A VIEW OF CHINA,
FOR
PHILOLOGICAL PURPOSES;
CONTAINING
A SKETCH
OF
CHINESE CHRONOLOGY, GEOGRAPHY,
GOVERNMENT, RELIGION & CUSTOMS.
DESIGNED
FOR THE USE OF PERSONS WHO STUDY THE
CHINESE LANGUAGE.

BY THE REV. R. MORRISON.

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PREFACE.

THE Materials contained in this Small Volume, were at first intended to be attached to the Chinese Dictionary, Printing by Order of the Honorable the East India Company; and to be bound up with it. However, as subjects of frequent reference, they will probably be more convenient, Printed in the present form, and bound up by themselves.

To avoid, in some degree, the excessive dryness of merely Foreign Names, Distances, and Dates, and to assist the mind of the Student in taking a comparative survey of the progress of human Society, during the same period of time in different parts of the world, a few of the most remarkable Persons, Inventions, and other Occurrences, in the various regions of the Globe, as well as in China, are annexed to the Chronology. They occupy so little space, that no fair objection can be made to their insertion on the ground of swelling a new Book with things already very well known.
The Court of Directors, and their Select Committee, at Canton, in China, continue their liberal encouragement of the Author's attempts to facilitate to Englishmen the acquisition of the Chinese Language. To the existing Committee,—the President Sir Theophilus J. Metcalfe, Bart; and the other Members, Joseph Cotton; J. B. Urmston; and J. Molony, Esqrs., many thanks are due for their steady perseverance in supporting the Honorable Company's Chinese and English Press. A more general acquaintance with the Language, will, it may be hoped, by degrees, tend to promote a fuller, and an increasingly cordial understanding between two great Nations, whose amicable intercourse is much calculated to benefit both.

To his friends, the President and Members of the Select Committee, with the other Gentlemen of the British Factory; to the Honorable the Court of Directors; and through them to his Country, the present small Work, is respectfully offered, by

THE AUTHOR.

July 26, 1817.
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A SKETCH

of

CHINESE CHRONOLOGY, GEOGRAPHY, &c.

In proportion as a Person is ignorant of the History, Geography, Political and Religious Institutions, Local Customs and Opinions of a Country, is the Language of that Country difficult to him; and his liability to mistake the words and idiom of the Language, is in the same proportion. Hence, what is perfectly clear and explicit to a Native, is often dark and ambiguous to a Foreigner. To the former, words and sentences do not call up the same associations as to the latter; which circumstance causes either obscurity or error. There is a difficulty also in defining words by alluding to Institutions and Customs, respecting which the Reader is as yet uninformed.

A Dictionary therefore of a Foreign Language, ought to have annexed to it an outline of the History, Geography, Religion, Philosophy, Government and Customs of the Country. To do this fully, would swell an Introduction to an unusual length; and individual customs and opinions may be explained when words referring to them occur in the body of the work. But the Chronology, Geographical Divisions and Offices of Government, form each a connected series or system, which cannot without much tautology be explained in broken parts. Another reason for presenting to the Learner an outline of the Names of Places, Offices, &c. is, that Persons beginning Chinese are liable to suppose that every character must be defined singly, whereas the fact is, that there is scarcely a sentence in which there are not two or more characters understood as united, and which are not intelligible when taken apart. The several
characters which compose a name, either of a person, place, or thing, are not usually to be defined.

The following Chronological Table of the Reigns of the Chinese Emperors, is from a Comparison of the following Historical Works. 1st. Thung-kœn-kang-mih, in 100 Volumes, by Choo-foo-tsze, the celebrated Commentator on the Four-books;—2d. Urh-shih-yih-she, 'The Twenty-one Historians, in 282 Volumes;—and 3d. Kang-kœn-hwuy-tsuen, in 34 Volumes, by Fung-chow. Also, from a Table of the Cycles, published by Imperial authority, entitled Tr-fïp San-yuen-keï-tsze;—A Chronological Table called Lëec-ke-neen-pœn-lan, is that which is here followed; in these there are slight discrepancies, which it is not the object of this Table to endeavour to adjust.

The Emperors of Chia, beside their proper Names, take a Title when they ascend the throne. This title is called their Kwa-haou, or Nœen-haou; in assuming which, they employ characters which denote something felicitous. When the Emperors die, another title is written on a tablet dedicated to them in the temples where they are interred. This title is called their Meau-haou. By the Kwa-haou, they are generally mentioned when quoting them for merely Chronological purposes; however, as previous to the Ming Dynasty, many of the Emperors changed their Kwa-haou several times during the period of one reign, it is in this case more simple to use their Meau-haou. The Kwa-haou does not appear to have been introduced till the time of Han.

The Meau-haou is used when speaking of the Emperors personally, and is inserted in the Imperial Almanac, pointing out the day of their demise; which day is kept as a day of mourning, and of performing the rites of sacrifice to their manes. This is observed for five generations. When the sixth generation succeeds to these sepulchral honors, the first of the series is removed.

The name of the Dynasty is often used before the name of the Prince, as Ming-ching-tsung, i.e. 'Ching-tsung of the Dynasty Ming.'

In making out this Table, though contrary to general practice, I begin at the present moment and ascend to antiquity. It is immaterial which mode is adopted.
That which I follow, appears to me the preferable one, because we are too apt to consider
given periods of high antiquity as fixed with absolute certainty, when they are only
probable. To come at the dates of past events, we must begin with the present
moment, turn round and pass up the stream of time.

The Cycle of Sixty years, which the Chinese employ in their Chronology, is called
花甲子 Hwa-kei-tsze. A. D. 1816, is the 13th year of the LXXV Cycle, from
the 61st year of the Emperor 黃帝 Hwang-te. Ten of the Characters employed, are
called 十十 Shih-kan, 'The ten stems;' or 天干 T'heen-kan, 'The celestial stems.'
They are these, 甲乙丙丁戊己庚辛壬癸 Kei, yi, ping, ting, woo, ke, kung, sin, jin, kwei. The twelve, called 地支 Te-che, 'Terrestrial branches,' are these. 子丑寅卯辰巳午未申酉戌亥 Tsze, chow, yin, maou, shin, sze, woo, we, skin, yew, seih, hae. These are arranged in the following
order.

<table>
<thead>
<tr>
<th>子</th>
<th>丑</th>
<th>寅</th>
<th>卯</th>
<th>辰</th>
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These Characters are applied not only to the Years, but also to the Months, Days,
and Hours; as also to the points of the Compass. 丙子 Ping tsze 年 Nien, i. e.
the 13th year of the Cycle, corresponds to A. D. 1816, and commenced on the 27th
of January of that year.
### CHRONOLOGICAL TABLE

**REIGNS OF THE EMPERORS OF CHINA.**

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The 大清朝 Ta-ts'ing Dynasty.

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<table>
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<th>Mandarin Name</th>
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<td>Shin-tsoo-jin-hwáng-te</td>
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<td>1661</td>
<td>LXXIII 1684</td>
</tr>
</tbody>
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**THE REIGNING EMPEROR, A.D. 1816.**

嘉慶 Kea-king.

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![Image of the page](image-url)
REMARKABLE OCCURRENCES.

1789, 平定準噶爾後勒錦伊犁之碑曰 K'ên-lung, after reducing the Chin-kō-urh (a Tartar tribe), and fixing the seat of the local Government at E-lê, raised there a Stone tablet, on which he wrote,

天之所培者人難顧之不可恈也.
天之所覆者人難栽之不可殲也.

'The tree which Heaven plants, though man should throw it down, he cannot eradicate it:

'The tree which Heaven casts down, though man should replant it, it will not grow.'*

The Emperor then upbraids the conquered people with the violence and murder which they had committed, at the same time that they cloud 黃敘敬佛 Foten. 'Said, they promoted the Yellow (or Lama's) Religion, and worshipped the God Fôh.' His Majesty, after mentioning his own good intentions, and the necessity under which he had been of subduing them, said, that their rebellion would issue in final good; 因縛而至福也 'Good would be educated from evil.' He adds, 天佑我皇清究非人力也 'What has been effected was by the aid which Heaven granted to the Dynasty Ts'ing, and not by human effort. (Vide, Ta-ts'ing-yih-thung-che.)

In the 35th year of the reign of K'ên-lung, the土爾扈特汗 Too-urh-hoo-than, (or Han of Tourgouths) passed from their original settlement, and submitted to the Manchow Dynasty. They are said to have amounted to 数十万 Several hundreds of thousands.

* The sentiment contained in these lines, corresponds nearly with that dictated by the Almighty to the Prophet Jeremiyah, "I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. i. 10th.
CHRONOLOGY.

1682. Subjected Formosa, called by the Chinese Ta-wen.

1795. In the 5th year of Kien-lung, the English, from the north-west extremity of the world, and who from ancient times to the present, had never reached the middle land (China), passed over an immense ocean and came to the Court of the Universal Sovereign. (Vide, Map of the World, published by authority, in the 59th year of Kien-lung.)

1735. During the 3d year of Yung-ching, in the Province of Hoo-pih, a salt water spring burst forth suddenly. The people obtained from it about 200 catties of salt daily.

Yung-ching the fourth son of Kang-he, was, in the beginning of his reign, greatly perplexed by the conduct of his brothers. He long threatened them with severe punishment, and argued, that he would be justified by posterity, in putting them to death. He proceeded to take from them all rank, and to shut them up in solitary confinement, surrounded by high walls. He took away their proper names, and gave them others, either unmeaning or ludicrous. One he called Shih-sze-hih, 'Shut up to study darkness.' Ministers made out upwards of fifty charges against them, and requested that death might be inflicted. The Emperor made long speeches, saying, how much these unprincipled worthless brothers of his had vexed and distressed his father, and how richly they deserved death, at the same time he could not bring his mind to execute them; 'I must,' said he, 'think of it longer.' In the mean time Shih-sze-hih died in confinement. The Emperor was grieved, and softened towards another brother. He said, he felt an inclination to release him, but did not know how to act, and requested that his ministers would take the opinions of all the Viceroyies, and leading Generals of the Empire. However, before an answer came, the brother died!

Yung-ching, 11th year. Importation of Ivory prohibited at Canton, to repress luxurious elegance.

A Viceroy, took an oath of secrecy in order to obtain a confession, which he immediately divulged, and caused the death of the person who confessed.

1722. Kang-he had moveable types, of copper, cut in considerable numbers.
During a scarcity of coin, Keen-lung permitted them to be melted down, which he afterwards regretted much, and had 250,000 wooden types cut. The page of moveable types is commonly called 活版 Huo pan, or 活字版 Huo-츠-pean. The expression was, by the Emperor Keen-lung, deemed inelegant, and he changed the term to 聚珍 Tsun-chin, 'Congregated Pearls.' Under the Dynasty 宗 Suang, moveable characters made of clay, baked hard, were used. The writer of this, possesses an imperial work in 24 vols. entitled 欽定平舌 纪 纲 which was printed with moveable types; but it is by no means equal to good printing with wooden blocks, which are still, almost universally adhered to by the Chinese.

Kang-he, in his forty-ninth year, said, 'Since I ascended the throne, I have directed military operations to a great extent. I have crushed rebels, I have taken possession of Formosa; I have humbled the Russians.'

In the 22nd year of Kang-he, the population of the Empire is put down at 19,432,753 families. In his 50th year, the population was 20,111,880 families.

1738, The famous Pirate, who submitted to Kang-he, in his 23rd year, was called 鄭克塭 Ching-chong-shwang. The multitude were called together by Government to witness the tonsure of the Pirate Chief and his party. 施琅 She-lang, was opposed to him, and obtained the title of 靖海將軍 Tsing-hae Tsang-keun, 'Pacificator of the Seas.'

吴三桂 Woo-san-kwei, The famous Chinese General, who opposed the Tartars, during the closing years of the last Emperor of the Ming Dynasty; and who, on the Capital being taken by the rebel 李自成 Li-tsze-ching, and the Emperor and his Empress having destroyed themselves, invited his late enemies the Tartars, to assist in expelling the rebel.

Woo-san-kwei fought for the Tartar Dynasty, during the whole of Shun-che's reign, and till the 10th year of Kang-he, when he rebelled. He was previous to this, denominated 降 西 王 Ping-se wang, 'The king, subjugator of the West.' In the 17th year of Kang-he, he died unsubdued.

Woo-san-kwei's son during his father's life, was taken by the Government and destroyed; his grandson succeeded to the head of his party, but was soon overcome, taken, put to death, and had his lifeless head exposed to the multitude by
The Emperor's order. His grand-father's body was taken from its grave, cut to pieces, and parts sent to several Provinces of the Empire. His Majesty was overjoyed on the occasion; gave a banquet to ninety-three of his principal military officers, desired them to be at their ease; to talk and laugh in his presence; and urged them to drink, till from the quantity of wine which they had taken, it was necessary for the servants in waiting to carry them out. (Vide, Tung-hwa-luh.)

1666, Tea first used in England.

1756.—146 Englishmen confined in the blackhole at Calcutta, 123 died.

613-4, Shun-che, ascended the throne of China. The Mezou-hauou of Shun-che's predecessor, is 太宗文皇帝 Tae-tsung-wan Hwang-te. His Kwô-hauou, A.D. 1638, was 崇德 Tsung-tih. A.D. 1627, it was 天聰 Th'ien-tsung. He changed the Kwô-hauou during his reign. The family of 大清 Ta-tshing, in the Chronological Table, carry their Imperial genealogy one generation farther back. It commences in 1616, then the Kwô-hauou was 天命 Th'ien-ming. 'By the decree of heaven.' The Mezou-hauou is 太祖高皇帝 Tae-tsoo-kaou Hwang-te. Their Court was then held in Manchow Tartary, at the place now called 晉京 Hing-king.

1643, The 18th year of the reign of Charles I.

Shun-che required of the Chinese, the 留髮 T'ieh-si, 'Eradication of the hair,' or Tartar mode of shaving the head, on pain of death. The obstinate omission of it, he declared to be an unpardonable crime. There was much opposition made to it, and some men of rank suffered in consequence.

1652, Shun-che reigned over 14,888,858 families, which at an average of six persons to a family, makes 89,000,000. (Vide Tung-hwa-luh.)

1655, Tae-tsung-wan Hwang-te, addressing his Courtiers, said, "I have read the Historical Works of the Chinese, and they abound with false glosses; there is no advantage can arise from an entire perusal of them. Do you study the Histories of 遼宗金元 Leou, Sung, Kin, and Yuen, and select from them examples of men who diligently sought to improve in the art of Government, then our country will increase in felicity and glory." (Vide, Ta-tshing Shing Heun, vol. 2.)

1681, In the 3d. year of 天命 Th'ien-ming, corresponding to the 46th year of 萬曆 Wan-leh, the Manchow Prince, 征明臨行 about to enter on the sub-
jugation of the Chinese, wrote down 七大恨 'Seven great grievances,' of which he had to complain: on account of which, he felt high indignation, and which he was about to revenge. These he laid before Heaven, and 天 announced them to the Deity in a solemn manner. His words are,

'Ere my Grandfather had injured a blade of grass, or usurped an inch of ground that belonged to Ming, Ming causelessly commenced hostilities, and injured him.—This is the first thing to be revenged.

'Although Ming commenced hostilities, we, still desirous of peace, agreed to engrave it on a stone, and take a solemn oath in confirmation of it, that neither Manchow nor Chinese should pass the respective limits; whoever dared to do so, should, the moment he was seen, be destroyed; and that the party which connived at any violation of this treaty, should be exposed to the judgments of Heaven. Notwithstanding this oath, Ming again passed the frontier with troops in order to assist a People called the Yê-bih.—This is the second thing to be revenged.

'When a subject of Ming passed over the frontier and committed depredations in my territory, I, agreeably to the oath above stated, destroyed him. But Ming turned his back on the former treaty confirmed with an oath, complained of what I had done; put to death an Envoy of mine; and having seized ten men on the borders, caused them to be slain.—This is the third thing to be revenged.

'Ming with troops, passed the frontier to assist the Yê-bih, and caused my Daughter, already betrothed, to have her destination changed, and be given to another person of the Mung-koo nation.—This is the fourth thing to be revenged.

'For many generations, I held as my frontier, the Chae-ho hill, and places adjacent; my people cultivated it; but Ming has refused to allow them to reap, and expelled them from thence.—This is the fifth thing to be revenged.

'The Yê-bih committed crimes against Heaven; but Ming acted with partiality, and gave entire credit to their statements, whilst he sent a special envoy to me bearing a letter, in which he vilified and insulted me.—This is the sixth thing to be revenged.

'Formerly the Hâ-tâh, assisting the Yê-bih, twice came and invaded me. I announced it to Heaven, and reduced the Hâ-tâh. Ming formed a conspiracy
with him and others, to attack me and restore him his kingdom; and in consequence, the Yê-hih several times invaded the Hâ-tâh territory.

'In the contentions of neighbouring states, those who obey the will of Heaven conquer; those who oppose the intentions of Heaven are defeated and destroyed. How can those who have died by the sword be restored to life! or those who have obtained the people, return them again! Heaven establishes the Prince of a great nation! Why does Ming feel resentment against my country alone?'

'The Gih-lun, and other nations, united their forces against me, to invade me. Heaven rejected Gih-lun for commencing bloodshed; but my nation flourished as the Spring. Ming is now assisting the Yê-hih, who are under severe reprehension and wrath; and is thereby opposing the will of Heaven, reversing right and wrong, and acting in the most irregular manner.—This is the seventh thing to be revenged.

'因此事恨是以征之。'To revenge these Seven Injuries, I now go to reduce to order (or, to subjugate) the Dynasty Ming.' 遂率騎步兵二萬。'And he forthwith headed 20,000 horse and foot.' (Vide, Tung-hwa-lih, 1 vol. 15 page.)

The Ta-ts'ing family carry their traditional genealogy several generations farther back than what is here inserted. They say, The first supernatural intimation of the subsequent glory of the family, was given at 長白山 Chang-pih-shan, 'The Long White Mountain,' which was upwards of 250 le, or 60 miles high. On the top of it, was a lake, 80 le in circumference, from which sprung three rivers. It was there declared by a supernatural voice, 'This land 將生聖人統一諸國 will produce a Holy Man who shall unite in one all nations.'

At the foot of the mountain was a pool of water, at which, tradition says, three 天女 Celestial females came to bathe. After bathing, a divine bird, 神鶴 A divine magpie) holding in its bill a certain fruit, flew and placed it in the garments of 季女 one of the females named Ke. She swallowed it, and immediately brought forth a son, who could speak as soon as he was born, and whose person and figure were extraordinary. To him it was said, 天生汝以定亂世 'Heaven has born you to tranquillize disordered nations.' The name given him was 愛新覺羅 Gae-sin-keö-lo. After his birth, his mother dis-
appeared, and the boy having placed himself in a bark, floated down the stream of a river to a certain shore, where having ascended the beach, he broke off willows and framed a seat on which he sat down, in the wilderness. There were in that land contending Chieftains, who fought and killed many. One who went forth to draw water, saw the boy, and was astonished at his extraordinary appearance. Having returned, and told the people of the Clan, they came out and questioned him respecting his name and surname. He said, 'I was born of the Celestial Female Foo-koo-lun, and am ordained by Heaven to settle your disordered state.' All astonished said, 'Heaven has brought forth a Holy One,' and forthwith constituted him their Sovereign. They fixed their abode at the city Go-to-le, in the wilderness of Go-han-hwun, on the east of the Long White Mountain. They de-nominated their country 满州 Man-chow.

It happened after this, that the people of the state rebelled and killed all the family except one boy, whose name was 范察僅 Fan-châ-kin, who ran into the wilderness, and escaped from a rook or magpie alighting on his head, and which, being seen by his pursuers at a distance, was mistaken for a rotten trunk of an old tree. From this, the family was preserved from becoming extinct.* The next person of eminence, who is now termed the 六祖 第六 Ancestor,† having revenged the murder of his family, and fixed himself in their former place of abode, he inherited the name of Gae-sin-keo-lo; and his descendants still retain the two last syllables of the name, and wear a red girdle to distinguish them. (Vide, Tung-hwa-Iih.)

* From the preservation of Fan-châ-kin, the Tartars venerate the magpie, and prohibit its being shot. They have an annual ceremony at the spot where this deliverance took place in commemoration of it.

† The 6th Ancestor is denominated in the Meaou-haou. 肇祖 Shaou-tsoo; the 5th, 興祖 Hing-tsoo; the 4th, 景祖 King-tsoo; the 3d, 順祖 Heen-tsoo; the 2d, 太祖 Tae-tsoo; and the 1st, or Shun-che, 世祖 She-tsoo. Tae-tsoo waged his first war about A. D. 1600, with 100 soldiers, and 30 suits of armour.
# The Ming Dynasty

<table>
<thead>
<tr>
<th>MEAOU-HAOU</th>
<th>KWO-HAOU</th>
<th>Reigned years A.D.</th>
<th>First year of Cycle</th>
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<td>Wan-leh</td>
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<td>Muh-tsung</td>
<td>Lung-king</td>
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<td>Kea-ting</td>
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<tr>
<td>Tae-tsung</td>
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<td>1455</td>
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<td>Ying-tsung, (restored)</td>
<td>Th’een-shun</td>
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<td>Seuen-tih</td>
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<td>Hwuy-te</td>
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<td>Tae-tsoo, of low birth</td>
<td>Hung-woo</td>
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<td>1397</td>
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* Taken by the Tartars.
REMARKABLE OCCURRENCES DURING THE DYNASTY MING.

1635, Regular Posts established from London to Scotland and Ireland.
1597, Watches first brought into England.
1589, Coaches first used in England.
1573, Wan-leih, built the Macao barrier, on the isthmus called ‘The stalk of the water-lily.’
1579, English East India Company incorporated.

In the beginning of the Dynasty Ming, the Government, in employing men, paid no regard to their rank. In commencing the Dynasty, there was an urgent demand for talents; and the Empire being roused by the hope of rank and nobility, the human intellect at once rose above mediocrity.

At the commencement of the Dynasty Ming, they had fire-chariots, fire-umbrellas and guns, which they called The Great General, the Second, and the Third General, &c.

At the beginning of the Dynasty, they had only a kind of musket called Shin-ke-ho-tseang. The guns and muskets of the Franks (or Europeans), all appeared afterwards. The soldier’s match-lock, is now called a Neaou-tseang.

Macao Foreigners, a tribe from the Western Ocean (Europe), began to come from the 30th year of Kea-tsing. (Vide, Gaou-mun-ke-lei.)

Lead bullets were first introduced in the forty-third year of Kea-tsing. (Vide, Tsung-kaou, 8 vol.)
of Kea-tsing. Japanese entered the country, and with their muskets were taken.

The Japanese thus taken were ordered to teach the Chinese.

1563, Knives first made in England.
1561, Pins first used in England, before which ladies used skewers.—Silk stockings first used in England.

1534, Reformation in England.
1539, Cannon began to be used in ships.
1199, North America discovered for Henry VII. by Cabot.
1497, Portuguese pass the Cape of Good Hope.
1494, Algebra first known in Europe.
1492, America discovered by Columbus, a Genoese, in the service of Spain.
1446, Vatican Library founded at Rome.
1430, Gunpowder and Guns first invented by Swarts, a Monk of Cologne.

In the reign of 永樂, Pih-king (or Pekin), first became the capital.

嘉靖三十二年番舶趨濠鏡者，言舟觸風濤水漬濕貢物願暫借濠鏡海地晾曬，海道副使汪柏許之，時倉舍數十間，後商人謀利者，漸運磚瓦木石為屋，佛郎機逐得混入，番人入居漸自汪柏始。In the 32nd year of Kea-tsing, (People in) foreign vessels came to Macao, and affirmed, that having encountered a gale of wind, the ships were leaky, and the articles of tribute had become wet and damp;—it was desired, that Macao, on the sea-coast, might be allowed them to dry their goods. Wang-pih, the (Chinese) officer on the coast permitted it. At that time, they erected merely a few mat sheds, but afterwards, trading people desirous of gain, caused to be brought thither bricks, tiles, wood and stone, of which they made houses. The Franks (a general term for Europeans) thus obtained a clandestine entrance. European foreigners obtaining a residence in Macao, originated with Wang-pih.

(Vide, Heang-shan-hién-che.)

1585, The Japanese repeatedly pillaged the coast, which gave much uneasiness of mind.
to the Emperor. He requested the advice of 方靫, who, he said, had been long acquainted with naval affairs. Ming-keen, gave it as his opinion, in reply to His Majesty, that as the Japanese came by sea, they must be repelled at sea. ‘Let there be built,’ said he, ‘a long shore at certain distances, places of defence, occupied by land troops; and between them let vessels of war be stationed. Thus in all probability the Japanese will be unable to land, or if they do, it will be impossible for them to spread themselves. Further, instead of oppressing the coast with troops brought from a distance, let every fourth man of the inhabitants be required to bear arms.’ To this proposal His Majesty assented. Fifty nine towns were built along the coast, and fifty-nine thousand men chosen to defend them.

1394, Population is stated at 16,052,860 families; 60,545,812 persons. (Vide, Kang-靫-e-che.)

