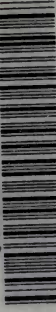


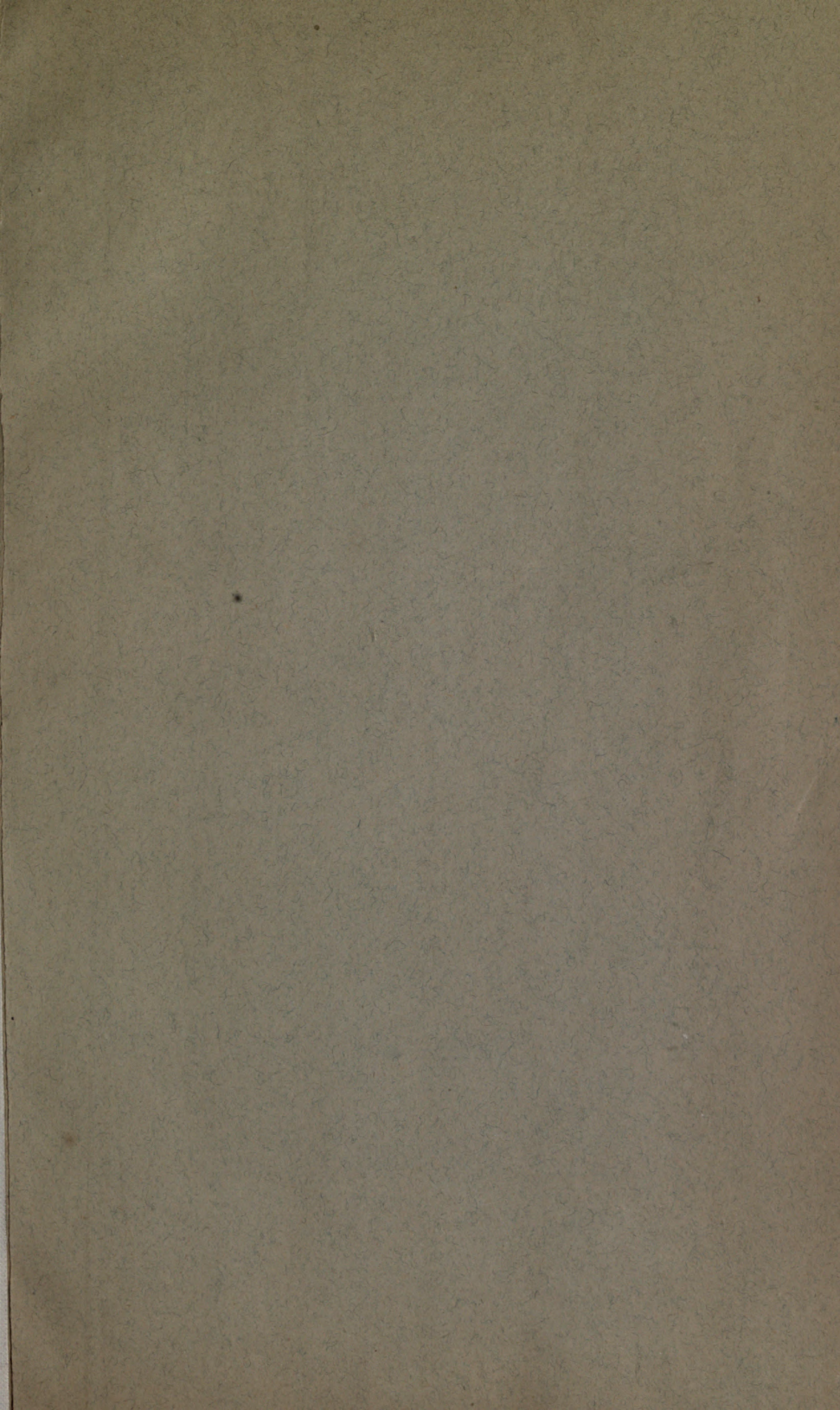
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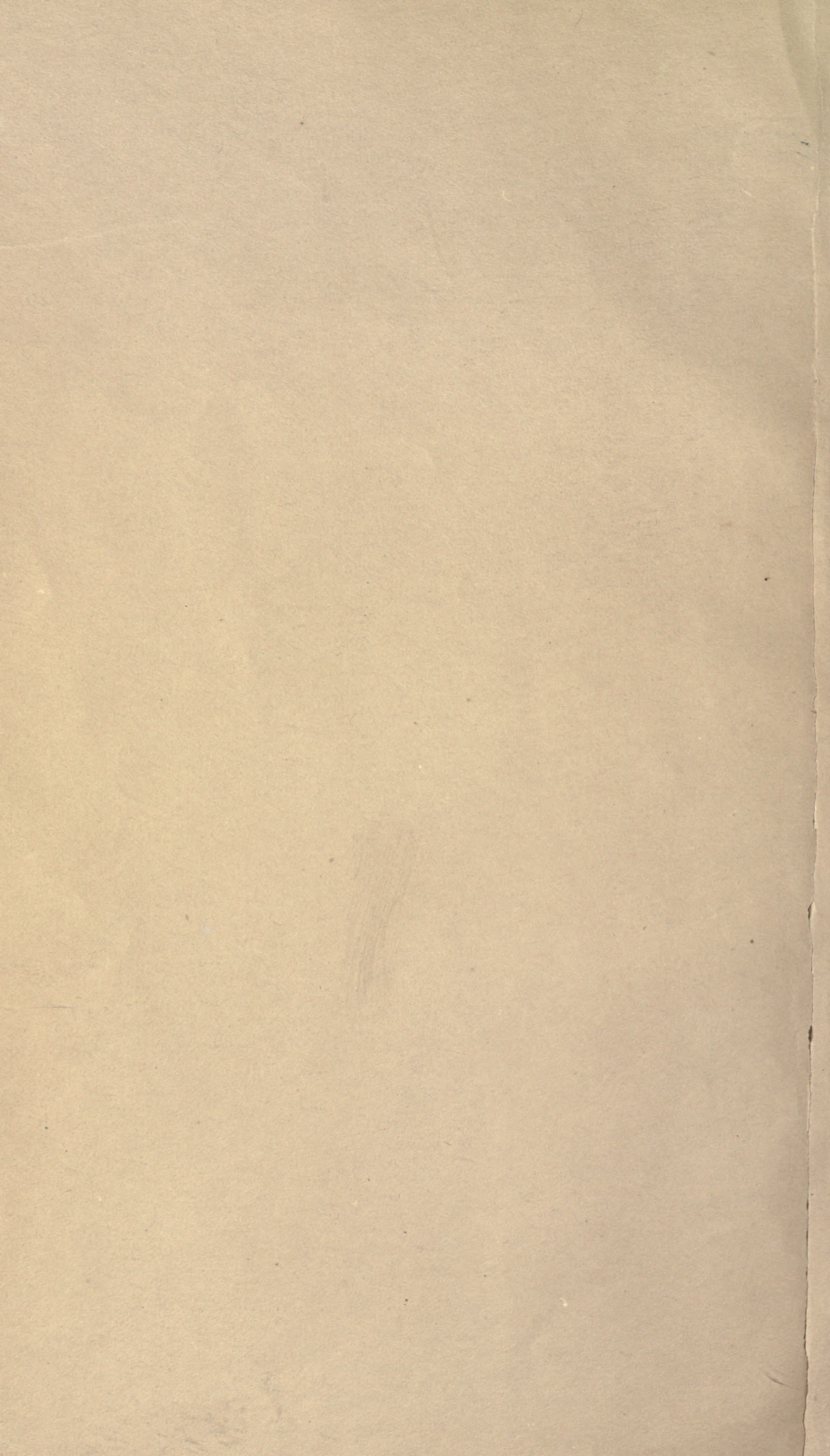
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THE CHINESE GOVERNMENT.

A MANUAL OF CHINESE TITLES,
CATEGORICALLY ARRANGED AND EXPLAINED,
WITH AN APPENDIX.

BY

WILLIAM FREDERICK MAYERS,

Author of "The Chinese Reader's Manual," etc. etc.



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THIRD EDITION.

REVISED BY

G. M. H. PLAYFAIR, H.B.M. CONSUL, NINGPO.

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PREFACE TO THE ORIGINAL EDITION.

THE object with which the present work has been undertaken is sufficiently expressed in its title to leave little to be said in explanation of its intended scope. A happily increasing interest in Chinese studies, and the necessity which is becoming more and more widely felt for an enlarged appreciation of the modes of action adhered to by the Chinese Government, justify the belief that every new contribution to the means of reference will meet with welcome; whilst, in the present instance, the labour of which the results are embodied in the ensuing pages has been stimulated by an obvious requirement of the public service. The urgent need of the key to the designations in use, in both Chinese and English, for the titles of public functionaries, which might be accepted by translators as a common rule, was represented several years ago by Sir Walter Medhurst, at that time Her Britannic Majesty's Consul at Shanghai, in an official communication addressed to Her Majesty's Minister; and the writer, who had long contemplated the preparation of some such work, owes to this circumstance the immediate inducement which has hastened the fulfilment of his design. As in many other tasks of a like description, however, the plan originally conceived soon betrayed the necessity of development in a degree unlooked for at the outset; and a variety of circumstances, besides, have intervened to delay its execution for a considerable length of time. A period of comparative leisure having allowed the design to be once more taken in hand, it has now been carried to a conclusion on a scale the tendency of which has been continually toward enlargement.

A cursory inspection of the ensuing pages will suffice to shew that two main objects have been held in view in the course of

their preparation. Whilst it has been sought, in the first place, to meet the requirements of the translator from Chinese texts, the attempt has also been made to furnish explanations, with due regard for conciseness, which may be of service in throwing light upon the varied details of the Chinese administrative fabric, for the benefit of the more general enquirer. The materials which have been arranged, with a view to facility of reference, in the twelve Parts of which the main body of the work consists, have been drawn from the immense stores of information offered by the *Ta Tsing Hwei Tien*, or Collected Institutes of the dynasty now occupying the throne of China. In the successive categories of ordinances and supplementary enactments which constitute this enormous work, occupying, when bound in European fashion, no less than seventy-six volumes of folio size, every detail of the Chinese polity is anticipated and prescribed for. The regulations they set forth, extending in date from the middle of the seventeenth to the first decades of the present century, form in reality a code of law by which every act of the imperial government, from the daily movements of the sovereign to the conduct of the lowest official functionary, is strictly bound to be guided. The student to whom this repertory is accessible will have little difficulty in recognizing the fact, which to others may perhaps, though in a less marked degree, be made clear by the present work, that the foundations of the Chinese State repose upon an all-pervading officialism, a bureaucracy trained through the national system of education to apply the maxims of government enunciated centuries before the dawn of the Christian era, and impelled by motives of self-interest to reject the introduction of all principles at variance with these venerable dogmas. An appreciation of this condition of affairs may possibly tend to correct the too sanguine views which have been entertained of a speedy entrance of the Chinese, as a government and people, upon the path of European progress. In order that such a result should be accomplished to any tangible extent, it would be necessary that the most cherished principles of the

national religion should be abandoned, the idols of literary worship dethroned, and the recognized fountain of all honour deserted in favour of pursuits and doctrines which are now contemptuously ignored. A change such as this may, and perhaps will, be produced under the pressure of imperious necessity if not as the consequence of revolution; but it would be a delusion to anticipate it as brought about by voluntary development.

The dynastic Institutes being thus recognized as the living constitutional law of China, they have naturally been taken as the basis for the present work; but, on the other hand, the divisions under which the subject-matter has been arranged have been decided upon with reference exclusively to the convenience of the European reader. For the explanatory matter, a number of authorities have been relied upon, the most important of which are acknowledged in their respective places. The most detailed attempts at explanation have been devoted to those branches of the subject which are comparatively remote from the beaten track of study, and upon which, consequently, a new source of information is likely to be the more useful. This has been especially the case with reference to the Chinese system of literary examination and titular distinctions, as also in connection with the distribution of authority in Mongolia, Turkestan and Tibet. In those portions of the work which deal more directly with the Chinese governing body, it has been the writer's endeavour to supply a want, only too familiar to students of the language, in the shape of a systematic grouping of the synonyms and epithets of courtesy which are continually met with as the substitutes for official titles. A Radical Index, at the end of the work, provides a ready means of identifying any one of these combinations by reference to the numbered paragraphs. The Appendix will be found to include explanatory notices with regard to the constitution and mode of working of the Chinese administrative organization, and also to certain peculiarities of the written style in relation to official matters which are invested, to an appreciable extent, with political as well as literary import-

ance. A concluding section of the Appendix completes the task undertaken with a special eye to the requirements of a translator, in the list of renderings afforded for such European titles as are most generally in use. Many of these renderings are already current, and are established by long usage; others, principally those relating to the superior offices of government abroad, have been devised by the writer in consultation with scholars to whose judgment he has in more than one instance deferred; and others again are suggested by an obvious analogy.

In conclusion the writer feels bound to express an acknowledgment of the services rendered to him, in the course of compiling the materials for the present work, by his two Chinese assistants Liu Yüh-ts'ai 劉玉才 and Yüh, How-ngan 玉厚安, to whom he has repeatedly been indebted for the elucidation of difficult questions and who have materially co-operated in the execution of his task.

PEKING, *November 1st, 1877.*

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PREFACE TO THE THIRD EDITION.

The lapse of eighteen years since MAYERS' *Chinese Government* was first published will amply justify the appearance of a new edition. Even in conservative China, the changes due to mere efflux of time have necessitated a revision to bring the work up to date. The form itself has not been touched ; it was excellent and could scarcely be improved on. Some corrections have been made, not many ; some omissions supplied, also few in number ; and new material has been added where it appeared called for. The most radical alteration has been in the orthography, the in many ways sensible, but unfamiliar, system of the author being relinquished for that of Sir THOMAS WADE, and the book thereby brought into line with the majority of similar works of reference having to do with China.

G. M. H. PLAYFAIR.

NINGPO, *March 17th*, 1896.

MANUAL

OF

CHINESE TITLES.

PART I.—THE IMPERIAL COURT.

1.—HUANG TI 皇帝.—The Emperor. Ordinary designation, *Huang Shang* 皇上; *Shang* 上. Title of respect, *T'ien Tzū* 天子 the Son of Heaven. Popular appellation, *Tang-chin Fo Yeh* 當今佛爺, the Buddha of the present day. Also *Chu Tzū* 主子, *i.e.* the Master, or Lord; and, in adulatory addresses, *Wan Sui Yeh* 萬歲爺, *i.e.* Lord of Ten Thousand Years.

2.—HUANG HOU 皇后.—The Empress. Lit. designation, *Chung Kung* 中宮; or when two consorts of equal rank exist together, as in recent times, *Tung Kung* 東宮 and *Hsi Kung* 西宮, with reference to the “Eastern” and “Western” divisions of the Palace allotted to their use. Title of respect, *Kuo Mu* 國母, or “Mother of the State.”

3.—HUANG T'AI HOU 皇太后.—An Empress Dowager.

4.—HUANG KUEI FEI 皇貴妃.—Secondary Consort (Concubine) of the first rank. Concubines of the second rank may from time to time be advanced, by imperial favour, to this grade, and from the first rank a secondary consort may be raised to the degree of *Huang Hou* or Empress Consort.

5.—KUEI FEI 貴妃.—Concubine of the second rank.

6.—FEI 妃.—Concubine of the third rank.

7.—P'IN 嬪.—Concubine of the fourth rank. (This character is also read *pin*.)

8.—KUEI JÊN 貴人.—Concubine of the fifth rank.

9.—TA YING 答應 and CH'ANG TSAI 常在.—Female attendants of the Emperor. These may be elevated to the rank of *Kuei Jen*. Beneath them, again, is a class of Serving Women, or *Shih Nü* 使女, who are recruited by annual drafts from the families appertaining to the Imperial Household, and who serve for a term of years within the Palace.

10.—T'AI TZŪ 太子.—The Heir Apparent. Also called *Shih Tzŭ* 世子. Lit. des. *Huang ch'u* 皇儲, and *Tung Kung* 東宮.

11.—HUANG TZŪ 皇子.—Princes. The sons of an Emperor of the present dynasty are known simply as *A'ko* 阿哥, a rendering of the Manchu word *agêh*, unless when designated by the princely rank bestowed upon them, such as *Ch'in Wang* 親王, or lower dignities. Lit. des. *Wang Ti* 王邸, or simply *Ti*.

12.—KUNG CHU 公主.—Princess Imperial; daughter of an Emperor.—See the following ranks:—

13.—KU-LUN KUNG-CHU 固倫公主.—Princess Imperial of the first rank (daughter of an Empress consort). From the Manchu word *gurun*, = the Chinese *Kuo* or State.

14.—HO-SHÊ KUNG-CHU 和碩公主.—Princess Imperial of the second rank (daughter of an inferior consort).

15.—Ê FU 額駙.—Husband of an Imperial Princess. In former dynasties this position was designated *Fu Ma* 駙馬.

16.—FU CHIN 福晉.—Princess Consort (wife of an Imperial Prince).

17.—I CHÊNG WANG 議政王.—Prince Regent.

This phrase was used to designate the position of Prince *Kung* while Regent of the Empire in 1862, during the minority of the Emperor *T'ung Chih*. When, however, the usurper *Wang Mang* 王莽 held the same relation towards the Emperor *Ju Tzŭ Ying* 孺子嬰 of the Han Dynasty in B.C. 6, the term he employed was *Chŭ Shê* 居攝.

18.—HUANG T'AI HOU LIN CH'AO 皇太后臨朝.—Empress Dowager Regent. Her Majesty's act of regency is also described by the expression *Ch'ui Lien T'ing Chêng* 垂簾聽政, literally, "To drop the curtain and administer the Government," as the

ministers' eyes may not gaze on the Empress's face. Used during the minority of the present Emperor, *Kuang Hsü*.

Hereditary Imperial Nobility :—

The titles conferred on members of the Imperial House of the present dynasty are of twelve degrees. Imperial princes usually receive patents of the first or second order on arriving at manhood, and their sons are invested with the third degree of rank. Titles of the same degrees are also conferred on the princes and chieftains of the various Mongol tribes. They are as follows :—

19.—i. HO-SHÊ CH'IN WANG 和碩親王.—Prince of the first order.

20.—ii. TO-LO CHÜN WANG 多羅郡王.—Prince of the second order.

21.—iii. TO-LO PEI-LÊ 多羅貝勒.—*Bei-lê*, or Prince of the third order.

22.—iv. KU-SHAN¹ PEI-TZŪ 固山貝子.—*Bei-tzŭ*, or Prince of the fourth order.

23.—v. FÊNG-ÊN CHÊN KUO KUNG 奉恩鎮國公.—Imperial Duke of the first degree.

24.—vi. FÊNG-ÊN FU KUO KUNG 奉恩輔國公.—Imperial Duke of the second degree.

25.—vii. PU-JU PA FÊN² CHÊN KUO KUNG 不入八分鎮國公.—Imperial Duke of the third degree.

26.—viii. PU-JU PA FÊN FU KUO KUNG.—不入八分輔國公.—Imperial Duke of the fourth degree.

27.—ix. CHÊN KUO CHIANG CHÜN 鎮國將軍.—Noble of the Imperial lineage, ninth in line of descent.

¹ *Ku-shan* represents the Manchu word *Ku-sai*, signifying Banner.

² The 八分 *Pa Fên* or Eight privileged ranks date from the reign T'ien Ming (A.D. 1616-1626), when, before the entry of the Manchus into China, eight princes, entitled Ho-shê *Bei-lê*, were formed into a military Council of State. They were invested with an equality of rank and dignity, and they hence received the designation of the "eight partitioners." When the order of precedence among the princes and nobility of the Imperial lineage came subsequently to be determined, a line of the distinction was drawn at the sixth rank as above mentioned. The princes and nobles who were classed as on a par with the "eight partitioners" had the right of access to the Court on all State occasions. Those below the sixth rank simply took rank in their respective banners. [See *Ta Ch'ing Hui Tien*.]

28.—x. FU KUO CHIANG CHÜN 輔國將軍.—Noble of the Imperial lineage, tenth in line of descent.

29.—xi. FÈNG KUO CHIANG CHÜN 奉國將軍.—Noble of the Imperial lineage, eleventh in line of descent.

30.—xii. FÈNG-ÊN CHIANG CHÜN 奉恩將軍.—Noble of the Imperial lineage, twelfth in line of descent.

The titles given according to the above list are to some extent compounded of Manchu words. Thus, *ho-shê* (originally signifying a banner) denotes one of the four divisions of the army or State; and *bei-lé* has the signification of commander or leader. The titles conferred in any rank are transmitted in a *diminuendo* scale, a *bei-lé's* son becoming a *bei-tzū*, and so on, until the son of a noble of the twelfth degree would no longer be the inheritor of a title.

An exception to this rule exists, however, in the case of such titles as are conferred "with the right of inheritance for ever"—*Shih hsi wang t'i* 世襲罔替, and particularly in the case of the Eight Chief Princely Houses, the descendants of the Princes who served in effecting the conquest of Northern China. These are familiarly designated The Iron-capped Princes—*T'ieh Mao-tzū Wang* 鐵帽子王. [See Nos. 49 to 57.]

31.—TSUNG SHIH 宗室.—Imperial Clansman; a descendant of the acknowledged founder of the reigning Manchu dynasty, Hien Tsu, A.D. 1583-1615. The *Tsung-shih* are entitled to the distinction of wearing a yellow girdle, or *Huang Tai-tzū* 黃帶子, whence this epithet has come to be used as a synonym of the rank itself. Individuals who have been degraded for misconduct from the rank of *Tsung-shih* wear a red girdle, and are consequently styled *Hung Tai-tzū* [see below].

32.—CHÜEH LO 覺羅.—Gioro, or collateral relative of the Imperial house, claiming descent from its early ancestry.³ The

³ For fuller particulars relating to the titles and designations of the Chinese Emperors and their kindred, see the writer's article on the "Chinese Imperial Family" appended to "Translations of the *Peking Gazette* for 1875," Shanghai, 1876.

Gjoro wear a red girdle, and are consequently designated, in familiar parlance, as *Hung Tai-tzŭ* 紅帶子.

33.—WANG FU 王府.—ESTABLISHMENT (PALACE) OF PRINCES OF THE IMPERIAL LINEAGE.

34.—CHANG SHIH 長史.—Recorder, or Remembrancer; 3a.⁴

35.—SSŪ I-CHANG 司儀長.—Major-domo; 4a.

36.—HU WEI 護衛.—Officer of the Body Guard; of four degrees of rank, from 3b to 5b.

37.—TIEN I 典儀.—Assistant Major-domo; of four degrees of rank, from 4b to 8b.

38.—PAO I 包衣.—(Bo-i⁵) Bondservant; Serf.

39.—PAO I TSAN-LING 包衣叅領.—Colonel of the Bo-i; 5b.

40.—PAO I TSO-LING 包衣佐領.—Captain of the Bo-i; 4b.

41.—SHIH TZŪ 世子.—Son of an Imperial Prince of the first degree (before receiving distinctive rank).

42.—CHANG TZŪ 長子.—Son of an Imperial Prince of the second degree (as above).

43.—CHŪN CHU 郡主.—Daughter of an Imperial Prince of the first degree.

44.—HSIEN CHU 縣主.—Do. of the second degree.

45.—CHŪN CHŪN 郡君.—Do. of the third degree.

46.—HSIEN CHŪN 縣君.—Do. of the fourth degree.

47.—HSIANG CHŪN 鄉君.—Daughter of an Imperial noble of the first or second degrees.

⁴ Here and elsewhere throughout the following pages an official's rank is indicated by an Arabic numeral, followed by "a" or "b," according as he is of the higher or lower grade of the said rank. Thus, 3a implies that a Remembrancer is of the higher grade of the third rank.

⁵ The *Pao-i* or *bo-i* are members of the Eight Banners [see No. 379] who are hereditary bondservants of either the Imperial or of one or other of the Princely households. They are formed into a separate organization within each banner. Some among them, designated the "Corean *pao-i*," are descendants of Corean prisoners taken during the wars of the 17th century.

48.—KÊ KÊ 格格.—Daughter of an Imperial Prince or noble (colloquial usage, from the Mauchu).—This designation is confined to the five degrees above enumerated. The daughters of Imperial nobles in the lower ranks are designated Tsung Nü 宗女.

The Eight Chief Princely Families:—

The following are the titles borne by the princely families to whom the right of perpetual inheritance is secured:—

49.—LI CH'IN WANG 禮親王.—Prince of Li.

50.—JUI CH'IN WANG 睿親王.—Prince of Jui.

51.—YÜ CH'IN WANG 豫親王.—Prince of Yü.

52.—SU CH'IN WANG 肅親王.—Prince of Su.

53.—CHÊNG CH'IN WANG 鄭親王.—Prince of Chêng.

54.—CHUANG CH'IN WANG 莊親王.—Prince of Chuang.⁶

55.—SHUN-CH'ÊNG CHÜN WANG 順承郡王.—Prince of Shun Ch'êng.

56.—K'Ê CH'IN CHÜN WANG 克勤郡王.—Prince of K'ê-ch'in.⁷

57.—I CH'IN WANG 怡親王.—The Prince of I.

This title, although not one of the Eight, is also held in perpetuity. The holder descends from the Prince of Hsien, thirteenth son of the Emperor K'ang Hi.

58.—TSUNG JÊN FU 宗人府.—THE IMPERIAL CLAN COURT.

This department regulates all affairs relating to the Imperial Kindred, preserves the Family Roll or Genealogical Record, *Yü Tieh* 玉牒, etc. The Prince of the Imperial family who holds the presidency of the Court is distinguished by the lit. des. *Tsung Ch'ing* 宗卿.

59.—FU CH'ÊNG 府丞.—Vice-Director; 3a.

60.—LI SHIH KUAN 理事官.—Commissary; 5a.

61.—FU LI SHIH KUAN 副理事官.—Assistant Commissary; 5b.

⁶ All the above are princes of the first degree, and derive their descent in the direct line from sons of the two earlier founders of the reigning dynasty T'ai Tsu and T'ai Tsung.

⁷ The above are princes of the second degree, descending from grandsons of T'ai Tsu and T'ai Tsung.

62.—CHING LI 經歷.—Registrar ; 6a.

63.—The K'UNG FANG 空房.—Prison of the Imperial Clan Court.

64.—The HUANG TANG FANG 黃檔房.—Registry Office of the Imperial Clan Court.

65.—NEI WU FU 內務府.—THE IMPERIAL HOUSEHOLD.

66.—TSUNG KUAN TA CH'ÊN 總管大臣.—Comptroller of the Household.

67.—T'ANG LANG CHUNG 堂郎中.—Secretary.

68.—CHU SHIH 主事.—Assistant Secretary.

69.—WEI SHU CHU SHIH 委署主事.—Deputy Assistant Secretary.

Departments of the Household :—

70.—KUANG CH'U SSŪ 廣儲司.—Treasury of the Privy Purse.

71.—YIN K'U 銀庫.—Bullion and Jewellery Vaults.

72.—Tz'ŭ K'U 磁庫.—Porcelain Store.

73.—TUAN K'U 緞庫.—Silk Store.

74.—I K'U 衣庫.—Imperial Wardrobe.

75.—CH'A K'U 茶庫.—Tea Store.

76.—CHIH JAN CHŪ 織染局.—Manufacturing and Dyeing Department.

77.—TU YŪ SSŪ 都虞司.—Pay and Commission Office for the Household Brigade.

78.—CHANG I SSŪ 掌儀司.—Office of Worship, Ceremonial, and Control of Eunuchs. Controls the sacrificial observances of the Court. Has under it a large staff of secretaries and under-secretaries (*lang-chung*, etc. etc.) A sub-department is the Kuo Fang 果房 or Fruit Office, which supplies the fruit and other offerings presented in sacrifice.

79.—SHÊN FANG 神房.—The Directorship of Worship (under the preceding). Has a number of grades of employés.

80.—CH'ING FÈNG SSŪ 慶豐司.—Pasturage Department. Manages the flocks and herds maintained for Palace use.

81.—HUI CHI SSŪ 會計司.—Collectorate of rents for Banner property.

82.—SAN CH'I CHUANG T'OU CH'U 三旗庄頭處.—Steward's Office for Property of the Three Household Banners.

83.—YING TSAO SSŪ 營造司.—Office of Works; with numerous sub-departments.

84.—SHÊN HSING SSŪ 慎刑司.—Judicial Department. This department takes cognizance of all cases relating to the Three Superior Banners.

85.—KUAN-HSIA FAN YI CH'U 管轄番役處.—Police Department (with special control over eunuchs of the Court).

86.—NEI SAN CH'I 內三旗.—The Household Division of the Three Superior Banners [*see* the Eight Banners, *infra*]. In each of the Superior Banners a certain number of *pao-i* or bondservants of the Imperial Household [*see ante*, No. 38] are separately constituted for duty in this department. They furnish the force of three brigades entitled *Nei Hsiao Ch'i Ying* 內驍騎營, *Nei Hu Chün Ying* 內護軍營, and *Nei Ch'ien Fêng Ying* 內前鋒營, corresponding to the corps under these designations formed from the general mass of the Banner population [*see infra*].

87.—KUAN FANG CH'U 官房處.—The Antechamber Office. (Controls the personal attendance upon His Majesty.)

88.—SAN YÜAN 三院.—The Three Courts (under the Imperial Household). These are as follows:—

89.—SHANG SSŪ YÜAN 上駟院.—The Palace Stud.

90.—WU PEI YÜAN 武備院.—The Imperial Armoury.

91.—FÊNG CHÊN YÜAN 奉宸苑.—The Parks and Hunting Grounds. This department has the control of the Imperial Parks such as the *Nan Yüan* 南苑, commonly called the *Hai tzu* 海子, *Yüan Ming Yüan* 圓明園, *Ch'ang Ch'un Yüan* 暢春園, etc. etc.

92.—YÜ CH'A SHAN CH'U 御茶膳處.—The Buttery of the Household.

93.—SHIH WEI CH'U 侍衛處.—THE DEPARTMENT OF THE IMPERIAL BODY GUARD.

This department controls the affairs of the Three Superior Banners, which furnish the body guard of the Sovereign.

94.—CH'IN CHÜN YING 親軍營.—The Imperial Guard.

95.—LING SHIH-WEI NEI TA CH'ÊN 領侍衛內大臣.—Chamberlain of the Guards; 1a. Six in all.

96.—NEI TA CH'ÊN 內大臣.—Chamberlain; 1b. Six in all. Selected from among the *San chih Ta ch'ên* [see below], or Captain-Generals of Banners.

97.—SAN CHIH TA CH'ÊN 散秩大臣.—Assistant Chamberlain; 2b. No fixed number. These officers take the duty by turns of commanding the Palace Guard.

98.—SHIH WEI PAN LING 侍衛班領.—Captain of the Guards.

99.—SHIH WEI SHIH-CHANG 侍衛什長.—Lieutenant of the Guards.

100.—SHIH WEI 侍衛.—Officer of the Guards, distinguished as of the first, second, third or fourth rank, being respectively of the superior grades of the 3rd, 4th, and 5th, and inferior grade of the 5th rank. Of the 1st rank there are 60, of the second 150, of the third 270.

101.—LIAN-LING SHIH-WEI 藍翎侍衛.—Subaltern of the Guards, wearing the blue feather; 6a. Ninety in all.

102.—TSUNG-SHIH SHIH-WEI 宗室侍衛.—*Tsung-shih* Guards (consisting of Imperial clansmen).

103.—CH'IN CHÜN HSIAO 親軍校.—Sergeant of the Palace Guards; 6a. Seventy-seven in all.

104.—SHU CH'IN CHÜN HSIAO 署親軍校.—Deputy Sergeant of the Palace Guards; 8b. Seventy in all.

105.—WEI SHU CH'IN CHÜN HSIAO 委署親軍校.—Vice Deputy Sergeant of the Palace Guards. Seven in all.

106.—YÜ CH'ËN TA CH'ÊN 御前大臣.—Minister of Presence, or Grand Chamberlain; selected from among the Princes and Ministers of the Court.

107.—YÜ CH'ÏEN SHIH WEI 御前侍衛.—Guards of the Antechamber.

108.—YÜ CH'ÏEN HSING TSOU 御前行走.—Mongolian Princes having the right of entrée.

109.—HOU HU TA CH'ËN 後扈大臣.—Chamberlains of the rear-guard (two).

110.—CH'ÏEN YIN TA CH'ËN 前引大臣.—Chamberlains of the vanguard (ten).

111.—PAO-WEI-PAN SHIH WEI 豹尾班侍衛.—Guard furnishing the Imperial Escort.

112.—TSOU SHIH CH'U 奏事處.—Privy Cabinet Office. This department, supervised by the Ministers of the Presence, takes charge of the communications between the Sovereign and the Grand Council, when the Council is not in personal attendance upon His Majesty. It is divided into two branches, the one for documents in Manchu and Chinese, the other for Mongolian.

113.—LUAN I WEI 鑾儀衛.—The Imperial Equipage Department. With numerous subdivisions.

114.—LUAN I SHIH 鑾儀使.—Commissioner of the Equipage Department; 2a.

115.—KUAN CHÜN SHIH 冠軍使.—Marshal of the Equipage Department; 3a.

116.—YÜN HUI SHIH 雲麾使.—Assistant Marshal do.; 4a.

117.—CHIH I CHÊNG 治儀正.—Controller do. do.; 5a.

118.—CHÊNG I YÜ 整儀尉.—Assistant do. do.; 6a.

Imperial Mausolea:—

119.—TUNG HSI LING 東西陵.—The following are the names of the Imperial Mausolea, situated at the "Eastern" and "Western" Hills, hence known as the *Tung Hsi Ling*:—

120.—CHAO HSI LING 昭西陵 (East).—Mausoleum of the Consort of the Manchu sovereign T'ai Tsung (A.D. 1627-1643).

121.—HSIAO LING 孝陵 (East).—Mausoleum of Emperor Shun Chih (1644-1661).

122.—HSIAO TUNG LING 孝東陵 (East).—Mausoleum of Empress of Shun Chih.

123.—CHING LING 景陵 (East).—Mausoleum of Emperor K'ang Hi (1662-1722).

124.—T'AI LING 泰陵 (West).—Mausoleum of Emperor Yung Chêng (1723-1735).

125.—T'AI TUNG LING 泰東陵 (East).—Mausoleum of Empress of Yung Chêng.

126.—YÜ LING 裕陵 (West).—Mausoleum of Emperor K'ien Lung (1736-1795).

127.—CH'ANG LING 昌陵 (West).—Mausoleum of Emperor Kia K'ing (1796-1820).

