



Bodleian Libraries

UNIVERSITY OF OXFORD

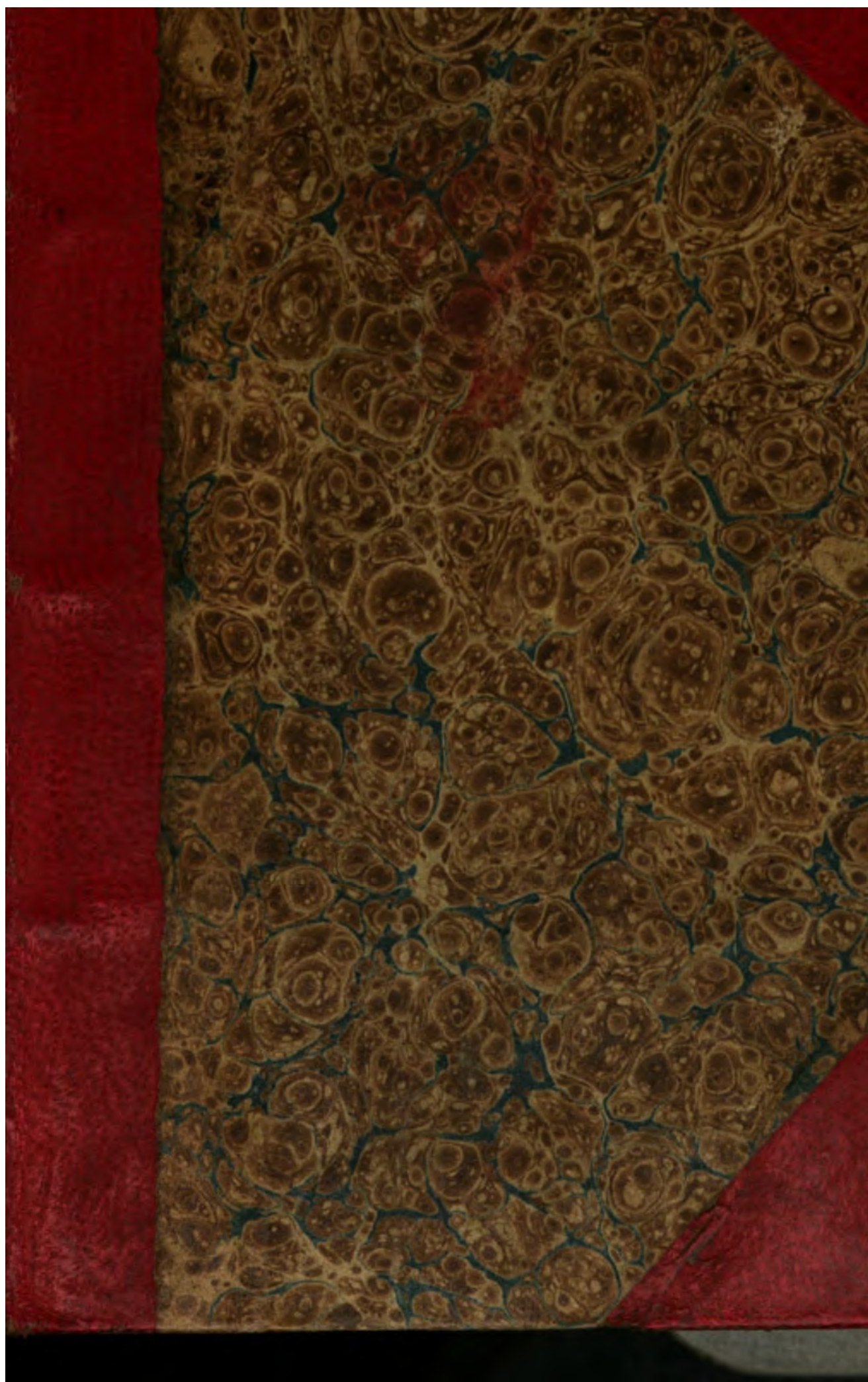
This book is part of the collection held by the Bodleian Libraries
and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-
ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.



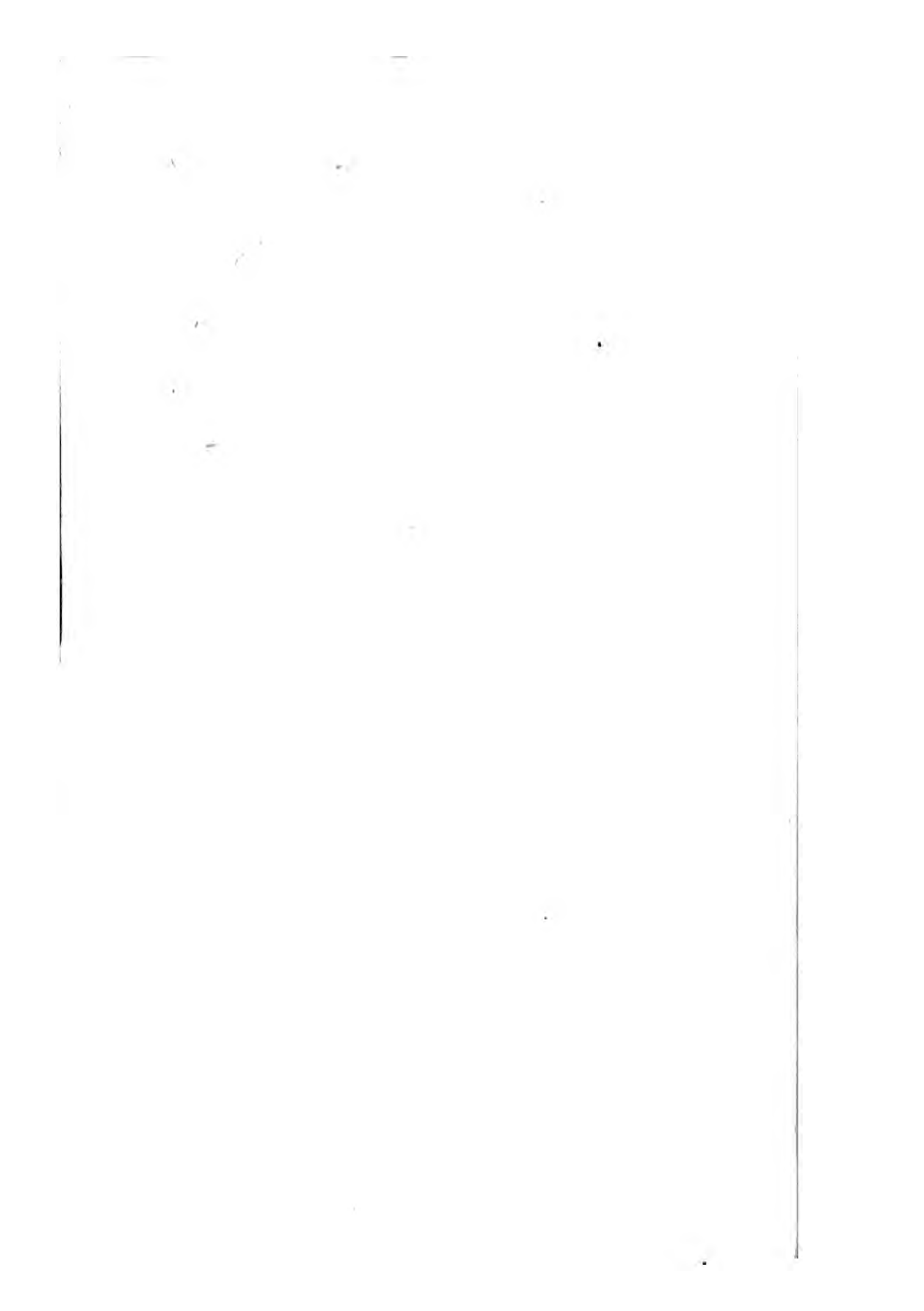
8°

D. 446.

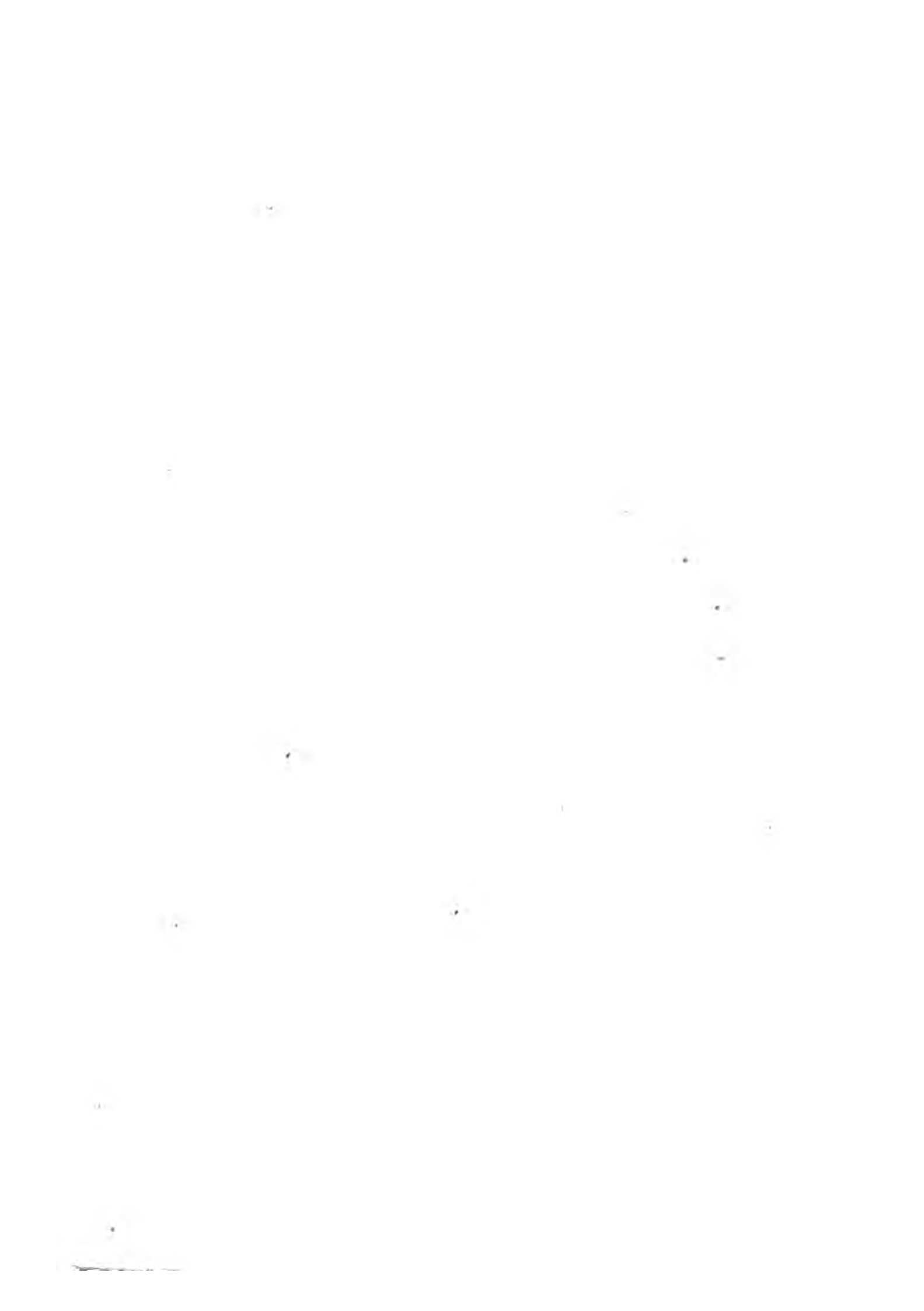
B. S.



J. 1827











CONFECTIONER.

Pub. by R. Akermann London 1823.

THE WORLD
IN MINIATURE;
EDITED BY
FREDERIC SHOBERL.

China,

CONTAINING
ILLUSTRATIONS
OF THE
MANNERS, CUSTOMS, CHARACTER, AND
COSTUMES OF THE PEOPLE OF THAT
EMPIRE.

ACCOMPANIED BY
Thirty Coloured Engravings.

IN TWO VOLUMES

VOL. I.



The proper study of mankind is man.—POPE.

LONDON :
PRINTED FOR R. ACKERMANN, REPOSITORY
OF ARTS, STRAND ;
And to be had of all Booksellers.

LONDON :
Green, Leicester Street, Leicester Square .

PREFACE.

A nation embracing, according to some, one-third, according to others a fifth, or, as more moderate calculations represent, a tenth of the whole human race, would from this circumstance alone possess a strong claim to our attention, were it not on other accounts the most remarkable perhaps of any on the face of the earth. Planted, as it is

believed, soon after the flood, either by the second general progenitor of mankind, or some of his immediate descendants, in the eastern extremity of Asia, and exempted from those political convulsions, which swept away every trace of the institutions and existence of the mightiest empires of antiquity, the Chinese early raised themselves to the highest degree of cultivation which they have ever attained. It seems to be universally admitted, that some of the most important inventions of modern Europe, inventions which have given an irresistible impulse

to the progress of mind, and produced corresponding improvements in every branch of our social economy, had been familiar to the Chinese long before their discovery in the west. In many of the processes of the arts, these ingenious and industrious people arrived at a perfection, which our superior science has not yet enabled us to equal, much less to surpass. National works upon a scale unparalleled in any other country, ancient or modern, proclaim their spirit of enterprize and perseverance. All these elements, however, for the composition of a great and power-

ful nation have been neutralized by despotism, the canker-worm that preys alike on the prosperity of states and the happiness of individuals.

This despotism is probably a relic of the patriarchal government, the spirit of which the Chinese rulers have artfully blended with the civil, political, and religious institutions of their empire, for the purpose of rendering their people the more submissive to their yoke. What an example of the frightful results of even virtue carried to excess does China present! It is extravagant notions of filial duty and reverence that have

debased the Chinese to a nation of slaves. The emperor is regarded as the general father of the country, to whose decrees, however arbitrary, oppressive, and unjust, resistance would be sacrilegious, and every father is an emperor in the circle of his own family. Hence the servile timidity of the Chinese and their slavish resignation under the tyranny of a foreign race, whose paternal affection is manifested in the cold-blooded massacre of hundreds of thousands of their children at once. Hence the general distrust that prevails even in the bosom of

families; hence the total insensibility to honour and to shame; the base knavery and dishonesty that pervade all the dealings of the Chinese; and the unnatural sale, mutilation and exposure of their own offspring. Thus the respect paid to the parental character is not the reverence of the heart, but the reverence of ceremony and etiquette, instilled by education, and rendered by habit a second nature.

The observation of Dr. Clarke relative to the Russian empire, under the predecessor of its present sovereign, is literally true in regard

to China. It is completely governed by the cudgel: the emperor cudgels his grandees and they cudgel their inferiors; and as the Son of Heaven is never at a loss for pretexts for seizing the fruit of the rapacity of his representatives, so they neglect no opportunity of plundering those who happen to be under their jurisdiction.

With such a system, it is not wonderful that the government should use the utmost vigilance to prevent all intercourse with foreigners, and especially Europeans, which might tend to open the eyes of the people

to the degrading bondage in which they are held. It is painful to the philanthropic mind to consider how long this horrible system may yet flourish : it ventures, nevertheless, to trust that Providence will, in its own good time, raise up an instrument to release so large a portion of the human race from the cruel fetters that have been rivetted upon it by inveterate prejudice, superstition, and despotism.

CONTENTS.

VOL. I.

	PAGE
Preface	iii
Introduction	1
Mandarin	63
A Mandarin's Officer	91
A Lady of Distinction	94
Imperial Sedan-Bearer	128
A Female Bonze	130
A Watchman	149
A Matchlock Soldier	157
An Infantry Soldier	166
Juggler	170
A Chinese with Umbrella	178
Confectioner	179
Seamstress	186
Waterman	188
Itinerant Fruit-Seller	195
Fruit Stall	203

VOL. II.

A Bookseller's Stall	1
An Itinerant Flower Seller	44
Pedlar	54
Dog-Seller	60
Fisherman	76
Countryman with a Cloak of Rice Straw	86

	PAGE
Barber	88
Viper-Seller	96
Pigeon-Seller	100
Puppet-Show	108
The Miao-Tse	121
Chinese Mahometans	142
Eleuth Tartar	175
Corean Mandarin	184
Conclusion—Filial Respect of the Chi- nese—Anecdotes of Filial Attachment —Attentions required by the Law and by Usage from Children to their Pa- rents—Punishments for Violation of Filial Duty—Mourning—Funeral Ce- remonies—Tombs—Formalities ob- served at the Funeral of the Mother of the Emperor Kien Long—Hall of Ancestors—Visits to the Tombs of Ancestors	212

DIRECTIONS FOR PLACING THE PLATES.

VOL. I.

1. Confectioner	<i>Frontispiece</i>
2. Mandarin in his Summer Dress	
	<i>to face p. 63</i>
3. Mandarin's Officer	91
4. Lady of Distinction in Summer Dress	94
5. Imperial Sedan-Bearer	128
6. Female Bonze	130
7. Watchman	149
8. Matchlock Soldier	157
9. Infantry Soldier	166
10. Juggler	170
11. Chinese with Umbrella	178
12. Seamstress	186
13. Waterman	188
14. Itinerant Fruit-Seller	193
15. Fruit-Stall	203

VOL. II.

16. Bookseller's Stall	<i>Frontispiece</i>
17. Itinerant Flower-Seller	<i>to face p. 44</i>
18. Pedlar	54

19. Dog-Seller	60
20. Fisherman	76
21. Countryman with a Cloak of Rice Straw.	86
22. Barber	88
23. Viper-Seller.	96
24. Pigeon-Seller	100
25. Puppet-Show	108
26. Miao-Tse	121
27. Female Miao-Tse	126
28. Chinese Mahometan	142
29. Eleuth Tartar	175
30. Corean Mandarin	184

CHINA

In Miniature.

INTRODUCTION.

There is not perhaps on the face of the earth a country blest with a more favourable situation than China. One part of its immense territory is sheltered from the north winds by the elevated regions of central Asia; and the other is bounded by the great Eastern Ocean, the incessant evaporation of which keeps the atmosphere continually moist and mild. To these circumstances it owes

the advantages of a truly enviable climate and of a well watered soil.

Several chains of mountains of moderate height intersect this vast tract, and give rise to two magnificent rivers, which are swelled by twenty tributary streams, not inferior to the largest rivers of Europe. A great number of lakes and canals serve also to increase the fertility of the soil.

Rice, wheat, maize, millet, almost all our vegetables and domestic animals, are found in China, as well as the sugarcane, cotton and silk. From this country probably came the first orange-trees so successfully naturalized in the south of Europe. The hortensia, the hydrangea, the chrysanthemum, the

camellia, the azalea, and many other ornaments of our gardens have been derived from the same source. The camphor-tree, the tallow-tree, the bamboo, of which paper is made and which is employed for numberless other purposes ; the varnish-tree ; the tree-aloe, the medulla of which is so highly esteemed by the Chinese, are indigenous in this country ; but the most important of its productions is the tea-plant, whose leaf is become an article of primary necessity in Europe, and especially in the British islands.

The animal kingdom exhibits as great a variety of remarkable productions. Birds of the most magnificent plumage, such as gold and silver pheasants, and

fish of the same brilliant hues, which the curious and the opulent here keep in glass vessels, may furnish some idea of their splendour.

China yields metals of every kind; it contains coal-mines, marble-quarries, abundance of salt and inexhaustible stores of saltpetre.

If, in the estimation of Europeans, the tea-tree holds the first rank among the natural productions of China, among those of art, the like distinction is due to that beautiful porcelain, to which we have given the name of the country where it is manufactured. If the productions of the European manufactories have surpassed it in some respects they cannot equal it in others : for though

the designs of our wares are more elegant, tasteful and delicate, than those of the porcelain of China, the latter is superior in regard to the brilliancy and solidity of the colours, and the paste of which it is composed is very different.

The surface of China, properly so called, comprehends about 320,000 square miles ; but the whole empire, including the dependent countries, composes an area of nearly 800,000 ; being about one eighth smaller than Europe, and about half the size of its colossal neighbour, the Russian empire.

The population of China has been variously estimated. The information given to Lord Macartney raised it to 333 millions of souls. The accuracy

of this statement, however, is justly questionable; as it rests entirely on Chinese authority. The Abbé Grosier estimates the number of inhabitants at 200 millions, De Guignes, at 130, and other writers compute it at little more than 100. The late British embassy obtained no new data by which to judge of the degree of credit due to these discordant and irreconcilable accounts. To the gentlemen composing that mission, however, the population did not appear to be so great as those statements had led them to expect. The cities, indeed, were evidently well peopled, but the intermediate land seldom appeared fully stocked with inhabitants: and the multitudes who thronged around

our countrymen in the cities and towns, were so undoubtedly swelled from sources not contained within themselves, that any calculation founded on this circumstance would be liable to egregious error. This remark of Mr. Abel's is corroborated by the previous testimony of De Guignes, who asserts that many of the cities, which poured forth such astonishing multitudes when visited by Lord Macartney's embassy, exhibited to the Dutch mission in the following year no evidence of excessive population. The different circumstances attending the two embassies were the probable causes of this contrariety of experience.

The like disagreement prevails re-

garding the cultivation of China. According to some, the country contains not an inch of ground that is left uncultivated. Like one of the missionaries (Father Bourgeois,) says Mr. Abel, I had imagined China to be an immense garden cultivated with infinite care, and receiving its chief embellishment from mountains cut into terraces productive of all kinds of vegetable food; and like him I was disappointed in finding them very frequently barren of the means of subsistence from the base to the summit. In the plains also, according to the concurrent testimony of all later travellers, much land capable of tillage is left neglected, even in the vicinity of villages, for no other conceiv-

able reason than because its culture was unnecessary to the support of the neighbouring inhabitants.

The population of China is very unequally divided. Travellers whose testimony cannot be questioned, and even the missionaries who so warmly extol the greatness of this empire, assert that many extensive tracts in the interior are wholly uninhabited, and that in their surveys they found many miles without a dwelling. The herds of elephants and the number of royal tigers roving there also serve to prove this fact.

The inadequacy of the general cultivation, in spite of the pompous accounts of the Jesuits, is demonstrated by the frequent famines by which this empire

is afflicted. In case of the destruction of the rising crops by drought, hail, inundations, locusts or other calamities, China cannot, like the European countries, import supplies from her neighbours. The prodigious consumption of grain in the composition of wines and of a spirituous liquor called *sam-tchoo*, is another cause of deficiency in this empire. Though government is well aware that this is one of the principal causes of famine, yet sufficient means are not employed to prevent it. Proclamations indeed have been frequently issued prohibiting distillation, and the appointed officers will visit the still-houses and destroy the furnaces if nothing is given them ; but if money be

slipped into their hands, they shut their eyes and go elsewhere to receive another bribe. When, however, the Mandarin himself goes about, these distillers do not escape quite so easily ; the workmen are whipped and imprisoned and the masters are obliged to change their habitations and to conceal themselves for a short time, after which they generally resume their operations. Such measures cannot be expected to produce much effect as long as the public sale of the liquor is allowed ; and in case of its prohibition the grandees would be obliged to deny themselves this luxury, which would be too great a sacrifice for the good of the empire.

The only method, therefore, which the government has taken to guard

against famines arising from these causes is to erect granaries and public magazines in every province and in most of the principal cities of the empire, which has at all times been a great object of solicitude with the public ministers : but though this mode of relief takes place in theory, so many ceremonies are to be gone through before any supply can be drawn from these public repositories, that it seldom arrives seasonably at the places where it is wanted ; and thus numbers of unhappy wretches perish for want.

All travellers attest the universal prevalence of squalid poverty and mendicancy in China. The great towns in particular swarm with beggars, who

make a show of the most loathsome infirmities to excite compassion, and who, prostrating the mselves before strangers, exhibit vile examples of human degradation, knock their heads against the ground, and exemplify the nature of the *kotou*. De Guignes relates, that in the suburbs of Canton these miserable wretches assembled at night and huddled close to each other for the sake of warmth. Many of them nevertheless perished with cold, and their bodies were left lying under the wood and stones which cover the quay. Such are the benefits of the boasted patriarchal government of China!

There is as great a discordance of opinion relative to the antiquity of the Chi-

nese nation, as on other subjects. Authentic documents seem to attest its existence for four thousand years. During this long series of ages, though several dynasties have occupied the throne ; though the country has been twice conquered by Tartars ; the natives have preserved their manners and customs unmixed with those of strangers. The attachment of the Chinese to ancient usages and their aversion to all innovations have produced this phenomenon ; and with a truly politic deference to these prejudices their conquerors on two different occasions adopted the manners of the people whom they had subdued.

The Chinese have been acquainted

from time immemorial with the art of printing with wooden blocks, the loadstone, gunpowder and several other inventions of comparatively modern date in Europe. It is scarcely possible that they could have derived them from our western quarter of the world : nor does it seem more probable that these important arts could have been brought to us from China, at a time when we had no connexion with that country. Marco Polo, the Venetian traveller, was the first who in the thirteenth century discovered and described to astonished Europe the vast and flourishing empire of Cathay, the existence of which was previously not suspected.

In China we meet with monuments

and works, which, from their magnitude, surpass those of the Romans, and remind us of the gigantic undertakings of the Egyptians—bridges of immense length and astonishing lightness; magnificent roads, maintained with extraordinary care, particularly that leading from Peking to the imperial palace of Ge-Hol in Tartary, which is kept constantly swept and in the highest state of repair. It is bordered at regular distances by guard-houses, where soldiers are always ready to carry dispatches, and where important intelligence is transmitted by signals similar to those of our telegraph. We find innumerable canals, the principal of which, the grand imperial canal

from Canton to Peking, is eighteen hundred miles in length. The great wall, the barrier of China against the Manchous, which is upwards of fifteen hundred miles long, alternately crosses lofty mountains and deep valleys, and is calculated to contain as large a quantity of materials as all the buildings in the United Kingdom put together.

The Chinese manifest an almost unexampled toleration in regard to religion : in fact, all doctrines seem indifferent to them, provided they are not adverse to the precepts of their philosopher, Confucius, nor incompatible with their implicit belief in magic and all kinds of superstitions. Hence christianity never made any very great pro-

gress in China ; and if it obtained proselytes, this was owing to the exemplary piety of the missionaries and to the beauty of the morality inculcated by the Scriptures.

Previously to the arrival of the missionaries the Chinese professed four religions :

1. The religion of Confucius, which is confined to natural religion and deism, and is professed by the learned and the principal persons in the state ;

2. The religion of Lao-Kiun or Tao-Tse, which seems to be nothing more than a corruption of the preceding, that is, of the precepts of Confucius ;

3. The religion of Fo, or Buddha, which consists in gross idolatry, and is

the religion of the emperor and all the Tartars of his court ;

4. The religion of Yon-Kian, which so nearly resembles the doctrine of Confucius, that many authors regard them as being one and the same.

The chief object of the worship of the Chinese is the Supreme Being, whom they adore by the name of Chang-Ti, which signifies sovereign emperor. Tien is the spirit who presides over heaven, and whom they sometimes invoke as the deity himself. The emperor, though of the religion of Fo, deems it incumbent on him to submit to the ancient rites ; and hence it is that he offers sacrifices to the spirits of heaven and earth.

Confucius, called by the Chinese Kong-Fou-Tse, was born, according to the computation of the missionaries, in the year 551 before Christ. He was therefore contemporary with Pythagoras, and lived a few years before Socrates. He was the minister of the king of Loo, his native country, obtained the favour of several successive sovereigns, though he had to endure many mortifications, and could not always gain attention to the voice of wisdom. He died at the age of seventy-three years, and his disciples erected him a tomb near Kio-Foo, the place of his nativity. It has since been surrounded with buildings which now form a small town.

The sect of the Tao-Tse regard a philosopher, named Lao-Kiun, as their founder. They assert that his mother brought him into the world after a pregnancy of eighty years. The missionaries fancy that some notions of the doctrine of the Trinity may be discovered in his writings, in which there is this passage: "Tay,"—that is, the law of reason—"produced one; one produced two; two produced three; and three produced all things."

These sectaries are distinguished by a silly belief of which it is extraordinary that experience has not cured them. They pretend to have discovered a beverage which confers immortality; but we are not informed of any

instance in which its efficacy has been demonstrated.

The doctrines of the religion of Fo are by far more complex than those of the other professions. It was brought from India to China, about 65 years before the christian æra. The emperor Ming-Ti having recollected, on occasion of a dream, that Confucius had frequently been heard to observe that “the Saint would appear in the west,” sent ambassadors to India to discover who this Saint was, and to make themselves acquainted with his doctrine. They brought back with them the idolatry of Buddha, whose name the Chinese changed to Fo, because they cannot pronounce the letter *b*, and be-

sides make it a rule never to adopt a foreign name. Fo's mother Mo-Ya, could not help fancying, during the whole period of her pregnancy that she had swallowed an elephant; and hence the high esteem of the Indian princes for white elephants. Fo stood upon his legs as soon as he was born; he took seven steps, and pronounced these words: "In heaven and on earth there is none except me that is worthy of adoration." The worshippers of Fo assert that he has been born eight thousand times, and that his soul has passed successively into the bodies of different animals.

A circumstance which serves to prove how little importance the Chinese at-

tach to religious opinions is, that the priests of the Tao-Tse and Fo live in harmony together. They frequently dwell in the same temples, where they perform alternately their respective ceremonies, and it is very rarely that misunderstandings arise between them.

We cannot fix with any certainty the period of the introduction of Christianity into the Chinese empire; it seems to date very far back, but the recollection of it was almost lost when St. Francis Xavier, the catholic apostle of the Indies, arrived in 1552, at San-cian, on the coast of the province of Canton, where he died before he could be landed. Thirty years later, Fathers Roger and Ricci obtained, by means of

their mathematical attainments, admittance into China. The Jesuits experienced various vicissitudes at the imperial court. In 1631 Father Adam Schaal was in high favour with the emperor, Yong-Ly, whom, as well as his consort, the empress, he baptised. The invasion of the Tartars and the defeat and death of the emperor, however, overthrew all the hopes which the missionaries had conceived. The Jesuits were expelled, but the extraordinary talents of Schaal induced the conqueror to make an exception in his favour.

On the accession of Kang-Hi, who ascended the throne at the age of eight years, Schaal was appointed his pre-

ceptor. The influence of this missionary saved Macao from destruction, when all the places on the coast were demolished by order of government, with a view to cut off supplies of provisions from the army that was still fighting for the restoration of the former dynasty.

At length a general persecution was raised against the missionaries, and in November 1664 they were all thrown into prison. Father Schaal at the age of seventy-eight years was loaded with chains and brought to trial. Sentence of death was passed upon him ; he was condemned to be strangled, which is considered in China as the least ignominious of capital punishments ; but

it was changed to that of being cut in pieces, which is deemed the most cruel and disgraceful. Nothing but the approbation of the government was wanting, in order to the execution of this barbarous decree, when an earthquake intervened and produced universal consternation. The people regarded this phenomenon as an effect of the divine wrath; and the regent was obliged to set the converted Chinese at liberty, but the missionaries were detained in prison. Fresh earthquakes ensued more violent than the preceding, and the terror of the people was proportionably increased. The missionaries were liberated, but the venerable

Father Schaal did not long survive this persecution : he died in 1666.

Since that time the missionaries have enjoyed very little influence at court. The emperor Kien-Long recalled them, it is true, towards the close of his reign, because he felt the want of their assistance for the formation of a mathematical board, and for the preparation of the calendar, a point of the highest importance in the estimation of the Chinese.

The political events which happened in Europe towards the conclusion of the last century, caused the missionaries to be left in a forlorn situation. Their respective governments, whose whole attention was absorbed by more urgent

interests, desisted from sending them either supplies or successors. At the beginning of the present century the number of converted Chinese in the province of Se-tchuen alone was stated to be 37,000.

The renewal of the edicts against the christian religion, which took place in 1805, was occasioned by a circumstance which illustrates in a striking manner the character of the Chinese nation. Among the papers of one of the missionaries, addressed to Europeans at Canton, was found a map of the province of Shan-toong. This discovery was to the government a source of apprehension that it was impossible to remove. A landing of the English was coupled

with the transmission of this map. All the Europeans were included in this suspicion, and even those attached to the mathematical tribunal were taken into close custody. Christian brethren were burned; the inscriptions on the churches were erased; many converted Chinese were doomed to hard labour, banished to Tartary, or made slaves. On this occasion the emperor Kea-King issued a decree, forbidding the Chinese, and still more pointedly the Mantchous, to adopt the doctrines of the Europeans.

One of the latest events recorded in the correspondence of the missionaries, is the dreadful persecution which the viceroy of Se-tchuen set on foot against

the Christians in 1815, and in consequence of which not only many Chinese, both priests and laymen, lost their lives, but even the worthy bishop of Tabraca, Father Dufresse, was beheaded on the 14th of September in that year. Since this melancholy event, the mission in China has not recovered itself. Later documents mention fresh persecutions which have occurred in different places, and even state as a matter of current report, that it was the determination of the government to receive in future no European at court, even in the character of astronomer or mathematician.

Besides the religions already mentioned, the Jewish and Mahometan have

made more or less progress in certain portions of the empire, as we shall have occasion to shew in another place.