1370, The Japanese pillaged Shan-tung. In the same year, the new Emperor summoned to his presence the ministers of the late Dynasty, and questioned them respecting 元政得失 Those parts of the administration of the Dynasty Yuen, which were successful, and those which failed. Fung-yih, one of the ministers, replied, 元有天下以寛得之亦以寛失之 ‘Yuen obtained possession of the Empire by clemency; and by clemency lost it.’ The Emperor said in answer, ‘I have heard only of clemency being the means of obtaining possession of a people; I have not heard of clemency being the cause of losing them.’ 夫步急則重弦急則絶民急則亂居上正當用寛 ‘He who walks hastily will stumble; the bow-string drawn violently will break; and the people pressed hard will rebel. Those who occupy high stations ought, in an especial manner, to exercise clemency.’ The Sovereign Ke, of the late Dynasty, was given up to indulgence and pleasure, he lost his Empire by remissness, but by no means from clemency.’ (Vide, Kang-靫-e-che, 38 vol.)

*寛, that is literally, ‘Broad; breadth;’ liberality; lenity; clemency.
The 元朝 Yuen Dynasty.

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<th>MEAOU HAOU.</th>
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<th>First year of Cycle.</th>
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<td>順帝 Shun-le, or 元 統 Yuen-tung, 至 元 Che-yuen,</td>
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<td>武宗 Woo-tsung,</td>
<td>宽 定 Hwang-k’ing,延 祜 Yen-yew,</td>
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<td>成宗 Chi-g-tsung,</td>
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<td>世祖 She-tsoo,</td>
<td>元 貞 Yuen-ching, 大 德 Ta-tih,</td>
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<td>1309</td>
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</table>

* 元 貞 Che-yuen, is the Hoo-pi-li, or Coblai of European Writers. The Chinese write his proper name 忽 必烈 Hwuh-peib-léé.
The first Emperor of the Yuen Dynasty, sent persons to discover the source of the Yellow River. The narrator observes, that the river was co-eval with the creation, and that although the shiftings of its course were various, they were beyond the control of human strength; and to search for its source was in vain. With this Dynasty, however, the Grand Canal originated, which has been an incalculable benefit to the Empire ever since.

The first Emperor of the Dynasty Yuen, called Teen-tseang, one of the ministers of the late fallen family, and said to him, "You will transfer to me that service which you performed to Sung; I will forthwith make you a minister of state." The other replied, speaking of himself, "I served the ministers of Sung; how can I serve masters of different names? He desires that death may be conferred upon him, that will satisfy all his wishes." The Emperor hesitated. The attending officers advised compliance with his arrogant request; and an order was immediately given to carry him out to the market place, and there put him to death. When about to suffer, he displayed the greatest ease and composure, saying to the Executioners, "My work is finished!" He died at the age of 47. In his girdle were found written, sentences taken from the Sages Confucius and Mang-tsze, with reflections upon them. When his corpse was received by his wife, its countenance, exhibited the same appearance that it possessed when animated by the soul of her departed husband. Teen-tseang is greatly admired and praised by the Chinese Historians. (Vide, Kandó-čan-če.)

In the 11th year of Shun-le, a most dissipated and worthless Emperor, extensive surveys were made to find the level of various parts of the...
CHRONOLOGY.

Country; and great efforts were employed in reference to the Grand Canal. 170,000 men, soldiers and people, were employed to open the former bed of the Yellow River, in which they succeeded, and caused the waters to alter their course and resume their wonted channel.

1366. Foreign Commerce at Canton, stopped one year and opened the next.

1324. Foreign Trade regularly restored.


1309. Tallow candles so great a luxury in Europe, that splinters of wood were used in England for lights.

1298. Wine, in England, sold in Apothecaries' shops.

1296. Foreign Commerce at Canton interrupted for a time.

1281. An Imperial order was given to burn the books of the sect Taou, i.e. the Sha-mun, or Priests of Buddha. One stated to His Majesty, that the Taou-tih-king alone was published by Laou-tze, the founder of...
the sect: all other books possessed by them were spurious productions of persons who lived subsequently. His Majesty directed to burn them all without exception. "Alas! says the Historian, that the Emperor seeing the fallacy of the Books of Taou, should yet esteem those of Buddha as true. He ran to the same extreme on the one hand that some of the Emperors of the preceding Dynasty did on the other. They were misled by the pretensions of the sect Taou, and persecuted that of Buddha. They were equally partial and equally under the influence of erroneous principles."—No other than the principle of toleration will prevent mutual persecution; it alone is fitted for universal use.

1280, 大發兵擊日本 'A large army was sent to attack Japan.'

The Historian of the Dynasty 元 Yuen, inserts some notices of the ancestors of 忽必烈 Huw-höih-leē. His grandfather was 成吉思可罕 Ching-kèih-sze-kho-hun, Zenghisk'han, or Ginghisk'han. His elder brother by the same mother, was 蒙哥 Mong-ko (the Mogul), who succeeded to his grandfather's throne, and held his Court at 鞑靼河 Kwan-nan-ho. About 1222, he directed his brother 忽必烈 to rule the 蒙古 Mong-koo's and 漢地民 Chinese. In 1254, he ordered the 塔塔兒 Ta-ta-urh, 'Tartars,' to 帶征欣都思怯失迷兒 go to reduce the Hin-too-sze, 'Hindoos,' and 喀什幾-me-urh, 'Cashmire.' They found there, it is said, an immense quantity of gems and treasure.

At this time, and previous to it, the people of the North-east and North-west, held alternately a considerable part of the Chinese Empire. The 東遼 Tung-leâu, and 西遼 Se-leâu, (the Western and Eastern Tartars), the people called by the Chinese 金-kwō, and 元 Yuen, (the Empire of Zenghisk'han) contended with each other, and against the Chinese. Chinese Historians devote a considerable portion of their works to these foreign Sovereignties, but do not admit them among the legitimate Emperors of China. Yuen, finally prevailed over all competitors, as well as the Chinese Dynasty 宋 Sung.
**The Sung Dynasty.**

Also distinguished by 南 Sung, or 大 Sung Ta-sung.

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<tr>
<th>MEAOU-HAOU.</th>
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<td>景炎 King-yen.</td>
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[Continued on page 92.]
REMARKABLE OCCURRENCES DURING THE DYNASTY SUNG.

The first Emperor of the Dynasty 宋 Sung, was raised to the throne by the Generals of the army, on account of the minority of 恭帝 Kung-te, who succeeded his father at seven years of age. The Generals about to attack the Northern hordes, disliked the idea of fighting under the rule of a child, who could not know or reward their services. They therefore determined among themselves to raise 蔚艮 Kwang-ying, a servant of the deceased Monarch to the Sovereignty, and immediately dispatched a messenger, who found him lying under the influence of wine, and in that state, communicated to him the decision of the army. 未及對 黃袍已加身矣 Ere he had time to reply, the yellow robe (the badge of sovereignty) was already applied to his person.

How like the bestowment of the Purple in the days of Rome's decline!

1281, The custom of colouring the nails with the red 鳳仙花 Fung-sien flower, commenced during this Dynasty. The Mohammedan women are said to be fond of it.

木棉布 Cotton cloth first made under this Dynasty.

Some writers place here 活字 Hwih-tsze, or Moveable Characters, made of burnt clay and placed in a frame.

1275, Marco Paulo, the Venetian Traveller.

火器 古已有之非火藥製也 Fire machines in war were used in ancient times, but not with powder.' What were called 砲 Paou, or 砲 Paou, were machines for throwing stones. They could throw them from 1 to 200 paces. 火砲 Ho-paou, 'Fire engines,' commenced during this Dynasty, amongst the Tartars. Lime and sulphur (they say), were enclosed in paper, which when thrown into ditches that surrounded the walls of towns, exploded when coming in contact with water, and annoyed the besiegers. 魏勝 Wei-shing, made engines for throwing stones, in which he used powder. His powder was made of 砲石硫磺柳炭 'Saltpetre, sulphur, and willow charcoal.' These, it is said, were the commencement of the powder and guns used in later ages.
### CHRONOLOGY.

The Dynasty Sung. (Concluded.)

<table>
<thead>
<tr>
<th>MEAOU-HAOU.</th>
<th>KWÔ-HAOU.</th>
<th>Reign ed years</th>
<th>Reign ed A.D.</th>
<th>First year of Cycle</th>
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<tbody>
<tr>
<td>神宗 Shin-tsung</td>
<td>淑寧 He-ning, 元豐 Yuen-fung</td>
<td>18</td>
<td>1083</td>
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<td>英宗 Ying-tsung</td>
<td>治平 Che-ping</td>
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<td>1067</td>
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<td>仁宗 Jin-tsung</td>
<td>康定 Kang-ting, 慶歷 King-liè, 皇祐 Hwang-yew, 至和 Che-ho, 嘉祐 Kea-yew</td>
<td>11-49</td>
<td>1063</td>
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<td>英宗 Ching-tsung</td>
<td>殊平 Han-ping, 景徳 King-tih</td>
<td>25</td>
<td>1014</td>
<td>LXIII 1014</td>
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<td>太宗 Tae-tsung</td>
<td>大中祥符 Ta-chung-tseang-foo, 天聖 T'heên-hé, 乾興 Kan-hing</td>
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<td>太宗 Tae-tsung</td>
<td>雍熙 Yung-he; 端拱 Twan-kung</td>
<td>22</td>
<td>980</td>
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<td>太祖 Tae-tsoo</td>
<td>阖閔 Kêen-lung; 乾德 Kan-tih</td>
<td>17</td>
<td>967</td>
<td>LXI. 961</td>
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[CHRONOLOGY.]

In the 8th year of King-t'ing, pearls and ornaments of gold for head dresses, were prohibited by law at Canton.

In the second year of Kae-he, of the Dynasty Sung, all the ministers of state, accosted the (Tartar) Lord, by the honorable title of Ching-keih-sze-k ho-han. (Genghisk'han). The birth of one of his ancestors, is represented as extraordinary. The mother dreamed that she saw 白光自天而下 化金 ="$v\"$g
色神人趨臥榻 A white light descend from heaven, which was transformed into a golden coloured divine person, who approached the bed. She awoke in a fright, and found that she had conceived a son, who on his birth, was called 李端乂兒 Po-twan-che-urh. The boy was remarkable in his appearance; was thoughtful and silent, and by the people of the family, thought silly. His mother, however, affirmed that he was not silly, that his sons and his grandsons would become great and glorious. Zenchisk'h'an, 蒙古人 Mung-koo man, was the fifth in descent from the wonderful boy. His name was 鐵木真 Tee-müh-chin, which denotes Military glory, which name was given him by his father, from his 手握凝血 Hand grasping when he was born, a ball of clotted blood.'

1233, Houses in London still thatched with straw.
1200, Chimneys not known in England.
1180, Glass windows first used in England.
1172, Ireland taken possession of by Henry II.

朱夫子 Choo-foo-tsze, the famous Commentator on the Four-books.

1169, The first Crusade.
1095, Justices of the Peace first appointed in England.
1080, Tower of London built.

1068, William the Conqueror.
1065, Turks take Jerusalem.

959, Paper made of Cotton rags, was in use in Europe, A. D. 1000; that of linen rags.
1170, Manufactory introduced in England, at Dartford, 1588.
ruling well. He was diligent, and he was economical. Yet, notwithstanding the possession of these good qualities, from an erroneous choice of a minister, Wang-gan-shih, he is said to have pursued measures, which commenced the ruin of the house of Sung.

Wang-gan-shih, was a learned man, not well acquainted with the state of the eastern world; Hasty, narrow minded, and bigotedly attached to everything contained in the ancient books of the Chinese. When the Emperor asked him what he thought of the rule of Tang Tae-tung, he exclaimed, "What did Tae-tung ever perform! Your Majesty must imitate (the two first kings of our race) Yang and Shun." The Emperor in opposition to the advice of all his other statesmen, gave the chief direction of affairs to Gan-shih; and he forthwith set about changing every part of the government to his views of the ancient Classics. The other ministers vehemently opposed him for a time. One of them in the Emperor's presence, after a long and unsuccessful debate, fell down, and died from vexation. When they found their opposition ineffectual, many of them retired from office.

One of them said, to the Emperor, it is a general rule, that bad men are fond of stirring up and creating a piece of work, because in the midst of the commotion they have something to hope for; but if Your Majesty will adhere to a steady quiet system, then things will acquire and go on in a constant regular mode of government; and what will bad men have to hope for?—That no alteration or improvement should be made in governments, is of course absurd; at the same time it will be found true, that speculative universal innovators, who, either like Wang-gan-shih, think that the ancients were infallibly right in every thing, or like some modern Europeans, think they were right in nothing, are either bad or weak men, and enemies to the peace of mankind.

One of Gan-shih's measures was, to form a kind of Militia, by enrolling the people, to which the people had so great an aversion, that some of them cut off their fingers and hands to avoid being enrolled. (Vide, Kang-k'ien-choe.)
In the fourth year of Ying-tsung, Canton was first walled in, at the expense of 50,000 Tales, surrounding a space of seven li, about two English miles; previous to that, 民悉野處 the people all lived in the fields. It was done as a defence against the people of Cochinchina, who frequently invaded and plundered Canton. Cochinchina was at that time called 交趾 Kenon-che, which was during the same Dynasty, changed to 安南 Gian-nan, its present name.

In the first year of Jin-tsung, the arts of witchcraft and wizardry (women and men who pretended they could see spirits) were prohibited at Canton; which was then called Kwang-nan.

An Eclipse of the sun, which the Astronomers predicted, did not take place. On this occasion the Ministers congratulated His Majesty, as if the Heavens for his sake had dispensed with so unlucky an omen. The Historian who relates this circumstance, cannot help noticing the ignorant and ridiculous flattery exhibited by this congratulation. It was more probable that the course of nature was altered, than that the Imperial Astronomers were mistaken.

The last Emperors of the Dynasty Sung, were pursued by the conquering Tartar barbarians of the subsequent Dynasty Yuen, to 惠州 Hwuy-chow, in the Province of Canton. On taking some of the towns, they tore to pieces, by fastening to carts the Generals who withstood them, and 屠戮民血流有聲 butchered the people in such numbers, that the blood flowed in sounding torrents. From Hwuy-chow, the Emperor Kung-tsung, and great numbers of the Court and Army betook themselves to sea, where finally in despair, 陸秀夫 Lo-sew-fou, having first thrown over-board his own wife, addressing the Emperor said, "Since the affairs of the country have come to this state, you ought now to die; your Majesty now suffers the lowest degree of degradation; you ought not to suffer it longer." So saying, he bore the Emperor with himself to immediate death, by drowning in the sea. An immense number of the Court and Army followed their example. History says, that some days afterwards, the sea cast up 100,000 dead bodies.
The 五代 Woo-tae, or Five Dynasties.

後周 how-chow.

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<th>NEAOU-HAOU.</th>
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<td>恭帝 Kung-te, -</td>
<td>顯德 Hêen-tih -</td>
<td>6</td>
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<td>世宗 She-tsung, -</td>
<td>廣順 Kwang-shun -</td>
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後漢 HOW-HAN.

| Yin-te, - | 乾祐 Kan-yew, - | 3 | 941 | |
| Kaou-tsoo, - | 天福 Thêen-fuh, - | 1 | 938 | |

後晉 HOW-TSIN.

| Tse-wang, - | 天福 Thêen-fuh; 開運 Kae-yun, - | 4 | 937 | |
| Kaou-tsoo, - | 天福 Thêen-fuh, - | 7 | 935 | |

後唐 HOW-TANG.

| Frî-te, - | 清泰 Tsêng-tae, burnt himself to death | 2 | 926 | |
| Min-te, - | 應順 Ying-shun, (reigned 3 months.) | | 924 | |
| Ming-tsung, - | 天成 Thêen-ching, 長興 Chang hing | 8 | 924 | |
| Chwang-tsung, - | 同光 Thung-kwang, - | 3 | 916 | |

後梁 HOW-LEANG.

| Muî-te, - | 乾化 Kan-hwa, 貞明 Ching-ming, | 10 | 913 | L.X. |
| Tae-Issoo, - | 開平 Kae-ping, 乾化 Kan-hwa, | 6 | 903 | 904 |
REMARKABLE OCCURRENCES DURING THE FIVE DYNASTIES.

後周太祖姓名郭Kē, the first Emperor of the short Dynasty How-chow, was of mean parentage. In his childhood, he had a bird marked with ink on his neck, from whence he was nick-named 郭雀兒, 'Sparrow Kē.' He served the last Emperors of the preceding Dynasty, and fought against the northern barbarians. He gained the affections of the army, usurped the name of Emperor; returned, and attacked his Master, who attempted resistance, but was defeated; fled; overtaken and murdered in a peasant's house.

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950, 300 Priests sent from China to India.

後漢高祖姓名劉Liú, the first Emperor of the How-han, was a foreigner of the 沙陀部 Sha-tō tribe. He held a military command when the 契丹 Ke-tan Tartars overcame 晉 Tsin. The Chinese Imperial throne thus becoming vacant, he usurped it, and having occupied it two years, died.

337, Chinese Priest travelled 12 years in the west; he was 6 years in India.

335, Printing introduced to the notice of the Emperor, by a Minister of State, 馮道Fung-taou, and some of the Classics printed by his recommendation. Fung-taou is worshipped by the Type-cutters, but execrated by the Historians as a supple time-serving man, who paid his court to five different and contending Sovereigns.
CHRONOLOGY.

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後唐莊宗姓李，the first Sovereign of the How-tang Dynasty, was a foreigner from one of the small states on the west of China. He made himself useful against the enemies of Tsin, obtained a high situation in the army, succeeded to the throne of the kingdom; destroyed the Leang Dynasty, and styled himself Emperor. He enjoyed this dignity three years, and was murdered by a kind of court buffoon, in the 33th year of his age. (Vide, Kang-kêen-e-eh.)

924, Printing invented according to Du Kalde.

916, 李後主 Le-how-choo, who ordered his concubine to bind up her feet.

婦女弓足不知起於何時有謂起於五代李後主令宮姬宮嫔以帛束月下令繫小作月狀由是人皆效之 It is not known when the bow-foot (small foot) of females was introduced. It is said, that it arose in the time of the Woo-tae, or Five Dynasties; that Le-how-choo ordered his concubine, Yaou, to bind her foot with silk, and cause it to appear small, and in the shape of the new-moon. From this sprang the imitation of every other female.

梁太祖姓朱 Choo, the first Emperor of the Dynasty Leang, was the son of a country school-master. He joined himself to a gang of robbers, who afterwards submitted to the Government. The existing Emperor conferred a name, Tsuen-chung, denoting 'Perfectly faithful' on Choo, and with the name, the highest situation in the army, at that time called 郎節度 Keuen-tsiie-th'oo. At first, his wife, then a rigidly correct and intelligent woman, for whom he felt respect and awe, kept him in order; but after her death, he became abandoned as before, and having debauched his own son's wife, was murdered by him.

朱全忠 Choo-Tsun-chung, after surrendering himself to the Government, on seeing the decline of the party, commenced his atrocities by becoming the tool of the Minister 齊胤 Tsuy-yung. This minister thought, that the Eunuchs, who were numerous, and some of them clever, shared his influence over the Sovereigns mind, and he therefore determined to exterminate them. He endeavoured first to persuade the Monarch that it was necessary to do so. The Monarch, however, argued that there were many good amongst them, and it would
be quite sufficient in the present instance to select a few of the worst, and punish them as examples to the rest. This, however, was not enough to satisfy the malice and ambition of the Minister. His hostile views came to the knowledge of the Eunuchs, and they began to intrigue against him. The Minister, by casting, flattery and tears, made friends with the General, and called him to Court with his army under pretence of opposing his force to another military Commander, who wished to dictate to the Emperor. Having despatched sixteen persons of the opposite party, he caused at one imperial residence, seventy Eunuchs to be murdered, and ninety at another place. When the Emperor appeared, he put on mourning, and affected to weep; bowed to the ground, and submitted himself to the punishment which he professed to deserve. The Emperor shed tears, took off his girdle and conferred it upon him. The Minister’s malice was still but partially gratified. He therefore represented to the Emperor that the remaining Eunuchs amounting to several hundreds, were preparing to usurp the Government, it was absolutely necessary to destroy them. The Emperor submitted, and Tsuen-chung sent in his soldiers, who drove out the miserable Eunuchs and murdered them in cold blood. Their doleful cry of murder and injustice extended through every part, and far beyond the precincts of the palace.

By the Minister’s influence, Tsuen-chung was ennobled, and had the title of King conferred on him. He then began to discover the final object of his ambition. The Minister perceived it; was alarmed for the consequences; and though he still kept up appearances of friendship with the General, (or as he now was called the King) he cherished very different views. Tsuen-chung observed it, and fearing that the Minister would oppose him, he caused him and several of his friends to be murdered. He now determined on the removal of the Emperor, and sent a written request to that effect, accompanied by a military force. The message was communicated whilst Tseu延喜楼 His Majesty was at an entertainment in the Gallery of Joy. Before he had time to descend, the Court and people were hurried off by force, and, amidst lamentations for their own fate, with curses on the head of the Minister, far calling in Tsuen-chung 頃覆社稷 to overturn the throne and the altar, crowded the roads. As the Emperor
passed, the people called out, Wan say, 'Ten thousand years; live for ever!' He replied with tears, say not Wan say, for I shall never again be your Sovereign. For a time, he and his Queen, like many persons bereaved of hope, foolishly gave themselves up to grief and to drinking. At last, Tsuen-chung sent two of his creatures, with a hundred men, who after having killed the attendants forced their way into the chamber of the Emperor, where having just risen from a fit of intoxication, with a single garment upon him, he ran round a pillar, to escape his murders in vain. They pursued and killed him. When information of this was brought to Tsuen-chung, he threw himself upon the ground, and burst out in a tone of the most bitter lamentation, weeping most violently, and saying: 'The slaves have disobeyed me, and will cause my name to be infamous to ten thousand ages!' He forthwith directed that his two agents in the murder of the Emperor should be put to death. One of them, Yew-kung, in going to execution said: 'I am sold a victim to stifle the reproaches of the world, but how will it appear to the Gods!'

After this, Tsuen-chung invited the nine kings, sons of the late Emperor, to an entertainment at the Lake Kew-kei, where he caused them to be all strangled, and thrown into the lake. At this time, a Comet appeared, which has always been regarded by the Chinese, as ominous of some change in the governments of the world; in consequence of this, Tsuen-chung put to death thirty men of influence at court, who were obnoxious to one of his favourites. Another of them having a dislike to a few of the Literati, whose province it was to examine candidates, and to confer degrees, because they would not pass him, said to Tsuen-chung: 'These fellows always call themselves the 'Clear流'; Pure flow,' (a Chinese phrase for persons of justice and equity; uncorrupted by bribes or undue influence) 'They deserve to be thrown into the Yellow River, and made the 'Muddy流'; Muddy flow.' Tsuen-chung laughed, and gave an order that the suggestion should be carried into effect. He afterwards murdered the Empress Ho-tae-how, to secure to himself the Imperial throne, which he had usurped.—How cruel and mischievous a passion is the love of dominion!
Minh-te, or 琢 聞, the second of the Leang Dynasty, after stabbing, through the body, his abandoned father, amidst a load of abuse, in the chamber where he lay extremely ill, before he left the bed-room, despatched a person to kill his brother, and immediately forged a decree in his father's name, affirming that his brother 友 文 Yew-wän, was a rebellious and disobedient son, but that 友 生 Yew-kwei (as 聞 was then called) was faithful and dutiful; the army was also thereby commanded to destroy Yew-wän, and to deliver the control of their actions, and of the nation to Yew-kwei. On the strength of this forged decree, drawn up by the advice of one of the principal Generals, and of liberal donations to the Military, Yew-kwei ascended the throne. After reigning ten years, and leading a most profligate life, he killed himself on the approach of an enemy, in his 26th year; so that he must have been only sixteen when he murdered his father.

903, Gold and silver first weighed by the 齊 Leang or Tael. Before this, weighed by the 斤 Kin or catty
### CHRONOLOGY.

The 唐朝 Tang Dynasty. *

<table>
<thead>
<tr>
<th>Meou-Haou</th>
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<tbody>
<tr>
<td><strong>昭宣</strong> Chaou-seun,</td>
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<td>897 LIX. 904</td>
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* Also styled 唐明皇 Tang-ming-huang.

[Continued on page 31.]

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* CHRONOLOGY: The 唐朝 Tang Dynasty.*

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* Also styled 唐明皇 Tang-ming-huang.*

[Continued on page 31.]
REMARKABLE OCCURRENCES DURING THE DYNASTY TANG.

The title 爷本呼父之呼尊貴之名起於唐 "Yay, was originally a term applied to a father. It became a term of respect during the Dynasty Tang.

896. Alfred the Great, after subduing the Danish invaders, composes his body of laws, divides England into counties, hundreds, and tythings, erects country courts, and founds the University of Oxford.

孫晧, a distinguished officer of the Emperor 昭宗 Chao-tsung, was taken prisoner by 融 K'hü-yung, who asked Sun-k'hwei to accept a command under him. He refused on the ground of its being dishonorable to him, saying, "that as his troops were defeated, to die was his duty, but to accept an office under one opposed to the Emperor was impossible. K'hü-yung, in a rage, gave orders 繳之 To saw him asunder. The executioners of this barbarous mandate, could not make the saw enter. 損之死狗奴鋏入常用板夹汝豈知耶 KW hwei railing said, You dead dogs and slaves, if you would saw a man asunder, you should compress him between two planks; but how were you to know it? They accordingly did so with him, and he kept railing at them till he expired. (Vide, Kang-k'een-e-che.)

Throughout the Chinese and Tartar history, even up to the latest period, great cruelty appears to have been exercised towards prisoners. It seems to have been a constant practice, to put to death the principal officers after being taken. If they were able men and would serve their captors, they were spared; if not, they were destroyed with a liberal portion of abuse. Those who chose to die rather than change sides, are in history, mentioned with honor, under the appellation of 死節 Sze-tsieh, which denotes, dying with an undeviating adherence to the line of duty.

