic authors, and the ignorance of the compiler of what was known upon the same subjects in other countries disqualified him from giving his remarks the completeness they would otherwise have had, yet when the stores of knowledge from western lands are made known to a people whose scholars can produce such works as this, the *Memoirs* of Sz'ma Tsien, and others equally good, it may reasonably be expected that they will not lack in industry or ability to carry on their researches.

The third division of *Tsz' Pu*, 'Scholastic' or 'Professional Writings,' is arranged under fourteen sections, viz.: Philosophical, Military, Legal, Agricultural, Medical, Mathematical, and Magical writings, works on the Liberal Arts, Collections, Miscellanies, Encyclopædias, Novels, and treatises on the tenets of the Buddhists and Rationalists. The first section is called *Jü Kia Lui*, meaning the 'Works of the Literary Family,' under which name is included those who maintain, discuss, and teach the tenets of the sages, although they may not accept all that Confucius taught. This class of books is worthy of far more examination than foreigners have hitherto given to it, and they

[1] Compare Rémusat, *Mélanges Asiatiques*, Tome II., p. 166; *Chinese Repository*, Vol. IX., p. 143; Wylie's *Notes*, p. 55; Mayer's *Chinese Reader's Manual*, p. 149.

will find that Chinese philosophers have discussed morals, government, cosmogony, and like subjects, with a freedom and acuteness that has not been credited to them.

It was during the Sung dynasty, when Europe was utterly lethargic and unprogressive, that China showed a marvellous mental activity, and received from Ching, Chu, Chau, and their disciples a molding and conservative influence which has remained to this day. An extract from a discussion by Chu Hí will show the way in which he reasons on the *primum mobile*.

Under the whole heaven there is no primary matter (*lí*) without the immaterial principle (*kí*), and no immaterial principle apart from the primary matter. Subsequent to the existence of the immaterial principle is produced primary matter, which is deducible from the axiom that the one male and the one female principle of nature may be dominated *tao* or *logos* (the active principle from which all things emanate); thus nature is spontaneously possessed of benevolence and righteousness (which are included in the idea of *tao*).

First of all existed *tien lí* (the celestial principle or soul of the universe), and then came primary matter; primary matter accumulated constituted *chih* (body, substance, or the accidents and qualities of matter), and nature was arranged.

Should any ask whether the immaterial principle or primary matter existed first, I should say that the immaterial principle on assuming a figure ascended, and primary matter on assuming form descended; when we come to speak of assuming form and ascending or descending, how can we divest ourselves of the idea of priority and subsequence? When the immaterial principle does not assume a form, primary matter then becomes coarse, and forms a sediment.

Originally, however, no priority or subsequence can be predicated of the immaterial principle and primary matter, and yet if you insist on carrying out the reasoning to the question of their origin, then you must say that the immaterial principle has the priority; but it is not a separate and distinct thing; it is just contained in the centre of the primary matter, so that were there no primary matter, then this immaterial principle would have no place of attachment. Primary matter consists, in fact, of the four elements of metal, wood, water, and fire, while the immaterial principle is no other than the four cardinal virtues of benevolence, righteousness, propriety, and wisdom. . . .

Should any one ask for an explanation of the assertion that the immaterial principle has first existence, and after that comes primary matter, I say, it is not necessary to speak thus: but when we know that they are combined, is it that the immaterial principle holds the precedence, and the primary matter the subsequence, or is it that the immaterial principle is subsequent to the primary matter? We cannot thus carry our reasoning; but should we endeavor to form some idea of it, then we may suppose that the primary matter relies on the immaterial principle to come into action, and wherever the pri-

mary matter is coagulated, there the immaterial principle is present. For the primary matter can concrete and coagulate, act and do, but the immaterial principle has neither will nor wish, plan nor operation: but only where the primary matter is collected and coagulated, then the immaterial principle is in the midst of it. Just as in nature, men and things, grass and trees, birds and beasts, in their propagation invariably require seed, and certainly cannot without seed from nothingness produce anything; all this, then, is the primary matter, but the immaterial principle is merely a pure, empty, wide-stretched void, without form or footstep, and incapable of action or creation; but the primary matter can ferment and coagulate, collect and produce things. . . .

Should any one ask, with regard to those expressions, "The Supreme Ruler confers the due medium on the people, and when Heaven is about to send down a great trust upon men, out of regard to the people it sets up princes over them;" and, "Heaven in producing things treats them according to their attainments: on those who do good, it sends down a hundred blessings, and on those who do evil, a hundred calamities;" and, "When Heaven is about to send down some uncommon calamity upon a generation, it first produces some uncommon genius to determine it;" do these and such like expressions imply that above the azure sky there is a Lord and Ruler who acts thus, or is it still true that Heaven has no mind, and men only carry out their reasonings in this style? I reply, these three things are but one idea; it is that the immaterial principle of order is thus. The primary matter in its evolutions hitherto, after one season of fulness has experienced one of decay; and after a period of decline it again flourishes; just as if things were going on in a circle. There never was a decay without a revival.

When men blow out their breath their bellies puff out, and when they inhale their bellies sink in, while we should have thought that at each expiration the stomach would fall in, and swell up at each inspiration; but the reason of it is that when men expire, though the mouthful of breath goes out, the second mouthful is again produced, therefore the belly is puffed up; and when men inspire, the breath which is introduced from within drives the other out, so that the belly sinks in. Lau-tsz' said nature is like an open pipe or bag; it moves, and yet is not compelled to stop, it is empty, and still more comes out; just like a fan-case open at both ends. . . .

The great extreme (*tai kih*) is merely the immaterial principle. It is not an independent separate existence; it is found in the male and female principles of nature, in the five elements, in all things; it is merely an immaterial principle, and because of its extending to the extreme limit, is therefore called the *great extreme*. If it were not for it, heaven and earth would not have been set afloat. . . . From the time when the great extreme came into operation, all things were produced by transformation. This one doctrine includes the whole; it was not because this was first in existence and then that, but altogether there is only one great origin, which from the substance extends to the use, and from the subtle reaches to that which is manifest. Should one ask, because all things partake of it, is the great extreme split up and divided? I should reply, that originally there is only one great extreme (*anima mundi*), of which all things partake, so that each one is provided with a great extreme;

just as the moon in the heavens is only one, and yet is dispersed over the hills and lakes, being seen from every place in succession; still you cannot say that the moon is divided.

The great extreme has neither residence, nor form, nor place which you can assign to it. If you speak of it before its development, then previous to that emanation it was perfect stillness; motion and rest, with the male and female principles of nature, are only the embodiment and descent of this principle. Motion is the motion of the great extreme, and rest is its rest, but these same motion and rest are not to be considered the great extreme itself. . . . Should any one ask, what is the great extreme? I should say, it is simply the principle of extreme goodness and extreme perfection. Every man has a great extreme, everything has one; that which Chao-tsz' called the great extreme is the exemplified virtue of everything that is extremely good and perfect in heaven and earth, men and things.

The great extreme is simply the extreme point, beyond which one cannot go; that which is most elevated, most mysterious, most subtle, and most divine, beyond which there is no passing. Lienkí was afraid lest people should think that the great extreme possessed form, and therefore called it the boundless extreme, a principle centred in nothing, and having an infinite extent. . . . It is the immaterial principle of the two powers, the four forms, and the eight changes of nature; we cannot say that it does not exist, and yet no form or corporeity can be ascribed to it. From this point is produced the one male and the one female principle of nature, which are called the dual powers; the four forms and eight changes also proceed from this, all according to a certain natural order, irrespective of human strength in its arrangement. But from the time of Confucius no one has been able to get hold of this idea.[1]

And, it might be added, no one ever will be able to "get hold" thereof. Such discussions as this have occupied the minds and pens of Chinese metaphysicians for centuries, and in their endeavors to explain the half-digested notions of the *Book of Changes*, they have wandered far away from the road which would have led them in the path of true knowledge, namely, the observation and record of the works and operations of nature around them; and one after another they have continued to roll this stone of Sisyphus until fatigue and bewilderment have come over them all. Some works on female education are found in this section, which seems designed as much to include whatever philosophers wrote as all they wrote on philosophy.

The second and third sections, on military and legal subjects,

[1] Translated by Rev. W. H. Medhurst, in the *Chinese Repository*, Vol. XIII., pp. 552, 609 et seq.

contain no writings of any eminence. The isolation of the Chinese prevented them from studying the various forms of government and jurisprudence observed in other countries and ages; it is this feature of originality which renders their legislation so interesting to western students. Among the fourth, on agricultural treatises, is the *Kăng Chih Tu Shí*, or 'Plates and Odes on Tillage and Weaving,' a thin quarto, which was written A.D. 1210, and has been widely circulated by the present government in order "to evince its regard for the people's support." The first half contains twenty-three plates on the various processes to be followed in raising rice, the last of which represents the husbandmen and their families returning thanks to the gods of the land for a good harvest, and offering a portion of the fruits of the earth; the last plate in the second part of the work also represents a similar scene of returning thanks for a good crop of silk, and presenting an offering to the gods. The drawings in this work are among the best for perspective and general composition which Chinese art has produced; probably their merit was the chief inducement to publish the work at governmental expense, for the odes are too brief to contain much information, and too difficult to be generally understood. The *Encyclopedia of Agriculture*, by Sü Kwang-kí, a high officer in 1600, better known as Paul Sü, gives a most elaborate detail of farming operations and utensils existing in the Ming. Other treatises on special topics and crops have been written, but it is the untiring industry of the people which secures to them the best returns from the soil, for they owe very little to science or machinery.

Among the numerous writings published for the improvement and instruction of the people by their rulers, none have been more influential than the *Shing Yu*, or 'Sacred Commands,' a politico-moral treatise, which has been made known to English readers by the translation of Dr. Milne.[1] The groundwork

[1] *The Sacred Edict*, London, 1817; a second edition of this translation appeared in Shanghai in 1870, and another in 1878. Compare Wylie's *Notes*, p. 71; Sir G. T. Staunton's *Miscellaneous Notices*, etc., pp. 1–56 (1812); *Le Saint Edit, Étude de Littérature chinoise*, préparée par A. Théophile Piry, Shanghai, 1879.

consists of sixteen apothegms, written by the Emperor Kanghí, containing general rules for the peace, prosperity, and wealth of all classes of his subjects. In order that none should plead ignorance in excuse for not knowing the Sacred Commands, it is by law required that they be proclaimed throughout the Empire by the local officers on the first and fifteenth day of every month, in a public hall set apart for the purpose, where the people are not only permitted, but requested and encouraged, to attend. In point of fact, however, this *political preaching*, as it has been called, is neglected except in large towns, though the design is not the less commendable. It is highly praiseworthy to monarchs, secure in their thrones as Kanghí and Yungching were, to take upon themselves the teaching of morality to their subjects, and institute a special service every fortnight to have their precepts communicated to them. If, too, it should soon be seen that their designs had utterly failed of all real good results from the mendacity of their officers and the ignorance or opposition of the people, still the merit due them is not diminished. The sixteen apothegms, each consisting of seven characters, are as follows:

1. Pay just regard to filial and fraternal duties, in order to give due importance to the relations of life.
2. Respect kindred in order to display the excellence of harmony.
3. Let concord abound among those who dwell in the same neighborhood, thereby preventing litigations.
4. Give the chief place to husbandry and the culture of the mulberry, that adequate supplies of food and raiment be secured
5. Esteem economy, that money be not lavishly wasted.
6. Magnify academical learning, in order to direct the scholar's progress.
7. Degrade strange religions, in order to exalt the orthodox doctrines.
8. Explain the laws, in order to warn the ignorant and obstinate.
9. Illustrate the principles of a polite and yielding carriage, in order to improve manners.
10. Attend to the essential employments, in order to give unvarying determination to the will of the people.
11. Instruct the youth, in order to restrain them from evil.
12. Suppress all false accusing, in order to secure protection to the innocent.
13. Warn those who hide deserters, that they may not be involved in their downfall.
14. Complete the payment of taxes, in order to prevent frequent urging.
15. Unite the *pao* and *kia*, in order to extirpate robbery and theft.
16. Settle animosities, that lives may be duly valued.

The amplifications of these maxims by Yungching contain much information respecting the theory of his government, and the position of the writer entitles him to speak from knowledge; his amplification of the fourteenth maxim shows their character.

From of old the country was divided into districts, and a tribute paid proportioned to the produce of the land. From hence arose revenues, upon which the expense of the five *li* and the whole charges of government depended. These expenses a prince must receive from the people, and they are what inferiors should offer to superiors. Both in ancient and modern times this principle has been the same and cannot be changed. Again, the expenses of the salaries of magistrates that they may rule our people; of pay to the army that they may protect them; of preparing for years of scarcity that they may be fed; as all these are collected from the Empire, so they are all employed for its use. How then can it be supposed that the granaries and treasury of the sovereign are intended to injure the people that he may nourish himself? Since the establishment of our dynasty till now, the proportions of the revenue have been fixed by an universally approved statute, and all unjust items completely cancelled; not a thread or hair too much has been demanded from the people. In the days of our sacred Father, the Emperor Pious, his abounding benevolence and liberal favor fed this people upward of sixty years. Daily desirous to promote their abundance and happiness, he greatly diminished the revenue, not limiting the reduction to hundreds, thousands, myriads, or lacs of taels. The mean and the remote have experienced his favor; even now it enters the muscles, and penetrates to the marrow. To exact with moderation, diminish the revenue, and confer favors on the multitude, are the virtues of a prince: to serve superiors, and to give the first place to public service and second to their own, are the duties of a people. Soldiers and people should all understand this. Become not lazy and trifling, nor prodigally throw away your property. Linger not to pay in the revenue, looking and hoping for some unusual occurrence to avoid it, nor entrust your imposts to others, lest bad men appropriate them to their own use.

Pay in at the terms, and wait not to be urged. Then with the overplus you can nourish your parents, complete the marriages of your children, satisfy your daily wants, and provide for the annual feasts and sacrifices. District officers may then sleep at ease in their public halls, and villagers will no longer be vexed in the night by calls from the tax-gatherers; on neither hand will any be involved. Your wives and children will be easy and at rest, than which you have no greater joy. If unaware of the importance of the revenue to government, and that the laws must be enforced, perhaps you will positively refuse or deliberately put off the payment, when the magistrates, obliged to balance their accounts, and give in their reports at stated times, must be rigorously severe. The assessors, suffering the pain of the whip, cannot help indulging their rapacious demands on you; knocking and pecking at your doors like hungry hawks, they will devise numerous methods of getting their wants supplied. These nameless ways of spending will probably amount to

more than the sum which ought to have been paid, and that sum, after all, cannot be dispensed with.

We know not what benefit can accrue from this. Rather than give presents to satisfy the rapacity of policemen, how much better to clear off the just assessments! Rather than prove an obstinate race and refuse the payment of the revenue, would it not be better to keep the law? Every one, even the most stupid, knows this. Furthermore, when superiors display benevolence, inferiors should manifest justice; this belongs to the idea of their being one body. Reflect that the constant labors and cares of the palace are all to serve the people. When freshes occur, dikes must be raised to restrain them; if the demon of drought appear, prayer must be offered for rain; when the locusts come, they must be destroyed. If the calamities be averted, you reap the advantage; but if they overwhelm you, your taxes are forborne, and alms liberally expended for you. If it be thus, and the people still can suffer themselves to evade the payment of taxes and hinder the supply of government, how, I ask, can you be easy? Such conduct is like that of an undutiful son. We use these repeated admonitions, only wishing you, soldiers and people, to think of the army and nation, and also of your persons and families. Then abroad you will have the fame of faithfulness, and at home peacefully enjoy its fruits. Officers will not trouble you, nor their clerks vex you—what joy equal to this! O soldiers and people, meditate on these things in the silent night, and let all accord with our wishes.[1]

Wang Yu-pí, a high officer under Yungching, paraphrased the amplifications in a colloquial manner. His remarks on the doctrines of the Buddhists and Rationalists will serve as an illustration; the quotation here given is found under the seventh maxim.

You simple people know not how to discriminate; for even according to what the books of Buddha say, he was the first-born son of the king Fan; but, retiring from the world, he fled away alone to the top of the Snowy Mountains, in order to cultivate virtue. If he regarded not his own father, mother, wife, and children, are you such fools as to suppose that he regards the multitude of the living, or would deliver his laws and doctrines to you? The imperial residence, the queen's palace, the dragon's chamber, and halls of state—if he rejected these, is it not marvellous to suppose that he should delight in the nunneries, monasteries, temples, and religious houses which you can build for him? As to the Gemmeous Emperor, the most honorable in heaven, if there be indeed such a god, it is strange to think he should not enjoy himself at his own ease in the high heavens, but must have you to give him a body of molten gold, and build him a house to dwell in!

All these nonsensical tales about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering,

[1] *Sacred Edict*, pp. 254–259.

worthless priests and monks to deceive you. Still you believe them, and not only go yourselves to worship and burn incense in the temples, but also suffer your wives and daughters to go. With their hair oiled and faces painted, dressed in scarlet and trimmed with green, they go to burn incense in the temples, associating with the priests of Buddha, doctors of Reason and bare-stick attorneys, touching shoulders, rubbing arms, and pressed in the moving crowd. I see not where the good they talk of doing is; on the contrary, they do many shameful things that create vexation, and give people occasion for laughter and ridicule.

Further, there are some persons who, fearing that their good boys and girls may not attain to maturity, take and give them to the temples to become priests and priestesses of Buddha and Reason, supposing that after having removed them from their own houses and placed them at the foot of grandfather Fuh (Buddha), they are then sure of prolonging life! Now, I would ask you if those who in this age are priests of these sects, all reach the age of seventy or eighty, and if there is not a short-lived person among them?

Again, there is another very stupid class of persons who, because their parents are sick, pledge their own persons by a vow before the gods that if their parents be restored to health, they will worship and burn incense on the hills, prostrating themselves at every step till they arrive at the summit, whence they will dash themselves down! If they do not lose their lives, they are sure to break a leg or an arm. They say to themselves, "To give up our own lives to save our parents is the highest display of filial duty." Bystanders also praise them as dutiful children, but they do not consider that to slight the bodies received from their parents in this manner discovers an extreme want of filial duty.

Moreover, you say that serving Fuh is a profitable service; that if you burn paper money, present offerings, and keep fasts before the face of your god Fuh, he will dissipate calamities, blot out your sins, increase your happiness, and prolong your age! Now reflect: from of old it has been said, "The gods are intelligent and just." Were Buddha a god of this description, how could he avariciously desire your gilt paper, and your offerings to engage him to afford you protection? If you do not burn gilt paper to him, and spread offerings on his altar, the god Fuh will be displeased with you, and send down judgments on you! Then your god Fuh is a scoundrel! Take, for example, the district magistrate. Should you never go to compliment and flatter him, yet, if you are good people and attend to your duty, he will pay marked attention to you. But transgress the law, commit violence, or usurp the rights of others, and though you should use a thousand ways and means to flatter him, he will still be displeased with you, and will, without fail, remove such pests from society.

You say that worshipping Fuh atones for your sins. Suppose you have violated the law, and are hauled to the judgment-seat to be punished; if you should bawl out several thousand times, "O your excellency! O your excellency!" do you think the magistrate would spare you? You will, however, at all risks, invite several Buddhist and Rationalist priests to your houses to recite their canonical books and make confession, supposing that to chant their

mummery drives away misery, secures peace, and prolongs happiness and life. But suppose you rest satisfied with merely reading over the sections of these Sacred Commands several thousands or myriads of times without acting conformably thereto; would it not be vain to suppose that his Imperial Majesty should delight in you, reward you with money, and promote you to office?[1]

This ridicule of the popular superstitions has, no doubt, had some effect, repeated as it is in all parts of the country; but since the literati merely tear down and build up nothing, giving the people no substitute for what they take away, but rather, in their times of trouble, doing the things they decry, such homilies do not destroy the general respect for such ceremonies. The *Shing Yu* has also been versified for the benefit of children, and colloquial explanations added, which has further tended to enforce and inculcate its admonitions. The praise bestowed on this work by Johnson, in his *Oriental Religions*, has a good degree of actual usefulness among the people to confirm his observations; yet they are quite used to hearing the highest moral platitudes from their rulers, to whom they would not lend a dollar on their word.

In the fifth section, on medical writings, separate works are mentioned on the treatment of all domestic animals; among them is one on veterinary surgery, whose writers have versified most of their observations and prescriptions. The *Herbal* of Lí Shí-chin, noticed on p. 370, and monographs on special diseases, all show the industry of Chinese physicians to much better advantage than their science. Works on medicine and surgery are numerous, in which the surface of the body is minutely represented in pictures, together with drawings of the mode of performing various operations. Works on judicial astrology, chiromancy, and other modes of divination, on the rules for finding lucky spots for houses, graves, and temples, are exceedingly numerous, a large number of them written by Rationalists.

The eighth section, on art, contains writings on painting, music, engraving, writing, posturing, and archery, and they will doubtless furnish many new points to western artists on the

[1] *Sacred Edict*, p. 146.

principles and attainments of the Chinese in these branches when the works have been made better known.

The ninth section, entitled 'Collections' or 'Repertories,' is divided into memoirs on antiques, swords, coins, and bronzes, and presents a field of interesting research to a foreign archæologist likely to reward him. Another division, containing the monographs on tea, bamboo, floriculture, etc., is not so promising.

The tenth section, on philosophical writings, having a tinge of heterodoxy, is a very large one, and offers a rare opportunity of research to those curious to know what China can contribute to moral science. The writings of Roman Catholics and Moslems are included in this long catalogue.

Under the head of encyclopædias, a list of summaries, compends, and treasuries of knowledge is given, which for extent and bulkiness cannot be equalled in any language. Among them is the *Tai Tien*, or 'Great Record' of the Emperor Yungloh (A.D. 1403), in twenty-two thousand eight hundred and seventy-seven chapters, and containing the substance of all classical, historical, philosophical, and scientific writings in the language. Parts of this compilation were lost, and on the accession of the Manchus one-tenth of it was missing; but by means of the unequalled interest on the part of Yungloh in his national literature, three hundred and eighty-five ancient and rare works were rescued from destruction. The *San Tsai Tu*, or 'Plates [illustrative of the] Three Powers' (*i.e.*, heaven, earth, and man, by which is meant the entire universe), in one hundred and thirty volumes, is one of the most valuable compilations, by reason of the great number of plates it contains, which exhibit the ideas of the compilers much better than their descriptions.

The twelfth section, containing novels and tales, called *Siao Shwoh*, or 'Trifling Talk,' gives the titles of but few of the thousands of productions of this class in the language. Works of fiction are among the most popular and exceptionable books the Chinese have, and those which are not demoralizing are, with some notable exceptions, like the *Ten Talented Authors*, generally slighted. The books sold in the streets are chiefly of this class of writings, consisting of tales and stories generally

destitute of all intricacy of plot, fertility of illustration, or elevation of sentiment. They form the common mental aliment of the lower classes, being read by those who are able, and talked about by all; their influence is consequently immense. Many of them are written in the purest style, among which a callection called *Liao Chai*, or 'Pastimes of the Study,' in sixteen volumes, is pre-eminent for its variety and force of expression, and its perusal can be recommended to every one who wishes to study the copiousness of the Chinese language. The preface is dated in 1679; most of the tales are short, and few have any ostensible moral to them, while those which are objectionable for their immorality, or ridiculous from their magic whimsies, form a large proportion. A quotation or two will illustrate the author's invention:

A villager was once selling plums in the market, which were rather delicious and fragrant, and high in price; and there was a Tao priest, clad in ragged garments of coarse cotton, begging before his wagon. The villager scolded him, but he would not go off; whereupon, becoming angry, he reviled and hooted at him. The priest said, "The wagon contains many hundred plums, and I have only begged one of them, which, for you, respected sir, would certainly be no great loss; why then are you so angry?" The spectators advised to give him a poor plum and send him away, but the villager would not consent. The workmen in the market disliking the noise and clamor, furnished a few coppers and bought a plum, which they gave the priest. He bowing thanked them, and turning to the crowd said, "I do not wish to be stingy, and request you, my friends, to partake with me of this delicious plum." One of them replied, "Now you have it, why do you not eat it yourself?" "I want only the stone to plant," said he, eating it up at a munch. When eaten, he held the stone in his hand, and taking a spade off his shoulder, dug a hole in the ground several inches deep, into which he put it and covered it with earth. Then turning to the market people, he procured some broth with which he watered and fertilized it; and others, wishing to see what would turn up, brought him boiling dregs from shops near by, which he poured upon the hole just dug. Every one's eyes being fixed upon the spot, they saw a crooked shoot issuing forth, which gradually increased till it became a tree, having branches and leaves; flowers and then fruit succeeded, large and very fragrant, which covered the tree. The priest then approached the tree, plucked the fruit and gave the beholders; and when all were consumed, he felled the tree with a colter—chopping, chopping for a good while, until at last, having cut it off, he shouldered the foliage in an easy manner, and leisurely walked away.

When first the priest began to perform his magic arts, the villager was also among the crowd, with outstretched neck and gazing eyes, and completely

forgot his own business. When the priest had gone, he began to look into his wagon, and lo! it was empty of plums; and for the first time he perceived that what had just been distributed were all his own goods. Moreover, looking narrowly about his wagon, he saw that the dashboard was gone, having just been cut off with a chisel. Much excited and incensed he ran after him, and as he turned the corner of the wall, he saw the board thrown down beneath the hedge, it being that with which the plum-tree was felled. Nobody knew where the priest had gone, and all the market folks laughed heartily.

The Rationalists are considered as the chief magicians among the Chinese, and they figure in most of the tales in this work, whose object probably was to exalt their craft, and add to their reputation. Like the foregoing against hardheartedness, the following contains a little sidewise admonition against theft:

On the west of the city in the hamlet of the White family lived a rustic who stole his neighbor's duck and cooked it. At night he felt his skin itch, and on looking at it in the morning saw a thick growth of duck's feathers, which, when irritated, pained him. He was much alarmed, for he had no remedy to cure it; but, in a dream of the night, a man informed him, "Your disease is a judgment from heaven; you must get the loser to reprimand you, and the feathers will fall off." Now this gentleman, his neighbor, was always liberal and courteous, nor during his whole life, whenever he lost anything, had he even manifested any displeasure in his countenance. The thief craftily told him, "The fellow who stole your duck is exceedingly afraid of a reprimand; but reprove him, and he will no doubt then fear in future." He, laughing, replied, "Who has the time or disposition to scold wicked men?" and altogther refused to do so; so the man, being hardly bestead, was obliged to tell the truth, upon which the gentleman gave him a scolding, and his disorder was removed.

Rémusat compares the construction of Chinese novels to those of Richardson, in which the "authors render their characters interesting and natural by reiterated strokes of the pencil, which finally produce a high degree of illusion. The interest in their pages arose precisely in proportion to the stage of my progress; and in approaching to the termination, I found myself about to part with some agreeable people, just as I had duly learned to relish their society." He briefly describes the defects in Chinese romances as principally consisting in long descriptions of trifling particulars and delineations of localities, and the characters and circumstances of the interlocutors, while the thread of the narrative is carried on mostly in a conversational way, which, from

its minuteness, soon becomes tedious. The length of their poetic descriptions and prolix display of the wonders of art or the beauties of nature, thrown in at the least hint in the narrative, or moral reflections introduced in the most serious manner in the midst of diverting incidents, like a long-metre psalm in a comedy, tend to confuse the main story and dislocate the unity requisite to produce an effect.

Chinese novels, however, generally depend on something of a plot, and the characters are sometimes well sustained. "Visits and the formalities of polished statesmen; assemblies, and above all, the conversations which make them agreeable; repasts, and the social amusements which prolong them; walks of the admirers of beautiful nature; journeys; the manœuvres of adventurers; lawsuits; the literary examinations; and, in the sequel, marriage, form their most frequent episodes and ordinary conclusions." The hero of these plots is usually a young academician, endowed with an amiable disposition and devotedly attached to the study of classic authors, who meets with every kind of obstacle and ill luck in the way of attaining the literary honors he has set his heart on. The heroine is also well acquainted with letters; her own inclinations and her father's desires are that she may find a man of suitable accomplishments, but after having heard of one, every sort of difficulty is thrown in the way of getting him; which, of course, on the part of both are at last happily surmounted.

The adventures which distinguished persons meet in wandering over the country incognito, and the happy dénouement of their interviews with some whom they have been able to elevate when their real characters have been let out, form the plan of other tales. There is little or nothing of high wrought description of passion, nor acts of atrocious vengeance introduced to remove a troublesome person, but everything is kept within the bounds of probability; and at the end the vicious are punished by seeing their bad designs fail of their end in the rewards and success given those who have done well. In most of the stories whose length and style are such as to entitle them to the name of novel, and which have attained any reputation, the story is not disgraced by anything offensive; it is rather in the shorter

tales that decency is violated. Among them the *Hung Lao Mung*, or 'Dreams of the Red Chamber,' is one of the most popular stories, and open not a little to this objection.

The historical novels, of which there are many, would, if translated, prove more interesting to foreign readers than those merely describing manners, because they interweave much information in the story. The *Shui Hu Chuen*, or 'Narrative of the Water Marshes,' and 'The Annals of the Contending States,' are two of the best written; the latter is more credible as a history than any other work in this class.

The fourth division of the Catalogue is called *Tsih Pu*, or 'Miscellanies,' and the works mentioned in it are chiefly poems or collections of songs, occupying nearly one-third of the whole collection. They are arranged in five sections, namely: Poetry of Tsu, Complete Works of Individuals, and General Collections, On the Art of Poetry, and Odes and Songs. The most ancient poet in the language is Yuh Yuen, a talented Minister of State who flourished previous to the time of Mencius, and wrote the *Lí Sao*, or 'Dissipation of Sorrows.' It has been translated into German and French. His name and misfortunes are still commemorated by the Festival of Dragon-boats on the fifth day of the fifth moon. More celebrated in Chinese estimation are the poets Lí Tai-peh and Tu Fu of the Tang dynasty, and Su Tung-po of the Sung, who combined the three leading traits of a bard, being lovers of flowers, wine, and song, and attaining distinction in the service of government.[1] The incidents in the life of the former of these bards were so varied, and his reckless love of drink brought him into so many scrapes, that he is no less famed for his adventures than for his sonnets. The following story is told of him in the 'Remarkable Facts of all Times,' which is here abridged from the translation of T. Pavié:

Lí, called *Tai-peh*, or 'Great-white,' from the planet Venus, was endowed with a beautiful countenance and a well-made person, exhibiting in all his

[1] The second of these, Tu Fu, is a poet of some distinction noticed by Rémusat (*Nouveaux Mélanges*, Tome II., p. 174). He lived in the eighth century A.D., dying of hunger in the year 768. His writings are usually edited with those of Lí Tai-peh.

movements a gentle nobility which indicated a man destined to rise above his age. When only ten years old, he could read the classics and histories, and his conversation showed the brilliancy of his thoughts, as well as the purity of his diction. He was, in consequence of his precocity, called the Exiled Immortal, but named himself the Retired Scholar of the Blue Lotus. Some one having extolled the quality of the wine of Niauching, he straightway went there, although more than three hundred miles distant, and abandoned himself to his appetite for liquor. While singing and carousing in a tavern, a military commandant passed, who, hearing his song, sent in to inquire who it was, and carried the poet off to his own house. On departing, he urged Lí to go to the capital and compete for literary honors, which, he doubted not, could be easily attained, and at last induced him to bend his steps to the capital. On his arrival there, he luckily met the academician Ho near the palace, who invited him to an alehouse, and laying aside his robes, drank wine with him till night, and then carried him home. The two were soon well acquainted, and discussed the merits of poetry and wine till they were much charmed with each other.

As the day of examination approached, Ho gave the poet some advice. "The examiners for this spring are Yang and Kao, one a brother of the Empress, the other commander of his Majesty's body-guard; both of them love those who make them presents, and if you have no means to buy their favor, the road of promotion will be shut to you. I know them both very well, and will write a note to each of them, which may, perhaps, obtain you some favor." In spite of his merit and high reputation, Lí found himself in such circumstances as to make it desirable to avail of the good-will of his friend Ho; but on perusing the notes he brought, the examiners disdainfully exclaimed, "After having fingered his *protégé's* money, the academician contents himself with sending us a billet which merely rings its sound, and bespeaks our attention and favors toward an upstart without degree or title. On the day of decision we will remember the name of Lí, and any composition signed by him shall be thrown aside without further notice." The day of examination came, and the distinguished scholars of the Empire assembled, eager to hand in their compositions. Lí, fully capable to go through the trial, wrote off his essay on a sheet without effort, and handed it in first. As soon as he saw the name of Lí, the examiner Yang did not even give himself time to glance over the page, but with long strokes of his pencil erased the composition, saying, "Such a scrawler as this is good for nothing but to grind my ink!" "To grind your ink!" interrupted the other examiner Kao; "say rather he is only fit to put on my stockings, and lace up my buskins."

With these pleasantries, the essay of Lí was rejected; but he, transported with anger at such a contemptuous refusal at the public examination, returned home and exclaimed, "I swear that if ever my wishes for promotion are accomplished, I will order Yang to grind my ink, and Kao to put on my stockings and lace up my buskins; then my vows will be accomplished." Ho endeavored to calm the indignation of the poet: "Stay here with me till a new examination is ordered in three years, and live in plenty; the examiners will not be the same then, and you will surely succeed." They therefore continued to live as they had done, drinking and making verses.

After many months had elapsed, some foreign ambassadors came to the capital charged with a letter from their sovereign, whom he was ordered to receive and entertain in the hall of ambassadors. The next day the officers handed in their letter to his Majesty's council, who ordered the doctors to open and read it, but they could none of them decipher a single word, humbly declaring it contained nothing but fly-tracks; "your subjects," they added, "have only a limited knowledge, a shallow acquaintance with things; they are unable to read a word." On hearing this, the Emperor turned to the examiner Yang and ordered him to read the letter, but his eyes wandered over the characters as if he had been blind, and he knew nothing of them. In vain did his Majesty address himself to the civil and military officers who filled the court; not one among them could say whether the letter contained words of good or evil import. Highly incensed, he broke out in reproaches against the grandees of his palace: "What! among so many magistrates, so many scholars and warriors, cannot there be found a single one who knows enough to relieve us of the vexation of this affair? If this letter cannot be read, how can it be answered? If the ambassadors are dismissed in this style, we shall be the ridicule of the barbarians, and foreign kings will mock the court of Nanking, and doubtless follow it up by seizing their lance and buckler and join to invade our frontiers. What then? If in three days no one is able to decipher this letter, every one of your appointments shall be suspended; if in six days you do not tell me what it means, your offices shall every one be taken away; and death shall execute justice on such ignorant men if I wait nine days in vain for its explanation, and others of our subjects shall be elevated to power whose virtue and talents will render some service to their country."

Terrified by these words, the grandees kept a mournful silence, and no one ventured a single reply, which only irritated the monarch the more. On his return home, Ho related to his friend Lí everything that had transpired at court, who, hearing him with a mournful smile, replied, "How to be regretted, how unlucky it is that I could not obtain a degree at the examination last year, which would have given me a magistracy; for now, alas! it is impossible for me to relieve his Majesty of the chagrin which troubles him." "But truly," said Ho, suddenly, "I think you are versed in more than one science, and will be able to read this unlucky letter. I shall go to his Majesty and propose you on my own responsibility." The next day he went to the palace, and passing through the crowd of courtiers, approached the throne, saying, "Your subject presumes to announce to your Majesty that there is a scholar of great merit called Lí, at his house, who is profoundly acquainted with more than one science; command him to read this letter, for there is nothing of which he is not capable."