In person the Chinese are but of middling stature, and their features and limbs, especially their feet and hands, are remarkably small. The companions of Lord Amherst were frequently called the horse-faced men, in consequence of their comparatively long faces and large noses. The length of their hands also occasioned surprise. Mr. Abel mentions, that when the Chinese placed their hands, wrist to wrist, against his hands, which are not unusually large, the ends of their fore-fingers scarcely extended beyond the first joint of his. The colour of their complexion is a

brownish yellow, which indeed varies according to circumstances, places and way of life. The native of the northern provinces is fairer than the inhabitant of Quang-si, or Quang-tong ; and the porter, continually exposed to the air, is much more swarthy than the mandarin or the female who is constantly confined to the house.

The figure of the head and the features of the face plainly denote the origin of the Chinese. A broad, flat face, with prominent check-bones ; a flat nose with wide nostrils ; eyes standing far apart, placed obliquely, not opening wide, and the upper eye-lid joining the lower at the end next to the nose without their forming an acute angle

like those of Europeans—these peculiarities, together with the colour of the complexion, the dark hair and the thinly sprinkled beard, exhibit the decided characteristics of the Mongols.

Notwithstanding this resemblance to the Mongols, the Chinese has something peculiar in his physiognomy and his whole person, by which he may be easily distinguished from his conquerors, the Mantchou Tartars. This circumstance seems to denote very clearly that China was originally peopled by genuine Mongols, who, cut off as it were by the situation of the country from the rest of Asia, increased in process of time to an immense distinct family, which, like every nation that continued for a long

period unmixed, has retained a physiognomy equally characteristic and indelible. Of this the Hebrews spread over the face of the earth present not a more striking example than the Chinese in Java and in the rest of their East India colonies.

A chief characteristic in the moral character of the Chinese is insensibility. They are insensible to bodily pain, to shame and to honour ; nay, they have no feeling for their own offspring. Hence their indifference to the severest and the most degrading punishments ; hence the impudence with which they confess the basest knavery ; hence their offers to suffer punishment for money instead of culprits ; and hence lastly the

scandalous mutilation of boys and the exposure of their own children.

This insensibility gives birth to the second grand trait in their character, the most sordid selfishness, and aided by low cunning, dissimulation, industry, and perseverance, it produces works and institutions which one would not have expected of an ignorant, narrow-minded, proud, cowardly and servile nation.

With these repulsive qualities are combined extraordinary ceremoniousness and a shew of humility, which are rendered the more striking by the profession of sublime maxims of virtue and by the most ludicrous etiquette.

The emperor of China is perhaps the

most absolute monarch on the face of the earth. This unlimited power is founded on the veneration paid to the parental authority by the Chinese, who regard the sovereign as their general father, to whose will opposition would be the height of impiety. No sentence of death pronounced by any of the tribunals can be executed till it has received his sanction ; and every verdict in civil matters is subject to his revision. On the other hand, whatever sentence he passes is executed without delay, and his edicts are respected throughout the empire as if they emanated from a divinity. Such is the servile reverence paid to him, that it is customary to kneel even before his mandates and

letters of every kind, and to touch the ground nine times with the forehead. It is well known that the refusal to perform this ceremony, called the *kotou*, occasioned the dismissal of the British embassy sent to China in 1817 under Lord Amherst, without being introduced into the imperial presence.

The emperor of China styles himself sole Ruler of the Earth and Son of Heaven. He is believed to be of celestial origin, nay De Guignes found in a temple, among the deities worshipped there, a figure of the then reigning emperor Kien Long. The silly pride of these monarchs, arising from this notion, is particularly displayed in the mandates and letters addressed by them to

the sovereigns of Europe, whom they treat, because they send embassies to China, as if they were totally dependent on the celestial empire.

The emperor can abolish laws and make new ones. He is literally the sole proprietor of all the soil in his dominions. His subjects hold lands only under his grant, and pay him rent for them in kind.

Though his power, as we have seen, is unlimited, still there is a certain number of censors of his actions, whose duty it is to record for the benefit of posterity all the events of his reign, and who have sometimes taken the liberty of remonstrating with the sovereign

on his conduct : but this honesty has in many instances cost them their lives.

The dress of the emperor of China is in general very simple. Thus Kien Long, when he gave formal audiences, for instance to Lord Macartney, appeared only in a Chinese garment of brown silk, with a velvet cap, from the front of which was suspended one large pearl, and this was the only ornament about his person. His retinue, on the other hand, is quite oriental. Forty thousand men attend him, as his guards, with their colours and music ; and the numerous princes and grantees of the empire and frequently tributary kings heighten this pomp.

. . .

Light yellow belongs exclusively to the emperor and his children. The other princes, viceroys and ministers, are dressed in yellow stuffs of a different tint, but even these they must not wear without the special permission of the sovereign. The mandarins and the distant branches of the imperial family dress in purple. The five-clawed dragon is another of the attributes of the imperial authority.

De Guignes, who resided a considerable time in China, estimates the revenues at from thirty to thirty-five millions sterling; but, according to the information obtained by Lord Macartney's embassy, they amount to not less than sixty-six millions. The latter statement, indeed,

rests on the authority of Chinese documents, which may have been purposely exaggerated. It is nevertheless remarkable, that it corresponds exactly with the earlier accounts of the missionaries. Du Halde fixed the amount at two hundred million *taels* or ounces of silver, and three ounces being equivalent to a pound sterling, the result accords exactly with the above statement. Out of this sum it is calculated that a surplus of above fourteen millions sterling finds its way into the private coffers of the emperor, who disposes of it as he pleases.

Great part of these revenues is indeed levied in kind, chiefly in rice or other grain and salt, also in raw and

manufactured silk and cotton. A very large portion of the army and many of the servants of the state are paid in the same manner.

It has been asserted that the treasures accumulated by the emperor are deposited at Moukden, in Tartary, the ancient residence of the ancestors of the present dynasty. Barrow however attempts to prove that these savings cannot be considerable, inasmuch as the emperor, when in want of an immediate supply of money to crush a rebellion, sold part of his jewels at Canton in order to raise it. So much, at any rate, is certain, that the quantity of precious metals amassed in China must be immense. The Europeans have been for

centuries carrying thither their hard silver to purchase native commodities, and till within these two years they were obliged to pay at least two-thirds of all their purchases in that metal. On the other hand, the quantity of gold and silver that finds its way out of the country and goes to Japan and some other parts of Asia, is so insignificant as not to be worth mentioning.

It is not the emperor alone who amasses large sums. Every minister is usually a Cræsus. Thus we are told that no Chinese could obtain an audience of the viceroy of Canton without making him a present of 15,000 piastres. The post of receiver of the salt-tax enables a man to make in a few

years a fortune of a million ; and Houchoung-tang, the prime-minister of Kien Long, who was put to death on the accession of Kea-King, the late emperor, possessed gold and silver to the amount of £ 3,300,000 sterling, besides an astonishing quantity of jewels, including two hundred strings of pearls, one of which, on account of their large size, was of inestimable value.

China is therefore undeniably a vortex for the precious metals. Almost all the nations of the earth contribute to fill it ; and there is no doubt that, but for its remote situation, it would long since have attracted the greedy eye of a Nadir-Shah or some other such scourge of the human race, to whom it could

scarcely fail to fall an easy prey. The military force of this empire would certainly be very inadequate to its protection against an invader. Were we to regard only the number of the troops, we should indeed deem them more than sufficient to maintain internal order, and to defend an empire which is separated by vast deserts from all those neighbours from whom it has any thing to fear.

The standing army is stated to amount to 840,000 men, of whom 240,000 are cavalry. Barrow even swells the total number to 1,800,000: but be the amount what it will, there is every reason to believe that this immense numerical force would cut a des-

picable figure against a small army, disciplined in the European manner, headed by a general of talents, well provided with artillery and supported by a fleet.

We know, in fact, that even with so large a force the government has not always been able to preserve domestic tranquillity. In 1791 an insurrection prevailed in the province of Se-tchuen, which had for its object the extermination of the Tartars and of the reigning dynasty, and the elevation of a young adventurer, from the dregs of the people, and alleged to be a descendant of the Ming family, to the throne of China.

The letters of the missionaries furnish

many interesting particulars of another insurrection, which raged in the same province in 1796. It was excited by the sect of the *White Nenuphar*, or *Nelumbium*, and was the most dangerous and extensive of any of the rebellions that have broken out since the accession of the present dynasty. This sect has ever been inimical to the Tartars, and cherished the plan of expelling them from China and placing a Chinese on the throne. It has at different times made vain attempts for this purpose, but without wholly relinquishing the design. It sought privately to gain adherents, and the sparks of insurrection had smouldered for many years in the province of Ta-tcheou, where this sect

is very numerous. Many opulent individuals caused arms to be secretly made in their houses, and had sixty or eighty youths trained to the use of them, under the pretext of preparing them for admission into the first degree. The information transmitted to the government was disregarded, and in October the insurrection broke out. The insurgents first set fire to their own houses, and put to death the officers of the district; they cut in pieces all who refused to join them, and thus their number, originally small, was swelled to 300,000 men. Several corps of troops sent against them were defeated, and they found means to make head for six years against the govern-

ment. It was not till 1802 that they were dispersed: one of their principal leaders was taken and flayed alive at Ta-tcheou, his birth-place.

Though tranquillity was in some measure restored, yet we know that similar disturbances have since prevailed in different parts of the empire. The sect of the *White Nenuphar* and many other secret associations, all originating in hatred of the reigning Tartar dynasty and in the intention of raising a Chinese family to the throne, have continued to excite commotions; and it is not impossible that their efforts may ultimately succeed in expelling the Mantchous. The Chinese themselves acknowledge that, in spite of all the efforts of Kien

Long, the wild mountaineers, called Miäo-Tse, have never been completely subdued. An edict of the late emperor, Kea-King, issued in 1808, admits that for five years the attempts to reduce the Pelin-Kiao, another restless portion of the population, had proved abortive: nay that sovereign himself, a man of timid and vacillating temper, was almost shaken from his throne, in 1813, by a conspiracy which broke out in his capital and penetrated to his palace. It was crushed in a great measure by the personal bravery of his brother-in-law, Ho-she-tu, who slew several of the principal ringleaders with his own hand. Seventeen persons were ordered for execution as rebels at Peking in the fol-

lowing year, some to be cut into minute pieces and others beheaded. Thirty-five were by the tribunals sentenced to transportation, but his imperial majesty graciously changed their sentence to strangling after a certain period of imprisonment.

The succession to the throne of China is not altogether hereditary. The emperor has the power of choosing his successor, without consulting any of his nobility. He can select one not only from among his own children, but even from the body of his people ; and there have been instances of his exercising this right. He has even the power of altering the succession after it has been once fixed, in case the per-

son pitched upon does not behave to him with proper respect.

The emperor's sons live in the imperial palace where they occupy separate buildings. They almost always accompany their father in his excursions from Pekin to Yuen-ming-yuen, or to his country mansion at Ge-hol on the frontiers of Tartary, where Lord Macartney and his suite were received by Kien-Long. That monarch, during his reign, formed a design to transplant into Tartary all the princes of the blood excepting his own descendants, because they disgraced him by their poverty and their general misconduct. These princes left no stone unturned to prevent the execution of this plan; and the emperor,

fearful in his old age of afflicting his ancestors by mortifying so many of their descendants, relinquished the project. As a public testimony of affection, he afterwards gave to these relatives, whose number exceeded two thousand, a splendid entertainment and made each of them a present of silks, jewels, or money. "I fancy," said the emperor on this occasion, "that I behold my ancestors rising from their tombs and participating in the pleasure which I myself feel." With a view to keep them within the bounds of duty and decorum, he divided these princes into five classes and conferred on them honorary distinctions. Their ordinary functions consist in attending public ceremonies,

and appearing every morning in the emperor's palace. They then retire to their respective habitations, and are not allowed to visit one another, or to sleep out of the capital without express permission.

It is remarkable that the carriages of the princes of the blood, and of the emperor himself, which are in fact a kind of covered carts, of the most clumsy construction, are never drawn by more than one horse. That kind of distinction which is marked by the number of horses harnessed to a vehicle is unknown in China.

The carriage used by the emperor, when he is not borne by men, is painted yellow : it is always followed by an

empty carriage in case of accident, and to preserve it from rain or dust it is kept carefully enveloped with a yellow satin cover.

Kien Long towards the conclusion of his reign, was extremely fond of travelling, and in these excursions he frequently ran great risks from the badness of the roads, in traversing countries that are not much frequented. In 1788, being at Ge-hol, he resolved to go to Mouran, a province a few days' journey to the north, for the purpose of hunting the stag and the tiger. On the day appointed he set out though the roads were in a dreadful state from the incessant rains. The horses sunk up to their bellies; and the bearers of the emperor's

chair struggled through the mud, which splashed into the carriage and covered the legs of the son of heaven. "It would be difficult," say the missionaries, "to state exactly how many persons perished in this short excursion of about fifteen miles."

On another occasion Kien Long, taking the diversion of the chase in the same district, came to a small river that was swollen by a sudden fall of rain. A wooden bridge was hastily thrown across and the emperor was carried over alone in his chair for fear of accident. On the other side of the river, such was the inundation that, in spite of all the efforts of the bearers, the water penetrated the litter. The attendant

courtiers immediately rushed in a crowd upon the bridge to assist the monarch. The bridge broke down, but, timely assistance being afforded, none of them were drowned; but of the sutlers and followers of the lower class a great number perished.

On the frequented roads a way is formed expressly for the use of the emperor, and it is repaired and kept in order with extreme care. The imperial road from Peking to Ge-hol, says Mr. Hüttner, who accompanied the British embassy under Lord Macartney, is nearly forty-four French leagues in length: it is re-constructed twice a year. It occupies the middle of the highway, is ten feet wide, being raised

a foot above the general level of the road, and composed of sand and clay, which, by wetting and stamping, are made as hard and smooth as a barn-floor. This road is swept with such care that not the least dust is to be seen upon it; and at every two hundred paces, there are reservoirs, into which water is conducted, sometimes from considerable distances and with great labour, for the purpose of watering it. When the emperor is expected, sentinels are stationed day and night to keep off the people; but when the monarch has passed, every person is allowed to use this road, so that it is soon spoiled.

The emperor never allies himself by marriage with any foreign prince. On

his accession, the grandees of the empire who have young and handsome daughters, conduct them to him, that he may select such of them as take his fancy for wives. The families upon whom his choice falls are sure of acquiring influence and honours.

The number of the emperor's wives is unlimited ; but the chief of them, called Hoang-Hou, enjoys peculiar prerogatives. They are shut up in a building by themselves, and are not allowed to have any communication with the world. Sometimes, indeed, they attend the ceremonies of the court behind blinds through which they can see without being seen. On one of these occasions, the present Sir George Staunton,

then a boy of thirteen, attracted the notice of the wives of Kien Long ; they requested to have a nearer view of him, and he was accordingly taken to a place where they could examine him more closely.

Some of the emperors, with a view to satisfy the curiosity of their wives, who were desirous to know something of the internal arrangement of the capital, built within their parks at Ge-hol and Yuen-ming-yuen, cities in miniature, exhibiting the most remarkable objects that present themselves in the streets of Pekin.

When an emperor dies his wives cannot marry any other man. They are then removed to a particular building

in the precincts of the palace, called the Palace of Chastity, where they strive to amuse themselves, under this perpetual imprisonment, with such pleasures and entertainments as their situation admits of.

The daughters of the emperor can never ascend the throne either of their own or of any other country, for they are never given in marriage to any princes but Chinese. The emperor sometimes bestows them also on his principal Mandarins, by whom this distinction is regarded as an extraordinary favour.





MANDARIN.

Pub^d by Rackermann London 1823

MANDARINS.

The term *Mandarin* is not Chinese; it was made by the Portuguese from their word *mandar*, which signifies to command.

The Mandarins are magistrates chosen from among all classes of subjects; but those holding judicial or military posts are almost always selected from among the husbandmen, artisans and merchants. The only means of attaining this dignity are services rendered to the state, or personal merit.

There is in China but a single family possessing a kind of hereditary nobility, namely that of Confucius, which has

existed upwards of two thousand years. The descendants of that eminent philosopher in a direct line are extinct ; but he left a nephew whose posterity are still distinguished by the title of Koong.

The number of Mandarins throughout the whole empire is 32,000. Each of them is attached to a tribunal superintending a particular department of the administration. They are divided into two classes, civil and military Mandarins. They are exempt from taxes and contributions ; are allowed to borrow from the public exchequer sums proportionate to their rank ; and their salary, which is very small, is paid six months in advance. According to Fa-

ther Trigaut, the salary of the highest class is under a thousand crowns. Owing to the slenderness of their pay they commit all sorts of extortions. It is true that when they travel on a particular mission their expenses are defrayed by the government.

The Mandarins enjoy exclusively the right to wear garments embroidered with gold. They have two dresses, one for winter, the other for summer; the former, lined with fur, is put on about the middle of October, and the latter, which is represented in the plate, about the middle of April.

There is little difference in China between the ordinary dress of men and women. Rank and dignity are distin-

guished by certain necessary ornaments, and any person would be severely punished who should dare to assume them without being properly authorized. The dress in general consists of a long vest reaching to the heels. One part of this vest, namely, that on the left side, folds over the other, and is fastened to the right by four or five small gold or silver buttons, placed at a little distance from one another. The sleeves are wide toward the shoulder, growing narrower as they approach the wrist, where they terminate in the form of a horse-shoe, covering the hands entirely and leaving nothing but the ends of the fingers to be seen. The waist is encircled by a large girdle of silk, the ends

of which hang down to the knees. From the girdle is suspended a sheath containing a knife and the two small sticks, called chop-sticks, with which the Chinese feed themselves. Under the robe they wear drawers, made of linen for summer, and for winter of satin lined with fur, or of cotton, and in some of the northern provinces, of skins. These are sometimes covered with another pair of white taffeta.

The shirt, always very short and wide, is made of different kinds of cloth according to the season. Under this is worn a silk net to prevent it from adhering to the skin. In warm weather the neck is always bare: when it is cold, they wear a collar made of silk

and sable or fox-skin joined to the robe, which in winter is trimmed with sheep-skin or quilted with silk and cotton. That of people of quality is entirely lined with beautiful sable-skins, brought from Tartary, or with the finest fox-skin trimmed with sable ; and in the spring it is lined with ermine.

Over the robe, they wear also a kind of surtout with wide sleeves, but considerably shorter than the robe, and lined in the same manner. The emperor and princes of the blood only have a right to wear yellow. Certain Mandarins have liberty to wear satin of a red ground, but only on days of ceremony : in general they are clothed in black, blue or violet. The common

people are allowed to wear no other colours but blue and black ; and their summer dress is always composed of plain cotton cloth.

The skins of all the species of animals within their reach, from the ermine to the mouse, are converted into winter apparel. The most common are dog, deer, goat and squirrel skins. Rat and mouse-skins sewed together are frequently formed into long cloaks, which to a stranger have a very singular appearance.

The Chinese were formerly at great pains to preserve their hair ; but the Tartars, who subdued them, compelled them to cut off the greater part of it, and to alter the form of their clothes af-

ter the Tartar fashion. This revolution in dress was not effected without bloodshed; though in other respects the conquerors adopted the laws, manners and customs of the conquered people. Hence it is that the Chinese are represented as if bald: the small portion of hair which they retain on the back or at the top of the head being all that is now allowed them. This they wear very long and plait like a tail.

In summer they wear a kind of cap shaped like an inverted cone, lined with satin, and covered with rattan or cane very prettily wrought. The top terminates in a point, to which they fix a tuft of red hair, which spreads over and covers it to the brim. This hair

grows between the legs of a kind of cow ; it is capable of taking any colour, especially a deep red, is much used for this sort of ornament, and any person who chooses may wear it.

The Mandarins and literati wear a cap of the form just described, only it is lined with red satin and covered outside with white. A large tuft of the finest red silk is fixed over it, which is suffered to hang down or wave in the wind. People of distinction generally use the common cap when they ride out or during bad weather ; being better calculated to keep off rain and to shelter the wearer from the rays of the sun. For winter they have another cap, bordered with sable, ermine or fox-skin,

and ornamented with a tuft of silk like the former. In these fur trimmings they are very curious, sometimes expending forty or fifty ounces of silver upon them.

People of rank never go abroad without boots made of satin or some other silk, and sometimes of cotton, but always dyed. They have no heel and are made to fit the foot with the greatest exactness. When they travel on horseback, they have others of cow or horse hide made very pliable. Their boot-stockings are of silk stuff, quilted and lined with cotton, reaching above the top of the boot, and adorned with a border of velvet or cloth. In summer they wear a

cooler kind, and in their houses a sort of slippers made of silk stuff. The common people are content with black slippers made of cotton cloth. The fan is an essential appendage of Chinese dress and is reckoned equally necessary with the boots.

The Chinese, not excepting the people of quality, are described as having like the negroes, a peculiar, strong, and to European organs, most disagreeable smell. We have all had reason, observes Mr. Ellis, to concur with Mr. Barrow's description of the Chinese as a frowzy people. The stench arising from the numbers on board was not only sensible but oppressive: it was the repose of putrefying garlic on a

much used blanket. Mr. Abel also states, that the persons of two mandarins, who visited the ambassador before he landed, threw off a most disagreeable odour, arising, in some measure from their use of garlic and assafoetida, but more from their want of cleanliness.

There are nine classes of Mandarins, who are distinguished by their buttons, the embroidery and the girdle. In the first class the button is of ruby ; in the second of wrought coral ; in the third of sapphire or transparent blue ; in the fourth of opaque blue ; in the fifth of rock crystal or transparent white ; in the sixth of a marine shell or opaque white ; in the seventh and eighth of

gold, plain and variously wrought ; and in the ninth of wrought silver.

The emperor sometimes confers on Mandarins, as a particular distinction, the right of wearing a peacock's feather in the cap.

Their upper robe has on the breast and back a square piece of embroidery, in the centre of which is figured a pelican, a peacock, a crane, a pheasant, a stork, a bear, a tiger, &c. according to their class. The ornament of the civil Mandarins is always a bird, and that of the military Mandarins a quadruped. The emperor, princes, viceroy and ministers have the same kind of embroidery, but of a circular form.

As the despotic power of the sove-

reign oppresses the whole empire, so the iron hand of the viceroys and other Mandarins bears heavily on the individual provinces. A viceroy, or even a great Mandarin, is not less inaccessible to the lower classes than the emperor himself; and his presence is announced with proportionate pomp to the multitude, who must fall on their knees before him.

A viceroy never quits his palace but with a numerous train dressed in robes of ceremony, and carried in a chair elegantly gilt, which is borne upon the shoulders of eight domestics; two drummers marching before the guards and beating upon copper basons to give notice of his approach. Eight other

attendants carry standards of wood varnished, upon which are inscribed in large characters all his titles of honour. After these come fourteen flags with the symbols of his office, such as the dragon, tiger, phoenix, flying tortoise, &c. Six officers follow, each bearing a piece of board in the shape of a large shovel, on which are written in large gold characters, the qualities of the Mandarin himself. Two others carry, the one a large umbrella of yellow silk, and the other, the cover in which the umbrella is kept. The first guards are preceded by two archers on horseback; the latter are followed by others armed with a kind of weapons, composed of hooked blades fixed perpendi-

cularly to long poles, ornamented with four tufts of silk placed at small distances above one another. Behind these are two other files of soldiers, some of whom carry large maces with long handles, others iron maces in the shape of snakes ; others are armed with huge hammers ; while those behind them carry long battle-axes in the form of a crescent : others follow with battle-axes of another kind ; and behind these are some with the hooked weapons already described. Behind these come soldiers armed with triple-pointed spears, arrows, or battle-axes, having in front two men who carry a kind of box containing the viceroy's seal. Then come two other drummers to give no

tice of his approach. Two officers follow, wearing felt hats adorned with plumes of feathers and each armed with a cane to preserve good order among the surrounding multitude. Two others bear maces in the form of gilt dragons. These again are followed by a number of magistrates and officers of justice, some of whom carry whips or flat sticks, while others have chains, hangers and silk scarfs. Two standard-bearers and a captain command this company, which immediately precedes the governor. His chair is surrounded by pages and footmen, and an officer attends him carrying a large fan in the form of a screen. He is followed by several guards differently armed, together with

ensigns and other officers, who are also followed by a great number of domestics, all on horseback, carrying various articles for the use of the Mandarin. If he travels in the night-time large lanterns are carried before him, on the transparent parts of which are written in very conspicuous characters his quality, titles and rank as Mandarin. These are also intended to give notice to passengers to stop, and to those who are sitting to rise up with respect; for whoever neglects either the one or the other is sure to receive a severe bastinado.

This punishment, the most common in China may be inflicted by command of every Mandarin, when any person

forgets to salute him or otherwise misbehaves in his presence. The instrument of correction, called *pan-tse*, is a long piece of bamboo a little flatted, broad at the bottom, and polished at the upper extremity, in order that it may be the more easily managed. The culprit is seized and thrown upon the ground on his belly : his under garment is pulled down to his heels, and an athletic attendant applies the number of blows adjudged by the Mandarin. Females are not exempt from this punishment, but are suffered to retain their drawers while it is inflicted. Twenty blows is the lowest number, and in this case the punishment is considered as having nothing

ignominious in it, and being only a paternal correction. When it is over, the criminal, on his knees, must incline his head three times to the earth, and thank the judge for his fatherly correction. As no person of whatever rank, is safe from this revolting punishment, for the emperor sometimes orders it to be inflicted on his courtiers, to whose dignity and rank it is not held to be derogatory, the warmest panegyrists of the Chinese government, such as Duhalde, for example, are obliged to admit that "this government subsists entirely by the stick."

This paternal correction is very frequently administered without ceremony, at the caprice of a Mandarin, to

the most innocent persons, and that too in the severest manner. When several men, collected for the purpose of hauling along the vessels which conveyed the English embassy, did not proceed fast enough, owing to age and infirmity, the Mandarin, who superintended the convoy, most unjustly ordered these miserable wretches to be bastinadoed in the cruelest manner. These paternal magistrates were at the same time base enough to embezzle some thousand crowns destined for these needy labourers. Nay, they even compelled by the *pan-tse* men advanced in years and fathers of families to quit their occupations and to perform this

laborious duty without any remuneration whatever.

In addition to the instance of speculation in the superior officers of China recorded above, Van-ta-gin, the truly respectable Mandarin, who acted as conductor to Lord Macartney and his suite, admitted that in like manner a great part of the £1600 sterling, daily allotted by the emperor for the British embassy was most probably intercepted.

The following fact will show to what an extent this system of speculation is carried :—In the winter of 1792, when an inundation swept away all the houses of a village in the province of Shantung, and the inhabitants saved nothing

but their lives, the emperor, who had once slept in this village, allotted 100,000 ounces of silver (about £33,000 sterling) for their relief. Out of this amount the first minister of the treasury appropriated to his own use 20,000 ounces, the second 10,000, and thus this considerable sum was reduced to 20,000 ounces before it reached the unfortunate villagers.

In China, money is in a still greater degree than in any other portion of the civilized earth the *primum mobile*. The executioner, the Mandarin, the prime-minister, nay, even the emperor himself may be bribed. Kien Long, when he appointed a Mandarin to the government of Canton, com-

plained that he received very few presents from that wealthy city. At court corruption is carried to such a length that no person can obtain an important post, for instance, the government of a province, for less than 60,000 crowns: but then he robs his dependents with impunity of their fortunes, women, honour and liberty.

Such offices are held but few years, and yet a viceroy or governor seldom quits his post before he has accumulated a million crowns by plunder and extortion. "I knew a *hopou* at Canton," says De Guignes, "who after one year's residence there, relinquished his post with a fortune of a million piastres."

The immense fortunes amassed by the viceroys have given rise to this proverb : " When the emperor appoints new Mandarins, he sends hungry wolves into the provinces." Censors, indeed, are appointed to report the conduct of these officers to the court, but with this base and universal love of lucre, what is to be expected of them ?

Hence, there is not a tradesman, merchant, or any one who has acquired a certain degree of affluence, whose property is secure. The Mandarins pay strict attention to the conduct of such as are presumed to be wealthy. They then seek every occasion for charging them with some crime or some violation of the laws of ceremony, to which so

much importance is attached in China, fall upon them on pretexts of this kind, confiscate their whole property, and divide the plunder among themselves.

Thus there are, in reality, three classes of citizens, Mandarins, or robbers; the rich, who, mistrustful of every one, strive, with the greatest care, to conceal their wealth, and at the most, indulge themselves in secret, that they may have some enjoyment of life; and lastly, the miserably poor, who degenerate into thieves and robbers.

Many precautions, says Mr. Ellis, in his *Journal of the Proceedings of Lord Amherst's Embassy*, are never-

theless used to guard against those causes of mal-administration in the Mandarins, which may be considered incidental to human nature. The period of their employment in the same province is limited ; they are excluded from holding civil offices in the place or even province of their nativity: they are prohibited from contracting a marriage within the bounds of their jurisdiction, and severe penalties are enacted against corruption. Should these be attended with degradation from a higher to a lower rank, the Mandarin, if afterwards employed, is obliged to record his own disgrace among his official titles. Ready access to justice is attempted to be secured by the law

which enacts that a complainant striking thrice upon the *loo* or *gong*, at a Mandarin's gate, is at all hours entitled to a hearing, he being, however, liable to punishment if the occasion prove frivolous—a clause which would in most cases, indeed, nullify the enactment.

With all these checks upon public functionaries, it is singular that a final decision should be almost universally allowed to viceroys in civil cases, where, as the temptations to injustice are more frequent, the restraints, either from moral feeling or probability of detection, are less effective.



MANDARIN'S OFFICER.

A MANDARIN'S OFFICER.

We have seen in the preceding article, that to the retinue of a mandarin of high rank belong a number of officers armed with whips and sticks to preserve order and to keep off the crowd. One of these officers is represented in the annexed engraving. Half a dozen of them generally precede the great man when he goes in procession, but more especially when he is attending a tribunal of justice.

They are distinguished by felt hats

resembling in shape the round hats of Europeans, but much higher in the crown, adorned with feathers from three to six feet in length, apparently the tail feathers of a peculiar species of pheasant. Some of these officers wear the tail feathers of the argus pheasant.

It is these men we presume who are noticed by Mr. Ellis in the following terms :—

Men wearing conical caps have been most active in keeping a space clear near the boats. They are not, like the soldiers, satisfied with striking the ground, but apply their long whips most lustily to the shoulders of the gaping multitude. These were the public execu-

tioners, and the shape of their caps is one of ancient form, which the Chinese at the conquest were most anxious to retain.

A LADY OF RANK.

The robes of the Chinese ladies are very long, reaching from the throat to the heels, so that no part of the person but the face is left uncovered. Their hands are generally concealed by very long, wide sleeves. The colour of their dress is arbitrary, but red, violet and green are most common. The annexed plate represents the summer dress of ceremony of a woman of rank.

The Chinese women are of middling stature ; they have a short nose, small animated but angularly placed eyes, a well shaped mouth, dark hair, and long and



LADY OF RANK.

Pub. by R. Ackermann London 1843.

pendent ears. Though they have naturally a ruddy complexion, yet young and old use paint to heighten its bloom: this, though not of the same kind as that employed by the ladies of Europe, agrees with it in the effect of soon wrinkling the skin. Their object in painting their faces does not seem to be so much the imitation of the lily and rose separately, as to give a strong carnation tint to the whole complexion. The colour of the hands, which is almost always brown, forms an extraordinary contrast with that of the face.

A very small foot is considered as essential to female beauty in China. As soon, therefore, as an infant of that sex is born, the nurse binds down all

the toes, excepting the great toe, with tight bandages to the sole of the foot. This unnatural compression is continued till the foot has ceased to grow, when it forms a mis-shapen stump, perhaps not more than five and in some instances only four inches long. Thus the Chinese women are deprived almost entirely of one of the most valuable gifts of nature, the freedom of motion ; for they are scarcely able to walk the shortest distance, and that only in the most awkward, hobbling manner imaginable.

This barbarous fashion does not seem to be of very ancient date. Marco Polo who visited China in the thirteenth century, makes no mention of it, though he frequently remarks on the beauty and

the costume of the women. It has been surmised that it might have originated in the jealousy of the men who thus crippled the females to prevent their gadding about, though the practice is asserted to have been adopted in imitation of a princess who voluntarily submitted to this mutilation.

According to Duhalde, some of the women adorn their heads with the image of the *Fong-houng* or Chinese phoenix. It is made of copper or silver gilt; its wings extended and lying pretty close to the head-dress, embracing the upper part of the temples, while the long spreading tail forms a kind of plume on the top of the head. Its body is directly

Over

the head, and the neck and bill hang down, the former being joined to the body by a concealed hinge, in order that it may play freely and move about on the least motion of the head. The whole bird adheres to the head by means of the claws, which are fixed in the hair.

Their general head-dress, however, consists in arranging the hair in curls, among which are interspersed small tufts of gold or silver flowers. That of the ordinary class of women, especially when they are advanced in years, is nothing more than a piece of fine silk wrapped round the head.

The Chinese ladies live very retired, and wholly engaged with their house-

hold concerns and their families. A woman prior to marriage is not even seen by her intended husband. He knows nothing of her look or person but from the report of some female relative or confidant, who in such cases acts the part of match-maker ; though, if imposed upon either with regard to her age or figure, he can have recourse to a divorce. The same matrons who negotiate the marriage also determine the sum which the bridegroom shall pay to the parents of the bride ; for, among the Chinese, as among almost all the barbarous nations of the world, the husband has to purchase his wife.