879. The literary title 畫元 Chwang-yuen introduced. The term 門生 Mun- king, denoting a Pupil, came into use after this.
The Dynasty Tang. (Concluded.)

<table>
<thead>
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<td>Kaou-tsoo</td>
<td>9</td>
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Wang-seu, a Chinese General during the reign of Hsü-tsung, found provisions failing him on a march, gave orders that all the old and feeble should remain behind; if any presumed to disobey this order, they should be put to instant death. The General’s brothers, without his permission, ventured to take with them their aged mother. Wang-seu, harshly reprimanded them, saying, "Every army possesses laws; no army can exist without them; not to destroy you for your disobedience to my order, is to render my army without laws." The brothers urged the peculiar case of their mother. The General became enraged, and issued an order to cut her head off. The brothers begged to be put to death first. The army interfered in their behalf, and procured a pardon. This is on record as an instance on the one hand, of great filial duty, and on the other, of a total want of it.

During the same reign, Two falling stars or meteors, shot across the heavens with a motion repeatedly intersecting each other’s track, the appearance of which was similar to threads interwoven. They appeared of the size of a large bowl. The phenomenon was regarded as extraordinary.

815. 上元佳節 Shang-yuen Kea tsè, or the feast of lanterns, commenced during this dynasty, and prevailed most during Sung.

815. 避煞之說唐時已有此風 The stories of avoiding malevolent spirits, which return with the manes of the deceased, at certain periods; and also of avoiding the baleful influence of stars, existed during this Dynasty.

993. 三代而下惟漢興學 After the three Dynasties (夏、商、周 Hea, Shang, Chow) Han alone excelled in learning; 魏晉宋梁頗傷 Those of Wei, Ts'in, Sung, Leang, rather injured learning; 于唐宋治 數爲隆 During Tang and Sung, was education’s most splendid period.

745. Books first bound up in leaves about this time. Some place it later. Before this time they were in rolls.

699. 始置市舶使 Began to appoint an officer over foreign trading Ships.

631. 唐初制試 The public examinations of literary candidates were instituted in the beginning of the Dynasty Tang.
The Six Dynasties.

The Period called Lüh Chaou, or Six Dynasties, viz. Wei, Leang, Tse, Chin, Chow, Suy. Of these Wei, Pih Wei, or Yuen Wei; Pih Tse, and Pih Chow, are not admitted into the Chronological series.

### CHRONOLOGY.

#### SUY DYNASTY.

<table>
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<tr>
<th>MEAOU HAOU.</th>
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#### CHIN DYNASTY.

| How-wang    | Kung-tæ   | 6              | 584                  |                    |
| Senen-te    | Ta-kèn    | 14             | 578                  |                    |
| Lin-hæ-wang | Kwang-tæ  | 2              | 564                  | LIV 564            |
| Wán-te      | T'heen-kea| 7              | 562                  |                    |
| Woo-te      | Yung-tæ   | 3              | 555                  |                    |

#### LEANG DYNASTY.

| King-te    | Shou-tæ, | 3              | 552                  |                    |
| Yuen-te    | Ching-shing | 3            | 549                  |                    |
| Kèn-wæn-te | Ta-pæou  | 3              | 516                  |                    |
| Woo-te     | T'heen-kæn, Tsin-thung | 47      | 543                  |                    |
REMARKABLE OCCURRENCES DURING THE SIX DYNASTIES.

622, Mahomet flies from Mecca to Medina. From the Hegira, or flight of Mahomet, the Arabic Era begins.

六朝時代已有喪次助哭竟使代哭之習

In the time of the Liuh Chaou, there were persons to assist to weep at funerals; finally they came to the disgraceful practice of hiring someone to weep for them.

六朝以來更有忌日

From the time of the Liuh Chaou, the observing a day of mourning on the anniversary of the death of friends, was more practised.

Also

俗以人死每第七日為忌至七七四十九日則卒哭

The custom of observing every seventh day, for seven weeks, or forty-nine days after the death of senior relations, as days of mourning and deprecatory rights; weeping closes with the forty-nine days.

梁書記載垂腳而坐以為殊俗駭觀

The books of Leang mention particularly, as an extraordinary custom which excited great notice, that people sat with their legs hanging down; i.e., they began to sit on chairs or stools.

梁開五館則最終崇佛氏

Leang opened five schools, but paid most respect to the doctrines of Buddha.

每朔望例向文武廟行香起于六朝

The custom of civil and military officers going on the first and fifteenth of every moon to the civil and military temples to burn incense, began in the time of the Liuh Chaou.

508, Prince Arthur begins his reign over the Britons.

516, Computing time by the Christian era introduced by Dionysius, a Monk.

161, Saxons establish themselves in Kent, under Hengist.

至宋有老先生之稱

The term of respectful direct address, Laou-sienn-sang, was not used till the Dynasty Sung. Many of the names of this period are followed by the word 老 Laou, as 胡唐老 Hoo-tang-laou, &c.
### CHRONOLOGY

#### 齐朝 TSE DYNASTY

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#### 宋朝 SUNG DYNASTY, OR 北宋 NORTH SUNG

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#### 晋朝 TSIN DYNASTY, OR 東晉 EASTERN TSIN

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<td>Tse-yh</td>
<td>Han-gan</td>
<td>22</td>
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<td>Tae-ho</td>
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#### 东吴 DONG WU

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<td>6th. 384</td>
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<td>Han-gan</td>
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<td>Tae-ho</td>
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<td>Lung-ho</td>
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<td></td>
<td>Kéen-wu</td>
<td>6</td>
<td>319</td>
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</tr>
</tbody>
</table>
The people of Sung were fond of praise or fame. 

Every great man had his actions recorded by his relatives and dependants.

Romans withdraw their troops from Britain.

Rome taken and plundered by Alaric, king of the Visigoths.

The general introduction of Buddhism is, by some dated from this act of toleration.

In the first moon of the second year of Ching-te, a comet was seen; and another was seen in the first year of Heaou-woo.

In the first moon of the fourth year of Yuen-te, there was a dark spot in the sun. (Vide, Kang k'ên-e-che.)

Throughout Chinese History, the phenomena of Nature, such as an Eclipse, the appearance of a Comet, a vivid Meteor, an Earthquake, as well as Pestilence, excessive Rains, Drought, Locusts, and Famine, have been regarded as signifying the displeasure of Heaven; and have induced a real or a feigned desire to repent, and to reform. General pardons have been granted; measures taken to alleviate the distresses of the poor; and Imperial proclamations issued, inviting persons to speak pointedly and freely their opinions of what they deemed amiss in the Sovereign's conduct.

Chinese History mentions 101 Earthquakes; 96 falling, or rushing down of mountains; and 63 floods, occasioned by excessive rains, or irruptions of water from the beneath the surface of the earth. They mention a few times a phenomenon which appeared to them a raining down of blood; and once in which the wind appeared as blood. Storms of rain and hail are mentioned 24 times, and Great storms of rain and hail four times. The hail stones are once compared to cocks and hens for size, and are said to have measured in diameter 2 cubits 5 tenths. On this occasion it is said that they killed the people on whom they fell.
The **Western Tsin Dynasty**.

<table>
<thead>
<tr>
<th>MEAOU-HAOU.</th>
<th>KW3-HAOU.</th>
<th>Reigned</th>
<th>Regna</th>
<th>First year of Cycle</th>
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<td>慫帝 Min-te, -</td>
<td>建興 Kēn-hing, -</td>
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<tr>
<td>懷帝 Hwae-te, -</td>
<td>永嘉 Yung-kea, -</td>
<td>6</td>
<td>309</td>
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<tr>
<td>惠帝 Hwuy-te, -</td>
<td>永熙 Yung-he, 元康 Yuen-kang,</td>
<td>17</td>
<td>303</td>
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</tr>
<tr>
<td></td>
<td>永康 Yung-kang, &amp;c. -</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>武帝 Woo-te, -</td>
<td>泰始 Tae-che, 咸寧 Han-nin,</td>
<td>26</td>
<td>286</td>
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</tr>
<tr>
<td></td>
<td>太康 Tae-kang, 太熙 Tae-he.</td>
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</tbody>
</table>

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The **How-han Dynasty**.

| 翁主 How-choo, - | 建興 Kēn-hing, 延熙 Yen-he, &c. | 41 | 260 | XIU- 264 |
| 昌烈帝 Chaou ice-te | 章武 Chang-woo. - - - | 3 | 229 |
REMARKABLE OCCURRENCES DURING THE TSIN DYNASTY, &c.

The much-to-be-commiserated Emperor, of the Western Tsin. Min, is the Meaou-haou, which is formed on what is called the She, or descriptive epitaph, conveying a general idea of the character and fortunes of the person referred to. The epitaph of Min, was "Presiding over the nation, grief and sorrow were his lot." Hence the Meaou-haou, or temple designation "Min-te." He was, in the fourth year of his reign murdered by Tsung, the sovereign of Han, answering to the first year of Emperor Yuen, of the Eastern Tsin. In the same year Tsung's sons to the number of 21 persons were destroyed by fire.

In the last days of Han, the states Wei and Woo arose, and withdrew a part of the Empire, hence Historians removed the title Te, and inserted Chou. The General of Wei, Tang-yae, pursued the last of the Han race to Ching-too, now the capital of Sze-chuen Province. The Emperor summoned a council of state, in which amidst a variety of opinions, it was at last determined to send the Imperial seal to Tang-yae, and to surrender.

When the Emperor's son, Shin, heard this, he said, with agitated feelings, 'If reasoning fail us, and our strength be exhausted; if calamity and ruin are about to fall upon us, it is incumbent on us all, Father and Son, the Emperor and his Ministers, to turn our backs on the city, and with the fall of our altars to die fighting the enemy; then we shall not be ashamed to see our Imperial Ancestors. Why would you surrender?' The Emperor, however, would not listen to him.
Shin therefore hastened to the temple of 昭烈, and there having wept bitterly for the disgrace of his family, he first killed his wife, and then himself. The Emperor and his ministers were led out to the north side of the city, with their hands bound behind their backs, and their coffins following them, in mournful procession, to the General T'ang-yao's camp. Yae received them, loosened their bonds, burnt their coffins, and seated them at a banquet. Thus 汉亡. Perished Han, once so illustrious!

There was given to the conquering General, 民簿: 'A list of the population' and of the army, with the Civil list. The numbers were these, "建 'Doors,' i.e. families, 250,000; 口 'Mouths,' i.e. persons, 940,000. 甲士 'Men in armour,' 102,000; 吏 'Civil officers,' 40,000.

423. The term 街門 Ya-mun, denoting a public court, introduced by mistake for 金門 Ya-mun, which term had an allusion to the figure of the standards placed before the gates of public offices.


306. Constantine begins his reign.

286. The literary title 秀才 Shou-tsae, introduced about this time.

96. 紙錢之起於魏晉, 無疑: Paper money (not for commercial purposes, but to scatter at funerals), began in the time of Wei and Ts'in. Of this there is no doubt.

272. Longinus, a Greek Orator and Critic.


254. Origen, a Christain father of Alexandria.

The Northern Erratic Tribes. On Wandering nations, against whom, Tsin Che-hwang built the great wall: who shared the Empire with 宋 Sung: conquered it under 元 Yuan; and who repossessed themselves of it, during the last two centuries, were exceedingly troublesome in the time of Han. The 閩奴 Heung-noo, 'Clamorous slaves,' as they were then called, appear in almost every page of the history of that period. In the 9th year of Han 太祖 T'ue-tsoo, 始與閩奴 結和親約. China began to form alliances with the Tartar kings, by giving
Princesses of the Imperial family to them in marriage. The Historian says, "The disgrace brought upon China, was never greater; from this time she lost her honor and her respectability."

The minister who proposed and carried this measure, hoped to raise up a Chinese interest amongst the Tartars. He said they were such barbarians that it was impossible to reason with them; moreover they had no permanent habitation, it was extremely difficult to carry on war with them. They were here to day, and a month hence hundreds of miles distant. The mother of the first Princess would not consent that her daughter should be thus disposed of, and another female took her place, and was called the Princess. Afterwards, the Tartars came every few years and demanded such alliances.

The character of the Heung-noo of that day, may be surmised from the way in which they treated King Yuē-te, after killing him; they 'made a drinking vessel of his head.' The ministers of Han, do not appear to have been much better. They assembled together to drink and to wrangle about their respective merits; when drunk, some roared out improper language, whilst others drew their swords and struck the pillars. It is but just to say, that they afterwards adopted certain court ceremonies, to prevent the recurrence of such barbarous conduct in His Majesty's presence.
CHRONOLOGY.

The Three Kingdoms, viz. Wei, Shu, and Wu.

### Tung-Han

<table>
<thead>
<tr>
<th>Period</th>
<th>Meau-Haou</th>
<th>Kwô-Haou</th>
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<td>猷帝</td>
<td>Heen-te, or Heau heen-te,</td>
<td>初平 Chhoo-phing,</td>
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<td>XLVIII</td>
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<td></td>
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<td>與高 Kéen-gan,</td>
<td>326</td>
<td>594</td>
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<td>延康 Yen-kang,</td>
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<td>Ling-te,</td>
<td>建寧 Kéen-níng,</td>
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<td>喜平 Heh'ping.</td>
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<td>質帝</td>
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<td>玉初 Punt-chhoo,</td>
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<td>明帝</td>
<td>Ming-te,</td>
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<td>81</td>
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<td>建武 Kéen-woo,</td>
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<td></td>
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<td>中元 Chung-yuen.</td>
<td>33</td>
<td>63</td>
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REMARKABLE OCCURRENCES DURING THE THREE KINGDOMS.

三國志 San-kwê-che, a kind of Historical Novel formed on the events of this period, is much esteemed for its style and the ability with which it is written. It is thought a model of the Narrative kind.

漢時取士無考課之法皆薦舉故謂之舉人 In the time of Han, the rule of selecting the officers of Government from amongst the Literati, after certain public examinations, did not exist. They were all recommended, hence the phrase Keu-jin; i.e. a recommended person. 見人 Keu-jin, is now a literary title.

220, In the close of this Dynasty, they began 以鰭木為坐具 'To make seats of wood cut for the purpose; they were still called 狹 Chwang, and 椅 Tä. In all probability the were all 盤膝無垂脚 'Sitting on cross-legged, and not with the feet hanging down.'

恒帝時天竺大秦等國皆由南海重譯貢自北賈 這由揚卑耳 'In the time of Hwan-te, India, Ta-tsin, (Egypt or Arabia,) and other nations, came by the southern or Chinese sea with tribute, and from this, trade with Foreigners was carried on at Canton.'

118, Juvenal.

111, Plutarch of Greece.

81, During the reign of 明帝 Ming-te, the religion of 佛 Fuh introduced.

99, Tacitus.—93, Josephus.—74, Pliny, the elder.—64, Boadicea.

63, Capital at 洛陽 Lô-yang, in 河南 Ho-nan.

54, Caractacus. 52, Julius Cæsar's first expedition to Britain.
The Western Han Dynasty.*

<table>
<thead>
<tr>
<th>MEIQU-HAOU</th>
<th>KWÓ-HAOU</th>
<th>Reigned years</th>
<th>Reign closed</th>
<th>First year of Cycle</th>
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<td>淮陽王 Hwae-yang-wang</td>
<td>鰲始 K'ang-che,</td>
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<td>30</td>
<td>xlv. 24</td>
</tr>
<tr>
<td>翼子嬰 Joo-tsze-ying,</td>
<td>居高 K'ou-che,</td>
<td>18</td>
<td>28</td>
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<td>平帝 Phing-te,</td>
<td>元始 Yuen-che,</td>
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<td>10</td>
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<tr>
<td>京帝 Gae-te,</td>
<td>建平 K'ên-p'ing-yüé Yuen-show</td>
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<td>成帝 Ching-te,</td>
<td>建始 K'ên-che, 舊平 Ho-p'ing</td>
<td>96</td>
<td>1</td>
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<td>永始 Yuen-yen,</td>
<td>鴻嘉 Hung-kea,</td>
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<td></td>
<td>B. C.</td>
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<td>綏和 Hwan-ho,</td>
<td>永光 Yung-kwang, 建昭 K'ên-chaou, 竟</td>
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<tr>
<td>堂帝 Seuen-te,</td>
<td>本始 Pun-che, 地節 Te-tsé, &amp;c.</td>
<td>25</td>
<td>43</td>
<td>xlv. 36</td>
</tr>
<tr>
<td>督帝 Chou-te,</td>
<td>始元 Che-yuen, 元廣 Yuen-fang</td>
<td>13</td>
<td>63</td>
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<td>武帝 Woo-te,</td>
<td>建元 K'ên-yuen, 元光 Yuen-kwang, &amp;c.</td>
<td>51</td>
<td>81</td>
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<tr>
<td>景帝 King-te,</td>
<td>元年 Yuen-nien, 中元 Chung-yuen, &amp;c.</td>
<td>16</td>
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<td>xliii 66</td>
</tr>
<tr>
<td>文帝 Wûn-te,</td>
<td>元年 Yuen-nien, 後元 Hou-yuen</td>
<td>28</td>
<td>151</td>
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<tr>
<td>高后呂氏 Kaou-hou-leu-she, A Queen who governed in the name of Children,</td>
<td></td>
<td></td>
<td></td>
<td>xlii 156</td>
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<tr>
<td>惠帝 Hwu-yu-te,</td>
<td>Prior to this time the Kwô-haou, was not used.</td>
<td></td>
<td></td>
<td>7 182</td>
</tr>
</tbody>
</table>

* Before the names of this and the last Dynasty, the word 西 Hanou is sometimes used.
REMARKABLE OCCURRENCES DURING THE WESTERN HAN DYNASTY.

莫表 萬瑰, or 萬表 Pi-tien, ' Tomb-stones' introduced about this time. 記作基業 中 ' Records engraved, were buried in the tomb.

說其功德 ' They narrated or extolled the virtues of the deceased.'

17, Livy.— 19, Ovid.— 20, Celsus.

JESUS CHRIST, the Divine Saviour, appeared in Judea, during the reigns of 孝成帝 Han-ting-tse, and 孝哀帝 Han-kai-tse.

一日十二時始於漢 ' The division of the day (from midnight to midnight) into 12 parts of two hours each, commenced in the time of Han.'

In the time of the Two Han, 尊右卑左為定制 ' To consider the right the place of honor, and the left the meaner place, was long the fixed rule.'

Since the time of Han, 改從尚左 ' It was altered, and honor conferred on the left.' When this change commenced, is not known.

漢或縣官自賣酒也 ' In the time of Han, some of the district Magistrates themselves sold wine.' Perhaps this opinion arose from the very great attention which was paid by Government in collecting the duty on liquors. For the people to distill clandestinely three measures of grain, was a capital crime.

in the habit of sending persons abroad to invite Foreigners. 外番珍貨濱入 中國始此 ' The pearls and Merchandise of Foreigners began to enter China.' Some vessels arrived which were four or five months on their passage.

29, Virgil — 31, Salust — 96, Horace — 86, Jerusalem taken by Pompey.

秦王政 'Ching, the king of Tsin, overcame the other six nations; and formed the Empire into thirty-six 郡 Keun; or Principalities.'

Books burnt, and four hundred and sixty of the Literati thrown into a pit to perish, or buried alive. This was done at the suggestion of a worthless minister.

Hair pencils invented by 蒙恬 Moung-tien, who was sent with 300,000 men to reduce the 萬奴 Hoo-jen, or 国奴 Heung-neo, certain Tartar tribes. To keep out this Northern people, the 萬里長城 Wan-le-chang-ching, great wall was built by him; it extends from Leau-tung, on the east; to 近東 Leau-tung, on the east; upwords of 10,000 Le.
## CHRONOLOGY.

<table>
<thead>
<tr>
<th>時代</th>
<th>Meaou-Haou.</th>
<th>Regnal years</th>
<th>Regnal years B.C.</th>
<th>First year of Cycle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>二世皇帝 Url-she-</td>
<td>}</td>
<td>3</td>
<td>201</td>
<td></td>
</tr>
<tr>
<td>始皇帝 Che-hwang-te-</td>
<td></td>
<td>11</td>
<td>204</td>
<td>xli. 216</td>
</tr>
</tbody>
</table>

### 周朝 CHOW-DYNASTY.

<table>
<thead>
<tr>
<th>王</th>
<th>Name</th>
<th>Regnal years</th>
<th>Regnal years B.C.</th>
<th>First year of Cycle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>周王</td>
<td>Tung-chow-wang</td>
<td>7</td>
<td>243</td>
<td>xxxviii. 396</td>
</tr>
<tr>
<td>殷王</td>
<td>Nan-wang</td>
<td>50</td>
<td>250</td>
<td>lxx. 276</td>
</tr>
<tr>
<td>嬰懐王 Shin-ting-wang</td>
<td>6</td>
<td>309</td>
<td>336</td>
<td></td>
</tr>
<tr>
<td>遼王 Hien-wang</td>
<td>48</td>
<td>315</td>
<td></td>
<td></td>
</tr>
<tr>
<td>烈王 Lēe-wang</td>
<td>7</td>
<td>368</td>
<td>xxxix. 336</td>
<td></td>
</tr>
<tr>
<td>欣王 Gan-wang</td>
<td>26</td>
<td>375</td>
<td></td>
<td></td>
</tr>
<tr>
<td>威烈王 Wei-lēe-wang</td>
<td>24</td>
<td>401</td>
<td></td>
<td></td>
</tr>
<tr>
<td>考王 Kaou-wang</td>
<td>16</td>
<td>425</td>
<td></td>
<td></td>
</tr>
<tr>
<td>貞定王 Ching-ting-wang</td>
<td>28</td>
<td>441</td>
<td>xxxvii. 456</td>
<td></td>
</tr>
<tr>
<td>元王 Yuen-wang</td>
<td>6</td>
<td>469</td>
<td></td>
<td></td>
</tr>
<tr>
<td>敬王 King-wang</td>
<td>44</td>
<td>475</td>
<td>xxxvi. 516</td>
<td></td>
</tr>
<tr>
<td>景王 King-wang</td>
<td>25</td>
<td>519</td>
<td></td>
<td></td>
</tr>
<tr>
<td>靈王 Ling-wang</td>
<td>27</td>
<td>544</td>
<td></td>
<td></td>
</tr>
<tr>
<td>聲王 Kiu-wang</td>
<td>14</td>
<td>571</td>
<td>xxxv. 576</td>
<td></td>
</tr>
<tr>
<td>齊王 Ting-wang</td>
<td>21</td>
<td>585</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The principles maintained in the times of these kings are considered more pure and just than those of any other period; and are often proudly referred to by the phrase 上道 Wang-tao. The Royal doctrines; the principles of the ancient Kings. Lēe-kwā, is a term by which this period is spoken of generally.
REMARKABLE OCCURRENCES DURING THE DYNASTY CHOW

277, Enélid.—332, Aristotlé.—332, Alexander the Great at Jerusalem.

284, Alexandrian Library. 281, Septuagint Translation.

世以五月五日生子為不祥自國時己有此習

'The idea of the age, that to bear a child on the 5th day of the 5th moon was unlucky, existed in the time of the Chen-kwö.'

320, Ptolemy Soter takes Jerusalem.—348, Plato.—313, Demosthenes poisoned himself.

350, Xenophon.—413, Herodotus.—400, Socrates.

孟子 Mang-tsze, or Mencius, disciple of Confucius, and writer of one of the 四書

Four-books, refers much to the Chen-kwö, or contending states of that period.

A native of the state 聞 of Chow.

古無墓祭, 'In ancient times there were no sacrifices offered at tombs.' It is not known exactly when the practice commenced. Some say about this time some place it later.

536, Cyrus the Persian Emperor.—497, Pythagoras.—558, Solon of Athens.

588, Zedekiah and the Jews carried to Babylon.

606, Nebuchadnezzar over Babylon and Assyria, in conjunction with his father.

No Chinese Books extant, which were written before the compilations of Confucius. Confucius, (孔夫子 Kung-fu-tsze,) Native of 魯国 Lou-kwö, (the state Loo,) now the Province 山東 Shan-tung. Born in the 11th moon, of the 21st year of 丙午 Ling.

老子 Laon-tsze, or 老君 Laon-kuén, the founder of the 道士 Taou-sze Sect, lived also about this time.

Chinese wrote on Bamboos with the point of a style; hence engraving the Character is expressed by 毋字 Tsze-tsze. 'Pricking the character.' They also wrote with a kind of red lead, called 雄鉛 Hung-tan.
The Dynasty Chow. (Continued.)