128.—CH'ANG HSI LING 昌西陵 (West).—Mausoleum of Empress of Kia K'ing.

129.—MU LING 慕陵 (West).—Mausoleum of Emperor Tao Kuang (1821-1850).

130.—MU TUNG LING 慕東陵 (West).—Mausoleum of Empress of Tao Kuang.

131.—TING LING 定陵 (East).—Mausoleum of Emperor Hien Fêng (1851-1861).

132.—T'AI Tzŭ LING 太子陵 (East).—Mausoleum of Heir Apparent Tuan Hui, eldest son of Emperor K'ien Lung.

133.—HUI LING 惠陵 (East).—Mausoleum of Emperor T'ung Chih (1862-1874).

134.—P'U T'ò Yŭ 普陀峪 (East).—Mausoleum of the senior Empress Regent (Empress Dowager of Hien Fêng).

135.—P'U HSIANG Yŭ 普祥峪 (East).—Mausoleum in course of preparation for junior Empress Regent (Empress Mother of T'ung Chih).

NOTE.—The mausolea for the two Empresses Regent are known, euphemistically, by the designation *Wan Nien Chi Ti* 萬年吉地—the Happy Land for a Myriad Years.

PART II.—METROPOLITAN ADMINISTRATION.

The Central Government of China, so far as a system of this nature is recognized in the existing institutions, is arranged with the object rather of registering and checking the action of the various provincial administrations, than with that of assuming a direct initiative in the conduct of affairs. The Empire proper is divided into eighteen provincial governments, to which are to be added the three eastern provinces, constituting the territory of Manchuria, and organized on a more or less military basis. Beyond the limits of China proper are the subject territories of Mongolia and Tibet, and until recently the tribute-paying nations of Corea, Anam, Burmah, Siam, and Nepal. On various parts of the frontier and scattered over all the southern and western provinces are, furthermore, numerous tribes of aborigines, either partly or wholly uncivilized, for whose government special regulations are in force. Regulations, indeed, of the most minute and comprehensive character, are on record for the guidance of every conceivable act of administration; and the principal function of the Central Government consists in watching over the execution of this system of rules. The bestowal of the higher appointments of the civil and military services, and the distribution of the superior literary degrees as rewards for proficiency in the studies upon which the entire polity of the Empire is based, comprise the remainder of the attributes reserved to the government established at Peking. The Central Government may be said to criticize rather than to control the action of the twenty-one provincial administrations, wielding, however, at all times, the power of immediate removal from his post of any official whose conduct may be found irregular or considered dangerous to the stability of the State. The following are the departments of the Central Administration:—

136.—The CHÜN CHI CH'U 軍機處.—Council of State, or Grand Council (literally, Place of Plans for the Army). This

department is the actual Privy Council of the sovereign, in whose presence its members daily transact the business of the State, at a meeting held between the hours of 4 and 6 A.M. It is a Cabinet composed of Ministers holding other substantive offices, and who are known as *Chün Chì Ta Ch'én* 軍機大臣. Their number is undetermined; but for many years past it has not exceeded five. A body of sixty secretaries, *Chang Ching* 章京, also called *Hsiao Chün Chì* 小軍機 attends to the clerical work of the Council. The institution derives its origin from the practice instituted by the earlier emperors of the present dynasty of treating public affairs on the footing of a military council, whence the title adopted, in about the year 1730, for the council as it at present exists. The title *chang-ching* [see above] corresponds to the Manchu word *chan-yin*, signifying an "assistant," in either civil or military employ, and is so pronounced.

137.—The NEI KO 內閣.—Grand Secretariat or Imperial Chancery (literally, Inner Cabinet or Hall). This department, which, under the preceding dynasty, was the Supreme Council of the Empire, has within the last century and a half become superseded in active importance by the Grand Council. It now forms the Imperial Chancery or Court of Archives, and admission to one of the six posts which constitute its superior ranks confers the highest distinction attainable by Chinese officials, although with functions that are almost purely nominal. The most distinguished Governors-General are usually advanced to the dignity of Grand Secretary while continuing to occupy their posts away from the capital. The constitution of the office is as follows:—

138.—TA HSÜEH SHIH 大學士.—Grand Secretary; 1a. Coll. des., *Chung T'ang* 中堂; Epist. style, *Tsai Hsiang* 宰相 and *Hsiang Kuo* 相國. Of the four Grand Secretaries, two are Manchus and two Chinese. Each of the four is designated as *Ta Hsüeh Shih* of one or other of the "throne-halls" or pavilions of the Imperial palace. The names of these are as follows:—*Wên Hua Tien* 文華殿; *Wu Ying Tien* 武英殿; *T'i Jén Ko* 閣仁體; *Tung Ko* 東閣 and *Wên Yüan Ko* 文淵閣. As a title the last-

mentioned was in use under the Emperor K'ang Hi, as may be seen from the list of revisers prefixed to his Dictionary. For many years it was disused, but was revived in 1895.

Under the Ming dynasty the Grand Secretaries were familiarly designated *Ko Lao* 閣老, or Elders of the *Nei Ko*, whence the title rendered by the Jesuit missionaries as *Colao*.

139.—HSIEH-PAN TA HSÜEH SHIH 協辦大學士.—Assistant Grand Secretary; 1b. Coll. des., *Chung T'ang* [as above]; Epist. style, *Hsieh K'uei*, 協揆. Of this office there are two incumbents, one Manchu and one Chinese.

HONORARY TITLES :—

- 140.—i. T'AI SHIH 太師.—Grand Preceptor; 1a.
- ii. T'AI FU 太傅.—Grand Tutor; 1a.
- iii. T'AI PAO 太保.—Grand Guardian; 1a.
- iv. SHAO SHE 少師.—Junior Preceptor; 1b.
- v. SHAO FU 少傅.—Junior Tutor; 1b.
- vi. SHAO PAO 少保.—Junior Guardian; 1b.

The above six honorary titles correspond to the titles of the six highest Ministers of State of antiquity, designated the *San Kung* 三公 and *San Ku* 三孤.

To these may be added six similar titles in relation to the Heir Apparent.

- 141.—vii. 太子太師 Grand Preceptor of the Heir Apparent; 1b.
- viii. 太子太傅 Grand Tutor of the Heir Apparent; 1b.
- ix. 太子太保 Grand Guardian of the Heir Apparent; 1b.
- x. 太子少師 Junior Preceptor of the Heir Apparent; 2a.
- xi. 太子少傅 Junior Tutor of the Heir Apparent; 2a.
- xii. 太子少保 Junior Guardian of the Heir Apparent; 2a.

Nos. viii and ix are borne by several high officials at the present day. The last is frequently bestowed. It entitles the bearer to be addressed as *Kung Pao* 宮保.

142.—NEI KO HSÜEH SHIH 內閣學士.—Sub-Chancellor of the Grand Secretariat; 2b. Ten in all—6 Bannermen, 4 Chinese—acting as registrars of the seals of State and of certain departments of the archives; Lit. des., *Ko Hsüeh* 閣學.

143.—NEI KO SHIH-TU HSÜEH SHIH 內閣侍讀學士.—Readers of the Grand Secretariat ; 4b. Six Bannermen, 2 Chinese. They compare the texts of State papers in the Manchu and Chinese language.

144.—NEI KO SHIH-TU 內閣侍讀.—Assistant Readers of the Grand Secretariat ; 6a. 14 Bannermen, 2 Chinese.

145.—NEI KO TIEN CHI 內閣典籍.—Archivists of the Grand Secretariat ; 7a. Six in all—4 Bannermen, 2 Chinese.

146.—NEI KO CHUNG SHU 內閣中書.—Secretary of the Grand Secretariat ; 7b. Lit. des., *Chung Han* 中翰.

147.—CHUNG SHU K'ò 中書科.—The Imperial Patent Office ; a sub-department of the *Nei Ko*.

148.—CHUNG SHU K'ò CHUNG SHU 中書科中書.—Secretary of the Imperial Patent Office ; 7b.

149.—FANG LIO KUAN 方畧館.—The Military Archive Office. This department has the special duty of drawing up the records of military undertakings and achievements. It is under the supervision and control of the Grand Council (No. 133), of whom one or more of the members may hold the position of President—*Tsung Ts'ai* 總裁. The other superior officers are two Manchu and two Chinese Proctors—*T'i T'iao* 提調, and an equal number of Archivists—*Shou Chang* 收掌. There are in addition three Manchu and six Chinese Compilers—*Tsuan Hsiu* 纂修.

150.—NEI FAN SHU FANG 內繙書房.—Manchu-Chinese Translation Office.

Conducts the translation of State papers from Chinese into Manchu. Subject, like the *Fang Lio Kuan* [see above], to the Grand Council.

151.—TSUNG-LI KO KUO SHIH WU YAMÊN 總理各國事務衙門.—The Yamên of Foreign Affairs.

This department, like the *Chün Chi Ch'u*, or Grand Council, is considered not so much a separate organization, with ranks and promotion specially appertaining to itself, as a species of Cabinet formed by the admission of members of other departments of

State. It owes its institution to proposals laid before the Throne by a special Council convened after the conclusion of peace in 1860, to decide upon the manner in which foreign affairs should thenceforward be conducted. In reply to the memorial presented by this Council, headed by the Prince of Hui, a Decree was issued on the 19th January 1861, commanding the formation of a new department under the title given above. In the same decree the Prince of Kung (brother of the Emperor Hien Fêng, at that time on the throne), Kuei Liang, a senior Grand Secretary, and Wên Hsiang, a Vice-President of the Board of War, were named as the constituent members of the Yamên. In the following year four additional Ministers were added to the list, and by the year 1869 successive additions had brought the number up to ten, at which it remained for a number of years, the various members consisting of Presidents and Vice-Presidents of the different Boards [*see infra*, No. 152], including a majority of the members of the Grand Council. The death of Wên Siang, in May 1876, left the Prince of Kung as the sole original member still connected with the Yamên; and in December 1876, the Yamên became more closely than ever identified with the Grand Council by the admission into its ranks of the two members of that body who had not previously been introduced to it. Their admission raised the number of Ministers of the Yamên to eleven. In 1895 the number of members was eight, three being Manchus and five Chinese. It is worthy of remark that for thirty years after its institution the Tsung-li Yamên's existence was ignored by the "Red Book," which is otherwise a complete record of all State departments. The omission was rectified in 1890. The members are spoken of collectively as *Wang Ta Chên* 王大臣, the Prince and Ministers. The departmental work of the Yamên is conducted by secretaries, *Chang Ching* 章京, who were in the first instance drafted from the staff of the Grand Council. Their ordinary official designation is *ssü yüan* 司員 or *ssü kuan* 司官. The six chief Secretaries, all of whom hold either substantive or expectant rank, are usually designated *tsung pan*

總辦. In accordance with the scheme proposed in 1861, the office of Minister Superintendent of Trade, *Tung Shang Ta Ch'en* 通商大臣, is held at Nanking and Tientsin respectively by the Governor-General of the Two Kiang provinces and the Governor-General of Chihli. As Superintendents of Trade for the Northern Ports (Tientsin, Newchwang and Chefoo) and the Southern Ports (including the remainder of those open to trade) respectively, these functionaries are commonly referred to as the *Nan* and *Pei Yang Ta Ch'en* 南北洋大臣.

The Six Boards:—

152—i. LI PU 吏部.—Board of Civil Office. Lit. des., *Ch'üan Ts'ao* 銓曹.

153—ii. HU PU 戶部.—Board of Revenue. Lit. des., *Nung Pu* 農部 and *Min Pu* 民部.

154.—iii. LI PU 禮部.—Board of Ceremonies. Lit. des., *Tz'ü Pu* 詞部.

155—iv. PING PU 兵部.—Board of War. Lit. des., *Hsi Pu* 犀部.

156.—v. HSING PU 刑部.—Board of Punishments. Lit. des., *Pi Pu* 比部 and *Hsi Ts'ao* 西曹.

157.—vi. KUNG PU 工部.—Board of Works. Lit. des., *Shui Pu* 水部.

158.—Yo PU 樂部.—The Board of State Music, a dependency of the Board of Ceremonies. [See *infra*, No. 173, etc.]

159.—HAI-CHÜN YAMÊN 海軍衙門.—Board of Admiralty. First instituted in 1890. The leading officials are one Comptroller, *Tsung-li* 總理, hitherto an Imperial Prince; four Associate Comptrollers, *Hui-t'ung pan-li* 會同辦理, one Manchu, three Chinese, all four being high provincial authorities; two Directors, *Tsung-pan* 總辦; and four Assistant Directors, *Pang-pan* 幫辦. The last six are all Bannermen. When the Chinese fleet was captured or destroyed by the Japanese in 1895, there was some talk at Peking of abolishing this department as being no longer required.

* * * The official constitution of each of the Six Boards (*Liu Pu* 六部) is, with few exceptions, the same throughout. They control, each in its allotted department, the execution of that system of minute regulation for the conduct of all public affairs which has been mentioned above as the principal attribute of the Central Government. The Presidents and Vice-Presidents of the Boards, in fact, with the heads of the Censorate and the Hanlin College, may be said to constitute the Central Administration. The following is the staff common to all the Boards :—

160.—SHANG SHU 尙書.—President of a Board ; 1b. Official des., *Pu T'ang* 部堂. Each Board has two presidents, respectively Manchu and Chinese.

161.—SHIH LANG 侍郎.—Vice-President of a Board ; 2a. Official des., *Pu Yüan* 部院. Each Board has two Manchu and two Chinese Vice-Presidents, distinguished respectively, in each class, as Senior, *Tso Shih Lang* 左侍郎, and Junior Vice-President, *Yu Shih Lang* 右侍郎.⁸

162.—PU YÜAN TA CH'ÊN 部院大臣.—Heads of Departments. This generic designation embraces the Presidents of the Six Boards and of the Superior Courts. Presidents and Vice-Presidents are further described as *T'ang Kuan* 堂官 or heads of departments.

The following are the literary equivalents for the titles of the Presidents and Vice-Presidents of the Boards :—

Board of Civil Office :—President, *T'ai Tsai* 太宰 ; Vice-President, *Shao Tsai* 少宰.

Board of Revenue :—President, *Ta Ssü T'u* 大司徒 ; Vice-President, *Shao Ssü T'u* 少司徒.

Board of Ceremonies :—President, *Ta Tsung Po* 大宗伯 ; Vice-President, *Shao Tsung Po* 少宗伯.

Board of War :—President, *Ta Ssü Ma* 大司馬 ; Vice-President, *Shao Ssü Ma* 少司馬.

⁸ Chinese Bannermen have the privilege of being eligible for either the Manchu or the Chinese posts. As a rule, however, it is the latter they are appointed to.

Board of Punishments :—President, *Ta Ssü K'ou* 大司寇 ;
Vice-President, *Shao Ssü K'ou* 少司寇.

Board of Works :—President, *Ta Ssü K'ung* 大司空 ;
Vice-President, *Shao Ssü K'ung* 少司空.

For the control of the Presidents, each of the Six Boards and several of the minor departments (such as the Mongolian Superintendency, the College of Imperial Physicians, the Courts of Sacrificial Worship, Banqueting and State Ceremonial) would appear to be normally provided with a Supervisor [總理某部事務]. Practically these posts are seldom all filled. For instance, in 1895 there were such Supervisors over the Boards of Civil Office, Revenue, War and Works, while the Boards of Ceremonies and Punishments had none.

163.—*LANG CHUNG* 郎中.—Senior Secretary of a Board ;
5a. Lit. des., *Chéng Lang* 正郎.

164.—*YÜAN WAI LANG* 員外郎.—Second-class Secretary of a Board ; 5b. Lit. des., *Fu Lang* 副郎, *Chi Lang* 計郎.

| 165.—*T'ANG CHU SHIH* 堂主事.—Assistant Secretary of a Board ; 6a. Lit. des., *T'ang Chu-chéng* 堂主政.

166.—*CHU SHIH* 主事.—Second-class Assistant Secretary of a Board. Lit. des., *Chu Chéng* 主政 ; 6a.

N.B.—The four preceding ranks are very largely obtained by purchase or conferred as distinctions, without entailing more than a nominal connection with the Boards to which they relate. The Secretaries in active employment at a Board are generically described as *Ssü Kuan* 司官.

167.—*PU Ssü Ssü K'ü* 部寺司庫.—Treasury Supervisor of a Board or Court ; 7a.

168.—*Ssü Wü* 司務.—Steward of a Board ; 8a.

169.—*PU YÜAN K'ü SHIH* 部院庫使.—Treasury Keeper of a Board ; unclassified.

170.—*Ssü Yü* 司獄.—Keeper of the Prison of the Board of Punishments ; 9b.

171.—*Ssü CHIANG* 司匠.—Overseer of Works, in the Board of Works ; 9b.

172.—CHU YIN CHŪ TA SHIH 鑄印局大使.—Superintendent of the Seal-casting Department (under the Board of Ceremonies); unclassified.

Officers of the Board of Music:—

173.—HO SHÊNG SHU SHU CHÊNG 和聲署署正.—Director of the Board of Music; 6b.

174.—HO SHÊNG SHU SHU CH'ÊNG 和聲署署丞.—Sub-director of the Board of Music; 7b.

175.—HSIEH LŪ LANG 協律郎.—Chief Musicians; 5 in all.

176.—SSŪ YO LANG 司樂郎.—Band-masters; 25 in all.

177.—YO SHÊNG 樂生.—Musicians; 180 in all.

178.—WU SHÊNG 舞生.—Posturers; 300 in all.

179.—SSŪ YI HUI T'UNG KUAN TA SHIH 四譯會同館大使.—Keeper of the Residence for Tributary Envoys (under the Board of Ceremonies); 9a.

180.—SSŪ YI HUI T'UNG KUAN HSŪ PAN 序班.—Ceremonial Usher of Tribute Missions; 9b.

181.—PI-T'IEH-SHIEH 筆帖式.—Official Writer. The title borne by the class of Government clerks (with official status of the 7th, 8th, or 9th rank) attached to all the metropolitan departments. Lit. des., *Pi Chêng* 筆政. The title is a reproduction of the Manchu word *bitheshi*, or writer. Although nominally charged with the clerical duties of the Boards and other Government offices, the *pi-t'ieh-shieh* at the present day leave the bulk of the work of correspondence and account-keeping, etc. to be performed by the permanent staff of hired clerks, *shu-pan* 書辦 (officially designated *shu-li* 書吏), who are employed in large numbers in every public office in Peking as well as throughout the Empire.

182.—SUB-DEPARTMENTS OF THE BOARDS.

Each of the Six Boards is subdivided into a variety of departments, a certain number of which are common to all, whilst the functions of others are naturally prescribed by the special

attributes of the Board itself. The following are the designations of the departments to be found in all the Boards alike :—

i. TANG FANG 檔房.—General Record and Registry Department. In the Board of Revenue this is divided into two offices, the Northern and Southern, each with distinct classes of business under its control.

ii. PÊN FANG 本房.—Copyists' Department; for the preparation of reports and returns to be laid before the Throne.

iii. SSŪ WU T'ING 司務廳.—Superintendency of employéés and current business.

iv. TU TS'UI SO 督催所.—Control Department; for ensuring the punctual despatch of business.

v. TANG YŪEH CH'U 當月處.—Correspondence Registration Office.

The following departments are common to more than one Board :—

vi. CHŪN HSŪ CHŪ 軍需局.—Office of the Military Chest. (Boards of Revenue and of Works.)

vii. CH' IEN FA T'ANG 錢法堂.—Coinage Department. (As above.)

viii. FAN YIN CH'U 飯銀處.—Provincial Perquisites Office; issuing the maintenance allowance to members of the Board on duty. (Boards of Revenue and Punishment.)

The amount thus shared, under the name of "maintenance, or food, money," is derived from percentages on the revenue collection remitted under this head from the provincial exchequers.

* * * The departmental work of each Board is, in addition, distributed among a variety of office divisions, the most important of which bear the generic designation of *Ch'ing-li Ssŭ* 清吏司, to which epithets, indicating either the names of the provinces appertaining to the several divisions, or the character of their special business, are prefixed. The most noteworthy of the special departments appertaining to each of the principal Boards are the following :—

ix. HSIEN SHÊN CH'U 現審處.—(Board of Revenue.) A special Court for the adjudication of suits among Manchus relating to landed property.

x. SAN K'U TANG FANG 三庫檔房.—(Board of Revenue.) Registry Office of the Three Treasuries.—These are: the Bullion Treasury, the Treasury of Silks and Satins, and the Treasury of Dye-stuffs and Stationery.

xi. WU HSÜAN CH'ING-LI SSŪ 武選清吏司.—(Board of War.) Office of appointments and promotions.

xii. CHIH FANG CH'ING-LI SSŪ 職方清吏司.—(Board of War.) General Conduct Office. Supervises the bestowal of rewards and adjudication of penalties; the periodical scrutiny of qualifications, inspection of troops, etc. etc.

xiii. CH'Ê CHIA CH'ING-LI SSŪ 車駕清吏司.—(Board of War.) The Cavalry Remount and Postal Department. This office superintends all matters relating to the military stud. Beneath it are the following three sub-departments:—

xiv. HUI T'UNG KUAN 會同館.—Imperial Despatch Office; superintending the transmission of the correspondence from the Provinces.

xv. CHIEH PAO CH'U 捷報處.—Council Messenger's Office.

xvi. T'I T'ANG 提塘.—The Courier Posts.

The arrangements for the transmission of Government despatches along the lines of post-roads throughout the Empire are superintended by military officials stationed at either end of each line of communication, and entitled either *Chu Ching T'i-t'ang* 駐京提塘, Superintendents of Posts, residing at Peking, of whom there are sixteen, or *Chu Shêng T'i-t'ang* 駐省提塘, Provincial Superintendents, as the case may be. Under the direction of the former are the *Pao Fang* 報房, or offices at which the *Peking Gazette* is printed.

xvii. WU K'U CH'ING LI SSŪ 武庫清吏司.—(Board of War.) Office of registration for the army and military stores, and for the direction of the military examinations.

xviii. WÊN HSÜAN CH'ING LI SSŪ 文選清吏司.—(Board of Civil Office.) Appointment and Transfer Department.

xix. K'AO KUNG CH'ING LI SSŪ 考功清吏司.—(Board of Civil Office.) Department of Scrutiny; having the control over the rewards or penalties to be awarded throughout the civil service.

xx. YEN FÊNG CH'ING LI SSŪ 驗封清吏司.—(Board of Civil Office.) Department of issue of patents of nobility and rank, etc.

183.—LI FAN YÜAN 理藩院.—The Mongolian Superintendency. This department, which has sometimes been called the *Colonial Office*, is specially charged with the control of the tribes of Mongolia, including the multifarious and complicated relations with their princes and various ranks of nobles, with the affairs of Tibet, and with the supervision of the Lamaist hierarchy in all its ramifications. Until within the present generation it also conducted the relations of the Chinese Government with that of Russia. Its organization is similar to that of the Six Boards [see above], with the exception that it has but one President and two Vice-Presidents, who are invariably Banner-men. There is in addition a Supernumerary Vice-President, 額外侍郎 *É-wai Shih-lang*, an appointment conferred on some Mongol Prince. For the affairs administered by the Board, see Parts XI and XII.

184.—The TU CH'A YÜAN 都察院.—The Censorate, or Court of Censors. Lit. des., *Yü Shih T'ai* 御史台.

185.—Tso TU YÜ SHIH 左都御史.—President of the Censorate; 1b. One Manchu and one Chinese. Lit. des., *Tsung Hsien* 總憲.

186.—YU TU YÜ SHIH 右都御史.—Associate-President of the Censorate; a title borne by Governors-General of the Provinces.

187.—Tso and YU FU TU YÜ SHIH 左右副都御史.—Vice-Presidents (Senior and Junior) of the Censorate; 3a. Lit. des., *Fu Hsien* 副憲. Two of the first and four of the second rank, in each case half Manchu and half Chinese. The title of the junior rank is borne by Governors of the Provinces.

188.—CHI SHIH CHUNG 給事中.—Supervising Censors; 5a. These constitute the Imperial Supervisorate, or Office of Scrutiny, over the Six Boards, hence called *Liu K'ò* 六科. In each department there are two *Chang Yin Chi Shih Chung* 掌印給事中, or Keepers of the Seal, and two ordinary Supervisors. Lit. des., *Ta Chi Chien* 大給諫.

189.—YÜ SHIH 御史.—Censors; 5b. Lit. des., *Shih Yü* 侍御. Coll. des., *Tu Lao-yeh* 都老爺. There are 56 in all, distributed over 15 *Tao* 道, or Circuits, embracing the Eighteen Provinces, including the *Ching Chi Tao* 京畿道, Metropolitan Circuit. Kiangnan Circuit has 8; Shantung 6; Kiangsi, Chehkiang, Fuhkien, Hukuang, Honan, Shansi, Shensi and the Metropolitan Circuits, 4 each; Ssüch'uan, Kuangtung, Kuangsi, Yünnan and Kueichou have each 2, and Kansuh is unprovided with any. Hunan and Hupeh are embraced in one Circuit, that of Hukuang; Anhui is similarly included with Kiangsu in the Kiangnan Circuit, while the Metropolitan Censors serve for the whole of Chihli. To each division there are allotted two *Chang Yin Yü Shih* 掌印御史, or Keepers of Seal, and two or more Censors, whose duty it is to inform the Sovereign upon all subjects connected with the welfare of the people and the conduct of government.⁹

In addition to the above, a certain number of the Censors are employed as Superintendents of Police for the Five Divisions of the city and suburbs of Peking, called the *Wu Ch'éng* 五城, or "Five Cities." These are the Centre, or the environs of the Imperial Palace, and the North, South, East and West divisions. Others of the Censors are appointed in turn to act as Supervisors of the Granaries, or *Ch'a Ts'ang Yü Shih* 查倉御史.

190.—The T'UNG CHÉNG SsÜ 通政司.—Office of Transmission. Lit. des., *Yin T'ai* 銀臺. This department had the duty, under the Ming dynasty, of opening, recording, and transmitting to the Council of State all memorials received from the provinces. At present, it takes cognizance only of the *t'i pén* 題本, or memorials

⁹ No Manchu Censor is by law allowed to solicit honours for virtuous or distinguished females. [See *Peking Gazette* of June 13th, 1886.]

on routine business which are thus received. All memorials on special business go to the Council unopened.

191.—T'UNG CHÊNG SHIH Ssŭ 通政使司.—Commissioner of the Office of Transmission, one Manchu and one Chinese; 3a.

192.—T'UNG CHÊNG Ssŭ FU SHIH 通政司副使.—Deputy Commissioner of the Office of Transmission, one Manchu and one Chinese; 4a.

193.—T'UNG CHÊNG Ssŭ Ts'AN I 通政司叅議.—Secretary of the Office of Transmission, one Manchu and one Chinese; 5a.

194.—T'UNG CHÊNG Ssŭ CHING LI 通政司經歷.—Commissary of Records of the Office of Transmission.

195.—The TA LI Ssŭ 大理寺.—Grand Court of Revision. This department exercises a general supervision over the administration of the criminal law.

196.—TA LI Ssŭ CH'ING 大理寺卿—Director of the Grand Court of Revision; 3a. Lit. des., *T'ing Tsé* 廷則.

197.—TA LI Ssŭ SHAO CH'ING 大理寺少卿—Sub-Director of the Grand Court of Revision; 4a. Lit. des., *Tso Chi* 佐棘.

198.—Tso and YU Ssŭ CH'ENG 左右寺丞.—Secretaries of the Grand Court of Revision; 6a. Lit. des., *I Ssŭ* 議司.

199.—Tso and YU P'ING SHIH 左右評事.—Assistant Secretaries of the Grand Court of Revision; 7a.

200.—NOTE.—The three foregoing departments, colloquially classed in the phrase *Tu T'ung Ta* 都通大, constitute with the Six Boards the *Ta Chiu Ch'ing* 大九卿, or Nine Chief Ministries of State. When the *Chiu Ch'ing* are named in decrees without mention of the Six Boards, the above combination is implied. When the "Six Boards and Nine Ministries" are specified, the *Hsiao Chiu Ch'ing* 小九卿 are understood to be referred to. These comprise the Censorate, the *T'ung Chêng Ssŭ*, the Five Courts, or *Wu Ssŭ* 五寺, the *Han Lin Yüan*, and the *Kuo Tzŭ Chien*.

Besides the "Six Boards and Nine Ministries," there is likewise a more select assemblage, which has similar functions in criminal affairs, *viz.* :—

SAN FA. Ssŭ 三法司.—The Commission of Revision, consisting of the President of the Board of Punishments, the President of the Censorate and the Director of the Grand Court of Revision.

201.—The HAN-LIN YÜAN 翰林院.—The College of Literature (*Han-lin* College).

202.—CHANG YÜAN HSŪEH SHIH 掌院學士.—Chancellor of the Han-lin ; 2b. One Manchu and one Chinese. [The post may be filled by a Grand Secretary, or by a President or Vice-President of a Board.]

203.—SHIH TU HSŪEH SHIH 侍讀學士.—Reader of the Han-lin ; 4b. Two are Manchu and three Chinese.

204.—SHIH CHIANG HSŪEH SHIH 侍講學士.—Expositor of the Han-lin ; 4b. [*As above.*]

205.—SHIH TU 侍讀.—Sub-Reader of the Han-lin ; 5b. [*As above.*]

206.—SHIH CHIANG 侍講.—Sub-Expositor of the Han-lin ; 5b. [*As above.*]

NOTE.—The above classes constitute what may be called the superior hierarchy of the Han-lin College. The following are the titles bestowed upon the successful candidates at the triennial examinations of *chin-shih* graduates held in the Palace, and hence called *Tien Shih*, or Palace Examinations. [*See Part IX.*]

207.—HSIU CHUAN 修撰.—Han-lin Compiler ; 6b.

208.—PIEN HSIU 編修.—Han-lin Compiler (second class) ;

7a. Lit. des., *T'ai Shih* 太史.

209.—CHIEN T'AO 檢討.—Han-lin Graduate of the third degree ; 7b.

210.—SHU-CHI SHIH 庶吉士.—Han-lin Bachelor, or graduate of the lowest degree. [*See Part IX, No. 473.*] The graduates of this class are still held bound to pursue a further course of study, which is conducted at the *Shu Ch'ang Kuan*

庶常館, a college devoted to this purpose, and are enabled by a subsequent examination, held by a special Commission within the Imperial palace, to attain the degrees of *Pien Hsiu* and *Chien T'ao* [as above]. They are then said to be *Liu Kuan* 留館, i.e. retained in the Han-lin College. Those who fail to reach the higher degrees are described as *San Kuan* 散館, or "released from study," and receive appointments as District Magistrates or Secretaries of Boards.

211.—WU CHING PO SHIH 五經博士.—Doctor of the Han-lin degree; 8a. A special distinction conferred upon descendants of the sages of antiquity, after passing the examinations at Peking.

212.—TIEN PU 典簿.—Archivist of the Han-lin College; 8b. Four in all.

213.—TAI CHAO 待詔.—Probationer of the Han-lin College; 9b. [As above.]

214.—K'UNG MU 孔目.—Clerk of the Han-lin College (lowest grade); unclassified.

215.—The KUO SHIH KUAN 國史館.—State Historiographer's Office.

This is a department of the Han-lin College, engaged in the custody and preparation of the historical archives of the dynasty. Its duties comprise the compilation of official biographies of all eminent public servants. The following are the titles of its functionaries:—

216.—TSUNG TS'AI 總裁.—Director-General. [This appointment is usually held by one of the chief Ministers of State.]

217.—T'I TIAO 提調.—Proctor; two Manchu and two Chinese.

218.—TSUNG TSUAN 總纂.—Historiographer; four Manchu and six Chinese.

219.—TSUAN HSIU 纂修.—Compiler; 34 in all.

220.—The CHAN SHIH FU 詹事府.—Imperial Supervisorate of Instruction. This department is specially charged with the

direction of the studies of the Heir Apparent, but it has ceased for upwards of a century to exercise, even nominally, any active functions. The appointments connected with it are conferred as sinecure rewards for literary service.

221.—CHAN SHIH 詹事.—Chief Supervisor of Instruction ; 3a. Lit. des., *Kung Chan* 宮詹.

222.—SHAO CHAN SHIH 少詹事.—Assistant Supervisor of Instruction ; 4a. Lit. des., *Shao Yin* 少尹.

223.—Tso and YU CH'UN FANG SHU TZŪ 左右春坊庶子.—Deputy Supervisor of Instruction (senior and junior rank) ; 5a. Lit. des., *Kung Shu* 宮庶.

224.—SSŪ CHING CHŪ HSIEN MA 司經局洗馬.—Groom of the Library ; 5b.

225.—Tso and YU CH'UN FANG CHUNG YŪN 左右春坊中允.—Secretary of the Supervisorate of Instruction ; 6a. Lit. des., *Kung Yün* 宮允.

226.—Tso and YU CH'UN FANG TSAN SHAN 左右春坊贊善.—Assistant Secretary of the Supervisorate of Instruction ; 6b. Lit. des., *Kung Tsan* 宮贊.

227.—CHU PU 主簿.—Archivist ; 7b.

The Four Minor Courts :—

These are as follows :—

228.—T'AI CH'ANG SSŪ 太常寺.—Court of Sacrificial Worship.

229.—T'AI P'U SSŪ 太僕寺.—Court of the Imperial Stud.

230.—KUANG LU SSŪ 光祿寺.—Court of Imperial Entertainments (or Banqueting Court).

231.—HUNG LU SSŪ 鴻臚寺.—Court of State Ceremonial.

The officials of the above-named departments, which, with the Court of Revision [*see No. 195*] constitute the *Wu Ssŭ* 五寺, are as follows, the titles in each case being nearly identical, but distinguished by the name of the department to which they respectively belong :—

232.—CH'ING 卿.—Director ; 3a. (except in the *Hung Lu Ssŭ*, which is 4a). The literary designations of the various Courts are as

follows:—T'ai Ch'ang Ssü,—*Tsung Po* 宗伯; T'ai P'u Ssü,—*Ta Ssü P'u* 大司僕; Kuang Lu Ssü,—*Ta Ssü Shan* 大司膳; Hung Lu Ssü,—*Ta Hsing Jen* 大行人. Except in the case of the first of the four, the Sub-Directors [*see below*] have the same designations, with the character *Shao* (lesser) substituted for *Ta*.

N.B.—The Directors and Sub-Directors of the Courts are generically described as *Ching T'ang* 京堂.