On the day appointed for the marriage, the bride is placed in a close

palanquin, the key of which is committed to the care of a trusty domestic, who must not deliver it to any but the husband. The latter, in his dress of ceremony, awaits at his gate the arrival of the procession. As soon as it approaches, the key is put into his hands ; he eagerly opens the chair and inspects his bargain. If he is satisfied with his new spouse, she alights and enters the house, where the marriage is concluded with feasting and merriment ; but if he is very much disappointed, he quickly shuts the chair and sends the bride back to her relations. To get rid of her in this manner, however, he must pay a sum equal to what he originally gave to obtain her.

The Chinese women, even of the first rank, seldom quit their apartment, which is situated in the most retired part of the house, and in which they are secluded from all society but that of their domestics. The book of ceremonies requires that there shall be two apartments in every house: the exterior one for the husband, the interior for the wife. They must moreover be separated by a wall or wooden partition, the door of which must be provided with a sufficient guard, nor is the husband at liberty to enter the wife's apartment or she to quit it without sufficient reason. According to the same book, prattling and loquacity in a woman are reckoned sufficient grounds for a di-

vorce. If this be founded in fact, the women of China are either unexampled for taciturnity or multitudes of divorces must be daily occurrences.

Divorces are allowed in cases of adultery, mutual dislike, incompatibility of tempers, jealousy, &c. A husband, however, cannot put away or sell his wife until a divorce is legally obtained; and if this regulation be not strictly observed, the buyer and seller are considered as equally culpable. If a wife, lawfully married, privately withdraws herself from her husband, he may immediately commence an action at law, by the sentence of which she becomes his slave, and he is at liberty to sell her to whomsoever he

pleases. On the other hand, if a husband leaves his wife for three years, she is at liberty, after laying her case before the Mandarins, to take another husband: but if she were to anticipate their consent, she would be liable to severe punishment.

A widow of any rank above the common who has children seldom enters a second time into the marriage state; though those of the ordinary rank generally do. The poorer sort are not at liberty to follow their inclination, but are sold for the benefit of the relatives of the deceased. As soon as the bargain is concluded, a couple of porters bring a chair, which is guarded by a number of trusty persons;

the widow is shut up in it, and thus conveyed to her new husband.

The keeping of concubines is tolerated in China, though not authorized by any law. This privilege is granted only to the emperor, the princes of the blood and mandarins ; and none but the emperor may legally have more than one. The common people generally avail themselves of the toleration allowed in this respect, and will keep two or three concubines if they can afford it, especially if they are not likely to have children by their wives. These concubines are almost all procured from the cities of Yang-tcheou and Sou-tcheou, where they are educated and taught singing, dancing, mu-

sic, and every accomplishment which can render them agreeable. The greatest part of them are purchased in other places to be again disposed of, and this is the principal branch of trade carried on by those two cities.

The precarious state of these women after the death of their protectors is shewn by the following narrative extracted from a letter of Father Amiot's.

Yu-Ming-Tchung, one of the most eminent of the literati of China during the reign of Kien Long, died in 1780. His merits had elevated him to the highest offices in the state, and he had opportunities of amassing considerable wealth, but his implicit confidence in a concubine, who had obtained a complete

ascendancy over him after the death of his first and legitimate wife, almost ruined, instead of enriching him. She took pretty good care, however, to provide for herself.

As it was not possible for the mandarin to give audience to all who applied, this concubine, a woman of superior understanding and great talents for business, took this duty off his hands. She received memorials and petitions, and through her influence she frequently procured the fulfilment of the wishes of those by whom they were presented, who expressed their acknowledgments for her services by presents of proportionate value. In this manner she amassed immense wealth unknown

to any one, and would have been perhaps the richest widow in the empire, but for the almost sudden death of Yu-Ming-Tchung, which did not allow her time to secure her wealth by depositing it with her relatives. The sons and grandsons of the deceased took possession of the whole, to the amount of more than two hundred thousand pounds sterling, regardless of the remonstrances of her who had amassed this treasure, and who offered to sacrifice a part of it so she might be allowed to retain the rest. Instead of listening to this proposal, they threatened to sell her for a slave. Some of the other relatives of the mandarin, being apprized of these circumstances and longing to

have a finger in the pie, pretended to espouse the cause of the woman, and commenced a law-suit. The emperor appointed a commission to take cognizance of the affair, which decided as follows :—

“ The sum found did not belong to Yu-Ming-Tchung : it was improperly acquired, and the concubine would have no right to it had she been even a lawful wife. We are of opinion that this money ought to be confiscated, and that the woman should be sent home to her relatives with an allowance for her support.”

Under this adjudication, the emperor wrote, *Let all this be done*, and the two hundred thousand pounds were poured

into his coffers. Such, observes the narrator, is the end of all great fortunes in this country !

Illicit intrigues are rare in China : whoever seduces either an unmarried female or the wife of another is punished with death.

The women of the lower classes are as industrious and as much inured to fatigue as the other sex. In some parts they assist their husbands in agricultural labours, and even draw the plough, while the men reserve for themselves the less toilsome office of guiding it.

If the conduct of the women of the East appears extraordinary to us, the

Asiatics, on their part, consider the manner in which we educate and treat the sex as absurd and extravagant. It is no doubt with a view to keep out of the sight of the Chinese women examples which would have a dangerous effect on their imagination, that the entrance of foreign females is strictly prohibited in China. The Russian legation which visited that empire in 1719 was accompanied by females. The Mandarin, who went to the frontiers to receive it, refused to let them pass, saying that there was plenty of women at Peking already.

The practice of exposing infants principally of the female sex, which

prevails in other parts of Asia,* also disgraces China. This practice is most common in the great cities. The late Sir George Staunton estimated the yearly amount of infantile exposures in the city of Peking alone at 2000, Mr. Barrow at 9000, and many of the missionaries still higher, making the total annual number throughout the whole empire not less than 30,000. One of the Catholic missionaries, as well as Mahometans resident in the capital, whose philanthropic efforts are directed to the preservation of these wretched victims of the most unnatural cruelty, attested that the fate of these infants

* See *Hindoostan in Miniature*, vol. iii. p. 132—160.

is frequently horrible. The streets of Pekin are very narrow, and constantly swarm with hungry dogs and swine. Every morning five tumbrels, each drawn by a buffalo, traverse the streets of the capital, for the purpose of collecting the new-born infants exposed by their parents lest they should not be able to maintain them, and the corpses of such as have died, and are thus disposed of to save the expense of interment. The dead are conveyed to a public burial-place, and the living to a charitable institution on the plan of our foundling-hospitals, to which are attached medical attendants and nurses who are paid by the state.

It sometimes happens that the

drivers of the carts convey infants still living to the burial-place under the idea that they are dead. The Catholic missionaries at Peking take their station by turns at this dismal spot, where they choose such as appear to be most lively to make future proselytes ; and they endeavour at least to administer baptism to those in whom the vital spark seems to be nearly extinct.

It is also no uncommon thing to see children tied to a hollow calabash floating on the rivers and canals, either till they are picked up or perish. Grosier asserts, that this crime when committed in China is commonly owing to the fanaticism of idolatry, a fanaticism which prevails only among the lowest

of the people. It is either in obedience to the oracle of a bonze, to deliver themselves from the power of magic spells, or to fulfil a vow that these infatuated wretches throw their children into the water ; under the idea that by so doing they make an expiatory sacrifice to the spirit of the river.

Mr. Abel, who accompanied Lord Amherst in his late embassy, questions the prevalence of infanticide to the extent represented above. He declares that in the passage of the embassy along rivers, through upwards of sixteen hundred miles of populous country, nothing was observed that could induce a belief of the practice. De Guignes also, whose accuracy is attested by sub-

sequent writers, declares that in his route through the whole extent of China, in travelling by water, he never saw an infant drowned; and in travelling by land, although he had been early in the morning in cities and villages, and at all hours on the highways, he never saw an infant exposed or dead.

That infanticide is practised in China, especially in times of dreadful scarcity, to which, from the nature of the government and the corruption of local officers, that country is peculiarly subject, the concurrent testimony of many authors scarcely admits of a doubt; but, says Mr. Abel, from all that I was capable of observing, and from all that I could learn, I am quite of

the opinion expressed by an eloquent writer, that when the parent has any possible means of supporting his offspring, there is no country where maternal affection is stronger than in China.

The Tartar females, or rather the females of Tartar extraction, differ considerably in their manners from those of the Chinese race. They are descended from the invaders who accompanied the ancestors of the reigning family and assisted to place it on the throne. Many of these conquerors, who did not bring wives with them, married Chinese women, and their posterity still retain the denomination of Tartars.

It is related, that when the Tartars

subdued the province of Nankin, they made prisoners of all the women and sold those whom they did not retain for their own use. These wretched creatures, old and young, plain and handsome, were tied up in sacks, and sold at one and the same price, which was about ten shillings a head: the purchasers not being allowed to see them but taking them at random. A poor Chinese artisan, who had but ten shillings in the world, went to this market like the rest to buy a pig in a poke, and throwing a sack over his shoulders, marched off with it. No sooner had he pushed through the crowd, than he set down his sack and opened it to examine his bargain. To

his extreme mortification he found that he had purchased an ugly, decrepid old woman. Enraged at having thus thrown away his money, he was about to precipitate the unfortunate creature into the river, when she besought him to calm his passion, and assured him that if he would save her life he should be amply rewarded. She had no occasion to repeat this promise ; the Chinese took her home to her relatives, who gave him a handsome sum of money, so that he did not draw the worst ticket in this singular lottery.

The Tartars have manifested, ever since their invasion, the greatest contempt of most of the customs of the conquered nation : hence it is not sur-

prizing that their women should have rejected the fashions of the Chinese ladies and especially that of cramping their feet to make them small. They not only allow the feet to grow to their natural size, but even cause them to look larger than they really are by wearing long shoes, turned up at the toes, which the Chinese call in derision *Tartar junks*, on account of their resemblance to the ordinary vessels of the country. The upper part of these shoes is in general embroidered satin, and the sole pasteboard or cloth folded to the thickness of an inch.

The Tartar women have an air of easy assurance : they make no scruple of appearing in public, and may be

seen in great numbers in the streets of Pekin. Some walk ; others ride on horseback, not seated like European ladies, but astride like men ; and others again go abroad in vehicles with a single, large and very thick wheel, propelled behind by one man, in the manner of our wheelbarrow, while another pulls it forward by a rope fastened in front. A wheelbarrow seems a strange visiting conveyance, observes Mr. Ellis, who mentions his having seen two well-dressed women in one of these vehicles, one on each side of the wheel.

Though the Tartar women, like the Chinese, cover their faces with white and red paint, it is easy to perceive that they have naturally a much more

delicate complexion than the latter. They turn up their hair all round, and most of them adorn it with flowers. The habit of smoking, and perhaps also that of chewing betel, turns their teeth yellow.

They wear in general a silk net next to the skin, instead of a *chemise*, and over that a vest and wide silk trowsers, trimmed in winter with fur. These are covered by a long satin robe, which descends to the heels, and is elegantly fastened with a girdle. A small waist is regarded by them as one of the characteristics of beauty.

The Tartar women are moreover distinguished from the Chinese in retaining only a small arched line of the

eye-brows and allowing their nails to grow to an immoderate length. The men share with the women the vanity of preserving their nails, for the purpose of showing that they are not obliged to work for their living. The rich, the literati, and the Mandarins, commonly suffer the nails of the left hand to grow some lines beyond the tips of the fingers. M. de Guignes saw a Chinese physician whose longest nail was twelve inches and a half, and the others from nine to ten inches long. To acquire this singular distinction, he had been obliged to keep the ends of his fingers continually encased in small tubes of bamboo.

The works of recent travellers have

described the strongly marked characteristic traits which, even in the heat of the capital still distinguish the Chinese from their conquerors.

The Tartar, says Mr. Hüttner, has a frame inured to fatigue : he leads a military life. His countenance is frank and open, like his manners. If he is less cleanly in his person and habitation, you find in him neither that duplicity nor that base cruelty which too frequently sully the Chinese character. The Tartars, though not so wealthy as the Chinese, look down upon them with a certain contempt as a conquered people. The meanest Tartar is very reluctant to obey a Mandarin of pure Chinese extraction. The conductors

of the British embassy, notwithstanding the high authority conferred by their rank and the extraordinary powers with which they were invested on that occasion, frequently found in Tartary the greatest difficulty to supply Lord Macartney and his suite with provisions. They laid the blame on the obstinacy of the Tartars, and even the blows, which they caused to be liberally dispensed, failed of producing the desired effect.

The author just quoted mentions several instances of the antipathy which subsists between the two nations. Among the Chinese the term *Tartar* seems to be synonymous with a cruel or wicked man. One of the gentlemen

of Lord Macartney's suite one day complained of tooth-ache. "Why," asked a Mandarin, "don't you apply to the doctor for something to relieve the pain?"—"I have," replied the Englishman, "but he tells me he can do nothing for me but extract the tooth."—"Oh! the Tartar!" exclaimed the Mandarin.

It is true that the conduct of the government has not tended to stifle these national animosities. We are assured that Kien Long manifested on all occasions his predilection for the Tartars. The students of that nation were preferred to Chinese, and admitted to their degrees after a much less rigorous examination. Kien Long acted to-

wards the Tartars on the principle that *whomsoever he loved he chastened*. He treated the Tartar Mandarins with despotic severity, and even caused them to be frequently subjected to the bastinado, a punishment but rarely inflicted on Chinese mandarins. The Tartars were proud of this difference of treatment: they despised the Chinese as base and cringing wretches, who tremble at the mere idea of punishment, while they themselves maintained their character of independence to the last extremity.

Though there appears no likelihood of the overthrow of the Tartar power in China, its rulers are said to be not wholly free from apprehensions on this

subject. The Tartars of high rank conduct themselves exactly in the same manner as the Turks at Constantinople, who are fearful of being some day obliged to recross the Hellespont. As they desire to be interred on the Asiatic shore, so Tartars of distinction in China transport the remains of their relatives to the abode of their ancestors, that, if ever they or their descendants should be expelled from this fine country, they may not leave the revered ashes of their forefathers exposed to the insults of implacable enemies.

IMPERIAL SEDAN-BEARER.

The annexed figure represents the costume of the bearers of the sedan-chair, nearly resembling the kind used in Europe, in which the emperor is carried when he goes in state to transact public business, to receive ambassadors, or to hold a court. On such occasions, his chair is carried by means of poles attached to each other by eight pair of bearers; at other times by four pair; but on ordinary occasions by two pair only. These are selected from among the stoutest and tallest men that can be found. Their dress



SEDAN BEARER.

Pub. by Rackemann, London, 1823.

is a long yellow vest, the peculiar colour assumed by the imperial family.

When the suite of Lord Macartney quitted the vessels in which they had been conveyed from Canton, a sufficient number of chairs was provided for his whole retinue. The private soldiers themselves were carried in this manner ; but, disliking the mode of conveyance, they would alight from the chairs, make the Chinese bearers get in, and carry them in their turn.

A FEMALE BONZE.

The priests of the various religions prevalent in China, are called Bonzes, from a Japanese word which signifies pious. Unlike the ministers of religion in other countries, however, they enjoy no respect, but are treated on the contrary with the utmost contempt by the literati and the more sensible part of the nation. The bonzes live in celibacy, they wear long, dark robes like Franciscans, and also carry a rosary. Their number is estimated at about a million ; they have about 2500 convents and 2796 idol temples.



FEMALE BONZE.

Pub. by R. Ackermann, London, 1823.

The bonzes are represented as a most avaricious and hypocritical class of people, ready to practise every kind of villany and even to subject themselves to the most intolerable tortures, in order to obtain money from the compassion of the public, when they cannot procure it in any other way. Some thrust long iron skewers through their cheeks or limbs, and leave them there; others scourge themselves; put red-hot coals on their bare heads; or dash them against one another or against stones, with such force that they fall down senseless. Some doom themselves to drag a heavy chain all their lives, others make a vow to go on all fours for ten or twelve miles or

perhaps more, with bridles in their mouths and saddles on their backs.

One of the paradoxes maintained by Rousseau was, that man in a state of nature was destined to run on all fours, and hence Father Amiot remarks, that "the Erostratus of Geneva would not have censured China so severely, had he known that the sublime philosophy of idolatry had there reinstated some superior geniuses in all the prerogatives of the primitive state of man." The assertion of the author of *Emile* is nevertheless contradicted not only by reason, but by anatomy. Apes, indeed, hold themselves erect like man, but they cannot remain long in that posture without being tired. The length

of the human leg and thigh, and still more the manner in which the head is attached to the spine, renders it impossible for man to go habitually on all fours without the most serious inconvenience.

Father Lecomte mentions a mortification equally strange and cruel, which one of these fanatics imposed on himself. Passing through a village he met with a young bonze, standing upright in an iron chair, the inside of which was stuck full of spikes : these ran into his flesh at the slightest touch. Two bearers carried him from house to house. " You see," cried the fanatic, " I am shut up in this chair for the good of your souls : and I cannot come

out of it till all the spikes stuck in it have been purchased."—There were upwards of two thousand.—"Each spike," he continued, "will cost you three-pence. Buy one at least, and be assured that it will be a source of blessing to your family. Your charity will not be bestowed on the bonzes, to whom you may show your benevolence in other ways, but on the god Fo, to whom we are going to erect a temple."

In order to perpetuate their profession, the bonzes purchase young children, whom they take care to instruct in all their mysteries and tricks ; in other respects they are in general extremely ignorant, and few of them would be able to give a tolerable account of

the tenets of their own sect. Indeed the different religions professed by the literati, the people in general and the court, occasion an extraordinary confusion in the sentiments of the nation at large. Hence the manifold superstitions and various species of idolatry on the one hand, and the atheism on the other, especially among the superior classes. The people worship the sun and moon and pay great veneration to certain imaginary monsters, for instance, the dragon, which they denominate the spirit of the air.

The following particulars afford a curious illustration of this latter superstition :—

If a person builds a house near that

of a Chinese in such a manner that the angle formed by its roof flanks the wall or roof of the former house, the proprietor lives in terror of utter ruin and destruction from the malignant influence of that angle. An implacable hatred takes place between the two families and frequently occasions a law-suit, which furnishes matter of discussion for some of the superior tribunals. If no redress can be had at law, the complainant is reduced to the necessity of erecting on the top of his house an enormous image of a dragon or of some other monster, with its mouth gaping towards the angle, and as it were threatening to swallow it up. This done, the apprehensions of the proprietor begin

to subside and tranquillity is restored to his family.

In this manner the governor of Kientchang secured himself from the influence of the church of the Jesuits, which, being built on an eminence, overlooked his palace. Not depending, however, entirely on the services of his tutelary dragon, he took the wise precaution of altering his principal apartments, and raising at the distance of two hundred paces from the church a kind of large façade, three stories high. Unluckily the death of his successor was attributed to this erection; for the mandarin, being attacked with a disorder in the chest, which caused him to expectorate a white phlegm, this symptom was

thought to be owing to the walls of the façade, which were very white, but were forthwith painted black. This salutary precaution was taken too late, for the governor died notwithstanding this change in the colour of the walls.

So little respect as is paid by the people to the profession of the bonzes, so little reverence do these ministers of religion manifest for the temples in which their rites are performed. They are very ready to give them up for the temporary abode of travellers and even foreigners ; thus the two British embassies were at times lodged in temples. Lord Amherst and all his suite resided for three weeks in the temple of Honan, a village situated opposite to Canton,

which was larger and better furnished with idols and appurtenances of worship than any that our countrymen had seen. To provide for their accommodation it was necessary to displace the colossal representations of Fo from the principal hall, and to send them on a visit to their kindred on the opposite bank of the river. The ceremonies of religion were, however, not interrupted, and the priests performed them in another hall, which was not put in requisition. The ready appropriation of so celebrated a place of worship, accompanied as it was by the dislodgment of so many idols, and by great changes in the distribution of the compartments, sufficiently proves the indifference of the

Chinese to religious decencies. Mr. Ellis further remarks, that during the stay of the embassy in this temple, he never observed any individual but the priests engaged in acts of devotion; the Chinese, says he, looked on with less curiosity indeed, but with as much indifference as ourselves.

It is a fact which may excite surprise, that in a country where polygamy is authorized, and where the number of females might hence be reasonably supposed inadequate to the supply of the other sex, there should nevertheless be a multitude of bonzesses, or nuns who take vows of celibacy. These are called by the Chinese Che-Ly, or Ny-Kou, according to the greater or less strict-

ness of the rules to which they are subject.

Duhalde draws a frightful picture of the excessive depravity of these females, and also furnishes an example of the punishment inflicted on them when they violate their duties. Their vows are not binding for life, but they are at liberty to quit their community and marry whenever they please; if, however, they seek to combine the pleasures of the world with their religious character, a severe punishment awaits them. A bonzesse accused of incontinence and giving birth to a child, was summoned before the tribunal of the mandarin, and sentenced to wear the *hang* (a heavy wooden frame, that is

fastened round the neck) for a certain number of days. The magistrate moreover decreed that she should be delivered to the first man, who should demand her for a wife, or rather for his concubine, which is nearly equivalent to maid-servant, and that an ounce and a half of silver (about ten shillings) should be given to defray the expenses of the wedding. It was not long before she found a husband.

There are two orders of these nuns ; one of which is subject to much stricter regulations than the other. The members of the former have their heads shaved, and live together in communities in a sort of convents. Their dress consists of a very wide robe of a dark

colour, with wide sleeves, and lined with stuff of a lighter tint. On their heads they wear a brown or black cap of a cylindrical form.

Those of the second class enjoy more liberty and are not confined to any particular place of abode. One of these is represented in the engraving. Her costume is much more elegant than that just described. Over her robe, which is enriched with embroidery, she wears a surtout without sleeves, made of a stuff that is checquered in black and white squares. In her right hand she holds a fly-flap, which serves the purpose of a fan as well as to drive away troublesome insects. Her hair, neatly

parted in front, floats loosely down her back.

The female bonzes are neither so numerous nor in such repute as formerly. The scandal occasioned about the year 1787 by one of these nuns excited such indignation in the mind of the emperor Kien Long, that he forbade the whole sex to enter the *miaos* or temples. The circumstances were the following:—

The widow of a minister and her daughter-in-law, who was also a widow, attended with great devotion a *miao*, situated on a mountain ten or twelve miles from Pekin. The religious duty was performed at this temple by a bonzesse, who was reputed to possess

a foreknowledge of future events and the power of performing miracles, and who was known in the neighbouring country by the appellation of the living Fo. Many, indeed, imagined that the god had deigned to become incarnate in her person. This ridiculous superstition soon spread to females of the highest rank, and the two widows above-mentioned contributed not a little to establish the reputation of the pretended deity. People thronged from all parts to solicit the cure of their diseases and relief in all their wants; and from the presents that were made her, she soon amassed a large fortune.

As she acquired wealth, the bonzesse began to think the humble *miao* too

mean for her goddess-ship, and erected a more magnificent temple. She bought land in the neighbourhood and houses in the city, and thus became possessed of a very considerable income. This was quite sufficient to excite the envy of the surrounding Mandarins. They reported to the emperor, that this fanatic affected the attributes of sovereignty; that she received her worshippers seated on a kind of throne; and that she had the presumption to employ in all her ornaments the light yellow colour exclusively appropriated by the imperial family. All her proceedings were so strictly watched, that the agent in whose name her purchases were made was discovered. Both were

brought to trial and sentenced to die. The two widows, who were not implicated in this sentence, were nevertheless reprimanded by name in an edict issued by Kien Long, which concludes with the following regulation :—

“ All persons of the female sex, of whatever quality and condition, are forbidden upon any pretext to enter a *miao*, or to quit their houses but in cases of indispensable necessity. Fathers, husbands, brothers, sons or relatives, are commanded to keep them at home, upon pain of being themselves severely punished. After this prohibition, all women who shall enter a *miao* shall be apprehended and imprisoned, till some one shall appear to

claim them, and to undergo the punishment due to his negligence.”

This regulation, say the missionaries, was received with universal applause ; but it gave particular pleasure to the Mantchous, whom it furnished with a ground for shutting up their wives, while it deprived the latter of the right of complaining.



WATCHMAN .

Pub. by R. Ackermann London 1823.

A WATCHMAN.

In all the large cities of China, the police is under such excellent regulations, that disturbances rarely if ever occur during the night. The watch is set at nine o'clock, and remains on duty till five in the morning. At each end of the cross-streets, which are all straight and run at right angles with the main streets, is placed a gate; and from each gate a watchman proceeds till he meets another about the middle. In his left hand he carries a hollow bamboo tube, which he strikes every half hour, with a short thick stick in his right, so many blows as there may be

half hours elapsed since nine o'clock. The tube returns a dull dead sound, sufficiently audible and disagreeable to break the rest of those who are not accustomed to it. Sometimes the bamboo, instead of being cylindrical, is shaped like a fish, two feet and a half long and six inches in diameter. Each watchman is also furnished with a paper lantern, on which are inscribed his name and that of the post to which he belongs.

In addition to these precautions, there are at the great gates of cities, and at certain distances in the main streets, guard-houses, where parties of soldiers are stationed to assist the police in case of necessity.

There is rarely occasion, however, to have recourse to them; for every tenth housekeeper, as by an ancient European regulation, is made responsible for the orderly conduct of his nine neighbours. In the day-time, indeed, there is no end to the noise, quarrelling and scuffling, among the lower classes of the Chinese.

The Chinese lanterns are frequently made of paper or gauze, but more commonly of horn, so thin and transparent, that at first sight it might be mistaken for glass. Each lantern consists apparently of one piece of horn, the junctures being so nicely formed, by means of boiling water, as to be imperceptible.

In no country in the world, perhaps, are lanterns so much used as in China, and in none are so much skill, variety and elegance, displayed in their construction. It is even represented that this instrument is used in military evolutions instead of arms. Barrow states, that on the arrival of the embassy at Tong-chang-foo, the soldiers, drawn up on the shore, each drew a superb lantern from under his clothes, and performed all together a kind of exercise with those luminaries.

A public festival, called the Feast of Lanterns, is held in the middle of the first month of the year, when the whole empire is illuminated from one end to

the other. The Chinese themselves disagree respecting the origin of this festival, which lasts three nights.

According to some, the daughter of a Mandarin, having fallen into the water, and been drowned, her father, and the people by whom she was much beloved for her excellent qualities, sought her a long time in vain with lanterns ; and it is this event which that festival is designed to commemorate. Others relate, that an emperor of China, vexed at being disturbed in his pleasures by the alternate succession of day and night, in compliance with the advice of one of his wives, erected a palace absolutely inaccessible to the rays of the sun. The interior was illumined by

numberless lanterns, and there he lived in effeminacy and debauchery. The people rebelled : the emperor was dethroned and his palace demolished. To perpetuate the memory of this event, the whole empire is illumined with lanterns at that time of the year at which it happened.

Other writers, again, without assigning an extraordinary origin to this festival, merely state, that the emperor Jouy-Tsing, of the Tang dynasty, in the year 712 of the Christian era, permitted a great number of lanterns to be lighted in the night of the 15th of the first moon ; that in the sequel it was continued for several nights, but was afterwards reduced to three.

At this time, every city and village, the shores of the sea, and the banks of all the rivers, are hung with lanterns of every shape and size: some of them being seen in the courts and windows of the meanest houses. On this occasion no expense is spared, and the rich will even lay out eight or ten pounds on a single lantern. Some of these are very large, composed of wooden frames, either neatly painted or gilt, and filled up with fine transparent silk, on which are painted flowers, animals and human figures: others are blue, and made of transparent horn. Several lamps and a great number of wax candles, are placed in the inside: to the corners of each are

fixed streamers of silk and satin of different colours, with a curious piece of carved work on the top. At this festival the magic lantern, also, is sometimes introduced. The Chinese, moreover, understand the art of forming a snake, sixty or eighty feet in length, filled with lights from one end to the other, which they cause to twist itself into different forms, and to move about like a real serpent. All the varieties of the Chinese fire-works, which some time ago surpassed every thing of the kind that could be produced in Europe, are also exhibited on this occasion.





Soldier, with a Matchlock.

A MATCHLOCK-SOLDIER.

According to the notes communicated to Lord Macartney by the Mandarin, Van-ta-gin, the Chinese army amounts to a million foot-soldiers, and eight hundred thousand horse. M. de Guignes, however, computes the infantry at six hundred thousand, of which number two hundred and thirty-five thousand are Tartars, and the cavalry at two hundred and forty-two thousand men. Even in this estimate the latter seem to be rated too high, considering the small number of horses

reared in China, and the difficulty of procuring them from foreign countries.

The military of China, differs, like every thing else in that country, from the military of all other nations, in the nature of its establishment, its occupation and its dress. It is composed of two distinct species of force. The one, consisting entirely of Tartars, who are stationed in the various provinces on the Tartar frontiers, and occupy all the garrison-towns of the empire, may be compared with our standing army. The other, resembling our militia, is composed of Chinese, who are parcelled out among the smaller towns and hamlets, to keep the peace, by acting as constables, subordinate col-

lectors of taxes, and guards of the granaries, and to assist the civil magistrate in various ways.

The profession of a soldier is exposed to few dangers, owing to the profound peace which China enjoys ; it is moreover lucrative, and there is consequently no want of volunteers. The soldier is besides free, excepting at the time of the periodical exercises, which take place at each new moon.

Along the public roads, canals and rivers are erected at intervals, small square guard-houses. Here are stationed from six to twelve men, whose business it is to preserve the public peace, and to adjust such disputes as may occur, and who also convey the

public dispatches. On the passage of any of their own Mandarins or of a foreign ambassador, these men turn out in their dresses of ceremony, with streamers attached to their back, as represented in the annexed plate. The helmet is made of pasteboard, and the breast-plate and shoulder-guards are merely cotton stuffed with wadding.

The Chinese matchlock so nearly resembles the old common matchlock of the Portuguese, that it is even conjectured to have been first introduced by them into China, where, however, it is admitted that gunpowder was in familiar use for centuries before any communication was known to exist between that country and Europe. The

matchlock is usually supported by an iron fork, which is stuck into the ground to give it the required degree of elevation. Instead of a cartouch-box these soldiers have a kind of linen pouch painted black.

Barrow gives a ludicrous picture of these troops. When it was hot, he says, they were much more busy with their fans than their matchlocks. Sometimes, drawn up in a single line, they would fall upon their knees before the ambassador. Their parade uniforms seemed to be designed for theatrical characters rather than soldiers ; and their quilted petticoats, satin boots and fans, formed a striking contrast with the nature of their profession.

The Tartar troops are enrolled under eight banners, to which lands are attached. Such of them as do duty about the palace are required to provide themselves some with engines in case of fire, and others with brooms, spades, pick-axes, and other implements for sweeping and repairing the roads by which the emperor travels.

The Chinese troops are punished with the bastinado, and the Tartar by flogging.

The cavalry, both Chinese and Tartar, have neither carbines nor pistols, but are armed exclusively with lances and sabres. They learn to perform on horseback all those feats for which Astley's amphitheatre has long been famous.

Kang-hi observed of the Chinese, that "they were good against bad troops, but bad against good ones." The Tartars entertain such a sovereign contempt for them, that they have a proverb, which says, that "the neighing of a single Tartar horse would put to flight the whole of the Chinese cavalry."

This assumption is more than an empty boast. During the war, which terminated in the subjugation of China by the Mantchous, Kao-Hoang-Ti, the chief of those Tartars, on several occasions defeated numerous Chinese armies with a handful of men. Kien Long ordered Yu-nung-tchoong, one of his ministers, to erect a memorial of those

achievements of his ancestors. The inscription upon it was afterwards printed in white characters on a black ground, that, as Father Amiot observed, the literati of the provinces, who had not an opportunity of seeing the original, might at least have the satisfaction of possessing an exact copy of it.

It stated, that ten thousand Manchous routed and cut in pieces two hundred thousand Chinese. This is a fact that cannot be controverted. "I am a minister of state," says Yu-nung-tchoong, "and I am a Chinese. In the first of these qualities I deserve to be believed ; because it cannot but be supposed that I am acquainted with the political events of the empire, since I

have had opportunities of consulting the archives of the court, and of the great tribunals of the time of the Ming dynasty. I have a farther claim to belief, inasmuch as it is not to be presumed that I would wantonly calumniate the character of my own nation."

AN INFANTRY SOLDIER.

The figure in the annexed engraving represents an infantry soldier belonging to a class, who, either from their dress, or from the fierce-looking head painted on the shield, have been denominated tigers of war, and who, says Mr. Ellis, may be called the monsters of the imperial guard. They are literally covered from head to foot with garments striped black and yellow. These consist of a loose jacket and trowsers, and the head itself is covered with a close cap of the same material and colour, to which are moreover attached a pair



TIGER of WAR.

Pub. by R. Ackermann London 1823.

20

10

1

of ears. Some of those observed by the traveller just mentioned, had a coloured cloth wrapped like a scanty clout round their heads.

The Chinese themselves admit, that the monstrous face on the capacious basket-work shield, is intended to frighten their enemies and make them run away ; but from their general appearance, these tigers, unlike their four-footed brethren, are much more likely to excite ridicule than terror.

In their exercise, the men belonging to this corps of infantry, assume all sorts of whimsical attitudes : jumping and capering about and tumbling over one another, like the clowns and pantaloons of our Christmas pantomimes.

When they appear under arms, they hold their shields in front, close to their breasts, and allow a few inches of their rusty blade to appear above it.

Indeed, the whole of the military tactics of the Chinese is not less ridiculous. Their emperor Hoang-Ti divided his army into six bodies, to represent the heavens, the earth, the clouds, the winds, the balance of heaven, and the pivot of the earth. Tay-Koung drew up his in five bodies, in allusion to the five planets; and other generals ranged their battalions in the form of the famous five-clawed dragon or mystical tortoise.