<table>
<thead>
<tr>
<th>MEAOU-HAOU.</th>
<th>Regnal years</th>
<th>Regnal closed B.C.</th>
<th>First year of Cycle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>恒王 Hwan-wang, -</td>
<td>6</td>
<td>606</td>
<td>XXXIV 639</td>
</tr>
<tr>
<td>平王 Ping-wang, -</td>
<td>6</td>
<td>612</td>
<td>XXXIV 639</td>
</tr>
<tr>
<td>国王 Yew-wang, -</td>
<td>26</td>
<td>646</td>
<td>XXXIV 639</td>
</tr>
<tr>
<td>宣王 Seuen-wang, -</td>
<td>26</td>
<td>646</td>
<td>XXXIV 639</td>
</tr>
<tr>
<td>厉王 Le-wang, -</td>
<td>15</td>
<td>671</td>
<td>XXXIV 639</td>
</tr>
<tr>
<td>夷王 E-wang, -</td>
<td>15</td>
<td>671</td>
<td>XXXIV 639</td>
</tr>
<tr>
<td>孝王 Heaou-wang, -</td>
<td>15</td>
<td>671</td>
<td>XXXIV 639</td>
</tr>
<tr>
<td>愍王 E-wang, -</td>
<td>15</td>
<td>671</td>
<td>XXXIV 639</td>
</tr>
<tr>
<td>共王 Kung-wang, -</td>
<td>12-11</td>
<td>928</td>
<td>XXXIX 936</td>
</tr>
<tr>
<td>母王 Miu-wang, -</td>
<td>55-51</td>
<td>936</td>
<td>XXXVIII 996</td>
</tr>
<tr>
<td>赤王 Chaou-wang, -</td>
<td>51</td>
<td>991</td>
<td>XXXVIII 996</td>
</tr>
<tr>
<td>康王 Kang-wang, -</td>
<td>26</td>
<td>1042</td>
<td>XVII 1056</td>
</tr>
<tr>
<td>成王 Ching-wang, -</td>
<td>37</td>
<td>1068</td>
<td>XVII 1056</td>
</tr>
<tr>
<td>英王 Woo-wang, -</td>
<td>7</td>
<td>1103</td>
<td>23 States.</td>
</tr>
</tbody>
</table>

This is the Period of the History Chun-tsew; which includes 242 years. It may be called Confucius' History of his own times. The name Chun-tsew, Spring and Autumn, is from its having been commenced in Spring and finished in Autumn there were at that time 125 different States or nations.
650. Probable time when Buddah lived.

770. Intercourse with the eight barbarous tribes, called Théen-chub. (India.)

古人席地而坐: 'The ancients sat on the ground.'

避諱周本制: Concealing or avoiding the Wei (name), began in the time of Chow. It was that name of himself which a person used in worshipping the Deity; after which it was held sacred. Still observed by the Chinese.

At present, only women ☫花 decorate their heads with flowers; but in ancient times both men and women did so.

It is much discussed, whether women ever knelt in paying their obeisance; some instances occur; but they are cases in which persons voluntarily degraded themselves. Some say they knelt, and their hands touched the ground, but not their heads.

Now they bend the knee slightly, and join their hands, the arms hanging down on the left side.

Sedan chairs made of bamboo, existed in ancient times. Originated in the South.

720, Salmaneser, king of Assyria, takes the Ten Tribes.

— First Eclipse of the moon recorded.

754, Romulus founds Rome.

818, Kingdom of Macedon begins.

869, Queen Dido founds Carthage.

907, Homer.

1012, King Solomon lays the foundation of the temple.

1042, 懶大史 'Chow, the great Historian,' and framer of the Seal Characters.
The Shang Dynasty.

<table>
<thead>
<tr>
<th>MEASOU-HAOU</th>
<th>Renegade years</th>
<th>Reign closed a.c.</th>
<th>First year of Cycle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chow-wang.</td>
<td>32</td>
<td>1112</td>
<td>XXXVI. 1116</td>
</tr>
<tr>
<td>Te-yih.</td>
<td>37</td>
<td>1114</td>
<td>XXXVII. 1176</td>
</tr>
<tr>
<td>Tae-ling.</td>
<td>3</td>
<td>1181</td>
<td>XXXVI. 1176</td>
</tr>
<tr>
<td>Woo-yih.</td>
<td>4</td>
<td>1184</td>
<td>X       1116</td>
</tr>
<tr>
<td>Kang-ling.</td>
<td>21</td>
<td>1188</td>
<td>XXV. 1146</td>
</tr>
<tr>
<td>Lin-sin.</td>
<td>6</td>
<td>1199</td>
<td>XIV. 1146</td>
</tr>
<tr>
<td>Tsou-keh.</td>
<td>33</td>
<td>1215</td>
<td>XVII. 1215</td>
</tr>
<tr>
<td>Tsou-kang.</td>
<td>7</td>
<td>1218</td>
<td>XIX. 1215</td>
</tr>
<tr>
<td>Woo-ling.</td>
<td>59</td>
<td>1255</td>
<td>XVIII. 1256</td>
</tr>
<tr>
<td>Seou-yih.</td>
<td>23</td>
<td>1314</td>
<td>XXII. 1356</td>
</tr>
<tr>
<td>Seou-sin.</td>
<td>21</td>
<td>1342</td>
<td>XXII. 1356</td>
</tr>
<tr>
<td>Pwan-kang.</td>
<td>28</td>
<td>1363</td>
<td>XXII. 1356</td>
</tr>
<tr>
<td>Yang-keu.</td>
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<td>1391</td>
<td>XXII. 1356</td>
</tr>
<tr>
<td>Nan-kang.</td>
<td>25</td>
<td>1398</td>
<td>XXII. 1356</td>
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<tr>
<td>Tsou-ling.</td>
<td>32</td>
<td>1423</td>
<td>XXII. 1356</td>
</tr>
<tr>
<td>Yuh-keu.</td>
<td>25</td>
<td>1455</td>
<td>XXII. 1356</td>
</tr>
<tr>
<td>Tsou-sin.</td>
<td>16</td>
<td>1480</td>
<td>XXII. 1356</td>
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<tr>
<td>Tsou-yih.</td>
<td>19</td>
<td>1496</td>
<td>XXII. 1356</td>
</tr>
<tr>
<td>Ho tan-keu.</td>
<td>9</td>
<td>1515</td>
<td>XXII. 1356</td>
</tr>
<tr>
<td>Pae-jiu.</td>
<td>15</td>
<td>1524</td>
<td>XXII. 1356</td>
</tr>
<tr>
<td>Ching-ting.</td>
<td>13</td>
<td>1559</td>
<td>XXII. 1356</td>
</tr>
<tr>
<td>Tae-woo.</td>
<td>75</td>
<td>1552</td>
<td>XXII. 1356</td>
</tr>
<tr>
<td>Yung-keu.</td>
<td>12</td>
<td>1617</td>
<td>XVIII. 1576</td>
</tr>
<tr>
<td>Seou-kai.</td>
<td>17</td>
<td>1629</td>
<td>XVIII. 1629</td>
</tr>
<tr>
<td>Tae-kang.</td>
<td>25</td>
<td>1646</td>
<td>XVIII. 1629</td>
</tr>
<tr>
<td>Yuh-ting.</td>
<td>29</td>
<td>1681</td>
<td>XVIII. 1690</td>
</tr>
<tr>
<td>Tsou-keu.</td>
<td>33</td>
<td>1710</td>
<td>XIX. 1690</td>
</tr>
<tr>
<td>Ching-th.</td>
<td>13</td>
<td>1713</td>
<td>XIX. 1690</td>
</tr>
</tbody>
</table>

* These do not seem proper names; this part of Chinese History is evidently under great obligation to the Historians of subsequent times.
REMARKABLE OCCURRENCES DURING THE DYNASTY SHANG

Chow, or Chowsin, the last king of the Dynasty Yin, which is commonly spoken of as the closing period of the Shang Dynasty, was one of those persons who obtained an infamous celebrity by their crimes and follies. He was the youngest of three sons. His mother in the character of the King's Concubine, bore his two elder brothers; after which she became the King's wife and Queen, and had Chow, who, according to the rule of succession in those times, if there be a wife's son, a concubine's son cannot inherit, ascended the throne.

Chow is represented as possessing good natural abilities, and great personal strength, but his abilities were employed to fortify himself against the advice of his friends, and to gloss over his crimes. He was proud, extravagant, drunken, debauched and cruel. One instance of his extravagance is more amusing than serious. He introduced Ivory Chop sticks, used in eating. One of his relations, Ke-tsze, sighing said, "Ivory chop-sticks are now made; these must be followed by valuable dishes; and valuable dishes must be filled with rare viands; the king thus gratifying his desires, endangers the safety of the Empire."

Chow in his wars, took a female captive Ta-ke, whose name is as infamous as his own. They both gave themselves up to the greatest excess of unrestrained sensuality, and to the wildest extravagance. They had immoral songs composed, and introduced a species of posture-making or dancing, in which those who engaged, sought the pleasure of mutual compliance or indulgence. They erected a kind of stage, or terrace, a thousand cubits high, and three broad (about one English mile) long. It required ten years to complete it. They laid out extensive gardens; formed managories filled with horses, dogs, rare animals, and curious birds; to feed these, and the crowd of idle people around them, large granaries were built. At Sha-kew, now the province of Chib-le, they collected a vast concourse of people devoted to pleasure and dissipation.
pition. They there made a like of wine, and surrounded it with meat suspended on the trees; to this paradise naked men and women resorted, and passed the long nights in drunkenness and debauchery. Profligacy to this extent is more than the common sense of mankind, in the worst of times, can approve. The king and court fell into contempt: which Ta-ke, instead of attributing to the right cause, ascribed to the lightness of the ordinary punishments, and to the easy deaths to which criminals were subjected. She therefore introduced a punishment called 鉄， Wei-tow, which was an iron vessel, like the Chinese measure called Tow, and which when heated red-hot, the criminal was obliged to hold in his hands till they were roasted. She also invented a brass pillar, called 烙, Paou-lo, which being greased, or daubed with unctuous matter, and so made slippery, was laid over a fire of coals. Across this fire, the criminal was forced to walk upon the slippery burning rounded brass. The consequence was, that he fell into the fire. It is said, that the ineffectual efforts of the criminals to walk across the burning roller, afforded this cruel Lady much amusement and delight.

Chow in a passion, murdered a nobleman's daughter, because she disliked the debaucheries of the palace. He ripped up the body of a pregnant female, that he might see the foetus in the womb. On seeing some persons fording a brook, in a cold winter's morning, he said they endured the cold in a remarkable manner, and forthwith ordered their legs to be cut off, that he might view the marrow. His relation 于子 Ke-tsze, having reproved him, escaped death by affecting madness. 比干 Pe-kan acquired immortal fame, by being one of the first martyrs in the generally hopeless cause of reproving bad kings.

武王 Woo-wang, the martial king, thought it right to rid the world of Chow. He made a solemn appeal to heaven; imposed an oath on his nobles, and proceeded to what he conceived was fighting Heaven's battles. Chow sent 100,000 men to oppose him. But they had no will to fight. They were routed. Chow fled to the stage he had erected, clothed himself sumptuously, adorned with pearls and gems, and in that state burnt himself to death. Woo-wang cut down with the sword, the wicked and unhappy Ta-ke.—How often, even in this life, does Divine Providence punish the atrociously profligate!
武乙. Wo-yih, was 無道 a bad man. He 爲 作之天 舜. Made idols, and called them Celestial Gods. He placed servants by them to move them along. This gave offence to real Celestial Beings, and Woo-yih, when hunting was struck dead by the force of thunder. (Vide, Kang-mih.)

自佛法成面塑像遍天下 故塑像實不自佛家始. Te-yih made an image of a man to represent the God or Gods of heaven. It is added, that those of Fuh were at first gold, but that they afterwards imitated the Chinese, and made them of wood or clay.

1570, Moses born.—1451, died.

1552, Joshua born. 1556, Cecrops first king of the Athenians.

1703, Commencement of the seven years of famine in Egypt.

The People on the north of China, have by the Chinese, been called by various names under different dynasties. At this early period, they used the language of contempt and abuse, and instead of saying they subdued the people of the north, it is written they ‘conquered the land of demons or devils.’
### The 夏朝 Hea Dynasty.

<table>
<thead>
<tr>
<th>MEAOH-HAOD.</th>
<th>Reigned years</th>
<th>Regned b.c.</th>
<th>First year of Cycle</th>
</tr>
</thead>
<tbody>
<tr>
<td>楚</td>
<td>52</td>
<td>1756</td>
<td></td>
</tr>
<tr>
<td>元</td>
<td>13-19</td>
<td>1808</td>
<td></td>
</tr>
<tr>
<td>綿</td>
<td>11</td>
<td>1834</td>
<td></td>
</tr>
<tr>
<td>之</td>
<td>9</td>
<td>1868</td>
<td></td>
</tr>
<tr>
<td>阊</td>
<td>16</td>
<td>1906</td>
<td></td>
</tr>
<tr>
<td>阬</td>
<td>16</td>
<td>1936</td>
<td></td>
</tr>
<tr>
<td>楚</td>
<td>17</td>
<td>2006</td>
<td></td>
</tr>
<tr>
<td>吳</td>
<td>29</td>
<td>2094</td>
<td></td>
</tr>
<tr>
<td>夏</td>
<td>9</td>
<td>2133</td>
<td></td>
</tr>
</tbody>
</table>

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### The 五帝 Five Emperors.*

<table>
<thead>
<tr>
<th>Emperors</th>
<th>Reign</th>
<th>B.C.</th>
<th>Cycle</th>
</tr>
</thead>
<tbody>
<tr>
<td>夏帝舜</td>
<td>Yu-te-shun: aged 110</td>
<td>50-61</td>
<td>VIII. 2169</td>
</tr>
<tr>
<td>夏帝</td>
<td>Tang-te-yao: aged 118</td>
<td>100-75</td>
<td>VII. 2230</td>
</tr>
<tr>
<td>夏帝</td>
<td>Chuen-kiih-kaou-she,</td>
<td>70</td>
<td>VII. 2230</td>
</tr>
<tr>
<td>夏帝</td>
<td>Shaou-haou-kin-tshe,</td>
<td>78</td>
<td>VII. 2230</td>
</tr>
<tr>
<td>夏帝</td>
<td>Shaou-haou-kin-tshe,</td>
<td>84</td>
<td>VII. 2230</td>
</tr>
</tbody>
</table>

* A period of much obscurity.
REMARKABLE OCCURRENCES DURING THE DYNASTY TANG.

1996, Abraham.—1556, Ioanclus, first king of the Argivi.
2050, Egeidmus, first king of Sicyon, the most ancient kingdom of Greece.
2126, Terah, Abraham’s father born.
2142, Ta-ya, aged 100 years. The repairer of the effects of the Deluge, and he who divided the land into 九州 Nine regions, referred to in the 五經 Woo-king and 四書 Shoo-shoo.

古文尚书自宋以来诸儒多疑其偽 Of the Shang-shoo, which treats of this period, there is a copy called Koo-pan: since the Dynasty Sung, (A.D. 1100); all the literati have much suspected that it was spurious.
The other copy is not doubted. That Confucius had 三千詩 3,000 Odes from which he compiled the She-king, is disputed. The 易經 Yih-king, also is mutilated; some quotations from it are not now found in it. *

2142, The 苗子 existed at this time, and have, as a distinct people, continued to the present day. Where they not the aborigines, and the Chinese a Colony ?
2188, Kingdom of Egypt founded by Mizraim, the son of Ham.
2348, The Deluge recorded by Moses.

2366, Death of Methuselah.—2582, Death of Jared, 6th from Adam.

A Prince is here placed by some, who was called 帝桀 Te-che, and of whom it is said, that 荒淫無度 He proceeded to unlimited dissipation. Choo-foo-tszee says, that prior to this, it is impossible to fix the year of the Cycle. 難盡信世遠傳聞 that, “It is impossible to give entire credit to the traditions of those remote ages.”

2330, Cycle said to be formed by 大桀 Ta-yaou, in the 61 year of 黃帝 Hwang-te. 桑麻蠶繭自元妃而始 興 The culture of the Mulberry, the Silk-worm, and Weaving, (is said to have) commenced with 元妃 Yuen-fe, the wife 黃帝 Hwang-te.

* Many of the above circumstances are taken from a work entitled 傳pages 随 束考

Hae-yu-ting-kaou.)
The Three Sovereigns.

<table>
<thead>
<tr>
<th>MEYOU HAOU</th>
<th>Reign closed B.C.</th>
<th>First year of Cycle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hwang-te-yew-heung-she</td>
<td>2622</td>
<td>2596</td>
</tr>
<tr>
<td>Te-yu-wang</td>
<td>2732</td>
<td>61 year</td>
</tr>
<tr>
<td>Te-ke</td>
<td>2787</td>
<td></td>
</tr>
<tr>
<td>Te-lae</td>
<td>2835</td>
<td></td>
</tr>
<tr>
<td>Te-e</td>
<td>2880</td>
<td></td>
</tr>
<tr>
<td>Te-ming</td>
<td>2925</td>
<td></td>
</tr>
<tr>
<td>Te-ching</td>
<td>2974</td>
<td></td>
</tr>
<tr>
<td>Te-lin-hwuy</td>
<td>3034</td>
<td></td>
</tr>
<tr>
<td>Yen-te-shin-mung-she</td>
<td>3114</td>
<td></td>
</tr>
<tr>
<td>Neu-wo-she</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

FABULOUS PERIOD.

<table>
<thead>
<tr>
<th>Hwang-she</th>
<th>9 Brothers</th>
<th>18,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>To-hwang-she</td>
<td>11 Brothers</td>
<td>18,000</td>
</tr>
<tr>
<td>Thi-en-hwang-she</td>
<td>12 Brothers</td>
<td>45,000</td>
</tr>
</tbody>
</table>

Pwan-koo. First appeared after the Heavens and earth were separated. He is represented as clothed with a kind of apron of leaves; and holds in one hand the sun, and in the other, the moon.

* Here all is obscure.
REMARKABLE OCCURRENCES DURING THE THREE SOVEREIGNS

2789. Made caps and garments.

Several things affirmed of this period were all pushed up by people who lived in subsequent ages. (Choo foot-note.)

3254. Fuh-he, who taught agriculture; fishing; the care of cattle; marriage; music, &c.

Difference amongst Historians in the manner and arrangement of this period.

Neu-woshe, who melted stones and repaired the heavens. Though the character Women forms part of the name, it is not known whether the person was a woman or not, as there were no characters at that time. The characters were supplied in subsequent ages to express the sound of the name. Some Chinese Writers suppose, the story has a reference to an Inventor of the proper application of fire.

EXTRACT FROM CHINESE HISTORY.

方崑山 Fang-kwan-shan says, that 順 Tae-keih, 'The First Principle,' moving, produced 阳 Yang; at rest or still, produced 隐藏 Yin. From the pre-existence of 太極 Tae-keih, Yang and Yin were produced; these existing produced 萬物 Wan-wuh, i. e. 'All things,' exclusive of Heaven, Earth and Man. Wan-wuh existing, 圣人 Shing-jin 'Perfect men,' were born. But (he adds), how is it credible that more than 10,000 years elapsed, as is asserted, (after the existence of 太極 Tae-keih) before Yang was produced, and the heavens spread; and that 10,000 years more elapsed before Yin was produced, and the earth formed. — That 10,000 more passed before Yin and Yang united, to produce the various material existences (expressed by 萬物 Wan-wuh); and further, that 40 or 50,000 years more passed away, before the process of Yin and Yang was finished, and the Shing-jin 圣人 appeared.
Such a tale is contrary to all sense and reason. From Yan and Shun, to the present time is not more than three thousand and odd years. The Three Dynasties of Sha, Shang, and Chow were not equal in duration to Tang and Yu, which preceded them; and the latter Dynasties of Han, Tang, and Sung, were not equal to the Three San-tae. How can it be believed that 30 or 50,000 years elapsed after the formation of the Heavens and the Earth, before man appeared, or the earth and the water were adjusted, and food supplied to human beings? or, that (if the world had existed so long) these things should not have been arranged before Fu-hhe, and his successors? It is evident that Pwan-koo, who acted at the separation of the heavens and earth, could not have been long before Fu-hhe, perhaps, a thousand years, certainly not 10,000; and the time of Fu-hhe, must have been very near Yan and Shun, perhaps a hundred years, certainly not a thousand.

—No scholar should decline a thorough enquiry.”

(Vide, A view of History by Fung-chow.)
OUTLINE OF THE EMPIRE

OF THE

滿州 MAN-CHOW FAMILY,

WHICH NOW FILLS THE THRONE OF CHINA.

The whole Empire is frequently called by the Tartars 大清國 Ta-ts'ing-kwò, The Empire of Ta-ts'ing. The regions of Man-chow (Man-choo) Tartary, are called 成京 Shing-king. China proper may be distinguished by its ancient name 中國 Chung-kwò. The countries on the north of the 萬里長城 Great wall, are called 蒙古 Mung-koo; and the countries on the west and northwest, are called 西域 Se-yin. All beyond China proper, is sometimes denominated 黃外 Beyond the frontier.

The Chinese have undergone, perhaps, as many revolutions as any people on the earth. They have been partially and completely conquered; have delivered themselves, and have been conquered again—and the divisions of their country have undergone a thousand different changes. Is it not the inflexible nature of their Language which has contributed much to give them at all times an apparent sameness?

In Statistical Accounts of the Empire, the relative distance of places is mentioned in 里, 250 of which make a Geographical degree; but in Maps published under the Astronomical Board, the distance is put down in degrees of Latitude and Longitude: The latter reckoned from the meridian of Peking.

In the close of the Reign of 乾隆 Kēn-lung, a new edition of 大清一通志 A complete Statistical Account of the Empire of Ta-ts'ing; or the Manchow Dynasty, was published. Amongst other things, it gives the Population and Antiquities of every part of China; and some notices respecting the other parts of the Em-
GEOGRAPHY.

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pire. The countries seem divided into such as are properly under the complete government of the reigning family; those that are attached, and to swell the list, those that have honored them with occasional or regular tribute. *

The new territories acquired in the time of K'ien-lung, are represented as extending from 滬海 Han-hae, or the desert 沙漠 Sha-mo on the east, to 薩瑪爾罕 Shama-ur-han (Samarcand), on the west. On the south to 南蔭 La-tsang, or Thibet; and on the north to 俄羅斯 Go-lo-sze (Russia): said to include a space upwards of 20,000 Le in circumference. Of these 轉背 B-le is the seat of government. It is distant from Peking to the northwest, 10,820 Le, about 2,000 miles. In Chinese Maps, said to be 44° 50' N. and 34° W. of the meridian of Peking.

The Edition of the above Work, now referred to, gives the names of Tartar places according to a new fixed Orthography. It is directed, however, that the old Orthography of the Chinese should also be stated, to prevent mistake. It may be presumed that the new Orthography, made by Tartars themselves, is sufficiently near to the true sound, to enable the ear to recognize the name when pronounced. For the a following a vowel, they use 阿 Urh; and for the a before o and u, they use 唔 Lo and 魯 Loo. Sometimes these characters have a 杠 by the side, as 魯 Loo, or 亦. The th, as occurring in the European Orthography of Tartar names, is expressed by 持 Tih.

In the Chinese Government, there appears great regularity and system. Every district has its appropriate officer; every street its constable, and every ten houses a tything-man. They have all the requisite means of ascertaining the population with considerable accuracy.

Every family is required to have a board, always hanging up in the house, and

* The Ta-tshing-yih-thung-che, does not profess to be An Account of all the Nations of the World, but of the Empire of the Ta-tshing Dynasty; it includes only nations over whom they have a right to hold dominion. And that right, (whether they choose to exercise it or not) they found on the circumstance of 进贡 " Presenting Tribute. " When they include as forming part of their Empire, the Nations who 进贡 Tsin kung, it can no longer be a matter of doubt what the meaning of that phrase is. Whether it be advisable for European Sovereigns, in their intercourse with China, to profess to reign under the veneration of His Imperial Majesty, as their Liege Lord, is another question. The Ceremony, as it is loosely called, is the act of homage or fealty.
ready for the inspection of authorised officers, on which the name of all persons, men, women, and children, in the house are inscribed. This board is called a "Mun-pae, 'Door-tablet," because, where there are women and children within, the officers are expected to take the account from the board, at the door. Were all the inmates of a family faithfully inserted, the amount of the population would of course be ascertained with great accuracy. But it is said, this is not the case. Names are often omitted, and the officers pass it over, either from neglect, or from some consideration given them by the head of the family, who, according to his situation in the community, has various reasons to represent his family fewer than it is. One reason said to operate sometimes is, that in urgent cases a conscription of every third male, able to bear arms, has been made by the government. That, however, was an ancient regulation, and is not applicable to the present Dynasty, which keeps up a constant standing army. Every Tartar is a soldier. Others say, that amongst the poor, who constitute the mass of the population in every country, the Mun-pae, or account of persons given in, is generally correct. To be the reverse, exposes them to informations and to much trouble. This seems the more probable statement.

However, amongst Chinese, as amongst every other People, there is, either more or less, a difference between what their institutions, opinions, and professions would lead one to suppose was their character and practice; and what is really their character and practice. Those who do not attend to this distinction, err egregiously in their conceptions respecting whatever concerns the Chinese.