233.—SHAO CH'ING 少卿.—Sub-Director; 4a and 5a (except the *Hung Lu Ssü*, which is 5b). Lit. des. of Sub-Director of the *T'ai Ch'ang Ssü*,—*Fêng Ch'ang* 奉常.

234.—SSÜ CH'ENG 寺丞.—Secretary of a Court; 6a.

235.—HSÜ PAN 序班.—Usher of the Court of State Ceremonial.

236.—MING TSAN 鳴贊.—Herald of the Court of State Ceremonial; 7a.

237.—SHU CHÊNG 署正.—Superintendent of various departments of the Banqueting Court, such as the Fleshers', the Cellarage, the Game, the Spices, etc. etc.

Special Officers of the T'ai Ch'ang Ssü:—

238.—SHÊN YO SHU SHU-CHÊNG 神樂署署正.—Director of the Sacred Music Department; 6a.

239.—SHÊN YO SHU SHU-CH'ÊNG 神樂署署丞.—Sub-Director of the Sacred Music Department; 8b.

240.—PO Ssü 博士.—Doctor; 7a.

241.—TIEN CHI 典籍.—Recorder; 7a.

242.—TU CHU KUAN 讀祝官.—Reciter of Prayers; 7a.

243.—TZŪ CHI SHU FÊNG Ssü 祠祭署奉祀.—Offerer of Sacrifice; 7b.

244.—TSAN LI LANG 贊禮郎.—Ceremonial Usher; 7a and 9a. Commonly designated by the Manchu title of *Hú-la Há-fan*.

245.—HSIEH LŪ LANG 協律郎.—Chief Musician; 8a.

246.—SSÜ YO 司樂.—Band-master; 9b. Each court has also its Archivist, Sub-Archivist, etc.

247.—The KUO TZŪ CHIEN 國子監.—Imperial Academy of Learning. Lit. des., *T'ai Hsüeh* 太學.

This, like the Han-lin College, is rather an assemblage of titled literary dignitaries than a body of officials with active functions. The "Imperial Academy" has its nominal seat in a vast range of buildings adjacent to the Temple of Confucius, near the north-eastern angle of Peking, but, like most of the official institutions of the capital, it is visited only as a matter of form, at infrequent intervals, by the functionaries connected with it by their titles. The great quadrangle occupied by the institution is bounded east and west by a long arcade within which the monumental slabs erected to perpetuate the authorized text of the whole of the Confucian Books are arranged in rows. In the centre stands one of the most striking specimens of Chinese architecture, consisting in a lofty pavilion-shaped building, erected upon a platform of white marble placed in the midst of a circular piece of water, itself walled in with marble, and across which access is given to the building, by four marble bridges at the cardinal points. In this building, which represents the *Pi Yung*, 辟雍 or Imperial College of antiquity, each sovereign is held bound to enthrone himself once in the course of his reign, to preside over a solemn assemblage of all the scholars of the capital, in whose hearing a classical essay, nominally composed by His Majesty, and hence designated *Yü Lun* 御論, is recited. The department of study is divided into six classes, *Liu T'ang* 六堂; the students connected with which receive a stipend from Government and are periodically examined. The schools for the instruction of Russians and Liu-Ch'iuans in the Chinese language, forming part of this institution, have ceased to exist. The Liu-Ch'iuans class was known as the *Nan Hsüeh* 南學. The students of the Imperial Academy are designated *Chien Shêng* 監生, a title which is purchaseable throughout the Empire as the lowest literary degree.

The officials of the department are as follows :—

248.—KUAN-LI KUO Tzŭ CHIEN TA CH'ÊN 管理國子監大臣.—Chancellor of the Imperial Academy (a post usually conferred on one of the senior Grand Secretaries).

- 249.—CHI CHIU 酒祭.—Libationer; 4b. One Manchu and one Chinese. Lit. des., *Ta Ssü Ch'êng* 大司成.
- 250.—Ssŭ YEH 司業.—Tutor; 6a. One Manchu, one Mongol, and one Chinese. Lit. des., *Shao Ssü Ch'êng* 少司成.
- 251.—CHIEN CH'ÊNG 監丞.—Proctor; 7a.
- 252.—Po Ssŭ 博士.—Doctor; 7b.
- 253.—TIEN PU 典簿.—Archivist; 8b.
- 254.—TIEN CHI 典籍.—Sub-Archivist; 9b.
- 255.—TSU CHIAO 助教.—Preceptor; 7b.
- 256.—Ssŭ SHIH HSŪEH-LU 四氏學錄.—Registrar; 8a.
- 257.—HSŪEH LU 學錄.—Sub-Registrar; 8a.
- 258.—HSŪEH CHÊNG 學正.—Director of Studies; 8a.
- 259.—NAN SHU FANG 南書房.—The Imperial College of Inscriptions.

This is a committee formed by special appointment, at the sovereign's pleasure, of an indeterminate number of high literary officials, who are said to "do duty"—*hsing tsou* 行走—in connection with the College. Their functions consist in preparing transcripts of inscriptions in the imperial hand, for presentation to favoured personages, or for bestowal upon temples erected in honour of different deities whose supernatural interposition is thus from time to time acknowledged. They are also liable to be called upon to discharge the duties of a poet laureate, in preparing odes or similar compositions which it is intended to confer upon distinguished public servants.

260.—The CH'IN T'ÏEN CHIEN 欽天監.—Imperial Board of Astronomy, with the following staff of officials:—

261.—KUAN LI CHIEN SHIH TA CH'ÊN 管理監事大臣.—Chancellor; a special appointment.

262.—CHIEN CHÊNG 監正.—Director; 5a. One Manchu and one Chinese.

263.—CHIEN FU 監副.—Sub-Director; 6a. [*As above.*]

264.—Tso and YU CHIEN FU 左右監副.—Assistant Sub-Directors; 6b.

N.B.—The *Ta Ch'ing Hui Tien* contains the proviso that the two above-named posts shall be filled by Europeans [referring to the missionary astronomers of the eighteenth century].

265.—WU KUAN CHÊNG 五官正.—Secretary; 6a.

266.—HSIEH HU CHÊNG 挈壺正.—Keeper of the Clepsydra; 8a.

267.—LING T'AI LANG 靈臺郎.—Keeper of the Observatory; 7b.

268.—The T'AI I YÜAN 太醫院.—College of Imperial Physicians.

269.—YÜAN SHIH 院使.—Commissioner; 5a.

270.—Tso and YU YÜAN P'AN 右左院判.—Senior and Junior Proctors; 6a.

271.—YÜ I 御醫.—Imperial Physicians; 8a. Fifteen in number.



PART III.—PROVINCIAL ADMINISTRATION.

272.—SHIH-PA SHÊNG 十八省.—THE EIGHTEEN PROVINCES.

The modern division of the Empire into provinces, called *Shêng*, dates from the period of the Yüan dynasty [14th century], when, in addition to the departments of the Central Government, which were designated *Chung Shu Shêng* 中書省, thirteen provincial Governorships were established, under the title of "ambulatory" departments, or *Chung Shu Hsing Shêng* 中書行省. The Ming dynasty inherited this system from their Mongol predecessors, and continued it with slight alteration, changing, however, the title of the Provincial Governors in the first instance to *Ch'êng Hsüan Pu Chêng Shih* 承宣布政使, who became superseded later by Inspectors or *Hsün Fu* 巡撫, the Provincial Governors of the present day. To these, in the 16th century, Governors-General, *Tsung-tu* 總督, began to be added. The fifteen provinces of the Ming dynasty were Shan-tung, Shan-si, Ho-nan, Shen-si, Fuh-kien, Chêh-kiang, Kiang-si, Hu-kuang, Ssü-ch'uan, Kuang-tung, Kuang-si, Yün-nan, and Kuei-chou, with the two "metropolitan" provinces Chih-li (or Pei Chih-li) and Kiang-nan (or Nan Chih-li), in which the northern and southern capitals, Pei King and Nan King, were respectively situated. In the reign K'ang Hi, of the present dynasty, the province of An-hui was separated from Kiang-nan, which thenceforward took the name of Kiang-su; and Kan-suh was similarly formed by the partition of Shen-si. By dividing Hu-kuang into two provinces, which received the designations Hu-peh and Hu-nan, moreover, the number was brought up to eighteen. In contradistinction to the *Chung Shu Shêng*, or Central Departments of State, of the Yüan dynasty, the provinces to which the same title was, with a certain degree of modification, subsequently transferred, became entitled *Chih Shêng* 直省, or "departments under government," and by this designation they are now generically recognized.

The provinces are divided into *Fu* 府, or Prefectures; *T'ing* 廳, or Independent Sub-Prefectures; *Chih-li Chou* 直隸州, or Independent Departments; *Chou* 州, or Departments subject to a *Fu*; and *Hsien* 縣, or Districts subject to a *Fu* or *Chih-li Chou*.

For the three Manchurian Provinces see Part V.

The following table exhibits the names and grouping of the Eighteen Provinces, together with the literary or archaic designations by which they are frequently referred to:—

Archaic or Literary Designation.	Present Name.	Title of Governor-Generalship.
燕雲 or 京畿	1. Chih-li 直隸	直隸 Chih-li [separate]
吳皖	2. Kiang-su 江蘇	兩江 Liang Kiang, or 江南 Kiang Nan.
豫章	3. An-hui 安徽	
山左	4. Kiang-si 江西	None.
山右 or 晉	5. Shan-tung 山東	do.
豫	6. Shan-si 山西	do.
關中	7. Ho-nan 河南	陝甘 Shen-Kan.
秦	8. Shen-si 陝西	
閩	9. Kan-suh 甘肅	閩浙 Min-Chèh.
越	10. Fuh-kien 福建	
湖北 or 鄂	11. Chèh-kiang 浙江	湖廣 Hu Kuang, or 兩湖 Liang Hu.
楚南 or 湘	12. Hu-peh 湖北	
蜀	13. Hu-nan 湖南	四川 Ssü-ch'uan [sep.] 兩廣 Liang Kuang, or 兩粵 Liang Yüeh.
粵東	14. Ssü-ch'uan 四川	
粵西	15. Kuang-tung 廣東	雲貴 Yün-Kuei.
滇黔	16. Kuang-si 廣西	
	17. Yün-nan 雲南	
	18. Kuei-chou 貴州	

273.—Tsung-Tu 總督.—Governor-General; 2a. Off. des., *Chih Chün* 制軍; Coll. des., *Chih-t'ai* 制台. Being ex officio invested with the title of President of the Board of War, he styles himself *Pu T'ang* 部堂. Is also ex officio an Associate President of the Court of Censors. The Governor-General is the highest in rank of the civilian functionaries of the Provincial Administration, and is at the same time invested with special powers of control over the military forces within his jurisdiction. In the cases of Chih-li and Ssü-ch'uan he administers affairs without the intervention of a Governor; whilst in the

remaining cases a Governor-General is placed, as a superior colleague, beside the Governors of two, or, in the case of the Liang Kiang, of three separate provinces.¹⁰ For the administration of his military supervisorate, each Governor-General is provided with a special bureau, or Military Secretariat, entitled *Ying Wu Ch'u* 營務處. His adjutant, entitled *Chung Chün* 中軍, is the Colonel commanding the *Tu piao* brigade [see Nos. 439 and 453]. He is entitled in addition to employ a staff of civil and military orderly officers, entitled *Wén Hsün-pu* 文巡捕, who are usually officers of the rank of District Magistrate (in expectancy), and *Wu Hsün-pu* 武巡捕, of the rank of lieutenant.

274.—HSÜN-FU 巡撫,—Governor; 2b. Off. des., *Fu-yüan* 撫院; Coll. des., *Fu-t'ai* 撫台; Style in corresp., *Pu Yüan* 部院; Epist. style, *Chung Ch'éng* 中丞, and *Fu Chün* 撫軍. Ex officio invested with the titles of *Ping Pu Shih-lang*, or Vice-President of the Board of War, and *Yu Fu Tu Yü Shih*, or Vice-President of the Censorate. Each of the Eighteen Provinces is under the control of an officer of this rank, with the exception of the provinces of Chih-li, and Ssü-ch'uan, which are administered by Governors-General. The Governor is in all cases a colleague rather than a subordinate of the Governor-General. Shan-tung, Shan-si and Ho-nan have no Governors-General over them. The Governor-General and the Governor, jointly, are spoken of as *Tu-Fu* 督撫 or *Liang Yüan* 兩院.

275.—PU-CH'ENG SHIH-Ssŭ 布政使司.—Lieutenant-Governor, or Financial Commissioner (commonly called Treasurer); 2b. Off. des., *Fan Ssü* 藩司; Coll. des., *Fan t'ai* 藩台; Epist. style, *Fang Po* 方伯. The head of the civil service in each province, and treasurer of the provincial exchequer. Represents the earlier class of Provincial Governors as appointed under the Ming dynasty [see No. 272].

¹⁰ A *Tsung-tu* is not, however, merely a *Hsün-fu* of higher rank. Their functions are essentially different, and it is expressly stated, with regard to the Governors-General of Ssü-ch'uan and Chih-li, that they exercise the duties of Governor in addition to those of Governor-General.

276.—AN-CH'Ä SHIH-Ssŭ 按察使司.—Provincial Judge or Judicial Commissioner; 3a. Off. des., *Nieh Ssŭ* 臬司; Coll. des., *Nieh t'ai* 臬台; Epist. style, *Lien Fang* 廉訪.

[N.B.—The two foregoing officials are frequently classed together as *Fan-Nieh Liang Ssŭ* 藩臬兩司, or the two Chief Commissioners of the Provincial Government.]

277.—YEN YŪN SHIH-Ssŭ 鹽運使司.—Salt Comptroller; 3a. Off. des., *Yün Ssŭ* 運司; Epist. style, *Tu Chuan* 都轉, Chief Commissioner of the revenue derived from the provincial gabelle, or salt monopoly. For minor ranks see *infra*, Nos. 307 to 313.

278.—LIANG TAO 糧道.—Grain Intendant; 4a. Chief comptroller of the provincial revenue from the grain tax, whether collected in money or in kind. Distinguished by various titles in different provinces, as *Tu Liang Tao* 督糧道 and *Liang Ch'ü Tao* 糧儲道. [See *infra*, No. 280.]

279.—NOTE.—The "Provincial Government," constituted by the above-named high officers, is commonly designated by the term *Tu Fu Ssŭ Tao* 督撫司道, embracing them all.

The *Ssŭ Tao*,¹¹ or four high officials immediately below the rank of Governor, constitute in each province a Committee or Board of provincial administration. This Committee was named, during the Taiping rebellion, when its organization first came into general use, the *Chün Hsü Tsung Chü* 軍需總局, or Supreme Military Board; but of late years the title *Shan-hou Tsung Chü* 善後總局, or Supreme Board of Reorganization (Provincial Administrative Board) has been substituted in the majority of cases. The phrase *shan hou* implies the "restoration of order," or pacification, after a state of rebellion or warfare.

At Foochow, a Board of Foreign Affairs, similarly constituted, is designated the *T'ung Shang Tsung Chü* 通商總局.

280.—FĒN HSŪN TAO 分巡道.—Intendant of Circuit; 4a. Off. des., *Tao* 道; Coll. des., *Tao-t'ai* 道台; Epist. style, *Kuan-*

¹¹ The term *Ssŭ Tao* 司道 is also applied in correspondence to such territorial Taotais as hold brevet rank as Provincial Judge. Such are the Taotais at Chên-hsi in Kansuh, at Newchwang, and, till lately, in Formosa.

Ch'a 觀察 and *Chien Ssü* 監司. A functionary placed with administrative control over a Circuit.¹² In virtue of the powers of control over the military forces within his jurisdiction, which are usually annexed to a Taotai's office, he is officially designated *Ping Pei Tao* 兵備道, a title which distinguishes him from the *Liang Tao* [see No. 278], or the Intendants of the Salt and Tea Revenue, *Yen Ch'a Tao* 鹽茶道, established in some of the provinces. [See also *Hai-kuan Chien-tu*, No. 324.] There are 84 circuits in China proper, the largest number, 10, being in Kansuh.

NOTE.—All officials appertaining to the above ranks are spoken of or addressed in conversation by the title *Ta Jén* 大人 appended to their surnames; except in the case of members of the Grand Secretariat or titular "Imperial Guardians" [see Part II, Nos. 138, 140 and 141].*

281.—*CHIH FU* 知府.—Prefect; 4b. Off. des., *Shou* 守; Epist. style, *T'ai Shou* 太守 or *T'ai-tsun* 太尊. Personal designation in recital of titles, *Chéng T'ang* 正堂. The title of the officer governing the largest of the provincial subdivisions, or *Fu*, of which each province at the present day embraces, on an average, about ten. There are now, in all, 184 *Fu* or Prefectures, the smallest number (seven) being in Shen-si, and the largest (fourteen) in Yün-nan. The *Chih Fu* of the present period represents the *Chün Shou* 郡首 of the earliest administrative division of the Empire, under Ts'in She Hwang-ti [B.C. 221], and the *T'ai Shou* of the Han dynasty [reign of King Ti, B.C. 156]. The Prefecture of the present day is frequently spoken of as *Chün* 郡, in reference to the ancient designation. The incumbent of the prefecture within which the provincial capital is situated is

¹² A Circuit may be limited to a single Prefecture; it may, and often does, comprise not only Prefectures but also Independent Departments, Independent Sub-Prefectures and even towns which cannot be classed under any of these designations, such as Urumtsi and Murui, included in the *Chên-Ti* 鎮迪 Circuit, Kansuh; or *Shan-hai-kuan* 山海關, in the jurisdiction of the Newchwang Taotai.

designated *Shou Fu* 首府 or the chief [head] Prefect [of the province].

282.—T'UNG CHIH 同知.—Sub-Prefect; 5a. Coll. des., *Érh Fu* 貳府; Epist. style, *Ssü Ma* 司馬, or *Fén Fu* 分府. To be distinguished as (a) First-class Sub-Prefect, administering a *T'ing* or Independent Sub-Prefecture, and (b) Second-class Sub-Prefect, holding office under a *Chih Fu*. Of this latter class there are a variety of denominations, according to the functions exercised. Such are:—

緝捕	} Specially appointed to control various classes of evildoers.	河務	} In charge of water communications.
河捕		管河	
捕盜		水利	
總捕		江防	} With control over coast and river defence.
督捕		分防	
鹽捕		海防	
軍捕		河防	
糧捕			
清軍	} With military jurisdiction.	撫民	} With jurisdiction over turbulent populations and savage tribes.
軍糧		撫夷	
河軍		理獠	
理事		理苗	
船政	In charge of naval construction.	理番	
		理緞	

A distinct office is *Ii Shih T'ung Chih* 理事同知, or Civil Commissary of a Manchu Garrison.¹³

283.—T'UNG-P'AN 通判.—Assistant Sub-Prefect; 6a. Epist. style, *Pieh Chih* 別駕; Coll. des., *San Fu* 三府. Holds office under either a Prefect or an Independent Sub-Prefect. Distinguished, according to the functions exercised, by titles such as:—

¹³ By exception, the Independent Sub-Prefect of Ting-hai 定海 (Chusan) in Chekiang uses the "personal designation" *Chêng T'ang* 正堂, a relic of former days when Ting-hai was a District.

緝捕	鹽捕	水利	鹽漕
捕河	清軍	督理水利	撫民
捕盜	理事	管糧	撫彝
總捕	分防	督糧	理苗

284.—CHIH CHOU 知州.—Department Magistrate; 5a and 5b. Off. des., *Mu* 牧; Epist. style, *Tzū-shih* 刺史. Personal designation in the recital of titles, *Chêng-t'ang* 正堂. To be distinguished as 直隸州, Magistrate of an Independent Department, or Chih-li Chou, *i.e.* subject to no prefectural control but reporting direct to the Provincial Government; and 散州, Magistrate of a subordinate Department, or *San Chou*, forming part of a Prefecture.

NOTE.—The *Chih Chou* of the present period are considered to be the counterparts of the *Tzū-shih* 刺史 of the Sung dynasty. Wu Ti, of the Han dynasty, had in more ancient times given this title to Governors of Provinces (*Chou*).

285.—CHOU T'UNG 州同.—First-class Assistant Department Magistrate; 6b. Epist. style, *Pieh Chia* 別駕 and *Chou Ssü-ma* 州司馬.

286.—CHOU P'AN 州判.—Second-class Assistant Department Magistrate; 7b. Epist. style, *Chou Pieh-chia* 州別駕.

287.—LI MU 吏目.—Department Police-master and Jail Warden; 9b.

NOTE.—The three foregoing offices are common to both classes of Departments [*see* No. 284].

288.—Tso ÈRH 佐貳.—Assistant Magistrates, whether of Prefectures, Departments, or Districts. Lit. des., *Ch'êng Ts'ui* 丞倅. To be distinguished from *Tso Tsa* [*see* No. 322].

289.—CHIH HSIEN 知縣.—District Magistrate; 7b. Off. des., *Ling* 令; Epist. style, *Ming Fu* 明府, *Ta Yin* 大尹, and *Yi Tsun* 邑尊. Personal designation in recital of titles, *Chêng T'ang* 正堂. The District within which a provincial capital is situated gives the title of *Shou Hsien* 首縣 to its incumbent.

290.—NOTE.—The *Fu Chou Hsien* 府州縣, or Prefects and Magistrates of different classes, constitute the general ad-

ministrative body of the provincial civil service. They are charged with the collection of revenue, the maintenance of order, and the primary dispensation of justice, as well as with the conduct of literary examinations and of the government postal service, and in general with the exercise of all the direct functions of public administration. They are commonly spoken of as *Fu Mu Kuan* 父母官, or officials who stand *in loco parentis* toward the people—*lit.*, who are the “father and mother” of the people.¹⁴

All officials in the above-mentioned ranks are colloquially spoken of or addressed as *Ta Lao Yeh* 大老爺.

291.—HSIEN CH'ENG 縣丞.—Assistant District Magistrate; 8a. Coll. des., *Tso T'ang* 左堂; Epist. style, *Êrh Yin* 貳尹.

292.—CHU PU 主簿.—Deputy Assistant Magistrate; 9a. Epist. style, *San Yin* 三尹.

293.—HSÜN CHIEN 巡檢.—Sub-district Deputy Magistrate; 9b. Epist. style, *Fên Ssü* 分司. A Sub-District is called *Ssü* 司.

294.—TIEN SHIH 典史.—District Police-master and Jail Warden; unclassified. Coll. des., *Pu T'ing* 捕廳; Lit. des., *Yu T'ang* 右堂; Epist. style, *Shao Yü* 少尉, *Shao Yin* 少尹, *Lien Pu* 廉捕, and *Shao Fu* 少府.

295.—CHING-LI 經歷.—Commissary of Records, or Secretary. Coll. des., *Ching T'ing* 經廳; Epist. style, *Ts'an Chün* 叅軍. In the office of a Lieutenant-Governor, has 6b; of a Provincial Judge, 7a; of a Salt Comptroller, 7b; of a Prefect, 8a.

¹⁴ The appointments of Taotais, Prefects, Sub-Prefects, Department Magistrates and District Magistrates are arranged in four classes, called (1) most important, 最要, (2) important, 要缺, (3) medium, 中缺, and (4) ordinary, 簡缺. They are also popularly styled four-character, three-character, two-character and one-character posts, No. 1 being distinguished by having the four characters 衝, 繁, 疲, 難, “frequented, troublesome, wearisome and difficult” set against it, while No. 2 has any three, No. 3 any two, and No. 4 any one of these,

296.—CHAO MO 照磨.—Commissary of the Seal, or Correspondence Secretary. Coll. des., *Chao T'ing* 照廳. In the office of a Lieutenant-Governor, has 8b; of a Provincial Judge, 9a; of a Prefect or First-class Sub-Prefect, 9b.

297.—K'U TA SHIH 庫大使.—Treasury Keeper. Coll. des., *K'u T'ing* 庫廳. In office of a Lieutenant Governor, a Salt Comptroller, or Superintendent of Customs, has 8a; of a Taotai, 9b; of a Prefect, etc., unclassified.

298.—TU SHIH 都事.—Assistant Secretary; 7b. Coll. des., *Tu Shih T'ing* 都事廳.

299.—LI WÊN 理問.—Law Secretary; 6b.

300.—CHIH SHIH 知事.—Archivist; 8a, 8b and 9a. Employed in offices of a Provincial Judge, Salt Comptroller, and (occasionally) of a Prefect.

301.—TS'ANG TA SHIH 倉大使.—Granary-keeper; 9a, and unclassified, according to degree of jurisdiction.

302.—SSŪ YŪ 司獄.—Jail Warden of a Provincial Judgeship or a Prefecture; 9a.

303.—CHIAO SHOU 教授.—Director of Studies; 7a. Attached to a Prefecture. Lit. des., *Kuang Wên* 廣文.

304.—HSŪEH CHÊNG 學正.—Director of Studies; 8a. Attached to a Department.

305.—CHIAO YŪ 教諭. Director of Studies; 8a. Attached to a District. Lit. des., *Fu YŪ* 復諭, from the full official title *Fu Shé Chiao YŪ* 復設教諭, which indicates the "restoration" of the office after its temporary abolition in the last century. Epist. style, *Ssŭ Chiao* 司教 and *Chêng Chai* 正齋.

306.—HSŪN TAO 訓導.—Sub-Director of Studies; 8b. Lit. des., *Fu Hsün* 復訓, from *Fu Shé Hsün Tao* 復設訓導 [*see above*]. Epist. style, *Ssŭ Hsün* 司訓 and *Fu Chai* 副齋.

NOTE.—The above-named four officials act as superintendents and registrars of the candidates preparing for the Literary Examinations and as custodians of the Confucian Temples, etc.

307.—YÜN T'UNG 運同.—Assistant Salt Comptroller; 4b. Lit. des., *T'ung-chuan* 同轉. A title frequently bestowed as brevet rank on Sub-Prefects, etc.

308.—YÜN FU 運副.—Deputy-Assistant Salt Comptroller; 5b.

309.—T'I CHŪ 提舉.—Inspector of the Salt Department; 5b.

310.—YÜN P'AN 運判.—Sub-Assistant Salt Comptroller; 6b.

311.—YEN-K'Ō-SSŪ TA SHIH 鹽課司大使.—Receiver of the Salt Department; 8a.

312.—P'I-YEN-SO TA SHIH 批驗所大使.—Examiner of the Salt Department 鹽引; 8a. Examiner of the Tea Department 茶引; unclassified.

313.—YEN-CH'A TA SHIH 鹽茶大使.—Examiner of the Tea and Salt Department; unclassified.

314.—SHUI-K'Ō-SSŪ TA SHIH 稅課司大使.—Customs' Examiner. In a Prefecture, 9b. In a Department or District, unclassified.

315.—HSÜAN-K'Ō-SSŪ TA SHIH 宣課司大使.—Customs' Examiner; 9b.

316.—SHUI-K'Ō FĒN SSŪ TA SHIH 稅課分司大使.—Customs' Deputy Examiner; unclassified.

317.—KUAN TA SHIH 關大使.—Customs' Examiner; unclassified.

318.—HO PO SO 河泊所.—River Police Inspector; unclassified. Coll. des., *Ho T'ing* 河廳.

319.—YI CH'ĒNG 驛丞.—Postmaster; unclassified.

320.—CHA KUAN 閘官.—Sluicekeeper; unclassified.

321.—CHIEN CHIAO 檢校.—Police Inspector in a Prefecture; unclassified.

322.—Tso Tsa 佐雜.—Petty officials. Assistant Magistrates, Secretaries to Prefect, and the like, belonging to the eighth rank, are designated *tso*; whilst minor officials, of the ninth rank, and those unclassified, such as Jail Warden, etc. are designated *tsa*. [See No. 288.]

323.—HSÜEH CHĒNG 學政.—Provincial Director of Education, or Literary Chancellor. Off. des., *Hsüeh Yüan* 學院; Coll. des.,

Hsüeh T'ai 學台; Lit. des., *Wên Tsung* 文宗 and *Tu Hsüeh Shih Ché* 督學使者. Full official title is *T'i-tu Hsüeh Yüan* 提督學院. A special appointment, usually filled by officials of high literary degrees who leave Peking for three years to serve in this capacity. They preside at the prefectural examinations, and give the degree of *hsiu ts'ai* which admits to the triennial competition for the *chü-jên* degree. [See Part IX, No. 469.]

324.—HAI KUAN CHIEN-TU 海關監督.—Superintendent of Customs. Of various ranks. At Canton a special officer, appointed from the Imperial Household, bears the designation *Yüeh Hai Kuan Pu* 粵海關部, or Superintendent of Customs for the Province of Kuangtung. Is commonly designated by Europeans as the "Hoppo," a term the derivation of which is unknown. At Foochow the Manchu General-in-Chief fills a similar position. At the Custom House of Huai-an a special appointment is likewise made, the three functionaries in question being regarded as special purveyors for the Court. Elsewhere the office is usually filled by a Taotai, in addition to his territorial duties. In such case he receives the designation *Kuan Tao* 關道. Within recent years a special "Customs' Taotai" has been established at Tientsin without territorial jurisdiction.

325.—CHIH TSAO 織造.—Superintendent of an Imperial Manufactory at Nanking, Soochow or Hangchow. Specially appointed, from the Imperial Household, to superintend the manufacture and despatch of silk textile fabrics and other requisites for the use of the Imperial Court.

326.—HO TUNG HO TAO TSUNG-TU 河東河道總督.—Director-General of the Yellow River; 2a.¹⁵ Ordinary designation *Ho Tao Tsung-tu*. The duties attached to this post have in recent years become much reduced in importance, the Governors of Honan and Shantung having become the active agents in the conservation of the river embankment works. A military division, under the orders of the Director-General, is designated the *Ho Piao* 河標

¹⁵ *Ho-tung* is an abbreviation for the names of the two provinces *Honan* and *Shantung*.

It numbers at present about 1,700 rank and file, having its headquarters at Chi-ning Chow in Shantung.

327.—Ts'AO YÜN TSUNG-TU 漕運總督. Director-General of the Grain Transports; 2a.

This functionary has the grain transportation system, for the conveyance of the rice from the southern provinces to Peking, under his control. The *Wei* 衛 and *So* 所, or first and second class transport-stations, connected with this system, have a special military organization of their own. Of late years the introduction of steam-shipping, concurrently with the progressive difficulties of navigation on the *Yün Ho* 運河, or Grand Canal, has led to the larger portion of the grain despatched to Peking being forwarded by sea to Tientsin. Of the *Hai Yün* 海運, or grain transport by sea, a part is conducted by the steamers of the *Chao Shang Chū* 招商局, the so-called "China Merchants' Steamship Company," which was established as a Government institution in 1872.

* * The above two Directors-General rank with Governors of Provinces. Like the latter, they bear the honorary rank of Vice-Presidents of the Board of War and of the Censorate.

328.—T'U KUAN 土官.—ADMINISTRATORS OF "NATIVE" DISTRICTS.

The portions of the Provinces of Kuangsi and Kueichou which are inhabited exclusively by the Miao Tzū 苗子 and other aboriginal tribes are in some cases organized as Districts or Departments under hereditary Magistrates, the representatives of ancient independent chiefs. They are generically designated as above, but the ruler of each district or department bears the ordinary Chinese official title, with the character *t'u* prefixed, as 土州 and 土縣. In Yünnan, four "native" prefectures, *t'u fu* 土府, are organized, with four *t'u chou*, or "native" departments. The Province of Kuangsi has 26 "native" Departments and four Districts of the same class. The process of exchanging the status of a tribe under the direct government of its hereditary chief or magistrate for that of the ordinary Chinese population, or the "bestowal of rights of citizenship," is described by the phrase *kai t'u wei liu* 改土爲流.

There are in the Provinces of Kuangsi and Yünnan certain native Departments (*t'u-chou* 土州) and Districts (*t'u-hsien* 土縣), and one instance in Ssü-ch'uan of a Township (*t'u-ssü* 土司), of which the administration is confided to hereditary rulers. In about one half of these the official is a native of the place, but in the remainder the rulers are from remote provinces of the Empire, notably from Yi-tu Hsien, which is the head District of Ch'ing-chou Fu, Shantung. It is an interesting subject of enquiry how these extra-provincials came to acquire hereditary rule over the native tribes of the southern frontiers.

Subjoined is a Table of hereditary jurisdictions in Yünnan, Kuangsi and Ssü-ch'uan.

T.C. = *t'u-chou* 土州; T.H. = *t'u-hsien* 土縣;

T.S. = *t'u-ssü* 土司.

District.	Rank.	Province.	Native Place of Magistrate.
<i>Chieh-an</i> 結安	T.C.	Kuangsi	Department
<i>Chi-lun</i> 信倫	"	"	"
<i>Hsia-lei</i> 下雷	"	"	"
<i>Hsiang-wu</i> 向武	"	"	"
<i>Lo-yang</i> 羅陽	T.H.	"	District
<i>Lung-ying</i> 龍英	T.C.	"	Department
<i>Ming-ying</i> 茗盈	"	"	"
<i>Ssü-ling</i> 思陵	"	"	"
<i>Tu-chieh</i> 都結	"	"	"
<i>Tu-k'ang</i> 都康	"	"	"
<i>Chiu-hsing</i> 九姓	T.S.	Ssü-ch'uan	Li-yang Hsien, Kiangsu
<i>Hsin-ch'eng</i> 忻城	T.H.	Kuangsi	T'ai-ts'ang Chou, Kiangsu
<i>Fu</i> 富	T.C.	Yünnan	Shao-hsing Fu, Chehkiang
<i>Na-ti</i> 那地	"	Kuangsi	Chehkiang
<i>Kuei-tê</i> 歸德	"	"	Shantung
<i>Kuo-hua</i> 果化	"	"	"
<i>An-p'ing</i> 安平	"	"	Yi-tu Hsien, Shantung
<i>Chiang</i> 江	"	"	"
<i>Chung</i> 忠	"	"	"
<i>Lung</i> 龍	"	"	"
<i>P'ing-hsiang</i> 憑祥	"	"	"
<i>Shang-lin</i> 上林	T.H.	"	"
<i>Ssü</i> 思	T.C.	"	"
<i>T'ai-p'ing</i> 太平	"	"	"

329.—T'U Ssŭ 土司.—THE NATIVE TRIBES; AND THEIR CHIEFTAINS.