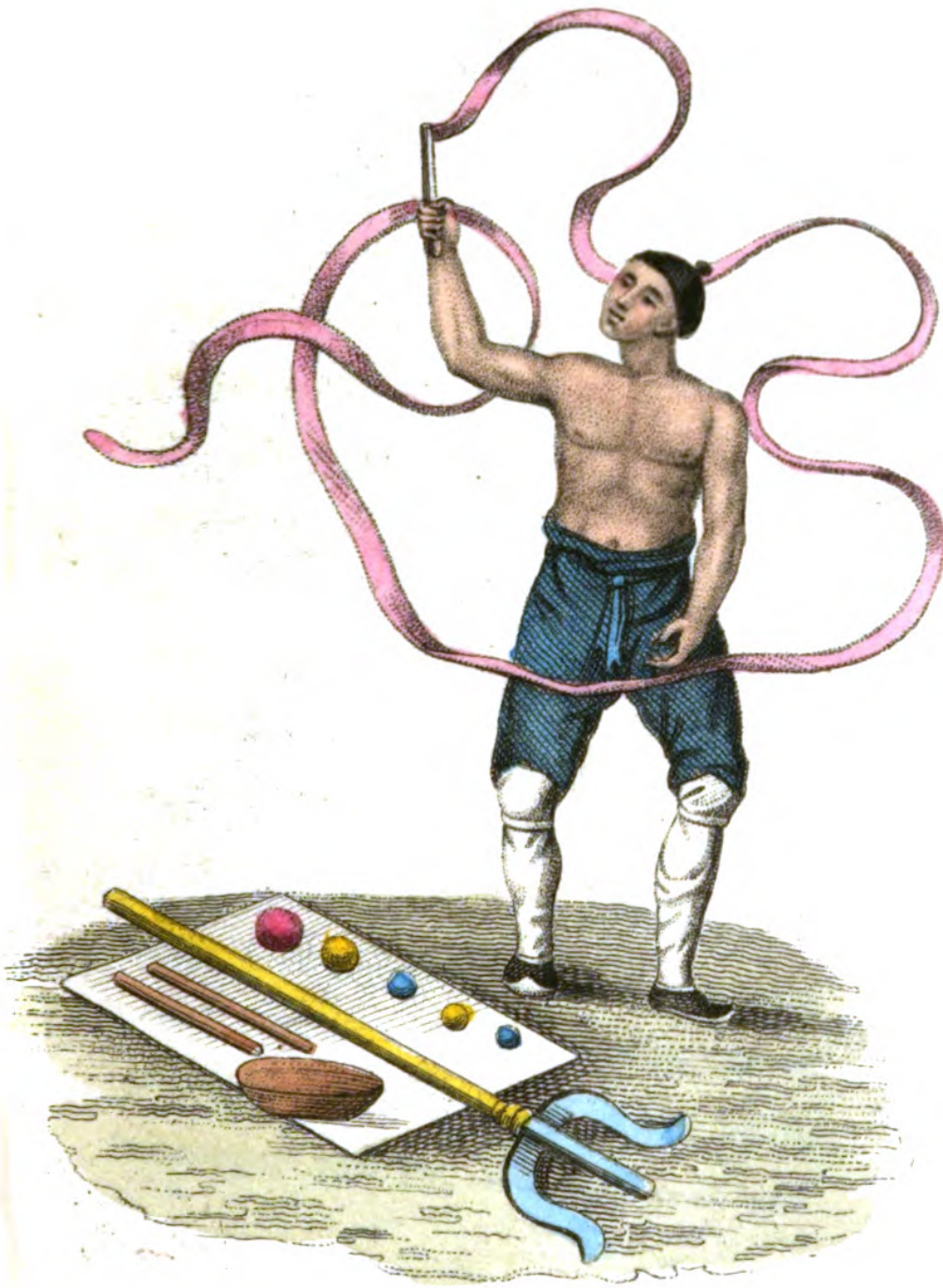
These tactics, however, are not more absurd than those of a general of the

Eastern empire, who, in a campaign in Sicily, drew up his troops in the figure of the human body, so as to represent the head, arms, trunk and lower extremities. A signal defeat was the just reward of so childish a proceeding.

JUGGLER.

The Chinese jugglers, like those of India, astonish Europeans by their sleight-of-hand tricks, and feats of various kinds, especially in tumbling and balancing, because these do not admit of deceit.

The juggler, represented in the engraving, is holding a riband a hundred feet long, attached to a short stick, in the air, for a certain time. The difficulty consists in whisking it about with one hand into all sorts of figures, without letting it touch the ground. The only liberty taken by the per-



JUGGLER.

Pub. by R. Ackermann London.

formers of this trick, is to shift the stick now and then from one hand to the other.

Mr. Hüttner describes an extraordinary feat performed by a Chinese tumbler. A man laid himself down on the ground, and raised his legs so as to form the letter $\sqcap$; on the soles of his boots, was placed horizontally a large cylindrical earthen jar, two feet and a half high, which he caused to turn round with prodigious velocity. A boy then mounted upon it, and exhibited a variety of singular postures; he slipped into the jar and got out again head foremost, to the great terror of the spectators; for the least slip would have upset the jar, and both man and

boy must have been severely injured from its weight.

On the same occasion a man fastened three small sticks to each of his boots. He took six China plates, about eighteen inches in diameter, made them turn round separately at the extremity of a small ivory rod, and then put them, without interrupting their motion, on the points of the six sticks, where they continued turning. This done, the performer took two small sticks in his left hand, on which he set two other plates a-turning, and a third on the little finger of his right hand; so that he held at once nine plates which seemed to turn round by a spontaneous movement. In a few minutes

he took them off one after another, and set them down on the ground without accident or interruption.

M. de Guignes describes feats of balancing performed in the following manner:—Eight Chinese, dressed almost like females, having short vests, and on their heads fringes of unravelled silk, to imitate the head-dress of young women, placed themselves between spokes attached to the circumference of a large wheel: they turned with it keeping constantly in a perpendicular posture: while other dancers, mounted on the top of high poles, turned horizontally between the spokes.

Other performers of this class exhibit fire-works on a small scale. Some-

times, for instance, they have a paste-board figure of a man, filled with squibs and crackers, from the mouth, nose, eyes and ears of which suddenly burst streams of fire.

The Chinese are considered as very ingenious in fire-works. If the British and Dutch embassies found their exhibitions of this kind beneath their expectation, their disappointment probably arose from the circumstance, that in the time of Kien Long, they were displayed only in broad day, which must have detracted considerably from their effect. Not only was the aged monarch fond of going to bed early, but he had a great dread of fires.

Mr. Barrow, however, admits that,

in some particulars, these fire-works exceeded any thing of the kind he had ever witnessed. In grandeur, magnificence, and variety, they were inferior to the Chinese fire-works which he had seen at Batavia, but infinitely superior in point of novelty, neatness, and ingenuity of contrivance.

One piece of machinery in particular, excited great admiration. A green chest, five feet square, was hoisted up by a pulley, to the height of fifty or sixty feet from the ground : the bottom was so constructed as then suddenly to fall out and make way for twenty or thirty strings of lanterns, enclosed in the box, to descend from it, unfolding themselves from one another by de-

grees, so as at last to form a collection of at least five hundred, each having a light of a beautiful coloured flame burning brightly within it. This devotion and development of lanterns, which appeared to be composed of gauze and paper, were several times repeated, and every time exhibited a difference of colour and figure.

On each side was a correspondence of smaller boxes, which opened in like manner as the others, and let down an immense net-work of fire, with divisions and compartments of various forms and dimensions, round and square, hexagons, octagons and lozenges, which shone like the brightest burnished copper, and flashed like prismatic light-

ning with every impulse of the wind. The diversity of colours with which the Chinese have the secret of clothing fire seems, indeed, one of the chief merits of their pyrotechny.

The whole concluded with a volcano, or general explosion and discharge of suns and stars, squibs, bouncers, crackers, rockets, and grenadoes, which involved the gardens where the fire-works were exhibited in a cloud of intolerable smoke for above half an hour afterwards.

A CHINESE WITH AN UMBRELLA.

It seems extremely probable that the idea of our umbrellas was borrowed from the Chinese. The principal difference is, that while the ribs of ours are made of whalebone, those of the Chinese are of bamboo. Sometimes the umbrella in China is composed entirely of a tissue of canes ; at others, it is covered with taffeta, like that borne by the figure in the annexed plate.



TRADESMAN with an UMBRELLA.

Pub by R. Ackermann London 1823.

CONFECTIONER.

Father Magaillans makes mention of a singular kind of festival celebrated by the Chinese in the eighth moon. From sun-set and from the rising of the moon till midnight, says he, every one walks about with his relatives and friends in the streets, public places, and gardens, and on the terraces of the houses, to watch for the appearance of a hare, which, according to these people is that night to be seen in the moon. In the preceding days they send to each other tarts and cakes, called Yua-pim, that is, cakes of the

moon. They are round and the largest are about two palms in diameter. They are designed to represent the full moon, and in the middle of them is placed the figure of a hare, made of a paste composed of nuts, almonds, pine-apple kernels, sugar and other ingredients. They eat them by moonlight: the wealthy to the sound of melodious music; and the poor to the din of drums, gongs and other noisy instruments.

The frontispiece to this volume represents a dealer in the peculiar species of confectionary described above. The cakes are flat; on some of them the hares are sitting on their haunches; on others lying down eating

something of a round shape. The middle cake in the upper row is adorned with peacocks' feathers, between which is placed a figure of the moon, on which is the representation of a hare pounding rice. This tradesman draws the attention of customers by shaking a sort of rattle.

The ancient emperors erected a palace expressly for the celebration of this festival. It stood on an eminence called Toul-chan, or mountain of the hare, and was denominated Sim-yu-tiem, which signifies palace of perfect purity.

Europeans may perhaps laugh, observes the missionary just quoted, when

they are informed that the Chinese imagine the spots in the moon to be a hare : but the lower classes among us hold opinions not a whit less absurd ; and I can moreover assure them, that the Chinese laugh as heartily to find the sun and moon delineated in our books with human faces.

Though the Chinese literati have tolerably correct notions regarding astronomy, since they are able to calculate eclipses, they nevertheless encourage the ancient superstitions relative to those phenomena. The vulgar firmly believe that the sun and moon, when eclipsed, are in danger of being devoured by an enormous dragon, and

that the invisible part of the luminary is already in the jaws of the ravenous monster.

As eclipses cannot take place but at the nodes of the ecliptic, that is, at the points where that circle intersects the moon's orbit, they always happen either in the head or tail of the constellation called the dragon. The vulgar, taking the language of astronomers in a literal sense, conceived that it alluded to the fabulous animal, of the existence of which they are thoroughly convinced.

When there is about to be an eclipse, papers are posted in the streets of Peking and other cities, representing its proportions, according to the calculations of the astronomers. This pre-

caution is not sufficient to dispel the terrors of the populace, who keep up a tremendous noise with gongs, kettle-drums, and even cauldrons, for the purpose of scaring away the dragon and making him loose his hold.

Eclipses, especially those of the sun, are regarded in China as harbingers of misfortune : if the phenomenon happens on the first day of the year it is a still worse omen. The eclipse which took place on the first day of the sixty-first year of Kien Long's reign, produced universal consternation, because he had fixed upon this epoch for resigning the reins of government into the hands of one of his sons. That able politician endeavoured to dispel these impressions

by a proclamation, in which he thus addressed his subjects : — “ Though eclipses have not the least influence either favourable or adverse to mankind, it is a custom wisely established, to search our hearts when they happen, to examine them strictly, and to take efficient measures for the correction of our faults. This is what I have always made a practice of doing on all occasions of this kind.” He nevertheless made this eclipse a pretext for deferring his abdication.

SEAMSTRESS.

The seamstresses of China carry on their profession in a much humbler way than the dress-makers of Europe : on the other hand, their business is much sooner learned and they are liable to fewer vicissitudes.

The persons of this class are in general obliged to trudge about the streets, carrying in a basket all the requisites for their profession, as represented in the engraving, till some one who needs their services calls them in.

The fashions in China never change. The drawings of costumes sent by the



SEAMSTRESS.

to the first part of the paper, the following results are obtained:

1. The first part of the paper is devoted to the study of the

second part of the paper is devoted to the study of the

third part of the paper is devoted to the study of the

fourth part of the paper is devoted to the study of the

fifth part of the paper is devoted to the study of the

sixth part of the paper is devoted to the study of the

seventh part of the paper is devoted to the study of the

eighth part of the paper is devoted to the study of the

ninth part of the paper is devoted to the study of the

tenth part of the paper is devoted to the study of the

missionaries to Europe in the time of Louis XIV. exactly resemble both in colour and form those of the Chinese at the present day. With us, on the contrary, the fashions of this year are not the same as those of the last, and these differed as much from the dresses which were in vogue twenty years ago, as the latter from those of the seventeenth century.

WATERMAN.

The rivers, canals, and waters of China are animated by innumerable boats, barges, rafts, and vessels of every kind, in which some millions of Chinese live, without having any other habitation. Some of these watermen are occupied in carrying the imperial revenues, which, as we have stated, are chiefly paid in kind, and articles of provision and merchandize, others in conveying passengers, in feeding and rearing hogs and ducks, and in fishing.

Many of the vesssels, which are commonly called junks, have masts and



WATERMAN .

Pub. by R Ackermann, London. 1823

sails which are not made of canvas, but of a fine sort of matting; others are forced forward with large skulls, or pushed on with poles: some are dragged along, but very rarely, by horses, and others by men.

Ten, twenty, or thirty, poor miserable looking men are employed to drag one boat, by means of cords passed across the breast, over one shoulder and under the other arm. Thus harnessed, they walk forward in a leaning posture, pulling at the end of a rope, the other extremity of which is fastened to the mast-head of the vessel. Where there are not persons who make an occupation of tracking, or when an extraordinary number is required, the

officers of government impress poor people wherever they find them, for one day's journey, and to have them ready on the arrival of a fleet, they sometimes confine them for a day and a night.

The embassy under Lord Amherst occupied twenty boats, to which were attached five hundred trackers, who were each paid at the rate of a shilling per day. They were seldom less than sixteen hours employed, and during this whole time they never stopped for meals or refreshment, though there was always a large portion of old men and boys among them.

These trackers have a peculiar song, which they chant to inspirit them and

to give unison to their efforts. The greater part of it is merely the tone of exertion, interspersed with a few expressions allusive to the country through which they are passing, and the place to which they look as the end of their toils. One person repeats the sentences which have meaning, and the whole join in a chorus : *Hei-o—woto-hei-o*—the import of which appears to be : “Pull away!—let us pull away!” Mr. Morrison, interpreter to Lord Amherst, requested a man to write down a trackers’ song, and he found that it concluded with holding out a hope of a breakfast when they reached Tien-tsin.

Near the head of each vessel is suspended in some convenient place one

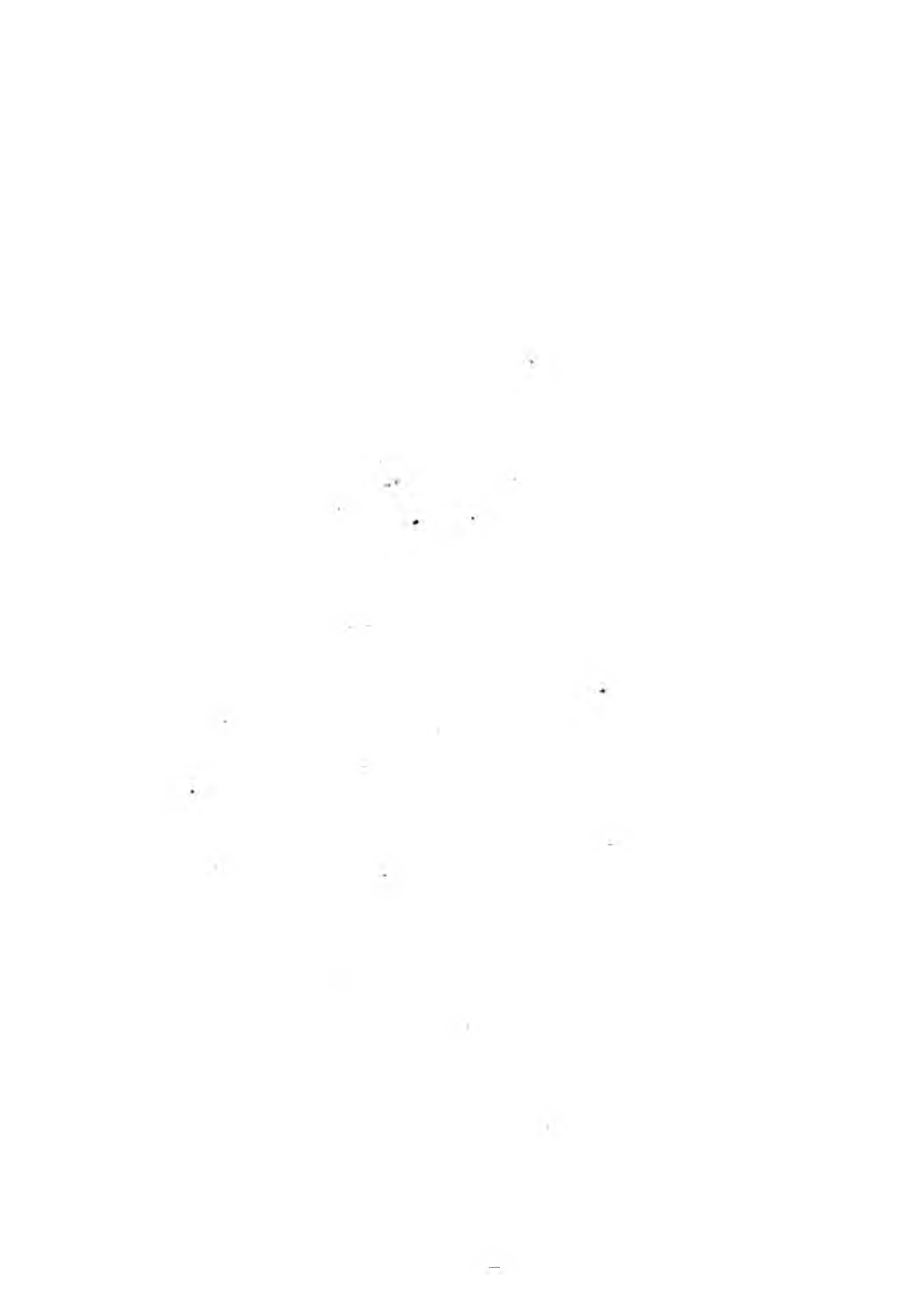
of the noisy instruments well known in this country by the name of *gongs*, which serves to regulate the motions of the trackers, and to announce to other vessels the approach and intentions of that which gives the signal. When a large fleet is about to come to anchor, or to moor for the night, there is a tremendous crash of gongs from all quarters, the meaning of each of which is distinctly understood by the Chinese, from the peculiar mode in which it is struck.

The rafts of timber floated down the Chinese rivers, formed of a species of pine, are very singular objects in the eyes of a stranger, consisting of an indefinite number of smaller rafts fas-

tened together and covered with the dwellings of their managers. The smaller rafts are usually ten feet wide, and five above the surface of the water. They are joined together by twisted osiers, and thus extend, as affirmed by Du Halde and other writers, to more than a mile in length : they are numerous in proportion as the timber-merchant is rich, and are so connected that they move as easily as the links of a chain. Four or five men guide them before with poles and oars, and others assist along the sides at equal distances. They live in wooden houses and sell their dwellings at the different cities where they dispose of the timber ; but sometimes it is said they navigate a

hundred leagues in transporting it to Peking.

The children upon the rafts are tied with long cords, that they may be able to take exercise without running the risk of tumbling overboard. The mothers sometimes fasten calabashes to their necks when not thus secured, that in case they should fall into the river, their heads may be kept above water till they can be picked up.





ITINERANT FRUIT-SELLER. .

Pub. by R. A. Kermans London 1833

ITINERANT FRUIT-SELLER.

The annexed plate shows the manner in which fruit is hawked about in China in baskets suspended to the ends of a bamboo which is borne on one shoulder. The baskets of this itinerant trader are represented as stocked with various sorts of fruit, though it is rarely the case that persons of this class deal in more than one particular kind.

The melons, one of which is seen cut, are water-melons. One sort of them has a yellow and the other a red pulp. In the front basket appear grapes,

white and red ; and figs of an excellent sort, a variety of the fig cultivated in Italy. There is another species which has a hole at its upper extremity, whence it has been denominated the perforated fig, *ficus pertusa*. The latter is adapted for drying : it is covered with a saccharine powder which the Chinese brush off and make up into a kind of pastils. The peaches, which lie next to the figs, are of an oblong form and terminate in a point nearly like our citrons. The Chinese prize this fruit very highly. Not only is it numbered by the Tao-tse among the ingredients which compose the beverage that, according to them, confers immortality : but they regard the peach itself

as the symbol of immortality. In the abode of the Hien-Gien, which is their paradise, they place a peach-tree, the fruit of which secures all who eat of it from death. In this Chinese superstition the Roman Catholic missionaries traced a disfigured tradition of the tree of life in the garden of Eden.

The Chinese employ many other productions of the vegetable kingdom for food, besides those here represented: such as jujubes, apricots, oranges and lemons, pease, which they eat both green, dry, and ground, various species of oleaginous plants, and many others.

They are very fond of apricots, of which they eat great quantities, both

raw, in the form of marmalade, and dried. For the latter purpose, those called mountain apricots are used. The flesh is separated from the stone, and dipped several times in the juice of other very ripe apricots or cherries. It is then dried in the sun for keeping, and eaten boiled in water with honey or sugar. A small quantity of vinegar, mixed with the water in which these dried apricots are boiled, furnishes the poor and the country-people with a very agreeable and refreshing drink.

The Chinese have many varieties of the orange, and the mangostan of this country is also in great repute throughout the East.

Notwithstanding the immense con-

sumption of fruit by the Chinese, they have very few orchards or gardens exclusively appropriated to its cultivation. The markets of Peking are supplied by the country-people of the environs, who carry to the capital the produce of such trees as they keep about their houses.

The people of this empire eat also the young shoots of the fragrant ash, the flower-buds of the *yu-lang*, and the tops and young shoots of the bamboo. In some provinces, acorns are an efficient article of food. Some are esculent without preparation, others must be deprived of their crudeness, after being stripped of their husks, by grinding them in a mill, and by subsequent immersion in water for several days ;

and both afford a farinaceous paste, which, when mixed with the flour of corn or by itself, is made into cakes.

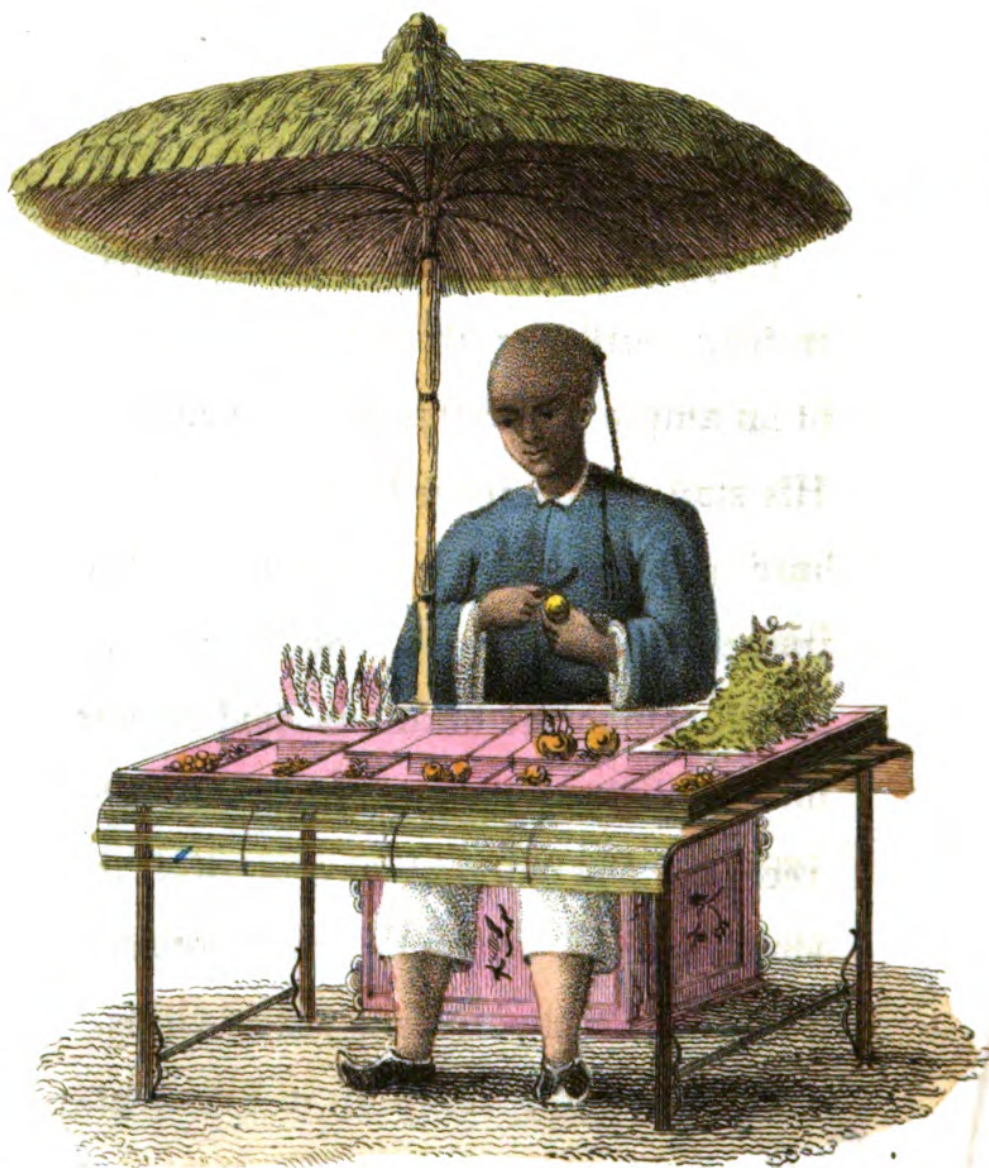
The *Petsai*, a species of cabbage, is quite a national plant. The quantity of it consumed all over China, but in Pekin especially, is immense; the nine gates of that capital, being, according to some authors, frequently choked by vehicles laden with it, which pass through them daily, from morning till night, during the months of October and November. This vegetable may, in fact, be considered, in relation to the Chinese, what the potatoe is to the Irish. It is prized by all classes, and esteemed by them as a necessary of life. It is cultivated by them all over the

empire, and receives a greater share of horticultural labour and skill, than any other plant. In rearing it, the Chinese consume an enormous quantity of their celebrated manure, called by them *ta-few*.

This plant, when eaten as a salad, is equal to any lettuce, but, when boiled, has somewhat of the flavour of asparagus. It often weighs from fifteen to twenty pounds, and reaches the height of two or three feet. The Chinese have different methods of preserving it during the winter : many pickle it in salt and vinegar ; others keep it fresh, either by planting it in large quantities in wet sand, at the bottom of trenches cut for the purpose, or, after drying it in the

sun, by burying it deep in the earth. Those who wish to preserve it for a short time only, place it two or three feet beneath the surface, covering it with a layer of straw and earth.

The leaf, which the fruit-seller in our engraving holds in his right hand, is that of the *Nelumbium*, an aquatic plant, which has been described in a preceding article. These leaves grow to the diameter of two or three feet. They are sometimes used as umbrellas, but chiefly for the purpose of wrapping up fruits or salt meat.



FRUIT STALL .

FRUIT-STALL.

This plate represents a retail-dealer in fruit, sitting at his stall, in the shade of an ample umbrella, made of rushes. His stall is composed of a bamboo-hurdle, supported by a slight wooden frame like that of a small ordinary table. Upon the hurdle is laid a sort of tray divided into compartments for receiving the different species of fruit, among which may be distinguished grapes and water-melons cut in slices.

The emperor Kang-hi, in his observations in natural history, relates a curious circumstance concerning water-

melons, of the authenticity of which, however, he seems himself to have entertained some doubt. "To the west of Ha-Mi," says his majesty, "the water-melons are fragrant and of exquisite flavour. When ripe and fit for gathering, the country-people who go to collect them, before they enter the fields where they grow, enjoin each other to observe profound silence. Should any one, regardless of this injunction, open his mouth to speak to another, all the melons that are ripe instantly crack and burst. This circumstance, if true, is very extraordinary."

"Grapes," says the same emperor, "were brought to China from the west.

There were formerly but few sorts : we have now three new ones, which I have caused to be brought from the kingdom of Ha-Mi and the neighbouring countries. These three varieties degenerate in the southern provinces, and lose their flavour, but thrive well in the northern, provided care be taken to plant the vines in a dry and stony soil. I would rather procure a new kind of fruit or grain for my subjects, than build a hundred porcelain towers."

The wine of China is only a sort of beer, brewed from millet, and kept in large varnished earthen jars, in a cool place, otherwise it is liable to turn sour. The Chinese drink this liquor

warm. Its generic name is Hoang-Tsieou; *Hoang* signifies yellow, and *Tsieou*, fermented liquor: but it has various particular denominations, according to its quality and the place where it is made. That called *Chao-Tsing-Tsieou*, from a town in the province of Tse-Kiang, is very heady and in great request. When the emperor reprimands his courtiers for having made too free with the bottle, he reproaches them with drinking *Chao-Tsing-Tsieou*.

The Chinese wine, however, does not rejoice the heart of man like that from grapes. The missionaries settled in China, long tried to make grape wine, but without success: the liquor

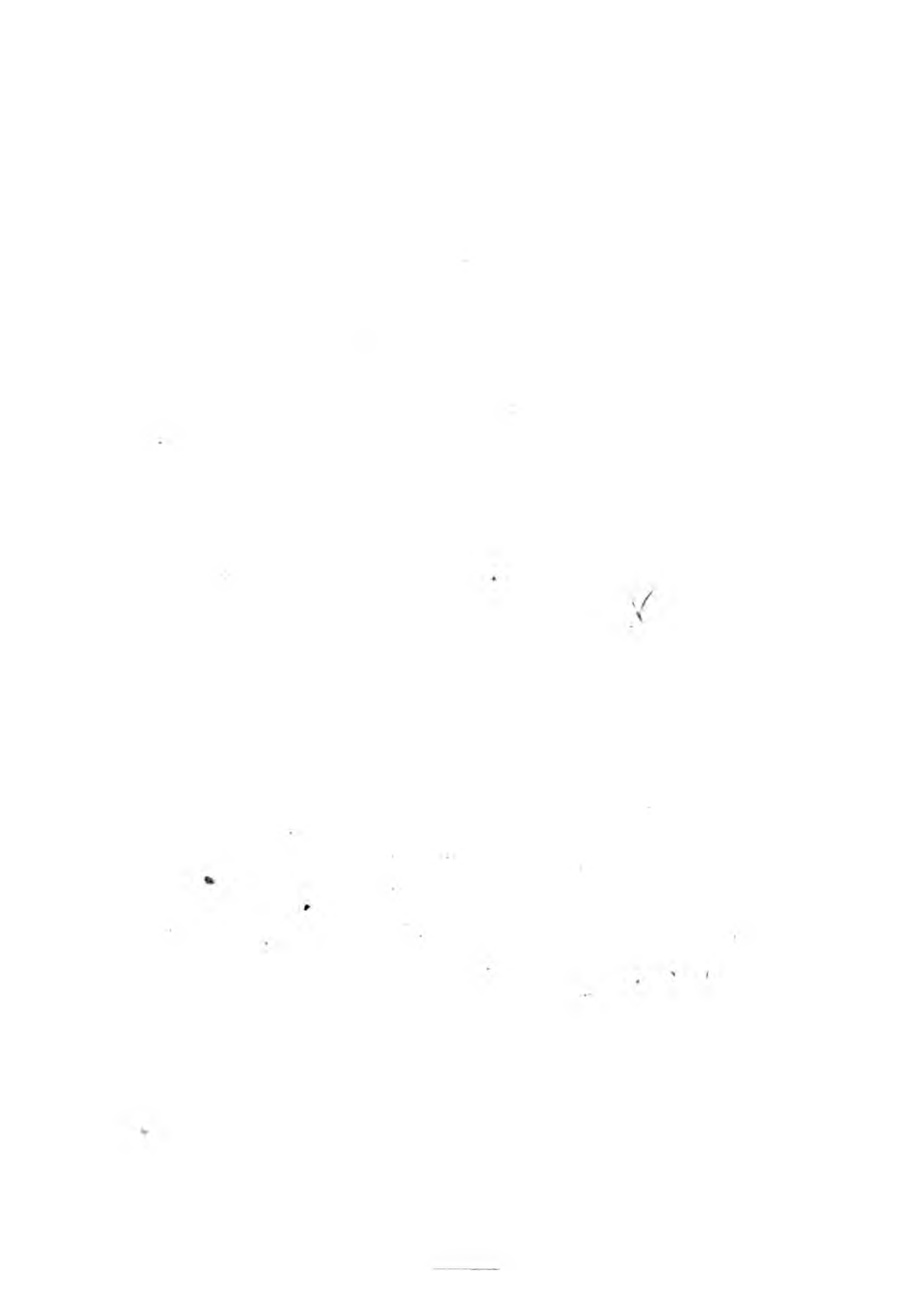
they obtained was weak, colourless, tart, and soon spoiled, owing to the rains which regularly fell for five or six weeks while the fruit was ripening, and the practice of the cultivators of vines, who conducted streams of water among them, to make the grapes grow to a larger size, and thus increase their profits. At length they adopted the method of adding sugar to the must, in order to supply the saccharine matter in which the fruit was deficient, and this experiment was crowned with complete success.