The Original amount of Population, i.e. the Amount of the Census taken at the beginning of the present Dynasty, is first given, and then the increase of Population since that time. The first was, probably about A.D. 1644; and the last, about 1790.
### Names of Places

<table>
<thead>
<tr>
<th>Place</th>
<th>Le from Pekin</th>
<th>Eng miles about</th>
<th>Lat. N</th>
<th>Lon. from Peking</th>
<th>Population about A. D. 1644</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hing-king</td>
<td>1710</td>
<td>1420</td>
<td>41°40'</td>
<td>8°39'E</td>
<td>4194</td>
</tr>
<tr>
<td>Fung-cheen-fou, includes, Hing-king and Peking</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shing-king</td>
<td>1470</td>
<td>360</td>
<td>42°</td>
<td>7°E</td>
<td></td>
</tr>
<tr>
<td>Yew-chow of the Han Dynasty, and the region of Leau and Kin, who held the northern part of China in the close of Sung.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kingsze, or Chih-le, or North Chih-chih-le. The Province of Pe-che-le.</td>
<td></td>
<td></td>
<td>40&quot;</td>
<td></td>
<td>3,260,073</td>
</tr>
<tr>
<td>Yen-kwö of the Dynasty Zhou.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kiang-soo Province,</td>
<td>2400</td>
<td>600</td>
<td>30°50'</td>
<td>4°E</td>
<td>3,917,707</td>
</tr>
<tr>
<td>Nan-king, of the Ming Dynasty.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gau-hway Province</td>
<td>2700</td>
<td>670</td>
<td>31°</td>
<td>3°E</td>
<td>1,350,131</td>
</tr>
<tr>
<td>These two Provinces are included under the name Jiang. Nan-kuang.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shan-se Province</td>
<td>1020</td>
<td>255</td>
<td>35°</td>
<td>5°50'W</td>
<td>1,792,329</td>
</tr>
<tr>
<td>Shan-tung, Province</td>
<td>800</td>
<td>200</td>
<td>36°45'</td>
<td>1°15'E</td>
<td></td>
</tr>
<tr>
<td>In the time of the Dynasty Zhou, was the native place of Confucius, also Wei-kuang, and various others.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* The Capital Town or District is intended.
### Increase of Population 1790.

<table>
<thead>
<tr>
<th>Increase of Population 1790</th>
<th>Total Population</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>390,714</td>
<td>The seat of Government, when the present family first assumed the regal or Imperial title, in 1615. The 八旗 Eight Standards are put down at the very low number of persons which appears in the column opposite. It is near to the native place of the reigning family; and distant about 60 miles to the east and southward of 王京 Shing-king, which is at once the name of the whole Man-chow Territory, and of the present seat of Government, in that region.</td>
</tr>
<tr>
<td>95,929</td>
<td>248,963</td>
<td>3,504,038</td>
</tr>
<tr>
<td>248,963</td>
<td></td>
<td>23,019,528</td>
</tr>
<tr>
<td>23,019,528</td>
<td>28,967,235</td>
<td>25,447,633</td>
</tr>
<tr>
<td>87,892</td>
<td>1,433,023</td>
<td>Capital District 安慶府 Gan-king-foo.</td>
</tr>
<tr>
<td>68,487</td>
<td>1,860,816</td>
<td>Capital District 太原府 Tae-yuen-foo.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Capital District 濟南府 Tse-nan-foo.</td>
</tr>
<tr>
<td></td>
<td>Le from Peking</td>
<td>Eng. about Lat. N.</td>
</tr>
<tr>
<td>-----------</td>
<td>----------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>河南省 Honan Province, During Chow Dynasty, it was called 豫州 Yu-chow. In the time of 春秋 Chun-tsew, it included the territory of seven different states.</td>
<td>1540</td>
<td>385</td>
</tr>
<tr>
<td>陜西省 Shen-se Province, In the time of 戰國 Chen-kwö, seat of the court of 秦 Tsin,</td>
<td>2650</td>
<td>662</td>
</tr>
<tr>
<td>甘肅省 Kan-suh Province,</td>
<td>1040</td>
<td>1010</td>
</tr>
<tr>
<td>浙江省 Chê-keang Province,</td>
<td>3300</td>
<td>895</td>
</tr>
<tr>
<td>江西省 Kiang-se Province,</td>
<td>4850</td>
<td>1212</td>
</tr>
<tr>
<td>湖北省 Hoo-pih Province,</td>
<td>3153</td>
<td>788</td>
</tr>
<tr>
<td>湖南省 Hoo-man Province, These two Provinces united, composed 湖廣 Hoo-kwang,</td>
<td>4550</td>
<td>1137</td>
</tr>
<tr>
<td>Increase of Population (1790)</td>
<td>TOTAL Population</td>
<td>REMARKS</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>------------------</td>
<td>---------</td>
</tr>
<tr>
<td>617,881</td>
<td>2,662,969</td>
<td>Capital District 開封府 Kae-fung-foo. At different periods of Chinese history, called 東京 Tung-king, 西京 Se-king, 滁京 Peen-king, &amp;c.</td>
</tr>
<tr>
<td>16,895</td>
<td>257,704</td>
<td>Capital district at 西安府 Se-gan-foo. Of 屯丁 Soldiers placed on the land, there are 109,524.</td>
</tr>
<tr>
<td>28,114</td>
<td>340,986</td>
<td>Capital district 蘭州府 Lan-chow-foo. Besides the population given in the column, there are 屯丁 Soldiers who cultivate the land 217,415; of those who 更名 have changed their names (the cause and circumstances of which do not appear) 13,868, and of 投誠番民戸 Foreign families who have submitted to the government, or emigrated thither, 57,331.</td>
</tr>
<tr>
<td>16,264,149</td>
<td>18,975,099</td>
<td>Capital district 杭州府 Hang-chow-foo. This and 蘇州府 Soo-chow-foo, in 江蘇省 Kiang-soo Province, are said to be the best districts in the Empire.</td>
</tr>
<tr>
<td>393,661</td>
<td>5,922,160</td>
<td>Capital district 南昌府 Nan-chang-foo. There are of people denominated 屯丁, 容丁, and 屯丁 8,041.</td>
</tr>
<tr>
<td>24,154,442</td>
<td>21,604,369</td>
<td>Capital district 武昌府 Woo-chang-foo.</td>
</tr>
<tr>
<td>8,722,525</td>
<td>9,098,010</td>
<td>Capital district 長沙府 Chang-sha-foo</td>
</tr>
</tbody>
</table>
GEOGRAPHY.

NAMES OF PLACES.

<table>
<thead>
<tr>
<th>Province</th>
<th>Le from Pekin</th>
<th>En. miles about</th>
<th>Lat. N.</th>
<th>Lon. from Pekin</th>
<th>Original Population about 1614</th>
</tr>
</thead>
<tbody>
<tr>
<td>四川省  Sze-chuen Province.</td>
<td>5710</td>
<td>1487</td>
<td>29°40'</td>
<td>19°50'w</td>
<td>144,134</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>福建省  Fuh-k'ên Province.</td>
<td>6150</td>
<td>1532</td>
<td>26°3'</td>
<td>19°30'e</td>
<td>1,168,145</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>广东省  Kwang-tung Province.</td>
<td>7570</td>
<td>1892</td>
<td>23°10'</td>
<td>4°w</td>
<td>1,148,918</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>廣西省  Kwang-se Province,</td>
<td>7460</td>
<td>1865</td>
<td>25°20'</td>
<td>19°50'w</td>
<td>205,995</td>
</tr>
</tbody>
</table>

Before the time of 代 Tsin, it was a barbarous nation called 亡 Pa-shih.

In the time of 周 Chow, called 七戇 Tyih-min, or the Seven barbarous states.

In the time of 周 Chow, a foreign dependant state. During the 楚 Chen-kwū period, was called 百越 Pih-yue. 始皇 Che-hwang, the Burner of the books, seized it, and made it 南海郡 Nan-hae-keun, 'The Principality of the southern ocean.' In the time of 汉 Han it became 南越國 Nan-yuè state or nation. In 元 Yuen, it was connected with the kingdom of 交趾 Keao-che, or Ton-k'ìn. In the period of the 三國 San-kwū, (the 3rd century) it was called 廣州 Kwang-chow. In 1366, it was called 廣東 Kwang-tung (Canton), by the first Emperor of the last Dynasty.

In the 春秋 Chung-tsêw period, was called 美地 Pih yüe-te. 尼 Yue, is now
<table>
<thead>
<tr>
<th>Increase of Population 1790</th>
<th>Total Population</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>7,789,782</td>
<td></td>
<td>These 7,789,782 are said to compose 1,765,899 families. Capital district 成都府 Ching-too-foo.</td>
</tr>
<tr>
<td>216,333</td>
<td>1,684,528</td>
<td>Capital district 福州府 Fü-h-chow-foo.</td>
</tr>
<tr>
<td>342,553</td>
<td>1,491,271</td>
<td>Capital district 廣州府 Kwang-chow-foo. The 蛮戶 Tan-hoo, or people who live in boats in this Province, are considered a district race, whose origin cannot be traced; fishing was originally their profession. 晉時 In the fourth century, they amounted to upwards of 50,000 boats, after 唐 they were numbered and taxed. 明洪武 In 1370, they were united along the sides of the rivers and put under the charge of an officer called 河泊所 Ho-p'o-so, 'The anchoring place officer,' and paid a tax in fish. In marriage they made no previous betrothment. The man who wanted a wife, placed a platter of straw on the end of his oar, and the female who accepted his offer, did the same with a basket of flowers, after which they united in singing barbarous songs. 雍正 Yung-ching, about 1730, allowed them to live on shore and cultivate the land. Poor people on shore still consider it degrading to marry with them.</td>
</tr>
<tr>
<td>2,363,528</td>
<td>2,569,518</td>
<td>Capital district 桂林府 Kwei-lin foo. Of 叢丁 Soldiers who cultivate the land, there are 250.</td>
</tr>
</tbody>
</table>
often applied to this Province and the preceding one. They are also called 長江 Leang-kwang, as 江南 and 江西 are called 長江 Leang-keang.

雲南省 Yunnan Province. - - 8200 2050 22°20' 16°30' 2,255,666

貴州省 Kwei-chow Province, - - 7640 1910 24°40' 9°50' 51,089

The above are all the Provinces of China Proper. These Provinces are divided into 府 Foo and 州 Chow, which are larger cantons, including under them, smaller districts called 縣 Hêen, which have subordinate Departments called 巡檢司 Ssein-kêen-sze, and which include a few 村 Tsun, or villages.
<table>
<thead>
<tr>
<th>Increase of Population 1790</th>
<th>TOTAL</th>
<th>REMARKS</th>
</tr>
</thead>
<tbody>
<tr>
<td>827,723</td>
<td>3,083,459</td>
<td>Capital district <strong>雲南府</strong> Yun-nan-foo. Bordered on the south by 越南 Cheon-che (Ton kia), on the west by 順 Mën-téen, (or Peou) and on the north by 台灣 Toou-fan. There is said to be no increase of population, the 827,723 are what are called 處丁 Foo-ting.</td>
</tr>
<tr>
<td>2,890,303</td>
<td>2,941,391</td>
<td>Capital district <strong>貴陽府</strong> Kwei-yang-foo.</td>
</tr>
</tbody>
</table>

The whole Population as thus given by the best authority is below One Hundred and Forty-three Millions, which differs widely from the account given to the English Embassy, at Peking, in 1793, and also from the accounts contained in Grosier. From what source he obtained his Ch'un-ming-shoo, 'Number of the people,' I do not know. I have enquired in vain for a document so designated. Allow 2 Millions for the army and civil list, and 2 Millions for people who live in boats, still the whole amount will be under 150 Millions.

Nations, Tribes, or hordes of Shepherds, who being destitute of fixed habitations, move about to whatever place a plentiful supply of water and pasture invites them, leave no monuments to perpetuate the memory of past events. The 阮奴 Heung-noo, and 莫 Martin, and others who formerly inhabited the countries now occupied by the Mung-koo's, have left nothing but their names on the page of Chinese history.

The present 蒙古 Mung-koo Tribes, extend on the East to 黑龍江 Hhong-keang, the river Amour; on the west to E-le; on the south to 長城 Chang-ching, The Great Wall; and on the north pass beyond the desert 腰沙 Shang.
The old dependant Mung-koo's, consisting of Fifty-one Standards, are situated in the following places:

<table>
<thead>
<tr>
<th>NAMES OF PLACES</th>
<th>Distance from Peking in Le.</th>
<th>English miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>科爾沁 (Kou-urh-chin)</td>
<td>N. 1297</td>
<td>326</td>
</tr>
<tr>
<td>鄂爾羅斯 (Kou-urh-lo-sze)</td>
<td>N.E. 2500</td>
<td>645</td>
</tr>
<tr>
<td>杜爾伯特 (Too-urh-pih-tih)</td>
<td>2010</td>
<td>502</td>
</tr>
<tr>
<td>扎頓特 (Chä-lie-tih)</td>
<td>1000</td>
<td>250</td>
</tr>
<tr>
<td>士黑特 (Too-hi-chih)</td>
<td>1310</td>
<td>335</td>
</tr>
<tr>
<td>扎魯特 (Chä-lou-tih)</td>
<td>1010</td>
<td>252</td>
</tr>
<tr>
<td>阿魯科爾沁 (O-roo-ko-urh-chin)</td>
<td>1310</td>
<td>335</td>
</tr>
<tr>
<td>敖漢 (Gou-han)</td>
<td>1110</td>
<td>277</td>
</tr>
<tr>
<td>奈曼 (Nae-man, N. E. of He-fung-kow)</td>
<td>N. 1210</td>
<td>302</td>
</tr>
<tr>
<td>喀爾喀左翼 (Kih-urh-kih, left wing)</td>
<td>760</td>
<td>190</td>
</tr>
<tr>
<td>喀喇沁 (Kih-la-chin)</td>
<td>760</td>
<td>190</td>
</tr>
<tr>
<td>翁牛特 (Ung-new-tih)</td>
<td>1500</td>
<td>375</td>
</tr>
<tr>
<td>阿霸哈納爾 (O-pa-hâ-na-urh)</td>
<td>1000</td>
<td>250</td>
</tr>
<tr>
<td>阿霸垓 (O-pa-kae)</td>
<td>1185</td>
<td>296</td>
</tr>
<tr>
<td>蒙齊穆 (Kou-lse-tih)</td>
<td>1163</td>
<td>290</td>
</tr>
<tr>
<td>烏巴林 (Loo-lin)</td>
<td>960</td>
<td>240</td>
</tr>
<tr>
<td>克西克騰 (Kih-se-kih-teng)</td>
<td>810</td>
<td>88</td>
</tr>
<tr>
<td>蘇尼特 (Soo-ne-tih)</td>
<td>960</td>
<td>240</td>
</tr>
<tr>
<td>喀爾喀右翼 (Kih-urh-kih, right wing)</td>
<td>N.W. 1110</td>
<td>282</td>
</tr>
<tr>
<td>四子部落 (Sze-tsze-pou-loh)</td>
<td>960</td>
<td>240</td>
</tr>
<tr>
<td>毛明安 (Maou-ming-gan)</td>
<td>1210</td>
<td>310</td>
</tr>
<tr>
<td>喃喇 (Woo-la-tih)</td>
<td>1590</td>
<td>380</td>
</tr>
<tr>
<td>鄂爾多斯 (Go-urh-to-sze, (Orlous)</td>
<td>1100</td>
<td>275</td>
</tr>
<tr>
<td>(歸化城)土默特 (Kwei-hwa-ching)</td>
<td>1160</td>
<td>290</td>
</tr>
</tbody>
</table>
RECENTLY ATTACHED MUNG-KOOS.

1. **牧原** Mah-chung, for the breed of horses. Distant from Peking, N. E. 1250 le.

2. **察哈爾** Chah-arl, 8 Standards, N. W. 1000 le. 遠牧Wandering Shepherds.

3. **喀爾喀** Kherkhi, Gerghis, 四部 Four tribes; 74 standards; extending on the East to the river An-mou; on the West to 阿爾泰山 Araltas Mountain and E. le. On the South to the desert Shih-mo, and on the North to Russia. From E. to W. 5000 le; from N. to S. 3000 le. Divided into three Khan. Fought with the 呼倫特 Gih-foo-t, Eleuths, when the Emperor of China interfered. He allowed them to retain the title of Khan, and conferred the hereditary regal title, together with various titles of nobility. 授王. 貝勒 貝子, 公, 台吉 等爵世襲 which they call Wang, Pei-lih, Pei-tse, Kung, Tae-keih. Some say, they correspond to King, Duke, Count, Marquis, &c.; apparently similar to what is called the Feudal System in Europe.

4. **青海** Tsing-jae, anciently called 西海 Se-hae. Foreign name is 漠爾尼魯特 Koo-koo-chur Eleuths, lies S. W. 5070 le, between 甘肅 Kan-suh, on the West of China and Thibet. 牧地 It is the land where the Toorgouts and Gerghis feed their flocks.

5. **西藏** Se-lang, Thibet, extends E. and W. 6100 le; N. and S. 6500. Lies on the west of **雲南** Yun-nan and 四川 Sze-chuen. Countries on the west of it, they denominate 西域回部大沙漠 Western Mohamedan tribes, and great sandy desert. On the north are 青海及回部 Tsing-jae and Mohamedan tribes.

The Chinese observe the same divisions as are mentioned by Europeans, viz. 中藏 **中** Chou-taung, 'The Centre or Middle Thibet;' 後藏 Hong-taung, 'Upper Thibet,' and 前藏 Tsien-taung, 'Lower Thibet.' In the Middle Thibet, is the capital 拉薩 Lasā, sometimes written 薩士 Lā sā, Lasā; which is distant from 四川 Sze-chuen, 3180 le.

The Chinese say, that the natives call their country 西伯特 Too-pi-thib
Recently, Thibet, and also the Chinese formerly called Lassa, literally sixteen Chinese Dynasties. Same as what the Chinese formerly called Too-fan. Fan, probably denoting Foreigner, and Too, the first syllable of the proper name; for the Chinese like to abbreviate long Foreign names. In fact their own names of places are often abbreviated, one syllable of a well known name is used, instead of three or four. Recently, A.D. 1815, His Imperial Majesty found fault with the writers about court for taking this liberty with various Tartar names.

永樂 Yung-lo, of the Dynasty, Ming, (about 1430), bestowed the regal title Wang, on eight of the Priests of Thibet. Each is accompanied with a sentence in praise of the person receiving the title, and all referring to the excellence of the religion they professed, or of their zeal for it, and being ornaments of it; one of them is literally 萬 教 King, defender of the Faith,' or the religion taught.

順治 Shun-che, of the present Dynasty conferred the title 西天大善自在佛 'The greatly good and self-existing Fish of the Western Heaven.'

According to their tradition, they had an ancestor whose name was Kih-pa, and who lived at Lassa. He first introduced the religion of the Yellow-cap, (as that of Lama is called). In succeeding ages, Kan-tun-kea-muh-tso, established the Te-pa to govern the country. Sō-nō-muh-kea-muh-tso, was the first who was called Tā-lae Lama, (Delai Lama.)

The period of this may perhaps be ascertained by the following remark, 布達拉 明太宗 A. D. 660, and 五世後 after the Five Dynasties (about 710), Ta-lae Lama and the Te-pa rebuilt them. In the 32th year of Kang-he, the Lama died, or as they sometimes express it

'Manifested silent rest,' and the Te-pa concealed it sixteen years from the Chinese. After this, the Tartar Chin-kō urh from the north, invaded Thibet, overcame, burnt and destroyed the temples, and drove away the priests. The Delai Lama took refuge in a temple of 賓迎 the Kan-siih Province. Kang-he, 53rd year, an army was sent and reduced Thibet again under subjection to the Chinese.
In the 32nd year of Kang-hae, the Te-pa was styled King of Thibet. In the 4th year of K'een-lung, he appointed a person in Thibet with the title King. In his 12th year he appointed the King's son, and in the 15th year put him to death, and appointed Four nobles to assist in the government of the country.

In his 47th year, Poon-shen Lama, who is the second in dignity, came to Peking, and went to rest, i. e. died. It is said, that his Majesty sent him back to Thibet in a Golden pagoda, or Mausoleum.

The Po-to-la Temple, it is said (in the Ta-tshing-che), is 367 cubits, 4 tenths high. The tips of the numerous buildings are covered with gold. There are in the temple many gold and silver Pagodas; and images of Buddha out of number, made of gold, or silver, or valuable stones.

The people of Thibet Trade at Sze-chuen. The road from Peking to Lassa lies through the District Se-ning, in the Province Kan-siu. Tribute is brought every two years.

6. Se-taou Gih-loo-tih, the western Eleuths. Davis Standards Distant from Peking 5000 le, and situated on the south of Shamo desert down to the frontier of Kan-siu Province.

They are the descendants of the Dynasty Yuen, and immediately from O-loo-te, which is erroneously written Gih-loo-tih, or Eleuths.

NEW BOUNDARIES ON THE WEST.

The whole of this extensive country, (see Page 61), is under the government of Tsang-keun, which term commonly denotes a military commander, but in this case, the authority both Civil and Military is vested in him. He was first appointed in the 27th year of K'een-lung. The records of any intercourse with the Western island Countries, commences in the time of Han-woo-te, B. C. 100, when they became acquainted with thirty-six different nations.
1. 伊犁 E-l is the seat of Government, and is distant from Peking, N. W. 1520 le. There is a 将軍 Tsang-k'oom (with authority similar to the Tsang-k'oom of E-le), at 里龍江 Hih-lung-chang, or the river Amour. Distant from Peking on the N. E. 830 le; and 2000 le distant from the 俄羅斯界 Russian frontier.

At the town of E-le, in 1790, there were soldiers of different tribes, 10,640
People connected with the 滅魯特 Eleuths, 3,155
Turgouth shepherds, 25,595
Of Mohamedans 6,000 families, (they are put down at 20,356.) perhaps 30,000
Chinese 71 families,
Criminals transported, 244
Total Population, 69,924

2. 喀爾喀喇烏蘇 Koo-arh-kih-la-woo-soo, A military station on the East side of E-l. 348 soldiers who cultivate the land, and a few criminals.

3. 塔爾巴噶台 Ta-arh-pak-tai, on the north east of E-le, extending to the borders of Russia. Eleuths, 3516 families, making 11,737 persons. Turgouths 944 families, making 4200, all removed from E-le in the 42nd year of Ch'en-lung.


5. 開展 Peih-chen, to the W. of the preceding place. N. 43°. W. 23° 30'. On the South side of the 天山 Thien-shan, 'Heaven mountains.' In this range of mountains there are 祁連山 Ke-ien-shan; 雪山 Seh shan, 'Snow-mountains,' &c. They extend from E. to W. 6600 le. On the south are the 回部 Mohamedan tribes. On the north are the 漢科爾部 Chin-koo-urh tribes. 開展為回部 Peih-chen, is The door to the Mohamedan tribes. Of Mohamedans, there are 5937 families, 1373 persons.

6. 哈喇沙爾 Il-la-sha-urh, is 1600 le west of the preceding. Distant from Peking 9160 le. Mohamedans, 1330 families, 5390 persons.

7. 薩喇木 Sae-la-muh, to the S. W. of the following. Mohamedans, 500 fa-
A people called Paæ, 563 families, 1753 persons. Produces red copper and salt petre.

8. 库亭 Koo-chay, N. 41° 50' W. 31°. To Peking 1800 le. Mohamedans, 1112 families; 4660 persons. 沙雅爾 Sha-ya-urh, families 673, 1898 persons.


On the west is the Tsung-ling Mountain, which is a continuation of the Théen-shan. This mountain produces large Tsung, or Onions, and hence its name. It is the Screen that limits the Western Regions. The river Yè-urh-keang, takes it rise from this mountain; the 36 nations of the ancients were bounded by it; produces gold, red copper, silk with gold interwove: and cotton.


13. 精河 Hoo-tén, N. 35° 30'. W. 34°. Mohamedans, 13,642 families, 44,630 persons. The families do not seem to average more than 5 or 6 persons. *

* That a Population of about four thousand persons should, in a few years acquire a dominion the most extensive of any in the world, is a remarkable case. How variable the condition of nations and of men!
NEW DEPENDANT TERRITORIES.

1. Left Il-ho-sâ-kîh, Hassacks or Cossacks. From south to north, lie between E-le and Russia. On the N. W. of the Chiu-kâ-urh tribe. Their tribute passes by the way of E-le to Peking.

2. Right Hassacks, 2000 le to the west of the preceding.

3. East Poo-loo-tîh, lie 1100 le to the S. W. of E-le. Their tribute passes through the Mohomedan cantons to Peking. They are a people fond of gain and of quarreling. They do plough; but prefer flocks. Lie on the N. of the Th'ên-shan mountains.


5. Hô-han, N. W. of Cashgur, 880 le; joins the preceding; on the West, bounded by Tao-šîh-han. Occurs in Chinese History under different names.


7. Ta-shîl-kîn, 1800 le north of Cashgur. Send their Tribute through the Mohomedan Cantons. Woody and fertile region.

8. Pa-tâ-kih Mountain, to the S. W. of Cashgur, amongst the Tsoo-ling Mountains, (the mountains of leeks.)

9. Po-lð-urh, on the east side of the preceding.

10. Gae-oo-kîn, on the S. W. of Pa-tâ-kih mountain.

11. Hsin-tao-sze-tan, Hindostan, on the S. E. of the preceding. In the time of Han, the Ke-piin nation occupied the territory. The people of this country are skilful artisans, and excel in working gems, which they polish with water and not with sand. They are neighbours to the Five Yin-too, Indo, or Gentoo nations. They are a people fond of trade, and formerly carried on commerce with the Mohomedans of Ye-arh-keng. In the 25th year of Kien-lung, when the Western territories were settled, His Majesty published a Proclamation to those people, and conferred gifts upon them. Commercial intercourse goes on now as formerly.
It was anciently called 漢都斯川 Han-tu-si-tan, which, after an examination of 漢文 the language of Han, is changed to what is correct, viz. 漢都斯川.

In the time of 漢武帝 Han Wu-ti, about 100 years B.C. the Chinese intercourse with India commenced; and in books of that period, there are accounts of the civilization and riches of the country. It is said, that several of the Ambassadors from China were put to death by the Princes of India, and 元帝 Yuan-te discontinued the intercourse. In the time of 成帝 Cheng-te, at the commencement of the Christian Era, the people of India sent an Ambassador to China, 謝罪 to make an Apology. (India is here spelt 絳度 Hien-too).