This is the designation applied in general to all the multitudinous tribes of aborigines who overspread the Southern and Western Provinces, and occupy the border-land between China on the one side and Annam, Laos, Burmah and Tibet on the other. The most widely distributed and important of these are the Miao Tzŭ 苗子 of Kuangsi, Kueichou, and Ssŭ-ch'uan, the Lo-lo 猓猓 or 羅羅 of Ssŭ-ch'uan and Yünnan, and the Shans, who occupy the southern and western portions of that province and the frontier lands beyond. This last-named race, the representatives of a once powerful and still widely-spread nationality, whose name (as known to Europeans through the Burmese) may be traced in the *Sien* of Sien-Lo 暹羅, or Siam, are considered by the Chinese as the descendants of the people of Yüeh Shang 越裳, of whom their most ancient records make mention. The designation attributed to them in Chinese literature is Lao Chua 老撾, in which an affinity to the Laos of the Burmese and Siamese is plainly apparent. The Shans of the border-land between Yünnan and Burmah term themselves, and are commonly known as, *Pai I* 擺夷. Chinese official writers, however, describe them as Lao Chua, and the designation *Pai I* is applied in the description of the tribes of Yünnan (*Nan Man Chih* 南蠻志, Book III, forming part of the topography of that province) to the aborigines of the Kuangsi frontier, who are distinguished as *han* 旱 and *shui* 水, or Land and Water *Pai I*. The government of the semi-independent tribes in general is left in the hands of their hereditary chieftains, upon whom high-sounding titles of various degrees are bestowed, in accordance with a system introduced originally by the Mongol conquerors of China. According to the size and importance of the territory they rule over, these chieftains—known to the Burmese, on the south-western frontier, by the title of *tsaubwa*—are invested with different gradations of rank, as is shown in the following list:—

330.—CHIH HUI SHIH Ssŭ 指揮使司; 3a.

331.—HSÜAN WEI SHIH Ssŭ 宣慰使司; 3b.

332.—HSÜAN FU SHIH Ssŭ 宣撫使司; 4b.

333.—CHAO T'AO SHIH Ssŭ 招討使司; 5b.

334.—AN FU SHIH Ssŭ 安撫使司; 5b.

In each of the tribal governments as above, subordinate ranks are provided with the following titles:—

T'UNG CHIH 同知; rank varying from 3b to 6a.

FU SHIH 副使; do. do. 4b to 6b.

CH'EN SHIH 僉事; do. do. 4a to 7a.

The following are the titles and ranks in a different class of tribal government:—

335.—CH'EN HU 千戶; 5a.

336.—FU CH'EN HU 副千戶; 5b.

337.—PAI HU 百戶; 6a.

338.—CH'ANG KUAN Ssŭ CH'ANG KUAN 長官司官長; 6a.

FU CH'ANG KUAN 副長官; 7a.

CH'ANG KUAN Ssŭ LI MU 長官司吏目; unclassed.



PART IV.—GOVERNMENT OF PEKING.

339.—FU YIN 府尹.—Governor of (the Imperial Prefecture of) *Shun-t'ien Fu* 順天府, *i.e.* the region enclosing the imperial capital; 3a. Lit. des., *Ching Chao* 京兆. Besides the actual Governor there is a Governor Adjoint, or *Chien Yin* 兼尹, appointed from among the Presidents and Vice-Presidents of Boards, who exercises a concurrent authority.

340.—FU CH'ÉNG 府丞.—Vice-Governor of *Shun-t'ien Fu*; 4a. Lit. des., *Fu Ching Chao* 副京兆.

341.—CHIH CHUNG 治中.—Sub-Prefect of *Shun-t'ien Fu*; 5a.

* * In addition to the foregoing officials, the usual subordinate ranks appertaining to a Prefecture are also represented within the jurisdiction of *Shun-t'ien Fu*.

342.—WU CH'ÉNG YŪ SHIH 五城御史.—The Police Censors. The city and suburbs of Peking are mapped out into five divisions, termed the *Wu Ch'êng*, or Five Cities, *viz.* the centre, embracing the neighbourhood of the Imperial Palace, and the North, South, East and West. [See Part II, No. 189.] One Manchu and one Chinese Censor is appointed to control the police and primary judicial arrangements of the capital. The subordinate ranks are as follows :—

343.—PING MA SSŪ CHIH HUI 兵馬司指揮.—Police Magistrate; 6a. One to each of the five divisions of Peking. Common des., *Ssŭ Kuan* 司官. These officials exercise a primary jurisdiction in judicial cases throughout the city and suburbs of Peking.

344.—PING MA SSŪ FU CHIH HUI 兵馬司副指揮.—Assistant Police Magistrate; 7b. One to each of the five divisions of Peking. Common des., *Fang Kuan* 坊官.

345.—LI MU 吏目.—Police-master and Jail-warden.

346.—CHIEH TAO T'ING 街道廳.—The Roadway Office. The repair and maintenance of the streets of the outer (Chinese) city of Peking are, nominally, cared for by this department, which is presided over by the police Censors. The preservation of public order is also included among its duties.

347.—PU CHÜN YING 步軍營. The Division of Gendarmerie.

The police arrangements of the capital are conducted by the *T'i-tu Yamên* 提督衙門, or Office of Gendarmerie, under which the *Pu Chün Ying* (a force recruited from the Eight Banners [see Part VI]) is placed. The men of this force, numbering from 15,000 to 20,000, are distributed in squads at guard stations, *Kuan t'ing* 官廳, throughout the city and suburbs. Judicial cases in which Bannermen alone are litigants, are heard by this office. Mixed cases, between Bannermen and ordinary Chinese, are dealt with by the police Censors. The men of the gendarmerie are also charged with the duty of maintaining the roadways of the city proper.

348.—PU CHÜN T'UNG LING 步軍統領.—General Commandant of the Gendarmerie; 1b. Has also the designation *T'i-tu Chiu Mên Hsün Pu Wu Ying* 提督九門巡捕五營 officially preceding his title as above, with reference to his command over the Nine Gates of the city proper and of the Five Battalions of Chinese troops forming the police of the city and its environs. Hence his common appellation of *Chiu Mên T'i-tu* 九門提督, or General of the Nine Gates. The incumbent of the office is usually also President or Vice-President of one of the Boards. The total number of troops comprised within the *Wu Ying*, or *Hsün Pu Ying* 巡捕營, is officially reckoned at 4,000 mounted and 6,000 foot soldiers. In reality, the force is much smaller.

349.—Tso and YU YI TSUNG PING 左右翼總兵.—Police Provosts, or Lieutenant-Generals, senior and junior, of the Gendarmerie; 2a. Usually hold office also as Vice-Presidents of Boards.

350.—YI YÜ 翼尉.—Deputy Provost; 3a.

351.—PANG PAN YI YÜ 幫辦翼尉.—Assistant Deputy Provost; 3b.

352.—HSIEH YÜ 協尉.—Major of Police; 4a.

353.—FU YÜ 副尉.—Captain of Police; 5a.

354.—PÜ CHÜN HSIAO 步軍校.—Lieutenant of Police; 5b.

355.—WEI SHU PÜ CHÜN HSIAO 委署步軍校.—Deputy Lieutenant of Police; 6a.

356.—HSIN P'AO TSUNG-KUAN 信礮總管.—Controller of the Alarm-signal guns; 4a.

Gate Guards:—

357.—CH'ENG MÊN LING 城門領.—Captain of a Gate; 4b.

358.—MÊN CH'ÏEN-TSUNG 門千總.—Lieutenant of a Gate; 6a.

359.—CH'ENG MÊN LI 城門吏.—Clerk of a Gate; 7a.

360.—TS'UNG WÊN MÊN CHIEN-TU 崇文門監督.—Superintendents of the Customs and Octroi of Peking. A Commission consisting of one principal and one secondary High Commissioner, appointed annually. The title borne by them is derived from the fact that the principal office of the Collectorate is situated near the *Ts'ung Wên* Gate (Ha-ta 哈達 Mên) of the city. Out-stations are established in a cordon around Peking, ranging to a distance of from ten to thirty miles.

361.—Tso and YU YI CHIEN-TU 左右翼監督.—Superintendents of the Live-stock and House Duty at Peking. Two Commissioners, annually appointed, one each for the east and west divisions of the city.

362.—TS'ANG CH'ANG 倉場.—The Peking Granaries.

These are controlled by a commission of two officers with the rank of Vice-President of the Board of Revenue—hence called *Ts'ang Ch'ang Shih-lang* 倉場侍郎, whose headquarters are at T'ung Chou, the point at which the grain from the Southern Provinces is landed. Their two principal subordinates are of the rank of *lang chung* [see Part II, No. 163] with the title *Tso Liang T'ing* 坐糧廳, or Grain Supervisors of the Board of Revenue.

363.—PAO CH'ÜAN CHÜ 寶泉局.—The Coinage Department of the Board of Revenue.

364.—PAO YÜAN CHÜ 寶源局.—The Coinage Department of the Board of Works.¹⁶

The above are the two departments at which the copper cash constituting the currency recognized by the Chinese Government is minted. In each case the department is placed under the supervision of one of the two junior Vice-Presidents of the Board, with the addition of the words *Chien Li Ch'ien Fa T'ang Shih Wu* 兼理錢法堂事務 to his title. [See Part II, No. 161.]

¹⁶ The character 泉 *ch'üan* had in ancient times the meaning of the comparatively modern character 錢 *ch'ien*, money. The word 源 *yüan* bore a similar signification.

PART V.—THE THREE MANCHURIAN PROVINCES.

365.—The TUNG SAN SHÊNG 東三省, or Three Eastern Provinces, comprise the territory originally inhabited by the Manchu race, which is divided into three provinces. The most northerly of these, *Heh-lung Kiang* or *Tsitsihar*—the Amur, is organized upon a purely military basis, whilst *Kirin* and *Fêng-t'ien*, the southernmost, including the Manchu capital, named *Shêng Ching* or *Moukden*, approximate partially in their form of administration to that of the Eighteen Provinces of China proper. The system of government of the Province of *Feng-t'ien*, indeed, was remodelled in 1876, bringing it even more nearly than before into harmony with that of the rest of China. Its distinctive mark in the past was the control exercised by the Five local Boards, corresponding to the Boards of Revenue, Ceremonies, War, Punishments, and Works, at Peking, over the affairs of the province in general. The authority heretofore vested in these boards has now been concentrated in the hands of the Military Governor, to whom the position and brevet title of a Governor-General [see *Tsung-tu*, Part III, No. 273] have been accorded.

366.—PROVINCE OF FÊNG-T'ÏEN 奉天.—Commonly called SHÊNG CHING 盛京, from the Chinese designation of its capital city, otherwise known as *Moukden*, from the name it bears in the Manchu language.

367.—CHIANG CHÛN 將軍.—Military Governor; 1b. [Since 1876 invested with the title and attributes of a Provincial Governor-General or *Tsung-tu*.]

368.—FU YIN 府尹.—Civil Governor [with title and attributes of a Provincial Governor, or *Hsün Fu*].

369.—FU CH'ÊNG 府丞.—Civil Vice-Governor and ex-officio Provincial Literary Examiner.

370.—FU TU-T'UNG 副都統.—Military Deputy-Lieutenant-Governor; 2a. Commanding various divisions of the province,

viz. at Fêng-t'ien, Chin-chou 錦州 *Fu*, Chin-chou 金州 *T'ing* and Hsing-ching 興京 *T'ing*.

371.—CH'ENG SHOU-YÜ 城守尉.—Military Commandant;

3a. An appointment held under the Military Lieutenant-Governors in command of the garrisons of the various prefectural and departmental cities.

372.—FANG SHOU-YÜ 防守尉.—Military Commandant of the second class; 4a.

* * In addition to the functionaries of the Provincial Government enumerated above, there exist at Moukden, farthermore, an Intendant of Couriers 驛巡道 and counterparts (on a reduced scale) of the Boards of Revenue, Ceremonies, War, Punishment and Works as established at Peking, each presided over by a Vice-President who acts, in his own particular department, as a colleague of the Military Governor.

Other appointments assimilating the administration to that of China proper, include a Commander-in-chief, *T'i-tu* 提督, established 1887; a new Circuit, established 1876, with a Taotai residing at Fêng-huang 鳳凰 *T'ing*, and comprising one Prefecture and two Sub-prefectures. Another Circuit, established in 1876, includes the Prefectures of Fêng-t'ien and Chin-chou and the frontier city Shan-hai Kuan. The Taotai, who resides at Newchwang, is also brevet Provincial Judge.

373.—PROVINCE OF KIRIN 吉林省.—Governed by a *Chiang Chün*, or Military Governor [see No. 367], with Military Deputy-Lieutenant-Governors [see No. 370] at the following points:—

- i. *Kirin Ula* (city of Kirin) 吉林烏喇.
- ii. *Ningutá* 寧古塔.
- iii. *Petuné* 伯都訥.
- iv. *Sansing* 三姓.
- v. *Altch'ucu* 阿勒楚喀.
- vi. *Hun-ch'un* 琿春.

There is also one Circuit comprising two Prefectures and three Sub-prefectures, and a Superintendent of Pearl Fisheries stationed at *Ta-sing oola* 打牲烏拉.

374.—PROVINCE OF HEH-LUNG KIANG 黑龍江省, or TSITSIHAR.—Governed by a *Chiang Chün*, or Military Governor [as above], with Military Deputy-Lieutenant-Governors at the following points:—

- i. *Heh-lung Kiang* 黑龍江.
- ii. *Merguen* 墨爾根.
- iii. *Tsitsihar* 齊齊哈爾.
- iv. *Hu-lan* 呼蘭.
- v. *Hurunpir* 呼倫貝爾.

There is, in addition, a civil administration at the town of *Hu-lan T'ing* 呼蘭廳.

375.—TA SHĒNG 打牲.—Hunters; a designation applied to the indigenous population of certain districts in the two above-named provinces, who are held bound to pay certain tribute of animals or furs.

376.—YU MU 游牧.—Nomads. The wandering tribes existing within the limits of Manchuria are placed under the superintendence of the following officials:—

377.—YU MU CHĒNG Yŭ 游牧正尉.—Chief Superintendent of Nomads; 7a.

378.—YU MU FU Yŭ 游牧副尉.—Assistant Superintendent of Nomads; 7b.

PART VI.—THE MANCHU MILITARY ORGANIZATION.

379.—PA CH'I 八旗.—THE EIGHT BANNERS.

The army specially appertaining to the Manchu dynasty is known as the Eight Banners, from the organization introduced by the early sovereigns of the reigning family. These Banners are distinguished by the colours enumerated below, and are farther divided into two classes, *viz.* the Three Superior and the Five Inferior Banners, as follows:—

i. Bordered Yellow	鑲黃	} 上三旗 The Three Superior Banners.
ii. Plain	正黃	
iii. ,, White	正白	
iv. Bordered	鑲白	} 下五旗 The Five Inferior Banners.
v. Plain Red	正紅	
vi. Bordered	鑲紅	
vii. Plain Blue	正藍	
viii. Bordered	鑲藍	

The nationalities composing the Banner Force are three in number, *viz.* Manchu, Mongolian, and Chinese, the latter known as *Han Chūn* 漢軍, consisting in the descendants of those natives of Northern China who joined the Manchu invaders during the period of their contest with the Ming dynasty in the early part of the seventeenth century.¹⁷ Each nationality bears the Manchu designation of *Ku-sai* (written *Ku-shan* 固山); and as a complete division of each nationality exists under the colour of each of the Banners enumerated above, there are in fact 24 Banners, or eight *Ch'i*, divided into three *Ku-sai* each. Under one or other of these divisions all living Manchus, and all descendants of the Mongolian and Chinese soldiery of the Conquest, are enrolled. Each Banner of the Manchu and Mongolian nationalities, again, is divided into a *nei ch'i* 內旗 and a *wai ch'i* 外旗, *i.e.* an Inner and Outer Division. The inner division is composed

¹⁷ A peculiarity in connection with Chinese Bannermen is noticed under No. 161.

of the so-called *pao-i* 包衣, from the Manchu *bo-i*, signifying a bondservant, who are especially bound to render suit and service. The *pao-i* of the Three Superior Banners appertain to the *Nei Wu Fu*, or Imperial Household [see Part I, No. 62], whilst those of the remaining five Banners are attached to the various Princely houses or *Wang Fu* [see Part I, No. 31].

The Banners constitute, in fact, the population of Peking, with offshoots in various provincial garrisons; and a certain number of the adult males of the force receive pay as members of one or other of the military corps into which they have, from time to time, been organized, in addition to the pittance they receive as soldiers of the Banner.¹⁸ The General Headquarter Office of the Banners is designated the *Chih Nien Ch'i* 值年旗, to which one *Tu-t'ung* [see below] from each Banner is annually appointed to do duty. All correspondence relating to the Banner Force as a whole passes through this office. The official organization of the Banners is as follows:—

380.—TU-T'UNG 都統.—Lieutenant-General; 1b. One to each *kusai* or national division of a Banner. [For the *Tu-t'ung* acting as Military Lieutenant-Governors, see Part XI, No. 548.]

381.—FU TU-T'UNG 副都統.—Deputy Lieutenant-General; 2a. [For the *Fu Tu-t'ung* of the provincial Banner garrisons, see *infra*, No. 427.]

382.—YIN WU TS'AN-LING 印務叅領.—Adjutant-General; 3a. Two to each of the twenty-four Banners (except the Mongolian, which have but one). Selected from the Colonels [see below].

383.—HSIAO-CH'I TS'AN-LING 驍騎叅領.—Colonel; 3a. Has the general civil control over a sub-division or *Cha-la* 甲喇, of which there are five in each of the Manchu and Han Chün Banners. In the Mongolian Banners there are but two of these sub-divisions.

¹⁸ For a complete analysis of the various forms of the Banner organization, with all details of the composition and pay of the forces, as shewn on paper, see *The Army of the Chinese Empire*, a series of articles by T. F. Wade (Sir T. F. Wade, K.C.B.), in the *Chinese Repository* for May, June and July, 1851, Vol. XX.

With three exceptions all such official posts as are properly speaking provincial (as opposed to certain special appointments held directly under the Crown) are open to Chinese and Bannermen alike. The three exceptions are the position of Commander-in-Chief 提督, whether naval or military, always filled by a Chinese, and of Tartar General and Deputy Lieutenant-General, invariably held by Bannermen.

As regards Brigade-Generals 總兵 it is the rule that they should be Chinese, but the rule is not hard and fast. For instance, in 1879 the Chao-t'ung (Yünnan) and Chungking (Ssüch'uan) commands were in the hands of Manchus. The Brigade-Generals at Yung-p'ing Fu (Ma-lan Chên) and Yi Chou, in Chihli, seem to be invariably Bannermen; and such was also the case, at least until lately, at Kashgar in Turkestan.

In the matter of the special appointments held directly under the Crown, *viz.* the Superintendents of the Hunting-Grounds at Jehol; of Silk Manufactures in Kiangsu and Chehkiang; of Customs at Kalgan (Chihli), Huai-an (Kiangsu), Sha-hu-k'ou (Shan-si), and Canton, the incumbents always belong to a Banner Corps and are generally Chinese Bannermen.

384.—FU HSIAO-CH'I TS'AN-LING 副驍騎叅領.—Lieutenant-Colonel; 4a. One to each *Cha-la* or sub-division [*as above*].

385.—YIN-WU CHANG-CHING 印務章京.—Adjutant; 5b. Conducts the civil correspondence of the Banner. Although less in degree of rank than the *tso-ling* [*see below*] this officer is considered as filling the higher post, and is promoted from it to the rank of lieutenant-colonel—No. 384. The term *chang-ching* is a corruption of the Manchu word *chan-yin*, signifying an "assistant." [*See Part II, No. 133.*]

386.—WEI YIN-WU CHANG-CHING 委印務章京.—Assistant Adjutant. Appointed from the grade of *Hsiao Ch'i Hsiao*.

387.—Tso-LING 佐領.—Captain; 4a. Of this rank there are, in each Manchu Banner, from 70 to 80 officers, and in each of the Han-kün Banners, from 30 to 40, according to the strength of the corps. Acting under the immediate command of the *ts'an-ling*

[see No. 383] of the *cha-la* to which he belongs, the *tso-ling* is specially charged with the control of some 70 to 100 of the households of the Banner. The *tso-ling* hold in some cases their appointments by hereditary right, either as *Hsün Chiu* 勳舊 or as *Shih Kuan* 世管 *Tso-ling*. Those who become entitled to appointment by various processes of selection are designated *Kung Chung* 公中, *Fén Kuan* 分管, and *Lun Kuan* 輪管 *Tso-ling*.

388.—PAN KO TSO-LING 半個佐領.—Half *Tso-ling*. A title formerly in use but now almost, if not entirely, obsolete, to designate the captains of companies numbering less than one hundred strong.

389.—HSIAO-CH'Í HSIAO 驍騎校.—Lieutenant; 6a. Officers of this grade are drawn upon to fill the post of *Pu Chün Hsiao* [see Part IV, No. 354]. Their post in the Banner is then filled by a "deputy," of lower rank, with the following title:—

390.—WEI SHU HSIAO-CH'Í HSIAO 委署驍騎校.—Sub-lieutenant; 8b. Promoted from the post of *pih-t'ieh-shih* [see Part II, No. 181].

391.—LING-TS'UI 領催.—Corporal (non-commissioned officer). Acts under the orders of *Hsiao Ch'í Hsiao*.

392.—MA CHIA 馬甲.—(Manch. *Ukésén*.) First-class Private Soldier, receiving 3 Tls. per mensem.

393.—AO-ÊRH-PU 傲爾布.—(Manch. *Orbo*.) Second-class Private Soldier, receiving 2 Tls. per mensem. Also called *Lu-Chiao Ping* 鹿角兵, or *chevaux de frise* bearer, from his traditional duty on parade and in action. In the *Han Chün* Banners only.

394.—YANG YŪ PING 養育兵.—Supernumeraries or juniors, awaiting appointment to the position of second or first class private, as vacancies occur. In all the Banners.

395.—HSIEN SAN 閒散.—(Manch. *Sulá*.) Bannermen at large, without position or pay.

Paid Forces of the Banner Organization:—

The various corps organized from the Banner population of Peking are as follows:—

396.—HU CHÜN YING 護軍營.—The Guards' Division. Common des., *Ta Ying* 大營 (the main division). This force was organized during the early wars of the Manchu sovereigns, with the designation *Pa-ya-lá*, which was exchanged in A.D. 1660 for its Chinese equivalent now in use. Admission into the corps, which is estimated as numbering some 3,000 to 4,000 strong, constituted until lately the special ambition of the great mass of the Bannermen of Peking, to whom it secured the advantages of substantial addition to their pay and prospects of promotion in a degree which, until the institution of the *Shén Chi Ying* [see *infra*, No. 415], was attainable by comparatively few. From the place assigned to the two main sections of the Division, on the right and left wings of the Banner force when drawn up for review or action, the title "Flank Division" has been given to this corps by Sir T. F. Wade in his article on the Chinese army already frequently referred to. The principal duty assigned to the corps, at the same time, is that of furnishing detachments of guards for the Imperial palace. It consists of eight divisions corresponding to the eight Banners, each of which is commanded by a *T'ung-ling* [see *below*]:—

397.—HU CHÜN T'UNG LING 護軍統領.—Captain-General; 2a. This office is usually filled by Princes or other dignitaries of the Court.

398.—HU CHÜN TS'AN-LING 護軍叅領.—Lieut.-Colonel; 3a.

399.—HU CHÜN HSIAO 護軍校.—Lieutenant; 6a.

400.—WEI SHU HU CHÜN HSIAO 委署護軍校.—Sub-Lieutenant; 8b.

401.—CH'ÏEN FÈNG YING 前鋒營.—Vanguard Division.

"The Vanguard or leading division is composed entirely of Manchus or Mongols of the whole Eight Banners, chosen in the proportion of two to every *tso-ling*; it is divided into right and left wings, each of which is under a *t'ung ling*." ["The Army of the Chinese Empire," see *Chinese Repository*, Vol. XX, p. 264.]

402.—TSO YI CH'ÏEN FÈNG T'UNG-LING and YU YI CH'ÏEN FÈNG T'UNG-LING 左右翼前鋒統領.—Commandants of the Left and Right Wing of the Vanguard division; 2a.

403.—CH'ÏEN FÈNG SHIH WEI 前鋒侍衛.—Imperial Guardsman of the Vanguard division; 4a.

404.—WEI SHU CH'ÏEN FÈNG SHIH WEI 委署前鋒侍衛.—Deputy Imperial Guardsman of the Vanguard division; 5b.

405.—CH'ÏEN FÈNG HSIAO 前鋒校.—Sergeant of the Vanguard division; 6a (and *Wei Shu*, Sergeant of the Vanguard division; 8b).

406.—PU CHÛN YING 步軍營.—[See *Government of Peking*, Part IV, No. 347.]

407.—HUO CH'Ï YING 火器營.—The Artillery and Musketry Division. Consisting in *Nei* and *Wai*, or Inner and Outer Divisions, of which the former is stationed at Peking and the latter at *Lan-tien Ch'ang*, or the Indigo Manufactory, a short distance from *Yüan Ming Yüan*. The *Nei Huo Ch'ï Ying* is formed from the *bo-i* of the different Banners [see *suprà*, No. 379]. At the present day this corps, like the "Light Division" [see *infra*, No. 411], has but a nominal existence.

408.—TSUNG T'UNG 總統.—General Commandant.

409.—YI CHANG 翼長.—Brigadier; 3a.

410.—YING TSUNG 營總.—Commandant.

The remaining ranks as in the *Hu Chün Ying*.

411.—CHIEN JUI YING 健銳營.—Light Division. Ranks as above. Quartered near the *Hsiang Shan Yüan* 香山苑, or *Ching I Yüan* 靜宜園, the Imperial Hunting Park, north-west of Peking.

412.—HSIANG TAO CH'U 嚮導處.—The Guides. A department which furnishes the outriders, etc. for Imperial progresses.

413.—HU CH'ÏANG YING 虎鎗營.—The marksmen for tiger hunts.

414.—SHANG YÛ PEI YUNG CH'U 上虞備用處.—The Imperial Hunting Department.

415.—SHÊN CHI YING 神機營.—The Peking Field Force.

This force, comprising the *élite* of the Banner troops of the capital, was organized, in 1862, as a result of the disastrous campaign of 1860, with a view to provide for the future defence of the centre of government. The title given to the force was borrowed from the history of the Ming dynasty, when, on the first introduction of fire-arms in the 15th century, the designation *Shên Chi*, or “divine mechanism,” was attributed to the new engines of warfare. The Field Force numbers some 18,000 or 20,000 men, including cavalry, artillery, and rifle regiments, all of whom are drilled and manœuvred after the European fashion. The instruction of these troops is based upon the lessons in European drill which were given to detachments sent to Tientsin for the purpose of studying under British instructors in 1862-1865.

416.—YÜAN MING YÜAN PA CH'Í 圓明園八旗.—The Yüan Ming Division of the Banner Force.

This is a corps composed of representatives of all the eight Banners, forming a sedentary garrison in the vicinity of the Summer Palace.

417.—CHU FANG 駐防.—THE MANCHU GARRISONS OUTSIDE PEKING. Divided into three classes, as follows:—

418.—(a.) CHI FU CHU FANG 畿輔駐防.—The garrisons of the “military cordon,” consisting of 25 cities in the Province of Chihli, surrounding Peking.¹⁹ The nine garrisons nearest to the capital are termed the *Hsiao Chiu Ch'u* 小九處, or Nine Small Posts. The organization of these garrisons is the same with that of the Peking Banners, of which they are offshoots.

419.—(b.) LING CH'IN CHU FANG 陵寢駐防.—The garrisons of the Imperial Mausolea. In connection with these, also offshoots of the Peking Banners, are the following ranks:—

420.—TSUNG KUAN 總管.—Comptroller-General; 3a. Has the chief command of the guard of the Mausolea.

¹⁹ See *Chinese Repository*, Vol. XX, p. 314.

421.—YI CHANG 翼長.—Brigadier ; 4a.

422.—SSŪ KUNG-CHIANG 司工匠.—Overseer of Works ; 4a.

423.—FANG YŪ 防禦.—Captain ; 5a.

424.—CHI SSŪ KUNG YING KUAN 祭祀供應官.—
Commissary of Sacrifices ; 6a.

425.—(c.) KO SHĒNG CHU FANG 各省駐防.—The garrisons stationed in the provinces, to wit, at Sui-yüan, Kuei-hua, and T'ai-yüan Fu in *Shansi*, at Ts'ing-chou Fu and Têh Chou in *Shantung*, at K'ai-fêng Fu in *Honan*, at Nanking and King K'ou (Chinkiang) in *Kiangsu*, at Hangchou Fu and Cha-p'u in *Cheh-kiang*, at Foochow in *Fuhkien*, at Canton in *Kuangtung*, at Ch'êng-tu Fu in *Ssüch'uan*, at King-chou Fu in *Hupeh*, at Si-an Fu in *Shensi*, and at Ninghia, Liangchou and Chuang-liang T'ing in *Kansuh*, beside the garrisons of Urumtsi, Barkul, Ku-ch'êng and Turfan, included within the Kansuh jurisdiction.²⁰

426.—CHIANG CHŪN 將軍.—Manchu General-in-Chief (or "Tartar General") ; 1b. Lit. des., *Ta Yüan Jung* 大元戎.

NOTE.—The *Chiang Chün* exercising territorial jurisdiction in Manchuria and elsewhere are described as Military Governors. [See Part V, No. 367.] The *Chiang Chün* in the Chinese provinces ranks with, but before, the Governor-General, although exercising no authority except over the small Banner Force at the head of which he stands. In *Kuangtung* and *Ssüch'uan* he has a nominal degree of control over the Chinese forces in addition to his own ; but this is not in practice exercised.

427.—FU TU-T'UNG 副都統.—Manchu Brigade-General ; 2a. Lit. des., *Ta T'ung-chih* 大統制. Two in each provincial command. For the *Fu Tu-t'ung* of the Peking Banner organization see *suprà*, No. 381.

428.—HSIEH-LING 協領.—Colonel ; 3b. One to each Provincial Banner.

²⁰ See *Chinese Repository*, Vol. XX, p. 318 *et seq.*

429.—TSO-LING 佐領.—Major ; 4a.

[*N.B.*—A position appreciably higher than that of the *tso-ling* of the Peking Banners, although with equivalent nominal rank.]

430.—FANG-YÜ 防禦.—Captain ; 5a.

431.—HSIAO-CH'I HSIAO 驍騎校.—Lieutenant ; 5b.

432.—WEI SHU HSIAO-CH'I HSIAO 委署驍騎校.—Sub-lieutenant ; 8b.

433.—CH'IEH-FÊNG 前鋒.—Sergeant.

434.—LING-TS'UI 領催.—Corporal.

435.—SHUI-SHIEH YING 水師營.—Marine Battalion of the Banner Forces ; for river service in the various provincial garrisons.

436.—WEI CH'ANG 圍場.—The Imperial Hunting Reserves. A vast tract of country, several hundreds of miles in extent, in the region of Jeh-ho, set apart in the early years of the reigning dynasty as a preserve for large game and as a place for the exercise of the Imperial troops in the art of war as exemplified in the chase. [*See* Part XI, No. 548.] The guards of the Hunting Reserves are placed under the command of the following officers :—

437.—WEI CH'ANG TSUNG KUAN 圍場總管.—Chief Comptroller of the Hunting Grounds ; 3a.

438.—WEI CH'ANG YI CHANG 圍場翼長.—Brigadier of the Hunting Grounds ; 4a.



PART VII.—THE CHINESE ARMY.

439.—LŪ YING 綠營.—The Chinese Provincial Forces; designated as the Army of the Green Standard. These troops are divided into *Lu Lu* 陸路, or Land Forces, and *Shui Shih* 水師, or Marine. The ranks and designations are identical in both divisions. The land forces, numbering in all some 400,000 to 500,000 men, are an absolutely effete organization, discharging the duties of sedentary garrisons and local constabulary, but superseded, on all occasions when active service is required, by the so-called “braves”—*ying* 勇, or irregulars, enlisted and discharged according to circumstances. The officers of these irregular troops are usually invested with rank as “expectants” of appointments to posts in the regular service. The main bulk of the provincial forces are commanded by a General-in-Chief, or *T'i-tu* [see below], and bear the designation of *T'i Piao* 提標, or *T'i-tu's* command. A smaller body of men, to whom the duty of garrisoning the provincial capital is specially assigned, is known as the *Fu Piao* 撫標, being the command allotted to the Provincial Governor; and a Governor-General has in addition a third distinct command annexed to his functions, this division receiving consequently the title of *Tu Piao* 督標. The forces under the command of the General-in-Chief are divided into *Chên-Piao* 鎮標, or Brigades, and these again into *Hsieh* 協, or territorial regiments. The *Hsieh* are divided into *Ying* 營, battalions, and the *ying* is farther subdivided into a right and left *Shao* 哨, or patrol. The *ying* is commanded, as a rule, by an officer of the rank of Major [see *infra*, No. 444], although in some cases the commanding officer is only a first or second Captain. The *shao* is commanded by a *ch'ien-tsung* or lieutenant, beneath whom the force is distributed in either two or four *ssü* 司, corresponding to the *hsün* 汛, or military posts established in different localities, at the head of each of which a *pa-tsung* or

sergeant is placed. As has already been stated above [see Part III, Nos. 326 and 327] the Directors-General of the Yellow River and of the Grain Transport have each a separate military organization under their command designated, respectively, the *Ho Piao* 河標 and *Ts'ao Piao* 漕標. The division under the orders of the Director of the Grain Transport has the duty of garrisoning and guarding the stations along the line of the grain transportation service at which the squadrons of junks are successively loaded, despatched, and discharged in effecting the conveyance of the "tribute rice" to Peking. These stations are designated *wei* 衛 and *so* 所, according to the class to which they belong; and the officials in charge at these points, ranking as *shou-pei* (second captain) and *ch'ien-tsung* (lieutenant), have special designations, such as *shou-yü* 守禦 (on service for garrison duty) and *ling-yün* 領運 (charged with the conduct of the grain squadrons) etc., prefixed to the titles of their rank. In the river-guard squadron which has been organized of late years for the patrol of the Yangtze, under the name of *Ch'ang Chiang Shui Shih Ying* 長江水師營, forming a distinct command, the *szé* of the established land forces are represented by *tui* 隊, or gunboat companies. In other respects the titles employed in this organization are the same with those of the regular army, which are as follows:—

440.—T'í TU 提督.—Provincial Commander-in-Chief, or General-in-Chief; 1b. Common des., *t'i-t'ai* 提台; Epist. style, *chün mén* 軍門.

441.—TSUNG-PING 總兵.—Brigade General; 2a. Common des., *Chên-t'ai* 鎮台. Lit. des., *Tsung Jung* 總戎; Epist. des., *Ta Tsung-chih* 大總制.