This advice pleased the Emperor, who presently sent a messenger to the house of the academician, ordering him to present himself at court. But Lí offered some objections: "I am a man still without degree or title; I have neither talents nor information, while the court abounds in civil and military officers, all equally famous for their profound learning. How then can you have recourse to such a contemptible and useless man as I? If I presume to accept this behest, I fear that I shall deeply offend the nobles of the palace"—referring especially to the premier Yang and the general Kao. When his reply

was announced to the Emperor, he demanded of Ho why his guest did not come when ordered. Ho replied, "I can assure your Majesty that Lí is a man of parts beyond all those of the age, one whose compositions astonish all who read them. At the trial of last year, his essay was marked out and thrown aside by the examiners, and he himself shamefully put out of the hall. Your Majesty now calling him to court, and he having neither title nor rank, his self-love is touched; but if your Majesty would hear your minister's prayer, and shed your favors upon his friend, and send a high officer to him, I am sure he will hasten to obey the imperial will." "Let it be so," rejoined the Emperor; "at the instance of our academician, we confer on Lí Peh the title of doctor of the first rank, with the purple robe, yellow girdle, and silken bonnet; and herewith also issue an order for him to present himself at court. Our academician Ho will charge himself with carrying this order, and bring Lí Peh to our presence without fail."

Ho returned home to Lí, and begged him to go to court to read the letter, adding how his Majesty depended on his help to relieve him from his present embarrassment. As soon as he had put on his new robes, which were those of a high examiner, he made his obeisance toward the palace, and hastened to mount his horse and enter it, following after the academician. Seated on his throne, Hwantsung impatiently awaited the arrival of the poet, who, prostrating himself before its steps, went through the ceremony of salutation and acknowledgment for the favors he had received, and then stood in his place. The Emperor, as soon as he saw Lí, rejoiced as poor men do on finding a treasure, or starvelings on sitting at a loaded table; his heart was like dark clouds suddenly illuminated, or parched and arid soil on the approach of rain. "Some foreign ambassadors have brought us a letter which no one can read, and we have sent for you, doctor, to relieve our anxiety." "Your minister's knowledge is very limited," politely replied Lí, with a bow, "for his essay was rejected by the judges at the examination, and lord Kao turned him out of doors. Now that he is called upon to read this letter from a foreign prince, how is it that the examiners are not charged with the answer, since, too, the ambassadors have already been kept so long waiting? Since I, a student turned off from the trial, could not satisfy the wishes of the examiners, how can I hope to meet the expectation of your Majesty?" "We know what you are good for," said the Emperor; "a truce to your excuses," putting the letter into his hands. Running his eyes over it, he disdainfully smiled, and standing before the throne, read off in Chinese the mysterious letter, as follows:

"Letter from the mighty Ko To of the kingdom of Po Hai to the prince of the dynasty of Tang: Since your usurpation of Corea, and carrying your conquests to the frontiers of our States, your soldiers have violated our territory in frequent raids. We trust you can fully explain to us this matter, and as we cannot patiently bear such a state of things, we have sent our ambassadors to announce to you that you must give up the hundred and sixty-six towns of Corea into our hands. We have some precious things to offer you in compensation, namely, the medicinal plants from the mountains of Tai Peh, and the byssus from the southern sea, gongs of Tsíching, stags from Fuyu, and horses from Sopin, silk of Wuchau, black fish from the river Meito, prunes from

Kiutu, and building materials from Loyu; some of all these articles shall be sent you. If you do not accept these propositions, we shall raise troops and carry war and destruction into your borders, and then see on whose side victory will remain."

After its perusal, to which they had given an attentive ear, the grandees were stupefied and looked at each other, knowing how improbable it was that the Emperor would accept the propositions of Ko To. Nor was the mind of his Majesty by any means satisfied, and after remaining silent for some time, he turned himself to the civil and military officers about him, and asked what means were available to repulse the attacks of the barbarians in case their forces invaded Corea. Scholars and generals remained mute as idols of clay or statues of wood; no one said a word, until Ho ventured to observe, "Your venerable grandfather Taitsung, in three expeditions against Corea, lost an untold number of soldiers, without succeeding in his enterprise, and impoverished his treasury. Thanks to Heaven Kai-su-wăn died, and profiting by the dissensions between the usurper's sons, the glorious Emperor Taitsung confided the direction of a million of veterans to the old generals Lí Sié and Pí Jin-kwei, who, after a hundred engagements, more or less important, finally conquered the kingdom. But now having been at peace for a long time, we have neither generals nor soldiers; if we seize the buckler and lance, it will not be easy to resist, and our defeat will be certain. I await the wise determination of your Majesty."

"Since such is the case, what answer shall we make to the ambassadors?" said Hwantsung. "Deign to ask Lí," said the doctor; "he will speak to the purpose." On being interrogated by his sovereign, Lí replied, "Let not this matter trouble your clear mind. Give orders for an audience to the ambassadors, and I will speak to them face to face in their own language. The terms of the answer will make the barbarians blush, and their Ko To will be obliged to make his respects at the foot of your throne." "And who is this Ko To?" demanded Hwantsung. "It is the name the people of Po Hai give to their king after the usage of their country; just as the Hwui Hwui call theirs Kokan; the Tibetans, Tsangpo; the Lochau, Chau; the Holing, Sí-mo-wei: each one according to the custom of his nation."

At this rapid flood of explanations, the mind of the wise Hwantsung experienced a lively joy, and the same day he honored Lí with the title of an academician; a lodging was prepared for him in the palace of the Golden Bell; musicians made the place re-echo with their harmony; women poured out the wine, and young girls handed him the goblets, and celebrated the glory of Lí with the same voices that lauded the Emperor. What a delicious, ravishing banquet! He could hardly keep within the limits of propriety, but ate and drank until he was unconscious of anything, when the Emperor ordered the attendants to carry him into the palace and lay him on a bed.

The next morning, when the gong announced the fifth watch, the Emperor repaired to the hall of audience; but Lí's faculties, on awaking, were not very clear, though the officers hastened to bring him. When all had gone through their prostrations, Hwantsung called the poet near him, but perceiving that the visage of the new-made doctor still bore the marks of his debauch,

and discovering the discomposure of his mind, he sent into the kitchen for a little wine and some well-spiced fish broth, to arouse the sleepy bard. The servants presently sent it up on a golden tray, and the Emperor seeing the cup was fuming, condescended to stir and cool the broth a long time with the ivory chopsticks, and served it out himself to Lí, who, receiving it on his knees, ate and drank, while a pleasing joy illumined his countenance. While this was going on, some among the courtiers were much provoked and displeased at the strange familiarity, while others rejoiced to see how well the Emperor knew to conciliate the good will of men. The two examiners, Yang and Kao, betrayed in their features the dislike they felt.

At the command of the Emperor, the ambassadors were introduced, and saluted his Majesty by acclamation, whilst Lí Tai-peh, clad in a purple robe and silken bonnet, easy and gracious as an immortal, stood in the historiographer's place before the left of the throne, holding the letter in his hand, and read it off in a clear tone, without mistaking a word. Then turning toward the frightened envoys, he said, "Your little province has failed in its etiquette, but our wise ruler, whose power is comparable to the heavens for vastness, disdains to take advantage of it. This is the answer which he grants you: hear and be silent." The terrified ambassadors fell trembling at the foot of the throne. The Emperor had already prepared near him an ornamented cushion, and taking a jade stone with which to rub the ink, a pencil of leveret's hair bound in an ivory tube, a cake of perfumed ink, and a sheet of flowery paper, gave them to Lí, and seated him on the cushion ready to draw up the answer.

"May it please your Majesty," objected Lí, "my boots are not at all suitable, for they were soiled at the banquet last evening, and I trust your Majesty in your generosity will grant me some new buskins and stockings fit for ascending the platform." The Emperor acceded to his request, and ordered a servant to procure them; when Lí resumed, "Your minister has still a word to add, and begs beforehand that his untoward conduct may be excused; then he will prefer his request." "Your notions are misplaced and useless, but I will not be offended at them; go on, speak," said Hwantsung; to which Lí, nothing daunted, said, "At the last examination, your minister was turned off by Yang, and put out of doors by Kao. The sight of these persons here to-day at the head of the courtiers casts a certain discomposure over his spirits; let your voice deign to command Yang to rub my ink, whilst Kao puts on my stockings and laces up my buskins; then will my mind and wits begin to recover their energies, and my pencil can trace your answer in the language of the foreigners. In transmitting the reply in the name of the Son of Heaven, he will then not disappoint the confidence with which he is honored." Afraid to displease Lí when he had need of him, the Emperor gave the strange order; and while Yang rubbed the ink and Kao put on the buskins of the poet, they could not help reflecting, that this student, so badly received and treated by them, only fit at the best to render such services to them, availed himself now of the sudden favors of the Emperor to take their own words pronounced against him as a text, and revenge himself upon them for past injuries. But what could they do? They could not oppose the sovereign will, and if they did feel chagrined, they did not dare at least to express it. The proverb hath it true:

"Do not draw upon you a person's enmity, for enmity is never appeased; injury returns upon him who injures, and sharp words recoil against him who says them."

The poet triumphed, and his oath was accomplished. Buskined as he desired, he mounted the platform on the carpet and seated himself on the cushion, while Yang stood at his side and rubbed the ink. Of a truth, the disparity was great between an ink-grinder and the magnate who counselled the Emperor. But why did the poet sit while the premier stood like a servant at his side? It was because Lí was the organ of the monarch's words, while Yang, reduced to act the part of an ink-rubber, could not request permission to sit. With one hand Lí stroked his beard, and seizing his pencil in the other, applied it to the paper, which was soon covered with strange characters, well turned and even without a fault or rasure, and then laid it upon the dragon's table. The Emperor gazed at it in amaze, for it was identical with that of the barbarians; not a character in it resembled the Chinese; and as he handed it about among the nobles, their surprise was great. When requested to read it, Lí, placed before the throne, read in a clear loud tone the answer to the strangers:

"The mighty Emperor of the Tang dynasty, whose reign is called Kiayuen, sends his instructions to Ko To of the Po Hai.

"From ancient times the rock and the egg have not hit each other, nor the serpent and dragon made war. Our dynasty, favored by fate, extends its power, and reigns even to the four seas; it has under its orders brave generals and tried soldiers, solid bucklers and glittering swords. Your neighbor, King Hiehlí, who refused our alliance, was taken prisoner; but the people of Putsau, after offering a present of a metal bird, took an oath of obedience.

"The Sinlo, at the southern end of Corea, have sent us praises written on the finest tissues of silk; Persia, serpents which can catch rats; India, birds that can speak; and Rome, dogs which lead horses, holding a lantern in their mouth; the white parrot is a present from the kingdom of Koling, the carbuncle which illumines the night comes from Cambodia, and famous horses are sent by the tribe of Kolí, while precious vases are brought from Níal: in short, there is not a nation which does not respect our imposing power, and does not testify their regard for the virtue which distinguishes us. Corea alone resisted the will of Heaven, but the divine vengeance has fallen heavily upon it, and a kingdom which reckoned nine centuries of duration was overthrown as in a morning. Why, then, do you not profit by the terrible prognostics Heaven vouchsafes you as examples? Would it not evince your sagacity?

"Moreover, your little country, situated beyond the peninsula, is little more than as a province of Corea, or as a principality to the Celestial Empire; your resources in men and horses are not a millionth part those of China. You are like a chafed locust trying to stop a chariot, like a stiff-necked goose which will not submit. Under the arms of our warriors your blood will run a thousand *lí*. You, prince, resemble that audacious one who refused our alliance, and whose kingdom became annexed to Corea. The designs of our sage Emperor are vast as the ocean, and he now bears with your culpable and

unreasonable conduct; but hasten to prevent misfortune by repentance, and cheerfully pay the tribute of each year, and you will prevent the shame and opprobrium which will cover you and expose you to the ridicule of your neighbors. Reflect thrice on these instructions."

The reading of this answer filled the Emperor with joy, who ordered Lí to make known its contents to the ambassadors; he then sealed it with the imperial seal. The poet called Kao to put on the boots which he had taken off, and he then returned to the palace of Golden Bells to inform the envoys concerning his sovereign's orders, reading the letter to them in a loud tone, while they heard tremblingly. The academician Ho reconducted them to the gates of the capital, and there the ambassadors asked who it was who had read the imperial instructions. "He is called Lí, and has the title of Doctor of the Hanlin." "But among so many dignitaries, why did the first Minister of State rub his ink, and the general of the guards lace up his buskins?" "Hear," added Ho; "those two personages are indeed intimate ministers of his Majesty, but they are only noble courtiers who do not transcend common humanity, while Doctor Lí, on the contrary, is an immortal descended from heaven on the earth to aid the sovereign of the Celestial Empire. How can any one equal him?" The ambassadors bowed the head and departed, and on their return rendered an account of their mission to their sovereign. On reading the answer of Lí, the Ko To was terrified, and deliberated with his counsellors: "The Celestial Empire is upheld by an immortal descended from the skies! Is it possible to attack it?" He thereupon wrote a letter of submission, testifying his desire to send tribute each year, which was thenceforth allowed.

Lí Tai-peh afterward drowned himself from fear of the machinations of his enemies, exclaiming, as he leaped into the water, "I'm going to catch the moon in the midst of the sea!"

The poetry of the Chinese has been investigated by Sir John Davis, and the republication of his first paper in an enlarged form in 1870, with the versification of Legge's translations of the *Shî King* by his nephew, and two volumes of various pieces by Stent, have altogether given a good variety.[1] Davis explains the principles of Chinese rhythm, touches upon the tones, notices the parallelisms, and distinguishes the various kinds of verse, all in a scholarly manner. The whole subject, however, still awaits more thorough treatment. Artificial poetry, where

[1] Davis, *Poetry of the Chinese*, London, 1870; G. C. Stent, *The Jade Chaplet*, London, 1874; *Entombed Alive, and other Verses*, 1878; Le Marquis D'Hervey-Saint-Denys, *Poésies de l'Epoque des Thang*, Paris, 1862. A number of extracts of classical and modern literature will be found in *Confucius and the Chinese Classics*, compiled by Rev. A. W. Loomis, San Francisco, 1867. *China Review*, Vols. I., p. 248, IV., p. 46, and passim.

the sound and jingle is regarded more than the sense, is not uncommon; the great number of characters having the same sound enables versifiers to do this with greater facility than is possible in other languages, and to the serious degradation of all high sentiment. The absence of inflections in the words cripples the easy flow of sounds to which our ears are familiar, but renders such lines as the following more spirited to the eye which sees the characters than to the ear which hears them:

Liang kiang, siang niang, yang hiang tsiang,
Ki ni, pi chi, li hi mi, etc.

Lines consisting of characters all containing the same radical are also constructed in this manner, in which the sounds are subservient to the meaning. This bizarre fashion of writing is, however, considered fit only for pedants.

The Augustan age of poetry and letters was in the ninth and tenth centuries, during the Tang dynasty, when the brightest day of Chinese civilization was the darkest one of European. No complete collection of poems has yet been translated into any European language, and perhaps none would bear an entire version. The poems of Lí Tai-peh form thirty volumes, and those of Su Tung-po are contained in one hundred and fifteen volumes, while the collected poems of the times of the Tang dynasty have been published by imperial authority in nine hundred volumes. The proportion of descriptive poetry in it is small compared with the sentimental. The longest poem yet turned into English is the *Hwa Tsien Kí*, or 'The Flower's Petal,' by P. P. Thoms, under the title of *Chinese Courtship;* it is in heptameter, and his version is quite prosaic. Another of much greater repute among native scholars, called *Lí Sao*, or 'Dissipation of Sorrows,' dating from about B.C. 314, has been rendered into French by D'Hervey-Saint-Denys.[1]

It is a common pastime for literary gentlemen to try their

[1] *Chinese Courtship. In Verse. To which is added an Appendix treating of the Revenue of China*, etc., etc., by Peter Perring Thoms, London, 1824. Compare the *Quarterly Review* for 1827, pp. 496 ff. *Le Li-Sao, Poème du III^e Siècle avant notre ère. Traduit du Chinois*, par le Marquis d'Hervey de Saint-Denys, Paris, 1870.

skill in versification; epigrams and pasquinades are usually put into metre, and at the examinations every candidate must hand in his poetical exercise. Consequently, much more attention is paid by such rhymesters to the jingle of the words and artificial structure of the lines than to the elevation of sentiment or copiousness of illustrations; it is as easy for them to write a sonnet on shipping a cargo of tea as to indite a love-epistle to their mistress. Extemporaneous verses are made on every subject, and to illustrate occurrences that are elsewhere regarded as too prosaic to disturb the muse.

Still, human emotions have been the stimulus to their expression in verse among the Chinese as well as other people; and all classes have found an utterance to them. Ribald and impure ditties are sung by street-singers to their own low classes, but such subjects do not characterize the best poets, as they did in old Rome. A piece called 'Chang Liang's Flute' is a fair instance of the better style of songs:

'Twas night—the tired soldiers were peacefully sleeping,
The low hum of voices was hushed in repose;
The sentries, in silence, a strict watch were keeping
'Gainst surprise or a sudden attack of their foes;

When a low mellow note on the night air came stealing,
So soothingly over the senses it fell—
So touchingly sweet—so soft and appealing,
Like the musical tones of an aërial bell.

Now rising, now falling—now fuller and clearer—
Now liquidly soft—now a low wailing cry;
Now the cadences seem floating nearer and nearer—
Now dying away in a whispering sigh.

Then a burst of sweet music, so plaintively thrilling,
Was caught up by the echoes which sang the refrains
In their many-toned voices—the atmosphere filling
With a chorus of dulcet mysterious strains.

The sleepers arouse, and with beating hearts listen;
In their dreams they had heard that weird music before;
It touches each heart—with tears their eyes glisten,
For it tells them of those they may never see more.

In fancy those notes to their childhood's days brought them,
To those far-away scenes they had not seen for years;
To those who had loved them, had reared them, and taught them,
And the eyes of those stern men were wetted with tears.

Bright visions of home through their mem'ries came thronging,
Panorama-like passing in front of their view;
They were *home-sick*—no power could withstand that strange yearning;
The longer they listened the more home-sick they grew.

Whence came those sweet sounds?—who the unseen musician
That breathes out his soul, which floats on the night breeze
In melodious sighs—in strains so elysian
As to soften the hearts of rude soldiers like these?

Each looked at the other, but no word was spoken,
The music insensibly tempting them on:
They must return home. Ere the daylight had broken
The enemy looked, and behold! they were gone.

There's a magic in music—a witchery in it,
Indescribable either with tongue or with pen;
The flute of Chang Liang, in one little minute,
Had stolen the courage of eight thousand men![1]

The following verses were presented to Dr. Parker at Canton by a Chinese gentleman of some literary attainments, upon the occasion of a successful operation for cataract. The original may be considered as a very creditable example of extempore sonnet:

A fluid, darksome and opaque, long time had dimmed my sight,
For seven revolving, weary years one eye was lost to light;
The other, darkened by a film, during three years saw no day,
High heaven's bright and gladd'ning light could not pierce it with its ray.

Long, long I sought the hoped relief, but still I sought in vain,
My treasures lavished in the search, brought no relief from pain;
Till, at length, I thought my garments I must either pawn or sell,
And plenty in my house, I feared, was never more to dwell.

Then loudly did I ask, for what cause such pain I bore—
For transgressions in a former life unatoned for before?
But again came the reflection how, of yore, oft men of worth,
For slight errors, had borne suff'ring great as drew my sorrow forth.

[1] Stent's *Jade Chaplet.*

"And shall not one," said I then, "whose worth is but as naught,
Bear patiently, as heaven's gift, what it ordains?" The thought
Was scarce completely formed, when of a friend the footstep fell
On my threshold, and I breathed a hope he had words of joy to tell.

"I've heard," the friend who enter'd said, "there's come to us of late
A native of the 'Flowery Flag's' far-off and foreign State;
O'er tens of thousand miles of sea to the Inner Land he's come—
His hope and aim to heal men's pain, he leaves his native home."

I quick went forth, this man I sought, this gen'rous doctor found;
He gained my heart, he's kind and good; for, high up from the ground,
He gave a room, to which he came, at morn, at eve, at night—
Words were but vain were I to try his kindness to recite.

With needle argentine he pierced the cradle of the tear.
What fears I felt! Su Tung-po's words rung threat'ning in my ear:
"Glass hung in mist," the poet says, "take heed you do not shake;"
(The words of fear rung in my ear), "how if it chance to break!"

The fragile lens his needle pierced: the dread, the sting, the pain,
I thought on these, and that the cup of sorrow I must drain;
But then my mem'ry faithful showed the work of fell disease,
How long the orbs of sight were dark, and I deprived of ease.

And thus I thought: "If now, indeed, I were to find relief,
'Twere not too much to bear the pain, to bear the present grief."
Then the words of kindness which I heard sunk deep into my soul,
And free from fear I gave myself to the foreigner's control.

His silver needle sought the lens, and quickly from it drew
The opaque and darksome fluid, whose effect so well I knew;
His golden probe soon clear'd the lens, and then my eyes he bound,
And laved with water sweet as is the dew to thirsty ground.

Three days thus lay I, prostrate, still; no food then could I eat;
My limbs relax'd were stretched as though th' approach of death to meet.
With thoughts astray—mind ill at ease—away from home and wife,
I often thought that by a thread was hung my precious life.

Three days I lay, no food had I, and nothing did I feel;
Nor hunger, sorrow, pain, nor hope, nor thought of woe or weal;
My vigor fled, my life seemed gone, when, sudden, in my pain,
There came one ray—one glimm'ring ray,—I see,—I live again!

As starts from visions of the night he who dreams a fearful dream,
As from the tomb uprushing comes one restored to day's bright beam,
Thus I, with gladness and surprise, with joy, with keen delight,
See friends and kindred crowd around; I hail the blessed light.

With grateful heart, with heaving breast, with feelings flowing o'er,
I cried, "O lead me quick to him who can the sight restore!"
To kneel I tried, but he forbade; and, forcing me to rise,
"To mortal man bend not the knee;" then pointing to the skies:—

"I'm but," said he, "the workman's tool; another's is the hand;
Before *his* might, and in *his* sight, men, feeble, helpless, stand:
Go, virtue learn to cultivate, and never thou forget
That for some work of future good thy life is spared thee yet!"

The off'ring, token of my thanks, he refused; nor would he take
Silver or gold—they seemed as dust; 'tis but for virtue's sake
His works are done. His skill divine I ever must adore,
Nor lose remembrance of his name till life's last day is o'er.

Thus have I told, in these brief words, this learned doctor's praise:
Well does his worth deserve that I should tablets to him raise.

In this facility of versification lies one of the reasons for the mediocrity of common Chinese poetry, but that does not prevent its power over the popular mind being very great. Men and women of all classes take great delight in recitation and singing, hearing street musicians or strolling play-actors; and these results, whatever we may judge by our standards, prove its power and suitableness to influence them. One or two additional specimens on different subjects may be quoted, inasmuch as they also illustrate some of the better shades of feeling and sentiment. A more finished piece of poetry is one written about A.D. 370, by Su-Hwui, whose husband was banished. Its talented authoress is said to have written more than five thousand lines, and among them a curious anagram of about eight hundred characters, which was so disposed that it would make sense equally well when read up or down, cross-wise, backward, or forward.[1] Nothing from her pen remains

[1] A translation is given in the *Chinese Repository* (Vol. IX., p. 508) of a supposed complaint made by a cow of her sad lot in being obliged to work hard and fare poorly during life, and then be cut up and eaten when dead; the ballad is arranged in the form of the animal herself, and a herdboy leading her, who in his own form praises the happiness of a rural life. This ballad is a Buddhist tractate, and that fraternity print many such on broad-sheets; one common collection of prayers is arranged like a pagoda, with images of Buddha sitting in the windows of each story.

except this ode, interesting for its antiquity as well as sentiment.

ODE OF SU-HWUI.

When thou receiv'dst the king's command to quiet the frontier,
Together to the bridge we went, striving our hearts to cheer—
Hiding our grief. These words I gasped upon that mournful day :
"Forget not, love, my fond embrace, nor tarry long away!"
Ah! Is it true that since that time no message glads my sight ?
Think you that *now* your lone wife's heart even in bright spring delights ?
Our pearly stairs and pleasant yard the foul weeds have o'ergrown ;
Our nuptial room—and couch—and walls—are now with dust o'erstrown.
Whene'er I think of our farewell, my soul with fear grows cold;
My mind resolves what shape I'd take to see thee as of old.
Now as I watch the deep-sea moon, I long her form to be;
Again, the mountain cloud has filled my dull heart with envy.
For deep-sea moon shines year by year upon the land abroad ;
And ye, O mountain clouds, may meet the form of my adored!
Aye, flying here and flying there, seek my beloved's place,
And at ten thousand thousand miles—speed!—gaze on his fair face.
Alas! for *me* the road is long, steep mountain peaks now sever
Our loving souls. I can but weep—O! may't not be forever!
The long reed's leaves had yellow grown when we our farewell said ;
Who then had thought the plum-tree's bough so oft would turn to red ?
The fairy flowers spreading their leaves have met the early spring—
Ah, genial months, what time for love!—But who can ease *my* sting ?
The pendant willows strew the court, for thee I pull them down ;
The falling flowers enrich the earth, none pick these from the ground
And scatter vernal growth, as once, before the ancestral tomb!
Taking the lute of Tsun I strive to chase away the gloom
By thrumming, as I muse of thee, songs of departed friends.
Sending my inmost thoughts away, they reach the northern ends—
Those northern bounds!—how far they seem, o'[illegible]ssed the hills and streams.
No news, no word from those confines to lighten e'en my dreams!
My dress, my pillow, once so white, are deeply stained with tears ;
My broidered coat with gilded flowers, all spotted now appears.
The very geese and storks to me, when in their passage north,
Seemed by their cries, my distant love, to tear my heartstrings forth.
No more my lute—though thou wert strong, with passion was I wrung ;
My grief was its utmost bent—my song was still unsung.
Ah! husband, lord, thy love I feel is stable as the hills ;
'Tis joy to think each hour of this—a balm for countless ills!

I had but woven half my task—I gave it to his Grace :
O grant my husband quick release, I pine for his embrace!

Among the best of Chinese ballads, if regard be had to the character of the sentiment and metaphors, is one on Picking Tea, which the girls and women sing as they collect the leaves.

BALLAD OF THE TEA-PICKER.

I.

Where thousand hills the vale enclose, our little hut is there,
And on the sloping sides around the tea grows everywhere;
And I must rise at early dawn, as busy as can be,
To get my daily labor done, and pluck the leafy tea.

II.

At early dawn I seize my crate, and sighing, Oh, for rest!
Thro' the thick mist I pass the door, with sloven hair half drest;
The dames and maidens call to me, as hand in hand they go,
"What steep do you, miss, climb to-day—what steep of high Sunglo?"

III.

Dark is the sky, the twilight dim still on the hills is set;
The dewy leaves and cloudy buds may not be gathered yet:
Oh, who are they, the thirsty ones, for whom this work we do,
For whom we spend our daily toil in bands of two and two?

IV.

Like fellows we each other aid, and to each other say,
As down we pull the yielding twigs, "Sweet sister, don't delay;
E'en now the buds are growing old, all on the boughs atop,
And then to-morrow—who can tell?—the drizzling rain may drop."

V.

We've picked enow; the topmost bough is bare of leaves; and so
We lift our brimming loads, and by the homeward path we go;
In merry laughter by the pool, the lotus pool, we hie,
When hark! uprise a mallard pair, and hence affrighted fly.

VI.

Limpid and clear the pool, and there how rich the lotus grows,
And only half its opening leaves, round as the coins, it shows—
I bend me o'er the jutting brink, and to myself I say,
"I marvel in the glassy stream, how looks my face to-day?"

VII.

My face is dirty; out of trim my hair is, and awry;
Oh, tell me, where's the little girl so ugly now as I?
'Tis all because whole weary hours I'm forced to pick the tea,
And driving winds and soaking showers have made me what you see!

VIII.

With morn again come wind and rain, and though so fierce and strong,
With basket big, and little hat, I wend my way along;
At home again, when all is picked, and everybody sees
How muddy all our dresses are, and drabbled to the knees.

IX.

I saw this morning through the door a pleasant day set in;
Be sure I quickly dressed my hair and neatly fixed my pin,
And fleetly sped I down the path to gain the wonted spot,
But, never thinking of the mire, my working shoes forgot!

X.

The garden reached, my bow-shaped shoes are soaking through and through;
The sky is changed—the thunder rolls—and I don't know what to do;
I'll call my comrades on the hill to pass the word with speed
And fetch my green umbrella-hat to help me in my need.

XI.

But my little hat does little good; my plight is very sad!
I stand with clothes all dripping wet, like some poor fisher-lad;
Like him I have a basket, too, of meshes woven fine—
A fisher-lad, if I only had his fishing-rod and line.

XII.

The rain is o'er; the outer leaves their branching fibres show;
Shake down the branch, the fragrant scent about us 'gins to blow;
Gather the yellow golden threads that high and low are found—
Oh, what a precious odor now is wafted all around!

XIII.

No sweeter perfume does the wild and fair Aglaia shed,
Throughout Wu-yuen's bounds my tea the choicest will be said;
When all are picked we'll leave the shoots to bud again in spring,
But for this morning we have done the third, last gathering.

XIV.

Oh, weary is our picking, yet do I my toil withhold?
My maiden locks are all askew, my pearly fingers cold;
I only wish our tea to be superior over all,
O'er this one's "sparrow-tongue," and o'er the other's "dragon-ball."

XV.

Oh, for a month I weary strive to find a leisure day;
I go to pick at early dawn, and until dusk I stay;
Till midnight at the firing-pan I hold my irksome place:
But will not labor hard as this impair my pretty face?

XVI.

But if my face be somewhat lank, more firm shall be my mind;
I'll fire my tea that all else shall be my golden buds behind;
But yet the thought arises who the pretty maid shall be
To put the leaves in jewelled cup, from thence to sip my tea.

XVII.

Her griefs all flee as she makes her tea, and she is glad; but oh,
Where shall she learn the toils of us who labor for her so?
And shall she know of the winds that blow, and the rains that pour their wrath,
And drench and soak us thro' and thro', as plunged into a bath?

XVIII.

In driving rains and howling winds the birds forsake the nest,
Yet many a loving pair are seen still on the boughs to rest;
Oh, wherefore, loved one, with light look, didst thou send me away?
I cannot, grieving as I grieve, go through my work to-day.

XIX.

But though my bosom rise and fall, like bucket in a well,
Patient and toiling as I am, 'gainst work I'll ne'er rebel;
My care shall be to have my tea fired to a tender brown,
And let the *flag* and *awl*, well rolled, display their whitish down.[1]

XX.

Ho! for my toil! Ho! for my steps! Aweary though I be,
In our poor house, for working folk, there's lots of work, I see;
When the firing and the drying's done, off at the call I go,
And once again, this very morn, I climb the high Sunglo.

XXI.

My wicker basket slung on arm, and hair entwined with flowers,
To the slopes I go of high Sunglo, and pick the tea for hours;
How laugh we, sisters, on the road; what a merry turn we've got;
I giggle and say, as I point down the way, There, look, there lies our cot!

XXII.

Your handmaid 'neath the sweet green shade in sheltered cot abides,
Where the pendant willow's sweeping bough the thatchy dwelling hides;
To-morrow, if you wish it so, my guests I pray you'll be!
The door you'll know by the fragrant scent, the scent of the firing tea.

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[1] The *ki*, or 'flag,' is the term by which the leaflets are called when they just begin to unroll; the *tsiang*, or 'awl,' designates those leaves which are still wrapped up and which are somewhat sharp.

XXIII.

Awhile 'tis cold, and then 'tis warm, when I want to fire my tea,
The sky is sure to shift and change—and all to worry me;
When the sun goes down on the western hills, on the eastern there is rain!
And however fair he promises, he promises in vain.

XXIV.

To-day the tint of the western hills is looking bright and fair,
And I bear my crate to the stile,[1] and wait my fellow toiler there;
A little tender lass is she—she leans upon the rail
And sleeps, and though I hail her she answers not my hail.

XXV.

And when at length to my loudest call she murmurs a reply,
'Tis as if hard to conquer sleep, and with half-opened eye;
Up starts she, and with straggling steps along the path she's gone;
She brings her basket, but forgets to put the cover on!

XXVI.

Together trudge we, and we pass the lodge of the southern bowers,
Where the beautiful sea-pomegranate waves all its yellow flowers;
Fain would we stop and pluck a few to deck our tresses gay,
But the tree is high, and 'tis vain to try and reach the tempting spray.

XXVII.

The pretty birds upon the boughs sing songs so sweet to hear,
And the sky is so delicious now, half cloudy and half clear;
While bending o'er her work, each maid will prattle of her woe,
And we talk till our hearts are sorely hurt, and tears unstinted flow.

XXVIII.

Our time is up, and yet not full our baskets to the mouth—
The twigs anorth are fully searched, let's seek them in the south;
Just then by chance I snapped a twig whose leaves were all apair;
See, with my taper fingers now I fix it in my hair.

XXIX.

Of all the various kinds of tea, the bitter beats the sweet,
But for whomever either seeks, for him I'll find a treat;
Though who it is shall drink them, as bitter or sweet they be,
I know not, my friend—but the pearly end of my finger only see!

[1] The *ting* is not exactly a stile, being a kind of shed, or four posts supporting a roof, which is often erected by villagers for the convenience of wayfarers, who can stop there and rest. It sometimes contains a bench or seat, and is usually over or near a spring of water.

XXX.

Ye twittering swallows, rise and fall in your flight around the hill,
But when next I go to the high Sunglo, I'll change my gown—I will;
And I'll roll up the cuff and show arm enough, for my arm is fair to see:
Oh, if ever there were a fair round arm, that arm belongs to me!

In the department of plays and dramas, Chinese literature shows a long list of names, few or none of which have ever been heard of away from their native soil. Some of their pieces have been translated by Julien, Bazin, Davis, and others, most of which were selected from the *Hundred Plays of Yuen*. The origin of the present Chinese drama does not date back, according to M. Bazin, beyond the Tang dynasty, though many performances designed to be played and sung in pantomime had been written before that epoch. He cites the names of eighty-one persons, besides mentioning other plays of unknown authors, whose combined writings amount to five hundred and sixty-four separate plays; all of whom flourished during the Mongol dynasty. The plays that have been translated from this collection give a tolerably good idea of Chinese talent in this difficult department; and, generally speaking, whatever strictures may be made upon the management of the plot, exhibition of character, unity of action, or illustration of manners, the tendency of the play is on the side of justice and morality. Père Prémare first translated a play in 1731, under the title of the *Orphan of Chau*,[1] which was taken by Voltaire as the groundwork of one of his plays. *The Heir in Old Age* and the *Sorrows of Han* are the names of two translated by Sir J. F. Davis. The *Circle of Chalk* was translated and published in 1832 by Julien, and a volume of Bazin, aîné, containing the *Intrigues of an Abigail*, the *Compared Tunic*, the *Songstress*, and *Resentment of Tau Ngo*, appeared in 1838, at Paris. None of these pieces exhibit much intricacy of plot, nor would the simple arrangements of Chinese theatres allow much increase to the *dramatis personæ* without confusion. M. Bazin, moreover, translated the *Pi-pa Ki*, or *History of a Lute*,

[1] *Tchao-chi-cou-eulh, ou l'Orphelin de la Maison de Tchao, tragédie chinoise, traduite* par le R. P. de Prémare, Miss. de la Chine, 1755. Julien published a translation of the same, Paris, 1834.

a drama in twenty-four acts, of more pretensions, partaking of the novel as well as the drama; the play is said to have been represented at Peking in 1404, under the Ming dynasty.[1]

Besides plays in the higher walks of the drama, which form the principal part of the performances at theatres, there are by-plays or farces, which, being confined to two or three interlocutors, depend for their attractiveness upon the droll gesticulations, impromptu allusions to passing occurrences, and excellent pantomimic action of the performers. They are usually brought on at the conclusion of the bill, and from the freedom given in them to an exhibition of the humor or wit of the players, are much liked by the people. A single illustration will exhibit the simple range and character of these burlettas.

THE MENDER OF CRACKED CHINAWARE.

DRAMATIS PERSONÆ. { *Niu Chau*..... A wandering tinker.
Wang Niang..... A young girl.

Scene—A Street.

NIU CHAU *enters—across his shoulder is a bamboo, to each end of which are suspended boxes containing the various tools and implements of his trade, and a small stool. He is dressed meanly; his face and head are painted and decorated in a fantastic manner.*

(*Sings*) Seeking a livelihood by the work of my hands,
Daily do I traverse the streets of the city.