In this part of the Work, there are several notices of 隨漢地 Sui-han-tan, Samarcand, and of the great wealth and splendour of a city called 西安 Sze-an, (Shu-shan ?) The king was crowned with gold, and sat on a throne of gold. In the time of 武德 and 貞觀 about A.D. 630; an Ambassador came from thence to China.

12. 哈里國 Ha-li, seems (Delhi), upwards of 1100 le from the Western frontier of China, and 2400 le south of Samarcand. The title of the Prince is noticed. 人答之為蘇勒坦 Persons honor him by the name Soo-lh-tan (Sultan). Some surrounding states are mentioned, and all of them said 以七日為一周 to observe a weekly division of time, and a Sabbath, which in the language of the place, is called 阿喃納 O-te-na. This day is considered 上吉 most blessed, and 凡拜天聚會 all who worship Heaven assemble to do so.

13. The reign of 特穆裏 Tih-mo-ur, Tamerlane is noticed, and his being the husband of a Princess of 元 Yuen.

14. 天方國 Tien-fang kwô, 'The Celestial Country,' or otherwise 樂國 Leukwô, Arabia Felix is mentioned. 宣德 Seuen-tih, about 1430, sent an Ambassador thither. The voyage is represented a lasting three months. The pretensions of 瑪哈穆特 Mah-ha-mo-tih, (Mohamed) are mentioned. There is no rain in the country, and vegetation is promoted by the dew which falls at night.

15. 巴勒提 Pah-haté, is a small state on the East of Hindostan, consisting only of a few thousand persons. Unknown till they submitted to the armies of Kien-lung in his 23th year, when pursuing his conquests in that quarter.

The dependence on China, of some of the above states, seems merely nominal. as all who send Ambassadors with presents to China, are said to offer tribute.
GEOGRAPHY.

THE NATIONS WHICH HAVE BROUGHT TRIBUTE TO CHINA, AS THEY STAND ON THE
RECORDS OF THE BOARD OF RITES AND CEREMONIES.

I. 高麗

朝鮮 Chaou-seiin, Corea, otherwise called Kaou-le, whence the name Corea. In the period of the Chen-kwö, B. C. 300 years, it belonged to the kingdom Yen. Also called Kaou-keii-le; the two latter syllables denote a colt. A person of the name Kaou fled thither on a colt, and founded the kingdom in the close of Han, A. D. 100.

II. 澗南 Gan-nan, Cochinchina. Anciently called Nau-keou. In the time of How-han, A. D. 250, a Prince rebelled, and affairs being again arranged, the boundaries were marked by a brass pillar. In the northern part were Keao-che, and other small states, seven in number; the region now called Tonking. 雍正 Ying-ching, A. D. 1730, made a settlement of the limits, and gave to the reigning Prince the title of 向南世崇 Jih-nan-she-tsoo, It denotes 'The Sun of the South, through ages happy,' which he still uses on official documents.

III. 琉球 Lew-kew, the Lekyo islands. Little or no intercourse with China till the Dynasty Yuen. More intercourse during the present Dynasty. Their features appear remarkable to the Chinese, on the same account as the Europeans do, viz. 深目長鼻, 'deep eyes and long noses.'

IV. 荷蘭 Hol-an, the Hollanders or Dutch. 自古荒服之地不通中國. In ancient times a wild territory which had no intercourse with China. The first persons who appeared, were very remarkable for their deep eyes, long noses, and the hair of their heads, eyebrows, and beards, being all red; hence they were denominated 紅毛國 Hung-maou, 'The Red-hair nation,' a term which has since been transferred to the English; and which is again giving way to the name 荷蘭 Ying-keih-le, English.
V. Chuen-ching, which is the 赤土国 Chih-too nation of 唐 Tang.

VI. Western Ocean, the name assumed by Matthew Ricci, when he came to China in the time of Wan-lieh (1580). He seems to have intended by it the whole of Europe; in which sense it is often used. But in later times, it has come to denote the Portuguese alone.

It is said, that His Majesty was gratified with the distance which he had come; treated him graciously, and retained him. Afterwards many of his associates came who all boasted great things of their ancestors. Matthew had a Map of the World, by which he endeavoured to give the Chinese a view of it. An outline of the great divisions of the world is inserted, with some mistakes. Some parts of it, E-sze-pa-ne-a, (Hispania); Fö-lang-chua, (France); E-ti-l-sa, (Italy), &c. are inserted, with accounts of their Manners; perhaps as accurate as our accounts of foreign countries sometimes are. They are a little inflated, and appear something modified by passing through the hands of the Chinese. It has not yet become the fashion in China to study Geography.

VII. Sou-lo, the Soo-loo of the Philippine Isles. In the time of Yung-lo, A. D. 1420, three or four of their Princes came, accompanied by their wives, and brought pearls, tortoise shells, &c.

VIII. Nan-chang, or 老撫 Laou-chwa, (D'Anville, kingdom of Tonking) came with tribute in the time of Yung-lo, A.D. 1420. Brought Elephants.

IX. Go-lo-sze, (Russia). This name began in the time of Yuen, 14th Century. In the time of 順始 Shun-che, A. D. 1650, they were, on the river Amoor, called 羅刹 Lo-chä. About that time, they built the town 雅克薩 Ya-kih-sä, (Ya-kutsk). In the 15th year of Koen-ling, an Ambassador came from Russia. His Majesty 論以嚴禁 羅刹 Mother ordered the Ambassador to restrain the people of Lo-chä, and not allow them to disturb the frontier. They however continued to do
so, and His Majesty sent troops against them, who compelled them to submit; after which affairs went on as before. This suspension of arms lasted, however, but for a short time; and in the 24th year they were again attacked and surrounded (or besieged) by the Chinese, or rather Tartars. Next season, Catharina, sent an Ambassador who made an acknowledgement, the crime which had been committed, and said, Should the people on the frontiers of our inferior nation quarrel and fight, it is proper for us to punish them severely ourselves. We beg you to raise the siege of Yakutsk, and request you will decide the limits. His Majesty issued a proclamation permitting it.

In the 28th year, persons were sent to Ni-poo-tsoo, or ne-poo-tsoo, (Tobolskoi?) to settle the limits. Yakutsk and the neighbouring places reverted to the Chinese. On the north the river K.hurh-peth-tse was made a boundary, and a monument erected by the Chinese.

The city at which the king of the country resides, is called Mosze-kö-wn, (Moscow or Muscovy), near the great north-west sea; very remote from Peking. It is said, that the nation was at first small and weak, but rose by force of arms, and is now an extensive country, stretching upwards of 20,000 le. In the time of Kang-he, they sent persons to study at Peking. A school was established on purpose for them, and a Manchow teacher with a Chinese teacher appointed, (about 1700).

X. Japan Jib-pun, (Japan), the ancient Wei-noo nation. Called Jib-pun, 'Day source,' from being situated in the region of the rising sun, first came with tribute in the time of How-han, (third Century). They value the books of the learned, and believe the doctrines of Fuh.

X. Leu-sung, Luzon or Manilla, and hence the name has passed to Spain.
first is now called 小呂宋 Little Len-sung, and Spain is called 大呂宋 Great Len-sung. In the time of Wan-kiih, about A.D. 1600, the Pirate Lin-tou k'een, fled thither when pursued by the government forces, and the people of the place assisted in attacking the pirates, which act was meritorious.

XII. 合貓里 Hō-menaou-le, some islanders near to Manilla, in the 東海 Eastern sea, accompanied the Ambassadors from Ava.

XIII. 美洛居 Mei-lā-keu, (Moluccas), first heard of in the beginning of 明 Ming Dynasty, about 1420.

XIV. 番歷中佛郎機與紅毛番互爭其地每歲摟兵 About A.D. 1660, the Franks and Dutch contended about those countries, and every year had battles, which alarmed the natives. Many Chinese were there for the purchase of spices, and used their influence to reconcile contending parties. The Franks and Dutch then divided the islands. They made 老山 Laou-kaoushan their boundary, on the north of which were the Franks, and on the south the Dutch.

It is curious to observe the light in which these things were represented at the court of Peking. It is added, that though the two Foreign nations divided the country, the native Prince remained. 服屬而其國猶存未滅也 'He was made dependant, but his kingdom was not destroyed.'

XV. 婆羅 Po-lo, a people on Borneo, otherwise called 文萊 Wān-tse. First sent tribute in the time of 唐高宗時 Tang, about 670.

XVI. 檳葛剌 Pang-kā-la, Bengal. 在西海 On the Western (Indian) ocean. The 漢時身毒國 Shin-tūh nation of Han. In the time of 納漢 Nō̃khan, (3rd century) called 天竺 Thi'en-chūh. Also called 婆羅門地 Po-lo-mun, Brahmin land. 天竺即五印度 Thi'en-chūh is the same as Woo Yin-too. The first syllable denotes 'five,' the other two seem to make 'India, or Gentoo,' i.e. the Five Gentoo Nations. In the 猜天福 Year 930, A Chinese Priest travelled into the nations of the west.
He travelled twelve years, six of which he spent among the Hindoo
lations. In the time of Sung, (A.D. 960) another priest travelled to India, and brought back a letter from the
King Miih-se-nang. On being translated, it read: I have recently heard that there is in Che-na (China) an illustrious King, most excellent; most august and powerful! I blush to think of my ill fortune, by which I am left without the means of obtaining an interview with your Majesty. At a distance, I look towards Che-na, and wish Your Sacred Person, rising or at rest, ten thousand blessings.

A Priest from India accompanied the Chinese Priest to Peking with a document similar to the preceding. The Itinerary of the Priest is then inserted, containing a dry list of the names of places, and the days' journey between each.

In the next reign, a Brahmin Priest came to Peking. Ordered Three hundred Sha-man Priests to go to India and procure relics of Fiih, and the books of Buddhab (Pei-to-y6.) The itinerary (or quotations from it) of these three hundred persons is given, in which they tell of the Pagodas, temples, traces, vestiges, or miracles of Fiih, which they saw in immense numbers. And passing the river Hang, they saw a large figure of Fow-too (Buddhab) on the southside of it. Hang river, appears to be the name used for the Ganges by the Chinese Priests. They often recite 'O Fiih who exists (in forms or persons) numerous as the sands of the river Ganges.'

An Ambassador came from Bengal in the sixth year of Yung-lō, A.D. 1417, and also during the 10th year. After this they ceased to come.

XVII. Koo-le, A place in the Bay of Bengal, three days sail from the coast.
O-che, which in Chinese Maps, is placed in the site of Arracan; ten days journey from 地球. From Koo-le, (Calicut or Calcutta;) the person who went from China to Arabia in the fifteenth century, set sail. First Embassy to China in the reign of D. A. D. 1410.

XVIII. 桂枝 O-che. Intercourse with China commenced during 宋 Sung Dynasty. They are of the Buddhah religion.

XIX. 錫蘭國 Seih-lan (Ceylon?) nation. By the side of the sea, there is on a rock, the print of a foot three cubits long. At the foot of a hill is a temple in which is the real body of Fuh lying on its side on a couch. 旁有佛牙及舍利 By the side are teeth of Fuh, and relics which are called Shay-le.

XX. 西洋琐里 Se yang-so-le, appears to be a place in the Bay of Bengal. Ambassadors came to China in the 14th century, and brought with them Pepper which they sold. The use of 西洋 Se-yang, by this petty state, puzzled the Boards at Peking, when Matthew Ricci went there and called himself A man from Se-yang; they thought he had been from the same place as the 琐里 So-le. It is said, that there is a degree of obscurity with respect to this people, as those from 古城 Chen-ching, 進羅 Tsien-lo, 錫蘭 Seih-lan, and 桂枝 O-che, all called themselves So-le people.

XXI. 雷門芳洞 Soo-mon-lah, (Soom tra), to the S W. of 古城 Chen-ching. Afterward changed the name to 齊亞 A-ts-e, (Act.ea.)

XXII. 南滿利 Nan-pa-le, Mohamedans, three days sail from Soo-ma-tada.


XXIV. 真臘 Chin-la, or 南南 Chen Ia, originally called 拒南 Foo-man. During the Dynasty 元 Yuen, subdued Chen-ching. Elephants, gems, &c.

XXV. 瓜哇 Kwa-wa, Ava, (In the Imperial Map of the World put for Java.) The ancient 電娑國 Too-po nation. In 元 Yuen Dynasty first called Ava. It
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is 西南诸番之衝要 the thoroughfare of all the foreigners on the
south west. Began its intercourse with China during 宋文帝 Sung Dynasty.

XXVI. 潮泥 Pô-ne, formerly connected with the preceding.

XXVII. 麻葉羹 Ma-yê-ung: ten days sail from Chen-ching.

XXVIII. 三佛齊 San-fuh-tse, adjoins Chen-ching. Was subdued by Asa.

XXIX. 佛郎機 Fuh-lang-ke, the Franks or French, first denoted Europeans generally.
The court heard of their ravages on the sea, and that they attacked Mang-chia
Malacca. Appears to have conceived of them as one of the nations of the Bay
of Bengal.

XXX. 佛林 Fuh-lin, 漢大秦國 the Ta-tsin of Han; also called 翁耳
Le-kêen, situated on the west of the Bay of Bengal. Very remote. 人
長大平正有類中國故謂之大秦 The people were tall
and well formed, of the same race as the Chinese, and therefore called Ta-tsin. *

桓帝延熹初 About A. D. 150, they began to come to China. In the time
of 唐 Tang, they changed their name to Fuh-ling. There is a most splendid
account of the country, and it is added, when Matthew Ricci came to Peking,
he affirmed that 那里生子如德亞蓋郎古大秦國 Jesus
was born in Judea, which was the Ancient Ta-tsin.*

In the original, the Bay of Bengal is denoted by 西海 Se-hae, 'The Western
Sea.' 東海 Tung-hae, denotes 'The Eastern ocean;' 南海 Nan-hae, 'The
South Sea,' denotes what is commonly called the Chinese Sea. The two latter
terms are sometimes confounded. What lies on the southeast is also called 東
海 Tung-hae.

* Does this not favour the late De Guignes' supposition, that the Chinese were
originally a Colony from Egypt.
THE following sketch, as well as the preceding, is intended not for Political, but for Philological purposes. Perhaps every Student of Chinese has felt the difficulty arising from not having some brief Analysis at hand, to enable him when reading, to conceive nearly of the period of an event referred to; of the relative situation of a place; or of the rank and duties of a particular Office. A person who has a Native Assistant at hand, can generally from him obtain enough of information on such subjects to enable him to proceed; but to a Student in Europe, without a Native Assistant, the difficulty arising from being unacquainted with what these sheets are intended to supply, (though but partially) has always been insurmountable. Hence, no person in Europe has succeed in acquiring the Language to any extent.

OF THE SUPREME GOVERNMENT.

大皇帝 Ta-hwang-te, 'The Great Emperor, is the source of all authority, he is otherwise designated 皇帝 Hwang-te; 皇上 Hwang-shiong, 聖上 Shing-choo, and when speaking of him, 朝庭 Chaou-t'ihng, as we say 'His Majesty.'

By following the order of the 官署 Kwân-hoo, or Public Offices in the Capital, we shall best conceive what the functions of the officers in them are.

The Capital, Peking, is called 京城 King-ching, to which there are 九門 Nine gates. In the centre of that is 皇城 Hwang-ching, 'the imperial city;' eighteen le in circumference; and within that, is 紫禁城 Tsze-kin-ching, 'The sacred city;' six le in circumference. The south gate is called 午門 Woo-mun, within the Woo-mun, is :

1. 内閣 Nuy-kɔ, The Imperial Council Chamber. In this Chamber assemble the 大學士 Ta-heo-sze, 滿漢者之 Two Tartars and two Chinese; also
足书箱辨関务 Shang-shoo-héé-pan-kó-woo, or as they are commonly called 儀辨大学士 Héé-pan-ta- héó-tsze, one Tartar and one Chinese. The Tartars always take precedence. These six persons are called 拜相 Pae-seang. Seang denotes to Assist; and Pae, to bow and make obeisance. The persons who have been appointed assistants of the Sovereign and made their bow. The first is called 首相 show-seang, Head-assistant, or Prime Minister. The first four have the title 堂 Chung-tang attached to their names, and by inferiors they are called 閣老 Kó-ton, (Colao). There are in this office also 内閣學士 Nuy-kō-heó-sze, six Tartars and four Chinese. Further, 内閣侍讀學士 Nuy-kō she-túh-heó-sze, and 内閣侍讀典籍撰文 辦事 Nuy-kō she-tóh-téen-tséih-seuen-wán-pan-sze, also 中書舍人 Chung-shoo-shay-jin, 'Who perform the duties of Secretaries and Clerks.' The term Ta-héó-sze, was first employed during the Dynasty Tang. Placed next in order is the—

17. 翰林院 Han-lin-yuen, A College instituted in the time of Tang. It is partly literary and partly political. All national works are conducted by its members, and they are frequently appointed to high offices in the state. It is not a school open for the education of youth, but a kind of Royal Society, or National Institute, the members of which rank 從二品 in the second of the Nine Orders. There are two 掌院學士 Chang-yuen-heó-sze, or Presidents, one Tartar and one Chinese. There are six persons st alone 侍讀學士 She-keang-heó-sze, others called 侍讀 She-túh and 侍講 She-keang. Further 修撰 編 Sew-seuen-pēen, 修檢 檢討 庶吉 士 Sew-kien-taou-shoo-héó-tsze. Also 典籍侍譯孔目 Téen-tséih she-chau-keung-múh, all of which titles express different literary departments, 學田後世 藥經掌士亦附於翰林院 'The descendants of Confucius and Mencius are hereditary members, and eminent classical scholars are attached to the Han-lin College.'

181. 詔事府 Chen-sze-foo, the officers of which have the control of Her Majesty and the Princes' household.
IV. 起居注簿 Khe-keu-choo-kwan, a Recorder’s office, filled by a member of
the Han-lin College.

V. 内務府 Nuy-wou-foo, for the affairs of the Palace; 掌以總督大
臣 has the general control of the higher officers of state: is divided into
seven departments.

VI. 六科 Luh-ko, Six Offices attached to the Six Boards, and have 掌印
the control of the seals of those boards. There are two 給事中 Keih-sze-chung,
and two 給事 Keih-sze.

VII. 中書科 Chung-shoo-ko, at present, 掌書寫詔勅 in this office,
they have the charge of, and write certain documents issued by His Majesty.

VIII. 宗人府 Tsung-jin foo. An Office for the oversight of all the branches of
the Imperial family. The presiding officers are, 親王. 葬王. 貝勒.
貝子. 宗室公將軍為之 Kings, Princes and Nobles.

IX. 史部 Le-poo, the Board which presides over all appointments to official rank
in the state. There are two Presidents called 尚書 Shang-shoo, one Tartar
and one Chinese. Other members are called 待郎 She-lang; 郎中 Lang-
chung; 員外郎 Yuen-wae-lang; 郎主事 Lang-choo-sze. In this and
the following offices are 綱帖式 Peih-teih-she, Clerks or Writers, and 分
掌翻譯 Fun-chang-fan-yih, Translators.

X. 戶部 Hoo-poo, the Board of Revenue. The Presidents and Members are de-
nominated by the same names as the preceding, only distinguishing to what
Board they belong. Also fourteen persons from various Provinces called
吏司 Tching-le-sze.

XI. 禮部 Le-poo, the Board of National Usages. Officers similar to the above
XII. 刑部 Hing-poo, the Penal Board.

XIII. 工部 Kung-poo, the Board of Public Works.

XIV. 理藩院 Le-fan-yuen. Established by the reigning family for all the affairs.
of the dependant states; Thibet, the Tartars, the Mohamedan Cantons, &c. Officers similar to those of the Six Boards. They are Manchow Tartars and Mung koos.

XV. 都察院 Too-chá-yuen, the office of Examiners. Persons appointed to overlook the affairs of the Prince; the Magistracy; and the People; and to give their opinions or information to the Sovereign, whenever they please, in writing. The rule is that their persons should be sacred: at least that they should not lose their lives for what they say. That rule, however, was violated by the late Emperor, when he was advised to name his successor. They are at all times liable to very severe censure from His Majesty, when he happens to differ from them. He does not scruple to tell them that they talk nonsense, and to direct that their papers be thrown back again to them. He does not like them to interfere with his family arrangements. One of them, not long ago, objected to the number of expensive gardens which his Majesty kept; and had for a reply, that it was none of his business; his province was National Affairs, and not the concerns of the palace. They act the part of spies occasionally, and are also sent to distant parts of the Empire as Commissioners of inspection. A few years ago, two were sent to Tae-wan, Formosa.

The general epithet for them is, 御史 Yu-she. There are two Presidents, one Tartar and one Chinese as usual, called 掌院左都御史 Chang-yuen-tso-too-yu-she, and have four Assistants. Viceroy and Fooyens all take this as an honorary title, when they go to their several governments. Of these called 掌道御史 Chang-tao-yu-she, there are thirty; one Tartar and one Chinese for almost every Province; and of the 監察御史 Kē-chá-yu-she, there are twenty-six. They have sometimes been called Censors.

XVI. 通政使司 Thung-ching Sze-sze, Officers through whom official documents pass to and from His Majesty. The three first characters express the nature of the office. There are other two, a Tartar and a Chinese. Also a Secretary called 知事経歴 Che-sze-k'ing-lee.

XVII. 大理寺 Ta-le-sze. In which are two officers called 郎 King, with 左右 寺丞評事諸員 Assistants in the discussion of business.
XVIII. 太常寺 Tae-chang-sze, in which are two officers called 少卿 Shaou-king, 博士 Pō-sze, Learned men. In what way these assist in the government does not appear.

XIX. 光禄寺 Kwang-lū-she, officers similar to the preceding.

XX. 太保寺 Tae-pō-she, with similar officers.

XXI. 鴻臚寺 Hung luo-she.

XXII. 園子監 Kwo-tsze-kéen, 敎蒙古子弟 for the Education of the sons and brothers of the Mung-koos. It is more properly a college than the Han-lin-yuen. The first officers are called 祭酒 Tse-tsew. There are two of them. The Tartars are called 博士助教 Pō-sze-tsoo-keau, 吏正 Hō-ching, and 學錄 Hō-lū. The reigning family has paid great attention to this college. Keen-lung often went in person to pour out libations before the tablet of Confucius, who is called 先師孔子 and whose name is placed as high as His Imperial Majesty's. He wrote inscriptions for the various halls, and erected stone tablets commemorating his several victories. Every time that he went in person he composed an Ode.

XXIII. 欽天監 Kin-ch'ên-kéen, the Imperial Astronomical Board. 監正 滿州西洋各一 Principal Astronomers, one Tartar and one European, Assistants one Tartar and one Chinese. Secondary Assistants, one Tartar and one European. There are also inferior officers attached to it.

XXIV. 太醫院 Tae-yuen, Imperial Medical Board. President is called 院使 Yuen-sze. Assistant 院判 Yuen-pawn. And a certain number of 院御醫 Imperial Physicians.

XXV. 四譯館 Sze-yih-kwān, Translator's office. Eight rooms. There were originally appointed ninty-six 譯字生 Translators. There are now only eight.

XXVI. 鐸儀衛 Lwan-e-wei, office of the Imperial Guards.

XXVII. 八旗都統衙門 Pā-ke-too-tung-ya-mun, Court of the eight Standards.
GOVERNMENT.

XXVIII. 九門提督衙門 Kew-mun-te-tūh Ya-mun, the Court of the General of the city, or of the Nine Gates, a high military command.

XXIX. 祟文門監督署 Tsung-wān-mun-kēēn-tūh-shoo, the Court of the Commissioners of Customs.

XXX. 五城兵馬司 Woo-ching-ping-ma-sze, office of the Cavalry.

XXXI. 宗學 Tsung-hēn, 以教宗室子弟 School for the Imperial Family. There are Masters to teach the Manchow Tartar language, Chinese horsemanship, archery, &c.

XXXII. 見羅學 Keo-lo-hee, a School for the children of the Keo-lo, a branch of the Imperial family. Some other Schools are mentioned.

XXXIII. The 軍機大臣 Kem-ke-ta-chin, appears to be a Special Council, the members of which vary. The words might he rendered a Council of War.

OF THE PROVINCIAL GOVERNMENT.

CANTON WILL SERVE AS A SPECIMEN OF THE OTHER PROVINCES.

文嚴官 CIVIL OFFICERS.

1. 兩廣總督 Leang-kwang Tsung-tūh, Governor-General of the two Kwang, or Viceroy of Canton and Kwang-se. He is otherwise denominated 制勘 Che-tac.

2. 廣東巡撫 Kwang-tung Sēnn-foo, the Sēnn-foo, or 挫院 Foo-yüen of Canton. The Viceroy takes precedence of him, but cannot control him. They are colleagues in office. It is a maxim in the present dynasty to divide the power as much as possible, both in the Civil Service and in the Army; a principle which has its defects as well as advantages. What they cannot agree in must be referred to Court.

3. 提督學政 Te-tūh-heō-ching, is the first literary officer in the Province, and has a certain control in the army on special occasions.
IV. 布政使 Po-chingsze, over the Revenue of the Province, and has a certain control in inferior appointments. In his office there is.

經歴 King-lei, a kind of Secretary.
照磨 Chaou-mo, keeper of the Seal.
庫大使 Koo-ta-sze, keeper of the Treasury.

V. 按察使 Gan-cha-tsze, a Criminal Judge.
A Secretary like the preceding.
同獄 Sze-yo, a Gaoler.

VI. 鄉運使 Yen-yun-sze, an Officer who superintends the Salt Trade.
The inferior officers are 運同 Yun-Thung, who attends to the transporting Salt from place to place. A Secretary as above; a 知事 Che-sze.