442.—FU-CHIANG 副將.—Colonel; 2b. Lit. des., *Fu Jung* 副戎; Common des., *Hsieh-t'ai* 協台.

443.—TS'AN-CHIANG 叅將.—Lieutenant-Colonel; 3a. Lit. des., *Ts'an Jung* 叅戎; Common des., *Ts'an Fu* 叅府. The Lieutenant-Colonel acting as Commandant of a *Fu Piao*, or Governor's Brigade, is colloquially designated *Tu T'ing* 大廳.

444.—YU CHI 遊擊.—Major; 3b. Lit. des., *Yeo Jung* 遊戎; Common des., *Yu Fu* 遊府.

445.—TU-SSŪ 都司.—First Captain; 4a. Lit. des., *Tu Kun* 都闔.

446.—SHOU-PEI 守備.—Second Captain; 5b. Common des., *Shou Fu* 守府.

447.—CH'IENTSUNG 千總.—Lieutenant; 6a. Lit. des., *Ch'ien Jung* 千戎; Common des., *Tsung Yeh* 總爺.

448.—PA-TSUNG 把總.—Sergeant; 7a. Common des., *Fu Yeh* 副爺.

449.—WAI-WEI CH'IENTSUNG 外委千總.—Second Sergeant; 8a.

450.—WAI-WEI PA-TSUNG 外委把總.—Corporal; 9a.

451.—É-WAI WAI-WEI 額外外委.—Lance-Corporal; 9b.

452.—YING TSUNG 營總.—Commandant. This title is given to the officers in command of special bodies of troops, such as the Manchu contingents employed in Sungaria, and the irregulars or "braves," *chuang yung* 壯勇, who have superseded the regular army organization for purposes of active service, together with the divisions or contingents of these irregulars which have been subjected to drill and furnished with arms on the European model. These are ordinarily designated *lien chün* 練軍, a term which may be translated as "field force."

453.—CHUNG CHŪN 中軍.—Adjutant or Military Secretary. This post is filled by an officer of the rank of Colonel, Lieutenant-Colonel, Major, or first or second Captain, according to the position of the authority under whose orders it is established. The officers who serve as Adjutants to Governors-General and Governors are, respectively, the commandants of the Governor-General's and the Governor's Brigades [see *suprà*, No. 439]. In the general army organization, each commanding officer, down to the rank of major, has an officer of the rank immediately below him as his adjutant, except in the case of the General-in-Chief, who makes his own selection for the post.

* * The two following general terms may also be noted :
統領 *t'ung-ling* is the Commandant of the Forces in a Military District; his army rank ranges from Commander-in-Chief to Colonel; 營官 *ying-kuan* is the officer in charge of a Sub-District under him, with rank varying from Major to Second Captain.

PART VIII.—HEREDITARY RANKS, TITLES OF HONOUR,
AND DECORATIONS.

454.—CHÜEH YIN 爵蔭.—HEREDITARY RANKS.

The existing Chinese system of conferring patents of nobility and honorary titles is linked by an unbroken chain of descent with the history of the feudal states of the sixth century before Christ, perpetuating in its nomenclature, on the one hand, the titles of the semi-independent Princes of that era, and, on the other, the names of official degrees which have ceased for many centuries to exist in practical operation. Inasmuch, however, as the feudal system has scarcely at any period shewn symptoms of revival since it was laid low by Shih Huang Ti in the 3rd century B.C., the titles now conferred are not to be regarded as other than official distinctions of a peculiar class, and cannot rightly be considered as bestowing aristocratic position or privilege in the European sense. The nine degrees of nobility, indeed, which are conferred at the present day, and which are either heritable within certain limits (*shih hsi* 世襲) or hereditary for ever (*shih hsi wang t'i* 世襲罔替), are granted exclusively as rewards for military services. The titles from the highest to the third degree, as set forth in the following table, are designated *Ch'ao P'in* 超品, or "excelling rank" :—

455.—SHIH CHÜEH 世爵.—HEREDITARY NOBILITY.

Ranks.

- | | | |
|---|---|---|
| <ul style="list-style-type: none"> i. <i>Kung</i> 公 ii. <i>Hou</i> 侯 iii. <i>Po</i> 伯 iv. <i>Tzū</i> 子 v. <i>Nan</i> 男 | } | <p>Of each of these five ranks, which are sometimes rendered in English by the titles duke, marquis, earl, viscount, and baron, there are three classes or degrees. To the titles of the first, second, and third ranks, laudatory (<i>chia ming</i> 嘉名) are appended, significative of the special services by which the rank has been earned.</p> |
|---|---|---|

- vi. *Ch'ing Ch'é Tu-yü* 輕車都尉.
- vii. *Ch'i Tu Yü* 騎都尉.
- viii. *Yün Ch'i Yü* 雲騎尉.
- ix. *En Ch'i Yü* 恩騎尉.

All the above titles, the ninth excepted, are hereditary during a specified number of lives, ranging from 26th for a *Kung* of the first class to 1 for a *Yün Ch'i Yü*.

The lower titles, beginning with No. 6, have occasionally the degree next above them "annexed" (*Chien* 兼), the bearer being thus enabled to rank "with, but after," possessors of the title immediately preceding.

Any one of the above titles may be conferred posthumously (*tséng* 贈) on officers killed in battle, and thus become hereditary.

Beside this, a form of reward for meritorious public servants is provided in the shape of hereditary official rank bestowed upon the sons, grandsons, younger brothers, or nephews, with due regard to seniority, of the person whom it is thus seen fit to distinguish. This form of reward is termed *En Yin* 恩蔭. By a special enactment, moreover, officials who may lose their lives at sea or on any of the inner waters whilst engaged in the public service, are entitled to receive posthumous titles of honour according to their degrees of rank, and official rank is furthermore bestowed upon the eldest son of any such individual. This is designated *Nan Yin* 難蔭 (hereditary distinction conferred as a reward for suffering in the public service).

456.—FÈNG TSÈNG 封贈.—TITLES OF HONOUR.

The system of conferring titles of honour is one of the most frequent forms of reward for merit or service, or of Imperial bounty on occasions of rejoicing. These titles may either be conferred (*shou* 授) upon an official in person, or bestowed (*féng* 封) upon his wife, or his parents or grandparents, whilst still living, or, lastly, they may be granted as a posthumous distinction (*tséng* 贈) to his deceased progenitors. The patents by which these titles are conferred are designated *Kao Ming* 誥命 for all ranks from the 1st to the 5th inclusive, and *Ch'ih Ming* 敕命

for all the inferior ranks. The following are the titles conferred upon civilian functionaries or their connections, in the various degrees of rank :—

Title of Functionary.	Wife's Title.
1a. <i>Kuang Lu Ta Fu</i> 光祿大夫	} 一品夫人 <i>Yi P'in Fu Jén.</i>
1b. <i>Yung Lu Ta Fu</i> 榮祿大夫	
2a. <i>Tzŭ Chéng Ta Fu</i> 資政大夫	} 二品夫人 <i>Érh P'in Fu Jén.</i>
2b. <i>T'ung Fêng Ta Fu</i> 通奉大夫	
3a. <i>T'ung I Ta Fu</i> 通議大夫	} 淑人 <i>Shu Jén.</i>
3b. <i>Chung I Ta Fu</i> 中議大夫	
4a. <i>Chung Hsien Ta Fu</i> 中憲大夫	} 恭人 <i>Kung Jén.</i>
4b. <i>Ch'ao I Ta Fu</i> 朝議大夫	
5a. <i>Féng Chéng Ta Fu</i> 奉政大夫	} 宜人 <i>I Jén.</i>
5b. <i>Féng Chih Ta Fu</i> 奉直大夫	
6a. <i>Chên Té Lang</i> 承德郎	} 安人 <i>An Jén.</i>
6b. <i>Ju Lin Lang</i> 儒林郎	
7a. <i>Wén Lin Lang</i> 文林郎	} 孺人 <i>Ju Jén.</i>
7b. <i>Chéng Shih Lang</i> 徵仕郎	
8a. <i>Hsiu Chih Lang</i> 修職郎	} 八品儒人 <i>Pa P'in Ju Jén.</i>
8b. <i>Hsiu Chih Tso Lang</i> 修職佐郎	
9a. <i>Téng Shih Lang</i> 登仕郎	} 九品儒人 <i>Chiu P'in Ju Jén.</i>
9b. <i>Téng Shih Tso Lang</i> 登仕佐郎	

NOTE.—Officials of the class of *Li Yüan* 吏員, *i.e.* such as have gained admission into the public service, by examination, from among the ranks of the clerks (*shu pan* 書辦) in the Government Boards at Peking, may receive the following titles of honour :—

6a. *Hsüan Té Lang* 宣德郎.

7a. *Hsüan I Lang* 宣議郎.

The titles exhibited in the foregoing list are set forth in all historical State papers and family records, on funeral cards, ancestral tablets, and tombstones. They are also frequently displayed on ornamental boards placed over the entrances to

dwelling-houses. The patents (referred to above) are inscribed on long scrolls of damasked silk, woven in five colours, with figures of the phoenix in relief, upon which the particulars of grant are inscribed successively in the Chinese and Manchu languages.

Military officials receive similar patents conferring honorary titles of a martial character. The first and second degrees of rank are invested with the title *Chiang Chün* 將軍, to which appropriate epithets are prefixed, whilst the lower degrees receive the titles *Tu Yü* 都尉, *Ch'i Yü* 騎尉, and *Hsiao Yü* 驍尉 with similar prefixes.

457.—SHANG KUNG 賞功.—DISTINCTIONS FOR MERIT.

Although rewards for distinguished service, or marks of Imperial favour, the conception of which resembles in some degree that of the European system of Royal or national Orders and medals of distinction, are to be found in China, nothing in the shape of an actual Order of Merit, approximating to the European type, has been adopted by the Chinese Government. In Japan, on the contrary, as is well known, an Order of the European kind was instituted in 1875, with the designation *Hsün Têng Shang P'ai* 勳等賞牌 for its various classes of decoration. The term *chiün p'ai* 軍牌 was at the same time selected to denote the medals which it was decreed should be awarded for military services. Isolated distinctions have indeed been conferred in China on foreigners of various nationalities, principally for services rendered in the command of drilled troops during the Taiping rebellion, and subsequently in the collection of the Customs' revenue, which are known, with reference to the European term "star," by the designation *pao hsing* 寶星; but as these are bestowed, for the most part, by provincial authorities, and without the sanction of any established rule or recognized statutes, such as are required to constitute what is commonly known as an "Order," the badges thus conferred can scarcely be regarded as having a real value as authentic marks of distinction. The Imperial decorations for merit established under the reigning dynasty are as follows:—

458.—HSING KUA 行 褂.—THE RIDING-CAPE.

This distinction, the most coveted form of reward for military services, is better known as the *Huang Ma Kua* 黃馬褂, or Yellow Riding Jacket, although this is but one form of the privileged style of dress.²¹ According to the Imperial regulation, the Cape, which is worn only when in personal attendance upon the sovereign in the field, or upon journeys, is of the colour of the Banner to which the Princes, nobles, or other members of the Banner Force upon whom it is conferred, may belong. Officers of the Body-guard and Ministers of the Presence are, however, entitled to wear a yellow cape, irrespectively of their Banner: and in general, at the present day, the Yellow Riding Jacket is the form in which the distinction is commonly bestowed. It has been awarded to two Europeans, to Lieutenant-Colonel Gordon, R.E., for his services in contributing to the defeat of the Taiping rebels in Kiangsu, and to M. Prosper Giquel, for his labours in establishing the Arsenal at Foochow, coupled with previous military services.

In this connection may also be noted the privilege of "riding within the precincts of the Imperial Palace" (*Tzū Chin Ch'êng nei ch'i ma* 紫禁城內騎馬), the bestowal of which is termed *shang ch'ao ma* 賞朝馬. This is an honorary distinction, frequently conferred upon eminent public functionaries, who become thus entitled to proceed on horseback, instead of on foot, for some distance within the outer gateways of the Palace when summoned to an audience.

459.—LING CHIH 翎 隻.—THE FEATHER, OR PLUME.

The principal form of distinction for public service under the reigning dynasty. It is classed in different degrees, as follows:—

460.—(A.) K'UNG CHÜEH LING 孔雀翅.—The Peacock Feather.

This decoration is arranged in the following classes:—

461.—(i.) SAN YEN HUA-LING 三眼花翎.—The Three-Eyed Peacock Feather,—a distinction conferred only upon Imperial

²¹ Other similar privileges are the use of the Purple Bridle (紫韁 *tzü-chiang*) and of the apricot-yellow sedan-chair (杏黃轎 *Hsing-huang chiao*).

princes or nobles of the higher degrees, or for the most signal military achievements.

462.—(ii.) SHUANG YEN HUA-LING 雙眼花翎.—The Double-Eyed Peacock Feather. Conferred upon dignitaries of intermediate rank or degree of merit.

463.—(iii.) TAN YEN HUA-LING 單眼花翎.—The Single-Eyed Peacock Feather (commonly called *Hua-ling* 花翎 alone). This distinction is bestowed as an ordinary form of reward for public service, and during the last few decades has been indiscriminately obtainable by purchase.

464.—(B.) LAN LING 藍翎.—The Blue Plume, colloquially termed, from its glossy blue-black tint, *Lao-kua Ling*, or the Crow Feather. This distinction is attributed by regulation to the rank and file of the Imperial guards [*see* No. 98], and is conferred as a reward for services upon officials below the sixth degree of rank. It is not to be confounded with the sable-tail *tiao wei* 貂尾 (often erroneously termed fox-tail) badge which soldiers are entitled to wear when employed on active service. This badge is stated to have been introduced, originally, as a part of the uniform worn on the Imperial hunting expeditions. It is now commonly worn by all soldiers as an addition to their uniform.

465.—PA-T'U-LU 巴圖魯.—THE BÁT'URU DISTINCTION.

The Military distinction called in Chinese *Pa-t'u-lu* (a representation of the Manchu word *bát'uru*, signifying "brave") is an institution dating from the early years of the present dynasty, and is conferred solely for active service in the field. It constitutes an order of merit partaking of some of the characteristics of the French *Légion d'honneur*; but its special feature of difference from a European order consists in the fact that it has no outward mark of decoration to be worn by its possessor, in the place of which there can only be reckoned the distinguishing word (or title) which is assigned to each recipient on the bestowal of the order. These specific titles may be either Manchu, Mongolian, or Chinese, the Manchu being considered the most honourable. Under this system an officer upon whom the distinction is conferred

might receive the designation *Yi Yung Pa-t'u-lu* 毅勇巴圖魯, or “*Bát'uru* with the title Magnanimous Brave,” and so forth. The title carries with it the right to wear the peacock-feather [see No. 463], although it seldom happens at the present day that the peacock-feather, lavishly awarded as this decoration has been of late years, is not obtained previously to the bestowal of the *Bát'uru*; and the allowances of the bearer, when employed on active service, are considerably enhanced in virtue of his possession of the title. The *Bát'uru* has been conferred upon at least one European, Mr. W. Mesny, a native of Jersey, for services rendered in the province of Kuei-chou.

466.—KUNG P'AI 功牌.—THE SOLDIER'S MEDAL.

This is an oblong plate of thin silver, having the character *Shang* 賞 (reward) embossed upon it, which is bestowed at reviews and inspections upon meritorious soldiers.

466A.—SHUANG LUNG PAO HSING 雙龍寶星.—THE ORDER OF THE DOUBLE DRAGON.

In response to a memorial from the Tsung-li Yamên, dated October 16, 1881, the Emperor instituted this order, designed exclusively for the decoration of foreigners. The original intention was to create a distinction which could be bestowed on the Ministers of Foreign Powers at Peking, Sir Thomas Wade being named as the first intended recipient, but its scope was enlarged so as to include foreigners of every degree.

The Order is divided into the following grades and classes:—

First Grade:—

1st class.—For Sovereigns of States.

2nd class.—For Heirs Apparent and members of Royal Families.

3rd class.—For Ministers of State and Ambassadors.

Second Grade:—

1st class.—For Ministers Plenipotentiary.

2nd class.—For Ministers Resident, Chargés d'Affaires, the Inspector-General of Customs.

3rd class.—For Secretaries of Legation, General Officers in the Army, Consuls-General, Heads of educational establishments.

Third Grade:—

1st class.—For Second and Third Diplomatic Secretaries, Consuls, Attachés, Post-captains, Colonels, Professors, etc.

2nd class.—For Vice-Consuls, Commanders in the Navy, Lieutenant-Colonels, etc.

3rd class.—Consular Interpreters, Majors, Captains, etc.

Fourth Grade:—

Private soldiers and sailors.

Fifth Grade:

Artisans, tradespeople, etc.

PART IX.—EXAMINATIONS AND OFFICIAL DEGREES.

467.—K'AO SHIH 考試.—The Chinese system of competition for civil and military degrees, which furnish successful candidates with a passport to the public service, is organized in three principal gradations, under the following names: *Hsiang Shih* 鄉試, the Provincial Examinations, held as a rule triennially, in the autumn, followed by the *Hui Shih* 會試, or Metropolitan Examination, held at Peking in the ensuing spring, and *Tien Shih* 殿試, or Palace Examination, at which the final award of degrees is obtained. Special examinations, granted in celebration of auspicious public events, are denominated *En Shih* 恩試, or Examinations by Imperial Grace, in addition to the regular triennial occasions. The "classes" of graduates at the *Hsiang Shih* and *Hui Shih* respectively are termed *k'o* 科 and *chia* 甲, whence the meaning of "literary graduation" has come to be applied to these terms combined in a single phrase. The following are the ranks successively obtained under this all-important system:—

468.—T'UNG SHÊNG 童生.—STUDENT.

The students of each district throughout the Empire undergo a series of preliminary examinations, before the Magistrate of their own district, the Prefect within whose jurisdiction they are placed, and the Literary Chancellor of the province, before qualifying for entrance at the triennial provincial competition. A certificate of merit from the District Magistrate enables the candidate for literary honours to term himself *t'ung shêng*, which may be regarded as equivalent to Student. The candidate who is ranked first on the Magistrate's list has the distinguishing title of *An Shou* 案首. A person before competing for the right to term himself *t'ung shêng* is designated, in complimentary parlance, *chün hsiu* 俊秀, which may be rendered "man of promise."

469.—HSIU TS'AI 秀才.—LICENTIATE.

In every second year the Literary Chancellor of each province completes a tour of his domain, holding examinations—*An lin* 按臨—at the different Prefectural cities. Candidates who are successful on these occasions obtain their first degree, and become entitled *hsiu-ts'ai*, which may be rendered Licentiate. The highest on the list receives in this category, likewise, the title *an-shou* [see above]. The general literary and official designation for the *hsiu-ts'ai* class is *shêng-yüan* 生員. Two categories are formed by the division of the successful candidates into those of the “established list,” termed *fu shêng* 附生, and those of the “supplementary list,” or *tsêng shêng* 增生, the first class representing the number of degrees accorded by the ancient regulations, and the second those who are admitted under more recent ordinances, extending, for one reason or another, the number of degrees obtainable.

470.—LIN SHAN SHÊNG 廩膳生.—SALARIED LICENTIATE.

A limited number of *hsiu-ts'ai* are annually admitted to the position of *lin shêng* 廩生, or *lin shan shêng*, so called from the stipends (*kao huo* 膏火) which they receive from government funds.

471.—KUNG SHÊNG 貢生.—SENIOR LICENTIATE.

In addition to the privilege described above, a farther series of advantages remain open to the licentiates who fail to obtain this position or to pass for a degree at the provincial examinations. Special examinations, granted as an act of imperial grace [see *suprà*, No. 467], enable a certain number of *hsiu-ts'ai* to attain the position of *ên kung-shêng* 恩貢生. An examination recurring once in twelve years gives access to the grade of *pa kung-shêng* 拔貢生, which qualifies for admission to the metropolitan competition. Simple seniority admits a certain number of unsalaried licentiates to the grades of *fu kung-shêng* 副貢生 and *sui kung-shêng* 歲貢生; whilst for meritorious achievements at periodical examinations a certain number receive the title of *yu kung-shêng* 優貢生. After the degree of *fu shêng* [see No. 469] has been reached, that of

fu kung-shêng 附貢生 or accessory Senior Licentiate may be obtained by purchase.

472.—CHÜ-JÊN 舉人.—PROVINCIAL (CHÜ-JÊN) GRADUATE.

This degree, which forms the first substantial reward of a student's ambition, is conferred at the *Hsiang Shih* [see *suprà*, No. 467]. Lit. des., *Hsiao-lien* 孝廉. Licentiates of one or other of the primary degrees described above assemble at the provincial capital in the eighth moon of every third year (or more frequently on special occasions offering), to compete under the auspices of the Examiners appointed from Peking [see *infra*, No. 479]. Of some ten to twelve thousand competitors, commonly described as *shih tzü* 士子, or scholars, barely 300 at the utmost are admitted to degrees, the number of which is limited by regulation. The successful graduates, whose names appear upon the official list, termed the *Lung Hu Pang* 龍虎榜, are said to have *chung chü* 中舉 (attained their degree) and are thenceforward known as *chü-jên*, or "promoted men." Their next step is to proceed to the capital, early in the following year, to compete at the metropolitan examination for the superior degrees [see *below*]. In addition to the actual list of graduates, about forty of the candidates, whose performances are adjudged as not inferior in merit to those of their selected competitors, are admitted to a secondary list, entitled *fu pang* 副榜—a description of *proximè accessit*—by which means their names obtain the honour of publicity although they have failed to secure the degree competed for. The highest on the list of graduates receives the honorary title of *chieh yüan* 解元, and the four individuals next in order are entitled *ching k'uei* 經魁, while the thirteen next in order are called *k'uei* 魁 or *hsiang k'uei* 鄉魁. For the encouragement of study, it is farther provided that *chü-jên* graduates who shall have attended three successive examinations (*san k'o* 三科) for the *chin shih* degree [see *below*], without actually passing, shall be allowed to appear before a Commission of Selection, *Ta T'iao* 大挑, which is appointed triennially after each metropolitan examination. On this occasion, a limited number of appointments to the rank of District Magistrate, and some minor

offices at Peking, together with sundry nominations to the rank of *Chiao Kuan* 教官, or district officers of instruction [see Part III, Nos. 303-306], are conferred upon the most approved candidates.

Chü-jên graduates are entitled by regulation to an official entertainment at which an ode of the Book of Poetry, entitled the *Lu Ming* 鹿鳴, should be chanted. The banquet is accordingly known by this name. As a special mark of respect for old age, it is farther ordained that a *chü-jên* graduate who shall reach the sixtieth anniversary of his examination, thus completing an entire cycle according to the Chinese reckoning, shall "repair a second time to the *Lu Ming* banquet" (*Ch'ung fu Lu Ming* 重赴鹿鳴) for which purpose certain ceremonies and imperial donations are prescribed.

The *chü-jên* degree is also bestowed as an honorary reward upon candidates above the age of 80 or of 90, who have presented themselves at repeated examinations without passing, and who comply with certain specified requirements.

473.—CHIN SHIH 進士.—METROPOLITAN GRADUATE.

This degree is obtained at Peking, by triennial (or special) competition among the *chü-jên* assembled from the provinces, to the number of about six thousand, out of whom some 325 to 350 obtain a successful result. The provincial graduates, or *chü tzü* 舉子, after assembling at the capital early in the Spring following the examinations at which they have severally passed, are required to undergo a test examination, *fu shih* 覆試, which qualifies them for admission to the *Hui Shih* 會試, or metropolitan competition. The successful competitors bear the following titles: No. 1, *Hui-yüan* 會元; Nos. 2 to 5, *Ching-k'uei* 經魁; Nos. 6 to 18, *Hui-k'uei* 會魁. The graduates who prove successful at this examination become entitled *kung shih* 貢士 during the period which still intervenes between the publication of the lists and their final competition. This takes place within the precincts of the Imperial Palace itself, and is hence called *Tien Shih* 殿試, or Palace Examination. The essays written on this occasion are scrutinized and classified by a special Commission of Imperial Revisers,

entitled *Yüeh Chüan Ta Ch'ên* 閱卷大臣. According to their order of merit, as ascertained by this crowning test, the graduates now receive, usually in the proportion of about one in three, admission into the ranks of the Hanlin, or college of scholars *par excellence* [see Part II, No. 201]. The highest in order of merit are distinguished by various titles, as set forth below; and the remainder are classed as *chin shih* of three classes [*chia* 甲, see below]. Some days after the publication of these awards, a fresh competition, entitled *Ch'ao K'ao* 朝考, or the Court Examination, is held in the Palace, a theme selected by the Emperor himself being given out for the compositions required. The graduates are subsequently admitted to audience, whereupon a certain number belonging to the second and third classes of the graduates are honoured with the title *shu chi shih*, or Bachelor of the Hanlin [see Part II, No. 210]; the remainder, as *chin shih*, receive appointments either to provincial offices, as District Magistrates in expectancy, or to minor ranks in connection with the Six Boards at Peking.

474.—CHUANG YÜAN 狀元 OPTIMUS.

The title conferred at the Palace Examination [see above] on the most approved scholar among the competing metropolitan graduates. The recipient of this, the highest literary award, becomes entitled to enter upon the rank of *Han-lin Yüan Hsiu Chuan* [see Part II, No. 207]. To have produced a *chuang yüan* is rejoiced in as a lasting honour by the district whence the fortunate candidate proceeds.

475.—PANG YEN 榜眼.—SECUNDUS.

The title conferred upon the graduate ranked second in order of merit at the Palace Examination [see *suprà*, No. 473].

476.—T'AN HUA 探花.—TERTIUS.

The candidate who secures this distinctive title, together with the *Pang Yen* [see above], becomes invested with the rank of *Pien Hsiu* [see Part II, No. 208]. The two together constitute, in company with the *Chuang-yüan*, the first class, *yi chia* — 甲, of the year, and are designated *chin-shih chi ti* 進士及第.

477.—CH'UAN LU 傳臚.—QUARTUS.

This title is bestowed upon the candidate graduating at the head of the second class, *érh chia* 二甲, at the Palace Examination. The remainder of this class take rank as *Shu Chi Shih* [see Part II, No. 210]. They are designated *chin-shih ch'u shên* 進士出身. The designation *t'ung chin-shih ch'u shên* 同進士出身 is bestowed upon the graduates of the third and last class, of whom the highest take rank as *Shu Chi Shih* and the remainder simply as *chin shih*.

* * Examinations for military degrees follow precisely the same course and give access to the same degrees as those for the civil career, with the character *wu* (military) prefixed. Examinations are likewise held for Manchus qualifying as interpreters (*fan-yi* 繙譯) in the language of their race, and who receive degrees as in the ordinary literary course.

478.—HSIAO LIEN FANG CHÊNG 孝廉方正.—WORTHIES OF LITERATURE.

This is an honorary title bestowed by Imperial grace on obscure scholars who are specially recommended by provincial authorities for examination and the bestowal of official rank, in conformity with ancient precedent.

The following are the most important among the titles employed in connection with the Literary Examinations:—

479.—CHÊNG K'AO KUAN 正考官.—Chief Examiner; the president specially appointed for each provincial or metropolitan examination. For the provincial examinations, Vice-Presidents of the Metropolitan Boards or Courts are selected; whilst for the examinations at Peking, a Grand Secretary or President of a Board is named as Chief Examiner. Lit. des., *Ta Tsung Ts'ai* 大總裁; Common des., *Ta Chu K'ao* 大主考.

480.—FU K'AO KUAN 副考官.—Assistant Examiner; appointed to assist the functionary above named. Lit. des., *Fu Tsung Ts'ai* 副總裁; Common des., *Fu Chu K'ao* 副主考.

481.—T'UNG K'AO KUAN 同考官.—Associate Examiners; Common des., *Fang Kuan* 房官.

482.—NEI CHIEN SHIH KUAN 內監試官.—Inspectors.

483.—NEI SHOU CHANG KUAN 內收掌官.—Deputy Examiners.

The above classes of officials constitute the *Nei Lien* 內簾, or Inner Precinct of the Examinations. The *Wai Lien* 外簾, or Outer Precinct, comprises the following list of functionaries:—

484.—CHIEN LIN KUAN 監臨官.—Supervisor. This office is filled in the provinces by the Governor, who is said on this occasion to *ju wei* 入闈, or “confine himself within the precincts,” *i.e.* of the Examination Hall. At Peking the office is filled by a functionary selected from among the Directors of the various Courts. Lit. des., *Chih Kung Chü* 知貢舉.

485.—T'Ï-TIAO KUAN 提調官.—Proctor; the official charged with the general supervision and control of the candidates during the examination.

486.—WAI CHIEN-SHIH KUAN 外監試官.—Comptroller of the Outer Precinct.

487.—WAI SHOU CHANG KUAN 外收掌官.—Receiver of the Essays.

488.—MI FÈNG KUAN 彌封官.—Sealer of the Essays.

489.—T'ÈNG LU KUAN 謄錄官.—Transcriber of the Essays.

490.—TUI TU KUAN 對讀官.—Comparer of the Essays.

491.—YIN CHÜAN KUAN 印卷官.—Stamper of the Essays.

The five above-named offices are filled by appointments from among Secretaries of the Boards who have themselves taken their degree.

Beside the above, a number of additional posts exist in connection with the police and internal management of the Examination Halls, as for instance the *Kung Chi So* 供給所, or Commissariat Department of the Chief Examiner during his incarceration in the Examination Hall, to which special appointments are made, as in the foregoing instances, at each recurring period.

491A.—SHAN CHANG 山長.—President of a College.

This title is bestowed upon the officials who are employed to superintend the studies prosecuted by advanced scholars at

the various provincial capitals, usually those who have already acquired the *chü-jên* degree, with a view to qualifying for the higher examinations. The institutions at which these studies are pursued are known as *Shu Yüan* 書院, which may be rendered by the term "College," and each has farther a distinctive name derived either from the locality in which it is situated or from some classical quotation. The Colleges, of which one or more are to be found at each provincial capital, where they represent the position assigned at Peking to the *Kuo Tzū Chien* [see Part II, No. 247], are in most cases endowed from the provincial revenues, and certain stipends are paid to the graduates who frequent them as well as to the tutors who are employed in their instruction. The chief superintendents, or *shan chang*, are frequently retired officials of high rank. By a decree of the Emperor K'ien Lung, which, however, is usually ignored in practice, the designation *shan chang* was ordered to be exchanged for *Yüan chang* 院長, as a more dignified epithet than that popularly in use.

PART X.—BUDDHISM AND TAOISM.

The [Chinese official system, which allows no condition of the body politic to remain, in theory at least, unprovided with means for its control, includes among its administrative rules a complete scheme of ecclesiastical gradations of rank and authority in connection with the priesthood of both the Buddhist religion and the Taoist order. Whilst refraining from interference with the internal organization of either of these bodies, or with the admission of members to their ranks, the imperial Institutes provide a framework in harmony with the all-pervading official system, to be grafted upon the hierarchy as it is found in either case developed according to its own traditional rules. The complicated and costly organization of the Tibetan form of Buddhism, which has been created by the emperors of the reigning dynasty, is a subject entirely distinct from the more ancient and orthodox type which constitutes the religion *par excellence* of the Chinese people; and the Lamaist hierarchy is left aside in this place, to be separately dealt with in Part XII below. For the control of the Buddhist priesthood, official ranks are established according to the following scale:—

492.—SĒNG LU SSŭ 僧錄司.—Superior.

Two office-bearers invested with this title are appointed in each district, department, and prefecture throughout the Empire, as principal and deputy, the chief being distinguished as *Chêng Yin* 正印, or principal, and the second in order as *Fu Yin* 副印, or deputy, holder of the seal. The appointment is made by the local authority by selection from among the leading abbots (*fang chang* 方丈) of monasteries, and is submitted for approval, when made by subordinate officials, to the provincial government. The superior thus appointed acts as the medium of communication between the secular authorities and the priesthood, for whose general good conduct he is considered responsible, and over whom,

in cases of litigation among themselves, he exercises certain judicial powers. The *Sêng Lu Ssü* of the metropolitan district is a person enjoying much consideration and wielding no small amount of authority; but the position elsewhere is attended with little respect. Distinctive titles are held by the incumbents of the office, according to the rank of the territorial division to which they belong. These titles are as follows:—

493.—SÊNG KANG 僧綱.—Superior of the Buddhist priesthood in a *Fu* or prefecture. The full title is *Sêng Kang Ssü Tu Kang* 僧綱司都綱. The secondary degree of the ninth rank is assigned to holders of this office.

494.—SÊNG CHÊNG 僧正.—Superior of the Buddhist priesthood in a *Chou* or department.

495.—SÊNG HUI 僧會.—Superior of the Buddhist priesthood in a *Hsien* or district.

Beside the foregoing, a certain number of ranks are provided by regulation, apparently for bestowal by way of distinction upon deserving members of the priesthood. They are but little, if at all, in use at the present day. The following is the list of these ranks as officially recognized:—

496.—Tso and YU SHAN SHIH 左右善世.—Preceptor (principal and secondary); 6a.

497.—Tso and YU SHAN CHIAO 左右闡教.—Preacher (principal and secondary); 6b.

498.—Tso and YU CHIANG CHING 左右講經.—Expositor (principal and secondary); 8a.

499.—Tso and YU CHIAO I 左右覺義.—Clerk (principal and secondary); 8b.

For the control of the Taoist priesthood a similar organization is provided, centring in the patriarch or hereditary chief of the order, the Heavenly Master Chang, or *Chang T'ien Shih* 張天師, in whose person the spirit of one of the earliest of the Taoist mystics is reputed to reside [see *The Chinese Reader's Manual*, p. 11]. The following are the ranks of the official Taoist hierarchy:—

500.—TAO LU SSŪ 道錄司.—Superior. An appointment corresponding in all respects with that of the Superior of the Buddhist order [see *suprà*, No. 492].

501.—TAO CHI 道紀.—Superior of the Taoist priesthood in a *Fu* or prefecture; 9b. The full title is *Tao Chi Ssŭ Tao Chi 道紀司道紀*.

502.—TAO CHÊNG 道正.—Superior of the Taoist priesthood in a *Chou* or department.

503.—TAO HUI 道會.—Superior of the Taoist priesthood in a *Hsien* or district.

In addition to the foregoing, a number of offices, with corresponding rank according to the Chinese official scale, are established with reference to the Taoist priests who are connected with the State temples devoted to the worship of the powers of Nature. These are as follows:—

504.—Tso and YU CHÊNG YI 左右正一.—Director (principal and secondary); 6a.