(*Speaks*) Well, here I am, a mender of broken jars,
An unfortunate victim of ever changing plans.
To repair old fractured jars
Is my sole occupation and support.
'Tis even so. I have no other employment.

(*Takes his boxes from his shoulder, places them on the ground, sits beside them, and drawing out his fan, continues speaking*)—

A disconsolate old man—I am a slave to inconveniences.
For several days past I have been unable to go abroad,

[1] Since the appearance of M. Bazin's *Théâtre Chinois* (Paris, 1838) and Davis' *Sorrows of Han* (London, 1829), there has been astonishingly little done in the study of Chinese plays. Compare, for the rest, an article on this subject by J. J. Ampère, in the *Revue des Deux Mondes*, September, 1838; *The Far East*, Vol. I. (1876), pp. 57 and 90; *Chinese Repository*, Vol. VI., p. 575; *China Review*, Vol. I., p. 26; also Lay's *Chinese as They Are*, and Dr. Gray's *China*, passim. Lieut. Kreitner gives an interesting picture of the Chinese theatre in a country town, together with a few pages upon the drama, of which his party were spectators. *Im fernen Osten*, pp. 595–599.

But, observing this morning a clear sky and fine air,
I was induced to recommence my street wanderings.

(*Sings*) At dawn I left my home,
But as yet have had no job.
Hither and yon, and on all sides,
From the east gate to the west,
From the south gate to the north,
And all over within the walls,
Have I been, but no one has called
For the mender of cracked jars. Unfortunate man!
But this being my first visit to the city of Nanking,
Some extra exertion is necessary;
Time is lost sitting idle here, and so to roam again I go.

(*Shoulders his boxes and stool, and walks about, crying*)—

Plates mended! Bowls mended!
Jars and pots neatly repair'd!

Lady Wang (*heard within*). Did I not hear the cry of the mender of cracked jars?
I'll open the door and look. (*She enters, looking around.*)
Yes, there comes the repairer of jars.

Niu Chau. Pray, have you a jar to mend?
I have long been seeking a job.
Did you not call?

Lady W. What is your charge for a large jar—
And how much for a small one?

Niu Chau. For large jars, one mace five.

Lady W. And for small ones?

Niu Chau. Fifty pair of cash.

Lady W. To one mace five, and fifty pair of cash,
Add nine candareens, and a new jar may be had.

Niu Chau. What, then, will you give?

Lady W. I will give one candareen for either size.

Niu Chau. Well, lady, how many cash can I get for this candareen?

Lady W. Why, if the price be high, you will get eight cash.

Niu Chau. And if low?

Lady W. You will get but seven cash and a half.

Niu Chau. Oh, you wicked, tantalizing thing!

(*Sings*) Since leaving home this morning,
I have met but with a trifler,
Who, in the shape of an old wife,
Tortures and gives me no job;
I'll shoulder again my boxes, and continue my walk,
And never again will I return to the house of Wang.

(*He moves off slowly.*)

Lady W. Jar-mender! return, quickly return; with a loud voice, I entreat you; for I have something on which I wish to consult with you.

Niu Chau. What is it on which you wish to consult me ?
Lady W. I will give you a hundred cash to mend a large jar.
Niu Chau. And for mending a small one ?
Lady W. And for mending a small one, thirty pair of cash.
Niu Chau. One hundred, and thirty pair !—truly, lady, this is worth consulting about.
Lady Wang, where shall I mend them ?
Lady W. Follow me. (*They move toward the door of the house.*)
(*Sings*) Before walks the Lady Wang.
Niu Chau. And behind comes the *pu-kang* (or jar-mender).
Lady W. Here, then, is the place.
Niu Chau. Lady Wang, permit me to pay my respects.
(*Bows repeatedly in a ridiculous manner.*)
We can exchange civilities.
I congratulate you; may you prosper—before and behind.
Lady W. Here is the jar; now go to work and mend it.
(*Takes the jar in his hand and tosses it about, examining it.*)
Niu Chau. This jar has certainly a very appalling fracture.
Lady W. Therefore, it requires the more care in mending.
Niu Chau. That is self-evident.
Lady W. Now, Lady Wang will retire again to her dressing room,
And, after closing the door, will resume her toilet.
Her appearance she will beautify;
On the left, her hair she will comb into a dragon's head tuft,
On the right, she will arrange it tastefully with flowers;
Her lips she will color with blood-red vermilion,
And a gem of chrysoprase will she place in the dragon's head tuft.
Then, having completed her toilet, she will return to the door,
And sit down to look at the jar-mender. (*Exit.*)

(*Niu Chau sits down, straps the jar on his knee, and arranges his tools before him, and as he drills holes for the clamps, sings*)—

Every hole drilled requires a pin,
And every two holes drilled require pins a pair.
As I raise my head and look around,

(*At this moment Lady Wang re-enters, beautifully dressed, and sits down by the door.*)

There sits, I see, a delicate young lady;
Before she had the appearance of an old wife,
Now she is transformed into a handsome young girl.
On the left, her hair is comb'd into a dragon's head tuft;
On the right it is adorn'd tastefully with flowers.
Her lips are like plums, her mouth is all smiles,
Her eyes are as brilliant as the phœnix's; and
She stands on golden lilies, but two inches long.
I look again, another look,—down drops the jar.
(*The jar at this moment falls, and is broken to pieces.*)

(*Speaks*) Heigh-ya! Here then is a dreadful smash!

Lady W. You have but to replace it with another, and do so quickly.

Niu Chau. For one that was broken, a good one must be given.
Had two been broken, then were a pair to be supplied;
An old one being smashed, a new one must replace it.

Lady W. You have destroyed the jar, and return me nothing but words.
Give me a new one, then you may return home,—not before.

Niu Chau. Here upon my knees upon the hard ground, I beg Lady Wang, while she sits above, to listen to a few words. Let me receive pardon for the accident her beauty has occasioned, and I will at once make her my wife.

Lady W. Impudent old man! How presume to think
That I ever can become your wife!

Niu Chau. Yes, it is true, I am somewhat older than Lady Wang,
Yet would I make her my wife.

Lady W. No matter then for the accident, but leave me now at once.

Niu Chau. Since you have forgiven me, I again shoulder my boxes,
And I will go elsewhere in search of a wife.
And here, before high heaven, I swear never again to come near the house of Wang.
You a great lady! You are but a vile ragged girl,
And will yet be glad to take up with a much worse companion.

(*Going away, he suddenly throws off his upper dress, and appears as a handsome young man.*)

Lady W. Henceforth, give up your wandering profession,
And marrying me, quit the trade of a jar-mender.
With the Lady Wang pass happily the remainder of your life.

(*They embrace, and exeunt.*)

Such is the general range and survey of Chinese literature, according to the Catalogue of the Imperial Libraries. It is, take it in a mass, a stupendous monument of human toil, fitly compared, so far as it is calculated to instruct its readers in useful knowledge, to their Great Wall, which can neither protect from its enemies, nor be of any real use to its makers. Its deficiencies are glaring. No treatises on the geography of foreign countries nor truthful narratives of travels abroad are contained in it, nor any account of the languages of their inhabitants, their history, or their governments. Philological works in other languages than those spoken within the Empire are unknown, and must, owing to the nature of the language, remain so until foreigners prepare them. Works on natural history, medicine, and physiology are few and useless, while

those on mathematics and the exact sciences are much less popular and useful than they might be; and in the great range of theology, founded on the true basis of the Bible, there is almost nothing. The character of the people has been mostly formed by their ancient books, and this correlate influence has tended to repress independent investigation in the pursuit of truth, though not to destroy it. A new infusion of science, religion, and descriptive geography and history will lead to comparison with other countries, and bring out whatever in it is good.

A survey of this body of literature shows the effect of governmental patronage, in maintaining its character for what appears to us to be a wearisome uniformity. New ideas, facts, and motives must now come from the outer world, which will gradually elevate the minds of the people above the same unvarying channel. If the scholar knows that the goal he strives for is to be attained by proficiency in the single channel of classical knowledge, he cannot be expected to attend to other studies until he has secured the prize. A knowledge of medicine, mathematics, geography, or foreign languages, might, indeed, do the candidate much more good than all he gets out of the classics, but knowledge is not his object; and where all run the same race, all must study the same works. But let there be a different programme of themes and essays, and a wider range of subjects required of the students, and the present system of governmental examinations in China, with all its imperfections, can be made of great benefit to the people, if it is not put to a strain too great for the end in view.

The Chinese are fond of proverbs and aphorisms. They employ them in their writings and conversation as much as any people, and adorn their houses by copying them upon elegant scrolls, carving them upon pillars, and embroidering them upon banners. A complete collection of the proverbs of the Chinese has never been made, even among the people themselves any more than among those of other lands. Davis published, in 1828, a volume called *Moral Maxims*, containing two hundred aphorisms; P. Perny issued an assortment of four hundred

and forty-one in 1869; and J. Doolittle collected several hundred proverbs, signs, couplets, and scrolls in his *Vocabulary*. Besides these, a collection of two thousand seven hundred and twenty proverbs was published in 1875 by W. Scarborough, furnished with a good index, and, like the others noted here, with the original text. Davis mentions the *Ming Sin Pao Kien*, or 'Jewelled Mirror for Illumining the Mind,' as containing a large number of proverbs. The *Ku Sz' Kiung Lin*, or 'Coral Forest of Ancient Matters,' is a similar collection; but if that be compared to a dictionary of quotations, this is better likened to a classical dictionary, the notes which follow the sentences leaving the reader in no doubt as to their meaning.

Manuscript lists of sentences suitable for hanging upon doors or in parlors are collected by persons who write them at New Year's, and whose success depends upon their facility in quoting elegant couplets. The following selection will exhibit to some extent this branch of Chinese wisdom and wit:

Not to distinguish properly between the beautiful and ugly, is like attaching a dog's tail to a squirrel's body.

An avaricious man, who can never have enough, is as a serpent wishing to swallow an elephant.

While one misfortune is going, to have another coming, is like driving a tiger out of the front door, while a wolf is entering the back.

The tiger's cub cannot be caught without going into his den.

To paint a snake and add legs. (Exaggeration.)

To sketch a tiger and make it a dog, is to imitate a work of genius and spoil it.

To ride a fierce dog to catch a lame rabbit. (Useless power over a contemptible enemy.)

To attack a thousand tigers with ten men. (To attempt a difficulty with incommensurate means.)

To cut off a hen's head with a battle-axe. (Unnecessary valor.)

To cherish a bad man is like nourishing a tiger; if not well fed he will devour you: or like rearing a hawk; if hungry he will stay by you, but fly away when fed.

To instigate a villain to do wrong is like teaching a monkey to climb trees.

To catch a fish and throw away the net;—not to requite benefits.

To take a locust's shank for the shaft of a carriage;—an inefficient person doing important work.

A pigeon sneering at a roc;—a mean man despising a prince.

To climb a tree to catch a fish, is to talk much and get nothing.

To test one good horse by judging the portrait of another.

A fish sports in the kettle, but his life will not be long.

Like a swallow building her nest on a hut is an anxious statesman.

Like a crane among hens is a man of parts among fools.

Like a sheep dressed in a tiger's skin is a superficial scholar.

Like a cuckoo in a magpie's nest is one who enjoy's another's labor.

To hang on the tail of a beautiful horse. (To seek promotion.)

Do not pull up your stockings in a melon field, or arrange your hat under a peach tree, lest people think you are stealing.

An old man marrying a young wife is like a withered willow sprouting.

Let us get drunk to-day while we have wine; the sorrows of to-morrow may be borne to-morrow.

If the blind lead the blind, they will both go to the pit.

Good iron is not used for nails, nor are soldiers made of good men.

A fair wind raises no storm.

A little impatience subverts great undertakings.

Vast chasms can be filled, but the heart of man is never satisfied.

The body may be healed, but the mind is incurable.

When the tree falls the monkeys flee.

Trouble neglected becomes still more troublesome.

Wood is not sold in the forest, nor fish at the pool.

He who looks at the sun is dazzled, he who hears the thunder is deafened. (Do not come too near the powerful.)

He desires to hide his tracks, and walks on the snow.

He seeks the ass, and lo! he sits upon him.

Speak not of others, but convict yourself.

A man is not always known by his looks, nor the sea measured by a bushel.

Ivory does not come from a rat's mouth.

If a chattering bird be not placed in the mouth, vexation will not sit between the eyebrows.

Prevention is better than cure.

For the Emperor to break the laws is one with the people's doing so.

Doubt and distraction are on earth, the brightness of truth in heaven.

Punishment can oppose a barrier to open crime, laws cannot reach to secret offences.

Wine and good dinners make abundance of friends, but in time of adversity not one is to be found.

Let every man sweep the snow from before his own doors, and not trouble himself about the hoarfrost on his neighbor's tiles.

Better be upright with poverty than depraved with abundance. He whose virtue exceeds his talents is the good man; he whose talents exceed his virtues is the fool.

Though a man may be utterly stupid, he is very perspicuous when reprehending the bad actions of others; though he may be very intelligent, he is

dull enough when excusing his own faults: do you only correct yourselves on the same principle that you correct others, and excuse others on the same principles you excuse yourselves.[1]

If I do not debauch other men's wives, my own will not be polluted.

Better not be than be nothing.

The egg fights with the rock—hopeless resistance.

One thread does not make a rope; one swallow does not make a summer.

To be fully fed and warmly clothed, and dwell at ease without learning, is little better than a bestial state.

A woman in one house cannot eat the rice of two. (A wise woman does not marry again.)

Though the sword be sharp, it will not wound the innocent.

Sensuality is the chief of sins, filial duty the best of acts.

Prosperity is a blessing to the good, but to the evil it is a curse.

Instruction pervades the heart of the wise, but cannot penetrate the ears of a fool.

The straightest trees are first felled; the cleanest wells first drunk up.

The yielding tongue endures; the stubborn teeth perish.

The life of the aged is like a candle placed between two doors—easily blown out.

The blind have the best ears, and the deaf the sharpest eyes.

The horse's back is not so safe as the buffalo's. (The politician is not so secure as the husbandman.)

A wife should excel in four things: virtue, speech, deportment, and needle-work.

He who is willing to inquire will excel, but the self-sufficient man will fail.

Anger is like a little fire, which if not timely checked may burn down a lofty pile.

Every day cannot be a feast of lanterns.

Too much lenity multiplies crime.

If you love your son, give him plenty of the cudgel; if you hate him, cram him with dainties.

When the mirror is highly polished, the dust will not defile it; when the heart is enlightened with wisdom, impure thoughts will not arise in it.

A stubborn wife and stiffnecked son no laws can govern.

He is my teacher who tells me my faults, my enemy who speaks my virtues.

He has little courage who knows the right and does it not.

To sue a flea, and catch a bite—the results of litigation.

Would you understand the character of a prince, look at his ministers; or the disposition of a man, observe his companions; or that of a father, first mark his son.

The fame of good deeds does not leave a man's door, but his evil acts are known a thousand miles off.

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[1] The commendation by Lord Brougham of this "admirable precept," as he called it, is cited by Sir J. Davis.

A virtuous woman is a source of honor to her husband, a vicious one disgraces him.

The original tendency of man's heart is to do right, and if well ordered will not of itself be mistaken.

They who respect themselves will be honored, but disesteeming ourselves we shall be despised.

The load a beggar cannot carry he himself begged.

The happy-hearted man carries joy for all the household.

The more mouths to eat so much the more meat.

The higher the rat creeps up the cow's horn the narrower he finds it.

CHAPTER XIII.

ARCHITECTURE, DRESS, AND DIET OF THE CHINESE.

It is a sensible remark of De Guignes,[1] that "the habit we fall into of conceiving things according to the words which express them, often leads us into error when reading the relations of travellers. Such writers have seen objects altogether new, but they are compelled, when describing them, to employ equivalent terms in their own language in order to be understood; while these same terms tend to deceive the reader, who imagines that he sees such palaces, colonnades, peristyles, etc., under these designations as he has been used to, when, in fact, they are quite another thing." The same observation is true of other things than architecture, and of other nations than the Chinese, and this confusion of terms and meanings proves a fruitful source of error in regard to an accurate knowledge of foreign nations, and a just perception of their condition. For instance, the terms *a court of justice*, *a common school*, *politeness*, *learning*, *navy*, *houses*, etc., as well as the names of things, like *razor*, *shoe*, *cap*, *bed*, *pencil*, *paper*, etc., are inapplicable to the same things in England and China; while it is plainly impossible to coin a new word in English to describe the Chinese article, and equally inexpedient to introduce the native term. If, for example, the utensil used by the Chinese to shave with were picked up in Portsmouth by some English navvy who had never seen or heard of it, he would be more likely to call it an oyster-knife, or a wedge, than a razor; while the use to which it is

[1] *Voyage à Péking*, Vol. II., p. 173.

applied must of course give it that name, and would, if it were still more unlike the western article. So with other things. The ideas a Chinese gives to the terms *hwangti*, *kwanfu*, *pao*, *pih*, and *shu*, are very different from those conveyed to an American by the words *emperor*, *magistrate*, *cannon*, *pencil*, and *book*. Since a person can only judge of what he hears or reads by what he knows, it is desirable that when he meets with western names applied to their equivalents in eastern countries, the function of a different civilization, habits, and notions should not be overlooked in the opinion he forms. These remarks are peculiarly applicable to the domestic life of the Chinese, to their houses, diet, dress, and social customs; although careful descriptions may go a good way in conveying just ideas, it cannot be hoped that they will do what the most cursory examination of the object or trait would instantly accomplish.

The notions entertained abroad on these particulars are, it need hardly be remarked, rather more accurate than those the Chinese have of distant countries, and it is scarcely possible that they can lose their conceit in their own civilization and position among the nations so long as such ideas are entertained as the following extract exhibits. Tien Kí-shih, a popular essayist of the last century, thus congratulates himself and his readers: "I felicitate myself that I was born in China, and constantly think how very different it would have been with me if I had been born beyond the seas in some remote part of the earth, where the people, far removed from the converting maxims of the ancient kings, and ignorant of the domestic relations, are clothed with the leaves of plants, eat wood, dwell in the wilderness, and live in the holes of the earth; though born in the world, in such a condition I should not have been different from the beasts of the field. But now, happily, I have been born in the Middle Kingdom. I have a house to live in; have food and drink, and elegant furniture; have clothing and caps, and infinite blessings: truly, the highest felicity is mine." This extract well indicates the isolation of the writer and his race from their fellow-men; among the neighboring nations even the Japanese would have shown him his erroneous view. The seclusion which had been forced upon both these peoples, who closed their doors

as the surest possible defence against aggression from foreign traders and sought in this fashion to remove all cause of quarrel, brought with it in time the almost equal dangers of ignorance and inability to understand their true position among the nations of the world.

The architecture of the Chinese suggests, in its general outline and the peculiar concave roof, a canvas tent as its primary *motive*, though there is no further proof than this likeness of its origin. From the palace to the hovel, in temples and in private dwellings, this type everywhere stands confessed,[1] and almost nothing like a dome or cupola, a spire or a turret, is anywhere

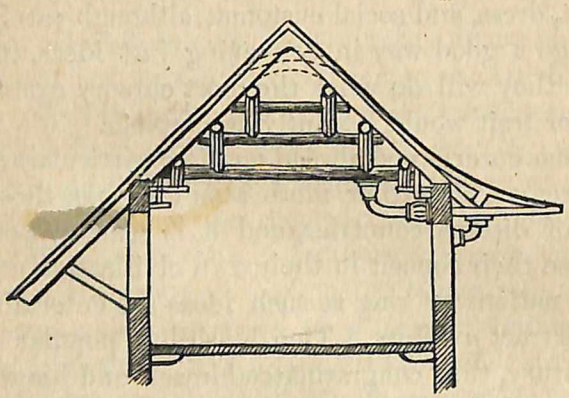

Diagram of Chinese Roof Construction. (From Fergusson.)

found. Few instances occur of an attempt to develop even this simple model into a grand or imposing building. While the Mogul princes in India reared costly mausolea and palaces to perpetuate their memory and the splendor of their reigns, the monarchs of China, with equal or greater resources at command, seldom indulged in this princely pastime, or even attempted the erection of any enduring monument to commemorate their taste or their splendor. Whether it was owing to the absence of the beautiful and majestic models seen in western countries,

[1] It is said that when Ghengis in his invasion of China took a city, his soldiers immediately set about pulling down the four walls of the houses, leaving the overhanging roofs supported by the wooden columns—by which process they converted them into excellent tents for themselves and their horses.—*Encyclopædia Britannica:* Art. CHINA.

or to ignorance of the mechanical principles of the art, the fact is not the less observable, and the inference as to the advance made by them in knowledge and taste not less just.

Fergusson has no doubt assigned one good reason for this fact, in that "the Chinese never had either a dominant priesthood or a hereditary nobility. The absence of the former class is important, because it is to sacred art that architecture has owed its highest inspiration, and sacred art is never so strongly developed as under the influence of a powerful and splendid hierachy. In the same manner the want of a hereditary nobility is equally unfavorable to domestic architecture of a durable description. Private feuds and private wars were till lately unknown, and hence there are no fortalices or fortified mansions, which by their mass and solidity give such a marked character to a certain class of domestic edifices in the west."[1] These reasons have their weight, but they hardly cover the whole question, whose solution reaches into the well-known inertness of the imaginative faculty in the Chinese mind. It is nevertheless true that there is nothing in the whole Empire worthy to be called an architectural ruin, nothing which can inform us whether previous generations constructed edifices more splendid or more mean than the present.[2]

Dwelling-houses are generally of one story, having neither cellars nor basements, and lighted by lattices opening into a court; they must not equal adjacent temples in height, nor possess the ornaments appropriated to palaces and religious establishments. The common building materials are bricks, adobie or matting for the walls, stone for the foundation, brick tiling for the roof, and wood only for the inner work; stone and wooden houses are not unknown, but are so rare as to attract

[1] James Fergusson, *History of Indian and Eastern Architecture*, p. 687; compare also *Mémoires Concernant les Chinois*, where Chinese architecture is treated of in almost every volume.

[2] The foreign literature upon this subject is as yet scant and unimportant. Compare the rare and costly *Designs of Chinese Buildings, Furniture, Dresses*, etc., *from Originals drawn in China by* Mr. Chambers, London, 1757, folio; J. M. Callery, *De l'Architecture Chinoise*, in the *Revue d'Architecture;* Wm. Simpson, in *Transactions of the Royal Institute of British Architects*, 1873–74, p. 33; *Notes and Queries on China and Japan.*

attention. The high prices of timber and the very partial use of window-glass have both tended to modify and restrict the construction of dwellings. The *ní chuen*, or sifted earth, is a compound of decomposed granite or gravel and lime mixed with water, and sometimes a little oil, of which durable walls are made by pounding it into a solid mass between planks secured at the sides and elevated as the wall rises, or by beating it into large blocks; when stuccoed and protected from the rain this material gradually hardens into stone. In houses of the better sort the stone work of the foundation rises three or four feet above the ground, and sometimes the finished surfaces, great size of the stones and the regularity of their arrangement make one regret that the same skill had not been expended on large edifices. In towns their fronts present no opening except the door, and when the outer walls of several houses join those of gardens and enclosures, the street presents an uninteresting sameness, unrelieved by steps, windows, balconies, porticoes, or front yards. The walls are twenty-five or thirty feet high, usually hollow, or too thin to safely support the roof unaided. In the common buildings a framework of wood is erected on the foundation, which has large stones so arranged as to receive the posts, and on these rests the entire weight of the roof. The brick nogging fills up the intervals, but supports nothing; it is sometimes solid, more frequently merely a face-work, and if the roof becomes leaky or broken a heavy rain will destroy the wall, as it soaks through the courses and washes out the mud within. In the central provinces common walls are often made of small bricks four inches square and one thick, which are laid on their edges in a series of hollows; between the courses a plank sometimes adds greater strength to the wall. These cellular constructions are more durable than would be imagined provided the stucco remains uninjured.

The bricks are the same size as our own, and usually burned to a grayish slate color; they are made by hand, and sell at a price varying from three dollars to eight dollars a thousand. In the sea-coast districts lime is cheaply obtained from shells, but in the interior from limestone calcined by anthracite coal; the people use it pure, only occasionally mixing sand with

it for either mortar or stucco. The walls are often stuccoed, and when not thus covered the bricks are occasionally rubbed smooth and pointed with fine cement. In place of a broad cornice the top is frequently relieved by a pretty ornament of moulded work of painted clay figures in *alto relievo*, representing a battle scene, a landscape, clusters of flowers, or some other design, defended from the weather by the projecting eaves. A black painted band, relieved by corners and designs of flowers and scrolls, is a cheap substitute for the carved figures.

The roofs are hipped in some provinces, but rarely in the north. They are steep, and if kept tight will last several years; the grass which is apt to spring up on them is a source of injury, and its growth or removal alike endangers the soundness of the construction. The yellow and green glazed tiles of public buildings add to their beauty, as do the dragon's heads and globes on their ridge-poles; these features, together with the earthen dogs at the corners of temples or official houses, make the structures exceedingly picturesque. In Peking the framework under the wide eaves of palaces is tastefully painted in green and gold, and protected by a netting of copper wire. Roofs are made of earthen tiles laid on coarse clapboarding that rests on the purlines in alternate ridges and furrows. The under layer consists of square thin pieces, laid side by side in ascending rows with the lower edges overlapping; the sides are covered by the semi-cylindrical tiles, which are further protected by a covering of mortar. In the northern provinces the tiles are laid in a course of mud resting on straw over the clapboarding. The workmen begin the tiling at the ridge-pole and finish as they come down to the eaves, so as not to walk over the tiles and crack them; but such roofs easily leak in driving storms. No chimneys are seen; the slope is steep, for quick discharge of rain and snow. Terraces are erected on shops, but balustrades or flat roofs are seldom seen. Occasionally the gable walls rise above the roof in degrees, imparting a singular, bow-like aspect to the edifice. The purlines and ridge-pole extend from wall to wall, and the rafters are slender strips. In all roofs the principal weight rests on the two rows of pillars

at the sides, that uphold the plates, and the antefixæ which support the broad eaves far beyond the wall. A series of beams and posts above the plates and tie-beams make the roof very heavy but also secure; curb and mansard roofs are unknown.

The pillars of stone or timber in Chinese temples are often noticeable, owing to their size or length as single pieces. They are, however, unadorned with either capital or carved base, though the shaft may be finely carved and painted, the color decoration being often upon a thick coating of *papier-maché*, laid on to protect the wood. In two-story houses the sleepers of the floor are supported on tie-beams attached to the main posts if they do not rest on the wall. Posts form an element of all Chinese buildings, either to support the roof or the veranda. The entrance is on the sides, and the wall is set back from the outer line of the eaves so as to afford a shelter or porch. Hipped roofs enable the architect to encompass the entire building with a veranda, this being a common arrangement in the southern provinces. A slight ceiling usually conceals the tiling, but the apartment appears lofty owing to the cavity of the roof.

The pavilion is a prominent feature of Chinese architecture, and its ornamentation calls out the best talent of the builder in making his edifice acceptable. One charming specimen of this style at the Emperor's summer palace of Yuen-ming Yuen is already famous, its material being of pure copper; it is about fourteen feet square and twenty high.

Another beautiful structure which well exhibits the pavilion is shown in the adjoining cut. It is the *Pih-yung Kung*, or 'Classic Hall,' built by Kienlung adjacent to the Confucian Temple at Peking (page 74), and devoted to expounding the classics. This lofty building, which may be here seen through an ornamental arch across the court, is perfectly square, covered with a four-sided double roof, whose bright yellow tiles and gilded ball at the apex produce a most brilliant effect in the sunlight. The deep veranda, completely encircling the structure and supported by a score of colored wooden pillars, very ably relieves the dead mass and heavy upper roof of the pavilion

PIH-YUNG KUNG, OR 'CLASSIC HALL,' PEKING.

proper. Around flow the waters of a circular tank, edged with marble balustrades and spanned by four bridges which form the approaches to each of the sides.

The general disposition of a Chinese dwelling of the better sort is that of a series of rooms separated and lighted by intervening courts, and accessible along a covered corridor communicating with each, or by side passages leading through the courts. In cities, where the houses are cramped and the lots irregular in shape, there is more diversity in the arrangement and size of rooms; and in the country establishments of wealthy families, where the gradual increase of the members calls for additional space, the succession of courts and buildings, interspersed with gardens and pools, sometimes renders the whole not a little complicated. The great expense of timber for floors, posts, and sleepers has been the chief reason for retaining the single story, rather than the awkwardness caused by cramping women's feet. No contrivance for warming the rooms by means of chimneys or flues exists, except that found in the *kang*, or brick bed, on which the inmates lie and sit.

The entrance into large mansions in the country is by a triple gate leading through a lawn or garden up to the hall; in towns, a single door, usually elevated a step or two above the street, introduces the visitor into a porch or court. A wall or movable screen is placed inside of the doorway, and the intervening space is occupied by the porter; upon the wall on the left is often seen a shrine dedicated to the gods of the threshold. In the houses of officials, upon this wall is inscribed a list of dignities and offices which the master has held during his life. The door is solidly constructed, and moves upon pivots turning in sockets. Under the projecting eaves hang paper lanterns informing the passer-by of the name and title of the householder, and when lighted at night serving to illumine the street and designate his habitation; for door-plates and numbers are unknown. The roughness of the gate is somewhat concealed by the names or grotesque representations of two tutelar gods, Shintu and Yuhlui, to whom the guardianship of the house is entrusted; while the sides and lintel are embellished with felicitous quotations written upon red paper, or with sign-boards of

official rank. The doorkeeper and other servants lodge in small rooms within the gateway, and above the porch is an attic containing one or two apartments, to be reached by a rude stairway.

On passing behind the screen a court, occasionally adorned with flowers or a fancy fish-pool, is crossed before reaching the principal hall. The upper end of the hall is furnished with a high table, on which incense vases, idolatrous utensils, and offerings are placed in honor of the divinities and lares worshipped there, whose tablets and names are on the wall. Sometimes the table merely contains flowers in jars, fancy pieces of white quartz, limestone or jade, or ornaments of various kinds. Before the table is a large couch, with a low stand in its centre, and a pillow for reclining upon. In front of it the chairs are arranged down the room in two rows facing each other, each pair having a small table between them. The floors are made of thick, large tiles of brick or marble, or of hard cement. Even in a bright day the room is dim, and the absence of carpets and fireplaces, and of windows to afford a prospect abroad, renders it cheerless to a foreigner accustomed to his own glazed and loftier houses.

A rear door near the side wall opens either into a kitchen or court, across which are the female apartments, or directly into the latter and the rooms for domestics. Instead of being always rectangular the doors are sometimes made round, leaf-shaped, or semi-circular, and it is thought desirable that they should not open opposite each other, lest evil spirits find their way in from the street. The rear rooms are lighted by skylights when other modes are unavailable, and along the southern sea-coasts the thin laminæ of a species of oyster (*Placuna*) cut into small squares supply the place of window-glass. Commerce is gradually bringing this material into greater use all over the land, though the fear of thieves still limits it. Corean paper is the chief substitute for glass in the north. The kitchen is a small affair, for the universal use of portable furnaces enables the inmates to cook wherever the smoke will be least troublesome. Warming the house, even as far north as Ningpo, is not frequent, as the inmates rely on their quilted and fur garments for

protection. The flue of the tiled-brick divan, or *kang*, is connected with a pit lined with brick dug in the floor in front; when the pot of coal is well lighted and placed near the opening, the draft carries the heat into the passages running under the surface, and soon warms the room without much smoke. The pot of burning coal furnishes all the cooking-fire the poor have, and at night the inmates sleep on the warm bricks.

The country establishments of wealthy men furnish the best expression of Chinese ideas of elegance and comfort. In these enclosures the hall of ancestors, library, school-room, and summer-houses are detached and erected upon low plinths, surrounded by a veranda, and frequently decorated with tracery and ornamental carving. Near the rear court are the female apartments and offices, many of the former and the sleeping apartments being in attics. Considerable space is occupied by the quadrangles, which are paved and embellished by fish-pools, flowering shrubs, and other plants. Mr. Fortune describes[1] the house and garden of a gentleman at Ningpo as being connected by rude-looking caverns of rock-work, "and what at first sight appears to be a subterranean passage leading from room to room, through which the visitor passes to the garden. The small courts, of which a glimpse is caught in passing along, are fitted up with rock-work; dwarf trees are planted here and there in various places, and graceful creepers hang down into the pools in front. These being passed, another cavernous passage leads into the garden, with its dwarf trees, vases, ornamented lattices, and beautiful shrubs suddenly opening to the view. By windings and glimpses along the rocky passages into other courts, and hiding the real boundary by masses of shrubs and trees, the grounds are made to appear much larger than they really are."

The houses of the poor are dark, dirty, low, and narrow tenements, where the floor is of earth covered with mats or tiled, and the doorway the only opening, on which a swinging mat conceals the interior. The whole family often sleep, eat, and live in a single room. Pigs, dogs, and hens dispute the space

[1] *Wanderings in China*, p. 98.

with children and furniture—if a table and a few trestles and stools, pots and plates, deserve that name. The filthy street without is a counterpart to the gloomy, smoky abode within, and a single walk through the streets and lanes of such a neighborhood is sufficient to reconcile a person to any ordinary condition of life. On the outskirts of the town a still poorer class take up with huts made of mats and thatch upon the ground, through which the rain and wind find free course. It is surprising that people can live and enjoy health, and even be cheerful, as the Chinese are, in such circumstances. Between these hovels and the abodes of the rich is a class of middle houses, consisting of three or four small rooms surrounding a court, each one lodging a family, which uses its portion of the quadrangle.

The best furniture is made of a heavy wood stained to resemble ebony; camphor, elm, pine, aspen, and melia woods furnish cheaper material. Ornamental articles, porcelain vases, copper tripods or pots, stone screens, book-shelves, flowers in pots, etc., show the national taste. Ink sketches of landscapes, gay scrolls inscribed with sentences suspended from the walls, and pretty lanterns relieve the baldness of the room; their combined effect is not destitute of variety and elegance, though there is a lack of *comfort*. Partitions are sometimes fancifully made of lattice-work, with openings neatly arranged for the reception of boxes containing books. The bedrooms are small, poorly ventilated, and seldom visited except at night. A massive bedstead of costly woods, elaborately carved, and supporting a tester for the silk curtains and mosquito-bars, is often shown as the family pride and heirloom; a scroll of fine writing adorns its fringe or valance. Mattresses or feather beds are not used, and the pillow is a hollow square frame of rattan or bamboo. The bed, wardrobe, and toilet usually complete the furniture of the sleeping apartments of the Chinese; but if this is also the sitting room, the bed is rolled up so as often to furnish seats on its boards.

The grounds of the rich are laid out in good style, and were not the tasteful arrangements and diversified shrubbery which would render them charming resorts almost always spoiled by general bad keeping—neglect and ruin, if not nastiness and

offals, being often visible—they would please the most fastidious. The necessity of having a place for the women and children to recreate themselves is one reason for having an open enclosure, even if it be only a plat of flowers or a bed of vegetables. In the imperial gardens the attempt to make an epitome of nature has been highly successful. De Guignes describes their art of gardening as "imitating the beauties and producing the inequalities of nature. Instead of alleys planted symmetrically or uniform grounds, there are winding footpaths, trees here and there as if by chance, woody or sterile hillocks, and deep gulleys with narrow passages, whose sides are steep or rough with rocks, and presenting only a few miserable shrubs. They like to bring together in gardening, in the same view, cultivated grounds and arid plains; to make the field uneven and cover it with artificial rock-work; to dig caverns in mountains, on whose tops are arbors half overthrown, and around which tortuous footpaths run and return into themselves, prolonging, as it were, the extent of the grounds and increasing the pleasure of the walk."