Assistant: 廪大使 Koo-ta-tsze, a Treasurer, &c.

VII. 糧道 Leang-taou, Superintendant of the Public Granaries. 廪大使 Tsang-ta-sze, a Granary Keeper.

Each 府 Foo has a Magistrate called 知府 Che-foo, as 廣州府知府 Kwang-chow-foo Che-foo, the Che-foo of Kwang-chow-foo. Several Assistant Officers situated in different parts of the district, who are called 同知 Thung-cho, or 分府 Fun-foo. There are also attached to him, 遼判 Thung-kuan, 下學教授 Foo-ho–keonen-show, a Teacher in the district school, otherwise called 正 Hea-chen.

訓導 Heun-taou, Instructor. 經歴 King-lei, Secretary.
司獄 Sze-yo, Gaoler.

Each 州 Chow has a Magistrate called 知州 Che-chow, with inferior officers similar to the Foo.

Each 縣 Hoon has its 知縣 Che-hoen. In common language, the name of the
Hien answers for the name of the officer who presides over it, as 知縣 Che-hiën, and the district itself.

The Assistant to a Hiien is called 彭丞 Hien-ching, or 左堂 Tso-tang; also 分縣 Fun-hiën, and 戊廍 Jung-t'ing, in contradistinction from whom the Hiien is called 正堂 Ching-t'ang. The Tso-tang holds a separate court.

**INFERIOR OFFICERS IN A HIÉN.**

縣學 教諭 Hien-heâ-keoul-ju, Tutor.
訓導 Heun-t'ao, Instructor.
主簿 Choo-poo, an Assistant officer in a Hiien.
巡檢 Seun-k'ên, or 捕廍 Poo-t'ing, over villages.
典史 T'een-she, a kind of clerk.
河泊所 Ho-po-so, controuls the boats on the river.
吏目 Le-mûh, Attendants in Courts.

In Canton there is a Commissioner of Customs arising from Foreign Trade, who is appointed immediately by His Majesty. He ranks with the first officers of the Province, and is called 海關 Hae-k'wan, and 監督 K'ên-tûh, also sometimes 關部 Kwân-poo. By Europeans called Hoppo, from a misapplication of the name of the Board of Revenue, to him, viz, 戶部 Hoo-poo. The Secretary to the Hoppo is called 官丞 Kiung-ching.

All these officers have personal friends whom they employ to assist in drawing up official papers, and whom they call 師爺 Sze-yay. Their household servants are called 爺倖 Yay-mun. These are generally appointed to be Tide-waiters, and attendants at the 關口 Kwan-k'how, or Custom-houses. Attendants in the outer apartments, and at the gate, are called 門上 Mun-shang. Official Messengers are called 委員 Wei-yuen. The Petty Police Runners are called 贊差 Yuen-chae, or 差役 Chae-yûh. A constable of a single street is called 地保 Te-para.
In cases of flagrant mis-administration in the distant Provinces; or charges brought against the higher officers, it is the custom to send some persons of rank from the Capital to try the parties on the spot. These Imperial Commissioners are called 顧差 Kin-chae.

武職官 MILITARY OFFICERS.

1. 鎮守廣東將軍 Chin-show Kwang-tung Tsêang-keun. The Tsêang keun, or General for the defence of Canton. He is always a Tartar.
   副都統 Foo-too-tung, two Adjutant Generals.
   滿洲漢軍協領 Mwan-chow-han-keun-hêê-ling, commonly called 軍轍 Keun-hêê, a sort of Major-Generals. There are eight of them
   佐領 Tso-ling, sixteen.
   防禦 Fang-yu, thirty-two.
   轎騎校 Haou-ke-keanou, thirty-two.
   隨將軍印務筆帖式 Sny-tsêang-keun-yin-woo-peih-têê-shih, two Secretaries who accompany the Tsêang-keun.
   水師旗營協領 Shóui-yêê-sze-ke-ying-hêê-ling, a kind of Admiral appointed in the tenth year of Kêen-lung, since that there has been appointed a 水師提督 Shóui-yêê-sze Te-tûh, who is an Admiral possessing higher powers than the preceding.

11. 將軍標中軍左營副將 Tsêang-keun-penou-chung-keun-foo-ting, Foo-tsêang. The Foo-tsêang or Adjutant-General of the left of the Tsêang-keun's centre division. Subordinate officers are.
   都司 Foo-sze, perhaps about the rank of a Major.
   千總 Tsêen-tsung, rank of a Captain.
   把總 Pa-tsung, rank of a Lieutenant.
   The 右營 Yew-ying, right encampment, has a 遊擊 Yew-keib, otherwise called 遊府 Yew-foo. Under him are,
There is a still inferior officer called a "Wae-wei." He may probably rank with a Sergeant.

III. 督標中軍副將 Tuh-peaou-chung-keun-foo-tseang, the Adjutant-General of the Viceroy's troops. Officers same as above. The Left, right, front, and rear Camps, call the principal officers Tsan-tséang; under whom are 守備 Show-pei, 千總 T'shén-tsung, and 把總 Pa-tsung.

IV. 撫標中軍參將 Foo-peaou-chung-keun Tsan-tséang, the Tsan-tséang or Major-General of the Fooyuen's troops. With inferior Officers, as above.

V. 提督總兵官 Te-tuh-tsung-ping-kwan, the Te-tuh-General officer. Inferior officers as above. This is considered of high rank. He and the preceding in some cases have their own departments, and each can act for himself; in other cases it is necessary for them to act in concert. Of the 鎮總兵官 Chin-tsung-ping-kwan, there are seven or eight in different parts of the Province, who answer to European Generals.
九晶

OF THE NINE RANKS.

In these Nine they distinguish between Principal and Secondary, expressed by 正 Ching and 從 Tsung.

正一晶 FIRST RANK—PRINCIPAL.

Distinguished by a 紅寶石 Hung paou shih, Red Precious Stone on the top of the cap. On common occasions wear Coral. These Globes or Buttons are called 帽頂 Maou-ting.

太師 Tae-sze, 
太傅 Tae-foo, 
太保 Tae-paou, 
Guardians of the Sovereign. In cases of minority they act as Regents. None at present enjoy this dignity.

大學士 Ta-heö-sze, Ministers of State.

從一晶 FIRST ORDER—SECONDARY.

少師 Shaou-sze, 
少傅 Shaou-foo, 
少保 Shaou-paou, 
Of these there are not any now.

太子太師 Tae-tsze-tae-sze, 
太子太傅 Tae-tsze-tae-foo, 
太子太保 Tae-tsze-tae-paou, 
Guardians of the Prince.

Of this rank are all the 尚書 Shang-shoo, and 御史 Yu-she. These persons write on their cards the title 光榮祿大夫 Kwang-yung-luh-ta-foo. Their Ladies are styled 一晶夫人 Yih-pin-foo-jin.
SECOND RANK—PRINCIPAL.

Distinguished by a Red Gem; commonly wear Flowered Coral.

太子少師 Tae-tsze-shaou-sze,
太子少傅 Tae-tsze-shaou-foo,
太子少保 Tae-tsze-shaou-paou,
各省總督 Kō sāng Tsung-tūh, the Viceroy of all the Provinces.
部院侍郎 Foo-yuen-she-lang.

Write on their cards 貢政大夫 Tsze-ching-ta-foo. Ladies are styled 夫人 Foo-foo.

SECOND RANK—SECONDARY.

內閣學士 Nuy-kō-heō-sze.
翰林院堂院學士 Han-lin-yuen, and Tang-yuen-heō-sze.
各省巡撫 Kō sāng Seun-foo, all the Foo-yuens of the Provinces.
布政使 Poo-ching-sze.

Write on their cards 通奉大夫 Tung-fung-ta-foo. Ladies are styled 夫人 Foo-foo.

THIRD RANK—PRINCIPAL.

Distinguished by a Blue Stone Globe.

副者御史 Foo too Yu-she. The Assistant Yu-she Officers of the Courts above mentioned.
宗人府 Tsung-jin-foo; 通政使 Tsung-ching-sze. The Officers called 翰林.
按察使 Gaa-chia-sze.

Write on their cards 通議大夫 Thung-e-ta-foo. Ladies styled 淑人 Shih-jin.

THIRD RANK—SECONDARY.

Some of the 翰林. 魚軍使 Yen-yun-sze.

Write on their cards 議大夫 E-ta-foo. Ladies are styled 淑人 Shih-jin.
正四品 FOURTH RANK—PRINCIPAL.
Distinguished by a Light Blue Stone, or Glass Globe.

通政副使 Tung-chin-foo-sze. 少卿 Shaou-king.
各省守巡道 The Shun-tsun of all the Provinces.

写 on their cards 中憲大夫 Chung-hii-en-ta-foo. Ladies styled 恭人 Kung-jin

從四品 FOURTH RANK—SECONDARY.

國子監祭酒 The Tse-tsew of Kwo-tsze-kêen.
內閣侍讀學士 Nuy-ko-she-lûh-heô-sze.
侍講學士 She-kêang-heô-sze.

各府知府 All the Chefoo of districts called Foo.

写 on their cards 朝議大夫 Chaou-e-ta-foo. Ladies styled 恭人 Kung-jin.

正五品 FIFTH RANK—PRINCIPAL.
Distinguished by Crystal or a White Glass Globe.

給事中 Kêih-sze-chung.
院郎申 Yuen-lang-chung.
欽天監 Kin-choen-kêen, the Astronomers.

大醫 Ta-e, Members of the Medical Board.

各府同知 All the Thung-che of the Foo Districts.

知州 Che-chow, and the Magistrates of Chow, in Peking Province.

写 on their cards 奉政大夫 Fung-chiu-ta-foo. Ladies styled 宜人 E-jin.

從五品 FIFTH RANK—SECONDARY.

翰林院侍讀侍講 The She-liüh and She-keang of Han-hin

College, 員外郎 Yuen-wae-lang, 各道監察御史 The

Küen-châ Yu-she of all the Taou.

写 on their cards 奉直大夫 Fung-chih-ta-foo. Ladies styled 宜人 E-jin.
正六品  **SIXTH RANK—PRINCIPAL.**

Distinguished by a White Stone or Glass Globe.

The 知縣 道 Magistrates of Peking; the officers called 经历 King-lêê of the higher courts, &c.

從六品  **SIXTH RANK—SECONDARY.**

州同 Chow-thung, &c.

Write on their cards 承德郎 Ching-th-lang, a difference between the Principal and Secondary. Wives styled 安人 Gan-jin.

——

正七品  **SEVENTH RANK—PRINCIPAL.**

各縣知縣 All the Magistrates of Heen.

從七品  **SEVENTH RANK—SECONDARY.**

國子監博士 The Pô-sze of Kwo-tsze-kêen.

Write on their cards 徵仕郎 Ching-sze-lang. Wives styled 禹人 Yu-jin.

——

正八品  **EIGHTH RANK—PRINCIPAL.**

Distinguished by a Flowered Gold Globe.

各縣縣丞 All the Assistant Magistrates of Heen, otherwise called 左堂 Tso-tang.

從八品  **EIGHTH RANK—SECONDARY.**

The inferior Secretaries and Writers of various courts.

——

九品  **NINTH ORDER.**

Gaolers; inferior Treasurers; Village Magistrates, &c. They also wear a gold button on their caps.
Persons who have not entered the series.

Denotes those inferior Attendants on Public Courts, who are not of any of the Nine Orders, but who are understood to be attached to the Government. Any of the above distinctions of Rank may be purchased from the Government, and give to the possessors a certain kind of respectability among their fellow subjects. Though in cases where the rank is purchased, it is always attended with a large deduction of influence on that very account. None affect to distinguish more than the Chinese between mere wealth and real merit.

Those who possess any of the above distinctions, are said to possess 功名, or 功名 Chih fun. And in cases of a breach of the law, the first step is to 革职 Kih chih, take away their nominal rank. The possession of the rank gives a certain privilege and dignity to their character, which must be removed ere they can be beaten or lettered. With the higher ranks this degradation must take place before the parties can be tried.

After all, there are but three Classes in China, those in Power: the Wealthy: and the Poor: and according to a homely adage of their own, "the great fish eat the smaller; the smaller eat the shrimps, and the shrimps are compelled to eat mud." There are exceptions to this censure, and when an exception does occur, the individual is almost adored by the people.

Public examinations.

The Examinations of persons who devote themselves to letters, for the purpose of having degrees conferred on them. According to a theory introduced in the time of Tang, it was intended to choose from this well educated Class the Officers of the Government. The idea is still partially, and but partially acted on. Places are conferred for other than literary merit, and many are sold.

At these Examinations, all who choose, excepting Menial Servants, their Children or Grand-children: inferior Police Officers called 雍州 Ya-yuh; and Play Actors, may attend. These persons are also excluded from obtaining any of the above ranks.
The prohibition including Menial Servants excludes a large number of persons. If such a person however becomes wealthy, the law is often evaded. To superintend the Examinations, two persons called 主考 Choo-kaou, are deputed from Peking.

The lowest rank obtained at these Examinations is 秀才 Sew-tsae; the second, 举人 Keu-jin; the third is 進士 Tsin-sze; the fourth 翰林 Han-lin. The first of the Keu-jin, is called 解元 Kae-yuen; the first of the Tsin-sze, is called 會元 Hwoy-yuen; and the first of the Han-lin, 状元 Ch'hwang-yuen; next to which are the titles 探花 Tan-hwa, and 榜眼 Pang-yen.

The present Dynasty, which takes great pains in training a standing army, has introduced a similar examination, and similar titles amongst the Military.

二十八宿

TWENTY EIGHT CONSTELLATIONS.

THEIR NAMES ARE THESE, AND ORDER AS FOLLOWS.

<table>
<thead>
<tr>
<th>1</th>
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Besides being the names of the Constellations, one of these is applied to every day in regular succession; from which circumstance, four of them, viz. 房虛昴星 regularly occur in rotation, on the first day of every succeeding seven days, and correspond to our weekly Sabbath. No such day, however, is observed by the Chinese.

* The Sunday Characters.
TWENTY-FOUR TERMS OR PERIODS OF FIFTEEN DAYS EACH.

These mark the Seasons more regularly than the number of their Moons; and some of them are referred to as Holidays. They correspond to our Months nearly as follows:

<table>
<thead>
<tr>
<th>Month (20th Century)</th>
<th>Chinese Names</th>
<th>English Names</th>
</tr>
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<tbody>
<tr>
<td>January 6</td>
<td>小寒, 零下寒</td>
<td>小寒, 大寒</td>
</tr>
<tr>
<td>February 5</td>
<td>立春, 雨水</td>
<td>立春, 植春</td>
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<tr>
<td>March 6</td>
<td>惊蛰, 春分</td>
<td>惊蛰, 春分</td>
</tr>
<tr>
<td>April 6</td>
<td>清明, 雨水</td>
<td>清明, 雨水</td>
</tr>
<tr>
<td>May 7</td>
<td>立夏, 小满</td>
<td>立夏, 小满</td>
</tr>
<tr>
<td>June 7</td>
<td>芒种, 夏至</td>
<td>芒种, 夏至</td>
</tr>
<tr>
<td>July 8</td>
<td>小暑, 暑末</td>
<td>小暑, 暑夏</td>
</tr>
<tr>
<td>August 9</td>
<td>立秋, 秋分</td>
<td>立秋, 秋分</td>
</tr>
<tr>
<td>September 9</td>
<td>白露, 秋分</td>
<td>白露, 秋分</td>
</tr>
<tr>
<td>October 8</td>
<td>寒露, 秋分</td>
<td>寒露, 秋分</td>
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<tr>
<td>November 8</td>
<td>立冬, 冬至</td>
<td>立冬, 冬至</td>
</tr>
<tr>
<td>December 8</td>
<td>大雪, 冬至</td>
<td>大雪, 冬至</td>
</tr>
</tbody>
</table>

The Months or Moons are numbered. The first is called 正月 Ching-yüe; the others, 二月 Urh-yüe, 三月 San-yüe, &c. in succession. They have besides what may be called Poetical names, from an allusion to the Season, and which are used occasionally in the introduction of letters, &c. An intercalary moon is expressed by 附 Jun, before the number of the moon.

The day, or twenty-four hours of Europeans, is divided into twelve parts, and the characters of the 地支 Te-che, are applied to them. (See Cycle, page 3.)

* Summer Solstice.  † Winter Solstice.
Midnight is expressed by 丑 Tsze, which extends backwards to eleven at night, and forwards to one in the morning. 正子 Ching-tsze in twelve at night; 交丑 Keaou-tsze, is eleven. The words Ching and Keaou, are applicable to all the other characters in a similar way.

11 to 1 .......... (3d 三更 Watch, morning) .......... 丑 Tsze,
  1 — 3 in the morning (4th 四更 Watch) is expressed by 未 Chow,
  3 — 5 .......... (5th 五更 Watch) ........... 寅 Yin,
  5 — 7 ................................................ 酉 Maou,
  7 — 9 ................................................ 辰 Shin,
  9 — 11 ... Forenoon 上午 ........................ 巳 Sze,

11 — 1 The point of noon is 丑正午 Ching-woo, .......... 午 Woo,
  1 — 3 ...... Afternoon 下午 ................... 未 We,
  3 — 5 ............................... 辰 Shin,
  5 — 7 ............................... 酉 Yew,
  7 — 9 ....... (1st 定更 Watch,) ........... 戌 Sei,
  9 — 11 ............ (2d 二更 Watch.) ........... 亥 Hae.

One of these two-hour-periods is called 一个时辰 Yih-ko-shen. The eighth of which is 刻 Kih. 正午一刻 Ching-maou-yih-kih is a quarter past six in the morning. 交丑二刻 Keaou-maou-urh-kih, is half past 5 o'clock.

四季 Sze-ke expresses the four quarters of the year, 春夏秋冬 Chun, Hea, Tsew, Tung, Spring, Summer, Autumn, Winter. The three months of each quarter are distinguished by the characters 篆仲季 Chung, Mein, Chun, Ke. 夏仲 Hea-chung is the second month of the Summer quarter.

The month is divided into three decades called 旬 Seun. 上中下 shang, Chung, Hea, express the first, second, and third. 中旬 Chung-seun is from the tenth to the twentieth of the month.
POPULAR HOLYDAYS.

FIRST MOON, FIRST DAY.

正月初一名元日  'The first day of the first moon is called Yuen-jih,' sometimes 新年 Sin-nêen, 'The New Year,' new Year's day. For two three, or more days, all work is put a stop to. Early in the morning crowds of people repair to the temples to worship. During the day, there is much visiting, feasting and congratulating each other, which is called 拜年 Paé-nêen.

立春 Leih-chun, when the sun is in the 13° of Equius, is a holyday time. Whole families go to the temples to worship; and ramble about the country for amusement, the season of festivity continues ten days. The first day is called "Fowl-day;" the 2nd, "Dog-day;" 3d, "Pig-day;" 4th, "Sheep-day;" 5th, "Cow-day;" 6th, "Horse-day;" 7th, "Man-day;" 8th, "Grain-day;" 9th, "Hemp-day;" 10th, "Pea-day." The 7th, is the greatest day.

15th 賽燈 Shae-tang, 'A striving to excel in an exhibition of Lanterns.' Commonly called the Feast of Lanterns. It is also called 花燈 Hwa-tang.

2nd moon, 2nd day 神誕 Fûh-shin-tan, or otherwise called 土地誕 Too-te-tan, includes the Lores urbani familiars; rustici and compitales. The Second is the general birth-day of these, when at all the public offices, and in various of the streets, plays are performed, and 花炮 Chuen-paou, Crackers, are let off in great numbers; also 花炮 Hwa-paou, decorated rockets. The spectators struggle to obtain the fragments of the last, under the idea that he who obtains it will be fortunate. 炮頭 Paou-tow, the common rocket, and 炮火 Yen-ho, various fire works.
3rd moon. In April, at the 3rd moon Ts'ing-ming-tsê, every one repairs to the tombs of their fathers, mothers, or uncles, to offer sacrifices and sweep; i.e. to offer sacrifices of fish, fowls, swine or sheep, with oblations of wine to the manes of their deceased relatives, and to repair the tombs. After the ceremony is performed, they fix a piece of paper beneath a sod on the top of the hillock to show that the usual ceremonies have been performed. This period is called Ch'ae-ts'ing.

4th moon, 8th day. Is the birth-day of Shih-kea-füh, (Buddah), many people go and gather the fragrant herb Yuen-se, and make it up into cakes. It is a charm or preservative against every disease.

5th moon. 5th day. The day is called T'heen-chung, otherwise called Tow-lung-chuen. People make a long narrow boat which they call Lung-chuen, 'Dragon boat,' with which they run races; a person beating at the same time a large drum in the centre of the boat. This is called Tow-lung-chuen. Men and women go to see them. At this term people clear off their tradesmen's accounts.

6th moon, 6th day. Is called Th'ien kwang. Every one on this day airs their clothes, from a tradition that clothes aired on this day are not liable to be injured by insects.

7th moon, 1st to 15th day. Is called Yu-lan-shing-hwu. There is a tale of a certain young man whose name was Miih-leen, to which Tsun chay, 'the honorable,' is now attached. His mother was a very wicked woman, and after death was consigned to punishment in Tartarus. Miih-leen was a very virtuous person, and knowing that his mother was in torment, he went on the 15th of the 7th moon to the place of future misery, and rescued his mother. When the infernal gates were opened, many of the spirits in darkness escaped from thence. Founded on this story are the observances of this period, which is called Shaou-e-tsê, from people making garments of parti-coloured paper, and burning them in order that they may pass...
to the invisible world. Benevolent and rich men invite the priests of Fuh and Taou to the Ts'ai-tseawn, which expresses their spreading carpets on the floor, and reciting various prayers; laying out tables covered with fruit, pastry, &c. All which is intended (超渡 Chao-too) to elevate and make pass over from abodes of darkness and woe, the (孤魂 Koo-hwan) disconsolate and orphan spirits, who have no relatives to pay honors to their manes, or intercede for them. All is done 超昇净界之意 with an intention of raising them to more elevated and purer regions of existence. They also go on the water in boats to disperse or scatter prayers, and burn clothes in behalf of the spirits of those who have been drowned. Numerous lanterns are lighted up at nights, and hence the period is also called Fang-shwiy-tang, or 水陸 Fang-shwiy-luh, from being performed both on the land and water. They continue these observances night and day, from the first to the fifteenth. At this period, people settle their accounts.

8th moon, 15th. is called 中秋節 Chang-tsew-tsé. It is said, that the Emperor Ming-hwang, of the dynasty 唐 Tang, was one night led to the palace of the moon, where he saw a large assembly of 嫦娥仙女 Chang go-zen new, Female divinities playing on instruments of music. On his return, he ordered persons to dress themselves, and sing in imitation of what he had seen. (命八此作宴塞羽衣曲) Play actors, called in poetical language 梨園子弟 Le-yuen-tsze-te, 'The sons and brothers of the Pear Orchard, the place where they first acted, originated in this imperial excursion. Persons now, from the first to the fifteenth, make cakes like the moon of various sizes, and paint figures upon them, these are called 月餅 Yüe-p'ing, 'Moon-cakes.' Friends and Relations pay visits, purchase and present the cakes to each other, and give entertainments. At full moon they spread out oblations and make prostrations to the moon.

9th moon, 9th day. is called 重陽節 Chang-yang-tsé, also called 登高 Tang-kaoon, 'Ascending high.' Many people go in parties to the hills to drink and amuse themselves. It arose from a person mentioned in ancient story, whose
name was 植景 Hwan-k'ing, having ascended a hill on that day to avoid some impending calamity (避灾). Others make variegated fancy kites, which after amusing themselves with, they let fly wherever the wind may carry them, and give their kites and cares at once to the wind, this is called 放風箏 Fang-fung-ts'ang.

11th moon. The shortest day, or 冬至 Tung-che, is called 長至節 Chang-che-ts'ee. All officers of government, both civil and military, repair to Wan-show-king, the Imperial hall; one of which is in every Provincial city, and make their prostrations to the Winter Solstice. Many make cakes, &c., with which they 賀節 congratulate the Solstice on the returning sun. In the streets and markets there is a great concourse of people. The Term is otherwise called 冬節 Tung-ts'ee. People settle their accounts.

12th moon. 年盡了 N'een-t'sin-leau, the close of the year. Great preparations are made for the approaching new year. New clothes are purchased, provisions bought in for feasting, and for offerings to the gods. Public offices are shut twenty days before, and opened twenty days after the New year.

24th. On the evening of the 24th, every family pays its adorations to 獨神 Tsaou-shin, the god of the furnace employed in the dressing of provisions. It is called 謝灶 Seay-tsao, 'Thanking the furnace divinity.'

10th. On the evening of the 30th, every person 放炮竹 lets off crackers, this is called 送年窮 Sung-nien-keung, 'Seeing out the old year.' Wine, victims, &c. are spread out, and the deities worshipped; and the whole family, men, women and children partake of a repast, which is called 圓年 Twan-neen, 'Rounding off the year.' Many persons do not sleep, but wait for the New year, which is called 守歲 Show su'y, 'Watching for the year.' There is a common saying, 能守歲者命長 'He who can watch for the year will obtain long life.'