505.—Tso and YU YEN FA 左右演法.—Hierophant (principal and secondary); 6b. Employed in performing the stated acts of sacrifice in the Imperial temples.

506.—Tso and YU CHIH LING 左右至靈.—Thaumaturgist (principal and secondary); 8a. These “miracle-workers” are employed at the State temples in services specially intended as acts of propitiation in times of flood or drought. A corresponding office is filled by priests designated *Yin Yang Chêng Shu 陰陽正術* in the temples dedicated to the presiding spirit (*Ch'êng Huang Miao 城隍廟*) of prefectural cities.

507.—Tso and YU CHIH I 左右至義.—Priest of the lowest order (principal and secondary); 8b.

PART XI.—MONGOLIA AND TURKESTAN.

508.—WAI FAN 外藩.—THE DEPENDENCIES OF THE EMPIRE.

Under the institutes of the reigning dynasty, the bulk of the tribes composing the Mongolian nationality are primarily divided into two great classes, the *Nei* 內 and *Wai* 外 *Mêng Ku* 蒙古, or the Inner and the Outer Mongols. Both are placed under the control of the *Li Fan Yüan*, or Mongolian Superintendency [see Part II, No. 183], together with the governments of the region of Ili, which includes Eastern Turkestan or Kashgaria, and of Tibet. Inner Mongolia is that portion of the Mongol territory which borders upon China Proper and Manchuria, along the whole of the north-eastern and eastern frontier. Outer Mongolia encloses the Inner region with a vast semi-circular sweep, and is itself conterminous on the west and north with the territories of the Russian Empire. The Inner Mongols are otherwise known as those of the Forty-nine Banners, from the military divisions in which they are grouped. They represent, with the Ch'ahar tribe, which forms a separate organization [see *infra*, No. 526], the sections of the Mongol race which were foremost in submitting to the Manchu invaders of China in the first half of the seventeenth century. The Outer Mongols comprise the Khalkha and Kalmuk (or Eleuth) and other tribes, which will be found treated of below [see *infra*, No. 516].

509.—NEI MÊNG-KU 內蒙古.—THE INNER MONGOLS. The Forty-nine Banners of the Inner Mongols at the present day are directly descended from the organization adopted by the successors of Chinghiz Khan during their tenure of power as masters of the greater part of Asia, and continued by their descendants after the expulsion of the Yüan dynasty from the throne of China. The Mongols of the fourteenth century were organized in six grand divisions, known as the Djirgughan Tumen, or Six Ten Thousands, which again were arrayed in two sections,

termed the right and left wings, the left occupying the eastern, and the right the western, half of the Mongolian territory. Apparently, in imitation of this earlier system of organization, the Banners of the Inner Mongols are divided into six *méng* 盟, or leagues (Mong. *chogolgán*), which embrace the whole of the twenty-four *pu* 部, or tribes (Mong. *aimak* 愛瑪克) under which they are distributed. Before proceeding to elucidate the titles of the hereditary or appointed rulers of the Mongol tribes, a list of the various administrative divisions must be given. The transliteration of their respective names, as represented in Chinese characters, has been undertaken with special, although not invariable, deference to the authority of I. J. Schmidt, the translator of the chronicle of Ssanang Setzen, whose labours form, with the writings of D'Ohsson, the basis of the recent compilation entitled *History of the Mongols; by Henry H. Howorth, London, 1876*,—a work which may be usefully consulted for detailed information with reference to the Mongol tribes.

510.—I. CHERIM LEAGUE	哲里木盟.	
1. Khorch'in tribe	科爾沁.	6 banners.
2. Djalai „	扎賚特.	1 banner.
3. Turbet „	杜爾伯特.	1 „
4. Ghorlos „	郭爾羅斯.	2 banners.
511.—II. CHOSOT'U LEAGUE	卓索圖盟.	
5. Kharach'in tribe	喀爾喇沁.	3 „
6. T'umed „	土默特.	2 „
512.—III. CHAO UDA LEAGUE	昭烏達盟.	
7. Ao-khan tribe	敖罕.	1 banner.
8. Naiman „	奈曼.	1 „
9. Barin „	巴林.	2 banners.
10. Djarud „	扎魯特.	2 „
11. Aru Khorch'in „	阿魯科爾沁.	2 „
12. Ongniud „	翁牛特.	1 banner.
13. Keshikteng „	克什克騰.	1 „
14. Khalkha (one tribe from the left wing).	喀爾喀左翼.	1 „

- 513.—IV. SILINGHOL LEAGUE 錫林郭勒盟.
- | | | |
|-----------------------|-------|------------|
| 15. Uchumuch'in tribe | 烏珠穆沁. | 2 banners. |
| 16. Khaochid | 浩齊特 | 2 „ |
| 17. Sunid | 蘇尼特 | 2 „ |
| 18. Abaga | 阿巴噶 | 2 „ |
| 19. Abaganar | 阿巴哈納爾 | 2 „ |
- 514.—V. ULAN CH'AP LEAGUE 烏蘭察布盟.
- | | | |
|-------------------------|---------|------------|
| 20. Ssü Tzū Pu Lo tribe | 四子部落 or | |
| Durban Keuked | „ | 1 banner. |
| 21. Mow Mingan | 茂明安 | 1 „ |
| 22. Urad | 烏喇特 | 3 banners. |
| 23. Khalkha (one tribe | 喀爾喀右翼 | 1 banner. |
| from the right wing) | | |
- 515.—VI. IKH CHAO LEAGUE 伊克昭盟.
- | | | |
|--------------------------|------|------------|
| 24. Ordos (Ortous) tribe | 鄂爾多斯 | 7 banners. |
|--------------------------|------|------------|

With the tribe of the Ordos there are amalgamated certain fragments of the T'umed tribe, occupying the region adjacent to Kuei Hua Ch'êng, lying to the north-east of the Great Bend of the Yellow River.

516.—WAI MÊNG-KU 外蒙古.—THE OUTER MONGOLS.

Outer Mongolia comprises the territory of the Khalkhas, extending from the north-eastern termination of the desert of Gobi (Sha-mo 沙漠) to the borders of Russian Siberia, and of the Kalmuks, or Western Mongols, otherwise known as Eleuths or Oelöt.

517.—KHALKHA 喀爾喀.—The Khalkha nation comprises the tribes of the Mongols which, owing probably to their greater remoteness, maintained to a much later date than the tribes of the Forty-nine Banners, described above, their independence of the Manchu sovereignty. They constitute four great *pu* 部 or tribes, three of which are still governed by hereditary rulers bearing the title Kham (in Chinese, 'Han 汗). The number of banners distributed among the four tribes is eighty-three, beside the two banners which, as is shown above [see Nos. 512 and 514] have been incorporated with the Inner Mongols. By the addition of

two banners of Oelöts and one of Khoits, the number of the banners of the Khalkhas is brought up to 86 in all. The four great divisions bear the following names:—

- | | | | |
|------|-----------------------|--------|-------------|
| i. | The T'ushét'u Khanate | 土謝圖汗部 | 20 banners. |
| ii. | The Tsetsen | 車臣汗部 | 23 „ |
| iii. | The Dzassakt'u | 扎薩克圖汗部 | 18 „ |
| iv. | The Sain-noin tribe | 三音諾顏部 | 22 „ |

The town of Urga, or K'u-lun (Kurun) 庫倫, situated within the territory of the T'ushét'u Khan, is the administrative centre of the northern and eastern Khalkha tribes. It is the residence of the Cheptsun Dampa Hut'ukht'u [see Part XII, No. 598], a Lamaist dignitary of the most venerated order, through whose spiritual influence the Chinese Imperial Agent [see *infra*, No. 556] maintains his authority over the Khalkha chiefs. The Western Khalkhas, *i.e.* the Dzassakt'u and Sain-noin tribes, are under the rule of the Military Governor of Uliastut'ai [see *infra*, No. 552]. A chain of frontier posts, known as K'a-lun 卡倫 (*Karun*, called Caron, or Carou by a misprint, in the writings of the Jesuits of the last century), runs along the border of the Khalkha territory, where it adjoins the Russian possessions, and at each post a small military colony under a chief having the title *chang ching* 章京 [see Part VI, No. 385, and *infra*, No. 541] is established. The line of frontier is marked by piles of stones, called *obó* 鄂博, and the space intervening between two such frontier-marks is termed by the Mongols *sabu* 薩布. The khans of the Khalkhas testify their allegiance to the Chinese sovereign by an annual presentation of tribute, designated as the *Chiu Pai* 九白 or Nine White [Animals], consisting of eight horses and a camel, all pure white in colour.

Next in importance to the Khalkhas are the Kalmuks or Western Mongols—Eleuths, etc.—bearing six tribal designations as shown below:—

518.—i. OELÖT (ELEUTH) 厄魯特, or 額魯特.—The Kalmuks or Western Mongols.

The term Kalmuk (or Kalmuck), by which the Western Mongols are known to European authors, is unknown to the

Chinese, who designate the leading tribes of this once powerful division of the Mongols by the name given above. Several derivations for the word Kalmuk have been suggested by different authors, whose speculations are assembled by Howorth [*History of the Mongols*, p. 497]. In the word Oelöt, which the French missionary authors of the last century transcribed as Eleuth, the Chinese themselves trace an obvious relationship with the Wa-la 瓦喇 (Wara, or Oirad), the designation applied to the leading tribe with which the earlier sovereigns of the Ming dynasty warred and negotiated. Having overspread the region north of the T'ien Shan, including the modern territory of Ili, the chieftains of the Oelöt tribes founded, early in the 17th century, a dominion known as that of Sungar, or Dzungar, 準噶爾, which was eventually shattered by the arms of the Emperor K'ang Hi, and finally overthrown by the invasion of their territory (Sungaria) in 1757 by a Chinese and Manchu army despatched against them by the emperor K'ien Lung. During the period of its independent existence, the Sungar nation was divided into four tribes, known to the Chinese as the four Weirad 衛喇特 (Mong., Durben Oirad, said to signify the Four Allies) in which the perhaps derivative sounds of the Oelöt or Oirad form of designation may clearly be recognized. Without entering here upon an enquiry into the dispersion and gradual reassembly of the Oelöt tribes, a task more appropriately and fully dealt with elsewhere, the following enumeration of the remaining divisions of the Kalmuk tribes is proceeded with:—

519.—ii. TURBET (TOURBETH) 杜爾伯特.—A division of the Kalmuks or Oelöt, now organized in two *chogolgan* or leagues [*see below*].

520.—iii. TURGUT (TOURGOUTH) 杜爾圖特.—This large division of the Kalmuks is declared by the celebrated Chinese Minister of State, Sung Yün, in his work [dated A.D. 1823] on the Mongol tribes, to be identical with the Turbets [*see above*] and to represent one of the four tribes or Weirat of the Sungar nation [*see No. 518*]. The Turgut now form five *chogolgan* or leagues.

521.—iv. THE KHOSHÖIT 和碩特.—A southern branch of the Kalmuks, whose principal seat is in the neighbourhood of Kokonor, although a part of them are found at present, constituting one *chogolgan*, on the north-eastern frontier of China.

522.—v. THE KHOIT 輝特.—A small tribe associated with the Khoshoit.

523.—vi. THE CH'OROS 綽羅斯.—The sixth and last of the divisions of the Kalmuk tribes.

524.—CH'ING HAI MÊNG-KU 清海蒙古.—THE MONGOLS OF KOKONOR.

The disintegration of the Western Mongols, as a result of the wars of the last century with Tibet and China, has caused repeated displacements to befall the various tribes, and has led to their being distributed under several distinct jurisdictions. Twenty-nine banners, all but one of which are of Kalmuk origin, are now seated in the region of Kokonor and on the northern borders of Tibet, in the territory anciently known as Tangut. The following is the list of the tribes of Kokonor, who are placed under the sway of the Imperial Controller General at Si-ning [*see infra*, No. 562]:—

i.	Khoshoit	...	...	...	21 banners.
ii.	Ch'oros	...	...	...	2 ,,
iii.	Khoit	...	...	...	1 banner.
iv.	Turgut	...	...	...	4 banners.
v.	Khalkha	...	...	...	1 banner.

525.—ALASHAN MÊNG KU.—阿拉善蒙古.—THE MONGOLS OF ALASHAN.

These are the tribes settled in the region north of Ning-hia in the Province of Kansuh and along the Western Bend of the Yellow River, extending as far as the western extremity of the Great Wall and the desert of Gobi. They are Kalmuks by descent. Four tribes, of those already enumerated above, have formed offshoots in the region tributary to the Prince of Alashan 阿拉善親王, constituting 34 banners in all, distributed as follows:—

i. HSI T'AO OELÖT 西套厄魯特.—The Oelöts of the Western Bend of the Yellow River.

ii. EDSINÊ TURGUT 額濟納土爾扈特.—The Turguts of the river Edsinê or Edsinei.

iii. TURBET 杜爾特伯.—A portion of the Turbet tribe.

iv. KHOSHOIT 和碩特.—As above.

526.—YU MU 遊牧.—THE HERDSMEN TRIBES.

Under this designation the Chinese officially class the Mongol tribes who are placed under the direct government of the high authorities of the frontier, and especially the Ch'ahar, to whom the territory lying in immediate proximity to the Great Wall, and nearest to the imperial capital, was assigned after they had submitted themselves to the Manchu conquerors of China. Unlike the Mongols of the Forty-nine Banners, they are denied the privilege of being ruled by titular *ch'in wang* or Princes, but on the other hand they are organized under eight Banners on the same footing as the Manchu military forces. Their distinctive title of *yu mu*, or "nomade herdsmen," is derived from the interdict against engaging in agricultural pursuits, and their restriction to the pasturage of flocks and herds, which was imposed upon them by their new masters. Within their territory are situated the imperial pasturages, or *mu ch'ang* 牧場, upon which the herds and flocks specially pertaining to the imperial household and the stud department are reared. A recent enumeration has given the number of about 100,000 horses, 7,000 camels, 200,000 sheep, and 12,000 horned cattle, upon these pasturages. The following are the tribes coming under the category of the nomade herdsmen.

527.—CH'AHAR 察哈爾.—The Ch'ahar (or Chakhar) tribe. [See *suprà*, No. 526, and *infra*, No. 550.]

528.—BARGU 巴爾呼.—The Bargu tribe. This tribe has been incorporated with the Ch'ahar, conjointly with whom, and a portion of the Oelöt and T'umed tribes, who have similarly been annexed to the Ch'ahar, they are placed partly under the control of the military Lieutenant-Governor residing at Kalgan

[*see infra*, No. 550] and partly under that of the military Lieutenant-Governor of Jeh-ho [*see infra*, No. 548].

529.—**URIANGHAI 烏梁海**.—The tribes of Urianghai or Uriankai, the territory occupying the extreme north-west of the Chinese dominions, now placed under the administration of the Military Governor of Uliasutai [*see infra*, No. 552].

530.—**MINGAD 明噶特**.—The Mingad, a small tribe of nomades, occupying the region north-east of Uliasutai.

531.—**DJAKCH'IN 扎哈沁**.—The Djakch'in or Dzhakhach'in tribe, a remnant of the Sungar nation, associated with the foregoing.

532.—**HASAK 哈薩克**.—The Khassak (Cossack) or Kirghis, identified by the Chinese with the K'ang-kü 康居 of antiquity, and probably the same with the Kankal or Kankar of western geographers. In 1757, the Khan of the Kirghis tendered his allegiance to the sovereign of China, on the annexation of the territory of Sungaria being completed. Sung Yün, in the work already quoted from, describes the region inhabited by the Kirghis as bounded on the north by the Russian possessions, and on the south-west by the land of the Buruts 布魯特 (known as the black Kirghis). They own allegiance, he farther observes, to 20 *ôt'ok* 鄂拓克, or chieftains. Their rulers are known as *pi* (*pih*) 比, which he identifies with the term 伯克 or Beg.

533.—**BURIAT 布哩雅特**.—The Buriat Mongols subject to Russia. Sung Yün, in the work above mentioned [vol. i, p. 22], observes that the Buriats owing allegiance to Russia resemble the Khalkhas within the Chinese border. His remarks indicate an appreciation of the fact that Russian civilization had already in his time begun to take root among them. To the west of the territory occupied by the Buriats, he farther states, lie the Khariat 哈哩雅特 (? Kerait), who are of the same stock with the T'ang-nu Urianghai of the Chinese territory.

534.—**DAM 達木**.—The Dam Mongols, occupying a portion of the frontier between Kokonor and Tibet, known as the region of Tsaidam 柴達木. This semi-savage branch of the

Mongol race, occupying in scattered settlements the northern fringe of the territory of Tibet, is probably that which is designated by the Tibetans "Sok-pa," or the people of the pastures (the Chinese *yu mu*). In this word "Sok" it might perhaps be possible to trace a relationship with the *mu su* or *muk suk* 苜蓿, the sweet clover or lucerne upon which the horses of Fergana were pastured, according to the reports of the earliest Chinese explorers of Central Asia. Ssū-ma Ch'ien, the father of Chinese history, relates that the seeds of this clover were brought back to China by the imperial envoys.

* * The outline of the geographical distribution and political grouping of the Mongol tribes, which has been given as concisely as possible above, is intended to serve as an introduction to the list of titles by which their princes, nobility and other rulers are distinguished. For more minute details, the *Institutes of the Reigning Dynasty* 大清會典 [Books 49 to 52], which have furnished the groundwork of all that precedes, may be consulted. Articles entitled the "Topography of Extra-provincial China," in the *Chinese Repository* [Vol. xx, p. 62] and "The Army of the Chinese Empire" [*ib.*, p. 336] have also been placed under contribution and are deserving of careful study. The following are the offices and ranks established among the various Mongol tribes:—

535.—MÊNG CHANG 盟長.—Captain-General of a *chogolgán* (*mêng*) or league [*see ante*, No. 509]. This office is bestowed by imperial appointment, on the recommendation of the Mongolian Superintendency. Each league of tribes is placed under the supreme control of such an authority, selected from among the leading chieftains (*dzassaks*) of all the tribes of the confederation.

536.—FU MÊNG CHANG 副盟長.—Deputy Captain-General. One to each *chogolgán* [*as above*].

537.—DZASSAK 札薩克.—CHIEFTAIN.

This title, pronounced in Southern Mongolian as *Djassak*, appears to be a derivative from the Mongol verb *dzassakho*, to regulate or govern. With the exception of the tribes or portions of tribes, such as the Ch'ahar and the T'umed, as noted above,

which are placed under the immediate government of Manchu generals, each Mongolian banner is ruled by a chieftain or noble bearing this generic designation. Among the Inner Mongols, the *dzassak* are classed in six ranks, commencing with that of *Ch'in Wang* 親王, or prince of the first order, and identical in nomenclature with the six highest ranks of the imperial nobility [see Part I, No. 17]. Among the Khalkhas and other tribes of the Outer Mongols, the *dzassak* of a banner may be of any degree of the six ranks above named, or merely a *daidji*, or noble [see *infra*, No. 538]. The position is in some cases hereditary, in others conferred by imperial appointment.

538.—T'AI-CHI 台吉.—Noble (*Daidji*). The *daidji* are hereditary nobles claiming descent from the founders of the Mongol sovereignty or from the *Khans* or titular "princes" and "dukes" of the various tribes. They correspond, consequently, in some respects, to the *tsung-shih* or imperial clansmen of the Chinese [see Part I, No. 29]. Among the Oelöt tribes, the title *tsai-sang* 宰桑 was employed in the place of *daidji* for their hereditary nobles. Another term, *noyen* or *noin* 那彥, with the same meaning, was also heretofore in use among a small number of tribes. Four classes of the rank of *daidji* are recognized, of which the highest is on a par with the first of the Chinese official ranks, and so on in each class. A *daidji* of the first class may be the commandant or chief of a banner, in which case he is entitled to prefix the term *dzassak* [see *above*] to his title, and he is invested with a seal of office issued by the imperial government. *Daidji* who are not endowed with official seals are subject to the authority of the *dzassaks* or chieftains of their respective banners.²²

539.—T'A-PU-NANG 塔布囊.—Noble (*Tabunang*). This designation is confined to a portion of the T'umed and Kharach'in tribes alone, among which it stands as the equivalent of *daidji* [see *above*].

²² *A-ta-ha-ha-fan* 阿達哈哈番, meaning "hereditary official," is an honorary title given to Mongol and other non-Chinese functionaries as a reward of merit. [See WATTERS, *Essays on the Chinese Language*, p. 366.]

540.—HSIEH-LI T'AI-CHI 協理台吉.—Administrator. This dignitary acts as assistant to the *dzassak* in the administration of the affairs of the Banner. Appointments are made to the position from the superior nobles of the Banner.

541.—KUAN CH'I CHANG CHING 管旗章京.—Adjutant.

542.—KUAN CH'I FU CHANG CHING 管旗副章京.—Deputy Adjutant.

The above offices are filled by selection from among the *daidji* or nobles of each banner.

543.—TS'AN-LING 叅領.—Colonel.

544.—Tso-LING 佐領.—Lieutenant-Colonel.

These ranks are likewise filled by selection from among the *daidji*. The *tso-ling* has 150 adult males under his command, of whom 50 are reckoned as *ma-chia* 馬甲 or horse-soldiers, and 100 as *hsien san* 閒散 or unemployed.

545.—HSIAO CH'I HSIAO 驍騎校.—Subaltern.

546.—LING-TS'UI 領催.—Sergeant. Six in each *tso-ling*'s command.

547.—ORBADU 鄂爾巴圖.—The bulk of the Mongol population is thus designated. All families are arranged in groups of ten, under a *shih-chang* 什長, or decurion. For each group of three *ting* 丁, or men of military age, one soldier's allowance (*chia* 甲) is issued.

The Frontier Commands:—

The following are the titles of the chief authorities ruling the "extra-provincial" administrative divisions, under the supreme direction of the *Li Fan Yüan*, or Mongolian Superintendency [see Part II, No. 183]. At their head may be placed the "three Military Lieutenant-Governorships," of which two are associated with the Province of Chihli, being subject in civil matters to the control of the Governor-General of that province, and the third (Urums'ti), forming part of the Ili command, is similarly associated with the Province of Kansuh. They are as follows:—

548.—i. JÊ-HO TU-T'UNG 熱河都統.—Military Lieutenant-Governor of Jehol. This large tract of country, embracing the easternmost region of the Mongol tribes, is organized in its southern section on the footing of a Chinese administrative division of the first class, under the name of *Ch'êng-tê Fu* 承德府. An immense tract of country, several hundred miles in length, on its western side, is designated the *Wei Ch'ang* 圍場, or Hunting Reserves, also called *Mu-lan* 木蘭 or *muran*, which during the earlier reigns of the present dynasty was periodically visited by the Emperor with a large military retinue, for purposes of the chase and martial exercises [see Part VI, No. 436]. Of late years, a population of Chinese squatters has largely encroached upon these reserves. The civil administration of the territory of Jehol, apart from the Prefecture of Ch'êng-tê Fu, is conducted under the Military Lieutenant-Governor by secretaries of the Mongolian Superintendency, entitled *Li Shih Ssü Yüan* 理事司員, or Civil Commissary, and *Li Hsing Ssü Yüan* 理刑司員, Judicial Commissary. Sub-Prefects, or *T'ung P'an* [see Part III, No. 283], have of late been appointed for the control of the Chinese squatters in the Hunting Reserves. Secretaries of the Mongolian Superintendency are also employed as Collectors of Customs at four points (*ssü shui* 四稅) on the Jehol border-line.

549.—ii. CH'AHAR TU-T'UNG 察哈爾都統.—Military Lieutenant-Governor of Ch'ahar (or Chakhar). This officer, residing at Chang-chia K'ou 張家口, the gate-town on the line of the Great Wall, commonly known as Kalgan, from the word *kalga*, or gate, in the Mongol tongue, conducts, with the assistance of the *Fu Tu-t'ung*, or Deputy Lieutenant-Governor, his colleague, the government of the Mongol tribes whose territory extends westward from the Great Wall to the desert of Gobi and northward to the land of the Khalkhas [see *suprà*, No. 526]. The nomade herdsmen of the Ch'ahar and other tribes in this region are entirely subject to the rule of the *Tu-t'ung*; but in civil matters relating to Chinese affairs within the Lieutenant-Governorship, as has been observed above, the Governor-General of Chihli exercises a

superior jurisdiction. The Prefecture of Hsüan-hua Fu, lying between the Inner and the Outer Wall, is nominally part of the Ch'ahar command, but in practice it is administered on the ordinary Chinese territorial system, under the supervision of an Intendant bearing the title of *K'ou Pei Tao* 口北道, residing at Hsüan-hua Fu. Three Civil Commissaries, *Li Shih T'ung Chih* [see Part III, No. 282], stationed respectively at Chang-chia K'ou Tu-shih K'ou, and To-lo-no'rh (Dolon-nor) on the Mongolian plateau, are jointly subject to this functionary and the Military Lieutenant-Governor.

550.—A-LÊ-T'AI CHÜN T'AI 阿勒台軍台.—The Military Postroad. The Military Lieutenant-Governor of Ch'ahar is *ex-officio* Controller of the postroads, for the conveyance of government despatches and the transit of officials, which extend from the Great Wall to the Altai (阿勒台 or 阿爾台 Mountains, to K'urun, Uliasut'ai, etc. These roads, divided into *chan* 站, or stages, are served by detachments of Mongol tribesmen who take turns of duty at the *chün t'ai* 軍台, or military posts, established at each stage. To these posts, officials throughout the Chinese Government service are liable to be banished as the penalty of misconduct, but the service they are nominally required to render in expiation of the offence committed is in most if not in all cases commuted for a money payment, designated as *t'ai fei* 台費, the amount of which is fixed by law. The Mongol tribes along the line of route are required, in addition to detachments of guards, to furnish the necessary quota of animals for the post-service to and fro. Officials proceeding on duty beyond the Wall receive posting-orders, entitled *K'an ho* 勘合, or tally-slips, from the Board of War, under whose general superintendence the courier service is placed.

551.—iii. URUMTS'I TU-T'UNG 烏魯木齊都統—Military Lieutenant-Governor of Urumts'i or Urnmch'i (Oroumchi). Subject to the control of the Military Governor of the Ili region [see *infra*, No. 557].

552.—ULIASUT'AI CHIANG CHÜN 烏里雅蘇台將軍—Military Governor of Uliasut'ai. This region, the seat of govern-

ment of which is the town of Uliasut'ai in the territory of the Sain Noin Khalkhas, is the principal centre of the imperial authority as exercised over the Khalkha tribes. The Military Governor is invested with the special title of *Ting Pien Tso Fu Chiang Chün* 定邊左副將軍, which may be translated Vice-Warden of the Marches. In addition to the subordinate functionaries placed under his command [see below], four Deputy Military Governors, entitled *Fu Chiang Chün* 副將軍, in the persons of a prince of each of the four tribes of the Khalkhas, assist the chief authority in the affairs of his government. Each of the four Mongol dignitaries takes a turn of residence, for three months at a time, at Uliasut'ai.

553.—ULIASUT'AI TS'AN-TSAN TA CH'ÊN 烏里雅蘇台參贊大臣.—Military Assistant Governor. The Military Governor of Uliasut'ai is assisted by two subordinate functionaries under the above-named title, one of whom is appointed from among the Manchu dignitaries at Peking and the other from the Khalkha nobles.

554.—TING PIEN TS'AN-TSAN TA CH'ÊN 定邊參贊大臣.—Assistant to the Warden of the Marches [see *suprà*, No. 552].

555.—K'OBDO TS'AN-TSAN TA CH'ÊN 科布多參贊大臣.—Military Assistant Governor, commanding at K'obdo. The Urianghai tribes of the Mongols are placed under the above jurisdictions, subject to the authority of the Military Governor of Uliasut'ai.

556.—K'U-LUN PAN SHIH TA CH'ÊN 庫倫辦事大臣.—Imperial Agent at K'urun (Urga). Associated with this high officer, usually a Manchu lieutenant-general from one of the Peking banners, is a Mongolian *Pan Shih Ta Ch'ên* with co-ordinate authority in matters relating to the Mongolian tribes. The Imperial Agent at Urga is specially charged with the control of the frontier town of Kiakhta 恰克圖 and the trade conducted there with the Russians. The Manchu term *amban*, equivalent to the Chinese designation *Ta Ch'ên*, or High Officer, forming part of the title borne by the Imperial Agent and other functionaries of

similar position, is frequently applied by European writers to the Chinese representatives in Mongolia and Turkestan.

557.—ILI CHIANG CHŪN 伊犁將軍.—The Military Governor of Ili. This title, to which a regard for analogy requires the above rendering to be given [*see* Part V, No. 367], would be more correctly translated by the term Governor-General, or Viceroy, of Chinese Turkestan.²³ The region of Ili is, properly speaking, the territory formerly occupied by the Sungar nation [*see supra*, No. 518], the final conquest of which dates from 1759, when the arms of K'ien Lung completed the destruction of the Kalmuk sovereignty and established his supremacy on either side of the T'ien Shan mountains. The territories of Sungaria, on the north, and of the Mahomedan cities (or Kashgaria) on the south, of this great range were divided into two vast provinces, entitled respectively, with reference to their position north and south of the mountains, the *T'ien Shan Pei Lu* 天山北路 and *T'ien Shan Nan Lu* 天山南路, and designated generically as *Hsin Chiang* 新疆, or the New Dominion, the supreme control of which was placed in the hands of a Military Governor. The first appointment to this post was made in 1764. Large bodies of Manchus were transferred to the Ili region as military colonists; and a fortified town, adjoining the site of Kuldja on the river Ili, was built for the residence of the Military Governor and his troops. The name of Hui-yüan Ch'êng 惠遠城 was given to this place. Five divisions (*tui* 隊) of military colonists were established in the Ili region, drawn from the following sources, *viz.* Manchus from the capital, Solon 索倫 Manchus from the region of the Amur, Sibê 錫伯 Mongols from the Jehol region,

²³ The whole of Turkestan has now been brought under ordinary civil administration, though to some extent the former military rule still exists. An Administrator has been appointed, who is at the same time Governor of Kansuh and resides at Ti-hua 迪化 Fu. There is a Provincial Treasurer resident in the same city, and Intendants of Circuit at Chên-hsi 鎮西 T'ing (who is also Brevet Provincial Judge), at Aksu 阿克蘇, Kashgar 喀什噶爾 and Ili 伊犁, having jurisdiction over two Prefectures, ten Independent Sub-Prefectures and four Independent Departments. There is a Commander-in-chief at Urumts'i and Brigade-Generals at Ili, Aksu and Pa-li-k'un.

Chahars, and Oelöts [*see supra*, No. 518], each under the command of a divisional General or Commandant [*see infra*, No. 559]. Toward the close of the reign of K'ien Lung, a large influx of population into the region of Sungaria was secured by encouraging the migration of Chinese from the provinces of Kansuh and Shensi, to whom extensive tracts of land were allotted. The majority of these settlers were of the Mussulman religion, which had taken root in Western China at a very early date, owing to the influx of Persian and Arab immigrants; and they eventually formed in the Ili region a distinct nucleus of population, known to the Chinese simply as *Hui Min* 回民, or Mussulman subjects of the State, but designated by their neighbours of the Turki race by the name of Dungan or Tungani, a term the origin of which has not been ascertained. In the neighbourhood of Ili itself there further dwells a population of Mahommedans, known as Taranchi, the descendants of colonists transplanted from Kashgaria. This part of the population still retains its Turki language and other marks of alien extraction. The name Taranchi is said to be derived from *taran*, millet, and hence to signify a millet-grower or farmer. The Dungan or Chinese Mussulman immigrants, on the other hand, found their way not only into Sungaria but also into the region south of the T'ien Shan, where they mixed but did not harmonize with the indigenous population. Although professing the same religion with the Chinese Mussulmans, the Mahommedans of Kashgaria were descended from a different stock, that of the Turki or Uigur race. From this medley of nationalities have grown the conflicts of the last fifteen years, in the course of which the Chinese occupation of both Sungaria and Kashgaria became extinguished, Ili falling to the share of Russia, and Kashgaria being erected into a Mussulman Kingdom by the prowess of Yakub Khan, an adventurer from Kokand. He, with his adherents, became known to the Chinese by the name of "the Andijani,"—An-chi-yen 安集延,—from Andijan, the city of Kokand with which the most frequent relations have customarily been maintained from the side of Kashgar. Notwithstanding the expulsion of Chinese authority from the territories on either side of

the T'ien Shan, ideas of reconquest have never been abandoned, and a partially successful attempt in that direction has occupied the imperial forces for several years past. The following are the ranks of the military administration subject to the control of the *Chiang Chün* of Ili:—

558.—TS'AN-TSAN TA CH'ËN 叅贊大臣.—Military Assistant Governor. One at Ili, one at Tarbagatai, one at Yarkand.

559.—LING TUI TA CH'ËN 領隊大臣.—Commandant of the Forces,—at Ili, Tarbagatai, Ush, Yarkand, Urumts'i Turfan, Guchen, and Kurkara Usa [*see suprà*, No. 557].

560.—PAN SHIH TA CH'ËN 辦事大臣.—Agent,—at Kashgar, Kharashar, Kuchê, Aksu, Khoten and Hami. [*See also* No. 556.]

561.—HSIEH PAN TA CH'ËN 協辦大臣 and PANG PAN TA CH'ËN 幫辦大臣.—Assistant Agent. At Ush and Hami.

562.—TSUNG LI CH'ING HAI SHIH WU TA CH'ËN 總理青海事務大臣.—Imperial Controller-General of Kokonor. Invested with the control of the Mongol and Tangutian (*fan* 番) tribes of the Ch'ing Hai or Kokonor region.²⁴ [*See suprà*, No. 524].

563.—PO-K'Ë 伯克.—Beg. This title, universally in use among the followers of Islam, is employed among the Chinese Mahommedans of Turkestan and the region of Hami as a generic designation for the local chieftains. The *begs* under Chinese authority are classed in five degrees of rank, ranging from the third to the seventh degree of the Chinese official scale. The Mahommedans of the Hami and Turfan region, who are of Mongol descent, are distinguished by an organization similar to that of the Mongol tribes. Their chiefs are invested with the designation *dzassak* [*see suprà*, No. 537], in addition to which the titles of *Wang*, *beilê*, etc. are conferred upon them, as is the rule among the Mongols proper. The Mahommedans of other than Chinese or Mongol descent are commonly known as *ch'an t'ou Hui-hui* 纏頭回回, or "turban-wearing Mussulmans."