Vineyards were formerly more numerous in China than at present. The vine seems to have been known there under the Han dynasty, 125 years

before the Christian era; and wine was made from grapes by a process nearly resembling that of the Greeks and Romans. The vineyards were destroyed by virtue of an edict of the government, because their culture was so profitable as to check that of grain. Vines, however, were again planted in some provinces, but, as we have seen, the dampness of the climate is unfavourable; and at Peking, though under no higher a latitude than Naples and Madrid, the winter is so severe, that it is necessary to bury them in the ground during that season, and to train them against trellises in summer.

END OF VOL. I.

GREEN, LEICESTER STREET, LEICESTER SQUARE.





BOOKSELLER.

Pub^d by Rackermann London 1823.

THE WORLD
IN MINIATURE;
EDITED BY
FREDERIC SHOBERL.

China,
CONTAINING
ILLUSTRATIONS
OF THE
MANNERS, CUSTOMS, CHARACTER, AND
COSTUMES OF THE PEOPLE OF THAT
EMPIRE.

ACCOMPANIED BY
Thirty Coloured Engravings.

IN TWO VOLUMES.

VOL. II.

The proper study of mankind is man.—POPE.

LONDON:
PRINTED FOR R. ACKERMANN, REPOSITORY
OF ARTS, STRAND;
And to be had of all Booksellers.

LONDON :
Green, Leicester Street, Leicester Square.

CHINA

In Miniature.

A BOOKSELLER'S STALL.

There are in China booksellers who keep shops like those of Europe ; but the dealer represented in this engraving is what we should call a hawker, who sells no works of utility or importance, but merely novels, or collections of songs adapted to the use of the lower classes. The Chinese novels are, in general, instructive and amusing, and their songs chiefly turn on rules of politeness, the duties of civil life, and moral precepts.

The books sold at the stalls are usually covered with a kind of paste-board of a gray or yellow colour. Those kept in the shops are in more costly bindings of fine satin or flowered silk. Some are bound in red brocade, sprinkled with flowers of gold or silver, and have their titles in gold letters, not on the back, but on the exterior flat surface of the cover. It is a curious fact, that the books in the royal library at the Escorial in Spain, are lettered on the cut edges of the leaves, because Arias Montanus, the original owner of this library, by whom it was presented to the king, was very near-sighted, and found it easier to read the titles in large characters on the edge than in

small ones on the back. Hence these books are placed the contrary way to that in which they stand in other libraries.

In China, splendid works are sometimes enriched with designs, which are particularly remarkable for the freshness and brilliancy of the colours. It is rather extraordinary, that the Chinese who have so long possessed the art of printing, should know nothing of engraving on copper, probably because their tools, though hard enough for cutting wood, have not sufficient temper to make an impression on metals.

The paper which the Chinese use for printing being extremely thin, they print only on one side. The sheets are so folded that the two open edges go

to the back, where they are stitched. Thus the Chinese books are cut at the back, and not in the front like ours, and the sheets are there held together by a silk lace, or merely a strip of paper twisted between the fingers, nearly in the manner of the head-bands of the European binders.

When a work forms several volumes, each volume, or rather each part, is covered with a sheet of coloured paper; and they are all enclosed together in pasteboards, called *Tao*.

The manner of binding books in China has given rise to the following fable :—A man, named Pung, had lived to the age of eight hundred years. He had married seventy-two wives one

after another. When the last of them died, on her arrival in the other world, she inquired of Pung's ancestors, what could be the reason of her husband's living so many ages. "Can it be!" added she, "because his name has not been entered in the register of Yen-Vang (the god of death)? But it is not likely that any one should escape him." — "I will solve the mystery," replied Pung's grandfather: "the name and surname of my grandson are really in the book; but where? when the book was binding, the officer to whom this operation was committed, took by mistake the leaf on which Pung's destiny was written, twisted it into the form of a cord, and the book was

pierced and sewed with it."—The woman could not keep the secret, and the story soon reached the ears of Yen-Vang. He took up the book, examined the head-band and erased the name of Pung, who immediately expired.

With the exception of Europe, no country in the world has produced so many books as China. The most flourishing period of Chinese literature occurred under the dynasties of Tcheou, Han, Tang, Song and Ming. Under the Liang dynasty, the imperial library contained 370,000 volumes.

The works which are most valued and most studied by the Chinese, but yet least understood, are the five books called Oo-King, which they revere as

sacred. Among the authors who have commented on these ancient productions, the most celebrated is Confucius, or Cong-foo-tse, whom the Chinese regard as the greatest of their sages, their instructor and legislator. The maxims left by this philosopher, which have been collected in twelve books, are considered by the Chinese as the source and guide for a perfect government.

These valuable monuments of Chinese antiquity had a narrow escape from the unlettered fury of She-whang-te. It was about 300 years after the death of Confucius, and 200 before the birth of Christ, that this prince, celebrated for his valour, and still more for the

great wall which he built, to protect his dominions against the irruptions of the Tartars, resolved to extinguish the sciences, and to allow no books to circulate in the empire, but those which he thought necessary, such as treatises on agriculture, medicine, &c. All the others he ordered to be burned, on pain of death, and he carried his cruelty to such a length, as to execute several doctors.

His vanity was mortified with the comparison that was made between him and his predecessors. He imagined that he had totally eclipsed their glory, and in order that posterity might celebrate him alone, he endeavoured to annihilate the memorials of their exist-

ence. As it is chiefly in the Oo-king and the books of Confucius that the virtues and the actions of the illustrious sovereigns are recorded, She-whang-te was particularly anxious to prevent their being transmitted to posterity ; and he was at no loss for a pretext to justify his strange orders. These books, he said, were useful while the empire was divided into several monarchies, that the heads of them might govern their subjects by the same laws : whereas, now that all the parts of the empire were united under one sovereign, one spirit governed and animated the whole. He added, that the study of the sciences served only to encourage idleness, while agriculture, the source of the pros-

perity of nations, was neglected. Lastly, these books contained, according to him, the seeds of rebellion; for those who made them their constant study set up for reformers of the state.

The imperial edict was executed by all the governors with the utmost severity; but She-whang-te did not reflect that its complete execution was impracticable. Near his dominions there were independent princes, over whom he had but little influence; and besides, how could he flatter himself that he should be able to exterminate so many books dispersed over so vast a space? Many were accordingly saved, and the emperor, instead of accomplishing his object, merely devoted his name

to the execration of posterity. It is possible that the uncertainty of Chinese history in the early ages may be owing to this cause, and that to supply the deficiencies, documents may have been fabricated.

The five books of the Oo-king are :

1. Shoo-king, containing a collection of records and annals of various princes, commencing more than two thousand years before Christ : 2. Shee-king, consisting of odes, sonnets and maxims ; most of them so abundant in metaphor and so obscure, that much of the sense must be made out by the translator : 3. Ye-king, the perfect and the broken lines of Fo-shee ; the most ancient relic in China, and perhaps

the first attempt at written language ; now perfectly unintelligible : 4. Chung-choo—spring and autumn—the history of some of the Kings of Loo ; the work principally of Cong-foo-tse : 5. Lee-Kee—ceremonies and moral duties, a compilation of the same philosopher.

The Chinese literati consider the third of these books, the Ye-King, as the one which has been preserved most pure, and indeed transmitted to them without alteration. They assert that it was excepted from the general conflagration enjoined by She-whang-te, no doubt because it was most unintelligible, and therefore deemed least dangerous.

They regard the Ye-King as the

work not of a mortal, but of the deity himself. Fo-shee gave out, that he had found his elementary figures marked on the back of a dragon which issued from a lake. This is the celebrated dragon which has become the emblem of China, and the ornament of the dress of the emperor and his grandees ; with this difference, that the five-clawed dragon may be worn by the emperor alone, and those on whom he is supposed to confer the right, by presenting them with a piece of imperial silk. The other dragons have but four claws.

Such, in short, is the veneration of the Chinese for the Ye-king, that, ac-

According to them, this wonderful book imparts a knowledge of all things visible and invisible; and that to study other books before a person has made himself acquainted with this, is to run after the stream and to neglect the source.

The language of China has no alphabet: all the words composing it consist of one syllable only, and are very few in number. These always remain the same, and continue monosyllables even when two or more are joined together. The whole of the primary words of the language are in number only about 330, though some dictionaries make them 484. The sense of these

words, however, is varied by the accents and changes of the voice in pronouncing them, almost *ad infinitum*.

By the conjunction and modification of these different monosyllables, a Chinese can express every thing he has occasion for; and it is obvious what variety must result from this art of multiplying words. The Chinese language, therefore, has words expressive of the smallest variation of circumstance, and which cannot be expressed in the European languages without a circumlocution. Thus every time a cow has a calf she acquires a new name, and another again when she becomes barren. An ox fed for sacrifice has a

particular appellation, which is changed when he goes to the altar.

In like manner a whole dictionary might be composed of the words that are employed to express the different parts of the emperor's palace, and those that are, in a manner, consecrated to it ; others being employed when the palaces of princes or mandarins are spoken of. Thus the number of their characters is augmented beyond all bounds, so that the greater part of their literati spend all their lives in the study of them.

The Chinese write with rabbit-fur pencils of various sizes, to which a bamboo shaft is attached. In writing they

hold the pencil vertically : their lines run from the top to the bottom of the page, beginning at the right-hand corner. To be able to write well is considered a great accomplishment in China : the characters should be small and distinct, the writer should understand how to place them properly, and to select such as are suitable, especially in the petitions addressed to mandarins : the same sign must not occur twice in the same composition. Still greater precaution is requisite in writing to the emperor, for there are words which are applied to him exclusively. Hence few Chinese are capable of drawing up a memorial : the slightest blunder, even the

misplacing of a character, is liable to cause a petition to be rejected.

Though the pencil is generally used for writing, the Tartars like to employ a kind of pen made of bamboo, and cut nearly like our European pens : but as the Chinese paper is very thin and scarcely at all sized, it is more convenient to use the pencil than the pen.

Barrow is of opinion, that the characters of the Mantchou Tartars, which are founded on an alphabet and not on a vocabulary, which it is difficult to remember, will finally supplant those of the Chinese. They have this peculiarity, that they may be read as well reversed as the right way.

The writing of the Chinese, no doubt, originally exhibited representations, more or less accurate, of the objects to which it related. This method, which may answer for visible objects, as a bird, a tree, a house, is inadequate to the expression of abstract ideas. It was, therefore, necessary to create signs, which are purely arbitrary, and have no connexion with the idea they are designed to express.

The Chinese characters consist of six curved or straight strokes, which, combined two or three together, present an immense variety of figures. This whole assemblage of characters is divided into six classes, called Lo-choo.

To convey some idea of the arrange-

ment of these classes, it will be sufficient to observe, that the fourth, for instance, comprehends animals and vegetables. All these objects are classed, as it were, in orders, genera and species, as in the Linnean system. To express a duck, the first character must denote a bird of some sort, the second an aquatic fowl, and so on.

The process is nearly the same in the other classes. The key or principal character always indicates the species to which the word in question belongs. For example, all the expressions in the language, which have any relation to fire, exhibit, in their composition, the sign *ho*, which signifies fire. The word *sai*, which signifies misfortune, is com-

posed of the sign *mien*, house, and the sign of fire, because a person cannot sustain a greater misfortune than the burning of his house.

The word *ho-am*, which means brightness, splendor, is composed of the sign *am*, which means great king, and that of fire, or *ho*; because there is nothing more splendid and magnificent than a great monarch.

The sign which signifies a steep, rocky mountain, is formed of the word *san*, mountain, and the sign for steps; because, in order to ascend a craggy mountain, it is necessary to use a ladder or steps.

Hence all the words in the language are classed in the Chinese vocabularies

as words of one, two, three signs, &c. Each character has its particular name and pronunciation, independent of the words which it may serve to form; as may be seen in the example of the signs which compose the word misfortune. In their pronunciation, the Chinese have nothing equivalent to our letters *b*, *d*, *r*, *x*, and *z*. The written language has this advantage over speech, that it is uniform throughout the whole empire, whereas the pronunciation varies in every province.

The Chinese make their paper chiefly of the inner bark of the bamboo and some other plants. That made of cotton is the finest, whitest, and most used of any. All these sorts of paper are

much softer and smoother than ours ; which is absolutely necessary, that the pencil in writing may move with freedom. Most of the Chinese paper, however, has the disadvantage of being very susceptible of moisture ; it readily attracts dust, and is liable to be attacked by worms : hence it is requisite to beat books often, and to expose them to the sun. A Chinese author, quoted by Duhalde, asserts, that sheets of paper thirty or forty feet long might be procured from the manufactories of this empire ; but at present the largest size does not exceed ten feet square. Barrow states, that the visiting ticket, sent by the governor of Pe-tche-lee to the British ambassador, was crimson paper, and of

such dimensions, that a room of moderate size might have been papered with it. It should be observed, that the colour and size of these tickets vary according to the rank of the parties by and to whom they are sent.

The consumption of paper in China is so prodigious, that it is not surprising that it should be made of all sorts of substances adapted to the purpose. Besides those already mentioned, the Chinese employ the bark of the mulberry-tree, hemp, the straw of wheat and rice, the roots of nettles, and many vegetables unknown in Europe. They make upwards of two hundred sorts of paper. Most of the window-panes are of paper. The walls and ceilings are

also covered with paper, either white or coloured of one uniform tint, or loaded with all sorts of ornaments. In short, the most splendid apartments exhibit nothing more sumptuous than paper, which is renewed every year.

A great number of old men and boys earn a living by collecting paper which has already been used for printing or writing upon, and this, after the ink has been discharged, is re-manufactured. The people engaged in this occupation reside in a large village near Peking.

The Chinese ink, or as we call it, India ink, is composed of lamp-black, made by burning pine-wood, hog's lard and oil, the smell of which is corrected

by the admixture of musk. With this compound a paste is formed by the addition of ass-skin glue : this paste is put into wooden moulds of different sizes to give it the requisite form. In this manner it is made up into the figures of men, dragons, birds, trees, flowers, &c. but the most common form is that of a square cake, on which Chinese characters are inscribed.

The best ink comes from Nankin. The other manufacturers counterfeit the marks on it; and the dealers in Europe also sell India ink of their own making as the genuine article. The latter, when old, is considered to possess useful medicinal properties, especially in disorders of the stomach and

spitting of blood. Its good effects are said to be solely owing to the ass-skin glue which it contains.

When a Chinese has occasion to write, he places upon his table a piece of polished marble, having a cavity at one of its extremities to contain a little water. In this he dips the end of his cake of ink, and rubs it upon the smooth part of the marble more or less strongly, according as he wishes to give it a deeper or lighter tinge of black. When he has done writing, the stone is carefully washed ; for it would be dishonoured by allowing the least spot to remain.

The art of printing, which, in Europe, is yet comparatively in its in-

fancy, dates its origin in China from the remotest antiquity. The most moderate calculations place the discovery at about fifty years before the Christian era. The Chinese, however, are yet far behind us in this art: they have no moveable types, excepting for the running titles of the Gazette, the Calendar and some other works, in which the same form of words frequently occurs.

The whole work which they intend to print is therefore engraved upon blocks of wood; and their method of proceeding is as follows:—They first employ a good writer to transcribe the whole on very thin paper. The engraver glues each of the leaves of the

manuscript upon a piece of plank made of any hard wood: he then traces over with a graver the strokes of the writing, carves out the characters in relief, and cuts down the intermediate part of the wood. Thus each page of a book requires a separate plank: and the excessive multiplication of these planks is a serious inconvenience, as one chamber is scarcely sufficient to preserve those employed for a single work.

It is obvious that the principle of this method is exactly the same as that of the modern invention of stereotype printing, and that it is consequently attended with the same advantages and disadvantages. The work

is sure to be free from typographical errors, and the bookseller may take off any number of copies he requires at any time. In China the beauty of the work depends entirely on the skill of the writer employed. The engravers are exceedingly dexterous, and imitate every stroke so exactly, that it is sometimes difficult to distinguish a printed work from that which is written.

The method of printing in China is not with a press, as in Europe, for neither their wooden planks, nor their soft paper could sustain so much pressure. After they have placed the plank level and fixed it in that position, they daub it all over with ink, by means of

a brush, lay on the paper, and draw over it a softer, oblong brush, pressing it down a little, that the paper may take the ink. The degree of pressure is regulated by the quantity of ink upon the plank. In this way one man is able to take off nearly ten thousand copies a day. The ink used in printing is made of lamp-black, and a spirit in which some glue has been dissolved.

To every printed work is affixed, not only the name, but also the seal of the author. This seal is either of agate, jasper, coral or rock crystal, and the impression is made with a red oil colour. The characters on seals are of the ancient form; they express the

name of the person, which is accompanied by some sentence or motto.

In an English work of deserved popularity, we find the observation, "that it is a circumstance peculiarly singular to behold the liberty of the press flourishing under a despotic government; yet this is actually the case in China, although its government may be said to be founded on error and supported by oppression." We are nevertheless told, in the preceding page of the very same work, that, "every author who writes against government, is punished with death, as well as all those who have had any hand in the printing or distribution of his works." So much

for Chinese liberty of the press ! The fact is, that the emperor alone enjoys the liberty of printing what he pleases.

The Pekin Gazette, the only newspaper allowed to be printed, is under the immediate control of the sovereign, and contains nothing that has not been furnished by him, or submitted to his inspection. This publication, which appears daily, of course cannot be expected to communicate any fact unfavourable to his paternal government, or to enlighten the people in regard to the state of their own or any foreign country. It is, for the most part, a tissue of misrepresentations and falsehoods ; though the missionaries have asserted, that immediate death would

be the consequence of inserting a falsehood in this paper. Barrow assures us, that the accounts of military successes are often grossly exaggerated, and that it boasts of victories which never were gained ; and a mandate issued by the emperor Kien Long confirms the truth of this statement, and censures the practice of his generals, in boasting of their achievements even though they had been defeated.

This Gazette, which circulates into the remotest provinces, is destined to give to the oppressed people, at least uncontradicted testimonies of the paternal solicitude of the government for its welfare, and at the same time of its power. It announces the names of

those mandarins who have received a yellow vest or a peacock's feather, or who have had a raven's feather stuck in their caps as a punishment. The former confer the highest distinction on the wearer; the latter, frequently accompanied with confiscation of property, an essential source of wealth to the crown, is deemed a severe disgrace.

Thus the two most important printed publications of the Chinese empire, the Gazette and the Calendar, are destined solely to perpetuate the oppression of the nation: for the Calendar, equally sacred and unassailable with the former, must continually dispose the people, by astrology and the blindest superstition,

to the most implicit submission to the decrees of a government possessing a knowledge of future events, and at the same time strenuously exhort them to agricultural pursuits of all kinds, that they may not perish by famine, but be enabled to replenish, at the appointed time, the storehouses of their general father.

About the year 1780, Kien Long formed the plan of printing a complete collection of the best works in the Chinese language. It was calculated, that to include them all, the number of volumes would amount to six hundred thousand. The collection was begun and continued till it exceeded one hundred and sixty thousand volumes. Not

only works previously known were reprinted, but the manuscripts existing in different parts of the empire were sought up with care. The owners were solicited to lend them, and after they had been copied, they were faithfully returned.

As letters are in China the only way that leads to honours, it is absolutely necessary for those who aspire to those honours to cultivate letters, and they must prove that they have cultivated them with success, before they can obtain civil appointments. The government has fixed the number of literati in each town, who can annually be promoted to the first rank in literature, which is that of *sieou-tsai*,

or licentiate. The number of licentiates created every year, after undergoing the usual examinations, is estimated at upwards of twenty-four thousand.

The dangers attending authorship in China, are strikingly illustrated by the fate of Whang-see-heou, whose crime is thus set forth in the report of his judges. "We find," say they, 1. "that he has presumed to meddle with the great Dictionary of Kang-hi; having made an abridgment of it, in which he has had the audacity to contradict some passages of that excellent and authentic work: 2. In the preface to his abridgment, we have seen with horror, that he has dared to write the

little names [that is, the primitive family names] of Confucius, and even of your majesty—a temerity, a want of respect, which has made us shudder ;

3. In the genealogy of his family and in his poetry, he has asserted that he is descended from the Whang-tee.

“ When asked why he had dared to meddle with the great Dictionary of Kang-hi, he replied :—That Dictionary is very voluminous and inconvenient ; I have made an abridgment which is less cumbersome and expensive.

“ Being questioned, how he could have the audacity to write in the preface to this Dictionary, the *little names* of the emperors of the reigning dynasty,

he answered :—I know that it is unlawful to pronounce the *little names* of the emperors. I introduced them into my Dictionary merely that young people might know what those names were, and not be liable to use them by mistake. I have, however, acknowledged my error, by reprinting my Dictionary and omitting what was amiss.

“ We replied, that the little names of the emperor and of Confucius were known to the whole empire. He protested that he had long been ignorant of them; and that he had not known them himself till he was thirty years old, when he saw them for the first

time in the hall where the literati compose their pieces in order to obtain degrees.

“ When asked how he had dared to assert that he was descended from the Whang-tee, he said : It was a vanity that came into my head. I wanted to make people believe that I was somebody.”

If there were in these three charges any thing really reprehensible according to the broad principles of universal morality, it was the fabrication of an illustrious genealogy. This imposture, censurable in any case, might have been designed to make dupes and perhaps to form a party ; but the judges of Whang-see-heou attached

less importance to this charge than to the other two. They declared the author guilty of high-treason on the first charge, and pronounced this sentence :—

“ According to the laws of the empire, this crime ought to be rigorously punished. The criminal shall be cut in pieces, his goods confiscated, and his children and relatives above the age of sixteen years put to death. His wives, his concubines, and his children, under sixteen, shall be exiled and given as slaves to some grandee of the empire.”

The sovereign was graciously pleased to mitigate the severity of this sentence, in an edict to this effect : I fa-

your Whang-see-heou in regard to the nature of his punishment. He shall not be cut in pieces, and shall *only* have his head cut off. I forgive his relatives. As to his sons, let them be reserved for the great execution in autumn. Let the sentence be executed in its other points : such is my pleasure."

AN ITINERANT FLOWER-SELLER.

As the Chinese are a sedentary people, their towns swarm with hawkers of all sorts, who cry their commodities about the streets. The itinerant dealers in flowers carry their goods in two flat boxes or baskets, suspended like a pair of scales from the two ends of a bamboo, which is light, strong and elastic, and is carried across one shoulder : when that is tired they slide the cane dexterously along the back of the neck and shift it to the other.

The gardens of the Chinese are not distinguished either for the rarity or



FLOWER SELLER.

Pub by R. Ackermann, London 1823.

the beauty of the plants which are cultivated in them. Their only object is to imitate nature on a small scale. Thus, those who have flower-pots, either on their terraces or within their houses, prefer a collection of dwarf trees of all kinds, to exotics obtained at a considerable expense from foreign countries. The way in which their gardeners give to a mere shoot the appearance of age, is as follows :—

They remove the bark of a fruit-bearing branch for the space of about an inch all round, and cover the place with mould, as we do a graft, round which they tie a piece of matting. Above it they hang a pot or a horn, having a small hole at the bottom, from

which water oozes, drop by drop, and keeps the mould constantly moist. The branch throws out roots above the place from which the bark has been removed. This first operation is performed in spring; in autumn the branch is sawed off and planted, either in a pot or in the ground, and it bears fruit the following year.

Care is taken to cut the ends of the branches of these dwarf trees, to prevent them from growing longer, and to make them throw out lateral shoots, which the owner trains in any manner he pleases. If he wishes to give to the plant the appearance of age, he daubs it several times with treacle; this attracts great numbers

of ants ; these insects, not content with devouring the treacle, of which they are very fond, attack the bark of the tree, and give to it the rough look that is imparted by age. It is not fruit-trees only that are thus treated : many persons have on their terraces groves of oaks, pines, and firs, that are not more than two or three feet high.

The Chinese cultivate a variety of shrubs and flowers for pleasure. They are very fond of a plant which is suspended in the air and derives from it all its nourishment. They have pinks, particularly India pinks, roses, tuberose, the amaranthus, the camellia, the azalea, the laurustinus, the myrtle, &c. ; but the plant for which they have

the strongest predilection is the peony, which they call *mou-tan*. It is also denominated *fu-wang*, or king of flowers, and *pe-leang-king*, hundred ounces of gold, on account of its beauty, and the enormous price given for it by the curious. Two hundred and forty species of the peony are known in China: in the gardens of that country, there are whole beds full of these plants, which are trained in all sorts of forms, and some of which flower in spring, and others in summer and autumn.

It was from China that we received the hortensia, of which Lord Macartney brought home several plants, and from this country it has spread over the rest of Europe. The delicate rose

colour of this flower, its duration throughout the whole season, and the beauty of its magnificent heads, render it a valuable ornament of our gardens; but unluckily it has no smell. This, indeed, is the case with most of the flowers of China: the lilac, for instance, though in other respects like ours, is destitute of smell. Hence it is that, as Mr. Abel observes, the yards of the Chinese houses, which he had opportunities of examining, were adorned with gay, rather than fragrant, plants.

The Chinese, says the traveller just named, appear to have confined their attempts at ornament to their yards, which contained flowers of various species. The elegant *Ipomœa quamoc-*

let, trained on small frames of trellis-work, was, from its frequent culture, obviously a favourite. The *Begonia Evansiana*, *Lagerstræmia indica*, *Hemorocallis japonica*, *Punica granatum* dwarfed, *Cassia sophora*, *Nerium oleander*, *Lychnis coronata*, *Tradescantia cristata*, were abundantly cultivated in pots, together with a species of *Dianella*, with purple flowers, of *Hibiscus*, and of *Plumbago*. But cultivated and prized above all others, appeared the *Nelumbium speciosum*, the *Lien-wha* of the Chinese.

This splendid flower, celebrated for its beauty by the Chinese poets, and ranked for its virtues among the plants, which, according to Chinese theology,

enter into the beverage of immortality, flourished in the greatest vigour in the gardens of Tung-Chow. It was raised in capacious vases of water, containing gold and silver fish, supported on stands a few feet from the ground. These were surrounded by steps of different elevation, supporting other plants, mingled with artificial rocks, representing a hilly country, and covered with diminutive houses, pagodas and gardens. In this situation, the *Nelumbium* was an object of extraordinary beauty. Its tulip-like blossoms of many petals, tinted with the most delicate pink, hung over its fan-like leaves, and floated on the surface of the water, or rising on long foot-stalks

of unequal height, bent them into elegant curves, and shaded with graceful festoons the plants beneath.

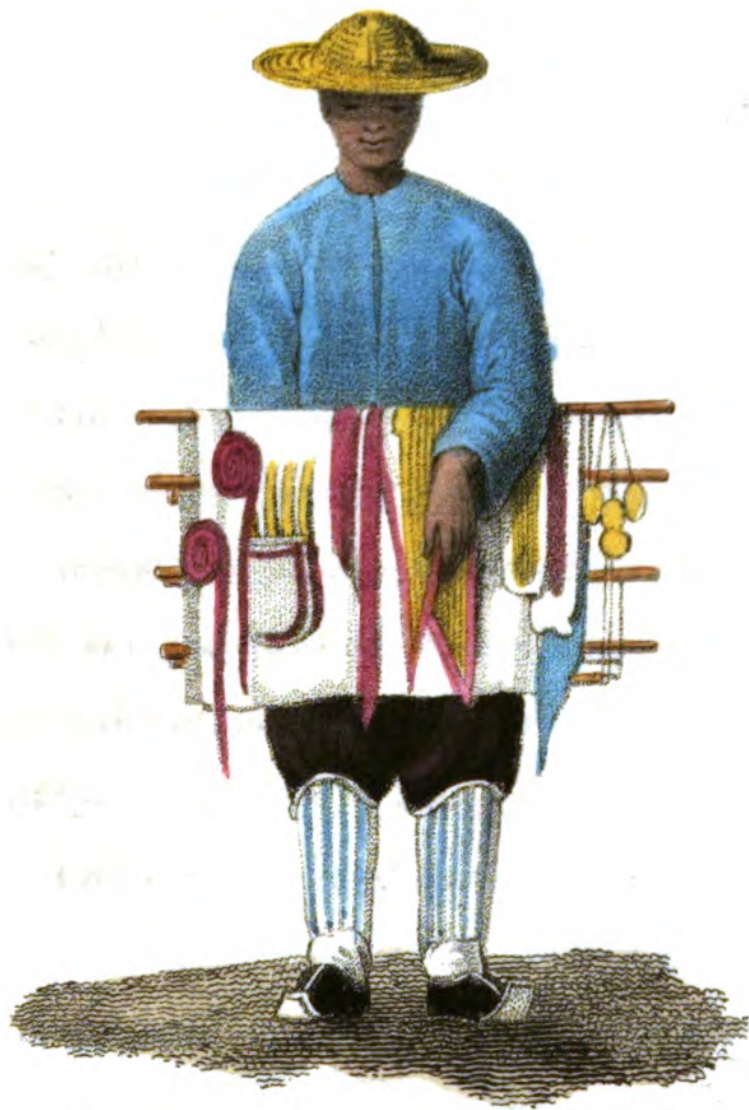
The *Nelumbium* is used by the Chinese to decorate lakes and other ornamental waters, and to give a charm and productiveness to marshes otherwise unsightly and barren. Its seeds, in size and form like a small acorn without its cup, are eaten green or dried as nuts, and are often preserved as sweetmeats: they have a nut-like flavour. Its roots, sometimes as thick as a man's arm, of a pale green without and whitish within, are eaten in a raw state as fruit, being juicy and of a sweetish and refreshing flavour; and when boiled are served up as vegetables; but

they are too fibrous to be eaten with pleasure by Europeans. The leaves are said to possess a strengthening quality ; and the seed-vessel to cure the colic, to facilitate parturition and to counteract the effects of poison.

PEDLAR.

The pedlar, represented in the opposite engraving, has a different sort of contrivance for exhibiting and carrying his goods, from the dealer in flowers exhibited in the preceding plate. It consists of a number of horizontal bamboo sticks, crossed in the middle by a stronger piece of wood, with a sharp point, so that it may be stuck into the ground.

The commodities of this itinerant tradesman are either thrown over the bamboo bars, or suspended from them. His stock consists of handkerchiefs,



PEDLAR.

Pub. by R. Ackermann. London, 1823.

pieces of stuff, ribbons, purses, tobacco-pouches and other small articles.

In this country persons of both sexes, of all ranks, and we may say of all ages, are accustomed to smoke, for even girls acquire the habit as early as the age of eight or ten years, and may be seen in the streets with long pipes in their hands, the tube of which is bamboo and the bowl of burned clay. The Tartar women smoke as well as the Chinese.

Tobacco is very dear at Pekin : and the Chinese frequently mix with it odoriferous or narcotic plants and even opium. The Asiatic opium, instead of paralysing the faculties, produces a kind of intoxication, which in many

cases brings on actual phrenzy. These dangerous effects caused this drug to be prohibited in China, but upwards of two thousand chests are annually smuggled into the country.

One of the late governors of Canton issued a very eloquent proclamation condemning the use of opium, in which he declared that "he could not conceive how his countrymen could be so infatuated as to indulge, in spite of all dissuasions, in so baneful and destructive a vice, until a melancholy death was the consequence." Barrow assures us, that notwithstanding this proclamation the governor himself regularly took his daily dose of opium.

The Chinese have more than one

method of smoking it. Sometimes they envelop a piece of the solid gum in tobacco, and smoke it from a pipe with a very small bowl; and at others they steep fine tobacco in a strong solution of it and use it in the same way. The smokers of opium have a very peculiar, sottish and sleepy physiognomy, in consequence of the whole visage being turgid with blood. They may acquire this from their mode of inhaling its smoke, of which they seldom take more than three or four whiffs. Having lighted their pipes, they draw into their lungs as large a volume of smoke as possible, and having held their breath a few seconds, throw it gradually forth through the nose, mouth and ears, so as

strongly to impress these organs of sense. They then fall into a sort of torpor and continue in it several minutes, and much longer when they can command time for its indulgence.

The Chinese are acquainted also with the use of snuff, which most of the mandarins carry constantly about them in little elegant bottles, with a small spoon attached to the stopper for taking it out, as we do Cayenne pepper. They lay it in the hollow between the thumb and fore-finger of the left hand, and snuff it up.

As these people smoke opium instead of tobacco, so they also take cinnabar instead of snuff. As cinnabar is a preparation of mercury, the use of

which in this way could scarcely fail to be attended with dangerous consequences, it is not improbable, that this Chinese cinnabar, as it is called, which is found abundantly in the mountains of Ho-nan, may be nothing but red ochre, that is, a ferruginous substance mixed with clay.

Tobacco is cultivated in China where it grows as luxuriantly as in the West Indies. In March the plants are set out eighteen inches apart, and they are ready for cutting in August. The leaves are pressed together and then cut into small shreds. As, however, the native tobacco has a disagreeable flavour, that imported from Brasil by the Portuguese is in general preferred.

DOG SELLER.