A fish-pond, supplied by a rivulet running wildly through the grounds, forms a pretty feature of such gardens, in which, if there be room, a summer-house is erected on a rocky islet, or on piles over the water, accessible by a rugged causey of rock-work. The nelumbium lily, with its plate-like leaves and magnificent flowers, is a general favorite in such places; carp and other fish are reared in their waters, and gold-fish in small tanks. Whenever it is possible a gallery runs along the sides of the pond for the pleasure and use of the females in the household. A tasteful device in some gardens, which beguiles the visitor's ramble, is a rude kind of shell or pebble mosaic inlaid in the gravelly paths, representing birds, animals, or other figures; the time required to decipher them prolongs the walk, and apparently increases the size of the grounds. The pieces of rock-work are cemented and bound with wire; and in fish-pools, grottos, or causeways this unique ornament has a charming effect, the moss and plants which grow upon it adding rather to its appropriateness.

The wood and mason work is unsubstantial, requiring con-

stant repairs; when new they present a pretty appearance, but both gardens and houses, when neglected, soon fall into a ruinous condition. Some of the principal merchants at Canton, in the former days of the hong monopoly, had cultivated grounds of greater or less extent attached to their establishments. One of them, by way of variety, constructed a summer-house entirely of glass, this wonderful structure being made so that it could be closed and protected with shutters.

The arrangement of shops and warehouses is modified by the uses to which they are applied, but they still resemble dwelling-houses more than is the case with stores in western cities. The rear room of the shop is a small apartment, used for a dormitory, store-room, or workshop, and sometimes for all these purposes together; it is in most cases on an upper floor. Small ones are lighted from the street, but the largest by a skylight, in which cases there is a latticed screen reaching across the room, to secure the inside from the street. The whole shop-front is thrown open by day and closed at night by shutters running in grooves, and secured by heavy cross-bars to a row of posts which fit in sockets in the threshold and lintel. The doorway recedes a foot or two, and the projecting roof serves to protect customers, and such goods as are exposed, from the rain and sun. In small shops there are two counters, a long one running back from the door, and another at right angles to it, reaching partly across the front. The shopman sits within the angle formed by these, and as they are low he can easily serve a customer in the street as well as in the shop. At night the smaller one often forms a lodging place for homeless beggars. The facing of the outer counter is of granite, and in Canton a niche containing a tablet inscribed to the god of wealth is cut in the end, where incense is burned. Another shrine is placed on high within the apartment, dedicated to the deity of the place, whoever he may be.

The loft is much contracted; and that it may not intercept the skylight, it is usually a small chamber reached by a gallery, and lighted in front. Chinese tradesmen do not make much display in exhibiting their goods, and the partial use of glass renders it somewhat unsafe for them to do so. The want of a

yard compels them to cook and wash either behind or on top of the building; clerks and workmen usually eat and sleep under the shop roof. In the densest parts of Canton the roofs are covered with a loose framework, on which firewood is piled, clothes washed and dried, and meals cooked; it also affords a sleeping place in summer. In case of fire, however, these lumbered roofs become like so many tinder-boxes, and aid not a little to spread the flames.

The narrowness of the streets in Chinese cities is a source of many inconveniences; few exceed ten or twelve feet in width, and most of those in Canton are less than eight. No large squares having fountains and shrubbery, nor any open spaces except the areas in front of temples relieve the closeness of these lanes. The absence of horses and carriages in southern cities, and a custom of huddling together, a desire to screen the thoroughfare from the sun, and ignorance of the advantages of another mode, are among the leading reasons for making them so contracted; while the difficulty of collecting a mob in them should be mentioned as one point in their favor. In case of fire it is difficult to get access to the burning buildings, and dangerous for the inmates to move or save their property. At all times porters carrying burdens are impeded by the crowd of passengers, who likewise must pass Indian file lest they tilt against the porters. Ventilation is imperfect where the buildings are packed so closely, and the public necessaries and their offal carried through the streets by the scavengers pollute the air. Drainage is very superficial and incomplete; the sewers easily choke up or get broken and exude their contents over the pathway. The ammoniacal and other gases which are generated aggravate the ophthalmic diseases so prevalent; and it is a matter of surprise that the cholera, plague, or yellow fever does not visit the inhabitants of such confined abodes, who breathe so tainted an atmosphere. The peculiar government of cities by means of wards and neighborhoods, each responsible to the officials, combined with the ignorance among all ranks of the principles of hygiene, will account for the evils so patent to one accustomed to the energetic sway of a mayor and board of health in most European cities, who

can bring knowledge and power to coöperate for the well-being of all.

The streets are usually paved with slabs of stone laid crosswise, and except near markets and wells are comparatively clean. They are not laid out straight, and some present a singularly irregular appearance from the slight angle which each house makes with its neighbors; it being considered rather unlucky to have them exactly even. The names of the streets are written on the gateways crossing them, whenever they are marked at all; occasionally, as at Canton, each division makes a separate neighborhood and has its own name; a single long street will thus have five, six, or more names. The general arrangement of a Chinese city presents a labyrinth of streets, alleys, and byways very perplexing to a stranger who has neither plan nor directory to guide him, nor numbers upon the houses and shops to direct him. The sign-boards are hung each side of the door, or securely inserted in stone sockets; some of them are ten or fifteen feet high, and being gaily painted and gilded on both sides with picturesque characters, a succession of them as seen down a street produces a gay effect. The inscriptions simply mention the kind of goods sold, and without half the puffing seen in western cities; accounts sometimes given of the inscriptions on sign-boards in Chinese cities, as "No cheating here," and others, describe the exception and not the rule. The edicts of government, handbills of medicines and the famous doctors who make them, notices offering rewards for children who are lost or slaves escaped, new shops opened, houses to let, or other events, cover blank walls in great variety, printed on red, black, white, or yellow paper; the absence of newspapers leads shopmen to depend more for patronage upon a circle of customers and the distribution of cards than to spend much money in handbills. The shrines of the street gods occur in southern cities, located in niches in the wall, with altars before them.

The temples and assembly-halls are the only public buildings in Chinese cities belonging to the people. Their courts and cloisters, with such gardens, tea-houses, and pools as may be accessible, attract constant crowds, and furnish the only places

of common resort. The priests derive no small portion of their income from travellers, and their establishments are consequently made more commodious and extensive than the number of priests or the throng of worshippers require.

The assembly-halls or club-houses form a peculiar feature of Chinese society. There are more than a hundred in Canton and many hundreds in Peking. They are built sometimes by a particular craft as its guildhall, or more commonly erected by persons resorting to the place for trade, study, or amusement, who subscribe to fit up a commodious establishment to accommodate persons coming from the same town. In this way their convenience, assistance, oversight, and general safety are all increased.[1] All buildings pay a ground rent to the government, but no data are available for comparing this tax with that levied in western cities. The government furnishes the owner of the ground with a *hung kí*, or 'red deed,' in testimony of his right to occupancy, which puts him in possession as long as he pays the taxes. There is a record office in the local magistracy of such documents.

Houses are rented on short leases, and the rent collected quarterly in advance; the annual income from real estate is between nine and twelve per cent. The yearly rent of the best shops in Canton is from $150 to $400; there is no system of insuring against fire, which, with the municipal taxes and the difficulty of collecting bad rents, enhances their price. Such kind of property in China is liable to many risks.

The taverns are numerous and adapted for every calling. Though they will not bear comparison with western hotels, they are far in advance of the cheerless khans and caravansaries found in Western Asia. The traveller brings his own bedding, sometimes also his own provision, and when night comes spreads his mat upon the floor or divan and lies down in his clothes. The better sort of travellers order a room for themselves, but officials or rich men go to temples, or hire a boat in which to travel and sleep; this usage takes off the best class of customers. One considerable source of income to innkeepers is the prepa-

[1] Compare pp. 76 and 167.

ration of dinners for parties of men, who either come to the house or send to it for so many covers; for when a gentleman invites his friends to an entertainment it is common to serve it up at his warehouse, or at an inn. In towns and cities thousands of men eat in the streets; the number of eating and cooking-stalls produces a most lively impression upon a stranger. This custom has had a good effect in promoting the general courtesy so conspicuous among the people, and is increased by great numbers of street story-tellers. The noisy hilarity of the customers, as they ply their "nimble lads," or chopsticks, and the vociferous cries of the cooks recommending their cakes and dishes, with the steaming savor from the frying-pan and kettles, form only one of the many objects to attract the notice of the foreign observer. Their appearance and the variety of bustling scenes and picturesque novelties presented to him afford constant instruction and entertainment. Those at Canton have been thus described by an eye-witness.

The number of itinerant workmen of one kind or another which line the sides of the streets or occupy the areas before public buildings in Chinese towns is a remarkable feature. Fruiterers, pastrymen, cooks, venders of gimcracks, and wayside shopmen are found in other countries as well as China; but to see a travelling blacksmith or tinker, an itinerant glass-mender, a peripatetic repairer of umbrellas, a locomotive seal-cutter, an ambulatory barber, a migratory banker, a peregrinatory apothecary or druggist, or a walking shoemaker and cobbler, one must travel hitherward. These movable establishments, together with fortune-tellers, herb and booksellers, chiromancers, etc., pretty well fill up the space, so that one often sees both sides of the streets literally lined with the stalls, wares, or tools of persons selling or making something to eat or to wear. The money-changer sits behind a small table, on which his strings of cash are chained, and where he weighs the silver he is to change; his neighbor, the seal-cutter, sits next him near a like fashioned table. The barber has his chest of drawers made to serve for a seat, and if he has not a furnace of his own he heats his water at the cook's or the blacksmith's fire near by, perhaps shaving his friend gratis by way of recompense.

The herbseller chooses an open place where he will not be trampled on, and there displays his simples and his plasters, while the dentist, with a ghastly string of fangs and grinders around his neck, testimonials of his skill, sits over against him, each with his infallible remedy. The book-peddler and chooser of lucky days, and he who searches for stolen goods by divination, arrange themselves on either side, with their tables and stalls, and array of sticks, pencils, signs, and pictures, all trying to "catch a little pigeon." The spectacle-mender and razor-grinder, the cutler and seller of bangles and bracelets,

and the maker of clay puppets or mender of old shoes, are not far off, all plying their callings as busily as if they were in their own shops. Then, besides the hundreds of stalls for selling articles of food, dress, or ornament, there are innumerable hucksters going up and down with baskets and trays slung on their shoulders, each bawling or making his own peculiar note, which, with coolies transporting burdens, chair-bearers carrying sedans, and passengers following one another like a stream, with here and there a woman among them, so fill up the streets that it is no easy matter to navigate one's way. Notwithstanding all these obstructions, it is worthy of note and highly praiseworthy to see these crowds pass and repass with the greatest rapidity in the narrow streets without altercation or disturbance, and seldom with accident.[1]

Streets at the north present a somewhat different, and on the whole a less inviting because less entertaining and picturesque aspect. Their greater width allows carts to pass, and it also offers more room for the garbage, the rubbish, and the noisome sights that are most disgusting, all of which are made worse in rainy weather by the mud through which one flounders. Barrow thus delineates those in Peking: "The multitude of movable workshops of tinkers and barbers, cobblers and blacksmiths, the tents and booths where tea and fruit, rice and other eatables were exposed for sale, with the wares and merchandise arrayed before the doors, had contracted this spacious street to a narrow road in the middle, just wide enough for two little vehicles to pass each other. The processions of men in office attended by their numerous retinues, bearing umbrellas and flags, painted lanterns and a variety of strange insignia of their rank and station, different trains that were accompanying, with lamentable cries, corpses to their graves, and with squalling music, brides to their husbands; the troops of dromedaries laden with coals from Tartary; the wheel-barrows and hand-carts stuffed with vegetables, occupied nearly the whole of this middle space in one continued line. All was in motion. The sides of the streets were filled with an immense concourse of people, buying and selling and bartering their different commodities. The buzz and confused noises of this mixed multitude, proceeding from the loud bawling of those who were crying their wares, the wrangling of others, with every now and then a strange twanging sound like the jarring of a cracked jewsharp (the barber's

[1] *Chinese Repository*, Vol. X., p. 473.

signal), the mirth and laughter that prevailed in every group, could scarcely be exceeded. Peddlers with their packs, jugglers and conjurers, fortune-tellers, mountebanks and quack doctors, comedians and musicians, left no space unoccupied."[1]

Shops are closed at nightfall, and persons going abroad carry a lantern or torch. Over the thoroughfares slender towers are erected, where notice of a fire is given and the watches of the night announced by striking a gong. Few persons are met in the streets at night, and the private watch kept by all who are able greatly assists the regular police in preserving order and apprehending thieves. These watchers go up and down their wards beating large bamboos, to let "thieves know they are on the lookout." Considering all things, large Chinese cities are remarkably quiet at night. Beggars find their lodgings in the porches and squares of temples, or sides of the streets, and nestle together for mutual warmth. This class is under the care of a headman, who, in order to collect the poor-tax allowed by law, apportions them in the neighborhoods with the advice of the elders and constables. During the day they go from one door to another and receive their allotted stipend, which cannot be less than one cash to each person. They sit in the doorway and sing a ditty or beat their clap-dishes and sticks to attract attention, and if the shopkeeper has no customers he lets them keep up their cries, for he knows that the longer they are detained so much the more time will elapse before they come again to his shop. Many are blind and all present a sickly appearance, their countenances begrimed with dirt and furrowed by sorrow and suffering. The very difficult question how to assist, restrain, and employ the poor has been usually left to the mercy and wisdom of the municipal officers in the cities; and the results are not on the whole discreditable to their humanity and benevolence. Many persons give the headman a dollar or more per month to purchase exemption from the daily importunity of the beggars, and families about to have a house-warming, marriage, or funeral, as also newly arrived junks, are obliged to fee him to get rid of the clamorous and loathsome crowd.

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[1] *Travels in China*, p. 96.

When fires occur the officers of government are held responsible; the law being that if ten houses are burned *within the walls*, the highest officer in it shall be fined nine months' pay; if more than thirty, a year's salary; and if three hundred are consumed, he shall be degraded one degree. The governor and other high officers, attended by a few troops, are frequently seen at fires in Canton, as much to prevent thievery as to direct in extinguishing the flames. The engines are hurried through the narrow streets at a fearful rate; those who carry away property are armed with swords to defend it, and usually add to the crash of the burning houses by loud cries. The police do not hesitate to pull down houses if the fire can thereby be sooner extinguished, but there is no organized body of firemen, nor any well-arranged system of operations in such cases, though conflagrations are ordinarily soon under control. Cruel men often take the opportunity at such times to steal and carry off defenceless persons, especially young girls.

At Canton the usage is general of levying a bonus on the owners of the houses adjacent to the burnt district, whose dwellings were saved by the exertions of the firemen, the appraisement decreasing as the distance increases; the sum is divided among the firemen. The householders thus saved also employ priests to erect an altar near by, whereon to perform a service, and "return thanks for Heaven's mercy." On the whole, the fire control in China is superior to that in Turkey, where the firemen pay themselves for their efforts by extortions practised upon house-owners.

The pagoda is a building considered as so peculiar to the Chinese that a landscape or painting relating to China without a pagoda perched on a hill—like one of Egyptian scenery destitute of a pyramid—would be considered deficient. The term *pagoda* is used in its proper sense by most of the French and Portuguese writers to denote a temple for idols, but in English books it has always been appropriated to the polygonal towers seen throughout the country. Some confusion has arisen in consequence of applying the account of an immense temple full of idols to these towers. The English use is the most definite in China, although its misapplication is indefensible if we regard its derivation.

The form of the Chinese *tah* is probably derived from the spire on the top of the Hindu dagoba, as its name is doubtless taken from the first syllable; but their purpose has so long been identified with the geomantic influences which determine the luck of a place that the people do not associate them with Buddhism. Mr. Milne explains this in his remark that "the presence of such an edifice not only secures to the site the protection of heaven, if it already bears evidence of enjoying it, but represses any evil influences that may be native to the spot, and imparts to it the most salutary and felicitous omens." [1] Those in the southern and central provinces seldom contain idols of any pretensions. They are ascended by stairways built in the thick walls on alternate sides of the stories. In the north there is another kind, designed to contain a *shé-li*, or relic of Buddha, having a large room near the base for worshipping the idol placed in it, but otherwise entirely solid and nearly uniform in size to the top; the stories are merely numerous narrow projections, like eaves or string courses, on which hundreds of small images are sometimes placed. These structures more nearly resemble the Indian *dagoba* than the other kind, and are always connected with a monastery, while those are not uniformly so placed, though under a priestly oversight.

No town is considered complete without a pagoda, and many large cities have several; there must be nearly two thousand in the Empire, some of which are quite celebrated. It is rare to see a new one, and the ruinous condition of most of them indicates the weakness of the faith which erected them. They vary in height from five to thirteen stories, and are mostly built in so solid a manner that they are likely to remain for centuries. One at Hangchau is octagonal, each face twenty-eight feet wide and the wall at the base eighteen feet thick; the top is reached by a spiral stairway between the walls; a covered gallery on the outside of each story affords resting-places and ever-changing views to the visitor; it is one hundred and seventy feet high, and was built during the Sung dynasty, in the twelfth century. The prospect from its summit is superb; the pic-

[1] *Life in China*, p. 453.

turesque combination of sea and shore, land and water, city and country, wilderness, gardens, and hills, with many historical and religious associations interesting to a native, make it one of the most charming landscapes in China.

Sir John Davis visited one near Lintsing chau in Shantung, in very good repair, inhabited by Buddhist priests, and containing two idols; each of its nine stories was inscribed with *Ometo Fuh*, in large characters. It was erected since the completion of the Grand Canal. A winding stairway of near two hundred steps conducted to the top, about one hundred and fifty feet from the ground, from whence an extensive view was obtained of the surrounding country. The basement was excellently built of granite, and all the rest of glazed brick, beautifully joined and cemented.

The objects in building these structures being of a mixed nature, sometimes geomantic and sometimes religious, their materials, size, and structure vary considerably. There are two inside of Canton, and three near the Pearl River, below the city; fifteen others occur in the prefecture. Suchau has two, Ningpo one, Fuhchau two, and Peking six in and out of the walls. One of those at Canton was built by the Moslems about a thousand years ago, a plain brick tower nearly two hundred feet high, from which the faithful were probably called to prayers in the adjacent mosque. Fergusson's remarks upon Chinese architecture would probably have been modified had the writer enjoyed a wider range of observation and a fuller knowledge of the designs of native builders. They are, however, the conclusions of a competent observer, and the position he gives to the pagoda among the tower-like buildings of the world, arising from its peculiar form, its divisions, and its apparent uselessness, will be generally accepted as just.

Mr. Milne, in his interesting work, has a good account of pagodas; he shows that while their model is of Hindu origin, and has been carefully followed since the first one was erected (about A.D. 250) at Nanking, the popular geomantic ideas connected with their octagonal form and great height have gradually increased and influenced their location. The Buddhists seem themselves to have lost their ancient confidence in the

protection of the *shé-lí* (or *saina*) supposed to be built in them. The number of Indian words transliterated in Chinese accounts of these edifices further proves their foreign origin. For convenience and accuracy in describing them, it would be best to restrict the term *pagoda* to the hollow octagonal towers, the word *dagoba* to the solid ones covering the relics, and *tope* to the erections over priests when buried.

Pagodas are sometimes made of cast iron; those hitherto observed are in the central provinces. One exists in Chehkiang province, nearly fifty feet high and of nine stories. The octagonal pieces forming the walls are each single castings, as are also the plates forming the roof. The whole structure, including the base and spire, was made of twenty pieces of iron. Its interior is filled with brick, probably with the design to strengthen it against storms. The ignorance of the Chinese of later days of the Hindu origin of pagodas has led to their regarding those now in existence as of native design, and appropriated by the Buddhists for their own ends. Most of them are falling to ruins; and the assurances held out by the geomancers that the pagoda will act like an electric tractor to draw down every felicitous omen from above, so that fire, water, wood, earth, and metal will be at the service of the people, the soil productive, trade prosperous, and the natives submissive and happy, all fail to call out funds for repairing them.[1]

The dull appearance of a Chinese city when seen from a distance is unlike that of European cities, in which spires, domes, and towers of churches and cathedrals, halls, palaces, and other public buildings relieve the uniformity of rows of dwellings. In China, temples, houses, and palaces are nearly of one height; their sameness being only partially relieved by trees mingled with pairs of tall flag-staffs with frames near their tops, which at a distance rather suggest the idea of dismantled gallows. Nature, however, charms and delights, and few countries present more beautiful landscapes; even the tameness of the works of man serves as a foil for the diversified beauties of the cultivated landscape.

[1] *Voyages à Peking*, Tome II., p. 79; Davis' *Sketches*, Vol. I., p. 213; Fergusson, *Indian and Eastern Architecture*, 1876, p. 695; Milne's *Life in China*, p. 429 seq.; *Chinese Repository*, Vol. XIX., pp. 535–540.

A Chinese usually prefers to travel by water, and in the southeastern provinces it may be said that vehicles solely designed for carrying travellers or goods do not exist, for the carts and wheelbarrows which are met with are few and miserably made. But north of the Yangtsz' River, all over the Great Plain carts and wheelbarrows form the chief means of travel and transportation. The high cost of timber and the bad roads compel the people to make these vehicles very rude and strong, having axles and wheels able to bear the strains or upsets which befall them. Carts for goods are drawn by three or four horses

Wheelbarrows Used for Travelling.

usually driven tandem, and fastened by long traces to the axle-tree, one remaining within the thills. The common carts, drawn by one or two mules, are oblong boxes fastened to an axle, covered with cotton cloth, and cushioned to alleviate the jolting; the passengers get in and out at the front, where the driver sits close to the horse. In Peking the members of the imperial clan and family are allowed to use carts having the wheel behind the body; their ranks are further indicated by a red or yellow covering, and a greater or less number of outriders to escort them. The wheelbarrow is in great use for short distances throughout the same region. The position of the

wheel in the centre enables the man to propel a heavy load readily. When on a good road, and aided by a donkey, the larger varieties of barrow carry easily a burden of a ton's weight; two men are necessary to maintain the balance and guide the rather top-heavy vehicle.

Where travelling by water is impossible, sedan chairs are used to carry passengers, and coolies with poles and slings transport their luggage and goods. There are two kinds of sedan, neither of them designed for reclining like the Indian *palky*. The light one is made of bamboo, and so narrow that the sitter is obliged to lean forward as he is carried; the large one, called *kiao*, is, whether viewed in regard to lightness, comfort, or any other quality associated with such a mode of carriage, one of the most convenient articles found in any country. Its use is subject to sumptuary laws, and forbidden to the common people unless possessing some kind of rank. In Peking only the highest officials ride in them, with four bearers. In other cities two chairmen manage easily enough to maintain a gait of four miles an hour with a sedan upon their shoulders. Goods are carried upon poles, and however large or heavy the package may be, the porters contrive to subdivide its weight between them by means of their sticks and slings. The number of persons who thus gain a livelihood is great, and in cities they are employed by headmen, who contract for work just as carmen do elsewhere; when unengaged by overseers, parties station themselves at corners and other public places, ready to start at a beck, after the manner of *Dienstmänner* in German cities. In the streets of Canton groups of brawny fellows are often seen idling away their time in smoking, gambling, sleeping, or jeering at the wayfarers; and, like the husbandmen mentioned in the parable, if one ask them why they stand there all the day idle? the answer will be, "Because no man hath hired us."

The chair-bearers form a distinct guild in cities, and the establishments where sedans and their bearers are to be hired suggest a comparison with the livery stables of western cities; the men, in fact, are nicknamed at Canton *mo mí ma*, 'tailless horses.' A vehicle used sometimes by the Emperor and high officers consists of an open chair set upon poles, so made that

the incumbent can be seen as well as see around him. It undergoes many changes in different parts of the country, as it is both cheap and light and well fitted for traversing mountainous regions.

In the construction and management of their river craft the Chinese excel. As boats are intended to be the residences of those who navigate them, regard is had to this in their arrangement. Only a part of the fleets of boats seen on the river at Canton are intended for transportation, a large number being designed for fixed residences, and perhaps half of them are permanently moored. They are not obliged to remain where they station themselves, but the boats and their inmates are both under the supervision of a water police, who register them and point out the position they may occupy. Barges for families, those in which oil, salt, fuel, or other articles are sold, lighters, passage-boats, flower-boats, and other kinds, are by this means grouped together, and more easily found. It was once ascertained that there were eighty-four thousand boats registered as belonging to the city of Canton, but whether all remained near the city and did not go to other parts of the district, or whether old ones were erased from the register when broken up, was not determined. It is not likely, however, that at one time this number of boats ever lay opposite the city. No one who has been at Canton can forget the noisy, animating sight the river offers, nor failed to have noticed the good-humored carefulness with which boats of every size pass each other without collision.

It is difficult to describe the many kinds of craft found on Chinese waters without the assistance of drawings. They are furnished with stern sculls moving upon a pivot, and easily propelling the boat. Large boats are furnished with two or three of these, which, when not in use, are conveniently hauled in upon the side. They are provided with oars, the loom and blade of which are fastened by withs, and work through a band attached to a stake; the rower stands up and pushes his oar with the same motion as that employed by the Venetian gondolier. Occasionally an oarsman is seen rowing with his feet. The mast in some large cargo boats consists of two sticks, rest-

ing on the gunwales, joined at top, and so arranged as to be hoisted from the bow; in those designed for residences no provision is made for a mast. Fishing boats, lighters, and sea-going craft have one or two permanent masts. In all, except the smallest, a wale or frame projects from the side, on which the boatmen walk when poling the vessel. The sails in the south are woven of strips of matting, sewed into a single sheet, and provided with yards at the top and bottom; the bamboo ribs crossing it serve to retain the hoops that run on the mast, and enable the boatmen to haul them close on the wind. A driver is sometimes placed on the taffrail, and a small foresail near the bow, but the mainsail is the chief dependence. No Chinese boat has a bowsprit, and very few are coppered, or have two decks, further than an orlop in the stern quarter in which to stow provisions; no dead-lights give even a glimmer to these recesses, which are necessarily small.

The internal arrangement of dwelling-boats is simple. The better sort are from sixty to eighty feet long, and about fifteen wide, divided into three rooms; the stem is sharp, and upholds a platform on which, when they are moored alongside, it is easy to pass from one boat to another. Each one is secured by ropes to large hawsers which run along the whole line at the bow and stern. The room nearest the bow serves for a lobby to the principal apartment, which occupies about half the body of the boat; the two are separated by trellis bulkheads, but the sternmost room, or sleeping apartment, is carefully screened. Cooking and washing are performed on a high stern framework, which is admirably contrived, by means of furnaces and other conveniences above and hatches and partitions below deck, to serve all these purposes, contain all the fuel and water necessary, and answer for a sleeping place as well. By means of awnings and frameworks the top of the boat also subserves many objects of work or pleasure. The window-shutters are movable, fitted for all kinds of weather and for flexibility of arrangement, meeting all the demands of a family and the particular service of a vessel; nothing can be more ingenious.

The handsomest of these craft are called *hwa ting*, or flower-boats, and are let to parties for pleasure excursions on the river;

a large proportion of them are also the abodes of public women. The smaller sorts at Canton are generally known as *tankia* boats; they are about twenty-five feet long, contain only one room, and are fitted with moveable mats to cover the whole vessel; they are usually rowed by women. In these "egg-houses" whole families are reared, live, and die; the room which serves for passengers by day is a bedroom by night; a kitchen at one time, a washroom at another, and a nursery always.

As to this custom of living upon the water, we have an interesting testimony of its practice so far back as the fourteenth century, from the letter of a Dominican Friar in 1330. "The realm of Cathay," writes the missionary, "is peopled passing well. . . . . And there be many great rivers and great sheets of water throughout the Empire; insomuch that a good half of the realm and its territory is under water. And on these waters dwell great multitudes of people because of the vast population that there is in the said realm. They build wooden houses upon boats, and so their houses go up and down upon the waters; and the people go trafficking in their houses from one province to another, whilst they dwell in these houses with all their families, with their wives and children, and all their household utensils and necessaries. And so they live upon the waters all the days of their life. And there the women be brought to bed, and do everything else just as people do who dwell upon dry land."[1]

It is unnecessary to particularize the various sorts of lighters or *chop-boats* found along the southern coast, the passenger boats plying from town to town along the hundreds of streams, and the smacks, revenue cutters, and fishing craft to be seen in all waters, except to call attention to their remarkable adaptation for the ends in view. The best sorts are made in the southern provinces; those seen at Tientsin or Niuchwang suffer by comparison for cleanliness, safety, and speed, owing partly to the high price of wood and the less use made of them for dwellings. On the head waters of the River Kan the boats are of a peculiarly light construction, with upper works entirely of

[1] Yule, *Cathay and the Way Thither*, Vol. I., p. 243.

matting, and the hull like a crescent, well fitted to encounter the rapids and rocks which beset their course.

Besides these various kinds the revenue service employs a narrow, sharp-built boat, propelled by forty or fifty rowers, armed with swivels, spears, boarding-hooks, and pikes, and lined on the sides with a menacing array of rattan shields painted with tigers' heads. Smugglers have similarly made boats, and now and then imitate the government boats in their appearance, which, on their part, often compete with them in smuggling. In 1863 the imperial government was induced to adopt a national flag for all its own vessels, which will no doubt gradually extend to merchant craft. It is triangular in shape, and has a dragon with the head looking upward. It is usual for naval officers to exhibit long yellow flags with their official titles at full length; the vessels under them are distinguished by various pennons. Junks carry a great assortment of flags, triangular and square, of white, red, and other colors, most of them bearing inscriptions. The number of governmental boats and war junks, and those used for transporting the revenue and salt, is proportionately very small; but if all the craft found on the rivers and coasts of China be included, their united tonnage perhaps equals that of all other nations put together. The dwellers on the water near Canton are not, as has been sometimes said, debarred from living ashore. A boat can be built cheaper than a brick house, and is equally comfortable; it is kept clean easier, pays no ground-rent, and is not so obnoxious to fire and thieves. Most of them are constructed of fir or pine and smeared with wood oil; the seams are caulked with rattan shavings and paid over with a cement of oil and gypsum. The sailing craft are usually flat-bottomed, sharp forward, and guided by an enormous rudder which can be hoisted through the open stern sheets when in shallow waters. The teak-wood anchors have iron-bound flukes, held by coir or bamboo hawsers—now often replaced by iron chain and grapnel.[1]

[1] Compare an article by W. F. Mayers in *Notes and Queries on C. and J.*, Vol. I., pp. 170–173 (with illustrations); Mrs. Gray, *Fourteen Months in Canton*, passim; Dr. Edkins in *Journal N. C. Br. R. A. Soc.*, Vol. XI., p. 123; Doolittle, *Vocabulary*, Part III., No. LXVIII; Engineer J. W. King in *The United Service*, Vol. II., p. 382 (Phila., 1880).

The old picturesque junk, with its bulging hull, high stern, and great eyes on the bow, is rapidly disappearing before steamers. Its original model is said to be a huge sea monster; the teeth at the cutwater and top of the bow define its mouth, the long boards on each side of the bow form the armature of the head, the eyes being painted on them, the masts and sails are the fins, and the high stern is the tail frisking aloft. The cabins look more like niches in a sepulchre than the accommodations for a live passenger. The crew live upon deck most of the time, and are usually interested in the trade of the vessel or an adventure of their own. The hold is divided into water-tight compartments, a contrivance that has its advantages when the vessel strikes a rock, but prevents her carrying a cargo comparable to her size. The great number of passengers which have been stowed in these vessels entailed a frightful loss of life when they were wrecked. In February, 1822, Capt. Pearl, of the English ship Indiana, coming through Gaspar Straits, fell in with the cargo and crew of a wrecked junk, and saved one hundred and ninety-eight persons (out of one thousand six hundred with whom she had left Amoy), whom he landed at Pontianak; this humane act cost him $55,000.[1]

Among secondary architectural works deserving notice are bridges and honorary portals. There is good reason for supposing that the Chinese have been acquainted with the arch from very early times, though they make comparatively little use of it. Certain bridges have pointed arches, others have semicircular, and others approach the form of a horse-shoe, the transverse section of an ellipse, or even like the Greek Ω, the space being widest at the top. In some the arch is high for the accommodation of boats passing beneath; and where no heavy wains or carriages cross and jar the fabric, it can safely be made light. A graceful specimen of this class is the structure seen in the illustration on page 754. This bridge, though serving no practical purpose, is one of the greatest ornaments about the Emperor's summer palace of Yuen-ming Yuen. The material is marble; its summit is reached by forty steps rising abruptly

[1] *Chinese Repository*, Vol. VI., p. 149.

from the causeway, and impracticable, of course, for any but pedestrians.

The balustrades and paving of the long marble bridges near Peking and Hangchau, some of them adorned with statues of elephants, lions, and other animals, present a pleasing effect, while their solidity and endurance of freshes running over the top at times attest the skill of the architects. Wooden bridges furnish means for crossing small streams in all parts of the land; when the river is powerful, or the rise and fall of the tide great,

Bridge in Wan-shao Shan Gardens, near Peking.

it is crossed on boats fastened together, with contrivances for drawing out two or three in the centre when the passing craft demand a passage. At Tientsin, Ningpo, and other cities, this means of crossing entails little delay in comparison to its cheapness. Some of the bridges in and about Peking are beautiful structures; their erection, however, presented no difficult problem, while that at Fuhchau was a greater feat of engineering. It is about four hundred yards long and five wide, consisting of

nearly forty solid buttresses of hewn stone placed at unequal distances and joined by slabs of granite; some of these slabs are three feet square and forty-five feet long. They support a granite pavement. The bridge was formerly lined with shops, which the increased traffic has caused to be removed. Another similar bridge lies seven miles north of it on the River Min, and a third of equal importance at the city of Chinchew, north of Amoy. Some of the mountain streams and passes in the west and north are crossed by rope bridges of ingenious construction, and by chain suspension bridges.

Mr. Lowrie describes a bridge at Changchau, near Amoy, and these structures are more numerous in the eastern provinces than elsewhere. "It is built on twenty-five piles of stone about thirty feet apart, and perhaps twenty feet each in height. Large round beams are laid from pile to pile, and smaller ones across in the simplest and rudest manner; earth is then placed above these and the top paved with brick and stone. One would suppose that the work had been assigned to a number of different persons, and that each one had executed his part in such manner as best suited his own fancy, there being no regularity whatever in the paving. Bricks and stone were intermingled in the most confused manner, and the railing was here wood and there stone. We were particularly struck with the length of some of the granite stones used in paving the bridge; one was eight, another eleven, and three others eighteen paces, or about forty-five feet long, and two broad. The bridge averaged eight or ten feet in width, and about half its length on both sides was occupied by shops."[1]

A causeway of ninety arches crosses a feeder of the Grand Canal near Hangchau. The stones for the arch in one bridge noticed by Barrow were cut so as to form a segment of the arch, and at each end were mortised into transverse blocks of stone stretching across the bridge; they decreased in length from ten feet at the spring of the arch to three at the vertex, and the summit stone was mortised, like the rest, into two transverse blocks lying next to it.[2] The tenons were short, and the dis-

[1] *Chinese Repository*, Vol. XII., p. 528; Medhurst's *Hokkeën Dictionary*, Introduction pp. XXII, XXIII.

[2] Barrow's *Travels*, p. 338.

position of the principal pieces such that a bridge built in this way would not support great weights or endure many ages. The mode of placing the pieces can be seen in the cut. In other instances the stones are laid in the same manner as in Europe; many small bridges over creeks and canals have cambered or straight arches. When one of these structures falls into ruins or becomes dangerous, the people seldom bestir themselves to repair the damage, preferring to wait for the government; they thereby lose the benefit of self-dependence and action.

Bridge showing the mode of Mortising the Arch.

It is singular how the term *triumphal arch* came to be applied to the *pai-fang* and *pai-lau*, or honorary portals or tablets, of the Chinese; for a triumph was perhaps never heard of in that country, and these structures are never arched. They consist merely of a broad gateway flanked with two smaller ones, and suggest a turnpike gate with side-ways for foot passengers rather than a triumphal monument. They are scattered in great numbers over the provinces, and are erected in honor of distinguished persons, or by officers to commemorate their parents, by special favor from the Emperor. Some are put up in honor of women

who have distinguished themselves for their chastity and filial duty, or to widows who have refused a second marriage. Permission to erect them is considered a high honor, and perhaps the term *triumphal* was given them from this circumstance. The economical and peaceful nature of such honors conferred upon distinguished men in China is most characteristic; a man is allowed to build a stone gateway to himself or his parents, and the Emperor furnishes the inscription, or perhaps sends with it a patent of nobility. Their general arrangement is exhibited in the title-page of this work; the two characters, *shing chí*, at the top, meaning 'sacred will,' intimate that it was erected by his Majesty's permission.