2d moon. In February, at 立春 Leih-chun Term. There is made at the expense of Government, a clay image of a man called 太歲 Tae-suy, (in allusion to
the year of the Cycle, and a buffalo of the same materials, which is called Chun new. On the day preceding the term, the Che-foo of every provincial city, goes out in state to Meet Spring, when he offers sacrifice, and makes prostrations to these two figures. There are, dressed out by all the inhabitants of the different streets, a number of children, who are placed on tables, or represented sitting on trees. These tables are carried on men's shoulders, who parade the streets. These living figures are called Chun-sih, and every one vies with another to dress them more handsomely and fancifully. On the following day the same officer comes out as the Priest of Spring, in which capacity he is the greatest man in the Province, and would receive obeisance from the Viceroy in case of meeting him. He takes a whip in his hand, and strikes the buffalo two or three times in token of commencing the labours of Agriculture. The populace then stone the buffalo till they break it in pieces, from which they expect an abundant year. The Decorated tables, upwards of seventy in number, with living figures upon them, go to the various public offices to return thanks for the Silver Medals which have been given them.
RELIGION.]

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RELIGION AND MYTHOLOGY.

儒Joo, 釋Shih, 道Taou,

ARE THE NAMES OF THE THREE ACKNOWLEDGED SECTS OR RELIGIONS. THE FOLLOWERS OF CONFUCIUS, OF BUDDHA; AND OF 老子 LAOU-TSZE.

OF THE SECT CALLED JOO-KEAOU.

The divinities acknowledged by the Government in its official capacity, are chiefly these, 天Theen, and 地Te, 'the Heavens and the Earth,' which they worship on the first and fifteenth of each moon.

社稷Shay Tseih, the Gods of the Land and of the Grain, worshipped by all the officers of Government in Provincial towns, at 立春 and 立秋 Spring and Autumn.

山川風火各神 The Spirits of the Hills, Rivers, Winds, and Fire.

龍王 Lung Wang, the Dragon king, or the 海神 hekem god of the Sea; the Neptune of China. Of this divinity the officers of Government supplicate rain. Temples dedicated to him are numerous on the banks of the Great Canal.

During the second and eighth moons, they 祭孔夫子 sacrifice to Confucius. The word sacrifice is used by the Writer of this, in preference to offering or oblation, because the worshippers use victims which they have previously deprived of life.

天后 Théen-how, the Queen of Heaven.

關帝 Kwan-te, a deified Warrior of the dynasty Han. Worshipped by the military chiefly. Highly honored by the reigning family for various alleged interpositions in the Imperial cause.

文昌 Wăn-chang, the god of Letters, honored by the literati. In the temple of this god, is the idol 星Kwei-sing, worshipped by the literati.
OF THE SECT CALLED SHIH OR FÜH-KEAOU.

THE MOST NOTED DIVINITIES ARE,

1. San-pao-fuh, the Three Precious Fūh,—Past, Present, and to Come.
2. Chin-te, a goddess with numerous arms, indicating her power to save.
3. Kwan-yin, a merciful goddess, much spoken of, and frequently represented.
4. Shin-moo, the Sacred Mother who superintends children ill of the small pox.
5. Foo-jin, the patroness of barren women. Worshipped by those who desire children. Always represented with a child in her arms.
6. Tsae shin, the god of wealth, &c. &c. to the number of many thousands

OF THE SECT CALLED TAOU-KEAOU.

THE DIVINITIES ARE

1. San ts'bing, the Three Pure Ones, are first in dignity.
2. Yüeh-hwang, or Shang-te, the Most Honorable in Heaven.
3. Pih-te, the Northern Emperor.
4. Hwa-kwang, a god of fire.
5. Sung sze ma, Who preside over the birth of children.

The Penates are expressed by Too-te. There are the gods of the door and of the upper story. 土地 萬 fang too-te, the gods of the four corners of the house, and of the centre, &c. &c. At the dedication of the idols, certain rites are performed, and the eye is painted with animal blood, "the life is in the blood." This is called Kae kwang. The intention is, To give to it spirituality.
Though the Chinese have imported many of their divinities from India, they seem to have left behind entirely the gross indecent parts of the Indian superstitions. Their Mythology is perhaps quite as ridiculous as those of the Greeks and Romans, though certainly not so offensive to good morals as some parts of those "elegant" systems.

Those who have acquired Classical taste enough to admire enthusiastically the very delicate and divine stories told of Jupiter, Venus, &c., have said that genuine Polytheism was highly tolerant. Without saying any thing of genuine Polytheism, as it is difficult to conceive of a corrupt or spurious one, the justness of the remark may be much questioned. They were tolerant to the principle of a multiplicity of gods, and on this principle, had no objection, when fancy struck them, to adopt divinities who would submit to a share of the worship and honors they had to offer;—they were tolerant to the principle of a multiplicity of gods; i.e. they were tolerant to their own principle. A very great stretch of toleration certainly.

But suppose their principle opposed; suppose Monotheism partially introduced amongst them, and then let their actions bear witness to their very great toleration. They also will be found to have failed in the true principle of toleration, and to have pleaded their cause by physical strength, instead of by strength of argument.

The same remark applies to those persons who cannot see distinctly the line which distinguishes truth from error, and are disposed to think that there really is no line of separation, particularly in matters of Religion and Morals; and hence give up to sceptical indifference. Towards those whose opinions differ from theirs, but who yet hold their sceptical principle, they are exceedingly good-tempered and complaisant, but towards those who oppose their principle, and think that considerable certainty may be obtained in Religion and Morals; i.e. towards the bigots and zealots, (as they are pleased occasionally to denominate such persons), they lose all patience.
OF THE PRIESTS.

In a Meaou, or Temple of Fuh. The apartment of the Superior is called 方丈 Fang-chang. The same term is applied to the Superior himself. The inferiors are called 和尚 Ho-shang.

老和尚 Lão hó shāng, denotes a Superior who is out of office, the Superior holds his situation three years. 當今和尚 Tang kín hó shāng, expresses those who at present act. Of the inferiors every one has his department particularly specified. The 神師 Shen-sze, are those who engage in the religious rites. The persons who receive visitors at the temple, are called 觀客大師 Che-kh-tā-sze.

Of the others, some are appointed to superintend the incense matches, and some to perform the menial offices of the institution. These temples are also called 道士 Tāo-sze.

THE SECT TAOU.

Denominates its temples 觀 Kwan, and its Superior 老師 Lào-sze, or 道長 Tāo-chang. The inferiors are called 道士 Tāo-sze; the 火居道土 Tāo-sze, marry and have families, or as they express it, Dwell amongst the fires.

THE NUNNERIES

Are called 閣堂 Gān-tāng. The Superior is called 師太 Tsē-tāi, and the 尼姑 Ne-kōu. Persons wearied of a life of prostitution, who can pay for their own support, are sometimes received into these houses.

The above may be called the Established Religions of China, in as much as, they are not ordinarily molested by the Government in the performance of their usual rites.

The 穆罕摩 Hamamodans also are suffered to have temples, but are not allowed to make proselytes. Besides these, there are various fraternities, whose sentiments never appear, but the bond of whose union seems to be some religious observance, or an obscure Shibboleth, as the word 敎 "To instruct; the things taught" is applied to them, in common with all the others. These associations, are by the Government, called 敎匪 "Religious Banditti; and their systems 敎 "Depraved Ethics.

When discovered, the ring-leaders are punished, sometimes capitally, and their followers compelled to recant.
MARRIAGE.

Is preceded by an espousal which is expressed by 聘 P'ing. This is ratified by presents sent from the intended Bridegroom. On the day of marriage, the 新郎 Sin-lang, or Bridegroom, undergoes the ceremony of 加冠 K'au-k'wan, i.e. putting on his head a cap, and pronouncing a benediction over him. The 新婦 Sin-foo or Bride, is expected to weep for ten evenings previous to the marriage, in which she is often joined by her sisters, from whom she is about to be separated.

The chair, presents, music, &c. which go from the Bridegroom to receive the Bride, is expressed by 迎親 Ying tsin. At the Bridegroom's is a large assembly of friends waiting to congratulate the parties, and partake of an entertainment.

A table is prepared for the Bride and Bridegroom, which is called 燙房 坊 Wän-fung-fung. They sit down at this and make a shew of eating together, and also 交杯 of exchanging cups, which seems to seal the marriage, as it is considered the most important, and an indispensable part. After the Gentlemen have dined, they are permitted 看新娘 'To see the Bride.' When a month has elapsed, the parents of the Lady visit her at the house of her husband. This is called 常看 Hwuy-ts'ın.

For a person who has a wife and children to marry a 妾 Ts'ieh, or Concubine, is esteemed less virtuous than to refrain from doing so. If for many years a man has no children by his wife, it is considered perfectly correct to take a concubine. For every additional concubine a man takes, he sinks in the scale of virtue. And Chinese Moralists have drawn out a fanciful scale of the exact degrees of virtue and vice, varying from one to ten thousand. To give a daughter to be a concubine is considered derogatory to the female, and to the dignity of the family; hence they are generally obtained from persons in an inferior condition. Men of high spirit will not give their daughters to be concubines to the Sovereign himself. Of course, there are always time-servicing men of high rank who are not so scrupulous.

FUNERALS.

When a Parent dies, a messenger is sent 喪報 to announce it to all the relations. On each side of the door are 廣門白 pasted up pieces of white paper;
white being the colour of mourning in China. Wealthy families place a bowl on the door, on which is written 三言 a statement of the deceased person's name.

The children and grandchildren of the deceased, sit on the ground around the corpse, weeping, clothed in white, and a white bandage round their heads. This is called "守丧" showing. The friends of the deceased come with pieces of white cloth or silk, the size of a coverlid, which they lay over the corpse, and which is denominated "铺被" Poo pe.

The eldest son takes an earthen bowl in his hands, and puts into it two 錢 small copper coins. His friends then support him by the arms, and he proceeds weeping with the bowl in his hands, to the ditch which surrounds the city, or to the well at the gate of a village, and takes from thence a little water in his bowl. The coin he throws into the stream or well, and returns with the water. This is called "买水" buying water. On reaching home, the face and body of the corpse is washed with the water brought by the son, and then 面入 the coffin, and 安座 placed in state; and a tablet erected with the name of the deceased inscribed on it, thus:

A FATHER'S TABLET.

<table>
<thead>
<tr>
<th>NAME</th>
<th>TABLET.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emperors</td>
<td>Tshing (Dynasty)</td>
</tr>
<tr>
<td>The illustrious dead</td>
<td></td>
</tr>
<tr>
<td>Finished his state of trial</td>
<td></td>
</tr>
<tr>
<td>Father's name</td>
<td>K'he- Chang (Surname)</td>
</tr>
<tr>
<td>Daughter</td>
<td>Ch'ao</td>
</tr>
</tbody>
</table>

A MOTHER'S TABLET.

<table>
<thead>
<tr>
<th>NAME</th>
<th>TABLET.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tshing (Dynasty)</td>
<td></td>
</tr>
<tr>
<td>Deceased,</td>
<td>CHAO'S GATE (HOUSE),</td>
</tr>
<tr>
<td>Companion of her husband</td>
<td></td>
</tr>
<tr>
<td>Maiden name</td>
<td>LADY'S,</td>
</tr>
</tbody>
</table>

* 父母 Foo moo, Father and Mother, when applied to the dead, is expressed by
FUNERALS.

The tomb-stone has generally the same characters written on it. The Father's would read thus in English:—The Tomb-stone of Mr. Chaou-k'he-chang, the deceased, who shone illustrious in his day, finished his state of probation during the Dynasty Ts'ing.

The Mother's thus, *—The Tomb-stone of Mrs. Chaou, whose maiden name was Le. The companion of her husband, and pattern of his virtues. Died during the Dynasty Ts'ing.

When placed in rooms, the word Tomb-stone must be rendered Tablet. It is first written on paper, which is burnt, and its place supplied with wood. Before the tablet incense is lighted up, and the children 頭 七 月 過 during the first seven days, prostrate themselves every morning before it.

三 七 四 月 After three times seven days, the funeral procession takes place, attended by the children, wife, concubines and friends. The relations weep aloud. The tablet is carried in a sedan-chair, placed at the head of the grave, oblations offered, and prostrations again performed.

After interment, 二月 二四 they bring back the tablet, and place before it whole roasted pigs, 三 牛 or 五 牛 three or five kinds of dressed animal food, fruits, and pastry, they again prostrate themselves; and for 七 七 seven times seven days, at morning and evening, present oblations and make prostrations.

The first seven days of mourning, are by some extended to seven weeks. And with the rich, the period of interment is sometimes deferred many years. 香 場 'Send a treasury,' expresses erecting rooms of paper; burning them; and so passing them to the invisible state for the use of the deceased.

送水 Kaou, Father, and 阮 Pe, Mother. These are the Tomb-stones of Canton Province. In the interior they vary in their form and inscription.

* Tablets are not erected for unmarried children. 香水 Mace-shwiuy cannot be performed but by the eldest son living; or the eldest son's son in preference to the second son. Whoever brings the water, is entitled to a double share of the property. When neither children nor grand-children are in life, cousins, or those next in kin 香水 buy the water and inherit the property.
The outer edge point of analysis: the dual principle of existence.

ZERO

The Paqua of the I Ching.
The Eight Diagrams were drawn, it is said, by the far famed P'uh-he. They were analysed by a person named Chow, of the dynasty Sung. He introduced the Circle, to which he applied the words Ta-ch'e-h, the extreme limits; chaos, or primitive existence, unity. On the division of unity, a line became two, and thus existed an odd and an even number. The One was Yang, and the Two Yin, the same as is represented by the Ho-t'ou, and Lih-shoo, or the odd and even digits placed so as to make Ten every way. Which figure was obtained by P'uh-he, from the back of a tortoise. It is thus represented.

With the lines, one whole and the other divided, or an odd and an even number, by placing on each, first a whole and then a divided line, the 

By proceeding according to the same rule, i.e. by placing on each of these, first a whole line, and then a divided line, the 

* This is the most approved method of representing the Lih-shoo.
king they are carried to six lines on each other, which makes Sixty-four Kwa, to each of which a name is given.

The whole of this seems to consist in representing by lines a geometrical series, whose constant multiplier is two. Carried to twenty-four lines, they are said to make 16,777,216 changes.

In the Li-hsihoo, the five Elements and the points of the Compass are inserted. The fifth Element is 風, which is commonly made to occupy the centre of circular diagrams. *

What gives these trifles such importance with the Chinese is, the belief that they represent the manifold changes which take place in nature, and in the affairs of the world; and when referred to by lot in divination, that they give previous intimation of those impending changes. Thus they become a source of profit to the impostor, who knows better; and an object of superstitious dread to the credulous mind, that is itself deceived.

* For an account of the Five Elements, and the Theories of the Fortune-teller, Physiognomist, and others, consult Morrison's Chinese Dictionary, under the character 風 Woo, page 48, compared with 風 K'hih, page 238.
CONCLUSION.

From the above dry detail of Names and Terms, the Reader must not expect to find, what the Writer did not mean to give. It is intended for the assistance of the Chinese Student, and not for the amusement of the general Scholar. *

It has often been remarked, that to teach Language, whether viva voce, or by Grammars and Dictionaries, is the humblest of all literary undertakings, and perhaps the most irksome. The labour is useful and necessary, and must therefore be submitted to. To teach the a, b, c, to spell, and to define single words, cannot, from the nature of things, be entertaining.

It is scarcely possible for a person in Europe, without a Chinese Assistant, to study the Language with success. Perhaps the following course may be the best for any one about to acquire the Language.

Begin with one of the works of Fiction, called 小說 Sezou shwu, 'Small talk.' They are not all colloquial. The 好逑傳 'Happy Courtship,' translated into English under the title of 'The Pleading History,' is colloquial. The 紅樓夢 'Dreams of the Red Chamber,' in the Dialect of Peking, is also so. In attempting to read these, the lines of Poetry at the commencement of each section will be found too difficult for a beginner. All descriptions of person's dress, of houses; the words of inscriptions above doors, and in rooms, which inscriptions are called 楸額 Pieng-lih, are difficult. Also sentences contained on rolls of paper, called 對子 Tuy-tsze, or 對聯 Tuy-leen, are generally unintelligible, without a large share of what may be

* The Author is informed, that the Rev. W. Milne, of Malacca, designs to publish an Account of Chinese Customs and Opinions, more calculated for the general Reader than this work.
called the Classical Literature of the Chinese. They have often an allusion to persons, places or events, which cannot be perceived, but by those who are acquainted with the tales of other times. What the persons, mentioned in the narrative, did and said, will generally be found easy.

In connexion with these books, the Student will find considerable assistance from the 莊嚴訓誡, Shing-yu-kwang-heun-choo. The 自文 Phohan, or text of this book, is an Imperial production, and is in the style of 文章 fine writing. To each section there is a colloquial paraphrase by an officer of rank.

The Student may next advance to the works of Confucius: 四書註 Sze-shoo-choo, or 四書合講 Sze shoo-ho-keang, where, in the Commentary, he will find much concise and perspicuous definition.

The best copy of the older Classics called 五經 Wo-king, is that by Imperial authority, entitled 欽定五經傳說. The Commentary in this work, is in a lucid and good style. Having gone through these latter books, the Chinese give themselves up to general reading.

An European can have little motive to enter on the study of Chinese; or at least, can scarcely have motive sufficiently strong to carry him successfully through. Abstract Science, or the Fine Arts can learn nothing from China; and perhaps as much is already known, as can be known, to aid the general Philosopher in his reasonings. Her History will not bear out the fond expectations of the opposers of Christianity, in disapproving the Jewish and Christian Scriptures; nor can the friend of Christianity obtain any useful addition to his Religion or Code of Morals from her Sages.

In China there is much to blame, and perhaps something from which to learn. A good Writer has remarked that the Christian Spirit is very different from what may be called the heroic spirit; it is of a more tame, gentle, and submissive cast. It is matter of regret how little, in this particular, it has moulded the public feeling of Europe; and how much we yet overvalue a high proud spirit, with a bold disregard of consequences, and prefer it to a rational, meek, unassuming and humble spirit. Nothing can be more unchristian than the stern resentment of insults cherished by Europeans.

* Archdeacon Paley
CONCLUSION]

The Chinese teach contempt of the rude, instead of fighting with them. And the man who unreasonably insults another, has public opinion against him, whilst he who bears and despies the affront, is esteemed.

The Chinese are fond of appealing to reason. They have their 义气的人 Men of a high spirited sense of right, and who manifest a bold adherence to it, but still such characters are at great pains to shew that reason is on their side. They have no conception of that sullen notion of honor, that would lead a man to prefer being shot or shooting somebody else, rather than explain and prove the truth and reasonableness of his words and actions.

Even the Government is at the utmost pains to make it appear to the people, that its conduct is reasonable and benevolent on all occasions. They have found by the experience of many ages that it is necessary. To make out the argument, they are not nice about a strict adherence to truth: nor are their reasons or premises such that Europeans would generally admit: but granting them their own premises and statement of facts, they never fail to prove that those whom they oppose are completely in the wrong. A Chinese would stand and reason with a man, when an Englishman would knock him down, or an Italian stab him. It is needless to say which is the more rational mode of proceeding.

Were the religious and moral writings of Europeans considered by a person living in China, as a faithful delineation of their character, how much would he be mistaken. And on the other hand, if he formed his opinion from the follies and vices recorded in the daily Papers, whilst he would form a quite opposite opinion, it would be equally unfair. We should guard against judging of the whole by a part only. The European Student must not consider what the Chinese teach, and what they do, as always the same. Their moral maxims are as ineflectual in regulating their hearts and conduct, as the moral maxims of Christendom are with respect to Europeans. This, knowing what is right, and doing what is wrong, can be accounted for only on the principle that human nature is depraved, or fallen from its original purity and rectitude.

The Millions of China, whom, on principle, we must recognise as children of
the same Almighty Father, (for God hath made of one blood all nations of men) are rendered by the strong arm of power, exerted by the Magistrate, the Parent or Guardian, more afraid of telling truth than Europeans. They are vastly prone to prevaricate, to deceive, to lie. Superstition and Idolatry usurp the place of true Religion; and, Chinese, like the rest of mankind, are inclined to be satisfied with external observances, instead of Religious and Moral Rectitude.

The affairs of Europe are of comparatively no importance whatever to China; and on the other hand, the affairs of China do not much concern Europeans. There exists mutual indifference.

The Greeks and Romans were the ancestors of Europeans. The scenes of their battles; the situation and antiquities of their cities; the birthplace of their Poets, Historians, Legislators, and Orators, all possess an acquired interest in the minds of those whose education has led them to an early acquaintance with them. But it would be difficult for a Chinese of the best talents and education, to acquire in the years of manhood, a similar interest.

The Chinese also can point out the scenes of battles where thousands fought and died; the situation of splendid courts; the tombs of Monarchs; the abodes of Historians, Moralists, and Poets, whose memory is dear to them, and which interest their hearts in the antiquities of their fathers. But what they look on with interest and pleasure, can certainly have few charms for a foreigner, who is excluded from their families, and passed from Peking to Canton in a boat, under military escort. Still from this to deny that the country does not possess any of the charms of Europe, does not seem a fair conclusion. If the reality of things is to be judged of by the feelings of the inhabitants of a country, every region of the world, and every state of society, would in its turn assume the place of high superiority. Europe, which is the most scientific portion of the globe, is not yet free from selfish and narrow prejudices; and to a person placed on the Eastern verge of the Asiatic Continent, who hears little of the nations of Europe, but the distant rumour of their perpetual wars, with all their advantages, they appear still as rancorous against each other, as if they possessed no great principles of equity and justice to appeal to, or were too selfish and barbarous to do so.
CONCLUSION.

There are certainly not many things in which the Chinese are worthy of imitation; there is, however, one benevolent cause, which a Chinese would never think of opposing, but which has yet to struggle with much unreasonable opposition in modern Europe, viz. that of making education as general as possible, and giving to Moral Science a decided preference to Physical Science, in the education of youth. To honor virtue more than talent. It is painful to hear a smattering of astronomy and geography, together with a little music, drawing, and dancing, which can be of very little use in the regulation of the heart and life, considered of great value, whilst instruction in Relative and Religious Duties, on which depend the peace and happiness of families and of nations, is lightly esteemed. To utter a moral or religious sentiment anywhere but in the pulpit is esteemed perfectly insufferable. Every benevolent Englishman must wish to see the reasoning faculty more called into exercise, than it generally is amongst the poor of his own country, and to hear Duty to Parents, with a Rational and Religious Self-control, quite as much honored in general conversation as those attainments and accomplishments, which may confer elegance on a dwelling, and give grace to a person, but which have no influence on the Springs of Human Action, morally considered, nor feed the Sources of real heart-felt Human Bliss.

The Writer, however, means not to insinuate, that in morals we are inferior to the Chinese: he believes the fact to be very far the reverse. Their advantages indeed have not been equal to ours; and our public morals are still greatly below what our acknowledged standards require. As, 'Fas est ab hoste doceri,' so probably in some things, nations denominated Christian, may yet learn from Heathens. As Confucius taught, our dislike of a man's vices should never be carried to such a height, as to make us blind to what is really good about him.

The good traits in the Chinese character, amongst themselves, are Mildness and Urbanity: a wish to show that there conduct is reasonable, and generally a willingness to yield to what appears so: Docility; Industry; Subordination of Juniors; Respect for the Aged, and for Parents; acknowledging the claims of poor kindred: these are the virtues of public opinion, which, of course, are, in particular cases, often more show than reality. For on the other hand, the Chinese are Specious, but Insincere,
Jealous, Ealous, and Distrustful to a high degree. There is among them a considerable prevalence of scepticism; of a Sardaccan, and rather a haughty spirit; and their conduct is very generally such as one would naturally expect from a people whose minds feel not that sense of Divine Authority, nor that reverence for the Divine Majesty and Goodness, which in Sacred Scripture is denounced the 'Fear of God.' Conscience has few checks but the laws of the land; and a little frigid rationalism, on the fitness and propriety of things, which is not generally found effectual to restrain, when the selfish and vicious propensities of our nature, may be indulged with present impunity. The Chinese are generally selfish, cold-blooded, and inhuman.

Perhaps the behaviour of no people amongst themselves, and towards Foreigners is exactly the same. With the Chinese it is exceedingly different. When interest or fear do not dictate a different course, they are to Strangers, haughty, insolent, fraudulent and inhospitable. A Merchant will flatter a foreign devil (as they express it), when he has something to gain from him; then he can be servile enough; particularly if he is not seen by his own countrymen; for the presence of a mean servant of his own nation, will make him more on his guard in yielding his fancied superiority. Europeans are secluded from general intercourse with natives of different ranks, which affords great facilities to Merchants and native domestics to combine and impose upon them, which they usually do. Few instances of gratitude or attachment have ever occurred on the part of servants to their European Masters. The Chinese study to get the better of those with whom they have to contend, by bringing the other party into a dilemma, like the king in Chess, who is reduced to checkmate; and they become apprehensive, when their opponents maintain calmness and an apparent indifference; they remember their own maxim, 'He that has reason on his side, need not talk loudly.'

Love to one's own country is perfectly compatible with benevolent feelings to all mankind, and the prosperity of this nation, with the prosperity of that. It seems quite a mistake to think that attachment to one's own People is manifested by a violent dislike of others.—Will the day ever come when the various Tribes of men shall live together as Brothers? When they shall not hurt, nor destroy each other any
more? When Truth and Knowledge shall universally prevail? Let us still cherish the pleasing hope, that so desirable a state of society will finally exist, and whilst cherishing this hope, every serious mind will readily join in the King of Israel's Prayer to the Almighty, O God, "let thy ways be known upon the Earth, and thy saving health amongst all nations."

THE END.
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