The Chinese are less fastidious than perhaps any other people in the choice of their food, making no scruple to feed on animals, which, among other nations, are considered unclean, and upon the parts of animals which are usually rejected with disgust. They prove, indeed, that the means of human sustenance are much more numerous and widely diffused than is commonly supposed. The wealthy certainly live upon food, which all the world over would be regarded as wholesome and luxurious. Of the kinds of meat consumed by other nations, they like beef



DOG SELLER.

Pub. by R. Ackermann. London. 1823.

least and pork most ; to these they add venison, shark's fins, *bêche de mer*, and bird's nests bought at enormous prices. The middling classes live chiefly on rice and pork, which is the best meat in China. Horse-flesh is eaten by the Tartars, and sold at the markets at a higher price than beef.

As to the lower class of the Chinese, it would be much more difficult to say what they do not, than what they do eat. Dogs, cats and rats, are exposed for sale in the markets, and eaten by those who can afford to purchase other food. At one place, through which Lord Amherst passed, the same price, about eighteen pence, was asked for a pheasant and a cat. The ordinary

nutriment of the boatmen who accompanied the embassy, like that of all the lowest class of Chinese, was the nastiest garbage. In passing down the Canton river, a large number of pigs, which formed part of some imperial supplies to the ships, having died, were thrown overboard, and proved rich prizes to many Chinese, who, in small boats, attended the vessels to pick up any animal or vegetable matter that might be ejected from them. On securing a carcase, they immediately cut it up, washed and salted it, and no doubt sold it to other European ships as prime meat: not because they disliked such food themselves, for no disease disqualifies the carcase of an ani-

mal for the butcher's shambles in China, but because they considered the entrails delicious fare. They fattened also on the blood and entrails of the fowls killed in the boats, and eagerly seized the vilest offal that could be rejected from a slaughter-house, and when these could not be obtained, ate rice or millet, seasoned with a preparation of putrid fish, that sent forth a stench quite intolerable to European organs. The Chinese, as De Guignes has remarked, are utterly insensible to bad smells.

The annexed engraving represents an itinerant vender of dogs for the purposes of food. He has set down his lattice-work baskets of bamboo, containing his stock, to serve a customer.

The animals, as may be seen in the print, are sold by weight. The kind of balance used by the Chinese enables them readily to deceive the unsuspecting. It is formed of a long rod, or beam, of wood or ivory, with a scale or hook, according to the nature of the commodity, at one end, and a moveable weight at the other. The rod is intended to be suspended in equilibrium by a piece of string passing through it. The seller, by having two strings at some distance from each other, can alter at pleasure, the length of the lever, proportionably increasing and diminishing the weight.

We may take this occasion to observe, that if giving false weight, charging

centuple prices, and substituting bad articles for good, constitute a species of theft, it is practised all over China, and not only tolerated, but applauded when foreigners are its victims. Of this knavish disposition, many striking instances are recorded by travellers, and among them the following :—

The captain of an English vessel, bargained with a Chinese merchant at Canton for several bales of silk, which the latter was to furnish by a certain time. When they were ready, the captain went with his interpreter to the house of the Chinese merchant to examine their state and quality. On opening the first bale, he found it ac-

according to his wish, but all the rest were damaged and good for nothing. The captain flew into a violent passion, and reproached the merchant in the severest terms, for his dishonesty. The Chinese, after listening to him for some time, replied, with unblushing effrontery, and the utmost coolness : “ Don’t blame me, sir, but your knave of an interpreter : he assured me that you would not inspect the bales.”

The lower class of people are, above all, very dexterous in counterfeiting and adulterating every thing they sell. Sometimes you think you have bought a capon, and you find that it is nothing but skin ; all the rest has been scooped

out, and the place so ingeniously filled, that the deception cannot be discovered till the moment you begin to cut it up.

The counterfeit hams of China have been often mentioned. They are made of a piece of wood cut in the form of a ham, and coated over with a certain kind of earth, which is covered with hog-skin. The whole is so curiously painted and prepared, that a knife is necessary to detect the fraud.

Osbeck relates, that, having one day observed a blind man carrying about for sale, some of the trees, called by the Chinese *Fo-hei*, he purchased one, which had apparently double red and white flowers; but on closer examination, he found that the flowers were

taken from another tree, and that one calyx was so neatly fitted into the other with nails made of bamboo, that he should scarcely have discovered the deceit, had not the flowers begun to wither. The tree itself had buds, but not one open flower.

M. de Guignes informs us, that the Chinese rear and fatten puppies expressly for food. They kill them by stifling, then singe off the hair, cut them up in quarters, and wash them with care. Duhalde observes, that it is very diverting to see the dog-butchers when carrying the flesh, or five or six of the animals to be killed. All the dogs in the neighbourhood, drawn together by the cries of the victims that

are going to slaughter, or by the smell of such as are already killed and cut up, rush in troops upon the butchers, who are obliged to provide themselves with a long stick or whip as a defence against their attacks : and for the same reason they are compelled to keep themselves closely shut up, while engaged in their business.

The Chinese prefer the hog and the duck to all other domestic animals, because they are the easiest to rear, and their flesh is the most savoury. They keep hogs, not only on shore, but in boats, where the fishermen feed them with the entrails of the fish which they catch. The sale of beef is not authorized by the police. The itinerant

butchers who sell it, are therefore obliged to cry it as mutton. The object of this prohibition is to prevent the destruction of horned cattle, which are not very plentiful in China.

The principal dishes of the Chinese, consist of meat cut in small pieces, stewed with various kinds of herbs, and served up with gravy, in bowls all of the same shape and size. Twenty of these are placed on each table, ranged four in a line, so that at the conclusion of the repast they form a regular square. Their favourite dishes are stag's sinews and the nests of a species of swallow. The former are dried in the sun in summer, and then rolled in pepper and nutmeg, to make

them keep. To prepare them for table, they are steeped in rice-water, stewed down in kid cullis and seasoned with spices.

The species of swallow, of whose nests the Chinese are so fond, abounds on the coasts of Java, Tonquin, and Cochinchina. These nests are considered as a great delicacy all over Asia: one of them weighs about half an ounce, and somewhat resembles in shape the half of a lemon. When fresh, the substance is white; but as it dries, it becomes solid and transparent, and acquires a greenish tinge: it then looks like gum-dragon. These nests seem to be cemented together by a transparent viscous matter, not unlike what is

left by the foam of the sea upon stones alternately covered by the tide, or those gelatinous animal substances found floating on every coast. Their value is chiefly ascertained by the uniform fineness and delicacy of their texture; those that are white and transparent being most esteemed and frequently fetching in China their weight in silver.

Bears' paws and the feet of various animals, brought ready salted from Siam, Cambodia, and Tartary, are delicacies met with only at the tables of the great.

It should be observed that, as meat is never brought to table in China otherwise than cut up in small pieces, the people of that country never use

knives and forks in eating, but a couple of small pointed sticks, ornamented with ivory or silver, to which English travellers have given the appellation of chop-sticks. The people of the lower class, who subsist almost entirely on rice, when they eat, hold up the bowl containing the food to their lips with one hand, while they gradually push the rice into their mouths with the chop-sticks in the other.

At an entertainment, given in the name of the emperor to Lord Amherst and his suite at Tien-sing, the mandarins seated themselves at tables placed on the left of the banquetting-room, which, in China, is the situation of honour, while the English gentlemen

were conducted to others on the right. A crowd of servants brought in the dishes on trays, one of which is placed before one or two persons, according to their rank. Four courses were served : the first consisting of soup, said to be composed of mares' milk and blood ; the second of sixteen dishes of fruits and dried meats ; the third, of eight basins of stewed sharks' fins, birds' nests, harts' sinews, and other viands used by the Chinese for their supposed aphrodisial virtues ; and the fourth, of twelve bowls of different kinds of meat cut into small pieces, and floating in gravy. In addition to the usual Chinese table apparatus, of chopsticks and porcelain spoons, the Europeans were

supplied with four-pronged silver forks. The Chinese eat as well as drink to each other, and a mandarin, who stood behind the company on this occasion, regulated the times of commencement, both in the dishes and cups of wine. The latter, made of rice, and thought to be somewhat like sherry, was contained in small earthen kettles, from which it was poured into porcelain cups, by servants bending on one knee and drunk warm.

FISHERMAN.

Owing to the magnitude of the rivers and the immense number of the streams which nature has bestowed on China, and the still more astonishing multitude and extent of the canals which are constructed in all directions, this country abounds in fish. The missionaries assert, that the fishery of the great Kiang alone is equal to that of the largest rivers in Europe put together.

Though fish are the most productive of animals, the industrious Chinese have found means to promote their propagation. They have a singular method



FISHING CORMORANT.

Pub. by R. Ackermann London, 1823.

of hatching the spawn, and protecting it from the voracity of all sorts of enemies, and from those accidents which destroy nine hundred and ninety-nine of every thousand eggs in our rivers and fish-ponds.

The Chinese fishermen collect with care on the margin and surface of waters all those gelatinous masses which contain the spawn of the fish. After they have found a sufficient quantity, they fill with it the shell of a fresh hen egg which they have previously emptied, stop up the hole, and put it under a sitting fowl. At the expiration of a certain number of days, which experience alone can teach them, they break the shell in water warmed by the

sun. The young fry are presently hatched, and they are kept in pure fresh water till they are large enough to be thrown into the pond with the old fish. The sale of spawn for this purpose forms an important branch of trade in China.

The young fish are fed with marsh-lentils or yolk of egg, and care is taken to throw now and then into the ponds such herbs and other substances as the fish are fond of. The plantations of *Nelumbium* prevent the ravages of others, which cannot swim among them without great difficulty.

The consumption of fish is immense. Besides almost all the species of freshwater fish common in Europe, the

waters of China contain some that are unknown to us. Among these is one of which they are particularly fond. It weighs about forty pounds and is called Tcho-kia-yu, or the fish encased in armour, from the hardness and arrangement of its scales. According to the missionaries its flesh is extremely white and in taste resembles veal.

Another very delicate species, which the natives call the flour-fish, on account of its whiteness, abounds to such a degree on the coast of the province of Kiang-nan, that four hundred pounds weight are sometimes caught at a single haul of the net.

The Hoang-yu, or yellow fish, sometimes grows to such a size as to weigh

eight hundred pounds. It is caught in the lake of Tong-ting-hoo and in the river Yong-tse-kiang, which issues from that lake.

The Chinese not only use nets and lines, but they have several other ingenious methods of catching fish. One of these consists in the employment of the fishing cormorant, the *Pelecanus sinensis* of Linneus, a bird which differs considerably from the *Pelecanus carbo*, the species found on almost all the coasts of Europe.

In their wild state these aquatic birds assemble in considerable numbers to fish. They form a large circle, which they gradually contract by drawing closer together. Some flap

their wings on the surface of the water while others dive beneath it, and thus they drive the affrighted fish into the shallows near the beach, where the latter, having less facility for escape, fall a prey to their voracious foes.

Cormorants were formerly sometimes trained in England, as they still are in China, for the purpose of catching fish for the table. With this view they were kept with great care in the house, and when taken out for fishing they had a leathern thong tied round the neck, to prevent them from swallowing their prey.

The Chinese fishermen carry with them in a morning ten or twelve of these birds fasting, either in light boats

or on bamboo rafts, as represented in the engraving. Numbers of boats may be seen on the rivers about sun-rise with the fishing birds perched on their prows. These birds are taught to pursue fish in the same manner as the falcon does game. The fishermen beat the water strongly with one of their oars: this serves as a signal to the birds, which instantly plunge into the water and swallow as many small fish as they can. They then repair immediately to the boat, each carrying a large fish by the middle in its bill.

To prevent the small fish from passing into the stomach of the bird, a ring is commonly put round its neck to confine the gullet, which is long and

capable of great expansion. To make it disgorge the fish which it has swallowed, the fisherman holds the bird with its head downwards, and strokes its neck with his hand. Some are so well trained as to have no occasion for the ring. They bring their prey honestly to their master, and when they have caught as much as he wants, he allows them to fish for themselves.

Duhalde assures us that when a fish happens to be too large for a single bird, the others have sagacity enough to assist their companion; one taking it by the head, another by the tail, and in this manner carrying it to their master.

Another method of fishing peculiar

to the Chinese is as follows :—They nail a board, about two feet broad, which is covered with a white shining kind of varnish, upon the edge of a long narrow boat from one end to the other. This board is placed in such a manner as to slope almost imperceptibly to the water. It is used only in the night-time, and is always turned towards the moon, that the reflection of light from the luminary may increase the splendour of the varnish. The fish, in sporting, often mistake this varnished board for water, and endeavouring to throw themselves into it they fall either on the board or into the boat.

The soldiers have a particular method of fishing with a bow and arrow.

The latter is fastened to the bow by a string, both to prevent it from being lost, and to enable the owner to draw out the fish which the arrow has pierced. Others make use of three-pronged forks to catch the large fish, which are sometimes found in the mud.

There is no market specially appropriated to the sale of fish either at Peking or in the other towns of the empire. It is carried about by men in a flat tub, suspended from a pole, which is placed over the shoulder. If the fish be alive, the tub is filled with water, but if dead, they are preserved by means of ice, in which they may be conveyed fresh to considerable distances.

**COUNTRYMAN WITH A CLOAK OF
RICE STRAW.**

The Chinese employ rice straw for a variety of purposes. They employ it chopped as fodder for their horned cattle ; they thatch their cottages with it, and even work it up into a sort of cloak or mantle, which will turn the heaviest rain. Such is that worn by the countryman represented in the annexed plate, which is composed of three lengths of straw joined together.

In this singular accoutrement, which



Countryman. with Cloak made of Rice Straw.

is certainly any thing but elegant, the rustics not only go abroad but even pursue their agricultural employments.

BARBER.

No circumstance arrests the eye of a stranger in the cities of China, more than the great number of barbers, who are met with in its streets and form a large portion of every crowd. Why they are so numerous may easily be inferred from the universal custom among the Chinese, of shaving all but the crown of the head, and of eradicating every straggling hair from the face, especially from the ears, eyes and nostrils; and from their practice of shampooing:—a single operation, consequently occupying so much time,



BARBER.

that one man cannot serve many employers in a day.

The barbers carry about with them all the necessary implements of their avocation ; a stool, a small furnace, water, razors and brushes, comprised in two small stands, suspended from the two ends of a bamboo, supported across the shoulders. Besides these, they have a variety of small instruments made of white copper, the forms of which indicate little of their appropriate uses. I could only observe, says Mr. Abel, that they were flourished with great rapidity about the face of the patient. They were probably used in the process of shampooing, of which

the following account is given by one who underwent it :—

Shampooing is an operation peculiar to the Chinese, which I had once the curiosity to go through, and for which I paid but a trifle. However, had I not seen several China merchants shampooed before me, I should have been very apprehensive of danger, even at the sight of all the different instruments arranged in proper order on the table before the operator began. He first placed me in a large chair, and then began to beat with both hands very fast upon all parts of my body. He next stretched out my arms and legs, and gave them several sudden

pulls that racked my joints ; then got my arm upon his shoulder and hauled me sideways a good way over the chair, and as suddenly gave my head a twitch or jerk round, that I thought he would have put my neck out of joint. Next he beat with the ends of his fingers very softly, but very quickly, all over my head, body, and legs, every now and then cracking his fingers with an air ; then he stroked up my ears, temples, and eye-lashes, and again racked my joints. After he had finished this process, he began with his instruments to scrape, pick, and syringe my ears, every now and then tinkling with an instrument close to them. The next thing was my eyes, into which I pa-

tiently suffered several small instruments to be thrust and turned about, by which operation he brought away half a tea-cupful of hot, waterish stuff. He next proceeded to scraping, paring and cleaning the nails of my fingers and toes, and then to cutting my corns. I only wanted to have had a lock of hair plaited to complete the operation. But after he had spent half an hour with me, it ended here, for which I gave him the value of a penny. He departed well satisfied, and afterwards called several mornings.

Their razors, which have a blade of enormous breadth, look clumsy and inconvenient, but their edge is keen, and they are used by expert manipula-

tors. The whole of the chin is shaved, but the Chinese sometimes leave long mustaches on the upper lip.

The barber represented in the annexed engraving, is going about in quest of customers. From one end of the bamboo across his shoulders hangs a stool, in which are inclosed razors, scissors, basin and other implements. This is counterbalanced by a cylindrical bamboo tub full of water; from a perpendicular rod attached to the tub are suspended a towel and the razor-strap.

There is nothing, says M. de Guignes, about which the Chinese are so anxious as to die with all the members which they have received from nature. In

regard to this point some are so particular, as to keep the cuttings of their hair and the parings of their nails for the purpose of being deposited along with them in the grave.

It has been elsewhere observed that the fashion in which the Chinese wear their hair, was introduced among them by force at the time of the conquest of the country by the Tartars. The head is shaved with the exception of the crown, where the hair is suffered to grow to a great length; it is plaited into a tail, and sometimes tastefully fastened on the top of the head with a riband.

When two Chinese quarrel, they generally seize each other by their tails,

which they twist violently : both often fall to the ground, and it is surprising to see how long they can endure such acute pain. Their eyes seem bursting from their sockets, the whole countenance is distorted, and I am convinced, says Mr. Ellis, that pugilists of the best bottom must yield in such a contest from utter incapacity to bear the dreadful suffering. Though violent to madness in gesture and language, they seldom proceed to action, and I have seen a smart tap from a fan satisfy extreme rage : when, however, they have recourse to blows, they fight most foully, and death has been known to ensue from a kick.

VIPER-SELLER.

The annexed plate represents an itinerant dealer in vipers, who has across his shoulder a bamboo pole, from one extremity of which hangs a basket, and from the other a wooden pail. In the basket is an earthen vessel containing serpents boiled down to broth. Over the pail is a kind of cage in which there are living vipers.

There are several species of serpents used by the Chinese, either as medicine or food : and it is quite a common thing to see these reptiles exposed for



VIPER SELLER.

sale in baskets, small tubs or earthen jars.

On the small board which this tradesman holds in his hand, are inscribed Chinese characters, recommending the virtues of his commodities. The shopkeepers have similar boards for puffing off their wares. Under all, and conspicuous by their size, are the characters *pou-hou*, which signify: "No cheating here!"

Those who follow the profession of catching serpents manifest equal boldness and intelligence. When they have discovered one of these reptiles asleep on the grass, they slide the hand along its body so softly as not to alarm the animal. On coming to the back of

the head, they suddenly grasp it tightly to prevent the serpent from escaping or biting them. They immediately extract the fangs and the receptacles of the poison, and put the serpent into a small basket which they carry for that purpose at their waist.

It is a vulgar error to suppose that serpents wound by means of a sting in the form of a dart. What is taken for the sting, is nothing but the tongue, which, in some species is forked. The poison is contained in two small pouches, each situated beneath a hollow crooked tooth. When the animal bites, these pouches are compressed; the fangs, which are extremely sharp, pierce the flesh, and the poison, which

is conveyed through them to the wound, renders it dangerous and even mortal, when speedy measures are not taken to counteract its effects. When once deprived of the fangs and pouches, the animal is perfectly harmless ; the other teeth being very small and blunt, and making scarcely any impression on the fingers.

The author of the costumes of China asserts, that he has seen one of the persons who make a profession of exhibiting serpents put nearly the whole of one of these reptiles into his mouth, and then desire one of the spectators to pull it out by the tail, to show that there was no deceit in the trick.

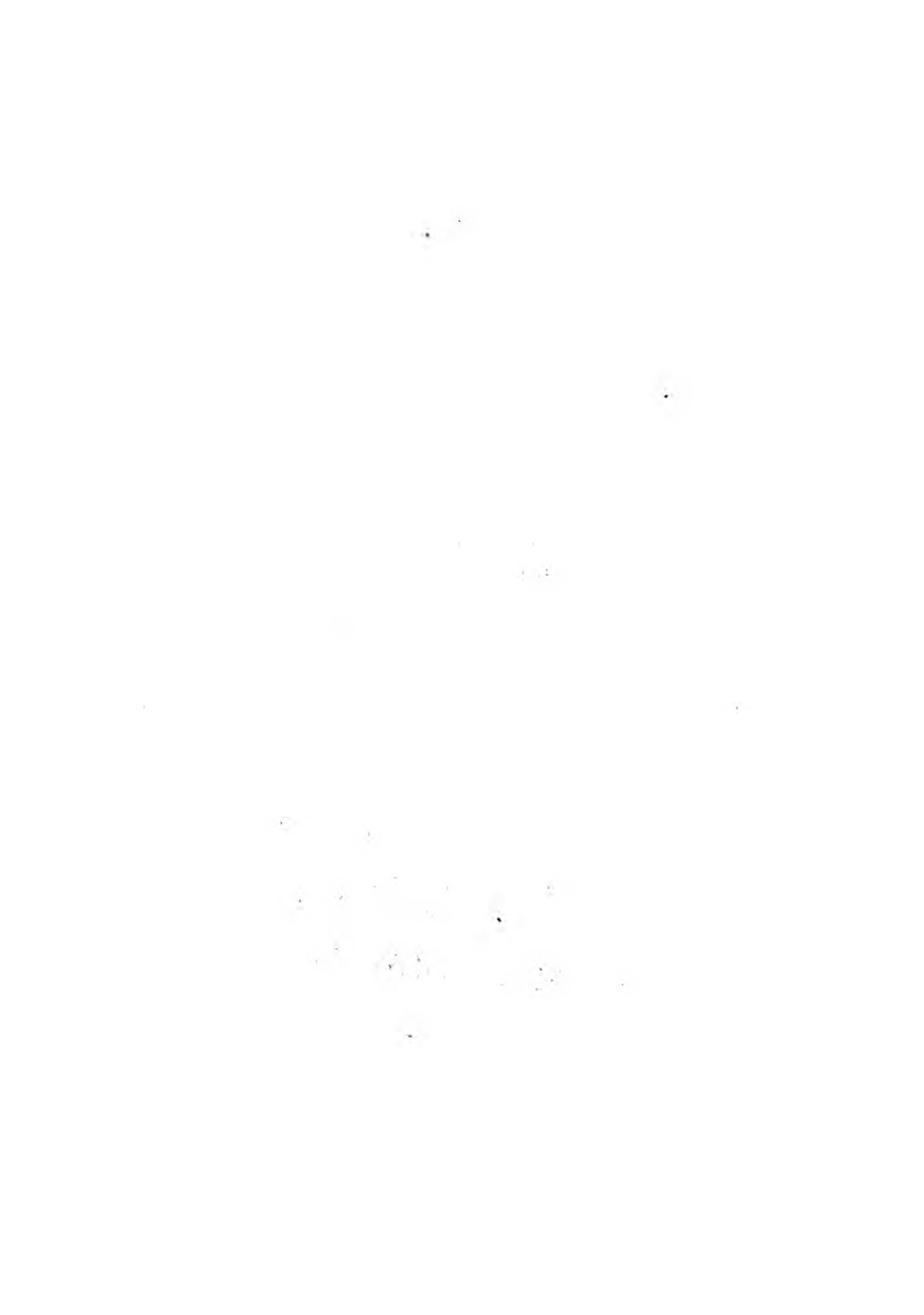
PIGEON-SELLER.

The itinerant poulterers, who sell living birds, carry them about in bamboo cages, and sometimes hold them in their hands in a singular manner, as represented in the engraving. To the end of a broad strip of cloth is attached a sort of bag or case, into which the poor pigeon or quail is thrust up to the breast. In this manner the birds are hawked about till a customer comes to release them from their captivity; when the dealer puts them out of their misery by cutting their throats.



PIGEON MERCHANT.

Pub by R. Ackermann London 1823.



Quails are very rare in China ; they are bought not only for the table, but also to be trained for fighting : the Chinese being as fond of this sport as many in our country are of cock-fighting. When one of the combatants has lost his eyes, the owner of the other sweeps the stakes.

Partridges are met with in China, but it is in the deserts of Tartary that they are most abundant. Father Verbiest, who accompanied the emperor Kang-hi in his tours in Tartary, relates that they might have been taken in thousands ; but whether the flesh of those birds has not the same flavour as in Europe, or whether their excessive abundance caused but little value to be set on them,

the retinue of the prince would not be at the pains of catching or shooting them.

It may be observed, by the way, that the Chinese, who are a grave and sedentary nation, have no great fondness for field-sports. The princes and grandees hunt the tiger, the wolf and the bear, because that exercise is an image of war: but they do not seem to be susceptible of that passion which animates Europeans to pursue an innocent animal that cannot defend itself. They frequently go out a-shooting as we do, with guns; but as they are in general very saving of powder, they employ a less expensive method of killing small game. For this purpose they employ a

cross-bow, with which they discharge balls of clay coated with bees-wax. There are dealers in the streets of Pe-kin, of whom these articles may be purchased ready for use.

It has been observed in a preceding article, that the Chinese prefer the duck for eating, to any other bird. The watermen and fishermen who pass all their lives in barks and on rafts, keep an immense quantity of ducks, and such is the sagacity of those birds that they know their respective owners. Thus though the surface of a lake or river be covered with many thousands of ducks belonging to different vessels, intermixed together, yet at a signal given by the master of one of these

vessels, who strikes for the purpose on a copper gong, all his ducks separate from the rest, swim towards him and return on board.

De Guignes accounts for this singular docility, which is attested by all travellers, and of which he was several times an eye-witness, by observing that, as the gongs of different boats are of different sizes and give out a different sound, these birds may with the less difficulty be taught to distinguish that of their owner. Barrow tells us, that the signal is given by a whistle, but the practice may vary in different provinces.

In order to multiply these useful animals as much as possible, the Chi-

nese hatch their eggs by artificial processes, as the Egyptians do hen's eggs. The method adopted by the former seems, however, to be the easier and surer of the two, perhaps on account of the more hardy nature of the species for which it is employed.

Having collected a sufficient quantity of ducks' eggs, they form a cage of bamboo at some distance from the ground, the bottom is covered with a layer of dung, on which is put a layer of eggs ; and thus dung and eggs are introduced alternately till the whole space is filled. By means of a slow fire they keep up the degree of heat which they know from experience to be most suitable, till the moment when

the ducklings are ready to come forth. The eggs are then taken out and broken, and the young brood are given to old ducks, who adopt them as though they had been hatched by themselves.

The Chinese sell some of their ducks alive; others they kill, cut open, salt and dry. In this state the flesh acquires a much more delicate flavour than when eaten fresh.

Their method of catching wild ducks is very ingenious and at the same time extremely amusing to the spectator. The sportsman covers his head with the half of a large hollow gourd, or a dry calabash, in which he makes holes to enable him to see and breathe. He then walks naked into the water, or

swims about in such a manner, that nothing is to be seen above the surface but the gourd which is attached to his head. The ducks, which have been accustomed to the sight of these gourds floating on the water, and to sport and dabble among them, approach without mistrust. The man seizes them by the legs, pulls them under water, breaks their necks to prevent them from making a noise, and fastens them to his girdle.

PUPPET-SHOW.

The Chinese are very fond of puppet-shows, which they have brought to a high degree of perfection, performing little heroï-comic dramas with their automata. Those who exhibit puppet-shows in the streets, have a much more simple and portable apparatus than their European brethren.

A man, generally mounted on a stool, is covered down to his heels with a blue cloth, as represented in the engraving ; over his head is a box or platform, which serves for a stage, and he moves



PUPPET SHOW.

Pub. by R. Ackermann, London, 1823.

his puppets by introducing the thumb and fore-finger under the sleeves, which have the appearance of arms. Such as are not acquainted with this very simple process, are at a loss to conceive how Punch and the other characters of those grotesque exhibitions can use their sticks with such address, and hold them so firmly without dropping them.

The Chinese puppet-shows afford to children an equally pleasing and innocent recreation ; for the police is very strict in preventing the employment of immoral or indecent expressions. In China persons of all ranks take delight in these amusements, with which the emperor did not fail to treat the British embassy under Lord Macartney. The

father of the emperor Kang-hi deemed this kind of exhibition not unworthy of the gravity of the grand Lama himself.

This prince, when encamped in the plains of Tartary, was visited by several Kalkas or Tartar princes, who came to pay him homage. Among these was the grand Lama, the most important personage of all. The emperor gave them a grand entertainment, during which various performances by puppets were exhibited. The strangers, having never seen any thing of the kind before, were so struck, that most of them forgot to eat. The Lama alone preserved his gravity; for he not only abstained from touching the dishes, but paid very

little attention to the spectacle ; and as if he considered such amusements unworthy of his profession, he sat almost the whole time with downcast eyes and a very grave look.

From all the descriptions which travellers have given us of the dramatic exhibitions of the Chinese, it is evident that they are very little superior to puppet-shows. The first mention made of the stage in the annals of China is coupled with a panegyric on an emperor of the Chang dynasty, who proscribed it as a frivolous amusement.

“ Plays,” observes a Chinese writer under the last dynasty, “ are a sort of intellectual fire-works, which cannot be seen but in the night of idleness. They

degrade those who subsist by their exhibition ; offend the delicate eyes of the sage ; afford pernicious amusement to indolent spirits ; corrupt women and children, who look at them too closely ; give more smoke and stench than light ; dazzle the sight in a dangerous manner ; and frequently cause tremendous conflagrations."

According to a regulation of Kien Long's, actors are deemed infamous and inadmissible to the public examinations ; the ignominy incurred by this profession is even transmitted to their posterity for three generations ; whereas no permanent disgrace is attached to others which are elsewhere reputed dishonourable, such as that of gaoler and

of executioner. In a subsequent edict the same emperor states, that he had resolved to banish from his capital all those who followed the profession of players or singers, since they only served to corrupt the public morals, either by their example or by the dissolute principles which they instil; but that, upon the remonstrance of his council, he had determined to continue to tolerate dramatic exhibitions, provided the actors should behave better in future, and pay scrupulous regard in their pieces to the laws of decorum.

Hence it is not surprising that the Chinese should not have any permanent theatres, but only strolling companies. These never exceed in number seven

or eight persons ; one actor having frequently to perform two or three characters. They have no actresses ; the parts of females being sustained by heedless youths, so cleverly disguised, as to deceive any one not acquainted with their sex.

The subjects of the principal and the most esteemed dramatic pieces of the Chinese, are taken from the ancient history of the empire. In these compositions the unity of time is so little observed, that a Chinese play sometimes embraces the events of a whole century, and even the history of a dynasty which occupied the throne more than two hundred years.

The costumes are exceedingly diver-

sified, because the actors personate all sorts of animals and even inanimate objects. While some represent bears, lions, tigers, stags and birds, there are others who sustain the passive parts of trees, rocks, mountains, and even of the stones composing a wall or rampart. These animals, trees, fish, &c. deliver speeches and hold long dialogues.

The scenery remains the same throughout the whole piece, but this does not prevent the supposition of frequent changes of place. If a general is setting out on a distant expedition, his representative strides across a stick and gallops twice or three times round the stage, singing and smacking his whip.

He then stops and is supposed to have reached the end of his journey. In representing the assault of a town, a file of soldiers is placed for a wall in the middle of the stage, and the assailants have to clamber over them.

The *asides*, which, on our stage are not calculated to heighten the illusion, are introduced with still worse effect by the Chinese. One actor standing close to another is supposed not to see him, because the spectator must imagine that they are separated by a tree or a wall. To show that they are entering an apartment, they make believe to open a door, and to step across the threshold, though there is not the least trace of door, wall or house.

Some of the Chinese plays, especially those performed at Canton, are highly indecent and disgusting. In one of them, for instance, one of the characters is a woman, who has murdered her husband. She is sentenced to be flayed alive, and is introduced after the execution of this sentence. The actor who performs this character is covered with a dress so thin and tight, as to exhibit a striking and horrid image of a human body stripped of the skin.

All the grand entertainments of the Chinese are accompanied with the exhibition of plays. That performed before the last English embassy, is thus noticed by Mr. Ellis :—

The dresses of the actors and the stage decorations were very splendid, and there was noise and bustle enough to satiate the eyes and ears : but even those who understood Chinese were not able to trace any story in the performance, which seemed to be more of the nature of a melo-drama than comic or tragic representation. The part of a stag was the best performed in the piece, and when in front of the stage, from the shelter afforded by a group of flag-bearers, and the consequent concealment of the boy's legs, the illusion was sufficiently perfect.

A pantomime, exhibited before Lord Macartney, represented the marriage of

the Earth and the Sea. The former deity displayed her various productions, such as dragons, elephants, tigers, eagles, ostriches, oaks, pines and various sorts of trees. Ocean, on his part, produced whales, dolphins, porpoises, and other marine monsters, also ships, rocks, shells, coral and sponges. All these objects were personated by actors covered by cloths, who performed their parts cleverly. The two troops of terrestrial and marine productions moved round the stage, and at last united: they then opened to the right and left, to clear a way for a prodigious whale, which, stopping just opposite to the emperor, spouted forth several

buckets of water, which drenched the spectators in the pit, who immediately disappeared by holes made in the floor. This trick was loudly applauded by the company.





A MIAO TSE.

Pub. by R. Ackermann London 1823.

THE MIAO-TSE.

The Chinese empire contains, besides the great mass of the nation, several distinct tribes, of different origin, among which, the people called Miao-Tse are the most remarkable. This appellation, according to Duhalde, signifies savages, and he informs us that one of their tribes is called Mou-Lao, or wood-rats, from their way of living. He places them in the mountainous parts of the provinces of Se-tchuen, Koei-tcheou, Hou-kang, Quang-si, and even on the frontiers of Quang-tong. Father Amiot, however, assigns to them

narrower limits. The Miao-Tse, says he, formed two small states on the frontiers of Se-tchuen and Kouei-tcheou, about the size of the French province of Lorraine. One was called Siao-kin-tchuen, and the other Ta-kin-tchuen: each of them had its king.