²⁴ There is also an Imperial Commissioner for Mongolian Affairs resident at Ning-hsia 寧夏 in Kansuh, with the title 欽差辦理蒙古民人事務.

The following are the most important among the titles and attributes of the Begs of different classes in Kashgaria :—

- i. AK'IM BEG 阿奇木伯克.—Local Governor.
- ii. ISHKHAN BEG 伊什罕伯克.—Assistant Governor.
- iii. SHANG BEG 商伯克.—Collector of Revenue.
- iv. KATSANATCH'I BEG 曠雜納齊伯克.—Same as above.
- v. 'HATSZE BEG 哈孜伯克.—Judge.
- vi. MIRABU BEG 密喇布伯克.—Superintendent of Agriculture. [See 回疆通志 (*Description of Turkestan*), B. VII.]



PART XII.—TIBET AND THE LAMAIST HIERARCHY.

564.—TIBET, or Thibet, which the progress of events during the last two centuries has converted into a dependency of the Chinese Empire, is known to the Chinese of the present day by the name of Tsang 藏 or Hsi Tsang 西藏. This appellation has superseded the term *U-ssü Kuo* 烏斯國 or *U-ssü Tsang*, by which the country was known under the Ming dynasty, from the indigenous designation Us Tsang, or U Tsang, signifying Central and Pure, at that time applied to it. The native sound of U appears farther to have been corrupted by the Chinese into Wei, whence the designation *Wei Tsang* 衛藏 has come to be used as the general geographical title for the entire country. The limits at present assigned to the territory of Tibet occupy only a part of the ancient region of T'u Fan 吐蕃, the people of which, known also by the name of Hsi Fan 西番 and T'ang-ku-tê 唐古忒 (or 唐古特) *i.e.* Tangut, were for many centuries the dreaded enemies of the Chinese. The name Tibet, by which, since the days of Marco Polo, the country has been known in European geography, is represented in Chinese by the characters *T'u-po T'é* 圖伯特 (T'udbod), intended probably to reproduce the sound of the appellation given to it among the Mongols. The Tibetans call themselves Bod, and their country Bod-jul (the land of Bod), a term the derivation of which has been variously interpreted by European writers, but which the Chinese appear to identify with *Fo Kuo* 佛國 (the land of Buddha). According to the legends preserved by indigenous records, the first germs of enlightenment and order were introduced into Tibet by offshoots of the race of Sakya, from which the founder of the Buddhist religion had himself earlier derived his descent; and Srongtsan Gampo 蘇隆藏干布, whose lineage is traced through seven generations to the first of the semi-mythical sovereigns of this line, became in the seventh century of our era at once the first acknowledged ruler of the entire land of Tibet, and also the introducer and vigorous patron of the Buddhist religion among his subjects. He

took to wife, on the one hand, a daughter of the sovereign of Nipal—*Pai-pu* 白布 or *Pa-pu-lé Kuo* 巴布勒國, *i.e.* the Parbuttiya Kingdom—and, on the other, the princess *Wên Ch'êng* 文成公主, daughter of the Emperor T'ai Tsung of the T'ang dynasty in China. This last-named alliance was contracted in A.D. 641. For many centuries his descendants, with the title of Gialbo—in Chinese, *Tsan-p'u* 贊普—continued to rule over Tibet, although in the course of time the temporal authority became encroached upon to a large extent by the pretensions of the Buddhist hierarchy which had gradually come into being. In the course of the eleventh century, in particular, the superiors of a religious association known as the Sakya—in Chinese 薩迦—monastery, originally founded under the patronage of a royal prince, began to usurp the exercise of exclusive powers of government; and for some centuries later this priesthood appears to have wielded a predominant influence in the affairs of Tibet. Known at that period as at present by the name of Brugpa—in Chinese written 布魯克巴—the Sakya priesthood is also distinguished by the title of the Red Church—*Hung Chiao* 紅教—from the colour of the vestments and headcovering they adopted. The primitive doctrines of Buddhism, already largely corrupted in Tibet, from the earliest period of its introduction, by Hindoo and especially Sivaitic forms of worship, were farther perverted among the Sakya priesthood by a deliberate departure from the rule of celibacy. Marriage was permitted among them with the avowed object of securing an hereditary transmission of power; and magic arts in infinite variety and with unbounded pretensions to efficacy were professed among them as a means of ensuring their supremacy in the popular mind. A revolt against the corrupt and licentious rule of the Sakya priesthood took place at length in the fifteenth century of our era under the leadership of a reformer named Tsongkhábá—in Chinese 宗喀巴—born at Hsi Ning in A.D. 1417. The history of this earnest innovator's career may be read elsewhere; ²⁵ for the purposes of the present

²⁵ See *Die Lamaische Hierarchie und Kirche*, by C. F. KOEPPEN, Berlin, 1859, p. 109 et seq.

sketch it suffices to observe that he preached with success in various parts of Tibet the necessity of a return to the primitive doctrines and observances of the religion of Shâkyamuni, as an outward and visible sign of which he insisted on the adoption of the yellow robe and hat (yellow, or the colour of gold, being assigned in early legends to the founder of Buddhism) in lieu of the vestments of red which distinguished the ruling hierarchy. The preachings of Tsongkhabá were attended with remarkable success, and before his death, which, according to Chinese accounts, took place in A.D. 1478, he found himself widely acclaimed as the spiritual leader of the Lamaist majority. His reforms were welcomed and supported by the emperors of the Ming dynasty, who saw in them a means of extending their influence over the Tibetan people, more especially as the now discredited Sakaya or Red hierarchy had been staunch and favoured supporters of the descendants of Kublai, lately supplanted on the throne of China. The reformer left behind him two eminent disciples, upon whom, in the words of a Chinese chronicler, he “laid commands, enjoining upon them that they should be born again, generation after generation, as ‘*hubil’han* 呼畢勒罕, to practise the doctrines of the Great Conveyance (*Ta Ch’êng*, Sanskr. *Mahâyâna*, the esoteric form of Buddhism).” The word ‘*hubil’han* signifies in Chinese *hua shên* 化身 (*i.e.* transformed body, transformation, re-embodiment). The two disciples were called respectively Dalai Lama and Panshen Lama.

From the period referred to above, the spiritual and a large portion of the temporal authority in Tibet, which had previously been engrossed by the Red hierarchy, was wielded by the successive “re-embodiments” of Tsongkhabá’s disciples, whose identity, on their reappearance in human form, has been merged, according to the legends that have subsequently arisen, in the personality of the two most exalted and revered of the divinities proceeding from the essence of the Buddha himself. In the senior of the two, the Dalai Lama, the Bôdhisattwa Avalôkitêsvara (the Chinese Kuan Yin), is believed to appear on earth; and in the person of the second the Bôdhisattwa Manjusri is recognized,

this deity having preliminarily occupied the form, it is also fabled, of T̄songkhabá himself. The second in succession of the Dalai Lamas, in the course of a long career, laid the foundation of the existing hierarchical system in Tibet, establishing his seat of ecclesiastical rule at Lassa, and organizing a body of lesser spiritual dignitaries, under the designation 'hut 'ukht 'u [*see infra*, No. 589], who, like the two supreme religious chiefs, were to be continued by a series of re-embodiments. Like the Dalai and the Panshen Lamas, these spiritual chiefs of the Tibetan priesthood became popularly known as "living Buddhas,"—in Chinese *huo Fo* 活佛—a term by which they are at present commonly designated.

In the course of the latter half of the 17th century, the authority of the Dalai Lama having gained entire predominance throughout the greater portion of Tibet, the gialbos or descendants of the ancient kings appear to have gradually faded into insignificance, whilst at the same time, under various pretexts, interference in Tibetan affairs on the part of a succession of ambitious Mongol princes grew more and more direct. Already, at a somewhat earlier period, Gushi Khan, in Chinese designated as 固始汗, the reigning prince of the Khoshot Mongols, had supported the Dalai Lama of the period against the claims of the temporal sovereign, and had been rewarded for his fidelity to the hierarchical cause with the title of Nomên 'Han 諾們汗, or prince (Khan) of the Religious Law, an equivalent to the Sanskrit Dhârma Râja. By the influence of Gushi Khan, the Dalai and Panshen Lamas were induced to despatch an embassy, in A.D. 1642, with professions of respect and tenders of allegiance to the court of the Manchu sovereign, whose forces were then on the eve of effecting the overthrow of the Ming dynasty in China; and from this period relations of intimacy took their rise, developing themselves in time into the assumption, on the part of the Chinese emperors, of the sovereign tutelage of the Buddhist papacy in Tibet. This consummation was hastened by the wars undertaken toward the close of the 17th and in the early part of the 18th century by the Sungar chieftains [*see* Part XI, No. 518] for the subversion of the authority of the Dalai Lama. The temporal

administrator who, as a regent under the Dalai Lama, had long conducted the government of Tibet, with the title of Diba, in Chinese 第巴 or 牒巴 (*i.e.* ruler or chief) was invested by K'ang Hi in A.D. 1694 with the title of *T'u-po-t'ê Kuo Wang*, or King of Tibet; but the authority thus established was ere long attacked by an invasion of the Sungars, and the Chinese armies which were despatched hereupon for the liberation of Tibet remained as conquerors of the country. After an interval, during which the Government remained in the hands of puppet nominees of the Chinese sovereign, an outbreak directed against one of these gave the pretext for the appointment of two High Commissioners to control the affairs of Tibet on behalf of the Chinese government. This took place in A.D. 1725. Further attempts at revolt led, in A.D. 1750, to the entire suppression of the temporal sovereignty in Tibet, and the government of the country was placed, thenceforward, in the hands of the Dalai and Panshen Lamas, aided by a council of four laymen, entitled Kalon or Kablon, *i.e.* Ministers of State, under the direction in chief of the two Imperial Commissioners or Residents appointed from Peking. The government has from that time forward continued to be conducted upon this basis, the authority of the Chinese administration being rendered the more complete by the long minorities which are entailed at each successive "re-embodiment" of the two supreme ecclesiastical dignitaries. The territorial divisions, or provinces—*pu* 部—at present established, are four in number, and are named as follows:—

i.—CH'ÏEN TSANG 前藏, or Anterior Tibet. This section of the country, the easternmost, and therefore nearest to the Chinese frontier, is also known as K'ang 康, written by some geographers as Kham, and also known as Chamdo 察木多.

ii.—WEI 衛 or CHUNG TSANG 中藏.—Central Tibet, containing the seat of government, Lassa 拉薩, and the residence of the Dalai Lama, the great Monastery of Potalá 布達拉.

iii.—HOU TSANG 後藏.—Ulterior Tibet, or simply Tsang, containing the seat of Government of the Panshen Lama, at Teshilumbo or Chashilumbu 扎什倫布.

iv.—NGARI 阿里.—Western Tibet.

The following are the ranks and offices which remain to be considered :—

Chinese Administration in Tibet :—

565.—CHU TSANG TA CH'ÊN 駐藏大臣.—Imperial Resident in Tibet. With this high officer a colleague or Assistant Resident is associated, distinguished by the title of *Pang Pan Ta Ch'ên* 幫辦大臣. Both Resident and Assistant Resident are commonly selected from among the superior officers of the Manchu Banners, and are placed under the direction of the *Li Fan Yüan* or Mongolian Superintendency [*see* Part II, No. 183], but with the duty of memorializing the Throne direct on all questions of importance. They likewise correspond on a footing of equality with the Governor-General of the adjacent Chinese Province of Ssüch'uan, whence the troops constituting the Chinese garrison and the officers of the Chinese civil administration in Tibet are detailed. The provincial exchequer of Ssüch'uan is charged, also, with the expenses of the Chinese occupation and government of Tibet. Among his other duties, the Imperial Resident acts as the medium of relations between the Chinese Government and the Court of Nepal, which is known to the Chinese as 廓爾喀國, or the Kingdom of the Ghorkhas, the people and products of the country being at the same time designated *Pai-pu* 白布 or *Pa-pu* 巴布, *i.e.* Parbuttiya. For the conduct of correspondence with the Tibetan and Nepalese authorities, he has on his staff a "Secretary for Native (lit., barbarian) Affairs"—*I Ch'ing Chang-ching* 夷情章京. Appointments to the principal civil and military offices of the Tibetan Government and Hierarchy are made on nominations submitted to the Throne by the Imperial Residents, who are also invested with the supreme command of both the Chinese garrison troops and the Tibetan soldiery, or *Fan ping* 番兵. The Imperial Institutes provide for a corps of about 1,500 officers and men, detached from the provincial forces of Ssüch'uan, who are distributed at various points in the Tibetan territory. The Tibetan soldiery, consisting principally of village militia, undrilled, and armed only with the most antiquated description of

weapons, is officially reckoned at a force of 64,000 men, of whom 14,000 are described as cavalry. For the commanders of these forces [*see infra*, Nos. 579-583]. Through the four Ministers or *Kalon* [*see infra*, No. 567] the Imperial Residents control the entire Tibetan administration.

566.—LIANG T'AI 糧台.—Commissary. Of this rank three Chinese officials, belonging to the class of Sub-Prefect or Assistant Magistrate, are stationed at Lassa, Tashilumbo, and Ngari, where they act both as paymasters of the Chinese forces and as deputies of the Imperial Residents in all matters concerning Chinese interests in Tibet. They are relieved, according to regulation, at the expiry of two years' service.

Secular Administration in Anterior Tibet:—

567.—KALON (KABLON) 噶布倫.—Councillor of State. The secular affairs of Tibet are administered by a Council composed of four Ministers under the above title. The majority of the incumbents of this office, who act under the immediate supervision of the Imperial Residents, are laymen, receiving their appointment by decree from Peking on nomination by the Residents, and becoming *ex-officio* invested with the third degree of Chinese official rank. The superior officers of the Tibetan army are eligible for the post of Kalon. The Council Chamber is designated Ka Hsia 噶廈.

568.—SHANG SHANG 商上.—The Treasury. This department, presided over by the Kalon [*see above*], has the supreme control of all matters relating to the collection of revenue and secular affairs in general in Tibet.

569.—TSAI-P'ENG 仔璘.—Councillor of the Treasury (first class). Three in number; invested with the 4th degree of Chinese official rank.

570.—SHANG CHODBA 商卓特巴.—Councillor of the Treasury (second class). Two in number; rank as above.

571.—YERTS'ANGBA 業爾倉巴.—Controller of the Revenue. Two in number; 5th rank.

572.—LANGTSAIHIA 郎仔轄.—Controller of Streets and Roads. Two in number; 5th rank.

573.—HIERBANG 協爾幫.—Commissioner of Justice. Two in number ; 5th rank.

574.—SHÊDIBA 碩第巴.—Superintendent of Police. Two in number ; 5th rank.

575.—TAPÊNG 達捧.—Controller of the Stud. Two in number ; 6th rank.

576.—CHUNG YI 中譯.—Secretary of the Council. Of two ranks, having the characters *ta* 大 (great) and *hsiao* 小 (lesser) respectively prefixed the title. Invested with the 6th and 7th ranks.

577.—CHONIR 卓尼爾.—Secretary (second class) of the Council. Three in number ; 6th rank.

578.—DIBA 第巴 or 牒巴.—(a). Commissioner. This title, signifying in Tibetan one who rules or is chief, was borne during the 17th and 18th centuries by the secular delegate of the Dalai Lama, in whose name he wielded the government of the country. (b). District Governor or Headman. Thirteen functionaries of this description are recognized in the Imperial Institutes. They are divided into six classes, each with special functions, such as superintendents of revenue, of cattle, etc. etc.

Military Ranks :—

579.—TAIPÊNG 戴捧.—Commandant. Six in all. This, the highest military position, is invested with the 4th degree of Chinese rank. The sound was formerly denoted by the characters 代奔 *tai-pên*.

580.—JUPÊNG 如捧.—Commander of 200 men. 5th rank. Twelve in all.

581.—KIAPÊNG 甲臻.—Officer of the 6th rank. Twenty-four in all.

582.—TINGPÊNG 定捧.—Officer of the 7th rank. One hundred and twenty in all.

583.—FAN MU 番目.—A generic designation for Tibetan officers of all ranks, both civil and military. Appointments of officers to the subordinate military ranks are made, according to regulation, by selection from among the scions of the ancient native nobility or aristocracy 世家, known by the name of Tongkhor 東科爾. [See 大清會典事例, Book 741.]

The Lamaist Hierarchy :—

584.—LAMA 喇嘛.—This designation, applied to all members of the priesthood observing the forms of Tibetan Buddhism, is derived from a Tibetan word which, according to the Chinese, has the meaning of *wu shang* 無上, *i.e.* “unsurpassed” or “without a superior.”

585.—DALAI LAMA 達賴喇嘛.—One of the joint pontiffs of Tibet [*see below*]. The word *dalai* or *talé* in Mongolian signifies “Ocean,” and corresponds to the Tibetan word *Djamts’o* or *Chamts’o*, which, in the combination *Cheptsun Djamts’o Rinpoché*, or Venerable Ocean Treasure, constitutes the proper title of this dignitary. As already remarked above [*see supra*, No. 564], the Dalai Lama is regarded as the re-embodiment which is assumed by the spirit of one of Tsongkhábá’s two disciples, and at the same time as an incarnation or Avatar of the Bôdhisattwa Avalôkiteswara. Having engrossed in their own hands, as already narrated, the temporal power in Tibet, successive Dalai Lamas of the last century were recognized by the emperors of China as the supreme pontiffs of the Yellow Church (掌黃教首領), and the utmost veneration has been manifested toward their successors up to the present moment. Their residence is fixed at Mount Potalá 布達拉 (one of the three sacred mountains of this name, the original being situated, according to Buddhist legends, in India, and the third, known in Chinese by the name of P’u-t’o Shan 普陀山, forming the well-known island of monasteries on the coast of Chêhkiang), near Lassa 喇薩, the chief city of Anterior Tibet. At this place, the ancient capital of the kingdom, are situated the *Ta Chao* 大召 and *Hsiao Chao* 小召, or Greater and Lesser Temples (*chao* in Tibetan signifying monastery or shrine), which date from the period of the Chinese alliance in the seventh century. *Ta Chao*, in particular, is celebrated as containing a famous effigy of the princess of the house of T’ang, now worshipped, together with her consort from Nepal, among the chief divinities of the Lamaist pantheon. [*See supra*, No. 564.]

The succession to the office of Dalai Lama occurs, as already mentioned above, by a process of “re-embodiment.” For some

centuries, and until within comparatively recent times, the relatives or surrounding of each successive pontiff contrived, by more or less open acts of fraud, to indicate after his decease the individual whom it suited them to select as the new Avatar. In order to obviate proceedings of this kind, which had more than once brought forward persons distasteful and dangerous to the suzerain power, the Emperor K'ien Lung ordained, in A.D. 1792, that for the future both the succession to this august office and also the appointment to other spiritual dignities of a similar nature [*see infra*, No. 589] should be determined by the drawing of lots. At the decease of each Dalai Lama, accordingly,—when, like all members of the class endowed with the privilege of successive births, he is said to have “entered upon the perfection of repose” (*yüan chi* 圓寂), enquiries are made by the priesthood with reference to miraculous signs (*ling i* 靈異) which may have been observed in attendance upon the birth of children at about the same period. Particulars of the required kind are always duly procured; and these are transmitted in proper form to the Imperial Residents at Lassa. After scrutiny of the documents and report being made to Peking, a certain number of the children are brought with their parents to Lassa. Here, on an appointed day, their names are inscribed on slips of wood, which, after being carefully sealed, are deposited in the “golden urn” (*chin pén-pa p'ing* 金本巴瓶), prescribed by the regulation instituted by K'ien Lung. The name drawn forth from the urn is hailed amid universal rejoicing as that of the new incarnation, and the Dalai Lama is declared to have “come forth in re-embodiment” (*ch'u, 'hübil'han* 出呼畢勒罕, from a Mongol word signifying “bodily transformation” or metamorphosis; in Chinese *hua shên* 化身). After a short period of instruction, the newly acclaimed pontiff, at the age of perhaps two or three years, is solemnly enthroned (*tso ch'uang* 坐牀), and during his long ensuing minority he remains, as a matter of course, a puppet in the hands of the Chinese Imperial Residents.²⁶

²⁶ For a detailed account of the selection and enthronement of the Dalai Lama reference may be made to a paper by the author, entitled “Illustrations of the Lamaist System in Tibet,” in the *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. IV, Part I, 1869.

586.—PANSHEN ERDENI LAMA 班禪額爾德尼喇嘛.—One of the joint pontiffs of Tibet [*see above*]. Joint heir with the Dalai Lama of the spiritual inheritance derived from Tsong-khabá, the Panshen Erdeni is believed by the Tibetans to be worthy of the higher degree of adoration, his office and functions being less contaminated by worldly cares and influences. To him is confided the maintenance of the purity of religious doctrine, as to the Dalai Lama is attributed the temporal governance of the Tibetan realm. His title signifies "The Precious Teacher" (Panchen or Banshen—the Indian *Pandita*, and Erdeni in Mongolian being the equivalent of the Tibetan word *Rin-po-ché*, signifying Treasure). His residence is at Tashilumbo 扎什倫布, or the Mountain of Blessings, a city lying at a distance of 700 *li* or about eight days' journey to the westward of Lassa. Here the Panshen Lama presides over an administration entirely composed of ecclesiastics, sharing with the Dalai Lama the headship of the Yellow Church, but mixing little, if at all, in questions of secular administration. Succession is contrived, at each ensuing decease, by the same device which is applied in the case of the Dalai Lama [*see above*]. The sixth in succession of the Panshen Lamas, Lobsang Tanishi by name, was persuaded by the Emperor K'ien Lung to undertake the journey to Peking, in order to take part in the festivities on His Majesty's 70th birthday, in A.D. 1780; and it was for this dignitary's special reception that the vast pile of buildings at Jehol, the emperor's summer retreat, was constructed on the model of those occupied by the Panshen Erdeni at Tashilumbo. An attack of small-pox carried off the illustrious visitor toward the close of the year; and whilst his remains were solemnly escorted back to Tibet, a magnificent mausoleum was erected within the precincts of the temple he had inhabited during his stay at Peking, in which the robes of the deceased pontiffs are enshrined.

587.—NOMÊN 'HAN 諾們罕.—Regent, or Dhárma Râja. This is a title which, with sundry distinctive epithets, has long been customarily bestowed upon eminent supporters of the Lamaist hierarchy. The expression is rendered in Chinese by the charac-

ters *Fa Wang* 法王, or “Prince of the [Religious] Law, or True Faith” equivalent to the Sanskrit *Dhárma Rája*; and the first recorded instance of its bestowal was in the case of Gushi Khan, the celebrated Khoshoit sovereign, who placed, in A.D. 1643, the Dalai Lama in possession of the temporal sovereignty of Tibet [see *suprà*, No. 564]. The *Imperial Institutes* record numerous instances in which this title was conferred, in the course of the 18th century, upon a succession of ecclesiastical dignitaries, under whose direction the Tibetan Council appears to have been placed during the repeated minorities of the Dalai. It became customary, also, to bestow a *ming hao* 名號, or title of honour, such as that of Galdan Sirét'u 噶爾丹錫呼圖, together with the office of Bakhshi 巴克什 (in Mongolian, Teacher or Preceptor, the Chinese *Shih* 師, or Samadi Bakhshi (apparently from the Sanskrit Samádhi, absorbed in contemplation), upon the Regent thus appointed. The power which was consequently wielded by successive dignitaries of this class led to their receiving in popular parlance the title of *Tsang Wang* 藏王, King (or feudatory Prince) of Tibet. The appointment of functionaries of such elevated rank as this at length terminated in 1844, when the Regent, shortly after the visit to Lassa, which has been graphically described by the Abbé Huc, was accused of treasonable designs and lawless conduct in many respects, and, having been made a prisoner, degraded, and unfrocked by an imperial decree, was banished to the Amur. Allowed to return to his native place, on the borders of Kansuh, he died in 1854; and an application lately made for the recognition of his “re-embodiment,” said to have appeared on the spot in the person of a lad now aged 17, has been negatived in pursuance of the decree of 1844, by which he was “forbidden forever the privilege of appearing again on earth in human form.” [See *Peking Gazettes* of July 25th, August 29th, and September 7th, 1877. See also *infra*, No. 595.]

588.—K'AN-PU 堪布.—Abbot. The title bestowed upon the chief ecclesiastic of all Lamaist monasteries. By a decree of A.D. 1792 it was ordained that in the case of all *K'an-pu* enthroned (*tso ch'uang* 坐牀) in the larger class of monasteries

appointments should be made by the joint authority of the Dalai Lama and the Imperial Residents; the smaller class alone were to be left to the appointment of the Dalai Lama himself. An envoy, with presents by way of tribute from the Dalai and Panshen Lamas, who is sent annually to Peking, is selected from among the *k'an-pu* of the Tibetan monasteries. He is designated in Chinese by the title *Erch'in* 額爾沁—a representation of the Manchu word signifying Envoy.

589.—‘HUT‘UKHT‘U 呼圖克圖.—Saint. This class of dignitaries, to which the Dalai and Panshen Lamas themselves belong, may be said to constitute the most marked and essential feature of the Tibetan form of Buddhism. Derived from a Mongolian word which is interpreted in Chinese as signifying *tsai lai jén* 再來人, *i.e.* one who returns again, an Avatar—the ‘*hut‘ukht‘u* supply, in their successive re-embodiments, that transmission of authority in safe or chosen hands which the enforcement of a strict rule of celibacy might otherwise render impracticable. Confined, at the outset, to the territory of Tibet proper, the appearance of ‘*hut‘ukht‘u* rulers has gradually overspread, with the Lamaist form of worship, the whole of Mongolia. According to traditional theory, the spirit of each ‘*hut‘ukht‘u* reappears, on his decease, in the person of some newly-born infant, and thus “comes forth re-embodied” (*ch‘u ‘hubil‘han*), as has already been described above [*see supra*, No. 585]. The number of ‘*hut‘ukht‘u* recognized in the *Imperial Institutes*, and registered by the Mongolian Superintendency, is 160 in all. These are distributed as follows: in Tibet, 30, including 12 who are known by the distinctive appellation of *shaburung* 沙布隆; in Northern Mongolia, 19; in Southern Mongolia, 57; in the Kokonor region of Tibet, 35; and in Chamdo, on the Ssüch‘uan border, 5. At and near Peking there are, finally, 14 representatives of the class. The special token by which they are identified, at the time of their re-embodiment, is the faculty of recalling events or of recognizing objects connected with the history of their preceding existences. With one exception, that of the Ch‘akhan Nomên ‘Han [*see infra*, No. 595], the system of drawing lots from the

golden urn (*chin p'ing* 金瓶), according to the politic rule introduced by K'ien Lung [*see supra*, No. 585] is enforced in the case of each succession. The 'hut'ukht'u are familiarly known as *huo Fo* 活佛, or living Buddhas.

590.—SHABINOR 沙畢那爾.—The designation applied to members of the Lamaist fraternity, undistinguished by any special rank.

Ecclesiastics of the Government of Uterior Tibet:—

591.—CHI-CHUNG LAMA 濟仲喇嘛.—Chief Councillor.

592.—SUI-PÊNG LAMA 歲臻喇嘛.—Lama of the second degree.

593.—SHÊN-PÊN LAMA 森本喇嘛.—Lama of the third degree.

594.—CHONIR LAMA 卓尼爾喇嘛.—Lama of the fourth degree.

* * The above ranks are filled by the appointment on the part of the Imperial Resident, on nomination proceeding from the Panshen Erdeni Lama. The functions discharged by the respective individuals are not specified in the *Imperial Institutes* [*cf.* 大清會典事例, B. 742, p. 18].

595.—CH'AKHAN NOMÊN 'HAN 察漢諾們罕.—The title enjoyed by the hereditary chieftain of one of the banners of the T'umeds, claiming descent from Manchusri 'Hut'ukht'u, a spiritual counsellor sent by the Dalai Lama, about A.D. 1580, to assist his warlike patron, Altan Khahan (Khan), the celebrated chieftain of the Ordos tribes. This dignitary and his re-embodiments were long established at Koku 'Hotu, the modern Sui-yüan Ch'êng, where they enjoyed, with reference to the colour appropriate to the Bôdhisattwa Manchusri, the above title, signifying White Prince of the [Religious] Law, rendered in Chinese as *Pai Fo* 白佛, or White Buddha. The policy of the early sovereigns of the present dynasty led to the displacement of this spiritual potentate, who was compelled to remove with his tribe to the region south of the Yellow River, and to pass under the control of the Imperial Commissioner of Kokonor. Attempts on the part of the Ch'akhan Nomên 'Han of the period to recross

the Yellow River in 1820-1821 rendered military operations against him necessary, and since that period the tribe has continued submissive, its ruler wielding great influence at the same time over all the Mongol and Tibetan population of this wild region. A decree of A.D. 1794 makes an exception in favour of the Ch'akhan Nomên 'Han with regard to the principle of re-embodiment, which is allowed, in his case only, to be restricted to members of the same family, on the alleged ground of his being a *dzassak*, *i.e.* wielding temporal as well as spiritual authority.

596.—CHEPTSUNDAMPA 'HUT'UKHT'U 哲布尊丹巴呼圖克圖.—The title assigned to the Metropolitan or Patriarch of the Khalkha tribes, ranking third (*i.e.* next to the two joint pontiffs of Tibet) in degree of veneration among the dignitaries of the Lamaist church. The title takes its rise from the 'hut'ukht'u, commissioned in A.D. 1604 to take up his abode among the Mongols of the North-west, where his authority was transmitted by re-embodiment in the person of a younger brother of the Khan of the T'ushét'u tribe. In A.D. 1688, at a time when the Khalkhas felt no longer able to contend successfully against their adversaries the Sungars [*see supra*, No. 564], it was proposed in council to seek refuge under the Russian sovereignty. The 'Hut'ukht'u, on being appealed to as umpire, decided against this proposal, in view of the fact that protection of the Yellow Church was not to be looked for in that quarter: and the Khalkhas upon this tendered their allegiance to the emperor K'ang Hi, by whom territories were assigned to them and rank and titles were bestowed upon their chiefs. [*Sung Yün*, Vol. I, p. 19.] Since this period the successors of the Cheptsundampa 'Hut'ukht'u have been treated with high respect by the Chinese Court, although measures were taken, during the reign of K'ien Lung, to forbid the continuance of the succession as an appanage of the family of the T'ushét'u Khan. The residence of the 'Hut'ukht'u, whose authority is recognized as supreme by the T'ushét'u and Tsetsen Khanates, is fixed at K'urun 庫倫 (Urga), where he acts as the spiritual colleague of the Chinese Imperial Agent [*see Part XI*, No. 556]. The title he bears is derived from the Tibetan words *Cheptsun*

(venerable) and *Dampa* (sacred). To this the Sanskrit appellation *Târanâtha*, signifying “resplendent divinity,” is added, whence the title of Taranatha Lama is derived as a common substitute for the official designation. By the Mongols the patriarch is also frequently referred to as Maidari ‘Hut’ukht’u (from *Maitrêya*, the Messiah of Buddhism). He is likewise described as *Gheghen* (*i.e.* the Great) ‘Hut’ukht’u.

597.—CHU CHING LAMA 駐京喇嘛.—The Lamaist Organization in and near Peking.

In furtherance of their policy of ensuring the control of the Mongolian tribes by means of ecclesiastical influences, the Chinese sovereigns of the reigning dynasty have been profuse in the establishment of Lamaist places of worship and official dignities in Peking and throughout the adjacent region. The emperors of the Ming dynasty had indeed set an example in this respect, introducing the indecent Sivaitic effigies worshipped in Tibet, which are known to the Chinese as *Huan-hsi Fo* 歡喜佛 (*i.e.* Buddhas of Delight), into the palace itself; but the patronage extended to the Yellow Church by K’ang Hi and his descendants is conceived upon a far more extensive scale. Vast Lamaist communities have been founded at Jehol and Dolon Nor in Inner Mongolia, and at Wu T’ai Shan in the province of Shansi, where a famous temple dedicated to the *Bôdhisattwa Manjusri* attracts annually crowds of pilgrims from all parts of Mongolia, as well as in the imperial capital itself. At the imperial mausolea, likewise, lamaseries are established, at which services are continually performed in honour of the deceased sovereigns. The following are the principal dignitaries and other members of this branch of the Lamaist Hierarchy:—

598.—CHANG-CHIA ‘HUT’UKHT’U 章嘉呼圖克圖.—The Metropolitan. This dignitary is the acknowledged re-embodiment of a ‘hut’ukht’u despatched, under the same title, to represent him near the Chinese Court toward the close of the 17th century by the Dalai Lama of that period. Received with profound respect by the Emperor K’ang Hi, he was assigned a residence at Dolon Nor 多倫泊 (or 諾爾), in the territory of Jehol, with

powers of spiritual control over the Mongols of Ch'ahar; and he enjoyed the special favour likewise of the prince who afterwards reigned with the title Yung Chêng. This sovereign converted the palace appropriated to his use whilst heir apparent into a vast and gorgeous monastery, which still retains its name of *Yung Ho Kung* 雍和宮, conferred upon it during his occupancy; and, by decree of the Emperor K'ien Lung, the successor of the original Chang-chia 'Hut'ukht'u removed his residence from Dolon Nor to this place. Here the ceremony of drawing lots from the golden urn is performed in the case of all such 'hut'ukht'u as do not fall within the jurisdiction of the Tibetan government; and State services are performed under the direction of the Metropolitan, who is said to *chang chiao* 掌教, or wield supreme religious sway. The principal 'hut'ukht'u of the metropolitan organization are enumerated below, in the order assigned to them by decree in A.D. 1786:—

599.—MINCHUR 'HUT'UKHT'U 敏珠爾呼圖克圖.

600.—GALDAN SIRÊT'U 'HUT'UKHT'U 噶勒丹克錫呼圖
呼圖克圖.

601.—CHILUNG 'HUT'UKHT'U 濟隆呼圖克圖.

* * The foregoing all take rank in precedence of the *tsung k'an-pu* 總堪布, or abbots-in-chief of the imperial lamaseries. Eight other dignitaries of the same class, headed by the Tungkhor 洞科爾 'Hut'ukht'u, are enumerated as dwelling at or near Peking, beside two at Dolon Nor. [大清會典, B. 52, p. 25.]

The remaining ranks of the Lamaist Hierarchy are as follows:—

602.—CHANG YIN DZASSAK TA LAMA 掌印扎薩克大喇嘛.—Grand Chancellor of the Lamaseries [with seal of office].

603.—FU CHANG YIN DZASSAK TA LAMA 副掌印扎薩克大喇嘛.—Vice-Chancellor [as above].