Some of the *pai-lau* are elaborately ornamented with carved work and inscriptions; and as a protection to the frieze a ponderous covering of tiles projects over the top, which, however, exposes the structure to injury from tempests. They are placed in conspicuous places in the outskirts of towns, and in the streets before temples or near government edifices. Travellers looking for what they had read about have sometimes strangely mistaken the gateways at the heads of streets or the entrance to temples for the honorary portals.[1] Those built of stone are fastened by mortises and tenons in the same manner as the wooden ones; they seldom exceed twenty or twenty-five feet in height. The skill and taste displayed in the symmetry and carving upon some of them are creditable; but as the man in whose honor it is erected is, generally speaking, "the architect of his own fame," he prudently considers the worth of that commodity, and makes an inferior structure to what would have been done if his fellow-subjects, "deeply sensible of the honor," had come together to appoint a committee and open a subscription list for the purpose. Among the numerous *pai-lau* in and near Peking, two or three deserve mention for their beauty. One lies in the Confucian Temple in front of the *Pih-yung Kung*, and is designed to enhance the splendor of its approach by presenting, as it were, a frame before its façade. It is built of stone and overlaid with square encaustic tiles of many hues.

[1] *Encyclopædia Americana*, Art. CANTON.

The arrangement of the colors, the carving on the marble, and the fine proportions of the structure render it altogether one of the most artistic objects in China. Another like it is built in the Imperial Park, but the position is not so advantageous. Fergusson points out the similarity between these *pai-lau* and certain Hindu gateways, and claims that India furnished the model. The question of priority is hardly susceptible of proof; but his fancy that a large *pai-lau* in a street of Amoy presented a simulated coffin on it above the principal cornice, leads us to suspect that he was looking for what was never in the builder's mind.

The construction of forts and towers presents little worthy of observation, since there is no other evidence of science than what the erection of lines of massive stone wall displays. The port-holes are too large for protection and the parapet too slight to resist modern missiles. The Chinese idea of a fortification is a wall along the water's edge, with embrasures and battlements, and a plain wall landward without port-holes or parapets, enclosing an area in which a few houses accommodate the garrison and ammunition. Some erected at the junction of streams are pierced on all sides; others are so unscientifically planned that the walls can be scaled at angles where not a single gun can be brought to bear. The towers are rectangular edifices of brick on a stone foundation, forty feet square and fifty or sixty high, to be entered by ladders through a door half way up the side.

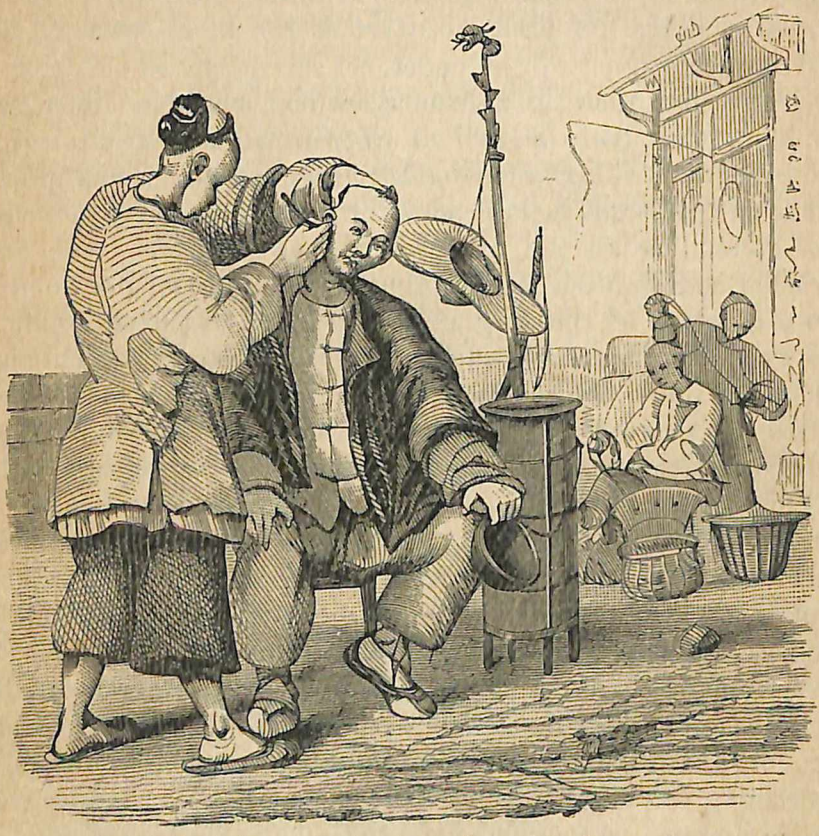
The forts in the neighborhood of Canton, probably among the best in the Empire, are all constructed without fosse, bastion, glacis, or counter-defence of any kind. Both arrangement and placement are alike faulty: some are square and approachable without danger; others circular on the outer face but with flank or rear exposed; others again built on a hillside like a pound, so that the garrison, if dislodged from the battlements, are forced to fly up the slope in full range of their enemy's fire. The gate is on the side, unprotected by ditch, drawbridge, or portcullis, and poorly defended by guns upon the walls or in the area behind. In general the points chosen for their forts display a misapprehension of the true principles of defence, though some may be noted as occupying commanding positions.

In recent times mud defences and batteries of sand-bags have proved a much safer defence than such buildings against ships and artillery, and show the aptitude of the people to adopt practical things. Though not particularly resolute on the field, the Chinese soldier stands well to his guns when behind a fortification of whose strength he is assured. The forts which have recently been constructed under supervision of European engineers are rapidly taking the place of native works in all parts of the country.

Dress, like other things, undergoes its changes in China, and fashions alter there as well as elsewhere, but they are not as rapid or as striking as among European nations. The full costume of both sexes is, in general terms, commodious and graceful, combining all the purposes of warmth, beauty, and ease which could be desired, excepting always the shaven crown and braided queue of the men and the crippled feet of the women, in both of which fashions they have not less outraged nature than deformed themselves. On this point different tastes exist, and some prefer the close-fitting dress of Europeans to the loose robes of Asiatics; but when one has become in a measure habituated to the latter, one is willing to allow the force of the criticism that the European male costume is "a mysterious combination of the inconvenient and the unpicturesque: hot in summer and cold in winter, useless for either keeping off rain or sun, stiff but not plain, bare without being simple, not durable, not becoming, and not cheap." The Chinese dress has remained, in its general style, the same for centuries; and garments of fur or silk are handed down from parent to child without fear of attracting attention by their antique shapes. The fabrics most worn are silk, cotton, and grass-cloth for summer, with the addition of furs and skins in winter; woollen is used sparingly, and almost wholly of foreign manufacture.

The principal articles of dress are inner and outer tunics of various lengths made of cotton or silk, reaching below the loins or to the feet; the lapel on the right side folds over the breast and fits close about the neck, which is left uncovered. The sleeves are much wider and longer than the arms, have no cuffs or facings, and in common cases serve for pockets. A Chinese,

instead of saying "he pocketed the book," would say "he sleeved it." In robes of ceremony the end of the sleeve resembles a horse's hoof, and good breeding requires the hand to be kept in a position to exhibit the cuff when sitting. In warm weather one upper garment is deemed sufficient; in winter a dozen can be put on without discommodity, and this number is sometimes



Barber's Establishment, showing also the Dress of the Common People.

actually seen upon persons engaged in sedentary employments, or on those who sit in the air. Latterly, underwear of flannel has become common among the better dressed, who like the knitted fabric so close-fitting and warm. The lower limbs are comparatively slightly protected; a pair of loose trousers, covered to the knee by cloth stockings, is the usual summer garment; tight leggings are pulled over both in winter and attached to

the girdle by loops; and as the trousers are rather voluminous and the tunic short, the excess shows behind from under these leggings in a rather unpleasant manner. Gentlemen and officers always wear a robe with the skirt opened at the sides, which conceals this intermission of the under apparel. The colors preferred for outer garments are various hues of buff, purple, or blue.

The shoes are made of silk or cotton, usually embroidered for women's wear in red and other colors. The soles are of felt, sometimes of paper inside a rim of felt, and defended on the bottom by hide. These shoes keep the feet dry and unchilled on the tiles or ground, so that a Chinese may be said really to carry the floor of his house under his feet instead of laying it on the ground. The thick soles render it necessary for ease in walking to round up their ends, which constrains the toes into an elevated position so irksome that all go slipshod who conveniently can do so. The cost of a cotton suit need not exceed five dollars, and a complete silken one, of the gayest colors and best materials, can easily be procured for twenty-five or thirty. Quilted cotton garments are exceedingly common, and are so made as to protect the whole person from the cold and obviate the need of fires. In the north dressed sheepskin robes furnish bedding as well as garments, and their durability will long make them more desirable than woven fabrics.

The ancient Chinese wore the hair long, bound upon the top of the head, somewhat after the style of the Lewchewans; and taking pride in its glossy black, called themselves the *black-haired race*. But in 1627 the Manchus, then in possession of only Liautung, issued an order that all Chinese under them should adopt their coiffure as a sign of allegiance, on penalty of death; the fashion thus begun by compulsion is now followed from choice. The fore part of the head is shaved to the crown and the hair braided in a single plait behind. Laborers often wind it about the head or knot it into a ball out of the way when barebacked or at work. The size of the queue can be enlarged by permitting an additional line of hair to grow; the appearance it gives the wearer is thus described by Mr. Downing, and the quotation is not an unfair specimen of the remarks of travellers

upon China: "At the hotel one of the waiters was dressed in a peculiar manner about the head. Instead of the hair being shaved in front, he had it cut round the top of the forehead about an inch and a half in length. All the other part was turned as usual and plaited down the back. This thin semi-circular ridge of hair was then made to stand bolt upright, and as each hair was separate and stiff as a bristle, the whole looked like a very fine-toothed comb turned upward. This I imagined to be the usual way of dressing the head by single unengaged youths, and of course must be very attractive." Thus what the wearer regarded as ill-looking, and intended to braid in as soon

Tricks Played with the Queue.

as it was long enough, is here taken as a device for beautifying himself in the eyes of those he never saw or cared to see.

The people are vain of a long thick queue, and now and then play each other tricks with it, as well as use it as a ready means for correction; but nothing irritates them more than to cut it off. Men and women oftener go bareheaded than covered, warding off the sun by means of a fan; in winter felt or silk skull-caps, hoods, and fur protect them from cold. Laborers shelter themselves from rain under an umbrella hat and a grotesque thatch-work of leaves neatly sewn upon a coarse network—very effectual for the purpose. In illustration of the remark at the beginning

of this chapter, it might be added that if they were not worn on the head such hats would be called trays, so unlike are they to the English article of that name. The formal head-dress is the conical straw or felt hat so peculiar to this nation, usually covered with a red fringe of silk or hair.

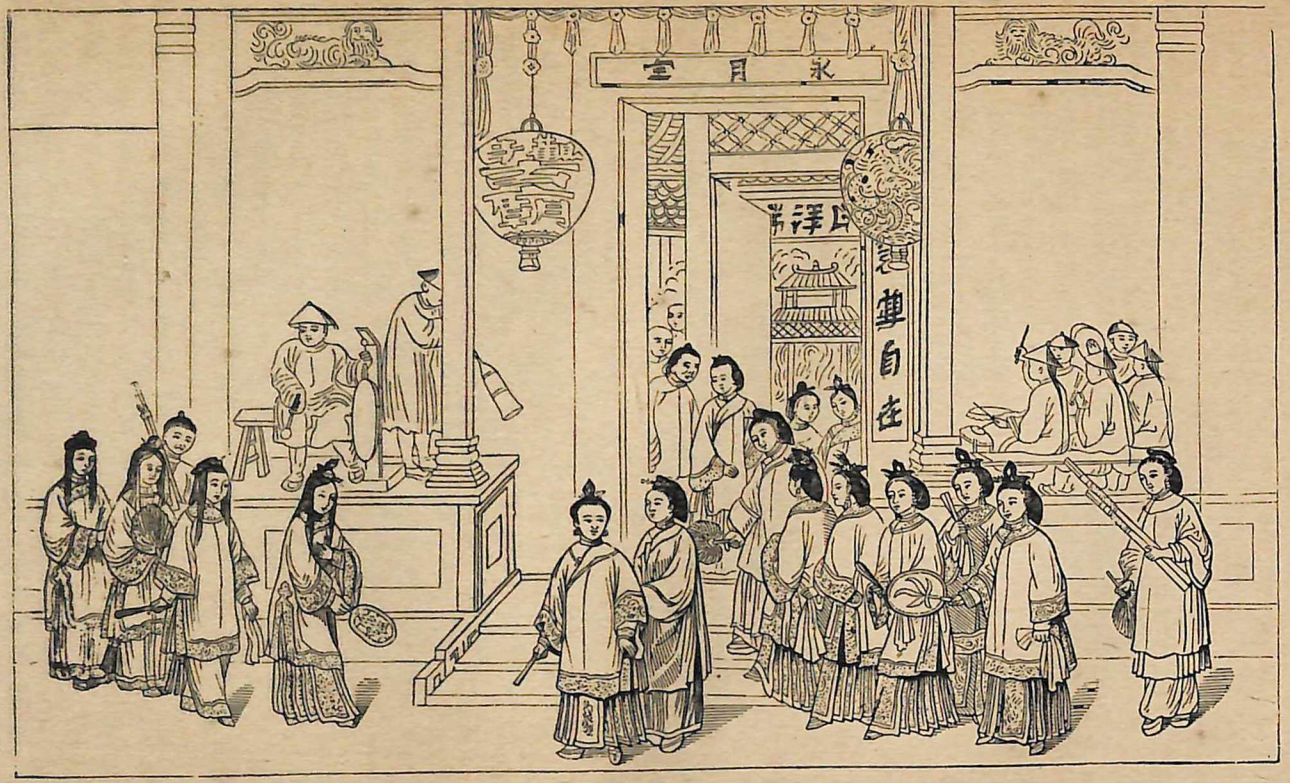
The various forms, fabrics, colors, and ornaments of the dresses worn by grades of officers are regulated by sumptuary laws. Citron-yellow distinguishes the imperial family, but his Majesty's apparel is less showy than many of his courtiers, and in all that belongs to his own personal use there is an appearance of disregard of ornament. The five-clawed dragon is figured upon the dress and whatever pertains to the Emperor, and in certain things to members of his family. The monarchs of China formerly wore a sort of flat-topped crown, shaped somewhat like a Cantab's cap, and having a row of jewels pendent from each side. The summer bonnet of officers is made of finely woven straw covered with a red fringe; in winter it is trimmed with fur. A string of beads hanging over an embroidered robe, a round knob on the cap, thick-soled satin boots, two or three pouches for fans or chopsticks, and occasionally a watch or two hanging from the girdle, constitute the principal points of difference between the official and plebeian costume. No company of men can appear more splendid than a large party of officers in their winter robes made of fine, lustrous crapes, trimmed with rich furs and brilliant with gay embroidery. In winter a silk or fur spencer is worn over the robe, and forms a handsome and warm garment. Lambskins are much used, and the downy coats of unyeaned lambs, which, with the finer furs and the skins of hares, wild cats, rabbits, foxes, wolves, otter, squirrels, etc., are worn by all ranks. Some years ago a lad used to parade the streets of Canton, who presented an odd appearance in a long spencer made of a tiger's skin. The Chinese like strong contrasts in the colors of their garments, sometimes wearing yellow leggings underneath a light blue robe, itself set off by a purple spencer.

The dress of women is likewise liable to few fluctuations, and all ranks can be sure that the fashion will last as long as the gown. The garments of both sexes among the common people

resemble each other more than in Western Asia. The tunic or short gown is open in front, buttoning around the neck and under the arm, reaching to the knee, like a smock-frock in its general shape. The trousers among the lower orders are usually worn over the stockings, both being covered, on ceremonial occasions, by a petticoat reaching to the feet. Laboring women, whose feet are left their natural size, go barefoot or slipshod in the warm latitudes, but cover their feet carefully farther north. Both sexes have a paucity of linen in their habiliments—if not a shiftless, the Chinese certainly are a shirtless race, and such undergarments as they have are not too often washed.

The head-dress of married females is becoming and even elegant. The copious black hair is bound upon the head in an oval-formed knot, which is secured in its place and shape by a broad pin placed lengthwise on it, and fastened by a shorter one thrust across and under the bow. The hair is drawn back from the forehead into the knot, and elevated a little in front by combing it over the finger; in order to make it lie smooth the locks are drawn through resinous shavings moistened in warm water, which also adds an extra gloss, at the cost, however, of injury to the hair. In front of the knot a tube is often inserted, in which flowers can be placed. The custom of wearing them is nearly universal, fresh blossoms being preferred when obtainable, and artificial at other times. Having no covering on the head there is more opportunity than in the west to display pretty devices in arranging the hair. A widow is known by her white flowers, a maiden by one or two plaits instead of a knot, and so on; in their endless variety of form and ornament, Chinese women's head-dresses furnish a source of constant study. Mr. Stevens tells us that the animated appearance of the dense crowd which assembled on the bridge and banks of the river at Fuh-chau when he passed in 1835, was still more enlivened by the flowers worn by the women.

Matrons wear an embroidered fillet on the forehead, an inch or more wide, pointed between the eyebrows, and covering the front of the hair though not concealing the baldness which often comes on early from the resinous bandoline used. This fillet is embroidered, or adorned with pearls, a favorite ornament with



PROCESSION OF LADIES TO AN ANCESTRAL TEMPLE.

Chinese ladies. The women along the Yangtsz' River wear a band of fur around the head, which relieves their colorless complexions. A substitute for bonnets is common in summer, consisting of a flat piece of straw trimmed with a fringe of blue cloth. The hair of children is unbound, but girls more advanced allow the side locks to reach to the waist and plait a tress down the neck; their coarse hair does not curl, and the beautiful luxuriance of curls and ringlets seen in Europe is entirely unknown. False hair is made use of by both sexes, the men being particularly fond of eking out their queues to the fullest length. Gloves are not worn, the long sleeves being adequate for warmth; in the north the ears are protected from freezing by ear-tabs lined with fur, and often furnished with a tiny looking-glass on the outside.

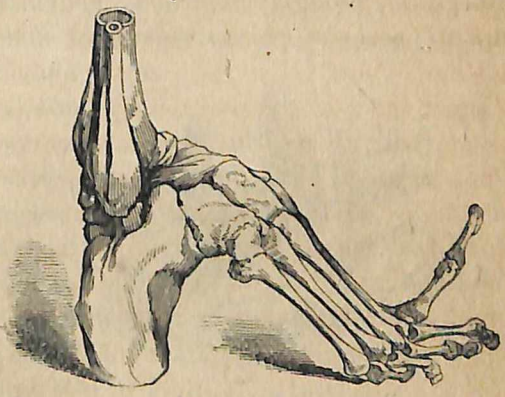
The dress of gentlewomen, like that of their husbands, is regulated by sumptuary laws, but none of these prevent their costumes from being as splendid as rich silks, gay colors, and beautiful embroidery can make them. The neck of the robe is protected by a stiff band, and the sleeves are large and long, just the contrary of the common style, which being short allows the free use and display of a well-turned arm. The official embroidery allowed to the husband is changed to another kind on his wife's robe indicative of the same rank. No belt or girdle is seen, nor do stays compress the waist to its lasting injury. One of the prettiest parts of a lady's dress is the petticoat, which appears about a foot below the upper robe covering the feet. Each side of the skirt is plaited about six times, and in front and rear are two pieces of buckram to which they are attached; the plaits and front pieces are stiffened with wire and lining. Embroidery is worked upon these two pieces and the plaits in such a way that as the wearer steps the action of the feet alternately opens and shuts them on each side, disclosing a part or the whole of two different colored figures, as may be seen in the illustration. The plaits are so contrived that they are the same when seen in front or from behind, and the effect is more elegant when the colors are well contrasted. In order to produce this the plaits close around the feet, unlike the wider skirt of western ladies.

Ornaments are less worn by the Chinese than other Asiatic nations. The men suspend a string of fragrant beads together with the tobacco-pouch from the jacket lapel, or occasionally wear seal-rings, finger-rings, and armlets of strass, stone, or glass. They are by law prohibited from carrying weapons of any sort. The women wear bangles, bracelets, and ear-rings of glass, stone, and metal; most of these appendages are regarded more as amulets to ward off evil influences than mere ornaments. Felicitous charms, such as aromatic bags, old coins, and rings, are attached to the persons of children, and few adults venture to go through life without some preservative of this kind; no sacred thread or daub of clay, as in India, is known, however, nor any image of a saint or other figurine, as in Romish countries. The queer custom of wearing long nails is practised by comparatively few; and although a man or woman with these appendages would not be deemed singular, it is not regarded as in good taste by well-bred persons. Pedantic scholars wear them more than other professions, in order to show that they are above manual labor; but the longest set the writer ever saw was, oddly enough, on a carpenter's fingers, who thereby showed that he was not obliged to use his tools. Fine ladies protect theirs with silver sheaths.

The practice of compressing the feet, so far as investigation has gone, is more an inconvenient than a dangerous custom, for among the many thousands of patients who have received aid in the missionary hospitals, few have presented themselves with ailments chargeable to this source. A difference of opinion exists respecting its origin. Some accounts state that it arose from a desire thereby to remove the reproach of the club feet of a popular empress, others that it gradually came into use from the great admiration of and attempt to imitate delicate feet, and others that it was imposed by husbands to keep their wives from gadding.[1] Its adoption was gradual, however it may have commenced, and not without resistance. It is practised

[1] It is recorded that Hau-Chu, of the Chin dynasty, in the year A.D. 583 ordered Lady Yao to bind her feet so as to make them look like the new moon; and that the evil fashion has since prevailed against all subsequent prohibitions.—*Notes and Queries on China and Japan*, Vol. II., pp. 27 and 43.

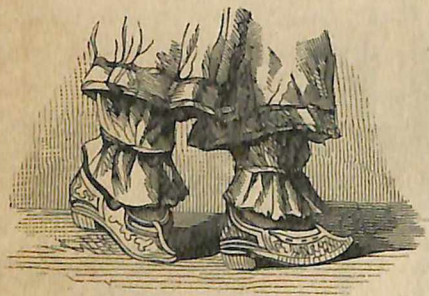
by all classes of society except the Manchus and Tartars, poor as well as rich (for none are so poor as not to wish to be fashionable); and so habituated does one become to it after a residence in the country, that a well-dressed lady with large feet seems to be denationalized. There is no certain age at which the operation must be commenced, but in families of easy circumstances the bandages are put on before five; otherwise not until betrothment, or till seven or eight years old. The whole operation is performed, and the shape maintained, by bandages, which are never permanently removed or covered by stockings; iron or wooden shoes are not used, the object being rather to prevent the feet growing than to make them smaller.



Appearance of the Bones of a Foot when Compressed.

A good account of the effects of this practice is given in a paper contained in the *Transactions of the Royal Society of London*, written by Dr. Cooper, detailing the appearances presented on dissection. The foot belonged to a person in low life; it was five and one-fourth inches long, which is full eighteen lines over the most fashionable size. The big toe was bent upward and backward on the foot, and the second twisted under it and across, so that the extremity reached the inner edge of the foot. The third toe somewhat overlapped the second, but lying less obliquely, and reaching to the first joint of the great toe. The ball of the great toe, much flattened, separated these two from the fourth and fifth toes. The fourth toe stretched obliquely inward under the foot, but less so than the little toe, which passed under and nearly across the foot, and had been bound down so strongly as to bend the tarsal bone. The dorsum of the foot was much curved, and a deep fissure crossed the sole and separated the heel and little toe, as if the two ends of the foot had been forced together; this was filled for three

inches with a very condensed cellular tissue; the instep was three and one-half inches high. The heel-bone, which naturally forms a considerable angle with the ankle, was in a direct line with the leg-bones; and the heel itself was large and flat, covered with a peculiarly dense integument, and forming, with the end of the metatarsal bone of the great toe and the two smallest toes bent under the sole, the three points of taction in walking. When the operation is begun earlier, and the bones are more flexible, four of the toes are bent under the foot and only the big toe laid upon the top. The development of the muscles of the calf being checked, the leg tapers from the knee downward, though there is no particular weakness in the limb. The appearance of the deformed member when uncovered is shocking, crushed out of all proportion and beauty, and covered with a wrinkled and lifeless skin like that of a washerwoman's hand. It is surprising how the circulation is kept up in the member without any pain or wasting away; the natural supposition would be that if any nutriment was conveyed to it, there would be a disposition to grow until maturity was attained, and consequently constant pain ensue, or else that it would be destroyed or mortify for want of nourishment.

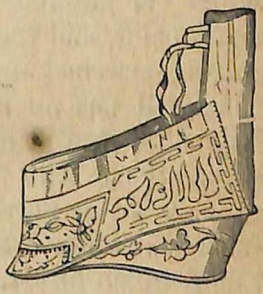


Feet of Chinese Ladies.

The gait of these victims of fashion can be imitated by a person walking on the heels. Women walking alone swing their arms and step quick and short, elderly women availing themselves, when practicable, of an umbrella, or leaning upon the shoulder of a lad or maid for support—literally making a walking-stick of them. The pain is said to be severe at first, and a recurrence now and then is felt in the sole; but the evident freedom from distress exhibited in the little girls who are seen walking or playing in the streets, proves that the amount of suffering and injurious effects upon life and health are perhaps not so great as has been imagined. The case is different

when the girl is not victimized until ten or more years old. The toes are then bent under and the foot forced into the smallest compass; the agony arising from the constrained muscles and excoriated flesh is dreadful, while, too, the shape of the member is, even in Chinese eyes, a burlesque upon the beautiful littleness so much desired.

The opinion prevails abroad that only the daughters of the rich or learned pay this price to Dame Fashion. A greater proportion is indeed found among the well-to-do classes, and in the southern provinces near the rivers the unfashionables form perhaps half of the whole; for those who dwell in boats, and all who in early life may have lived on the water or among the farmsteads, and slave girls sold in infancy for domestics, are usually left in the happy though low-life freedom of nature. Close observation in the northern provinces show general adoption of the usage among the poor, whose feet are not, however, usually so small as in the south. Foreigners, on their arrival at Canton or Fuhchau, seeing so many women with natural feet on the boats and about the streets, wonder where the "little-footed Celestials" they had heard of were, the only specimens they see being a few crones by the wayside mending clothes. Across the Mei ling range the proportion increases. All the women who came to the hospital at Chusan in 1841, to the number of eight hundred or one thousand, had their feet more or less cramped; and some of them walked several miles to the hospital and home again the same day. Although the operation may be less painful than has been represented, the people are so much accustomed to it that most men would refuse to wed a woman whose feet were of the natural size; and a man who should find out that his bride had large feet when he expected small ones would be exonerated if he instantly sent her back to her parents. The *kin lien*, or 'golden lilies,' are desired as the mark of gentility; the hope of rising to be one of the upper ten, and escaping the roughness and hard work attached to the lower class, goes far



Shape of a Lady's Shoe.

to strengthen even children to endure the pain and loss of freedom consequent on the practice. The secret of the prevalence of the cruel custom is the love of ease and praise; and not till the principles of Christianity extend will it cease. In Peking, where the Manchus have shown the advantages nature has over fashion, the example of their women for two hundred and fifty years, aided by the earnest efforts of the great Emperor Kanghí, has not had the least effect in inducing Chinese ladies to give it up. The shoes are made of red silk and prettily embroidered; but no one acquainted with Chinese society would say that "if a lady ever breaks through the prohibition against displaying her person, she presents her feet as the surest darts with which a lover's heart can be assailed!" [1]

Cosmetics are used by females to the serious injury of the skin. On grand occasions the face is entirely bedaubed with white paint, and rouge is added to the lips and cheeks, giving a singular starched appearance to the physiognomy. A girl thus beautified has no need of a fan to hide her blushes, for they cannot be seen through the paint, her eye being the only index of emotion. The eyebrows are blackened with charred sticks, and arched or narrowed to resemble a nascent willow leaf, or the moon when first seen—as in the ballad translated by Mr. Stent, which pictures the beauty as possessing

> Eyebrows shaped like leaves of willows
> Drooping over "autumn billows;"
> Almond shaped, of liquid brightness,
> Were the eyes of Yang-kuei-fei.[2]

A belle is described as having cheeks like the almond flower, lips like a peach's bloom, waist as the willow leaf, eyes bright as dancing ripples in the sun, and footsteps like the lotus flower. Much time and care is bestowed, or said to be, by females upon their toilet, but if those in the upper classes have anything like

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[1] Murray's *China*, Vol. II., p. 266. Compare the *Chinese Repository*, Vol. III., p. 537; *Rec. de Mém. de Médecine milit.* (Paris), 1862-63-64 passim; *Chinese Recorder*, Vols. I., II., and III. passim (mostly a series of articles on this subject by Dr. Dudgeon); *The Far East*, February, 1877, p. 27.

[2] *The Jade Chaplet*, p. 121.

the variety of domestic duties which their sisters in common life perform, they have little leisure left for superfluous adorning. If dramas give an index of Chinese manners and occupations, they do not convey the idea that most of the time of well-bred ladies is spent in idleness or dressing.

At his toilet a Chinese uses a basin of tepid water and a cloth, and it has been aptly remarked that he never appears so dirty as when trying to clean himself. Shaving is done by the barber, for no man can shave the top of his head. Whiskers are never worn, even by the very few who have them, and mustaches are not considered proper for a man under forty. Snuff bottles and tobacco pipes are carried and used by both sexes, but the practice of chewing betel-nut is confined to the men, who, however, take much pains to keep their teeth white. Among ornamental articles of dress, in none do they go to so much expense and style as in the snuff bottle, which is often carved from stone, amber, agate, and other rare minerals with most exquisite taste. Snuff is put on the thumb-nail with a spoon fastened to the stopper—a more cleanly way than the European mode of "pinching."[1]

The articles of food which the Chinese eat, and the mode and ceremonies attending their feasts, have aided much in giving them the odd character they bear abroad, though uncouth or unsavory viands form an infinitesimal portion of their food, and ceremonious feasts not one in a thousand of their repasts. Travellers have so often spoken of birdsnest soup, canine hams, and grimalkin fricassees, rats, snakes, worms, and other culinary novelties, served up in equally strange ways, that their readers get the idea that these articles form as large a proportion of the food as their description does of the narrative. In general, the diet of the Chinese is sufficient in variety, wholesome, and

[1] On Chinese costume, see Wm. Alexander, *The Costume of China*, illustrated, London, 1805; *Mœurs et Coutumes des Chinois et leurs costumes en couleur*, par J. G. Grohmann, Leipzig; Breton, *China: Its Costume, Arts, etc.*, 4 vols., translated from the French, London, 1812; another translation is from Auguste Borget, *Sketches of China and the Chinese*, London, 1842; *Illustrations of China and its People. A series of two hundred photographs, with letterpress descriptive of the places and people represented*, by J. Thompson, London, 1874, 4 vols. quarto.

well cooked, though many of the dishes are unpalatable to a European from the vegetable oils used in their preparation, and the alliaceous plants introduced to savor them. In the assortment of dishes, Barrow has truly said that "there is a wider difference, perhaps, between the rich and the poor of China than in any other country. That wealth, which if permitted would be expended in flattering the vanity of its possessors, is now applied to the purchase of dainties to pamper the appetite."

The proportion of animal food is probably smaller among the Chinese than other nations on the same latitude, one platter of fish or flesh, and sometimes both, being the usual allowance on the tables of the poor. Rice, maize, Italian millet, and wheat furnish most of the cereal food; the first is emphatically the staff of life, and considered indispensable all over the land. Its long use is indicated in the number of terms employed to describe it and the variety of allusions to it in common expressions. To *take a meal* is *chih fan*, 'eat rice;' and the salutation equivalent to *how d'ye?* is *chih kwo fan?* 'have you eaten rice?' The grain is deprived of its skin by wooden pestles worked in a mortar by levers, either by a water-wheel or more commonly by oxen or men. It is cleaned by rubbing it in an earthen dish scored on the inside, and steamed in a shallow iron boiler partly filled with water, over which a basket or sieve containing the rice is supported on a framework; a wooden dish fits over the whole and confines the steam. By this process the kernels are thoroughly cooked without forming a pasty mass, as is too often the result when boiled by cooks in Christian countries. Bread, vegetables, and other articles are cooked in a similar manner; four or five sieves, each of them full and nicely fitting into each other, are placed upon the boiler and covered with a cowl; in the water beneath, which supplies the steam, meats or other things are boiled at the same time. Wheat flour is boiled into cakes, dumplings, and other articles, but not baked into bread. Maize, buckwheat, oats, and barley are not ground, but the grain is cooked in various ways, alone or mixed with other dishes. Italian millet, or canary-seed (*Setaria*), furnishes a large amount of nutritious cereal food in the north; the flour is yellow and sweet, and boiled or baked for eating, often

seasoned with jujube plums in the cakes. Its cultivation is easy, and its prolific crop makes up in a measure for the small seeds; ten thousand kernels have been counted on one spike in a good season.

The Chinese have a long list of culinary vegetables, and much of their agriculture consists in rearing them. Leguminous and cruciferous plants occupy the largest part of the kitchen garden; more than twenty sorts of peas and beans are cultivated, some for camels and horses, but mostly for men. *Soy* is made by boiling the beans and mixing water, salt, and wheat, and producing fermentation by yeast; its quality is inferior to the foreign. Another more common condiment, called bean curd or bean jam, is prepared by boiling and grinding black beans and mixing the flour with water, gypsum, and turmeric. The consumption of cabbage, broccoli, kale, cauliflower, cress, colewort, and other cruciferous plants is enormous; a great variety of modes are adopted for cooking, preserving, and improving them. The leaves and stems of many plants besides these are included in the variety of greens, and a complete enumeration of them would form a curious list. Lettuce, sow thistle (*Sonchus*), spinach, celery, dandelion, succory, sweet basil, ginger, mustard, radishes, artemisia, amaranthus, tacca, pig weed (*Chenopodium*), burslane, shepherd's purse, clover, ailantus, and others having no English names, all furnish green leaves for Chinese tables. Garlics, leeks, scallions, onions, and chives are eaten by all classes, detected upon all persons, and smelt in all rooms where they are eating or cooking. Carrots, gourds, squashes, cucumbers, watermelons, tomatoes, turnips, radishes, brinjals, pumpkins, okers, etc., are among the list of garden vegetables; the variety of cucurbitaceous plants extends to nearly twenty. Most of these vegetables are inferior to the same articles in the markets of western cities, where science has improved their size or flavor. Several aquatic plants increase the list, among which the nelumbium covers extensive marshes in the eastern and northern provinces, otherwise unsightly and barren. The root is two or three feet long, and pierced longitudinally with several holes; when boiled it is of a yellowish color and sweetish taste, not unlike a turnip. Taro is used less than the nelumbium, and

so are the water-caltrops (*Trapa*) and water-chestnuts. The taste of water-caltrops when boiled resembles that of new cheese; water-chestnuts are the round roots of a kind of sedge, and resemble that fruit in color more than in taste, which is mealy and crisp. The sweet potato is the most common tuber; although the Irish potato has been cultivated for scores of years it has not become a common vegetable among the people, except on the borders of Mongolia.