The Miao-Tse, though not incorporated with China, were tributary to the emperor: but they were in a state of almost perpetual warfare, and ravaged the most flourishing provinces. In order to overawe them, the government found it necessary to erect fortresses in the districts most exposed to their incursions. The court of Peking was obliged to pocket these affronts, and demanded, through the channel of

negociation, a frequently illusory reparation for them, which it would have been dangerous or too expensive to seek to obtain by force of arms.

These mountaineers particularly excel in riding on horseback. Their horses are highly esteemed for the ease with which they climb the steepest acclivities, descend them again at full gallop, and leap over very wide ditches. It is said that the Chinese pay exorbitant prices for their horses.

The Miao-Tse live together in villages in the utmost harmony, under the government of the elders of each tribe. They cultivate the earth, make linen cloth, and a kind of matting which serves them both for bed and

apparel. The linen is coarse, but the mats are of extremely delicate texture : they are manufactured with the crude fibres of a species of hemp. They make also silk rugs of different colours.

The only traffic of these people consists in the sale of the timber of their forests. When the Chinese merchants have ordered a certain number of trees, the Miao-Tse cut them down and throw them into any river that runs into the country of the former. The Chinese, stationed lower down the current, stop the trees, and form large rafts with them. They usually pay for this timber with cows, oxen, and buffaloes. The Miao-Tse eat the flesh of these

animals, and use the hides for making cuirasses, which they cover with plates of iron or copper.

In their dress, these people differ entirely from the Chinese. The men, as represented in the plate at the beginning of this article, wear their hair turned up to the head and covered with a net resembling that worn by the Spaniards. The waistcoat, without sleeves, is closed in front with buttons and loops instead of button-holes. The buttons are made of small shells found in the rivers of their country. Their breeches are very short, and tucked up to the middle of the thigh ; the rest of which and the whole of the arms are bare. These mountaineers have neither shoes

nor stockings. The mustaches, beard, and martial look of these men, form a striking contrast with the ear-rings which they wear by way of ornament : but we know that among barbarous nations, the most ferocious warriors are not less particular about the decoration of their persons than our most accomplished dandies.

The costume of the women differs but little from that of the other sex, as may be seen by reference to the opposite engraving. The vest, which is longer and more ample, does not button in the same manner : it is fastened with a kind of sash round the waist, and is provided with sleeves. If the husband wears ear-rings, the wife, on the other



A MIAO TSE WOMAN.

Pub. by R. Ackermann, London, 1823.

hand, puts on breeches, exactly resembling those of the other sex, and carries a sword by her side. Women, as well as men go barefoot ; and from this practice the soles of the feet become so hard, that they can walk over sharp rocks with incredible swiftness, and without sustaining any injury.

Besides the head-dress, represented in the engraving, which nearly resembles that of the men, these women have another curious method of arranging the hair. They roll it round a board, about a foot long and five or six inches broad, to which they fasten the hair with bees' wax, so that they seem to have a hat of hair. They can

neither recline the head nor lie down without very troublesome precautions, for fear of deranging this singular structure. Of course they cannot comb their hair without extreme difficulty, being obliged to spend whole hours before the fire to melt the wax for this purpose. They are obliged to clean it three or four times a year, or it would come off entirely.

The sword with which these warriors, both male and female, are armed, is not above two feet long. The sheath and hilt are incrustated with opaque red and blue stones. It is said that the blade requires ten years' preparation, during which, they keep working and

hammering it incessantly, till it has acquired the compactness and temper which it at last possesses.

The mode of life of these savage hordes has given rise at Peking to numberless absurd stories respecting them. The vulgar, for instance, imagine that the Miao-Tse, who inhabit a barren country, are reduced to the necessity of eating charcoal. A notion that men and animals can live upon that substance seems to prevail among the lower classes of the Chinese. When Lord Macartney arrived at Peking, a report was circulated, that he had brought with him, among other curiosities, a fowl which ate fifty pounds of charcoal a day.

The Memoirs of the Catholic missionaries relate the particulars of the obstinate struggle, which terminated in the reduction and almost total extermination of these hardy mountaineers by the imperial forces. The substance of their account is as follows :—

About the year 1760, the Miao-Tse committed some depredations on the imperial territory. Troops were dispatched against them. The first general who attacked them was defeated through his own incapacity, and the emperor ordered him to be beheaded. His more politic successor had recourse to negotiation, and by considerable presents he prevailed on them to retire to their mountains.

In 1770 they recommenced hostilities. The emperor was exceedingly incensed, and it was then probably that he formed the resolution of exterminating them. He sent three armies, each composed of forty thousand men, to beset their mountains.

The fortune of war was unfavourable to the imperial arms, till Akouy, one of the best generals of his time, was appointed to the chief command. He was a man of a coolness and perseverance that nothing could shake; not fearing even to displease the emperor, if the good of the service required it. He attacked a pass under circumstances of the utmost difficulty. The Miao-Tse performed prodigies of valour; the

women fighting as well as the men. As the Chinese general gained ground, his adversaries entrenched themselves on one height after another. Akouy was in no hurry: he remained two or three months about one rock, and if he at last found a spot that was at all accessible, he availed himself of a fog to gain possession of it by scaling. In this manner he was eighteen months in advancing thirty or thirty-five miles, and after contesting every foot of ground, he reached the capital of Sia-kin-tchuen, called Maino, which he took. The young king, Seng-ko-sang, escaped. His father, who had several years before resigned the sovereignty and turned Lama, thought himself safe

in a kind of monastery, but soon discovered his mistake, for he was made prisoner and conveyed to Peking.

The king, again pursued from mountain to mountain, fled to Ta-kin-tchuen, leaving his dominions in the hands of the Chinese. In this country, however, as Father Cibot observes, the war is not over till the king is taken—he must be checkmated.

The emperor required the king of Ta-kin-tchuen to deliver up his prisoner. This prince, named Sourvin, was at a loss how to act, but finally resolved not to comply with the requisition. Akouy immediately invaded his territories. Seng-ko-sang was killed in an action, and his head was cut

off and sent to Peking. The conqueror gradually approached the capital, called Leouei. The other Chinese armies also advanced. The inhabitants made a desperate resistance, as appears from the following fact.

A body of Chinese troops had been upwards of two months besieging a small fort. Whenever they attempted an assault, they were repulsed with a fire of musquetry and showers of stones. At length, some soldiers placed at an advanced post, hearing very early one morning the footsteps of some person, went softly towards the spot from which the sound proceeded. Two or three of the most active of them, having cramp-irons in the soles of their boots,

clambered up an abrupt rock and were surprized to find a woman. They ran up, made her prisoner, and asked what force it was that had so long defended the fort. "Nobody, besides myself," replied she. "I was in want of water, and came hither unarmed before daylight in search of some." She then conducted them by a path hidden by bushes to her fort, where, agreeably to her report, they found not a creature besides her. Provided with several musquets she contrived to fire them in such a manner as to deceive the assailants respecting the strength of the garrison; and whenever they suspended their operations, she diligently collected large stones and pieces of rock on the margin of

the steep on which her retreat was situated, and afterwards rolled them down upon her enemies. She was resolved to defend herself to the last extremity.

The Miao-Tse had at length but a single fortress left, called Karai. Here Sourvin had shut himself up with his family and four or five hundred men. They determined in a council of war to undermine the place, and to bury themselves and such of the Chinese troops as should force an entrance, under the ruins. The queen-mother, terrified at this resolution, proposed that they should throw themselves on the mercy of their adversary, her tears and lamentations prevailed. This princess, her son, brother to the king, and a

young princess eighteen years of age, surrendered at discretion; Sourvin and his best general did the same; and Akouy held out hopes to them that they would be humanely treated.

This success procured the commander the most honourable distinctions and rewards. He presented the royal family of the Miao-Tse and all the prisoners to the emperor. Sourvin, his relatives and the other chiefs of his unfortunate people, had cords of white silk round their necks: they were made to kneel down, and beside them was placed the head of Seng-ko-sang, inclosed in a cage. At this sight Sourvin shuddered, and his mind was filled

with the most melancholy presentiments.

The emperor repaired to a spacious palace called Yutai, contiguous to the house of the missionaries at Pekin. Instruments of torture were in readiness: the captives were introduced. Sourvin's general, with a loyalty worthy of a better fate, thus addressed the emperor:—"Most mighty sovereign, the king, Sourvin's father, when dying, committed his son to my care. He was then too young to be capable of forming any resolution—it was I who decided for war. If this be a crime, that crime is exclusively mine. Inflict upon me what tortures you please ;

but spare that unfortunate prince. We might have sold our lives dearly, when we were induced to surrender by the hope held out to us that we should receive mercy at the hands of your majesty."

This appeal was unavailing; at a signal from Kien Long, the wretched prisoners were put to the torture. Their agonies extorted admissions, which caused their tormentors to prolong their sufferings. Sourvin had taken prisoner a Chinese general named Wanfoo, and ordered him to be put to death. It is said he confessed that he had taken delight in tormenting him for one hundred days, and that he had at last killed him with his own hand with an arrow.

Others assert, that he declared that he caused Wan-foo to be enveloped in cotton impregnated with oil, to which he set fire. He also acknowledged that he had put to death, Ta-koo-foo, another general and son-in-law to the emperor. Kien Long was exceedingly gratified to have it in his power to sacrifice so distinguished a victim to the grief of his daughter, who was inconsolable for the loss of her husband.

Sourvin and six other chief persons after enduring excruciating tortures, were gagged, put into carts and drawn to the place of execution. They were hung on poles and their bodies cut in pieces. Their heads were afterwards exposed in cages.

In the following days many of the Miao-Tse of inferior rank were executed, and the common men were given as slaves to the victorious officers.

We have reason to believe that the whole nation was not exterminated, but that some miserable relics of it have continued to find an asylum in their native mountains, where their number is too insignificant to give umbrage for a long time to come to their oppressors.

Kien Long soon afterwards published an edict, in which he stated to his subjects the motives which compelled him to what he regarded as an act of just severity.

CHINESE MAHOMETANS.

The Mahometans found their way into China above six hundred years ago. At first they were left very quiet, because they took no great pains to make proselytes, and augmented their number by marriages only. Some of them, who were conversant in the mathematics, were invited to court, and employed in the preparation of the Calendar. They then became more ambitious, and not only collected the unfortunate children, exposed through the barbarity of their indigent parents in the streets and on the high roads,



CHINESE MAHOMETAN.

Pub. by R. Ackermann. London. 1823.

but even stole and bought infants at high prices for the purpose of bringing them up to their religion. It is asserted, that during a famine which ravaged the province of Quang-tong, they purchased more than ten thousand children, for whom, when grown up, they procured wives, built houses, and even formed whole villages of them.

The Chinese give the name of Hoey-Tse to the Mahometans, who are divided into three classes differing in the manner of covering the head. Those belonging to the first class wear a red hat in the form of a sugarloaf, and are hence called Hong-Mao-Hoey-Tse, or Mahometans with red hats.

Those of the second, or Musulmans with white hats, are thence denominated Pe-Mao-Hoey-Tse; and those of the third class wear turbans, or pieces of cloth wrapped round the head, and are therefore called Tchan-Teon-Hoey, which signifies Musulmans with wrapped-up heads. It is one of the latter who is represented in the engraving.

On more than one occasion, these followers of Mahomet have given just cause of alarm to the Chinese government, if not by hostilities against the empire itself, at least by the invasion of tributary countries, or by the assistance which they have afforded to the enemies of the court of Peking. But

of all the wars carried on against the Hoey-Tse, by far the most memorable was that which broke out in 1784.

The disturbances commenced with altercations between the red hats and white hats resident in the empire itself, and especially in the province of Kan-song. Religious tenets furnished the occasion or pretext for these quarrels. A mandarin, named Lee-shay-yao, being sent as viceroy to Kan-song, endeavoured to quell these commotions, but without success, and resolved to expel the most refractory of the white hats, whom he considered as the aggressors. The number of proscripts is said to have exceeded ten thousand families.

These unfortunate people, on learning that they were to quit the Chinese territory, remonstrated but in vain against the barbarous mandate. Lee-shay-yao commanded them to sell forth with all their property moveable and immoveable, and to retire whithersoever they pleased.

The wretched exiles at length departed with hearts inflamed with rage and meditating the most mischievous projects which they took good care to dissemble. They retired to the Hoey-Tse with turbans, to whom they painted in the blackest colours the injustice under which they were suffering, and besought them to avenge it. The flames of insurrection soon extended

to the frontiers of Bucharïa. In that country there was a petty sovereign who had been spared by Kien Long at the general massacre of his rebellious countrymen, after the conquest of the kingdom of the Eleuths, because he was then an infant but three years old.

This young prince, who had now attained the age of thirty, was living very quietly and had no thoughts of taking up arms. What indeed could he have attempted with eight hundred troops, who composed the relics of his nation? The deputies of the Hoey-Tse nevertheless repaired to him and said :
“We have already upwards of one hundred thousand men in arms ; we

want but a leader ; put yourself at our head and revenge the death of your father."

The prince, whose resentment they thus contrived to rouse, complied with their solicitations. The insurgents found means to gain secret partisans in the province of Kan-song, and clandestinely procured fire-arms, powder, bows and arrows ; and what was still more extraordinary, they fortified a place not more than sixty or eighty miles distant from the frontiers, while Lee-shay-yao seemed to entertain not the least suspicion of their proceedings.

All the preparations were made : the insurgents only waited for the arri-

val of the young chief to hoist the standard of revolt. He accordingly set out, and was crossing with his little band the Mahometan district of Casghar, when, unfortunately for him, the Hoey-Tse who commanded there, and who continued true to the emperor, marched against him with ten thousand men and took him prisoner.

The emperor being informed of this act of fidelity, conferred the title of regulo, or prince, and magnificent presents on the chief of Casghar, and at the same time required the delivery of the prisoner into his hands. The chief signified his refusal in the following firm and noble reply :—" Take back your favours, sire, if it is on this con-

dition that I am to enjoy them. I have promised my prisoner that he should not be delivered up to you, and that I would sacrifice my own life before I would suffer him to be carried to Pekin."

The insurgents had not a moment to lose. They numbered among them fourteen chiefs of hordes, and took up arms to the amount of more than a hundred thousand men. They shut up in their fortress their women, their children, and all their most valuable effects.

Lee-shay-yao was taken by surprise. He had more than eighty thousand regular troops at his disposal, but not deeming himself strong enough, he

sent to Peking for reinforcements. His messengers arrived too late : the emperor, informed through other channels of what was going forward, had sent him his recall. Lee-shay-yao was therefore obliged to return to Peking, where he was tried and sentenced to die.

Kien Long thought he could not appoint a fitter person to this command than the same Akouy, who had already signalized himself against the Miao-Tse and the Eleuths, and in several other wars.

The insurgents were meanwhile making rapid progress. Without stopping to besiege strong places, they entered the open and defenceless towns, which they plundered, and laid waste all be-

fore them with fire and sword. In this manner they advanced upwards of three hundred miles. Akouy skilfully marched several different corps of troops against them, and surrounded them in such a manner as to prevent the possibility of flight. The result of these manœuvres was what had been foreseen. The Mahometan insurgents were insensibly driven into a sterile country destitute of resources. They were soon overwhelmed; no quarter was given to them, and they were all butchered to the very last man.

The place which these unfortunate people had fortified was next besieged and taken by assault. All who were found in it were put to the sword, with

the exception of the most distinguished persons, who were sent to Ge-hol where Kien Long was then residing, and there executed. Akouy, having thus overcome all obstacles, enquired the emperor's pleasure in regard to the fate of the whole nation of the Hoey-Tse.

“That turbulent nation,” replied Kien Long, “had received nothing but favours at my hands. I allowed it to live according to its religion, laws, manners and customs ; it enjoyed the same privileges as the rest of my subjects it deserves not to exist. It is a duty I owe to the tranquillity of my dominions, to the welfare of my people and to myself, to destroy it. Spare such as are under the age of fif-

teen years, and give them as slaves to the Hoey-Tse who have distinguished themselves by their loyalty, and to such of their officers as you deem worthy of rewards."

This barbarous mandate was punctually executed, and Akouy's report contained the following passage:—"All the rebels are exterminated excepting a few fugitives who have fled to the mountains and whom I am pursuing. They must all perish either by the sword or of hunger." In the same dispatch the general purposes to repeople the country which had been occupied by the rebels, and in which more than a thousand villages had been burned, by granting lands to such as might be

thought worthy of remunerations, or selling them at a low price to any Chinese who might choose to settle there.

Such are the horrid particulars given by the missionaries of a struggle which terminated in the atrocious measure of sweeping from the face of the earth a nation consisting of four or five hundred thousand souls !

Notwithstanding the extermination of so many Mahometan tribes, there are yet great numbers of them out of China who continue to pay tribute. The Musulmans still resident within the empire are protected, because they have since kept themselves quiet, without making any efforts for the diffusion of their doctrines. They are com-

puted at five or six thousand families, all of low condition.

The first settlement of Mahometans in China, took place during the reign of Jenghis Khan; but they were driven out with the western Tartars, when the Chinese dynasty of Ming reascended the throne. Still however there were left at Peking some enlightened Musulmans, who were charged with the superintendence of the astronomical operations. They continued to preside over the astronomical tribunal, when Father Verbiest proved their ignorance and caused their dismissal.

Though the Chinese have for ages employed foreigners in the preparation of their Calendar, since the Mahometan

astronomers were succeeded by European missionaries, it must not be inferred that the natives have always been absolutely ignorant in the science of astronomy.

Some idea may be formed of the importance attached by the ancient Chinese to the study of astronomy, from the following law extracted from the Choo-King :—“ If the astronomers announce an eclipse for a time at which it does not happen, they shall be put to death without remission. If they fail to announce one before it occurs, they shall suffer the same punishment.”

The extreme caution, however, that is employed in the selection of the members of the Ya-men, or astronomical tri-

bunal, must render such errors next to impossible. This board is composed of an inspector, two presidents, one of whom is always a Tartar, and the other is supposed to be a Chinese, and several mandarius, who are a sort of assistants. For upward of a century a European has constantly occupied the place of the Chinese president. Two hundred national pupils, educated at the expense of the emperor, follow all the observations and learn themselves to compose accurate *ephemerides*.

Barrow states, that at the period of Lord Macartney's embassy, there were no skilful astronomers among the missionaries at Peking, and that they employed our *Nautical Almanac* for all

their calculations. The decline of astronomy among the missionaries was predicted by Father Amiot in 1774, in a letter to M. Bertin, the minister, in which he insists on the necessity of supplying the foreign missions not with divines alone, but with artists and scientific men.

“A person,” says he, “cannot belong to the mission at Pekin without being invited by the emperor, nor will he be invited unless he displays superior talents in the arts or sciences. Astronomy and music, painting, surgery, and the different branches of the mathematics have hitherto been the usual steps to this distinction. A surgeon, in particular, is a useful man here, and

has it in his power to gain alone more patrons for our religion and those who preach it than all the rest of the missionaries put together. It was in this way that fathers Bouvet and Gerbillon, though neither surgeons nor physicians, merely by curing the emperor Kang-hi of a fever, by means of a few doses of a specific which they brought with them from Europe, obtained of that prince for themselves and their French successors a residence in his very palace, together with all the materials necessary for erecting a temple in honour of the true God."

If, however, the Chinese attach great importance to astronomy, it is only on account of the indispensable aid which it

affords in support of the reveries of judicial astrology. Their Calendar is divided into two parts, one of which, it is true, approaches for accuracy the best works of the kind printed in Europe, while the other is filled with the grossest absurdities.

Here follows a sample of the style of the Chinese Calendar, extracted from the unpublished correspondence of the missionaries:—

“Such or such a spirit is the predominant spirit of this lunation; it is a pernicious spirit: it is dangerous for you to expose yourself to the effects of his malice, by going at an unseasonable time out of the town, or even out of your house. There are,

however, certain hours, at which he is pleased to be favourable, and certain days on which he has not the power of doing mischief. These favourable hours are so and so ; and the good days so and so. If you have to hold a funeral or a wedding, you must choose one of those days ; and it is at one of those favourable hours that you should take care to go abroad and to return."

Father Amiot asserts, that the astrologer or almanac-maker expresses himself in this manner merely in conformity with the opinions of the vulgar, and that this passage, translated into rational language, would run thus :—

" During this lunation it will be

dangerous generally to expose yourself to the open air, especially to attend fatiguing ceremonies. You run the risk of contracting a severe illness, because the wind, which usually prevails during this period, is searching and pernicious. We have observed, however, that at certain hours every day this wind subsides considerably or altogether. We have read in the immense collection of observations preserved in the office of our tribunal, or handed down to us by tradition, that in the course of this lunation, for example, on the seventh, twelfth, and seventeenth day, the atmosphere is commonly more serene and calm, and the air more pure and temperate, and consequently much less

prejudicial. If, therefore, you have to hold a funeral, or a marriage, or to perform any other business, which will of necessity cause you to undergo great fatigue, choose, in preference, one of the days indicated above; and do not go out of town or out of your house, but at the hours which I have specified."

Notwithstanding this explanation of the learned and ingenious missionary, there is great reason to doubt whether the skill of the Chinese astrologers goes so far as to predict the variations of the atmosphere, on particular days of a lunation. Justice, however, requires the admission that the superstitious part of the Calendar forms but

about one-fifth of its bulk ; the rest being full of useful or scientific information.

It has been supposed by European scholars that, on the building of the tower of Babel, Noah retired with his children, born after the flood, to the north-eastern part of Asia, where his descendants peopled China. "This," says Dr. Long, "may perhaps account for the Chinese having so early cultivated the study of astronomy ; their being so well settled in an admirable police ; and continuing so many hundred years as they did in the worship of the true God." The vanity of the Chinese has indeed prompted them to pre-

tend to a knowledge of astronomy almost as early as the flood itself.

Some of the Jesuit missionaries have found traditional accounts among the Chinese, of their having been taught this science by their first emperor Fo-hi, supposed to be Noah; and Kämpfer informs us, that this personage discovered the motions of the heavens, divided time into years and months, and invented the twelve signs into which they divide the zodiac, which they distinguish by the following names:—

1. The mouse; 2. The ox or cow;
3. The tiger; 4. The hare; 5. The dragon;
6. The serpent; 7. The horse;
8. The sheep; 9. The monkey; 10.

The cock or hen ; 11. The dog ; and
12. The bear.

They divide the heavens into twenty-eight constellations, four of which are assigned to each of the seven planets, so that the year always begins with the same planet ; and their constellations answer to the twenty-eight mansions of the moon of the Arabian astronomers. These constellations in the Chinese books of astronomy are not marked by the figures of animals, as usual among the Greeks, and borrowed from them by the other European nations, but by circles representing the stars connected together by straight lines. It should be observed, that in these constellations they comprise only

those stars visible in their hemisphere ; those of the southern hemisphere being unknown to them.

The Chinese cycle gives the weeks and the days of the week in the very same order in which we reckon them. The four characters of the sun, for instance, always fall on Sunday, those of the moon on Monday, and so on. Father Gaubil is of opinion, that the origin of this cycle is of high antiquity ; indeed, the division of the lunar month into weeks, and these into seven days, is so natural, that it is to be found among almost all nations. In the Ye-king, one of the most ancient monuments of Chinese literature, we meet with traces of their present cycle, for

example, this remarkable expression :
“ Ye shall come to worship from seven days to seven days.”—And we find in the Annals of Se-ma-tsien, that “ the emperor offered a sacrifice to the supreme unity, Tey-ye, every seven days.” These two passages would authorize the inference that the ancient Chinese held days of rest, or regular festivals separated by short periodical intervals, similar to our Sunday ; at present, however, they have nothing of the kind.

To the emperor Hong-ti, the grandson of Fo-hi they attribute the discovery of the pole-star, the invention of the mariner's compass, of a period of sixty years, and of some kind of sphere.

This extraordinary antiquity, however, is with good reason suspected, as is likewise their knowledge in the calculation of eclipses. Their historical works have not recorded nearly all the eclipses that must have occurred. Confucius mentions thirty-five, in a period of two hundred and forty-two years, which is somewhat fewer than take place upon an average in the space of eighteen years only. If, however, the ancient Chinese books contain but few observations of eclipses, they notice the appearance of a multitude of comets. How is it to be accounted for that a people, having neither telescopes, nor any astronomical instruments but segments of circles, should have observed so

many comets, most of which are not visible to the naked eye, and which it requires all the sagacity, patience, and indefatigable zeal of our most experienced astronomers to discover?

When an eclipse is to be observed, information must be given by the astronomical tribunal to the emperor, of the day and hour, and the part of the heavens where it will take place : and this intelligence must be communicated some months before it happens. The eclipse must also be calculated for the longitude and latitude of the capital city of every province of the empire. These observations, as well as the diagram which represents the eclipse, are preserved by the tribunal of cere-

monies, by which they are transmitted to the different provinces and cities of the empire. Some days before the eclipse, the tribunal of ceremonies causes to be fixed upon some public place, a statement of the hour and minute when the eclipse will commence, the quarter of the heavens in which it will be visible, with the other particulars relating to it. The mandarins are summoned to appear in state at the tribunal of astronomy, and to wait there for the moment in which the phenomenon will take place. Each of them carries in his hand a sheet of paper, containing a figure of the eclipse, and every circumstance attending it.

As soon as the eclipse commences,

they fall on their knees, knock their heads against the earth, and a horrid noise of drums and cymbals immediately begins throughout the whole city: a ceremony founded on an ancient superstitious notion, that by this noise they prevent the luminary from being devoured by the celestial dragon which is seizing it. Though this notion is now exploded among the more enlightened Chinese, yet the ceremonial is still observed. While the mandarins thus remain prostrate in the court, others, stationed on the observatory, note, with the utmost attention, the beginning, middle, and end of the eclipse, comparing what they observe with the figure and calculations given.

They then write down their observations, affix their seal to them, and transmit them to the emperor, who, on his part, has been no less assiduous to observe the eclipse with accuracy. This practice is general throughout the empire.



ELEUTH TARTAR.

Pub. by R. Ackermann London 1823.

AN ELEUTH TARTAR.

The annexed engraving represents an Eleuth Tartar in military costume. It consists of a robe, resembling a morning gown of a green colour, with flowers of gold, and white lining. His hat, or rather cap, of a conical form, has scarcely any brim, and is covered outside with red hair. A yellow sash is tied round his waist, and the sheath of his short, straight-hilted sword hangs by white cords on his left side.

The conquest of the country of the Eleuths was one of the most glorious events of Kien Long's reign. In the

Memoirs of the missionaries, published in France, there is a detailed account of this expedition, from the pen of Father Amiot. The following particulars respecting it are extracted from an unpublished letter from Yang, a young Chinese, who was educated in France and afterwards sent back to his native country, where he kept up a correspondence with his kind patron, M. Ber-
tin, the minister.

The splendid drawings lately sent to France, says he, represent the victories gained by the present emperor over the Eleuths, and the kindred Tartar tribe of the Chuncards. These people being split into factions and parties, the usual causes of the destruction of states, a

Chuncard, named Ta-ma-cu, seized the sovereignty in despite of many of the nobles. The malcontents amounted to forty-eight families, who, not being strong enough to put down Ta-ma-cu, applied to the emperor of China, and offered him their country. The emperor treated them well, conferring on them honours, dignities and possessions, and then dispatched an army against Ta-ma-cu.

The commanders of this army were a Tartar, a Chinese, and a Chuncard, called Amaruna. A battle was fought in which the general commanding Ta-ma-cu's army fell. Amaruna, changing sides, contrived by some means or other to get appointed his successor

and turned his arms against the Chinese. Being well acquainted with the country, he enticed the Chinese and Tartar troops into defiles, where he kept them cooped up till they perished of hunger. The emperor sent a more numerous army to chastise the turncoat; and after sixteen actions, the Chuncards were compelled to submit to the imperial arms. Amaruna escaped, but Ta-ma-cu, who had brought this calamity on his country, being taken and carried before the emperor, pleaded his cause with such ability, that instead of being punished as he deserved, he was loaded with favours.

The emperor caused a great number of these people to be brought to Peking,

and habitations similar to those of their own country to be erected for them there. They are of a swarthy complexion: they have short noses like the Chinese, but larger eyes. They suffer the beard to grow, and shave the whole of the head excepting the crown, nearly in the same manner as the Chinese.

Amaruna, whose fate was unknown when the preceding account was written, fled to Siberia, where he died of the small-pox. Kien Long sent to demand his remains of the Russian government, that, as he expressed it, he might inflict on his bones the same terrible example which he would have done on his body animated with the breath of life. The Russians, it is said, exhibited his corpse

to the emperor's messengers, but refused to deliver it up, alleging that it would be a violation of the law of nations and of the ashes of the dead.

Kien Long erected a monument to perpetuate the memory of these glorious events : it is a kind of triumphal arch, with an inscription recording the causes of the war and its principal results.

A monument of the same kind commemorates another event, not less extraordinary, and perhaps still more glorious, which happened during the reign of Kien Long : this was the emigration of a whole horde of Tartars, called Torgotes in 1771. These Tartars, who were tributary to Russia, spontaneously quitted their former abodes and soli-

cited the emperor of China to take them under his protection. Kien Long assigned to them lands previously uncultivated on the banks of the river Ily.

Notwithstanding the many battles, say the missionaries, which these Torgotes had to fight with those nations through whose countries they were passing, and at whose expense they necessarily lived ; notwithstanding the depredations which they sustained from roving Tartars, by whom they were more than once attacked and pillaged by the way ; notwithstanding the excessive fatigue which they endured in travelling a distance of more than ten thousand *lees**, which took

* This is an expression borrowed from the Chinese to signify a great distance. When

them eight months, they numbered fifty thousand families on their arrival, and these fifty thousand families comprised about three hundred thousand souls.

This estimate is in all probability exaggerated*. An official note of the cabinet of St. Petersburg treated the matter as of far less importance. It was there represented that these Torgotes were no other than the relics of the Eleuths, who, on the conquest of their

they would denote with precision the numbers 100, 1000, 10,000, they say 99 and 1; 999 and 1; 9,999 and 1.

* The account of this event, given in *Russia in Miniature*, vol. iv. p. 10, from Russian authorities, computes the number of the emigrants at two hundred thousand.

country by China, had fled to Siberia, and afterwards thought fit to return to their former abodes. The object of this note was to give assurance of the pacific disposition of Russia towards China ; for about this time a war between the two nations seemed inevitable. It appears from the letters of the missionaries that hostilities might have been attended with the greatest disasters to the Chinese empire. The new conquests were not sufficiently consolidated ; the Eleuths were rather vanquished than subdued : and there is every reason to believe, that had war then ensued, their country would have become the theatre of a formidable insurrection.

A COREAN MANDARIN.

Corea, a kingdom tributary to China, is a peninsula of the size of Italy, and contains about five millions of inhabitants. It is situated to the north-east of China, bounded on the north by the country of the Mantchous, and separated from the Japanese islands by a straight about one hundred miles in breadth. Though mountainous, it is fertile, has mines of gold and silver in the interior and pearl-fisheries on the coasts.

Kee-tse, an ancient Chinese prince, is considered as the legislator of Corea,



COREAN MANDARIN.

Pub. by R. Ackermann, London, 1823.

the inhabitants of which, anterior to his time, were mere barbarians. After the reduction of the country by the Chinese, they adopted in part the manners and form of government of the conquerors. Still Corea is not, properly speaking, a province of the empire : it has hitherto retained the title of *Koue*, or kingdom, and is governed by a monarch completely despotic at home, but who is bound to send annual tribute to the sovereign of China. On the death of the king, the emperor confirms his successor, by conferring on him by letter the title of *Vang*, or king.

The name of Corea is of European manufacture. By the Chinese it was

formerly called Kao-li, which appellation has been changed to Tchao-sien.

De Guignes says, that the dress of the Coreans is like that of the ancient Chinese, consisting of a long robe with wide sleeves, girt round the waist. The literati wear green robes with a white bird embroidered on the breast, and a black hat with a sort of small wings of the same colour. The military wear a black robe and hat; the latter has a low, round broad brim and sugar-loaf crown with a white ball at the top. The covering of their feet resembles that of the Chinese; and one of the Coreans, whom the author just mentioned met with at Pekin, had a peacock's feather in his hat.

The latter part of this description agrees tolerably well with the figure of the Mandarin in the annexed engraving, copied from a drawing transmitted to Europe by the missionaries. The black robe mentioned by De Guignes is evidently a surtout, without sleeves, worn over a white robe with very wide ones.

Captain Broughton, who visited this country in 1797, describes the dress of the lower classes as consisting of a loose, short jacket of coarse linen, trowsers and shoes of rice-straw: and females wear a robe over the trowsers. The women twist their plaited hair round the head; that of the men is merely rolled up into a knot at the crown.

Here as in China the utmost precautions are taken to prevent the entrance of foreigners into the country. It was with great difficulty that Captain Broughton obtained permission to stay a few days in the harbour of Tchosan, for the purpose of procuring water and making observations. He was not allowed to quit the coast, and officers were sent to him every day to urge his departure.

Captain Basil Hall, who visited Corea in 1816, in the *Lyra*, in company with the *Alceste*, commanded by Captain Maxwell, relates the fruitless attempts made on various parts of the coast to conciliate the natives, who, whenever those officers landed, only manifested

an anxiety to prevent the strangers from exploring their villages and to get rid of them as speedily as possible. The reason of this behaviour could not, from utter ignorance of the language, be ascertained, though signs made by one of the chiefs, seemed to imply that his head would not be safe if he permitted the English to have intercourse with the shore.

This chief is described as a venerable patriarchal figure, his breast covered by a white bushy beard, reaching below his middle : his robe or mantle, which was of blue silk and of immense size, flowed about him in a magnificent style. His sword was suspended from his waist by a small belt ; but the insignia of his

office appeared to be a slender black rod tipped with silver, about a foot and a half long, with a small leathern thong at one end and a piece of black crape tied to the other: this he held in his hand. His hat, with a brim of extraordinary breadth, was not less than three feet across: the crown about nine inches high, and scarcely large enough to admit the top of the head, was shaped like a sugar-loaf with the end cut off. The texture of this strange kind of hat is of a fine open work, like the dragon-fly's wing: it appears to be made of horse-hair varnished over, and is fastened under the chin by a band strung with large beads, mostly black and white, but occasionally red and yellow.

The persons forming the suite of the chief were dressed nearly in the same manner as himself, excepting that their robes were white and did not contain such a profusion of cloth. They wore the large hats, and wide trowsers tied above the ankle, with cotton shoes turned up a little at the toe. The immediate attendants, who seemed also to be soldiers, were differently clothed. Over a loose pink frock with wide sleeves, they have another which fits closer, and is without sleeves, the corners being tucked up, like the skirts of some military uniforms. Their hat is a broad flat cone, made of thick grass, the under part being embossed with different coloured silks ; and from a gilt

ornament on the peak there hangs a tassel made of peacocks' feathers, and another of hair dyed red. Some are armed with bows and arrows, others with only a straight sword, having no guard for the hand. A coarse frock, without sleeves, and trowsers, or rather drawers, covering the thigh, are worn by the lower orders.

The habitations of the Koreans are low; they have but one story, and must be thatched with straw, unless government grant special permission to the owners to cover them with tiles. The dwellings of persons of distinction, however, are more considerable. In front of them there is generally a quadrangular court, with a well or a fish-

pond, and a garden with covered alleys. The women's apartments are in the most retired part of the house. But, closely as the Koreans resemble the Chinese in other respects, the women have not adopted the absurd custom of crippling their feet, and enjoy more liberty than the sex in China. The bridegroom and bride have opportunities of being personally acquainted before marriage; and indeed the latter frequently removes to the house of her future father-in-law.

A husband is allowed to have but one wife in his house, but out of it he may keep as many concubines as he pleases. He can not only repudiate his wife, but even throw upon her the charge of

maintaining their children ; nay, in case of adultery, he has a right to put her to death. The seduction of a married woman by an unmarried man is punished with a peculiar kind of severity. The culprit is stripped to his trowsers, his face is plastered all over with mortar, and an arrow is shot into each ear. A drum is then fastened to his back, and beaten at all the cross-ways where he is publicly exposed to view ; after which he receives fifty blows, administered in the same manner as the Chinese *pan-tse* ; a punishment which, from the thickness of the bamboo employed for the purpose, frequently proves mortal. This latter part of the punishment is inflicted also upon the woman. A mar-

ried man, surprized with the wife of another, is put to death ; and his father or nearest surviving relative, is obliged to perform the office of executioner. The culprit is generally stabbed in the back.

The language of the Coreans differs considerably from that of the Chinese ; but their literati have adopted the characters employed by the latter. Hence a book or a letter written in Chinese characters, may be read without ambiguity by a Corean or a Japanese, though they may not understand the spoken language of China.

The Coreans cultivate the sciences, hold examinations, and create doctors, in the same manner as the Chinese.

The literati are distinguished by two feathers in their hat. They possess many books, and a prince is said to have the care of the royal library. Their knowledge seems nevertheless to be extremely limited, as they are not capable of preparing their own calendar, but fetch it annually from China. This is a double proof of their dependence; for all the nations, as for instance, many Tartar tribes, among whom the Chinese calendar is introduced, are considered as vassals of China.

If the Chinese have taught the Koreans to write, it appears that the former have learned of the latter the art of making paper : at least, it is by imi-

tating the paper of Corea, that the Chinese manufacturers have improved their processes. Among the presents which the Vang, or king, of Corea, sends twice a year to the court of Pe-kin, he never fails to include a considerable quantity of the paper of his country.

The Chinese use the paper of Corea instead of glass, for windows, for papering rooms, for making very strong, but thin pasteboard, and various other purposes. When daubed with the gum called tong-yu, and well dried, it is impermeable to wet. Bales of goods packed in it may be put without damage into the holds of vessels, and they have even been known to fall into water

without sustaining any injury. With this same paper they even make umbrellas and cloaks to wear in rainy weather.

The government of Corea is not exactly like that of China, in regard to form; at this distance the patriarchal, or, as it is termed, paternal discipline, seems to be lost, at least in name; but the reality, the substance of that system, despotism, here exhibits itself upon the throne in the same hideous shape. The king, though dependent on a foreign power, possesses unlimited authority at home. The eight provinces, into which the country is divided, and the different towns, have their respective governors, but they are

constantly surrounded by the spies of the court.

The equipage of the king evinces the suspicious despot. Surrounded on all sides by great numbers of armed men, he is borne, when he goes abroad under a gold canopy, but in all the streets and roads through which the cavalcade passes, the people must turn their backs: it is a heinous offence to look up, or even to cough or to speak aloud. He is preceded by military music, and numerous officers with standards and other insignia of honour, which are black and embroidered with gold. All petitions are hung upon poles, from which they are taken down by particular officers on these occasions; for none

must presume to deliver any thing of that kind in person.

The revenues of the crown consist, as in China, of the tenth of all the crops, for the reception of which there are royal magazines.

The ordinary punishment is the bastinado. It is inflicted not only in the way usual in China, but in other modes : for instance, the shin-bones are struck with thin sticks. Even governors and other grandees are liable to this painful punishment, and are afterwards banished to desert islands. Not only is the offender against royalty punished without mercy, but his whole family is involved in his ruin. Thieves are trampled to death, and the punishment for

murder or manslaughter is too horrible to be mentioned here.

The people of Corea are divided between the religion of Confucius and that of Fo. About forty years ago Christianity began to be introduced into the country. The son of an ambassador from the King of Corea, named Lee, having come to Pekin in 1784, visited the missionaries, at first for the sake of mathematical instruction : but the young Corean soon conceived a liking for the principles of Christianity, and was baptised by the name of Peter. On his return to Corea, he preached the Christian religion and converted a considerable number of his countrymen. His success

alarmed the government, and the Christians were persecuted with the utmost rigour from 1790 to 1793. Peter Lee was removed from the posts which he held and banished ; others were treated with still greater severity.

A few years afterwards, on the death of the king, he was succeeded by his son, a boy only eleven years old. During his minority the government was administered by his grandmother, who raised a new persecution against the Christians, of which the following account is given by Father Govea, Bishop of Pekin, in a letter dated July 23d, 1802.

The ministers, alarmed at the great number of new converts, incited the

queen-regent to a fresh persecution, and to the extermination of the Christian religion. A barbarous edict was accordingly issued, and many Christians, including persons belonging to the court, were apprehended. Through the treachery of a mandarin, who pretended to be desirous of receiving baptism, the only missionary in the kingdom, a Chinese from the seminary at Peking, named James Vellozo, was also secured and carried before the judges. They enquired his name, his country, and how he had got into the kingdom. Vellozo, fearing lest his answers might be detrimental to the cause, refused to answer, and admonished his imprisoned brethren to abide steadfastly in the

faith. A few days afterwards, at a subsequent examination, the judges endeavoured by the torture to compel Vellozo to confess; but he continued inflexible.

The affair was deemed of sufficient importance to be reported to the queen-regent; and one of the ministers made a speech in favour of Christianity, which was highly displeasing to his colleagues. At length a royal ordinance appeared, prohibiting the new religion and proscribing all its professors. The minister who had espoused its cause, and some other distinguished mandarins, including a relative of the king's, were strangled with cords of yellow silk. Vellozo, and

more than twenty of the principal Christians were beheaded : another died on the rack, and great numbers were banished. This sanguinary proceeding took place in April 1801, and from that time till the date of the bishop's letter, the persecution had not ceased.

In October, in the same year, the Christians of Corea dispatched a messenger with many letters addressed to the bishop of Pekin, containing particulars of the persecution, and urgently soliciting him to send them a priest. This messenger was intercepted, and being strictly searched, the letters were found in the lining of his garment ; and thus the government of Corea came to the knowledge of every thing relative

to the affairs of the Christian church in that country. The bearer of the letter was beheaded with his two companions.

The king of Corea hereupon wrote to the emperor of China, describing the Christians as seditious people, whose object was to abolish the religion of Confucius, and to set up their own in its stead. He ascribed the introduction of Christianity into his kingdom to the Europeans residing at Peking, and concluded by imploring the aid of the emperor, in case a European force should appear on the frontiers, as he apprehended, to invade his dominions. The emperor, however, denied that the Europeans at Peking had any designs upon the kingdom of Corea; he ex-

horted the king not to listen to false accusations, and recommended to him to enjoin the mandarins to guard the frontiers with strict attention. The letters of the king and the answers of the emperor were inserted in the Pekin Gazette.

Emigration from Corea is forbidden on pain of death; and any stranger, even though he may have the misfortune to be thrown by shipwreck upon the coast, must not expect to be allowed to quit the country as long as he lives.

In 1653, a Dutch ship bound from Batavia to Formosa, in which island the Dutch then had a settlement, arrived there in June, and sailed the fol-

lowing month for Japan. One of those tremendous tempests, which are so frequent in these seas, dashed the vessel in pieces, on the coast of the island of Quelpaert, and only thirty-six of her crew were saved. The Coreans immediately put the unfortunate mariners in chains, and carried them before the governor of the island, to the capital, Moggan or Mockso. Here, to their great astonishment, they met with a countryman of theirs, named John Wettewree, who had been twenty-seven years in the country. He had belonged to a Dutch ship, the captain of which, being in want of water in his voyage to Japan, had sent him on shore in a boat with two other men, to seek a place where

he might procure some. The inhabitants immediately made prisoners of them : his two shipmates were dead, and though he was a favourite with the king, yet he never would suffer him to quit his kingdom.

Wettewree was now charged to examine the Dutchmen, and though at first he could scarcely understand his mother-tongue, and still less speak it intelligibly, he learned, in three or four weeks, to converse in it with fluency. This unexpected meeting with a countryman was some comfort to the captives under their misfortune, but the information he gave them was the more distressing.

They were furnished with subsistence,

it is true, but closely watched. Several of them, nevertheless, attempted to escape in a boat ; but being overtaken, they were so severely beaten with bamboos, that they were confined to their beds for a month. They were then removed in company with their interpreter from the island of Quelpaert, for the purpose of being conveyed to court ; and such was the cruel caution of the Koreans during their passage to the main, that they were not only secured on board by chains, but also attached to a large block, and carried in fetters to the capital.

At first they were scantily supplied with provisions and confined in distant fortresses, but afterwards they were

compelled to beg for their support. They had thus passed fifteen melancholy years, when three of their number contrived to put an end to their misery, by escaping in a boat to Japan.

CONCLUSION.

**FILIAL RESPECT OF THE CHINESE—
ANECDOTES OF FILIAL ATTACHMENT—
ATTENTIONS REQUIRED BY THE LAW
AND BY USAGE FROM CHILDREN TO
THEIR PARENTS—PUNISHMENTS FOR
VIOLATION OF FILIAL DUTY—MOURN-
ING—FUNERAL CEREMONIES—TOMBS
—FORMALITIES OBSERVED AT THE
FUNERAL OF THE MOTHER OF THE
EMPEROR KIEN LONG—HALL OF AN-
CESTORS—VISITS TO THE TOMBS OF
ANCESTORS.**

There are still some points in the character and manners of the Chinese, which the plates selected for their illustration have not afforded occasion to touch upon: these the editor has re-

served for a sort of supplemental article, in order to afford the reader as complete a view of the subject, as the narrow limits to which he is confined will admit of.

If it be true, as Barrow asserts, that with the Chinese filial respect is not so much a moral feeling as a precept, which in course of time has acquired all the force of a positive law, and that filial piety exists rather in the maxims of the government than in the hearts of the subjects, still it wears an appearance of a virtue that demands our admiration.

All the institutions of the empire tend to increase the paternal authority

and to inculcate implicit obedience in children. A father possesses the right of life and death over his offspring; and some have even deemed themselves authorised, from the silence of the laws, to expose the new-born infants whom they are incapable of maintaining.

If, however, parents are not compelled by the laws to preserve the lives of their children, the laws and ancient usage impose on the latter the duty of supporting their parents in their old age. "The reason of this obedience, this unlimited submission," says a Chinese author, "is perfectly natural. Were it not for my parents I should not exist: to them I am indebted for

all that I have and am. To say nothing of the pains and inconveniences which a mother has to endure in her pregnancy, and the continual danger to which her life is exposed in parturition, what is it that engages all her thoughts ? Is it not her infant ?—She has no joy but when she sees him smile ; if he weeps, she instantly runs to ascertain the cause ; if he is sick, she is overwhelmed with sorrow ; if he seems to be cold, she hastens to cover him ; if he is hungry, she loses no time to supply him with food ; if he wants to walk, she leads him along by the hand ; and she performs for her darling the most unpleasant offices without the slightest feeling of disgust. If she has any

dainty, she immediately shares it with him ; and she thinks herself well recompensed for all her attentions if they obtain her a smile. In short, nothing can equal the affection of a mother : hence it is justly asserted, that it is impossible to conceive obligations superior to those which children owe to their parents. A good son ought therefore to make some acknowledgment for their kindness, by paying them implicit obedience and rendering them all the services in his power."

The Chinese writers have carefully recorded a multitude of remarkable instances of filial piety. Many of these anecdotes are authentic ; but some are fictitious or mingled with marvellous

incidents. We select a few from among those which are stated to have really happened.

Under the second sovereign of the Han dynasty, a boy, nine years old, named Hoang-hiang, having lost his mother, had well nigh died of grief. He redoubled his affection for his surviving parent: in summer he fanned for a long time the pillow and the mat upon which his father was about to repose; and in winter he would lie down first to warm the place which he relinquished to him. The mandarin of the town, being informed of the affectionate attentions of this child, was so touched by them, that he caused a durable public monument in commemo-

ration of this example of filial piety to be erected, in order to excite the emulation of youth.

Whang-whei-yuen, having lost a mother to whom he was fondly attached, passed the three years of mourning in a hut, and employed himself in this retreat in the composition of poems in honour of her, which are quoted as models of feeling and tenderness. At the expiration of the three years of mourning, he returned to his usual habitation, but without relaxing in his filial affection. His mother had all her life been exceedingly afraid of thunder, and during a storm she did not like him to leave her for a moment. Whenever, therefore, it began to thunder, he

hastened to the tomb of his mother, and said in a kind tone, as if she were capable of hearing him : " Mother, here I am !"

A very rich man, named Tse-king, having in vain employed all the usual remedies to cure his sick mother, was told by a quack, or by some simple, credulous person, that patients whose cases were deemed incurable had frequently been restored to perfect health by eating human flesh. Without hesitating a moment he cut a piece out of his thigh, and caused it to be dressed in such a manner that his mother might eat it without knowing what it was. It was carried to her, but she was too far gone to taste it, and expired, leaving

the virtuous T'se-king quite inconsolable.

Young Tang-tchi had an aged and infirm mother-in-law, who had but one tooth left in her head : the good old woman could not eat without great difficulty. Tang-tchi, who had to dress and undress her like an infant, went still farther, and determined to suckle her also. Not satisfied with giving her the breast several times a day, she would rise in the night to perform this duty, and manifested for the old woman all the tenderness and affection that a mother would for her infant. This filial piety prolonged her life for several years, and before she died she sent for all her relatives, and in their pre-

sence thanked Tang-tchi for her attentions, wished her all sorts of happiness, and with tears besought her family to respect her daughter-in-law as herself, and to repay to her when old all the kindness that she had received from her.

Yang-hiang, a girl of fifteen, was assisting her father to cultivate his land, when a tiger from the neighbouring woods suddenly rushed upon him and threw him down to devour him. Filial affection doubled the strength of the poor girl. Seizing a knife, she fell upon the tiger and was fortunate enough to dispatch him before he had hurt her father. She herself received several wounds from the talons of this formi-

dable animal, but in her anxiety for his safety she did not feel them, and he was the first to perceive the injury she had sustained.

A young Chinese, whose mother was blind, being informed that persons had under similar circumstances recovered their sight by causing their eyes to be licked with the tongue, resolved forthwith to perform this service for his mother. From morning till night he did scarcely any thing else, and continued the operation without intermission, though it seemed to be productive of no effect. At length, in about two years, whether owing to this treatment or to some other cause, his mother all at once recovered her sight.

Under the Tang dynasty, a man named Lon-tsao-tsong, having committed a crime against the state, escaped from the custody of his guards, and sought refuge with his friend Loo-nan-kin. The affair was discovered: Loo-nan-kin was imprisoned, and preparations were making for his trial, when his younger brother came forward. "It is I who harboured the fugitive," said he to the judge; "of course I ought to die and not my brother."—Loo-nan-kin, on the other hand, declared, that he alone was guilty and that his younger brother had accused himself falsely. The judge, in his examination, cross-questioned the latter so adroitly, that he involved him in manifest contradictions,

and he was at length obliged to confess the virtuous imposture. "Alas!" said he, "I had strong reasons for acting thus: it is a long time since our mother died, and we have not yet been able to pay her the duties of sepulture. We have moreover a sister unmarried; my elder brother alone has it in his power to provide for these exigencies, for I am too young, and it were better for me to die in his stead. I conjure you, therefore, to accept my evidence." The judge was deeply affected: he reported this instance of filial piety and fraternal love to his tribunal, and the emperor pardoned the culprit.

A man, named Ho-lun, never ceased deploring the loss of his father for

many years after his death. A robber having one night broken into his house, he suffered him to take what he pleased without resistance ; but seeing him lay hold of a little copper pan, he said : “ Have the goodness to leave those things—I shall want them to-morrow morning to prepare my mother’s breakfast.” The robber, ashamed of his conduct, not only left the pan, but restored all that he had taken, saying as he retired : “ I should draw down a misfortune upon myself were I to rob so good a son.” It is added that this circumstance caused him to relinquish his dangerous profession, and to return to the path of rectitude.

The following story, though it wears

somewhat of an air of fiction, is too characteristic to be omitted :—

A man of forty, who had a very passionate mother, frequently received from her a sound beating, which he bore with exemplary patience. So much the more was a friend of his astonished one day, when he found him after one of these drubbings, dissolved in tears and quite inconsolable. “What,” said he, “can be the cause of this immoderate grief?”—“Alas!” replied the other, “my mother did not thrash me to-day half so soundly as she used to do. Poor creature ! her strength is declining fast, and I am sadly afraid I shall soon lose her.”

Innumerable anecdotes of this kind

might be quoted from the works of the Chinese and the European missionaries. The books published in China on this subject, for upwards of two thousand years, would form an immense library : but, it is not merely by collecting such facts and holding them up to the admiration of their contemporaries and of posterity, that the moralists of this nation impress upon the minds of children the duties they owe to those who gave them life. They have subjected them to a number of little attentions to their parents.

Children are forbidden to assume the surname of their father and their ancestors, which, according to Chinese notions, would indicate a want of respect.

A son must always inform his father before he goes out, and salute him on his return. Children must not speak in the presence of their parents, either of old age or the infirmities incident to it, even though they may still be in the prime of life, and far distant from that period which is so generally dreaded by mankind. They must not wear full mourning in the life-time of their parents ; and if their father be in mourning for some relative, they must abstain from playing on musical instruments. In like manner, if their father or mother be ill, they must not only renounce music, but every kind of diversion and even finery in dress.

If the father of a Chinese lays on him

a command which he considers unjust and unreasonable, he has a right to make but three remonstrances. If the father still persists in his orders, the only reply which the son can make is —*I obey.*

When a son goes abroad with his father, he must walk behind him. Every morning at the crowing of the cock, that is to say, at day-break, a son must bring his father and mother water to wash their hands, reach them their clothes, and anticipate the most trifling of their wishes and wants. These obligations are carried to such an extent, that a son must repudiate his wife if she be disagreeable to his parents.

The emperor himself is not exempted

from the obligations of filial respect, or the subordination which a younger brother owes to his elders. It is his duty to do all that lies in his power to gratify his mother ; and we shall presently have occasion to show how far these attentions are carried.

The duties of the subjects to the sovereign are assimilated with those owing by children to their parents. In this practice of the duties of filial submission, carried to excess in China, has originated the notion of abject servility attached to the manner in which the Chinese pay honour to their sovereign.

The missionaries, who have drawn such pleasing pictures of the filial affection of the Chinese, nevertheless

admit, that this virtue, pushed to excess has given birth to great abuses. As a son is obliged to take up the quarrels of his father and to avenge his death, if he should perish by the hand of an enemy, the result is animosities which are perpetuated from generation to generation.

From these sentiments of the Chinese, it is not astonishing that the violations of filial duty—to say nothing of parricide, a crime perhaps unknown in China—should be classed among the most heinous offences, and punished accordingly. Thus robbery between relations is more severely punished than any other ; and that is accounted the most atrocious, where younger bro-

thers or nephews appropriate to themselves beforehand any part of the inheritance in which they have a right to share with the elder. Information against a father or mother, grandfather or grandmother, uncle or eldest brother, even though the accusation be just, is punished with one hundred blows of the pan-tse and three years banishment. If the accusation be false, it is punished with death. Deficiency in proper filial respect to a father, mother, grandfather or grandmother, is punished with one hundred blows of the pan-tse. Abusive language to these relations, is death by strangling; to strike them, is punished by beheading; and if any one presumes to hurt or

maim them, his flesh is torn from his bones with red-hot pincers, and he is cut into a thousand pieces. Abusing an elder brother is punished with one hundred blows of the pan-tse; striking him, with exile.

The duties of children toward the authors of their being are not limited to the duration of the lives of the parents, but extend beyond that term. Mourning formerly lasted three years, but has been reduced to twenty-seven months. During all this time, a man must not perform any public function. A mandarin is obliged to relinquish all public business, unless the emperor exempt him from the accustomed cere-

monial, and command him to continue to fulfil the duties of his post.

In the first months, the garments are made of a kind of coarse unbleached canvas, or sackcloth: the cap is of the same stuff, and a cord is used for a girdle. In the second period, the garments, cap and boots, are white. In the third, garments of silk may be worn; but the shoes or boots must be made of blue cloth.

Funerals are performed with great magnificence, and it is not uncommon for a family to devote to this pious duty the whole of the property left by the deceased. When children are not in circumstances to bury their father in

a respectable manner, they will keep his coffin for several years. It is for this reason, that coffins are made very strong and compact and covered with a thick varnish to prevent the escape of offensive effluvia.

The preparation of a coffin in which his body may be inclosed after death is one of the chief objects of attention to a Chinese during his life, and great expense is often lavished upon it, inso-much that the poor will give all they are worth, and the rich expend a thousand crowns; nay, a son will sell himself for a slave, to purchase a coffin for his father, as the most acceptable present he can make him. Sometimes the

coffin, procured with such privations and expense, will remain twenty years useless in the family, by which it is considered as the most valuable piece of furniture in its possession.

The Chinese place the remains of their relatives in pavilions erected for the purpose till the time for their interment, or till they can remove them, perhaps to a distant part of the country, to be deposited in the tombs of their ancestors.

Whenever relations or friends come to pay the last duties to the deceased, the women and children set up dismal howls. When this ceremony is over, one of the kinsmen introduces the visi-

tors into an adjoining apartment, offers them tea and refreshments, and politely attends them to the door.

The funeral procession is opened by musicians, followed by persons bearing the insignia of the dignity of the deceased, various figures of animals, idols, umbrellas, white and blue streamers, and pans of perfumes. The coffin, over which is sometimes borne a canopy, is carried by about a score of men. It is preceded by bonzes, and immediately followed by the children of the deceased. The eldest son, clothed in canvas, supports himself on a stick, being supposed to be too much exhausted with grief and fasting, to walk without that assistance: the other chil-

dren and relatives are clothed in linen garments. The women follow in chairs, weeping, sobbing and howling. What unluckily proves that this grief is but feigned, is, that their lamentations are always renewed at certain intervals, and that all the women howl together in a sort of chorus.

The burying places in China are always situated at a small distance from a city or town, and generally upon some eminence, usually having pines or cypresses planted round them. They imagine that the deceased is gratified by the selection of an agreeable situation, and that his family derive from it a variety of advantages. Hence children, who have fallen into poverty,

have been known to attribute their misfortunes to the bad site of their father's tomb, and to remove his remains to a more favourable situation.

The form of tombs is various according to the different provinces and the circumstances of those for whom they are intended. The coffins of the poor are placed under a shed covered with thatch, or inclosed in a small building of brick in the form of a tomb. The tombs of the rich are shaped like a horse-shoe, well whitened and finished with great taste, but those of the mandarins and people of quality are much more sumptuous and elegant. A vault is first constructed, in which the coffin is shut up: over this vault is raised a

pyramid of earth, well beaten together, about twelve feet in height and ten in diameter. A layer of lime and sand laid over this earth, makes a kind of plaster, which renders the whole very durable and solid, various sorts of trees being planted around it in regular order. Before it is placed a large and long table of white marble, on the middle of which is set a censer, accompanied with two vases and the same number of candlesticks of exquisite workmanship. When the coffin is deposited, figures cut out of paper, representing men, horses, garments, &c. are burned, in the firm persuasion that the deceased will find the real objects thus figured ready for his service and use in the

other world. An entertainment concludes the ceremony.

It appears that formerly at the funerals of grandees and emperors, it was not merely paper men that were burned, but living slaves and a certain number of their concubines were interred along with them. We are assured, that so lately as the middle of the seventeenth century, Chun-chee, the founder of the present dynasty, sacrificed thirty slaves at the tomb of a favourite wife.

If the deceased was a grandee of the empire, a certain number of his relations never leave the tomb for a month or two. There they reside in apartments expressly provided for them, and every day renew the demonstrations of

their grief in company with the children of the deceased. The magnificence of these funeral ceremonies is proportioned to the wealth or dignity of the latter. The funeral of one of the brothers of Kien Long was attended by sixteen thousand persons, each of whom had a particular office relating to the ceremony assigned to him. The following account of the interment of that monarch in 1777, will afford some idea of the formalities observed on these occasions.

As soon as that princess had expired, the emperor returned to Peking to receive the corpse of his mother, which was to be conveyed thither without parade, and as if the empress were

still alive and performing the journey *incognito* in the night. The same day the police caused the shop signs and all gilt and coloured ornaments to be removed.

Next day all the mandarins, without exception, appeared in full mourning, that is, in a long under garment of white linen, over which they put an upper garment of black satin, and white stuff boots. They removed the red ornaments from their caps and let their hair grow. For seventeen days they were not allowed to appear in any other dress. They were expected to abstain in particular from all amusements, such as plays, concerts, and entertainments. The law even requires them to sepa-

rate at such times from their wives, and lest they should fail in this essential point, most of them remained day and night at their respective tribunals.

For the space of one hundred days no person of whatever rank, quality or condition, was permitted to be shaved, to play on musical instruments, and to give or partake of any entertainment. A prohibition to marry was also published, but it extended only to a month, reckoning not from the day of its promulgation, but from the death of the princess. In short, every one was obliged to manifest external signs of affliction. Father Amiot observes, that he could not help admiring the decency which prevailed on this occasion among

the lower classes, as well as among the princes and grandees. In the most frequented streets and the most crowded markets, there were neither quarrels nor altercations during the whole period of mourning, and people talked to each other in a tone scarcely louder than a whisper. It is true, he adds, that the government took care to refresh, from time to time, the love of the people by statements, exhibiting under different points of view the extreme affliction of the Son of Heaven.

Such were among others, a proclamation, in which the emperor himself communicated to his subjects all the particulars of the life, illness and death of his illustrious mother, and the

will of that princess, which curious document, contains the following passages :—

“ Though unworthy, high Heaven has bestowed on me its choicest favours, and I received from the blessed ancestors of my husband the most valuable of all gifts, when I brought into the world a son who was destined to succeed him. The emperor, always full of tenderness and respect for me, omitted nothing that lay in his power to make my life happy. He never failed to come every morning and evening either to salute me or to see me eat.

“ He was constantly contriving the means of gratifying my heart. He danced himself in my presence ; he

recited the poems which he composed ; he showed me paintings which no hand had touched but his, and decorated my apartment with them himself. All these attentions penetrated to the bottom of my soul ; I forgot my age, and my old frame was filled with new vigour.”

After describing at length and with evident self-complacency the excellent state of her health at the age of eighty-six years, the empress gave an account of the disease, by which she had been suddenly attacked, and which was of such a nature as to cause her to regard her end as near at hand. She concluded with consolations addressed to her illustrious son, and an express in-

junction to offer sacrifices to Heaven and to the Earth, in the hall of ancestors, and to all the spirits which, according to the doctrine of the Chinese, preside over generations.

On the day fixed for the interment, the procession set out from the palace. After the servants of the emperor's household followed banners, umbrellas, canopies and the like, five of each, and of five different colours. Next came a number of camels and horses two and two, laden with all the necessaries for a long journey. Then followed carts, chaises, sedan-chairs, arm-chairs, stools, cushions, coffers, basins and every requisite for the toilet. These things moved on in files twenty-

four deep. The jewels of the empress, and all her effects, not excepting the most common articles, such as mirrors, brushes, fans, boxes, bags and the like, were borne separately by pages. Last of all the walking-stick, which she used in her advanced years, was carried along with particular veneration.

The great officers of her household, and likewise the sons and grandsons of the emperor immediately preceded the coffin. Eighty bearers, dressed in long robes of crimson satin, variegated with different figures and embroidery of five colours, supported on their shoulders the remains of the empress. They moved forward with a slow and solemn pace, and were relieved at intervals

by others habited in the same manner, who walked beside them.

The wives of the emperor, the princes of the blood, the principal mandarins, and the ladies of the palace, all on horseback, escorted by their eunuchs and soldiers armed with pikes, followed the coffin and were inclosed, as it were, in a square battalion.

The procession halted from time to time. The mandarins of the Lee-Poo, or tribunal of ceremonies, walked solemnly up to the coffin, prostrated three times with their foreheads to the earth, filled three cups with wine, offered them and poured their contents on the ground. After twice repeating

this ceremony, they burned five thousand pieces of paper money, and the procession moved forward in the same order as before.

The emperor went to the outer gate of the palace to meet the corpse. He performed the nine prostrations and the three libations. After he had presented perfumes and offerings, he could no longer restrain his sighs and tears.

These ceremonies took place at a country residence which had belonged to the empress, about six miles from Peking. The hall, in which her remains were placed, received an appellation which signifies "Hall of Nine Prayers and of Three Great Affairs."

Father Amiot assures us, that all

these ceremonies were so fatiguing of themselves and from their long continuation, that persons who were not in the best state of health could scarcely bear up against them. The eldest son of the emperor, who was forty years of age, sunk under the trial. He took cold after quitting the coffin of his grandmother, where he had overheated himself in giving, by way of example, too vehement demonstrations of grief. All the symptoms of quinsy appeared, and he died in a few days.

The ceremonies in honour of the empress-mother were nevertheless continued morning and evening. On the 20th of May, that is, seventy-nine days after her decease, her remains were re-

moved for Si-ling, the burial-place of Yung-tching, the father of Kien Long, about one hundred miles distant from Peking, where a magnificent tomb was prepared for her beside the sepulchre of that prince. The ceremonial at this new procession was not less irksome and fatiguing than that of the first. One singular circumstance on this occasion was, that a distinct road was made for the empress-mother by the side of the usual road which the emperor travelled. This new road was carried through fields, the owners of which received, by way of indemnity, the presumed worth of the most abundant crop.

On the 31st of May, the corpse of the

empress was deposited in the tomb, and the emperor, after bedewing her coffin with his tears, closed the door, never to open it again.

The duties and honours paid in every family to deceased ancestors, are not confined to mourning and interment : there are two other ceremonies which are annually observed. The first takes place in the Hall of Ancestors, a building erected expressly for the purpose, and considered as common to all the branches of the same family. The distinguishing ornament of this hall, is a long table set against the wall, upon which is generally placed the figure of one of their ancestors, who has filled some office of distinction in the empire

with honour to himself, or who has been rendered illustrious by his talents and abilities. Sometimes it contains only the names of men, women, and children, belonging to the family, inscribed upon tablets, together with their age, the day of their death, and the dignity they held at the time. These tablets are ranged in two rows, upon steps, and are only about a foot high.

To this hall repair all the branches of the same family, sometimes amounting to seven or eight thousand persons, whose fortune, dignity and rank in society are very different. Here, however, no distinction of rank is known; age alone gives precedence, and the old-

est always takes place of the rest, even though he should be the poorest in the company. On these occasions, the rich enjoy the privilege of providing an entertainment for the whole family, at their own expense. There are tables set apart for the dead as though they were still living, and no one presumes to touch the meat, fruit and wine, that are offered to them.

Besides this ceremony, which takes place in spring and sometimes also in autumn, there is another held in the month of April, when the Chinese visit the real tombs of their ancestors, however distant. They pluck up the weeds and bushes that have grown around their graves, repeat the ceremonies

practised at interment, and deposit on the tombs wine and provisions, with which the members of the family afterwards regale themselves.

THE END.