The catalogue of fruits comprises most of those occurring elsewhere in the tropic and temperate zones, and China is probably the earliest home of the peach, plum, and pear. The pears are large and juicy, sometimes weighing eight or ten pounds; the white and strawberry pear are equal to any western variety. The apples are rather dry and insipid. The peaches, plums, quinces, and apricots are better, and offer many good varieties. Cherries are almost unknown. The orange is the common fruit at the south, and the baskets, stalls, and piles of this golden fruit, mixed with and heightened by contrast with other sorts and with vegetables, which line the streets of Canton and Amoy in winter, present a beautiful sight. Many distinct species of Citrus, as the lemon, kumquot, pumelo, citron, and orange, are extensively cultivated. The most delicious is the *chu-sha kih*, or 'mandarin orange;' the skin, when ripe, is of a cinnabar red color, and adheres to the pulp by a few loose fibres. The citron is more prized for its fragrance than taste, and the thick rind is now and then made more abundant by cutting it into strips when growing, each of which becomes a roundish end like a finger, whence the name of *Fuh shao*, or 'Buddha's hand,' given it. It will remain uncorrupt for two or three months, diffusing an agreeable perfume.

Chapter VI. contains brief notices of other fruits. The banana and persimmon are common, and several varieties are enumerated of each; the plantain is eaten raw and cooked, and forms a large item in the subsistence of the poor. The pomegranate, carambola or tree gooseberry, mango, custard-apple, pine-apple, rose-apple, bread-fruit, fig, guava, and olive, some of them as good and others inferior to what are found in other countries, increase the list. The *whampe*, *lichi*, *lungan*, or 'dragon's eyes,' and

loquat, are the native names of four indigenous fruits at Canton. The whampe (*Cookia*) resembles a grape in size and a gooseberry in taste; the loquat or *pebo* (*Eriobotrya*) is a kind of medlar. The líchí looks like a strawberry in size and shape; the tough, rough red skin encloses a sweet watery pulp of a whitish color surrounding a hard seed. Grapes are plenty and cheap; in the northern cities they are preserved during the winter, and even till May, by constant care in regulating the temperature.

Chestnuts, walnuts, ground-nuts, filberts (*Torreya*), almonds, and the seeds of the salisburia and nelumbium, are the most common nuts. The Chinese date (*Rhamnus*) has a sweetish, acidulous flesh; the olive is salted or pickled; the names of both these fruits are given them because of a resemblance to the western sorts, for neither the proper date nor olive grows in China. A pleasant sweetmeat, like cranberry, is made from the seeds of the arbutus (*Myrica*), and another still more acid from a sort of haw, both of them put up for exportation.

Preserved fruits are common, and the list of sweetmeats and delicacies is increased by the addition of many roots, some of which are preserved in syrup and others as comfits. Ginger, nelumbium roots, bamboo shoots, the common potato, and other vegetables are thus prepared for export as well as domestic consumption. The natives consume enormous quantities of pickles of an inferior quality, especially cabbages and onions, but foreigners consider them detestable. The Chinese eat but few spices; black pepper is used medicinally as a tea, and cayenne pepper when the pod is green.

Oils and fats are in universal use for cooking; crude lard or pork fat, castor oil, sesamum oil, and that expressed from two species of Camellia and the ground-nut, are all employed for domestic and culinary purposes. The Chinese use little or no milk, butter, or cheese; the comparatively small number of cattle raised and the consequent dearness of these articles may have caused them to fall into disuse, for they are all common among the Manchus and Mongols. A Chinese table seems ill furnished to a foreigner when he sees neither bread, butter, nor milk upon it, and if he express his disrelish of the oily dishes or

alliaceous stews before him, the Chinese thinks that he delivers a sufficient retort to his want of taste when he answers, "You eat cheese, and sometimes when it can almost walk." Milk is used a little, and no one who has lived in Canton can forget the prolonged mournful cry of *ngao nai!* of the men hawking it about the streets late at night. Women's milk is sold for the sustenance of infants and superannuated people, the idea being prevalent that it is peculiarly nourishing to aged persons.[1]

Sugar is grown only in Formosa and the three southern provinces, which supply the others; neither molasses nor rum are manufactured from it. No sugar is expressed from sorghum stalks, nor do the Chinese know that it contains syrup. The tobacco is milder than the American plant; it is smoked and not chewed or made into cigars, though these are being imported from Manila in steadily increasing quantities, and find favor among many of the wealthier Chinese; snuff is largely used. The betel-nut is a common masticatory, made up of a slice of the nut and the fresh leaf of the betel-pepper with a little lime rubbed on it. The common beverages are tea and arrack, both of which are taken warm; cold water is not often drunk, cold liquids of any kind being considered unwholesome. The constant practice of boiling water before drinking, in preparing tea, doubtless tends to make it less noxious, when the people are not particular as to its sources. Coffee, chocolate, and cocoa are unknown, as are also beer, cider, porter, wine, and brandy.

The meats consumed by the Chinese comprise, perhaps, a greater variety than are used in other countries; while, at the same time, very little land is appropriated to rearing animals for food. Beef is not a common meat, chiefly from a Buddhistic prejudice against killing so useful an animal. Mutton in the southern provinces is poor and dear compared with its ex-

[1] Dr. Hobson mentions a case at Shanghai where he was called upon to examine a child well-nigh dead with spurious hydrocephalus. Upon investigation he found that the nurse, "a young healthy-looking woman, with breasts full of milk to overflowing," had "been in the habit of selling her milk in small cupfuls to old persons, under the idea of its highly nutritive properties, and was actually poisoning the child dependent on it." The nurse being promptly changed, the infant recovered almost immediately.—*Journal N. C. Br. R. A. Soc.* New Series, Vol. I., p. 51.

cellence and cheapness north of the Yangtsz' River, where the greater numbers of Mohammedans cause a larger demand for it. The beef of the buffalo and the mutton of the goat are still less used; pork is consumed more than all other kinds, and no meat can be raised so economically. Hardly a family so poor that it cannot possess a pig; the animals are kept even on the boats and rafts, to consume and fatten upon what others leave. Fresh pork probably constitutes more than half of the meat eaten by the Chinese; hams are tolerably plenty, and a dish called "golden hams," from the amber appearance of the joint, makes a conspicuous object in feasts. Horseflesh, venison, wild boar, and antelope are now and then seen, but in passing through the markets mutton, pork, fowls, and fish are the viands which everywhere meet the eye.

A few kittens and puppies are sold alive in cages, mewing and yelping as if in anticipation of their fate, or from pain caused by the pinching and handling they receive at the hands of dissatisfied customers. Those intended for the table are usually fed upon rice, so that if the nature of their food be considered, their flesh is far more cleanly than that of the omnivorous hog; few articles of food have, however, been so identified abroad with the tastes of the people as kittens, puppies, and rats have with the Chinese. American school geographies often contain pictures of a market-man carrying baskets holding these unfortunate victims of a perverse taste (as we think), or else a string of rats and mice hanging by their tails to a stick across his shoulders, which almost necessarily convey the idea that such things form the usual food of the people. Travellers hear beforehand that the Chinese devour everything, and when they arrive in the country straightway inquire if these animals are eaten, and hearing that such is the case, perpetuate the idea that they form the common articles of food. However commonly live kittens and puppies or dressed dogs may be exposed for sale, one may live in a city like Canton or Fuhchau for many years and never see rats offered for food, unless he hunts up the people who sell them for medicine or aphrodisiacs; in fact, they are not so easily caught as to be either common or cheap. A peculiar prejudice in favor of black dogs and cats

exists among natives of the south; these animals invariably command a higher price than others, and are eaten at midsummer in the belief that the meat ensures health and strength during the ensuing year.

Rats and mice are, no doubt, eaten now and then, and so are many other undesirable things, by those whom want compels to take what they can get; but to put these and other strange eatables in the front of the list gives a distorted idea of the everyday food of the people. There are perhaps half a dozen restaurants in Canton city where dog's-meat appears upon the *menu;* it is, however, by no means an inexpensive delicacy.[1] The flesh of rats is eaten by old women as a hair restorative.

The blood of ducks, pigs, and sheep is used as food, or prepared for medicine and as a paste; it forms an ingredient in priming and some kind of varnish. It is coagulated into cakes for sale, and in cooking is mixed with the meats and sauces. The blood of all animals is eaten without repugnance so far as concerns religious scruples, except in the case of Buddhist priests.

Frogs are caught in a curious manner by tying a young jumper lately emerged from tadpole life to a line and bobbing him up and down in the grass and grain of a rice field, where the old croakers are wont to harbor. As soon as one of them sees the young frog sprawling and squirming he makes a plunge at him and swallows him whole, whereupon he is immediately conveyed to the frog-fisher's basket, losing his life, liberty, and lunch together, for the bait is rescued from his maw and used again as long as life lasts.

Poultry, including chickens, geese, and ducks, are everywhere raised; of the three the geese are the best flavored, but all of them are reared cheaply and supply a large portion of the poor with the principal meat they eat. The eggs of fowls and ducks are hatched artificially, and every visitor to Canton remembers the duck-boats in which those birds are hatched and reared and carried up and down the river seeking for pasture along its muddy banks. Sheds are erected for hatching, in which are

[1] Archdeacon Gray, *China*, Vol. II., p. 76.

a number of high baskets well lined to retain the heat. Each one is placed over a fireplace, so that the heat shall be conveyed to the eggs through the tile in its bottom and retained in the basket by a close cover. When the eggs are brought a layer is put into the bottom of each basket, and a fire kept in the room at a uniform heat of about 80° F. After four or five days they are examined in a strong light, to separate the addled ones; the others are put back in the baskets and the heat kept up for ten days longer, when they are all placed upon shelves in the centre of the shed and covered with cotton and felt for fourteen days. At the end of the twenty-eighth day the shells are broken to release the inmates, which are sold to those who rear them. Pigeons are raised to a great extent; their eggs form an ingredient in soups. Wild and water fowl are caught in nets or shot; the wild duck, teal, grebe, wild goose, plover, snipe, heron, egret, partridge, pheasant, and ortolan or rice bird are all procurable at Canton, and the list could be increased elsewhere.

If the Chinese eat many things which are rejected by other peoples, they are perfectly omnivorous with respect to aquatic productions; here nothing comes amiss; all waters are vexed with their fisheries. Their nets and other contrivances for capturing fish display great ingenuity, and most of them are admirably adapted to the purpose. Rivers, creeks, and stagnant pools, the great ocean and the little tank, mountain lakes and garden ponds, tubs and rice fields, all furnish their quota to the sustenance of man, and tend to explain, in a great degree, the dense population. The right to fish in running streams and natural waters is open to all, while artificial reservoirs, as ponds, pools, tanks, tubs, etc., are brought into available use; near tide-water the rice grounds are turned into fish-ponds in winter if they will thereby afford a more profitable return. The inhabitants of the water are killed with the spear, caught with the hook, scraped up by the dredge, ensnared by traps, and captured by nets; they are decoyed to jump into boats by painted boards, and frightened into nets by noisy ones, taken out of the water by lifting nets and dived for by birds—for the cormorant seizes what his owner could not easily reach. In short, every possible way of catching or rearing fish is practised in one part of the

country or another. Tanks are placed in the streets, with water running through them, where carp or perch are reared until they become so large they can hardly turn round in their pens; eels and water-snakes of every color and size are fed in tubs and jars until customers carry them off.

King-crabs, cuttle-fish, sharks, sting-rays, gobies, tortoises, turtles, crabs, prawns, crawfish, and shrimps add to the variety. The best fish in the Canton market are the garoupa or rock cod, pomfret, sole, mackerel, bynni carp or mango fish, and the polynemus, erroneously called salmon. Carp and tench of many kinds, herring, shad, perch, mullet, and bream, with others less common at the west, are found in great abundance. They are usually eaten fresh, or merely opened and dried in the sun, as stock-fish. Both salt and fresh-water shell-fish are abundant. The oysters are not so well flavored as those on the Atlantic coast of America; the crabs and prawns are excellent, but the clams, mussels, and other fresh-water species are less palatable. Insect food is confined to locusts and grasshoppers, grubs and silk-worms; the latter are fried to a crisp when cooked. These and water-snakes are decidedly the most repulsive things the Chinese eat.

Many articles of food are sought after by this sensual people for their supposed aphrodisiac qualities, and most of the singular productions brought from abroad for food are of this nature. The famous birdsnest soup is prepared from the nest of a swallow (*Collocalia esculenta*) found in caves and damp places in some islands of the Indian Archipelago; the bird macerates the material of the nest from seaweed (*Gelidium* chiefly) in the crop, and constructs it by drawing the food out in fibres, which are attached to the damp stone with the bill. The nest has the same shape as those which chimney swallows build, and holds the young against the cliffs; they rarely exceed three or four inches in the longest diameter. The operation of cleaning is performed by picking away each morsel of dirt or feathers from the nest, and involves considerable labor. After they come forth perfectly free from impurities they are stewed with pigeons' eggs, spicery, and other ingredients into a soup; when cooked they resemble isinglass, and the dish depends upon sauces and seasoning for most of its taste. The biche-de-mer, tripang, or

sea-slug, is a marine substance procured from the Polynesian Islands; it is sought after under the same idea of its invigorating qualities, and being cheaper than the birdsnest is a more common dish; when cooked it resembles pork-rind in appearance and taste. Sharks' fins and fish-maws are imported and boiled into gelatinous soups that are nourishing and palatable; and the sinews, tongues, palates, udders, and other parts of different animals are sought after as delicacies. A large proportion of the numerous made dishes seen at great feasts consists of such odd articles, most of which are supposed to possess some peculiar strengthening quality.

The art of cooking has not reached any high degree of perfection. Like the French, it is very economical, and consists of stews and fried dishes more than of baked or roasted. Salt is proportionately dear from its preparation being a government monopoly, and this has led to a large use of onions for seasoning. The articles of kitchen furniture are few and simple; an iron boiler, shaped like the segment of a sphere, for stewing or frying, a portable earthen furnace, and two or three different shaped earthenware pots for boiling water or vegetables constitute the whole establishment of thousands of families. A few other utensils, as tongs, ladles, forks, sieves, mills, etc., are used to a greater or less extent, though the variety is quite commensurate with the simple cookery. Both meats and vegetables, previously hashed into mouthfuls, are stewed or fried in oil or fat; they are not cooked in large joints or steaks for the table of a household. Hogs are baked whole for sacrifices and for sale in cook-shops, but before being eaten are hashed and fried again. Cutting the food into small pieces secures its thorough cooking with less fuel than it would otherwise require, and is moreover indispensable for eating with chopsticks. Two or three vegetables are boiled together, but meat soups are seldom seen; and the immense variety of puddings, pastry, cakes, pies, custards, ragouts, creams, etc., made in western lands is almost unknown in China.[1]

[1] *Mémoires conc. les Chinois*, Tome XI., pp. 78 ff. C. C. Coffin in the *Atlantic Monthly*, 1869, p. 747. Doolittle's *Vocabulary*, Part III., No. XVIII. M. Henri Cordier in the *Journal des Débats*, Nov. 19, 1879. *Notes and Queries on C. and J.*, Vol. II., pp. 11 and 26.

CHAPTER XIV.

SOCIAL LIFE AMONG THE CHINESE.

The preceding chapter, in a measure, exhibits the attainments the Chinese have reached in the comforts and elegances of living. These terms, as tests of civilization, however, are so comparative that it is rather difficult to define them ; for the notions which an Englishman, an Egyptian, and a Chinese severally might have of comfort and elegance in the furniture and arrangement of their houses are almost as unlike as their languages. If Fisher's *Views of China* be taken as a guide, one can easily believe that the Chinese need little from abroad to better their condition in these particulars; while if one listen to the descriptions of some persons who have resided among them, it will be concluded that they possess neither comfort in their houses, civility in their manners, nor cleanliness in their persons. In passing to an account of their social life, this variety of tastes should not be overlooked; and if some points appear objectionable when taken alone, a little further examination will, perhaps, show that they form part of a system which requires complete reconstruction before it could be happily and safely altered.

The observations of a foreigner upon Chinese society are likely to be modified by his own feelings, and the way in which he has been treated by natives there; but their behavior to him might be very unlike what would be deemed good breeding among themselves. If a Chinese feared or expected something from a foreigner, he would act toward him more politely than if the contrary were the case; on the one hand better, on the other worse, than he would toward one of his own countrymen in like circumstances. In doing so, it may be remarked with

regret that he would only imitate the conduct of a host of foreigners who visit China, and whose coarse remarks, rude actions, and general supercilious conduct toward the natives ill comport with their superior civilization and assumed advantages. One who looked at the matter reasonably would not expect much true politeness among a people whose conceit and ignorance, selfishness and hauteur, were nearly equal; nor be surprised to find the intercourse between the extremes of society present a strange mixture of brutality and commiseration, formality and disdain. The separation of the sexes modifies and debases the amusements, even of the most moral, leads the men to spend their time in gambling, devote it to the pleasures of the table, or dawdle it away when the demands of business, study, or labor do not arouse them. Political parties, which exert so powerful an influence upon the conduct of men in Christian countries, leading them to unite and communicate with each other for the purpose of watching or resisting the acts of government, do not exist; and where there is a general want of confidence, such institutions as insurance companies, savings or deposit banks, corporate bodies to build a railroad or factory, and associations of any kind in which persons unite their funds and efforts to accomplish an object, are not to be expected; they do not exist in China, nor did they in Rome or ancient Europe. Nor will any one expect to hear that literary societies or voluntary philanthropic associations are common. These, as they are now found in the west, are the products of Christianity alone, and we must wait for the planting of the tree before looking for its fruit. The legal profession, as distinct from the possession of office, is not an occupation in which learned men can obtain an honorable livelihood; the priesthood is confined to monasteries and temples, and its members do not enter into society; while the practice of medicine is so entirely empirical and strange that the few experienced practitioners are not enough to redeem the class. These three professions, which elsewhere do so much to elevate society and guide public opinion, being wanting, educated men have no stimulus to draw them out into independent action. The competition for literary degrees and official rank, the eager pursuit of trade, or the dull

routine of mechanical and agricultural labor, form the leading avocations of the Chinese people. Unacquainted with the intellectual enjoyments found in books and the conversation of learned men, and having no educated taste, as we understand that term (while, too, he cannot find such a thing as virtuous female society), the Chinese resorts to the dice-box, the opium-pipe, or the brothel for his pleasures, though even there with a loss of character among his peers.

The separation of the sexes has many bad results, only partially compensated by some conservative ones. Woman owes her present elevation at the west to Christianity, not only in the degree of respect, support, freedom from servile labor, and education which she receives, but also in the reflex influences she exerts of a purifying, harmonizing, and elevating character. Where the requirements of the Gospel exert no force, her rights are more or less disregarded, and if she become as debased as the men, she can exert little good influence even upon her own family, still less upon the community. General mixed society can never be maintained with pleasure unless the better parts of human nature have the acknowledged preëminence, and where she, who imparts to it all its gracefulness and purity, is herself uneducated, unpolished, and immodest, the common sense of mankind sees its impropriety. By advocating the partition of the sexes, legislators and moralists in China have acted as they best could in the circumstances of the case, and by preventing the evils beyond their remedy, provided the best safeguards they could against general corruption. In her own domestic circle a Chinese female, in the character and duties of daughter, wife, or mother, finds as much employment, and probably as many enjoyments, as the nature of her training has fitted her for. She does not hold her proper place in society simply because she has never been taught its duties or exercised its privileges.

In ordinary cases the male and female branches of a household are strictly kept apart; not only the servants, but even brothers and sisters do not freely associate after the boys commence their studies. At this period of life, or even earlier, an anxious task devolves upon parents, which is to find suitable

partners for their children. Betrothment is entirely in their hands, and is conducted through the medium of a class of persons called *mei-jin*, or go-betweens, who are expected to be well acquainted with the character and circumstances of the parties. Mothers sometimes contract their unborn progeny on the sole contingency of a difference of sex, but the usual age of forming these engagements is ten, twelve, or older, experience having shown that the casualties attending it render an earlier period undesirable.

There are six ceremonies which constitute a regular marriage, though their details vary much in different parts of the Empire: 1. The father and elder brother of the young man send a go-between to the father and brother of the girl, to inquire her name and the moment of her birth, that the horoscope of the two may be examined, in order to ascertain whether the proposed alliance will be a happy one. 2. If the eight characters[1] seem to augur aright, the boy's friends send the *mei-jin* back to make an offer of marriage. 3. If that be accepted, the second party is again requested to return an assent in writing. 4. Presents are then sent to the girl's parents according to the means of the parties. 5. The go-between requests them to choose a lucky day for the wedding. 6. The preliminaries are concluded by the bridegroom going or sending a party of friends with music to bring his bride to his own house. The match-makers contrive to multiply their visits and prolong the negotiations, when the parties are rich, to serve their own ends.

In Fuhkien parents often send pledges to each other when their children are mere infants, and registers containing their names and particulars of nativity are exchanged in testimony of the contract. After this has been done it is impossible to retract the engagement, unless one of the parties becomes a leper or is disabled. When the children are espoused older, the boy sometimes accompanies the go-between and the party carrying the presents to the house of his future mother-in-law, and receives from her some trifling articles, as melon-seeds, fruits, etc., which

[1] Compare p. 628.

he distributes to those around. Among the presents sent to the girl are fruits, money, vermicelli, and a ham, of which she gives a morsel to each one of the party, and sends its foot back. These articles are neatly arranged, and the party bringing them is received with a salute of fire-crackers.

From the time of engagement until marriage a young lady is required to maintain the strictest seclusion. Whenever friends call upon her parents she is expected to retire to the inner apartments, and in all her actions and words guard her conduct with careful solicitude. She must use a close sedan whenever she visits her relations, and in her intercourse with her brothers and the domestics in the household maintain great reserve. Instead of having any opportunity to form those friendships and acquaintances with her own sex which among ourselves become a source of so much pleasure at the time and advantage in after life, the Chinese maiden is confined to the circle of her relations and her immediate neighbors. She has few of the pleasing remembrances and associations that are usually connected with school-day life, nor has she often the ability or opportunity to correspond by letter with girls of her own age. Seclusion at this time of life, and the custom of crippling the feet, combine to confine women in the house almost as much as the strictest laws against their appearing abroad; for in girlhood, as they know only a few persons except relatives, and can make very few acquaintances after marriage, their circle of friends contracts rather than enlarges as life goes on. This privacy impels girls to learn as much of the world as they can, and among the rich their curiosity is gratified through maid-servants, match-makers, peddlers, visitors, and others. Curiosity also stimulates young ladies to learn something of the character and appearance of their intended husbands, but the rules of society are too strict for young persons to endeavor to form a personal attachment, though it is not impossible for them to *see* each other if they wish, and there are, no doubt, many contracts suggested to parents by their children.

The office of match-maker is considered honorable, and both men and women are employed to conduct nuptial negotiations. Great confidence is reposed in their judgment and veracity, and

as their employment depends somewhat upon their tact and character, they have every inducement to act with strict propriety in their intercourse with families. The father of the girl employs their services in collecting the sum agreed upon in the contract, which, in ordinary circumstances, varies from twenty-five to forty dollars, increasing to a hundred and over according to the condition of the bridegroom; until that is paid the marriage does not take place. The presents sent at betrothment are sometimes costly, consisting of silks, rice, cloths, fruits, etc.; the bride brings no dower, but both parents frequently go to expenses they can ill afford when celebrating the nuptials of their children, as the pride of family stimulates each party to make undue display.

The principal formalities of a marriage are everywhere the same, but local customs are observed in some regions which are quite unknown and appear singular elsewhere. In Fuhkien, when the lucky day for the wedding comes, the guests assemble in the bridegroom's house to celebrate it, where also sedans, a band of music, and porters are in readiness. The courier, who acts as guide to the chair-bearers, takes the lead, and in order to prevent the onset of malicious demons lurking by the road, a baked hog or large piece of pork is carried in front, that the procession may safely pass while these hungry souls are devouring the meat. Meanwhile the bride arrays herself in her best dress and richest jewels. Her girlish tresses have already been bound up, and her hair arranged by a matron, with due formality; an ornamental and complicated head-dress made of rich materials, not unlike a helmet or corona, often forms part of her coiffure. Her person is nearly covered by a large mantle, over which is an enormous hat like an umbrella, that descends to the shoulders and shades the whole figure. Thus attired she takes her seat in the red gilt marriage sedan, called *hwa kiao*, borne by four men, in which she is completely concealed. This is locked by her mother or some other relative, and the key given to one of the bridemen, who hands it to the bridegroom or his representative on reaching his house.

The procession is now rearranged, with the addition of as many red boxes and trays to contain the wardrobe, kitchen

utensils, and the feast, as the means of the family or the extent of her paraphernalia require. As the procession approaches the bridegroom's house the courier hastens forward to announce its coming, whereupon the music strikes up, and fire-crackers salute her until she enters the gate. As she approaches the door the bridegroom conceals himself, but the go-between brings forward a young child to salute her, while going to seek the closeted bridegroom. He approaches with becoming gravity and opens the sedan to hand out his bride, she still retaining the hat and mantle; they approach the ancestral tablet, which they reverence with three bows, and then seat themselves at a table upon which are two cups of spirits. The go-between serves them, though the bride can only make the motions of drinking, as the large hat completely covers her face. They soon retire into a chamber, where the husband takes the hat and mantle from his wife, and sees her, perhaps, for the first time in his life. After he has considered her for some time, the guests and friends enter the room to survey her, when each one is allowed to express an opinion; the criticisms of the women are severest, perhaps because they remember the time they stood in her unpleasant position. This cruel examination being over, she is introduced to her husband's parents, and then salutes her own. Such are some of the customs among the Fuhkienese. Other usages followed in marriages and betrothals have been carefully described by Doolittle, with particular reference to the same people, and by Archdeacon John H. Gray, alluding to other parts of the Empire.[1]

The bridegroom, previous to the wedding, receives a new name or "style," and is formally capped by his father in presence of his friends, as an introduction to manhood. He invites the guests, sending two red cakes with each invitation, and to him each guest, a few days before the marriage, returns a present or a sum of money worth about ten or fifteen cents, nominally equal to the expenses he will be considered as occasioning. Another invitation is sent the day after to a feast, and the bride also calls on the ladies who attended her wedding,

[1] *Social Life of the Chinese*, Chapters II. and III.; *China*, Chap. VII.; also *Fourteen Months in Canton*, by Mrs Gray.

from whom she receives a ring or some other article of small value. The gentlemen also make the bridegroom a present of a pair of lanterns to hang at his gateway. On the night of the wedding they sometimes endeavor to get into the house when the pair is supposed to be asleep, in order to carry off some article, which the bridegroom must ransom at their price.

Among the poor the expenses of a wedding are much lessened by purchasing a young girl, whom the parents bring up as a daughter until she is marriageable, and in this way secure her services in the household. A girl already affianced is for a like reason sometimes sent to the boy's parents, that they may support her. In small villages the people call upon a newly married couple near the next full moon, when they are received standing near the bedside. The men enter first and pay their respects to the bride, while her husband calls the attention of his visitors to her charms, praises her little feet, her beautiful hands, and other features, and then accompanies them into the hall, where they are regaled with refreshments. After the men have retired the women enter and make their remarks upon the lady, whose future character depends a good deal upon the manner in which she conducts herself. If she shows good temper, her reputation is made. Many a prudent woman on this occasion says not a word, but suffers herself to be examined in silence in order that she may run no risk of offending.[1] Far different is this introduction to married life from the bridal tour and cordial greetings of friends which ladies receive in western lands during the honeymoon!

The bridal procession is a peculiar feature of Chinese social life. It varies in its style, nature of the ornaments, and the whole get-up in all parts of the land, but is always as showy as the means of the parties will allow. It is composed of bearers of lanterns and official tablets, musicians, relatives of the bride and groom and their personal friends, framed stands with roofs carried on thills to hold the bride's effects, all centering around her sedan. In Peking such a procession will sometimes be stretched out half a mile, and the sedan borne by a dozen or

[1] *Chinese Repository*, Vols. IV., p. 568, and X., pp. 65–70; *Annales de la Foi*, No. XL., 1835.

more bearers. The coolies are dressed in red, and they and their burdens are usually provided by special shopmen, who purvey on such occasions. The tablets of literary rank held by members of the family, wooden dragons' heads, titular lanterns, and other official insignia are borne in state, an evidence of its high standing. In some places an old man, elegantly dressed, heads the procession, bearing a large umbrella to hold over the bride when she enters and leaves her sedan; behind him come bearers with lanterns, one of which carries the inscription, "The phœnixes sing harmoniously." To these succeed the music and the honorary tablets, titular flags, state umbrella, etc., and two stout men as executioners dressed in a fantastic manner, wearing long feathers in their caps, and lictors, chain-bearers, and other emblems of office. Parties of young lads, prettily dressed and playing on drums, gongs, and flutes, or carrying lanterns and banners, occasionally form a pleasing variety in the train, which is continued by the trays and covered tables containing the bride's trousseau, and ended with the sedan containing herself.

The ceremonies attending her reception at her husband's house are not uniform. In some parts she is lifted out of the sedan, over a pan of charcoal placed in the court, and carried into the bed-chamber; in other places she enters and leaves her sedan on rugs spread for her use, and walks into the chamber. After a brief interval she returns into the hall, bearing a tray of betel-nut for the guests, and then worships a pair of geese brought in the train with her husband, this bird being an emblem of conjugal affection. On returning to her chamber the bridegroom follows her and takes off the red veil, after which they pledge each other in wine, the cups being joined by a thread. While there a matron who has borne several children to one husband comes in to pronounce a blessing upon them and make up the nuptial bed. The assembled guests then sit down to the feast and ply the *sin lang*, 'new man' or bridegroom, pretty well with liquor; the Chinese on such occasions do not, however, often overpass the rules of sobriety. The *sin fujin*, 'new lady' or bride, and her mother-in-law also attend to those of her own sex who are present in other apartments,

but among the poor a pleasanter sight is now and then seen in all the guests sitting at one table.

In the morning the pair worship the ancestral tablets and salute all the members of the family; among the poor this important ceremony occurs very soon after the pair have exchanged their wine-cups. The pledging of the bride and groom in a cup of wine, and their worship of the ancestral tablets and of heaven and earth, are the important ceremonies of a wedding after the procession has reached the house. Marriages are celebrated at all hours, though twilight and evening are preferred; the spring season, or the last month in the year, are regarded as the most felicitous nuptial periods. From the way in which the whole matter is conducted there is some room for deception by sending another person in the sedan than the one betrothed, or the man may mistake the name of the girl he wishes to marry. Mr. Smith mentions one of his acquaintances, who, having been captivated with a girl he saw in the street, sent a go-between with proposals to her parents, which were accepted; but he was deeply mortified on receiving his bride to find that he had mistaken the number of his charmer, and had received the fifth daughter instead of the fourth.

The Chinese do not marry another woman with these observances while the first one is living, but they may bring home concubines with no other formality than a contract with her parents, though it is considered somewhat discreditable for a man to take another bedfellow if his wife have borne him sons, unless he can afford each of them a separate establishment. It is not unfrequent for a man to secure a maid-servant in the family with the consent of his wife by purchasing her for a concubine, especially if his occupation frequently call him away from home, in which case he takes her as his travelling companion and leaves his wife in charge of the household. The fact that the sons of a concubine are considered as legally belonging to the wife induces parents to betroth their daughters early, and thus prevent their entering a man's family in this inferior capacity. The Chinese are sensible of the evils of a divided household, and the laws place its control in the hands of the wife. If she have no sons of her own, she looks out for a likely boy among her clansmen

to adopt, knowing that otherwise her husband will probably bring a concubine into the family. It is difficult even to guess at the extent of polygamy, for no statistics have been or can be easily taken. Among the laboring classes it is rare to find more than one woman to one man, but tradesmen, official persons, landholders, and those in easy circumstances frequently take one or more concubines; perhaps two-fifths of such families have them. Show and fashion lead some to increase the number of their women, though aware of the discord likely to arise, for they fully believe their own proverb, that "nine women out of ten are jealous." Yet it is probably true that polygamy finds its greatest support from the women themselves. The wife seeks to increase her own position by getting more women into the house to relieve her own work and humor her fancies. The Chinese illustrate the relation by comparing the wife to the moon and the concubines to the stars, both of which in their appropriate spheres wait upon and revolve around the sun.

If regard be had to the civilization of the Chinese and their opportunities for moral training, the legal provisions of the code to protect females in their acknowledged rights and punish crimes against the peace and purity of the family relation reflect credit upon their legislators. In these laws the obligation of children to fulfil the contract made by their parents is enforced, even to the annulling of an agreement made by a son himself in ignorance of the arrangements of his parents. The position of the *tsí*, or wife taken by the prescribed formalities, and that of the *tsieh*, or women purchased as concubines, are accurately defined, and the degradation of the former or elevation of the latter so as to interchange their places, or the taking of a second *tsí*, are all illegal and void. The relation between the two is more like that which existed between Sarah and Hagar in Abraham's household, or Zilpah and Bilhah and their mistresses in Jacob's, than that indicated by our terms first and second wife, of which idea the Chinese words contain no trace. The degrees of unlawful marriages are comprehensive, extending even to the prohibition of persons having the same *sing*, or family name, and to two brothers marrying sisters. The laws forbid the marriage of a brother's widow, of a father's or grandfather's

wife, or a father's sister, under the penalty of death; and the like punishment is inflicted upon whoever seizes the wife or daughter of a freeman and carries them away to marry them.

These regulations not only put honor upon marriage, but render it more common among the Chinese than almost any other people, thereby preventing a vast train of evils. The tendency of unrestrained desire to throw down the barriers to the gratification of lust must not be lost sight of; and as no laws on this subject can be effectual unless the common sense of a people approve of them, the Chinese, by separating the sexes in general society, have removed a principal provocation to sin, and by compelling young men to fulfil the marriage contracts of their parents have also provided a safeguard against debauchery at the age when youth is most tempted to indulge, and when indulgence would most strongly disincline them to marry at all. They have, moreover, provided for the undoubted succession of the inheritance by disallowing more than one *wife*, and yet have granted men the liberty they would otherwise take, and which immemorial usage in Asiatic countries has sanctioned. They have done as well as they could in regulating a difficult matter, and better, on the whole, perhaps, than in most other unchristianized countries. If any one supposes, however, that because these laws exist sins against the seventh commandment are uncommon in China, he will be as mistaken as those who infer that because the Chinese are pagans nothing like modesty, purity, or affection exists between the sexes.

When a girl "spills the tea"—that is, loses her betrothed by death—public opinion honors her if she refuse a second engagement; and instances are cited of young ladies committing suicide rather than contract a second marriage. They sometimes leave their father's house and live with the parents of their affianced husband as if they had been really widows. It is considered derogatory for widows to marry; though it may be that the instances quoted in books with so much praise only indicate how rare the practice is in reality. The widow is occasionally sold for a concubine by her father-in-law, and the grief and contumely of her degradation is enhanced by separation from her children, whom she can no longer retain. Such cases are, however, not

common, for the impulses of maternal affection are too strong to be thus trifled with, and widows usually look to their friends for support, or to their own exertions if their children be still young; they are assisted, too, by their relatives in this laudable industry and care. It is a lasting stigma to a son to neglect the comfort and support of his widowed mother. A widower is not restrained by any laws, and weds one of his concubines or whomsoever he chooses; nor is he expected to defer the nuptials for any period of mourning for his first wife.

The seven legal reasons for divorce, viz., barrenness, lasciviousness, jealousy, talkativeness, thievery, disobedience to her husband's parents, or leprosy, are almost nullified by the single provision that a woman cannot be put away whose parents are not living to receive her back again. Parties can separate on mutual disagreement, but the code does not regulate the alimony; and a husband is liable to punishment if he retain a wife convicted of adultery. If a wife merely elopes she can be sold by her husband, but if she marry while absent she is to be strangled; if the husband be absent three years a woman must state her case to the magistrates before presuming to remarry.

In regard to the general condition of females in China the remark of De Guignes is applicable, that "though their lot is less happy than that of their sisters in Europe, their ignorance of a better state renders their present or prospective one more supportable; happiness does not always consist in absolute enjoyment, but in the idea which we have formed of it."[1] She does not feel that any injustice is done her by depriving her of the right of assent as to whom her partner shall be; her wishes and her knowledge go no farther than her domestic circle, and where she has been trained in her mother's apartments to the various duties and accomplishments of her sex, her removal to a husband's house brings to her no great change.

This, however, is not always the case, and the power accorded to the husband over his wife and family is often used with great tyranny. The young wife finds in her new home little of the

[1] *Voyages à Peking*, Tome II., p. 283.

sympathy and love her sisters in Christian lands receive. Her mother-in-law is not unfrequently the source of her greatest trials, and demands from her both the submission of a child and the labor of a slave, which is not seldom returned by disobedience and bitter revilings. If the husband interfere she has less likelihood of escaping his exactions; though in the lower walks of life his cruelty is restrained by fear of losing her and her services, and in the upper diverted by indifference as to what she does, in the pursuit of other objects. If the wife behave well till she herself becomes a mother and a mother-in-law, then the tables are turned; from being a menial she becomes almost a goddess. Luhchau, a writer on female culture, mentions the following indirect mode of reproving a mother-in-law: "Loh Yang travelled seven years to improve himself, during which time his wife diligently served her mother-in-law and supported her son at school. The poultry from a neighbor's house once wandered into her garden, and her mother-in-law stole and killed them for eating. When she sat down to table and saw the fowls she would not dine, but burst into tears, at which the old lady was much surprised and asked the reason. 'I am much distressed that I am so poor and cannot afford to supply you with all I wish I could, and that I should have caused you to eat flesh belonging to another.' Her parent was affected by this, and threw away the dish."

The evils attending early betrothment induce many parents to defer engaging their daughters until they are grown, and a husband of similar tastes can be found; for even if the condition of the families in the interval of betrothment and marriage unsuitably change, or the lad grows up to be a dissipated, worthless, or cruel man, totally unworthy of the girl, still the contract must be fulfilled, and the worst party generally is most anxious for it. The unhappy bride in such cases often escapes from her present sufferings and dismal prospects by suicide. A case occured in Canton in 1833 where a young wife, visiting her parents shortly after marriage, so feelingly described her sufferings at the hands of a cruel husband to her sisters and friends that she and three of her auditors joined their hands together and drowned themselves in a pond, she to escape present misery and they

to avoid its future possibility. Another young lady, having heard of the worthless character of her intended, carried a bag of money with her in the sedan, and when they retired after the ceremonies were over thus addressed him: "Touch me not; I am resolved to abandon the world and become a nun. I shall this night cut off my hair. I have saved $200, which I give you; with the half you can purchase a concubine, and with the rest enter on some trade. Be not lazy and thriftless. Hereafter, remember me." Saying this, she cut off her hair, and her husband and his kindred, fearing suicide if they opposed her, acquiesced, and she returned to her father's house.[1] Such cases are common enough to show the dark side of family life, and young ladies implore their parents to rescue them in this or some other way from the sad fate which awaits them. Sometimes girls become skilled in female accomplishments to recommend themselves to their husbands, and their disappointment is the greater when they find him to be a brutal, depraved tyrant. A melancholy instance of this occurred in Canton in 1840, which ended in the wife committing suicide. Her brother had been a scholar of one of the American missionaries, and took a commendable pride in showing specimens of his sister's exquisite embroidery, and not a few of her attainments in writing, which indicated their reciprocal attachment. The contrary happens too, sometimes, where the husband finds himself compelled to wed a woman totally unable to appreciate or share his pursuits, but he has means of alleviating or avoiding such misalliances which the weaker vessel has not. On the whole, as we have said, one must admit that woman holds a fairly high position in China. If she suffers from the brutality of her husband, the tyranny of her mother-in-law, or the overwork of household, field, or loom, she is as often herself blameworthy for indolence, shiftlessness, gadding, and bad temper. The instances which are given by Gray[2] in his account of marital atrocities prove the length to which a man will wreak his rage on the helpless; but they are the exception to the general testi-

[1] *Chinese Repository*, Vol. I., p. 293. [2] *China*, Chap. VII.

mony of the people themselves. So far as general purity of society goes, one may well doubt whether such abominable conduct as is legalized among Mormons in Utah is any improvement on the hardships of woman among the Chinese.

Pursuing this brief account of the social life of the Chinese, the right of parents in managing their children comes into notice. It is great, though not unlimited, and in allowing them very extensive power, legislators have supposed that natural affection of the parents, a desire to continue the honorable succession of the family, together with the influence of proper education, were as good securities against paternal cruelty and neglect as any laws which could be made. Fathers give their sons the *ju ming*, or 'milk name,' about a month after birth. The mother, on the day appointed for this ceremony, worships and thanks the goddess of Mercy, and the boy, dressed and having his head shaved, is brought into the circle of assembled friends, where the father confers the name and celebrates the occasion by a feast. The milk name is kept until the lad enters school, at which time the *shu ming*, or 'school name,' is conferred upon him, as already mentioned. The *shu ming* generally consists of two characters, selected with reference to the boy's condition, prospects, studies, or some other event connected with him; sometimes the milk name is continued, as the family have become accustomed to it. Such names as *Ink-grinder*, *Promising-study*, *Opening-olive*, *Entering-virtue*, *Rising-advancement*, etc., are given to young students at this time. Though endearing or fanciful names are often conferred, it is quite as common to vilify very young children by calling them *dog*, *hog*, *puppy*, *flea*, etc., under the idea that such epithets will ward off the evil eye. Girls have only their milk and marriage names; the former may be *a flower*, *a sister*, *a gem*, or such like; the latter are terms like *Emulating the Moon*, *Orchis Flower*, *the Jasmine*, *Delicate Perfume*, etc. A mere number at Canton, as *A-yat*, *A-sam*, *A-luk* (No. 1, No. 3, No. 6), often designates the boys till they get their book names.[1]

[1] Doolittle's *Handbook*, Vol. III., p. 660, gives a list of names collected at Fuhchau, which are applicable to other provinces.

The personal names of the Chinese are written contrariwise to our own, the *sing*, or surname, coming first, then the *ming*, or given name, and then the complimentary title; as Liang Wăn-tai siensăng, where *Liang*, or 'Millet,' is the family name, *Wăn-tai*, or 'Terrace of Letters,' the given name, and *siensăng*, Mr. (*i.e.*, Master), or 'Teacher.' A few of the surnames are double, as *Sz'ma Tsien*, where Sz'ma is the family name and Tsien the official title. A curious idea prevails among the people of Canton, that foreigners have no surname, which, as Pliny thought of the inhabitants of Mt. Atlas, they regard as one of the proofs of their barbarism; perhaps this notion came by inference from the fact that the Manchus write only their given name, as Kíshen, Kíying, Ílípu, etc. When writing Chinese names in translations and elsewhere, some attention should be paid to these particulars; the names of Chinese persons and places are constantly appearing in print under forms as singular as would be *Williamhenryharrison*, *Rich-Ard-Ox-Ford*, or *Phila Delphia-city* in English. The name being in a different language, and its true nature unknown to most of those who write it, accounts for the misarrangement.

In Canton and its vicinity the names of people are abbreviated in conversation to one character, and an *A* prefixed to it; —as *Tsinteh*, called *A-teh* or *A-tsin*. In Amoy the *A* is placed after, as *Chin-a;* in the northern provinces no such usage is known. Some families, perhaps in imitation of the imperial precedent, distinguish their members from others in the clan by adopting a constant character for the first one in the *ming*, or given name; thus a family of brothers will be named Lin Tung-pei, Lin Tung-fung, Lin Tung-peh, where the word *Tung* distinguishes this sept of the clan Lin from all others. There are no characters exclusively appropriated to proper names or different sexes, as George, Agnes, etc., all being chosen out of the language with reference to their meanings. Consequently, a name is sometimes felt to be incongruous, as Naomi, when saluted on her return to Bethlehem, felt its inappropriateness to her altered condition, and suggested a change to Mara. Puns on names and sobriquets are common, from the constant contrast of the sounds of the characters with circumstances sug-

gesting a comparison or a play upon their meanings; sly jokes are also played when writing the names of foreigners, by choosing such characters as will make a ridiculous meaning when read according to their sense and not their sound.

When a man marries he adopts a third name, called *tsz'*, or 'style,' by which he is usually known through life; this is either entirely new or combined from previous names. When a girl is married her family name becomes her given name, and the given name is disused, her husband's name becoming her family name. Thus *Wa Salah* married to *Wei San-wei* drops the *Salah*, and is called *Wei Wa shí*, *i.e.*, Mrs. Wei [born of the clan] Wa, though her husband or near relatives sometimes retain it as a trivial address. A man is frequently known by another compellation, called *pieh tsz'*, or 'second style,' which the public do not presume to employ. When a young man is successful in attaining a degree, or enters an office, he takes a title called *kwan ming*, or 'official name,' by which he is known to government. The members or heads of licensed mercantile companies each have an official name, which is entered in their permit, from whence it is called among foreigners their *chop name*. Each of the heads of the co-hong formerly licensed to trade with foreigners at Canton had such an official name. Besides these various names, old men of fifty, shopkeepers, and others take a *hao*, or 'designation;' tradesmen use it on their signboards as the name of their shop, and not unfrequently receive it as their personal appellation. Of this nature are the appellations of the tradesmen who deal with foreigners, as *Cutshing*, *Chanlung*, *Linchong*, etc., which are none of them the names of the shopmen, but the designation of the shop. It is the usual way in Canton for foreigners to go into a shop and ask "Is Mr. Wanglik in?" which would be almost like one in New York inquiring if Mr. Alhambra or Mr. Atlantic-House was at home, though it does not sound quite so ridiculous to a Chinese. The names taken by shopkeepers allude to trade or its prospects, such as *Mutual Advantage*, *Obedient Profit*, *Extensive Harmony*, *Rising Goodness*, *Great Completeness*, etc.; the names of the partners as such are not employed to form the firm. Besides this use of the *hao*, it is

also employed as a brand upon goods; the terms *Hoyuen*, *Kinghing*, *Yuenki*, meaning 'Harmonious Springs,' 'Cheering Prospects,' 'Fountain's Memorial,' etc., are applied to particular parcels of tea, silk, or other goods, just as brands are placed on lots of wine, flour, or pork. This is called *tsz'-hao*, or 'mark-designation,' but foreigners call both it and the goods it denotes a *chop*.

When a man dies he receives another and last, though not necessarily a new name in the hall of ancestors; upon emperors and empresses are bestowed new ones, as *Benevolent*, *Pious*, *Discreet*, etc., by which they are worshipped and referred to in history, as *that* designation which is most likely to be permanent.

In their common intercourse the Chinese are not more formal than is considered to be well-bred in Europe; it is on extraordinary or official occasions that they observe the precise etiquette for which they are famous. The proper mode of behavior toward all classes is perhaps more carefully inculcated upon youth than it is in the west, and habit renders easy what custom demands. The ceremonial obeisance of a court or a levee, or the salutations proper for a festival, are not carried into the every-day intercourse of life; for as one chief end of the formalities prescribed for such times is to teach due subordination among persons of different rank, they are in a measure laid aside with the robes which suggested them. True politeness, exhibited in an unaffected regard for the feelings of others, cannot, we know, be taught by rules; but a great degree of urbanity and kindness is everywhere shown, whether owing to the naturally placable disposition of the people or to the effects of their early instruction in the forms of politeness. Whether in the crowded and narrow thoroughfares, the village green, the market, the jostling ferry, or the thronged procession—wherever the people are assembled promiscuously, good humor and courtesy are observable; and when altercations do arise wounds or serious injuries seldom ensue, although from the furious clamor one would imagine that half the crowd were in danger of their lives.

Chinese ceremonial requires superiors to be honored according

to their station and age, and equals to depreciate themselves while lauding those they address. The Emperor, considering himself as the representative of divine power, exacts the same prostration which is paid the gods; and the ceremonies which are performed in his presence partake, therefore, of a religious character, and are not merely particular forms of etiquette, which may be altered according to circumstances. There are eight gradations of obeisance, commencing with "the lowest form of respect, called *kung shao*, which is merely joining the hands and raising them before the breast. The next is *tso yih*, bowing low with the hands thus joined. The third is *ta tsien*, bending the knee as if about to kneel; and *kwei*, an actual kneeling, is the fourth. The fifth is *ko tao* (*kotow*), kneeling and striking the head on the ground, which when thrice repeated makes the sixth, called *san kao*, or 'thrice knocking.' The seventh is the *luh kao*, or kneeling and knocking the head thrice upon the ground, then standing upright and again kneeling and knocking the head three times more. The climax is closed by the *san kwei kiu kao*, or thrice kneeling and nine times knocking the head. Some of the gods of China are entitled to the *san kao*, others to the *luh kao*, while the Emperor and Heaven are worshipped by the last. The family now on the throne consider this last form as expressing in the strongest manner the submission and homage of one state to another."[1] The extreme submission which the Emperor demands is partaken by and transferred to his officers of every grade in a greater or less degree; the observance of these forms is deemed, therefore, of great importance, and a refusal to render them is considered to be nearly equivalent to a rejection of their authority.

Minute regulations for the times and modes of official intercourse are made and promulgated by the Board of Rites, and to learn and practise them is one indispensable part of official duty. In court the master of ceremonies stands in a conspicuous place, and with a loud voice commands the courtiers to rise and kneel, stand or march, just as an orderly sergeant directs the drill of

[1] *Memoir of Dr. Morrison*, Vol. II., p. 142.

recruits. The same attention to the ritual is observed in their mutual intercourse, for however much an inferior may desire to dispense with the ceremony, his superior will not fail to exact it. In the salutations of entrée and exit among officers these forms are particularly conspicuous, but when well acquainted with each other, and in moments of conviviality, they are in a great measure laid aside; but the juxtaposition of art and nature among them, at one moment laughing and joking, and the next bowing and kneeling to each other as if they had never met, sometimes produces amusing scenes to a foreigner. The entire ignorance and disregard of these forms by foreigners unacquainted with the code leaves a worse impression upon the natives at times, who ascribe such rudeness to hauteur and contempt.

Without particularizing the tedious forms of official etiquette, it will be sufficient to describe what is generally required in good society. Military men pay visits on horseback; civilians and others go in sedans or carts; to walk is not common. Visiting cards are made of vermilioned paper cut into slips about eight inches long and three wide, and are single or folded four, six, eight, or more times, according to the position of the visitor. If he is in recent mourning, the paper is white and the name written in blue ink, but after a stated time this is indicated by an additional character. The simple name is stamped on the upper right corner, or if written on the lower corner, with an addition thus, "Your humble servant (*lit.*, 'stupid younger brother') Pí Chí-wăn bows his head in salutation." On approaching the house his attendant hands a card to the doorkeeper, and if he cannot be received, instead of saying "not at home," the host sends out to "stay the gentleman's approach," and the card is left. If contrariwise the sedan is carried through the doorway into the court, where he comes forth to receive his guest; as the latter steps out each one advances just so far, bowing just so many times, and going through the ceremonies which they mutually understand and expect, until both have taken their seats at the head of the hall, the guest sitting on the left of the host, and his companions, if he have any, in the chairs on each side. The inquiries made after the mutual welfare of friends and each

other are couched in a form of studied laudation and depreciation, which when literally translated seem somewhat affected, but to them convey no more than similar civilities do among ourselves—in truth, perhaps not so much of sincere good-will. For instance, to the remark, "It is a long time since we have met, sir," the host replies (literally), "How presume to receive the trouble of your honorable footsteps; is the person in the chariot well?"—which is simply equivalent to, "I am much obliged for your visit, and hope you enjoy good health."

Tea and pipes are always presented, together with betel-nut or sweetmeats on some occasions, but it is not, as among the Turks, considered disrespectful to refuse them, though it would be looked upon as singular. If the guest inquire after the health of relatives he should commence with the oldest living, and then ask how many sons the host has; but it is not considered good breeding for a formal acquaintance to make any remarks respecting the mistress of the house. If the sons of the host are at home they are generally sent for, and make their obeisance to their father's friend by coming up before him and performing the *kotow* as rapidly as possible, each one making haste, as if he did not wish to delay him. The guest raises them with a slight bow, and the lads stand facing him at a respectful distance. He will then remark, perhaps, if one of them happen to be at his studies, that "the boy will perpetuate the literary reputation of his family" (*lit.*, 'he will fully carry on the fragrance of the books'); to which his father rejoins, "The reputation of our family is not great (*lit.*, 'hills and fields' happiness is thin'); high expectations are not to be entertained of him; if he can only gain a livelihood it will be enough." After a few such compliments the boys say *shao pei*, 'slightly waiting on you,' *i.e.*, pray excuse us, and retire. Girls are seldom brought in, and young ladies never.

The periphrases employed to denote persons and thus avoid speaking their names in a measure indicate the estimation in which they are held. For instance, "Does the honorable great man enjoy happiness?" means "Is your father well?" "Distinguished and aged one what honorable age?" is the mode of

asking how old he is; for among the Chinese, as it seems to have been among the Egyptians, it is polite to ask the names and ages of all ranks and sexes. "The old man of the house," "excellent honorable one," and "venerable great prince," are terms used by a visitor to designate the father of his host. A child terms his father "family's majesty," "old man of the family," "prince of the family," or "venerable father." When dead a father is called "former prince," and a mother "venerable great one in repose;" and there are particular characters to distinguish deceased parents from living.. The request, "Make my respects to your mother"—for no Chinese gentleman ever asks to *see* the ladies—is literally, "Excellent-longevity hall place in my behalf wish repose," the first two words denoting she who remains there. Care should be taken not to use the same expressions when speaking of the relatives of the guest and one's own; thus, in asking, "How many worthy young gentlemen [sons] have you?" the host replies, "I am unfortunate in having had but one boy," literally, "My fate is niggardly; I have only one little bug." This runs through their whole Chesterfieldian code. A man calls his wife *tsien nui*, *i.e.*, 'the mean one of the inner apartments,' or 'the foolish one of the family;' while another speaking of her calls her "the honorable lady," "worthy lady," "your favored one," etc.

Something of this is found in all oriental languages; to become familiar with the right application of these terms in Chinese, as elsewhere in the east, is no easy lesson for a foreigner. In their salutations of ceremony they do not, however, quite equal the Arabs, with their kissing, bowing, touching foreheads, stroking beards, and repeated motions of obeisance. The Chinese seldom embrace or touch each other, except on unusual occasions of joy or among family friends; in fact, they have hardly a common word for a kiss. When the visitor rises to depart he remarks, "Another day I will come to receive your instructions;" to which his friend replies, "You do me too much honor; I rather ought to wait on you to-morrow." The common form of salutation among equals is for each to clasp his own hands before his breast and make a slight bow, saying, *Tsing! Tsing! i.e.*, 'Hail! Hail!' This is repeated by both at the

same time, on meeting as well as separating.[1] The formalities of leave-taking correspond to those of receiving, but if the parties are equal, or nearly so, the host sees his friend quite to the door and into his sedan.

Officers avoid meeting each other, especially in public, except when etiquette requires them. An officer of low rank is obliged to stop his chair or horse, and on his feet to salute his superior, who receives and returns the civility without moving. Those of equal grades leave their places and go through a mock struggle of deference to get each first to return to it. The common people never presume to salute an officer in the streets, nor even to look at him very carefully. In his presence, they speak to him on their knees, but an old man, or one of consideration, is usually requested to rise when speaking, and even criminals with gray hairs are treated with respect. Officers do not allow their inferiors to sit in their presence, and have always been unwilling to concede this to foreigners; those of the lowest rank consider themselves far above the best of such visitors, but this affectation of rank is already passing away. The converse, of not paying them proper respect, is more common among a certain class of foreigners.

Children are early taught the forms of politeness toward all ranks. The duties owed by younger to elder brothers are peculiar, the firstborn having a sort of birthright in the ancestral worship, in the division of property, and in the direction of the family after the father's decease. The degree of formality in the domestic circle inculcated in the ancient *Book of Rites* is never observed to its full extent, and would perhaps chill the affection which should exist among its members, did not habit render it easy and proper; and the extent to which it is actually carried depends a good deal upon the education of the family. In forwarding presents it is customary to send a list with the note, and if the person deems it proper to decline some of them, he marks on the list those he takes and returns the rest; a douceur is always expected by the bearer, and needy fellows some-

[1] *Chinese Chrestomathy*, Chap. V., Sec. 12, p. 182. This phrase is the origin of the word *chinchin*, so often heard among the Chinese.

times pretend to have been sent with some insignificant present from a grandee in hopes of receiving more than its equivalent as a cumshaw from the person thus honored. De Guignes mentioned one donor who waited until the list came back, and then sent out and purchased the articles which had been marked and sent them to his friend.

Travellers have so often described the Chinese formal dinners, that they have almost become one of their national traits in the view of foreigners; so many of these banquets, however, were given by or in the name of the sovereign, that they are hardly a fair criterion of usual private feasts. The Chinese are both a social and a sensual people, and the pleasures of the table form a principal item in the list of their enjoyments; nor are the higher delights of mental recreation altogether wanting, though this part of the entertainment is according to their taste and not ours. Private meals and public feasts among the higher classes are both dull and long to us, because ladies do not participate; but perhaps we judge more what our own tables would be without their cheerful presence, while in China each sex is of the opinion that the meal is more enjoyable without interference from the other.

An invitation to dinner is written on a slip of red paper like a visiting-card, and sent some days before. It reads, "On the — day a trifling entertainment will await the light of your countenance. Tsau San-wei's compliments." Another card is sent on the day itself, stating the hour of dinner, or a servant comes to call the guests. The host, dressed in his cap and robes, awaits their arrival, and after they are all assembled, requests them to follow his example and lay aside their dresses of ceremony. The usual way of arranging guests is by twos on each side of small uncovered tables, placed in lines; an arrangement as convenient for serving the numerous courses which compose the feast, and removing the dishes, as was the Roman fashion of reclining around a hollow table; it also allows a fair view of the musical or theatrical performances. On some occasions, in the sunny south, however, a single long or round table is laid out in a tasteful manner, having pyramids of cakes alternating with piles of fruits and dishes of preserves, all covered more or

less with flowers, while the table itself is partly hidden from view by nosegays and leaves. If the party be large, ten minutes or more are consumed by the host and guests going through a tedious repetition of requests and refusals to take the highest seats, for not a man will sit down until he sees the host occupying his chair.

On commencing, the host, standing up, salutes his guests, in a cup, apologizing for the frugal board before them, his only desire being to show his respects to them. At a certain period in the entertainment, they reply by simultaneously rising and drinking his health. The Western custom of giving a sentiment is not known; and politeness requires a person when drinking healths to turn the bottom of the tiny wine-cup upward to show that it is drained. Glass dishes are gradually becoming cheap and common among the middle class, but the table furniture still mainly consists of porcelain cups, bowls, and saucers of various sizes and quality, porcelain spoons shaped like a child's pap-boat, and two smooth sticks made of bamboo, ivory, or wood, of the size of quills, well known as the *chop-sticks*, from the native name *kwai tsz'*, *i.e.*, 'nimble lads.' Grasping these implements on each side of the forefinger, the eater pinches up from the dishes meat, fish, or vegetables, already cut into mouthfuls, and conveys one to his mouth. The bowl of rice or millet is brought to the lips, and the contents shovelled into the mouth in an expeditious manner, quite suitable to the name of the tools employed. Less convenient than forks, chop-sticks are a great improvement on fingers, as every one will acknowledge who has seen the Hindus throw the balls of curried rice into their mouths.

The succession of dishes is not uniform; soups, meats, stews, fruits, and preserves are introduced somewhat at the discretion of the major-domo, but the end is announced by a bowl of plain rice and a cup of tea. The fruit is often brought in after a recess, during which the guests rise and refresh themselves by walking and chatting, for three or four hours are not unfrequently required even to taste all the dishes. It is not deemed impolite for a guest to express his satisfaction with the good fare before him, and exhibit evidences of having stuffed himself

to repletion; nor is it a breach of manners to retire before the dinner is ended. The guests relieve its tedium by playing the game of *chai mei*, or morra (the *micare digitis* of the old Romans), which consists in showing the fingers to each other across the table, and mentioning a number at the same moment; as, if one opens out two fingers and mentions the number four, the other instantly shows six fingers, and repeats that number. If he mistake in giving the complement of ten, he pays a forfeit by drinking a cup. This convivial game is common among all ranks, and the boisterous merriment of workmen or friends at their meals is frequently heard as one passes through the streets in the afternoon.[1] The Chinese generally have but two meals a day, breakfast at nine and dinner at four, or thereabouts.

The Chinese are comparatively a temperate people. This is owing principally to the universal use of tea, but also to taking their arrack very warm and at their meals, rather than to any notions of sobriety or dislike of spirits. A little of it flushes their faces, mounts into their heads, and induces them when flustered to remain in the house to conceal the suffusion, although they may not be really drunk. This liquor is known as toddy, arrack, saki, tsiu, and other names in Eastern Asia, and is distilled from the yeasty liquor in which boiled rice has fermented under pressure many days. Only one distillation is made for common liquor, but when more strength is wanted, it is distilled two or three times, and it is this strong spirit alone which is rightly called *samshu*, a word meaning 'thrice fired.' Chinese moralists have always inveighed against the use of spirits, and the name of Í-tih, the reputed inventor of the deleterious drink, more than two thousand years before Christ, has been handed down with opprobrium, as he was himself banished by the great Yu for his discovery.

The *Shu King* contains a discourse by the Duke of Chau on the abuse of spirits. His speech to his brother Fung, B.C. 1120, is the oldest temperance address on record, even earlier than the words of Solomon in the Proverbs. "When your reverend

[1] Compare the *China Review*, Vol. IV., p. 400.

father, King Wăn, founded our kingdom in the western region, he delivered announcements and cautions to the princes of the various states, their officers, assistants, and managers of affairs, morning and evening, saying, 'For sacrifices spirits should be employed. When Heaven was sending down its [favoring] commands and laying the foundations of our people's sway, spirits were used only in the great sacrifices. [But] when Heaven has sent down its terrors, and our people have thereby been greatly disorganized, and lost their [sense of] virtue, this too can be ascribed to nothing else than their unlimited use of spirits; yea, further, the ruin of the feudal states, small and great, may be traced to this one sin, the free use of spirits.' King Wăn admonished and instructed the young and those in office managing public affairs, that they should not habitually drink spirits. In all the states he enjoined that their use be confined to times of sacrifices; and even then with such limitations that virtue should prevent drunkenness." [1]

The general and local festivals of the Chinese are numerous, among which the first three days of the year, one or two about the middle of April to worship at the tombs, the two solstices, and the festival of dragon-boats, are common days of relaxation and merry-making, only on the first, however, are the shops shut and business suspended. Some persons have expressed their surprise that the unceasing round of toil which the Chinese laborer pursues has not rendered him more degraded. It is usually said that a weekly rest is necessary for the continuance of the powers of body and mind in man in their full activity, and that decrepitude and insanity would oftener result were it not for this relaxation. The arguments in favor of this observation seem to be deduced from undoubted facts in countries where the obligations of the Sabbath are acknowledged, though where the vast majority cease from business and labor, it is not easy for a few to work all the time even if they wish, owing to the various ways in which their occupations are involved with those of others; yet, in China, people who appa-

[1] *Chinese Repository*, Vol. XV., p. 433. *Book of Records*, Part V., Book X., Legge's translation; also Medhurst's and Gaubil's translations.

rently tax themselves uninterruptedly to the utmost stretch of body and mind, live in health to old age. A few facts of this sort incline one to suppose that the Sabbath was designed by its Lord as a day of rest for man from a constant routine of relaxation and mental and physical labor, in order that he might have leisure for attending to the paramount duties of religion, and not alone as a day of relaxation and rest, without which they could not live out all their days. Nothing like a seventh day of rest, or religious respect to that interval of time, is known among the Chinese, but they do not, as a people, exercise their minds to the intensity, or upon the high subjects common among Western nations, and this perhaps is one reason why their yearly toil produces no disastrous effects. The countless blessings which flow from an observance of the fourth commandment can be better appreciated by witnessing the wearied condition of the society where it is not acknowledged, and whoever sees such a society can hardly fail to wish for its introduction.

Converts to Christianity in China, who are instructed in its strict observance, soon learn to prize it as a high privilege; and its general neglect among the native Roman Catholics has removed the only apparent difference between them and the pagans. The former prime minister of China once remarked that among the few really valuable things which foreigners had brought to China, the rest of the Sabbath day was one of the most desirable; he often longed for a quiet day.[1]

The return of the year is an occasion of unbounded festivity and hilarity, as if the whole population threw off the old year with a shout, and clothed themselves in the new with their change of garments. The evidences of the approach of this chief festival appear some weeks previous. The principal streets are lined with tables, upon which articles of dress, furniture, and fancy are disposed for sale in the most attractive manner. Necessity compels many to dispose of certain of their treasures or superfluous things at this season, and sometimes exceedingly curious bits of bric-a-brac, long laid up in families, can be pro-

[1] Nevius, *China and the Chinese*, pp. 399–408.

cured at a cheap rate. It is customary for superiors to give their dependents and employees a present, and for shopmen to send an acknowledgment of favors to their customers; one of the most common gifts among the lower classes is a pair of new shoes. Among the tables spread in the streets are many provided with pencils and red paper of various sizes, on which persons write sentences appropriate to the season in various styles, to be pasted upon the doorposts and lintels of dwellings and shops,[1] or suspended from their walls. The shops also put on a most brilliant appearance, arrayed in these papers interspersed among the *kin hwa*, or 'golden flowers,' which are sprigs of artificial leaves and flowers made in the southern cities of brass tinsel and fastened upon wires; the latter are designed for an annual offering in temples, or to place before the household tablet. Small strips of red and gilt paper, some bearing the word *fuh*, or 'happiness,' large and small vermilion candles, gaily painted, and other things used in idolatry, are likewise sold in great quantities, and with the increased throng impart an unusually lively appearance to the streets. Another evident sign of the approaching change is the use of water upon the doors, shutters, and other woodwork of houses and shops, washing chairs, utensils, clothes, etc., as if cleanliness had not a little to do with joy, and a well-washed person and tenement were indispensable to the proper celebration of the festival. Throughout the southern rivers all small craft, tankia-boats, and lighters are beached and turned inside out for a scrubbing.

A still more praiseworthy custom attending this season is that of settling accounts and paying debts; shopkeepers are kept busy waiting upon their customers, and creditors urge their debtors to arrange these important matters. No debt is allowed to overpass new year without a settlement or satisfactory arrangement, if it can be avoided; and those whose liabilities altogether exceed their means are generally at this season obliged to wind up their concerns and give all their available property into the hands of their creditors. The consequences of this general pay-

[1] A like custom existed among the Hebrews, now continued in the modern *mezuzaw*. Deut. vi. 9. Jahn's *Archæology*, p. 38.

day are a high rate of money, great resort to the pawnbrokers, and a general fall in the price of most kinds of produce and commodities. Many good results flow from the practice, and the conscious sense of the difficulty and expense of resorting to legal proceedings to recover debts induces all to observe and maintain it, so that the dishonest, the unsuccessful, and the wild speculator may be sifted out from amongst the honest traders.

De Guignes mentions one expedient to oblige a man to pay his debts at this season, which is to carry off the door of his shop or house, for then his premises and person will be exposed to the entrance and anger of all hungry and malicious demons prowling around the streets, and happiness no more revisit his abode; to avoid this he is fain to arrange his accounts. It is a common practice among devout persons to settle with the gods, and during a few days before the new year, the temples are unusually thronged by devotees, both male and female, rich and poor. Some persons fast and engage the priests to intercede for them that their sins may be pardoned, while they prostrate themselves before the images amidst the din of gongs, drums, and bells, and thus clear off the old score. On new year's eve the streets are full of people hurrying to and fro to conclude the many matters which press upon them. At Canton, some are busy pasting the five slips upon their lintels, signifying their desire that the five blessings which constitute the sum of all human felicity (namely, longevity, riches, health, love of virtue, and a natural death) may be their favored portion. Such sentences as "May the five blessings visit this door," "May heaven send down happiness," "May rich customers ever enter this door," are placed above them; and the doorposts are adorned with others on plain or gold sprinkled red paper, making the entrance quite picturesque. In the hall are suspended scrolls more or less costly, containing antithetical sentences carefully chosen. A literary man would have, for instance, a distich like the following:

May I be so learned as to secrete in my mind three myriads of volumes:
May I know the affairs of the world for six thousand years.

A shopkeeper adorns his door with those relating to trade:

May profits be like the morning sun rising on the clouds.
May wealth increase like the morning tide which brings the rain.
Manage your occupation according to truth and loyalty.
Hold on to benevolence and rectitude in all your trading.

The influence of these mottoes, and countless others like them which are constantly seen in the streets, shops, and dwellings throughout the land, is inestimable. Generally it is for good, and as a large proportion are in the form of petition or wish, they show the moral feeling of the people.

Boat-people in Kwangtung and Fúhkien provinces are peculiarly liberal of their paper prayers, pasting them on every board and oar in the boat, and suspending them from the stern in scores, making the vessel flutter with gaiety. Farmers stick theirs upon barns, trees, wattles, baskets, and implements, as if nothing was too insignificant to receive a blessing. The house is arranged in the most orderly and cleanly manner, and purified with religious ceremonies and lustrations, firing of crackers, etc., and as the necessary preparations occupy a considerable portion of the night, the streets are not quiet till dawn. In addition to the bustle arising from business and religious observances, which marks this passage of time, the constant explosion of fire-crackers, and the clamor of gongs, make it still more noisy. Strings of these crackling fireworks are burned at the doorposts, before the outgoing and incoming of the year, designed to expel and deter evil spirits from the house. The consumption is so great as to cover the streets with the fragments, and farmers come the week after into Canton city and sweep up hundreds of bushels for manure.

The first day of the year is also regarded as the birthday of the entire population, for the practice among the Hebrews of dating the age from the beginning of the year, prevails also in China; so that a child born only a week before new year, is considered as entering its second year on the first day of the first month. This does not, however, entirely supersede the observance of the real anniversary, and parents frequently make a solemnity of their son's birthday. A missionary thus describes the cele-

bration of a son's sixth birthday at Ningpo. "The little fellow was dressed in his best clothes, and his father had brought gilt paper, printed prayers, and a large number of bowls of meats, rice, vegetables, spirits, nuts, etc., as an offering to be spread out before the idols. The ceremonies were performed in the apartment of the *Tao Mu*, or 'Bushel Mother,' who has special charge of infants before and after birth. The old abbot was dressed in a scarlet robe, with a gilt image of a serpent fastened in his hair; one of the monks wore a purple, another a gray robe. A multitude of prayers, seemingly a round of repetitions, were read by the abbot, occasionally chanting a little, when the attendants joined in the chorus, and a deafening clamor of bells, cymbals, and wooden blocks, added force to their cry; genuflexions and prostrations were repeatedly made. One part of the ceremony was to pass a live cock through a barrel, which the assistants performed many times, shouting some strange words at each repetition; this act symbolized the dangers through which the child was to pass in his future life, and the priests had prayed that he might as safely come out of them all, as the cock had passed through the barrel. In conclusion, some of the prayers were burned and a libation poured out, and a grand symphony of bell, gong, drum, and block, closed the scene."[1]

A great diversity of local usages are observed at this period in different parts of the country. In Amoy, the custom of "surrounding the furnace" is generally practised. The members of the family sit down to a substantial supper on new year's eve, with a pan of charcoal under the table, as a supposed preservative against fires. After the supper is ended, the wooden lamp-stands are brought out and spread upon the pavement with a heap of gold and silver paper, and set on fire after all demons have been warned off by a volley of fire-crackers. The embers are then divided into twelve heaps, and their manner of going out carefully watched as a prognostic of the kind of weather to be expected the ensuing year. Many persons wash their bodies in warm water, made aromatic by the infusion of leaves, as a

[1] *Presbyterian Missionary Chronicle*, 1846.

security against disease; this ceremony, and ornamenting the ancestral shrine, and garnishing the whole house with inscriptions, pictures, flowers, and fruit, in the gayest manner the means of the family will allow, occupy most of the night.

The stillness of the streets and the gay inscriptions on the closed shops on new year's morning present a wonderful contrast to the usual bustle and crowd, resembling the Christian Sabbath. The red papers of the doors are here and there interspersed with the blue ones, announcing that during the past year death has come among the inmates of the house; a silent but expressive intimation to passers that some who saw the last new year have passed away. In certain places, white, yellow, and carnation colored papers are employed, as well as blue, to distinguish the degree of the deceased kindred. Etiquette requires that those who mourn remain at home at this period. By noontide the streets begin to be filled with well-dressed persons, hastening in sedans or afoot to make their calls; those who cannot afford to buy a new suit hire one for this purpose, so that a man hardly knows his own domestics in their finery and robes. The meeting of friends in the streets, both bound on the same errand, is attended with particular demonstrations of respect, each politely struggling who shall be most affectedly humble. On this day parents receive the prostrations of their children, teachers expect the salutations of their pupils, magistrates look for the calls of their inferiors, and ancestors of every generation, and gods of various powers are presented with the offerings of devotees in the family hall or public temple. Much of the visiting is done by cards, on which is stamped an emblematic device representing the three happy wishes—of children, rank, and longevity; a common card suffices for distant acquaintances and customers. It might be a subject of speculation whether the custom of visiting and renewing one's acquaintances on new year's day, so generally practised among the Dutch and in America, was not originally imitated from the Chinese; but as in many other things, so in this, the westerns have improved upon the easterns, in calling upon the ladies. Persons, as they meet, salute each other with

Kung-hí! Kung-hí! 'I respectfully wish you joy!'—or *Sin-hí! Sin-hí!* 'May the new joy be yours,' either of which, from its use at this season, is quite like the *Happy New Year!* of Englishmen.

Toward evening, the merry sounds proceeding from the closed doors announce that the sacrifice provided for presentation before the shrines of departed parents is cheering the worshippers; while the great numbers who resort to gambling-shops show full well that the routine of ceremony soon becomes tiresome, and a more exciting stimulus is needed. The extent to which play is now carried is almost indescribable. Jugglers, mountebanks, and actors also endeavor to collect a few coppers by amusing the crowds. Generally speaking, however, the three days devoted to this festival pass by without turmoil, and business and work then gradually resume their usual course for another twelvemonth.

The festival of the dragon-boats, on the fifth day of the fifth month, presents a very different scene wherever there is a serviceable stream for its celebration. At Canton, long, narrow boats, holding sixty or more rowers, race up and down the river in pairs with huge clamor, as if searching for some one who had been drowned. This festival was instituted in memory of the statesman Küh Yuen, about 450 B.C., who drowned himself in the river Mih-lo, an affluent of Tungting Lake, after having been falsely accused by one of the petty princes of the state. The people, who loved the unfortunate courtier for his fidelity and virtues, sent out boats in search of the body, but to no purpose. They then made a peculiar sort of rice-cake called *tsung*, and setting out across the river in boats with flags and gongs, each strove to be first on the spot of the tragedy and sacrifice to the spirit of Küh Yuen. This mode of commemorating the event has been since continued as an annual holiday. The bow of the boat is ornamented or carved into the head of a dragon, and men beating gongs and drums, and waving flags, inspirit the rowers to renewed exertions. The exhilarating exercise of racing leads the people to prolong the festival two or three days, and generally with commendable good humor, but their eagerness to beat often breaks the boats, or leads them

into so much danger that the magistrates sometimes forbid the races in order to save the people from drowning.[1]

The first full moon of the year is the feast of lanterns, a childish and dull festival compared with the two preceding. Its origin is not certainly known, but it was observed as early as A.D. 700. Its celebration consists in suspending lanterns of different forms and materials before each door, and illuminating those in the hall, but their united brilliancy is dimness itself compared with the light of the moon. At Peking, an exhibition of transparencies and pictures in the Board of War on this evening attracts great crowds of both sexes if the weather be good. Magaillans describes a firework he saw, which was an arbor covered with a vine, the woodwork of which seemed to burn, while the trunk, leaves, and clusters of the plant gradually consumed, yet so that the redness of the grapes, the greenness of the leaves, and natural brown of the stem were all maintained until the whole was burned. The feast of lanterns coming so soon after new year, and being somewhat expensive, is not so enthusiastically observed in the southern cities. At the capital this leisure time, when public offices are closed, is availed of by the jewellers, bric-a-brac dealers, and others to hold a fair in the courts of a temple in the Wai Ching, where they exhibit as beautiful a collection of carvings in stone and gems, bronzes, toys, etc., as is to be seen anywhere in Asia. The respect with which the crowds of women and children are treated on these occasions reflects much credit on the people.

In the manufacture of lanterns the Chinese surely excel all other people; the variety of their forms, their elegant carving, gilding, and coloring, and the laborious ingenuity and taste displayed in their construction, render them among the prettiest ornaments of their dwellings. They are made of paper, silk, cloth, glass, horn, basket-work, and bamboo, exhibiting an infinite variety of shapes and decorations, varying in size from a small hand-light, costing two or three cents, up to a magnificent chandelier, or a complicated lantern fifteen feet in diameter, contain-

[1] Compare Morrison's Dictionary under *Tsung;* Doolittle, *Social Life*, Vol. II., pp. 55–60; *Notes and Queries on China and Japan*, Vol. II., p. 157.

ing several lamps within it, and worth three or four hundred dollars. The uses to which they are applied are not less various than the pains and skill bestowed upon their construction are remarkable. One curious kind is called the *tsao-ma-tăng*, or 'horse-racing lantern,' which consists of one, two, or more wire frames, one within the other, and arranged on the same principle as the smoke-jack, by which the current of air caused by the flame sets them revolving. The wire framework is covered with paper figures of men and animals placed in the midst of appropriate scenery, and represented in various attitudes; or, as Magaillans describes them, "You shall see horses run, draw chariots and till the earth; vessels sailing, kings and princes go in and out with large trains, and great numbers of people, both afoot and a horseback, armies marching, comedies, dances, and a thousand other divertissements and motions represented."

One of the prettiest shows of lanterns is seen in a festival observed in the spring or autumn by fisherman on the southern coasts to propitiate the gods of the waters. An indispensable part of the procession is a dragon fifty feet or more long, made of light bamboo frames of the size and shape of a barrel, connected and covered with strips of colored cotton or silk; the extremities represent the gaping head and frisking tail. This monster symbolizes the ruler of the watery deep, and is carried through the streets by men holding the head and each joint upon poles, to which are suspended lanterns; as they follow each other their steps give the body a wriggling, waving motion. Huge models of fish, similarly lighted, precede the dragon, while music and fireworks—the never-failing warning to lurking demons to keep out of the way—accompany the procession, which presents a very brilliant sight as it winds in its course through the dark streets. These sports and processions give idolatry its hold upon a people; and although none of them are required or patronized by government in China as in other heathen countries, most of the scenes and games which please the people are recommended by connecting with them the observances or hopes of religion and the merrymaking of the festive board.

In the middle of the sixth moon lanterns are hung from the

top of a pole placed on the highest part of the house. A single small lantern is deemed sufficient, but if the night be calm, a greater display is made by some householders, and especially in boats, by exhibiting colored glass lamps arranged in various ways. The illumination of a city like Canton when seen from a high spot is made still more brilliant by the moving boats on the river. On one of these festivals at Canton, an almost total eclipse of the moon called out the entire population, each one carrying something with which to make a noise, kettles, pans, sticks, drums, gongs, guns, crackers, and what not to frighten away the dragon of the sky from his hideous feast. The advancing shadow gradually caused the myriads of lanterns to show more and more distinctly and started a still increasing clamor, till the darkness and the noise were both at their climax; silence gradually resumed its sway as the moon recovered her fulness.

The Chinese are fond of processions, and if marriages and funerals be included, have them more frequently than any other people. Livery establishments are opened in every city and town where processions are arranged and supplied with everything necessary for bridal and funeral occasions as well as religious festivals. Not only are sedans, bands of music, biers, framed and gilded stands for carrying idols, shrines, and sacrificial feasts, red boxes for holding the bride's trousseau, etc., supplied, but also banners, tables, stands, curiosities, and uniforms in great variety. The men and boys required to carry them and perform the various parts of the ceremony are hired, a uniform hiding their ragged garments and dirty limbs. Guilds often go to a heavy expense in getting up a procession in honor of their patron saint, whose image is carried through the streets attended by the members of the corporation dressed in holiday robes and boots. The variety and participators of these shows are exceedingly curious and characteristic of the people's taste. Here are seen splendid silken banners worked with rich embroidery, alternating with young girls bedizened with paint and flowers, and perched on high seats under an artificial tree or apparently almost in the air, resting upon frames on men's shoulders; bands of music; sacrificial meats and fruits adorned with flowers; shrines, images, and curious rarities laid out upon red pavilions;

boys gaily dressed in official robes and riding upon ponies, or harnessed up in a covered framework to represent horses, all so contrived and painted that the spectator can hardly believe they are not riding Lilliputian ponies no bigger than dogs. A child standing in a car and carrying a branch on its shoulder, on one twig of which stands another child on one foot or a girl holding a plate of cakes in her hand, on the top of which stands another miss on tiptoe, the whole borne by coolies, sometimes add to the diversion of the spectacle and illustrate the mechanical skill of the exhibitors. Small companies dressed in a great variety of military uniforms, carrying spears, shields, halberds, etc., now and then volunteer for the occasion, and give it a more martial appearance. The carpenters at Canton are famous for their splendid processions in honor of their hero, Lu Pan, in which also other craftsmen join; for this demi-god corresponds to the Tubal-cain of Chinese legends, and is now regarded as the patron of all workmen, though he flourished no longer ago than the time of Confucius. Besides these festivities and processions, there are several more strictly religious, such as the annual mass of the Buddhists, the supplicatory sacrifice of farmers for a good crop, and others of more or less importance, which add to the number of days of recreation.

Theatrical representations constitute a common amusement, and are generally connected with the religious celebration of the festival of the god before whose temple they are exhibited. They are got up by the priests, who send their neophytes around with a subscription paper, and then engage as large and skilful a band of performers as the funds will allow. There are few permanent buildings erected for theatres, for the Thespian band still retains its original strolling character, and stands ready to pack up its trappings at the first call. The erection of sheds for playing constitutes a separate branch of the carpenter's trade; one large enough to accommodate two thousand persons can be put up in the southern cities in a day, and almost the only part of the materials which is wasted is the rattan which binds the posts and mats together. One large shed contains the stage, and three smaller ones before it enclose an area, and are furnished with rude seats for the paying spectators. The

subscribers' bounty is acknowledged by pasting red sheets containing their names and amounts upon the walls of the temple. The purlieus are let as stands for the sale of refreshments, for gambling tables, or for worse purposes, and by all these means the priests generally contrive to make gain of their devotion.[1]

Parties of actors and acrobats can be hired cheaply, and their performances form part of the festivities of rich families in their houses to entertain the women and relatives who cannot go abroad to see them. They are constituted into separate corporations or guilds, and each takes a distinguishing name, as the 'Happy and Blessed company,' the 'Glorious Appearing company,' etc.

The performances usually extend through three entire days, with brief recesses for sleeping and eating, and in villages where they are comparatively rare, the people act as if they were bewitched, neglecting everything to attend them. The female parts are performed by lads, who not only paint and dress like women, but even squeeze their toes into the "golden lilies," and imitate, upon the stage, a mincing, wriggling gait. These fellows personate the voice, tones, and motions of the sex with wonderful exactness, taking every opportunity, indeed, that the play will allow to relieve their feet by sitting when on the boards, or retiring into the green-room when out of the acts. The acting is chiefly pantomine, and its fidelity shows the excellent training of the players. This development of their imitative faculties is probably still more encouraged by the difficulty the audience find to understand what is said; for owing to the differences in the dialects, the open construction of the theatre, the high falsetto or recitative key in which many of the parts are spoken, and the din of the orchestra intervening between every few sentences, not one quarter of the people hear or understand a word.

The scenery is very simple, consisting merely of rudely painted mats arranged on the back and sides of the stage, a few tables, chairs, or beds, which successively serve for many

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[1] Gray's *China* (Vol. II., p. 273) contains a cut of a mat theatre from a native drawing. See also Doolittle, *Social Life*, Vol. II., pp. 292–299.

uses, and are brought in and out from the robing-room. The orchestra sits on the side of the stage, and not only fill up the intervals with their interludes, but strike a crashing noise by way of emphasis, or to add energy to the rush of opposing warriors. No falling curtain divides the acts or scenes, and the play is carried to its conclusion without intermission. The dresses are made of gorgeous silks, and present the best specimens of ancient Chinese costume of former dynasties now to be seen. The imperfections of the scenery require much to be suggested by the spectator's imagination, though the actors themselves supply the defect in a measure by each man stating what part he performs, and what the person he represents has been doing while absent. If a courier is to be sent to a distant city, away he strides across the boards, or perhaps gets a whip and cocks up his leg as if mounting a horse, and on reaching the end of the stage cries out that he has arrived, and there delivers his message. Passing a bridge or crossing a river are indicated by stepping up and then down, or by the rolling motion of a boat. If a city is to be impersonated, two or three men lie down upon each other, when warriors rush on them furiously, overthrow the wall which they formed, and take the place by assault. Ghosts or supernatural beings are introduced through a wide trap-door in the stage, and, if he thinks it necessary, the impersonator cries out from underneath that he is ready, or for assistance to help him up through the hole.

Mr. Lay describes a play he saw, in which a medley of celestial and terrestrial personages were introduced. "The first scene was intended to represent the happiness and splendor of beings who inhabit the upper regions, with the sun and moon and the elements curiously personified playing around them. The man who personated the sun held a round image of the sun's disk, while the female who acted the part of the moon had a crescent in her hand. The actors took care to move so as to mimic the conjunction and opposition of these heavenly bodies as they revolve round in their apparent orbs. The Thunderer wielded an axe, and leaped and dashed about in a variety of extraordinary somersaults. After a few turns the monarch, who had been so highly honored as to find a place,

through the partiality of a mountain nymph, in the abodes of the happy, begins to feel that no height of good fortune can secure a mortal against the common calamities of this frail life. A wicked courtier disguises himself in a tiger's skin, and in this garb imitates the animal itself. He rushes into the retired apartments of the ladies, frightens them out of their wits, and throws the heir-apparent into a moat. The sisters hurry into the royal presence, and casting themselves on the ground divulge the sad intelligence that a tiger has borne off the young prince, who it appears was the son of the mountain nymph aforesaid. The loss the bereaved monarch takes so much to heart, that he renounces the world and deliberates about the nomination of a successor. By the influence of a crafty woman he selects a young man who has just sense enough to know that he is a fool. The settlement of the crown is scarcely finished when the unhappy king dies, and the blockhead is presently invested with the crown, but instead of excelling in his new preferment the lout bemoans his lot in the most awkward strains of lamentation, and cries, 'O dear! what shall I do?' with such piteous action, and yet withal so truly ludicrous, that the spectator is at a loss to know whether to laugh or to weep. The courtier who had taken off the heir and broken the father's heart finds the new king an easy tool for prosecuting his traitorous purposes, and the state is plunged into the depths of civil discord at home and dangerous wars abroad.

"In the sequel a scene occurred in which the reconciliation of this court and some foreign prince depends upon the surrender of a certain obnoxious person. The son-in-law of the victim is charged with the letter containing this proposal, and returns to his house and disguises himself for the sake of concealment. When he reaches the court of the foreign prince he discovers that he has dropped the letter in changing his clothes, and narrowly escapes being taken for a spy without his credentials. He hurries back, calls for his garments, and shakes them one by one in an agony of self-reproach, but no letter appears. He sits down, throwing himself with great violence upon the chair, with a countenance inexpressibly full of torture and despair: reality could have added nothing to the imitation. But

while every eye was riveted upon him, he called the servant-maid and inquired if she knew anything about the letter; she replied she overheard her mistress reading a letter whose contents were so and so. The mistress had taken her seat at a distance from him and was nursing her baby; and the instant he ascertained the letter was in her possession, he looked toward her with such a smile upon his cheek, and with a flood of light in his eye, that the whole assembly heaved a loud sigh of admiration; for the Chinese do not applaud by clapping and stamping, but express their feelings by an ejaculation that is between a sigh and a groan. The aim of the husband was to wheedle his wife out of the letter, and this smile and look of affection were merely the prelude; for he takes his chair, places it beside her, lays one hand softly on her shoulder, and fondles the child with the other in a style so exquisitely natural and so completely English, that in this dramatic picture it was seen that nature fashioneth men's hearts alike. His addresses were, however, ineffectual, and her father's life was not sacrificed."[1]

The morals of the Chinese stage, so far as the sentiments of the pieces are concerned, are better than the acting, which sometimes panders to depraved tastes, but no indecent exposure, as of the persons of dancers, is ever seen in China. The audience stand in the area fronting the stage, or sit in the sheds around it; the women present are usually seated in the galleries. The police are at hand to maintain order, but the crowd, although in an irksome position, and sometimes exposed to a fierce sun, is remarkably peaceable. Accidents seldom occur on these occasions, but whenever the people are alarmed by a crash, or the stage takes fire, loss of life or limb generally ensues. A dreadful destruction took place at Canton in May, 1845, by the conflagration of a stage during the performances, by which more than two thousand lives were sacrificed; the survivors had occasion to remember that fifty persons had been killed many years before in the same place, and while a play was going on, by the falling of a wall.[2]

Active, manly plays are not popular in the south, and instead

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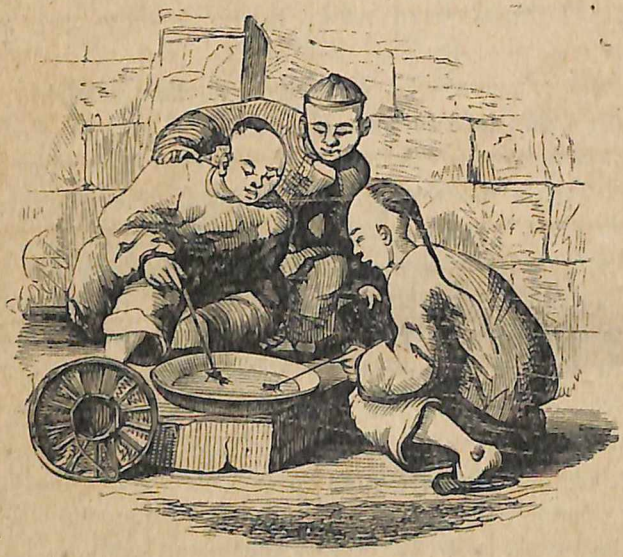
[1] *Chinese as They Are*, p. 114. [2] *Chinese Repository*, Vol. XIV., p. 335.

of engaging in a ball-game or regatta, going to a bowling alley or fives' court, to exhibit their strength and skill, young men lift beams headed with heavy stones, like huge dumb-bells, to prove their muscle, or kick up their heels in a game of shuttlecock. The out-door amusements of gentlemen consist in flying kites, carrying birds on perches and throwing seeds high in the air for them to catch, sauntering through the fields, or lazily boating on the water. Pitching coppers, fighting crickets or quails, tossing up several balls at once, kicking large leaden balls against each other, snapping sticks, chucking stones, or guessing the number of seeds in an orange, are plays for lads.

Gambling is universal. Hucksters at the roadside are provided with a cup and saucer, and the clicking of their dice is heard at every corner. A boy with but two cash prefers to risk their loss on the throw of a die to simply buying a cake without trying the chance of getting it for nothing. Gaming-houses are opened by scores, their keepers paying a bribe to the local officers, who can hardly be expected to be very severe against what they were brought up in and daily practise; and women, in the privacy of their apartments, while away their time at cards and dominoes. Porters play by the wayside when waiting for employment, and hardly have the retinue of an officer seen their superiors enter the house, than they pull out their cards or dice and squat down to a game. The most common game of luck played at Canton is called *fan tan*, or 'quadrating cash.' The keeper of the table is provided with a pile of bright large cash, of which he takes a double handful, and lays them on the table, covering the pile with a bowl. The persons standing outside the rail guess the remainder there will be left after the pile has been divided by four, whether one, two, three, or nothing, the guess and stake of each person being first recorded by a clerk; the keeper then carefully picks out the coins four by four, all narrowly watching his movements. Cheating is almost impossible in this game, and twenty people can play at it as easily as two. Chinese cards are smaller and more numerous than our own; but the dominoes are the same.

Combats between crickets are oftenest seen in the south,

where the small field sort is common. Two well-chosen combatants are put into a basin and irritated with a straw until they rush upon each other with the utmost fury, chirruping as they make the onset, and the battle seldom ends without a tragical result in loss of life or limb. Quails are also trained to mortal combat; two are placed on a railed table, on which a handful of millet has been strewn, and as soon as one picks up a kernel the other flies at him with beak, claws, and wings, and the struggle is kept up till one retreats by hopping into the



Boys Gambling with Crickets.

hand of his disappointed owner. Hundreds of dollars are occasionally betted upon these cricket or quail fights, which, if not as sublime or exciting, are certainly less inhuman than the pugilistic fights and bull-baits of Christian countries, while both show the same brutal love of sport at the expense of life.

A favorite amusement is the flying of kites. They are made of paper and silk, in imitation of birds, butterflies, lizards, spectacles, fish, men, and other objects; but the skill shown in flying them is more remarkable than the ingenuity displayed in their construction. The ninth day of the ninth moon is a festival devoted to this amusement all over the land. Doolittle

Each player puts down a piece anywhere on the board, and continues to do so alternately, capturing his adversary's positions until all the crossings are occupied and the game is ended.[1]

If this sketch of the customs and amusements of the Chinese in their social intercourse and public entertainments is necessarily brief, it is perhaps enough to exhibit their character. Dr. Johnson has well remarked that no man is a hypocrite in his amusements. The absence of some of the violent and gladiatorial sports of other countries, and of the adjudication of doubtful questions by ordeals or duels; the general dislike of a resort to force, their inability to cope with enemies of vastly less resources and numbers, and the comparative disesteem of warlike achievements, all indicate the peaceful traits of Chinese character. Duels are unknown, assassinations are infrequent, betting on horse-races is still to begin, and running amuck à la Malay is unheard of. When two persons fall out upon a matter, after a vast variety of gesture and huge vociferation of opprobrium, they will blow off their wrath and separate almost without touching each other. Some contrarieties in their ideas and customs from those practised among ourselves have frequently been noticed by travellers, a few of which are grouped in the following sketch:

On asking the boatman in which direction the harbor lay, I was answered west-north, and the wind, he said, was west-south; he still further perplexed my ideas as to our course by getting out his compass and showing me that the needle pointed south. It was really a needle as to size, weight, and length, about an inch and a half long, the south end of it painted red, and all the time quivering on the pivot. His boat differed from our vessels, too, in many ways: the cooking was done in the stern and the passengers were all accommodated in the bow, while the sailors slept on deck and had their kits stowed in lockers amidships.

On landing, the first object that attracted my attention was a military officer wearing an embroidered petticoat, who had a string of beads around his neck and a fan in his hand. His insignia of rank was a peacock's feather pointing downward instead of a plume turning upward; he had a round knob or button on the apex of his sugar-loaf cap, instead of a star on his breast or epaulettes on his shoulders; and it was with some dismay that I saw him mount his horse on the right side. Several scabbards hung from his belt, which

[1] *Temple Bar*, Vol. XLIX., p. 45.

I naturally supposed must be dress swords or dirks; but on venturing near through the crowd I was undeceived by seeing a pair of chopsticks and a knife-handle sticking out of one, and soon his fan was folded up and put in the other. I therefore concluded that he was going to a dinner instead of a review. The natives around me shaved the hair from the front half of their heads and let it grow long behind: many of them did not shave their faces, and others employed their leisure in diligently pulling the straggling hairs down over their mouths. We arrange our toilets differently, thought I; but could easily see the happy device of chopsticks, which enabled these gentlemen to put their food into the mouth endwise under this natural fringe. A group of hungry fellows, around the stall of a travelling cook, further exhibited the utility of these *kwai-tsz'*, or 'nimble lads' (as I afterward learned chopsticks were called), for each had put his bowl of rice to his lips, and was shovelling in the contents till the mouth would hold no more. "We keep our bowls on the table," said I, "do our cooking in the house, and wait for customers to come there instead of travelling around after them;" but these chopsticks serve for knife, fork, and spoon in one.

On my way to the hotel I saw a group of old people and graybeards. A few were chirruping and chuckling to larks or thrushes, which they carried perched on a stick or in cages; others were catching flies or hunting for crickets to feed them, while the remainder of the party seemed to be delightfully employed in flying fantastic paper kites. A group of boys were gravely looking on and regarding these innocent occupations of their seniors with the most serious and gratified attention. A few of the most sprightly were kicking a shuttlecock back and forth with great energy, instead of playing rounders with bat and ball as boys would do.

As I had come to the country to reside for some time, I made inquiries respecting a teacher, and happily found one who understood English. On entering he stood at the door, and instead of coming forward and shaking my hands, he politely bowed and shook his own, clasping them before his breast. I looked upon this mode as an improvement on our custom, especially when the condition of the hands might be doubtful, and requested him to be seated. I knew that I was to study a language without an alphabet, but was not prepared to see him begin at what I had always considered to be the end of the book. He read the date of its publication, "the fifth year, tenth month, and first day." "We arrange our dates differently," I observed, and begged him to read—which he did, from top to bottom, and proceeding from right to left. "You have an odd book here," remarked I, taking it up; "what is the price?" "A dollar and eight-thirds," said he, upon which I counted out three dollars and two-thirds and went on looking at it. The paper was printed only on one side; the running title was on the edge of the leaves instead of the top of the page, the paging was near the bottom, the number and contents of the chapters were at their ends, the marginal notes on the top, where the blank was double the size at the foot, and a broad black line across the middle of each page, like that seen in some French newspapers, separated the two works composing the volume, instead of one being printed after the other. The back was open and the sewing outside, and the name neatly written on the bottom edge. "You have given me too much," said he, as he

handed me back two dollars and one-third, and then explained that eight-thirds meant eight divided by three, or only three-eighths. A small native vocabulary which he carried with him had the characters arranged according to the termination of their sounds, *ming*, *sing*, *king*, being all in a row, and the first word in it being *seen*. "Ah! my friend," said I, "English won't help me to find a word in that book; please give me your address." He accordingly took out a red card, big as a sheet of paper, on which was written Ying San-yuen in large characters, and pointed out the place of his residence, written on the other side. "I thought your name was Mr. Ying; why do you write your name wrong end first?" "It is you who are in the wrong," replied he; "look in your yearly directory, where alone you write names as they should be written, putting the honored family name first."

I could only say, "Customs differ;" and begged him to speak of ceremony, as I gave him back the book. He commenced, "When you receive a distinguished guest, do not fail to place him on your left, for that is the seat of honor; and be careful not to uncover the head, as that would be an unbecoming act of familiarity." This was a little opposed to my established notions; but when he reopened the volume and read, "The most learned men are decidedly of the opinion that the seat of the human understanding is in the belly," I cried out, "Better say it is in the feet!" and straightway shut up the book, dismissing him for another day; for this shocked all my principles of correct philosophy, even if King Solomon was against me.

On going abroad I met so many things contrary to my early notions of propriety that I readily assented to a friend's observation, that the Chinese were our antipodes in many things besides geographical position. "Indeed," said I, "they are so; I shall expect shortly to see a man walking on his head. Look! there's a woman in trousers and a party of gentlemen in petticoats; she is smoking and they are fanning themselves." However, on passing them I saw that the latter had on tight leggings. We soon met the steward of the house dressed in white, and I asked him what merry-making he was invited to; with a look of concern he told me he was returning from his father's funeral. Instead of having crape on his head he wore white shoes, and his dress was slovenly and neglected. My companion informed me that in the north of China it was common for rich people at funerals to put a white harness on the mules and shroud the carts in coarse cotton; while the chief mourners walked next to the bier, making loud cryings and showing their grief by leaning on the attendants. The friends rode behind and the musicians preceded the coffin,—all being unlike our sable plumes and black crapes.

We next went through a retired street, where we heard sobbing and crying inside a court, and I inquired who was dead or ill. The man, suppressing a smile, said, "It is a girl about to be married, who is lamenting with her relatives and fellows as she bids adieu to the family penates and lares and her paternal home. She has enough to cry about, though, in the prospect of going to her mother-in-law's house."

I thought, after these unlucky essays, I would ask no more questions, but use my eyes instead. Looking into a shop, I saw a stout fellow sewing lace on a bonnet for a foreign lady; and going on to the landing-place, behold, all the ferry-boats were rowed by women, and from a passage-boat at the wharf I

saw all the women get out of the bow to go ashore. "What are we coming to next?" said I; and just then saw a carpenter take his foot-rule out of his stocking to measure some timber which an apprentice was cutting with a saw whose blade was set nearly at right angles with the frame. Before the door sat a man busily engaged in whitening the thick soles of a pair of cloth shoes. "That's a shoewhite, I suppose," said I; "and he answers to the shoeblacks in New York, who cry 'Shine! shine!'" "Just so," said my friend; "and beyond him see the poor wretch in *chokey*, with a board or cangue around his neck for a shirt-collar; an article of his toilet which answers to the cuffs with which the lads in the Tombs there are garnished instead of bracelets. In the prisons in this land, instead of cropping the hair of a criminal, as with us, no man is allowed to have his head shaved."

In the alleys called streets, few of them ten feet wide, the signs stood on their ends or hung from the eaves; the counters of the shops were next the street, the fronts were all open, and I saw the holes for the upright bars which secured the shop at night. Everything was done or sold in the streets or markets, which presented a strange medley. The hogs were transported in hampers on the shoulders of coolies, to the evident satisfaction of the inmates, and small pigs were put into baskets carried in slings, while the fish were frisking and jumping in shallow tubs as they were hawked from door to door.

A loud din led us to look in at an open door to see what was going on, and there a dozen boys were learning their tasks, all crying like auctioneers; one lad reciting his lesson out of Confucius turned his back to the master instead of looking him in the face, and another who was learning to write put the copy-slip under the paper to imitate it, instead of looking at it as our boys would do.

We next passed a fashionable lady stepping out of her sedan chair. Her head was adorned with flowers instead of a bonnet, her hands gloveless, and her neck quite bare. Her feet were encased in red silk pictured shoes not quite four inches long; her plaited, embroidered petticoat was a foot longer than her gown, and her waist was not to be seen. As she entered the court-yard, leaning on the shoulder of her maid to help her walk on those cramped feet, my friend observed, "There you see a good example of a live walking-stick."

A little after we met one of his acquaintances accompanying a prettily carved coffin, and he asked who was dead.

"No man hab catchee die," replied the Celestial; "this one piecy coffin I just now gib my olo fader. He likee too much counta my numba one ploper; s'pose he someteem catchee die, can usee he."

"So fashion, eh?" rejoined my friend; "how muchee plice can catchee one alla same same for that?"

"I tinky can get one alla same so fashion one tousan dollar, so; this hab first chop hansom, lo."

"Do you call that gibberish English or Chinese?" I asked; for the language sounded no less strange than the custom of presenting a coffin to a living father differed from my preconceived notions of filial duty.

"That's the purest pigeon-English," replied he; "and you must be the Jack Downing of Canton to immortalize it."

"Come, rather let us go home, for soon I shall hardly be able to tell where or who I am in this strange land."[1]

In summing up the moral traits of Chinese character—a far more difficult task than the enumeration of its oddities—we must necessarily compare them with that perfect standard given us from above. While their contrarieties indicate a different external civilization, a slight acquaintance with their morals proves their similarity to their fellow-men in the lineaments of a fallen and depraved nature. Some of the better traits of their character have been marvellously developed. They have attained, by the observance of peace and good order, to a high degree of security for life and property; the various classes of society are linked together in a remarkably homogeneous manner by the diffusion of education in the most moral books in their language and a general regard for the legal rights of property. Equality of competition for office removes the main incentive to violence in order to obtain posts of power and dignity, and industry receives its just reward of food, raiment, and shelter with a uniformity which encourages its constant exertion. If any one asks how they have reached this point, we would primarily ascribe it to the blessing of the Governor of the nations, who has for His own purposes continued one people down to the present time from remote antiquity. The roots of society among them have never been broken up by emigration or the overflowing conquest of a superior race, but have been fully settled in a great regard for the family compact and deep reverence for parents and superiors. Education has strengthened and disseminated the morality they had, and God has blessed their filial piety by fulfilling the first commandment with promise and making their days long in the land which He has given them. Davis lays rather too much stress upon geographical and climatic causes in accounting for their advancement in these particulars, though their isolation has no doubt had much to do with their security and progress.

When, however, these traits have been mentioned, the Chinese are still more left without excuse for their wickedness, since

[1] *Chinese Repository*, Vol. X., p. 106; *New York Christian Weekly*, 1878.

being without law, they are a law unto themselves; they have always known better than they have done. With a general regard for outward decency, they are vile and polluted in a shocking degree; their conversation is full of filthy expressions and their lives of impure acts. They are somewhat restrained in the latter by the fences put around the family circle, so that seduction and adultery are comparatively infrequent, the former may even be said to be rare; but brothels and their inmates occur everywhere on land and on water. One danger attending young girls going abroad alone is that they will be stolen for incarceration in these gates of hell. By pictures, songs, and aphrodisiacs they excite their sensuality, and, as the Apostle says, "receive in themselves that recompense of their error which is meet."

More uneradicable than the sins of the flesh is the falsity of the Chinese, and its attendant sin of base ingratitude; their disregard of truth has perhaps done more to lower their character than any other fault. They feel no shame at being detected in a lie (though they have not gone quite so far as not to know when they do lie), nor do they fear any punishment from their gods for it. On the other hand, the necessity of the case compels them, in their daily intercourse with each other, to pay some regard to truth, and each man, from his own consciousness, knows just about how much to expect. Ambassadors and merchants have not been in the best position to ascertain their real character in this respect; for on the one side the courtiers of Peking thought themselves called upon by the mere presence of an embassy to put on some fictitious appearances, and on the other, the integrity and fair dealing of the hong merchants and great traders at Canton is in advance of the usual mercantile honesty of their countrymen. A Chinese requires but little motive to falsify, and he is constantly sharpening his wits to cozen his customer—wheedle him by promises and cheat him in goods or work. There is nothing which tries one so much when living among them as their disregard of truth, and renders him so indifferent as to what calamities may befall so mendacious a race; an abiding impression of suspicion toward everybody rests upon the mind, which chills the warmest wishes for their

welfare and thwarts many a plan to benefit them. Their better traits diminish in the distance, and patience is exhausted in its daily proximity and friction with this ancestor of all sins. Mr. Abeel mentions a case of deceit which may serve as a specimen.

Soon after we arrived at Kulang su, a man came to us who professed to be the near relation and guardian of the owners of the house in which we live, and presented a little boy as the joint proprietor with his widowed mother. From the appearance of the house and the testimony of others we could easily credit his story that the family were now in reduced circumstances, having not only lost the house when the English attacked the place, but a thousand dollars besides by native robbers; we therefore allowed him a small rent, and gave the dollars to the man, who put them into the hands of the child. The next month he made his appearance, but our servant, whom we had taken to be peculiarly honest for a heathen, suggested the propriety of inquiring whether the money was ever given to those for whom it was professedly received; and soon returned with the information that the mother had heard nothing of the money, the man who received it not living in the family, but had now sent a lad to us who would receive it for her, and who our servants assured us would give it to the proper person. A day or two afterward our cook whispered to me that our *honest* servant, who had taken so much pains to prevent all fraud in the matter, had made the lad give him one-half of the money for his disinterestedness in preventing it from falling into improper hands; and further examination showed us that this very cook had himself received a good share to keep silent.

Thieving is exceedingly common, and the illegal exactions of the rulers, as has already been sufficiently pointed out, are most burdensome. This vice, too, is somewhat restrained by the punishments inflicted on criminals, though the root of the evil is not touched. While the licentiousness of the Chinese may be in part ascribed to their ignorance of pure intellectual pleasures and the want of virtuous female society, so may their lying be attributed partly to their truckling fear of officers, and their thievery to the want of sufficient food or work. Hospitality is not a trait of their character; on the contrary, the number and wretched condition of the beggars show that public and private charity is almost extinct; yet here too the sweeping charge must be modified when we remember the efforts they make to sustain their relatives and families in so densely peopled a country. Their avarice is not so distinguishing a feature as their love