604.—DZASSAK LAMA 扎薩克喇嘛.—Rulers or Superiors of lamaseries. *N.B.*—Dzassak signifies a ruler or chieftain [see Part XI, No. 537].

605.—DA LAMA 達喇嘛.—Prior of a lamasery. This dignitary is invested with the control over the management and

services of the monastery to which he belongs, subject to the commands of the *dzassak lama* of the locality.

606.—FU DA LAMA 副達喇嘛.—Vice-Prior.

607.—HSIEN SAN LAMA 閒散喇嘛.—Lamaist clergy [without special office, but ranking above the grades mentioned below].

608.—TÊ-MU-CH'I 德木齊.—[Mong. *dimch'i*.]—Steward of a lamasery. The *dimch'i lama*, subject to the authority of the prior [see above] attends to all the secular affairs of the monastery. Also written 得木奇.

609.—KÊ-SSŪ-KUEI 格思規.—[Mong. *Giskhui* or *Gibhui*.]—Precentor. Conducts the choral services.

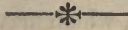
610.—KÊ-LUNG 格隆.—Gileng (Gylong). Priest of the first order.

611.—PAN-TI 班第.—Bandi. Priest of the second order.

612.—SHA-PI 沙必.—Shabi. Novice.



APPENDIX.



SECTION I.—CHINESE OFFICIAL RANKS.

THE present work would be incomplete without some general outline, at least, of the system under which the ranks of the Chinese official administration are organized. The bureaucracy which forms the most active and important element in the national life of China is a subject, indeed, not easily to be dealt with in a narrow compass. As the outcome of the history of two thousand years, and inspired with traditions descending from periods of fabulous antiquity, the huge fabric which is revered as the depository of all honour and all authority may well be thought capable of defying attempts at analysis on any but the broadest scale. Such particulars, at the same time, as are needed for a general comprehension of the methods pursued in the existing organization, the results of which it has been sought to elucidate in the preceding sections of this work, may nevertheless be briefly assembled. The Chinese official hierarchy, as it is found established in the *Ta Ts'ing Huei Tien*, or Collected Institutes of the Empire, is in all its leading features a continuation of the system gradually established under the Ming dynasty, whose tenure of power was marked, in the fifteenth and sixteenth centuries of our era, by the introduction of the principle of universal competition for literary degrees as the means of obtaining access to rank and office, and by the mapping out of the territories of the Empire in the divisions which still, for the most part, subsist. In Part IX of the present work the method by which advancement is obtained in the various degrees at the official Examinations is categorically set forth; and it now remains to elucidate, with the help of the details afforded by the Institutes, the system of classification ordained for the ranks of the public service.

Under the head of *shih chin* 仕進 or the "official career," it is laid down that the privilege of *ch'u shên* 出身, or "advancement"—in other words, of public employ—may be obtained from eight different starting-points, which may be enumerated as follows, with references appended to those passages in the body of the present work in which they have been severally dealt with:—

i.—*Chin Shih* 進士.—Metropolitan Graduate. [See Part IX, No. 473.]

ii.—*Chū Jén* 舉人.—Provincial Graduate. [See Part IX, No. 472.]

iii.—*Kung Shêng* 貢生.—Senior Licentiate. [See Part IX, No. 471.]

iv.—*Yin Shêng* 廕生.—Honorary Licentiate.

The holder of a certificate granted in consideration of services rendered to, or suffering undergone on behalf of, the State by a progenitor of the person thus distinguished. According to the circumstances of the case, the holder of such a certificate is termed either *ên yin shêng* 恩廕生 or *nan yin shêng* 難廕生 [see Part VIII, No. 455].

v.—*Chien Shêng* 監生.—Collegian of the Imperial Academy [see Part II, No. 247]. Distinguished as *Ên Shêng* 恩生, receiving the degree after an examination, and *Li Shêng* 例生, obtaining the same privilege by purchase, according to the now almost invariable usage.

vi.—*Shêng Yüan* 生員.—Licentiate. [See Part IX, No. 469.]

vii.—*Kuan Hsüeh Shêng* 官學生.—Pupil of the Banner Schools pertaining to the Manchu military organization, or of the schools established for the benefit of imperial clansmen.

viii.—*Li* 吏.—Government Clerk. [See Part VIII, No. 456, Note.]

The two higher classes of graduates, the *chin-shih* and *chü-jên*, are collectively designated as *k'o chia ch'u shên* 科甲出身 [see Part IX, No. 467], and these, with the two next following classes, take rank in what is officially designated the *chéng t'u* 正途, or

“proper path,” *i.e.* the duly constituted avenue of advancement. By courtesy, also, the remaining classes, candidates from which obtain employment through the system of *pao chū* 保舉, or “recommendation,” *i.e.* selection by competent authority, are also recognized as having entered the public service on a similar footing. A subsidiary means of obtaining rank and office, the *chūan shu* 捐輸, or purchase-system, which has now almost hopelessly overshadowed the “proper path,” although recognized in the Institutes and periodically resorted to since the days of the Ming dynasty, owes the prodigious development it has now arrived at to the necessities imposed on the Government by the first war with Great Britain and, a few years later, by the outbreak of the Taiping rebellion. The year 1843 saw the introduction of a sale of official titles, to a limited extent, which furnished a precedent for the extension of the system throughout the Empire by a decree dated December 13th, 1850, sanctioning proposals to this effect on the part of the Board of Revenue.²⁷ Immense sums of money have been obtained, since that period, by the sale of patents of rank or of steps of advancement in actual employ; and although, as a result of this policy, the Empire has been flooded with hosts of titular officials, beyond all proportion to the needs of the public service, it is undeniable that in some respects advantage has accrued from it to the public interest. The purchase-system, whilst admitting thousands of corrupt and incapable persons to official positions, has at the same time opened avenues of advancement to a class which is unfettered by literary traditions and prejudices, and has tended to weaken the hold of the narrow maxims of antiquity upon the conduct of public affairs.

In continuance of the regulations enacted under the Ming dynasty, the existing system classifies all civil and military offices under nine degrees of rank, or, more properly, under eighteen, inasmuch as each rank or class (*p'in* 品) is divided into principal (*chéng* 正) and secondary (*ts'ung* 從). To these must be added a

²⁷ *Ch'ou Hsiang Shih Li* 籌餉事例, Memorials and Regulations of the Board of Revenue, 1850.

nineteenth, or supplementary, class, embracing some of the lowest offices, to which the name of *wei ju liu* 未入流 (*lit.* “the stream-not-yet-entered”) is assigned. A distinction, something analogous to which may be discovered in the Russian institution of the *tchin*, is drawn between *rank*, the *p'in* 品 as above mentioned, with its accompanying *office*, or *chih* 職, and the actual *post* or official charge, *jên* 任, to which appointment may be obtained. Although the three conditions are co-ordinated, in theory, by a series of minute regulations, rank and official employ are practically distinct and may be held irrespectively one of the other. The rank prescribed by regulation for the incumbent of each separate office is indicated as concisely as possible, in the body of the present work, by combinations such as 1a, 1b, and so forth, for the “principal” or “secondary” degrees of each of the nine classes. For the nineteenth or supplementary class, referred to above, the equivalent “unclassed” has been adopted.²⁸

Once invested with office in any degree of rank, as the result of competition or purchase, a Chinese official is placed upon the list of candidates for employment in the category to which he has been admitted, unless, indeed, as now habitually occurs, he has purchased a simple brevet (*hsien* 銜) without pretensions to official employ. Whether admitted to his official position by competition or by purchase, the candidate is required to seek presentation in imperial audience (*yin chien* 引見) before his claim for employment is recognized by the Board of Civil Office or of War, as the case may be. This formality having been accomplished, the candidate takes his turn in the periodical “drawings” which are held in the course of each month at the offices of the Board, when the province of the empire in which each individual among the successive batches of candidates shall serve is determined by lot. When nominated in this wise to a provincial staff, the candidate, be he District Magistrate, Sub-Prefect, or Prefect by rank, on presenting

²⁸ Besides the nine buttons in common use there is a tenth, called *T'ou p'in ting tai* 頭品頂戴, or highest of all, bestowed on eminent officials. The possessor, it is said, wears a red button of the 1st rank without the usual silk loop.

his credentials to the local government, is enrolled upon the list of "expectants" (the *hou-pu-pan* 候補班), and resigns himself to a period of unattached service which may last for a considerable number of years. During this period of expectancy, however, a variety of forms of temporary employment, in connection with the judicial or revenue administration or upon special missions, are accessible to the class of unattached officials, who discharge the duties confided to them in this manner under the generic designation of *wei yüan* 委員, or delegates. From this expectant stage, the duration of which may be abridged by purchase or by recommendations on account of special services, the candidate at length emerges into substantive employ, which is prefaced by a year of probation (*shih yung* 試用), made obligatory in all ranks from that of Intendant of Circuit (Taotai) downwards. Above the rank of Taotai, beyond which the operation of purchase scarcely extends, the system of "expectancy" ceases to operate, officials of the higher grades being either in continuous active employ or in retirement. This last-named condition is frequently brought about by means of a striking peculiarity of the Chinese system, in accordance with which every official is liable to be withdrawn from active service by the death of either of his parents. On the occurrence of such an event he is required by a stringent regulation to retire at once for the observance of the mourning rites (*ting yü* 丁憂) during a period of nominally three years, in reality twenty-seven months. On the part of Manchu officials, the national custom restricts this period of mourning to one hundred days.

Among the many devices which have been introduced in the Chinese system, with indifferent success, to provide a check upon corruption and misconduct, two may be especially noticed here. One of these is the rule prohibiting civil employés of whatever degree, with the exception of the local directors of instruction, from holding office in their native provinces; and another is the practice of vacating office by the junior of two relatives who may be brought into contact with each other, within certain prescribed limits, in the same provincial area. This is designated

hui pi 迴避, “respectful withdrawal” in the presence of a superior.²⁹ When to these checks upon the tenure of office is added the virtually uncontrolled power which is wielded by the provincial governor over his subordinates of the class of *ti-fang kuan* 地方官, or “local authorities,” *i.e.* the Prefects, Sub-Prefects, and Magistrates or Assistant Magistrates of various degrees, in the exercise of his functions of “impeachment” or “denunciation” (*ts’an hé* 劾劾), as a result of which wholesale removals or degradations continually occur, it will be seen that the position of a Chinese official, especially in the lower ranks, is at all times eminently insecure.

With the foregoing particulars respecting the structure of the public service in China, the indications embodied in the several parts of the present work may be found the more readily available. For a host of questions relating to minor details, such as cannot fail to suggest themselves to the student’s mind, there can be no escape from the necessity of consulting the stores of information classified in the *Ta Ch’ing Hui Tien* and its vast appendices.

²⁹ The junior of the two relatives is customarily transferred to an equivalent post in an adjoining province ruled by the same Governor-General. [See *Peking Gazette*, April 25, 1895.]

SECTION II.—THE CHINESE SYSTEM OF DISTINCTIVE COLLOCATION OF CHARACTERS.

AN element of Chinese composition, due in part to the structure of the language itself, and in part to the rigorous formality of its written style, is the "elevation" of characters by different degrees as a means of indicating respect or reverence in varying gradations of importance. This graphic expedient takes the place, in fact, of the employment of either capital letters or a more conspicuous form of type in alphabetic languages, for the representation of honoured names or ideas; and, whilst its significance is infinitely more extended than any of the devices in vogue for the expression of respect, either at present or in past times, in Western countries, the system is applied under circumstances and subject to rules which cannot be safely ignored by any student of the language.

The canon according to which the elevation of the written character is regulated is laid down with much minuteness in the *K'o Ch'ang T'iao Li* 科場條例, or Rules for the Literary Examinations; but it is needless to undertake, for the purposes of the present work, any more than a condensed analysis of these prescriptions. The principle upon which the system is based may be most readily explained by premising that, as the ordinary method of writing in Chinese consists in the arrangement of characters, one after the other, in vertical columns, each column being, under ordinary circumstances, complete from top to bottom, respect is indicated by the elevation of certain characters to the top of the column next ensuing after the context, or to still higher positions above the general level, as the case may be. Passing over, for the moment, the most ordinary token of respect or courtesy—that of position two spaces above the general upper plane—the official system of elevation is found to be divided into three categories, indicative of as many degrees of respect or veneration. The three categories thus formed are distinguished as those of

“single,” “double,” and “three-fold” elevation, these terms denoting the height above the ordinary level of the column to which the character is raised. Respect for the person and attributes of the sovereign and religious veneration for supernatural powers may thus be indicated, as also the sentiments of the same nature which are cherished on the part of imperial personages themselves with reference to their ancestors or elders and to the powers of Nature and the deities whom they worship. The several categories, collectively designated as *t'ai hsieh* 抬寫 or *t'ai t'ou* 抬頭, may be described as follows:—

I.—TAN T'AI 單抬.—SINGLE ELEVATION.

The raising of the character by one space above the general level is employed in referring to the *abodes* of Majesty, the *Imperial Court*, the *attributes* of government, *proceedings* by which the sovereign is addressed, and *supernatural powers* or beings of a *secondary* order of importance, together with the *places* at which their worship is conducted. The following examples are selected for the purpose of illustrating each of these subdivisions of the present category, the syllable representing the character elevated being printed in small capitals:—

i.—*The Abodes of Majesty*:—

CH'AO	朝	The Court.
CH'ÜEH	闕	The Imperial palace.
CHING Shih	京師	The Imperial capital.
KUNG	宮	The Palace.
KUNG mên	宮門	The Palace portals.
TIEN T'ing	殿庭	The Halls of the Palace.
TIEN Shih	殿試	{ The Examinations held in the Palace [see Part IX, No. 467].
TAN Pi	丹陛		The Throne and its approaches.
FÈNG Ch'ên	楓宸	The Dwelling-places of Majesty.
SHÈNG Ching	盛京	The capital situated in Manchuria.
Tzŭ Chin Ch'êng	紫禁城	{ The Red prohibited City (the Imperial precincts).

YÜAN-ming Yüan 圓明園 The Summer Palace.

ii.—*Attributes of Government* :—

KUN Chia	國家	The State.
KUO T'i	國體	{ The constitution, or dignity, of the State.
KUO K'ò	國課		The revenue.
KUNG Ling	功令	The laws.

iii.—*Proceedings addressed to the Sovereign* :—

CHIN	進	To offer, present.
CHIN Kung	進貢	To make tribute-offering.
KUNG Wu	貢物	Articles of tribute.
T'I Pao	題報	{ To report (in a certain prescribed form).
TSOU	奏		To memorialize, report to the Throne.

* * With reference to the character *tsou*, it should be noted that, when used in combination with the character *wén* 聞, forming a compound signifying "to report for the sovereign's information," its position is a matter of some uncertainty. The character *wén* being naturally raised by two spaces [see *Shuang T'ai*, below], the *tsou* which precedes it is seen by some writers to be singly elevated, as usual, whilst others leave it undistinguished in the column (*chih hsieh* 直寫). The following examples, taken from different memorials in *Peking Gazettes* published in close succession, will serve to illustrate both this anomaly in actual practice and also the system of elevation itself :—

聞		聞	
事	奏	事	奏 奏
	爲		爲
	奏		
	跪		跪

When used in connection with the character *ming*, to form the compound verb *tsou ming* 奏明, signifying "to make report to the Throne," no elevation is given to the character.

iv.—References to Supernatural Powers :—

SHÊN	神	The gods or spirits.
SHÊN chih hsien yu	神之顯佑	{ The manifest interposition of the gods.
CHIANG Shên	江神		The God of the River.
HUO Shên Miao	火神廟	Temple of the God of Fire.
SHIH Ying Kung	時應宮	{ The (imperial) Temple of Seasonable Response to Prayer.
NIEN Hsiang	拈香		To offer incense.

It should be farther noted that in all reproductions of or quotations from imperial decrees of a reigning sovereign, the text of the decree is raised by one place in the document in which it is embodied. For the text of decrees of deceased Emperors, see below.

II.—SHUANG T'AI 雙抬.—DOUBLE ELEVATION.

This distinction is allotted to characters which refer to the *person*, *attributes*, or *actions* of the reigning sovereign or his consort, as will be seen from the following examples :—

TA HUANG TI	大皇帝	H. M. the Emperor.
HUANG TI	皇帝	do. do.
HUANG SHING	皇上	do. do.
SHANG	上	His Majesty.
HUANG HOU	皇后	H. M. the Empress.
SHÊNG KUNG	聖躬	The imperial (sacred) person.
T' IEN YEN	天顏	The celestial countenance.
T' IEN ÊN	天恩	{ The celestial favour,—His Majesty's grace.
SHANG YÜ	上諭		An Imperial decree.
HsÜN SHIH	訓示	Imperial instructions.
YÜ YÜN	俞允	His Majesty's assent.
YÜ LAN	御覽	His Majesty's perusal.
CHIH	旨	{ An expression of the imperial will —a rescript or edict.

CHU PI	硃筆	{ The Vermilion Pencil—equivalent to the "sign manual."
P'I CHUN	批准	{ Assent, or ratification, by the sign manual.
MING	命	His Majesty's commands.
WÊN	聞	His Majesty's information.
CHAO CHIEN	召見	To summon to audience.
PI CHIEN	陛見	To have audience.
PI T'zŭ	陛辭	To have audience on departure.
CHIN	覲	{ To have audience (when coming from a distance).
CHIN CHIEN	覲見	As above.
CH'IN P'AI	欽派	Imperially appointed.
CH'IN CH'AI	欽差	An Imperial commissioner or envoy.
P'AI CH'U	派出	To appoint.
WANG MING	王命	{ The sovereign's mandate (i.e. death-warrant).

By means of this double elevation of the character, the same effect is arrived at in Chinese as is produced in Western languages by prefixing honorific epithets to the title employed. Thus *huang shang* 皇上, written simply in the ordinary column (as is the case in decrees issued in the names of the Empresses while acting as Regents), must be translated simply as "the Emperor;" but *Huang Shang*, elevated according to rule, is fully equivalent to "His Majesty the Emperor."

An application of the same system, practically established, although not recognized as yet by any formal canon, is employed for the purpose of designating with a proper degree of respect the countries with which China is now in diplomatic relation. Thus, *Ying Kuo* 英國, set forth in the body of the column, may mean England, English, British; but *Ying Kuo* or *Ta Ying Kuo* 大英國, elevated two places above the line, in correspondence with *Ta Ch'ing Kuo* 大清國, the designation of the Chinese Empire, conveys the meaning of Great Britain as a sovereign state, or "the British Government."

It is important to observe that the double elevation of the character set forth above, and others of the same class, is confined to references to the reigning Sovereign or his consort, on the part of those from whom a token of respect is due. Such characters, when used in decrees of the Emperor himself, with reference to his own person or acts, or in decrees issued by Empresses Regent, are not exalted; but when employed in decrees with reference to his Majesty's predecessors on the throne (to whom reverence is due even from the Emperor himself) they are elevated *three* spaces, in conformity with the principle upon which the following and last remaining category is based.

The character *Ch'in* 欽 is not elevated in the combination *Ch'in T'zū* 欽此, which is appended with the signification "reverently this [received]" at the conclusion of all rescripts or decrees when copied out by the clerks of the Grand Council of State. The phrase forms no part of the decree itself, and should not be translated "Respect this!" as is often erroneously done.

III.—SAN T'AI 三抬.—THREEFOLD ELEVATION.

The respect which is due from the sovereign himself toward his *ancestors* or predecessors of the Imperial line, and their *places of sepulture*, his *guardians* during minority, and the *powers of nature* and other objects of imperial worship, together with the *temples* or *altars* at which this worship is celebrated, is typified by the exaltation of characters to the third degree above the general plane. The following are examples of this form of usage:

i.—Imperial Ancestry and Places of Sepulture:—

LIH TSU	列祖	The earliest Imperial ancestors.
LIH TSUNG	列宗	The Imperial ancestors.
SHĒNG	聖	His Sacred Majesty.
HUANG K'AO	皇考	[My] Imperial father.
LUNG YŪ SHANG Pin	龍馭上賓	} To "ascend upon the dragon to be a guest on high" [said on the occasion of an Emperor's decease].

T'AI SHANG HUANG	太上皇	{ His Majesty the Emperor who has abdicated the Throne.
HUANG T'AI HOU	皇太后	H. M. the Empress Dowager.
TZŪ KUNG	梓宮	The Imperial sarcophagus.
LING CH'IN	陵寢	The Imperial mausoleum.
HUI LING	惠陵	{ Name of one of the Imperial mausolea [see Part I, No. 130].

ii.—*The Powers of Nature and Places of Worship:—*

T'IENT	天	Heaven.
TI	地	Earth.
CHIAO T'AN	郊壇	{ The five Temples at which imperial sacrifices are offered to Heaven, Earth, the Sun, the Moon, and the Spirits of the Land and Grain.
T'AI MIAO	太廟	The Imperial Ancestral Temple.
TA KAO TIEN	大高殿	{ The Temple of the Great Exalted One [the chief place of worship for the divinities of the Taoist pantheon].

* * * All those characters having reference to the Emperor's person, acts, etc., which, when used in connection with a living Sovereign, are doubly elevated, are honoured with *threefold* elevation when used with reference to a deceased sovereign.

RESPECTFUL ELEVATION IN CORRESPONDENCE.

Distinct from the official categories of elevation, and yet partaking of the same nature with these, is the system pursued in forms of courtesy in correspondence, whether public or private, between individuals. Respect is shown in correspondence of this kind by elevating the name or attributes of the person addressed to the second space above the general level of the column (*shuang t'ai*). Persons of rank superior to the writer are similarly honoured when referred to in correspondence.

A practice has grown up in the semi-official correspondence between the Chinese Foreign Office and the representatives of foreign Powers, in view of the constant occurrence of passages requiring respectful elevation, in accordance with which all references to the individual addressed, on either side, are merely raised to the head of the column (*p'ing t'ai* 平抬). The following is an example of this method :—

章	貴	貴	來	敬
程	國	大	函	啓
一	人	臣	內	者
節	請	所	云	接
云	領	議		准
云	單			
	照			

Both in this style and in that of ordinary correspondence all references to the person or attributes of a Sovereign necessitate elevation in accordance with the usual rules.

In the issue of Proclamations, characters referring to the imperial person, court, etc. are similarly elevated in accordance with the rules set forth above. References to superior authorities are dignified by elevation to the head of the column (*p'ing t'ai* 平抬).

An additional token of respect for individuals of superior rank is found in the practice of leaving a blank space, equivalent to one character, immediately *following* the *name* of the official referred to, when this is raised, with its accompanying title, to the head of the column. In cases where respect in a modified degree may be due to any official person, whose name is not entitled however to actual elevation, the desired result is obtained by leaving a blank space *above* the first character of his official *title* in the body of the column.

In printed books, where it is important to economize space, the degree of "elevation" to which a character is entitled is frequently indicated by a blank space extending over a corresponding number of characters within the column. The courtesy of "elevation," it may also be noted in conclusion, is not extended to the sovereigns of dynasties preceding that which is actually upon the throne.

SECTION III.—FORMS OF OFFICIAL CORRESPONDENCE.

As in all other matters connected with the public service, the forms of correspondence between officials is the subject of minute and rigid regulations. The executive body is subdivided, as with western nations, into two great categories—Civil and Military. The relations of civil officials with civil officials, of military officers with military officers, of civil with military and of military with civil, are all carefully provided for, as well as the intercourse between higher and lower functionaries of the same category.

It is only, however, the written communications of one with the other that are here to be considered, and it may be useful to catalogue briefly the forms these written communications assume. Officials of whatever category occupy between themselves three positions; they are either (A) Equal in rank, when the equality is perfect, as Governor-General and Governor; or (B) Sub-equal, when the difference in degree is too slight to be taken advantage of, as Brigade-General and Colonel; or (C) Subordinate, when either the lower official is under the direct orders of the higher or is of decidedly inferior status, as Provincial Treasurer and Prefect.

- A. (1)—The form *I-wén* 移文 is used between the following :—
Governor-General and *Governor*, or vice versâ.
Commander-in-Chief and *Brigade General*, or vice versâ.

Lieutenant-Colonel and *Major*, or vice versâ.
First Captain and *Second Captain* or vice versâ.
Lieutenant and *Ensign* or vice versâ.

- (2)—The form *Tzŭ* 咨 is used between :—
Tartar General and *Commander-in-Chief*, or vice versâ.

B. (1)—The form *Chao-hui* 照會 is used from :—

The *Six Boards* to the *Provincial Treasurer* or the *Provincial Judge*.

Assistant Salt Comptrollers to *Prefects* and *Magistrates*.
Brigade-Generals to *Colonels*, not under their command.

Colonels to *Captains* under their command.

Lieutenant-Colonels and *Majors* to *Captains* not under their command.

Captains to *Lieutenants* not under their command.

Prefects to their *Secretaries* and *Archivists*.

District Magistrates to *District Jail Wardens*.

(2)—The form *Tzū-ch'êng* 咨程 is used from :—

Provincial Treasurer or *Provincial Judge* to the *Six Boards*.

Colonels to *Brigade-Generals*, whether their commanding officers or not.

Majors to *Colonels*, if not their commanding officers.

Captains to *Lieutenant-Colonels* or *Majors*, if not their commanding officers.

Lieutenants to *Captains*, if not their commanding officers.

(3)—The form *Shou-pên* 手本 is used from :—

Assistant Salt Comptrollers to *Salt Comptrollers* or to *Departments of the Six Boards*.

Colonels to *Majors* not under their command.

C. (a)—Superiors addressing Subordinates :—

(1)—The form *Cha Fu* 割付 is used from :—

Provincial Treasurers to *Prefects* and *Magistrates*.

(2)—The form *Ku-tieh* 故牒 is used from :—

Provincial Judge to *Prefects* and *Magistrates*.

Prefects to the *Commissary of the Seal* and to *Officers of Education*.

Magistrates to *Prefectural Jail Wardens*.

- (3)—The form *P'ai-piao* 牌票 is used from :—
Prefects to Department Magistrates.
Department Magistrates to District Magistrates.
- (4)—The form *Kuan-wên* 關文 is used from :—
Prefects to Subprefects.
District Magistrates to Subdistrict Magistrates.
- (5)—The form *Tieh 牒* is used from :—
Prefects to Assistant Subprefects.
District Magistrates to Deputy Assistant Magistrates.
- (6)—The form *P'ai* 牌 is used from :—
Commanders-in-Chief to Colonels and lower ranks.
Brigade-Generals to Colonels and lower ranks under
their command.
Lieutenant-Colonels and Majors to Captains under
their command.
Captains to Lieutenants under their command.
Lieutenant-Colonels, Majors and Captains to all
Ensigns.
- (b)—Subordinates addressing Superiors :—
- (1)—The form *Tieh-ch'êng* 牒呈 is used from :—
Prefects and Magistrates to a Provincial Judge or to
an Assistant Salt Comptroller.
A Commissary of the Seal to a Prefect.
Officers of Education to Prefects and Magistrates.
Prefectural Jail Wardens to District Magistrates.
- (2)—The form *Shên Wên* 申文 is used from :—
Prefects and Magistrates to a Provincial Treasurer.
Department Magistrates to Prefects.
District Magistrates to Department Magistrates.
- (3)—The form *Ch'êng* 呈 is used from :—
Secretaries, Archivists, Deputy Assistant Magistrates,
Subdistrict Magistrates and District Jail
Wardens to Prefects.

(4)—The forms *Hsiang Wén* 祥文 or *Ch'êng Wén* 呈文 may either of them be used from:—

Colonels and lower ranks to *Commanders-in-Chief*.

Lieutenant-Colonels and below to their own *Brigade-General*.

Majors to their own *Colonels*.

Captains to their own *Lieutenant-Colonels* and *Majors*.

Lieutenants to *Lieutenant-Colonels*, *Majors* or their own *Captains*.

Ensigns to superior officers from *Captains* to *Lieutenant Colonels*.

It was stipulated in the Treaty of Nanking that foreign officials addressing Chinese officials of equivalent rank should use the form *Chao-hui* 照會, but that when corresponding with authorities of a higher degree than themselves should employ the form *Shên-ch'én* 申陳. By an arrangement resulting from the Chefoo Convention, this implication of subordination was abandoned, and the Chinese Government agreed that Consular Officials should in future address and be addressed by all Chinese officials, irrespective of rank, in the form *Chao-hui*. It will be seen from the information given above that the *Chao-hui* form does not imply absolute equality; it will be noticed further that none of the Chinese officials using this form are similarly replied to by the persons they address. The conclusion to be drawn is that though, by purely native use, the desired equality is not understood, still the practice which prevails in this country of both giving and receiving the *Chao-hui* form of communication virtually secures to the foreign official the equality in question.

SECTION IV.—CHINESE RENDERINGS OF EUROPEAN TITLES.

I.—Titles of Sovereigns and Rulers.³⁰

QUEEN OF GREAT BRITAIN AND IRELAND.—*Ta Ying* [*Kuo*] *Ta Chün Chu* 大英 [國] 大君主. [In the Treaty of Nanking, 1842, and the Treaty of Tientsin, 1858, the term *Ta Ying Chün Chu* 大英君主 was employed as the equivalent of Her Majesty's title; and this precedent, as introduced in the rendering of the Treaty of Nanking, has been followed in the translation of the words "King" or "Queen" in the majority of the treaties negotiated with European Powers. In order to bring the title of Her Majesty more into harmony with that of the Emperor of China—described as *Ta Ch'ing Ta Huang-ti* 大清大皇帝—the phrase was slightly altered in the rendering of the Convention of Peking, 1860, thenceforward standing as it is given above, *i.e.* with the addition of the word *Ta* or "Great" to the characters *Chün Chu*.]

EMPRESS OF INDIA.—*Yin-tu Hou Ti* 印度后帝, [Credentials of Kuo Sung-tao, Envoy Extraordinary to Great Britain, October, 1876.]

EMPEROR OF THE FRENCH.—*Ta Fa Kuo Ta Huang-ti* 大法國大皇帝. [French Treaty of Tientsin, 1858.]

PRESIDENT OF THE UNITED STATES.—*Ta Mei Kuo Ta Po-li-hsi-t'ien-té* 大美國大總理璽天德. [Additional Articles signed at Washington, 1868. The rendering of "President" by the phonetic compound given above was originally adopted at the negotiation of the first United States' Treaty with China in 1844, and it has continued subsequently in use as the recognized equivalent for the title of the elected Rulers of republican (*min chu* 民主) communities. The designation selected for the United

³⁰ These are invariably elevated by two spaces above the general level (*shuang t'ai*). See Part II, *ante*.

States, in the Treaty of 1844, was *Ho Chung Kuo* 合衆國, — a term adopted with the view of expressing the Federal character of the United States' administration; and in the Treaty of Tientsin, in 1858, the rendering was expanded into the following characters:—*Ta A-mei-li-chia Ho Chung Kuo* 大亞美理駕合衆國. This unwieldy compound has now, however, been abandoned in favour of the designation employed in 1868.]

CZAR OF RUSSIA.—*Ta Ngo-lo-ssü Kuo Ta Huang-ti* 大俄羅斯國大皇帝. [Treaty of Peking, 1860. In the translation of the Treaty signed at Tientsin by Count Putiatin, in 1858, the term employed is *Tzū Chuan Chu* 自專主, by which, apparently, "Autocrat" is meant to be rendered. In the concluding article of the same Treaty the expression *Shêng Chu Huang-ti* 聖主皇帝 (Sacred Lord and Emperor) is applied to the sovereigns of both the contracting Powers.]

GERMAN EMPEROR.—*Ta Tê Kuo Ta Huang-ti* 大德國大皇帝. [Employed in correspondence since the assumption of the above title by the King of Prussia. The character *Tê* 德, adopted as the national designation for Germany, is an abbreviation of *Tê-i-chih* 德意志, employed as the phonetic rendering of the word *Deutsch* (German) in the Treaty signed at Tientsin in 1861. In this instrument the King of Prussia is designated as *Ta Pu Kuo Chün Chu* 大布國大君主.]

EMPEROR-KING OF AUSTRIA-HUNGARY.—*Ta Ngao-ssü Ma-chia Kuo Ta Huang Shang* 大奧斯馬加國大皇上. [Treaty of 1869. In this instrument the compound "Ma-chia" is employed as an equivalent of "Magyar-ország," or Hungary.]

KING OF DENMARK.—*Ta Tan Kuo Ta Chün Chu* 大丹國大君主. [Treaty of 1863.]

KING OF THE BELGIANS.—*Ta Pi Kuo Ta Chün Chu* 大比國大君主. [Treaty of 1865. In this instrument, *Pi-li-shih* 比利時 is adopted as the rendering of *Belge* or *Belgique*.]

KING OF THE NETHERLANDS.—*Ta Ho Kuo Ta Chün Chu* 大和國大君主. [Treaty of 1863. In this instrument the

older designation *Ho-lan* 荷蘭, formerly in use as the equivalent of "Holland," was superseded by the character given above.]

KING OF SWEDEN AND NORWAY.—*Ta Jui-tien Kuo No-wei Kuo Ta Chün Chu* 大瑞典國那威國大君主. [Treaty of 1847.]

QUEEN [OR KING] OF SPAIN.—*Ta Jih-ssü-pa-ni-ya Kuo Ta Chün Chu* 大日斯巴尼亞國大君主. [Treaty of 1864. According to this instrument the name Lü-sung 呂宋, from Luçon, the native designation of the Philippine Islands, which is commonly applied to Spain itself by the Chinese, should be abandoned.]

KING OF ITALY.—*Ta I Kuo Ta Chün Chu* 大義國大君主. [Treaty of 1866.]

MIKADO OF JAPAN.—No title for either of the sovereigns of the two contracting Powers is employed in the Treaty concluded between Japan and China in 1871. The Treaty runs in the name of the two countries, *Ta Ch'ing Kuo* 大清國 and *Ta Jih-pên Kuo* 大日本國. The equality of the two Powers is fully expressed in the position of the characters and in other needful respects.]

PRESIDENT OF PERU.—*Ta Pi Kuo Ta Po-li-his-t'ien-té* 大秘國大伯理璽天德. [Treaty of 1874. In this instrument *Pi-lu* 秘魯 are the characters employed to represent the word Peru].

II.—Designations of Governments, Departments of State, and Public Functionaries.

The Government [head of the State].—*Ch'ao T'ing* 朝廷, or *Kuo Kia* 國家.³¹

The Government [Ministers of State collectively].—*Ch'ao I Ta Ch'ên* 朝議大臣, or *Ping Ch'uan Ta Ch'ên* 秉權大臣. Also, *Ting Ch'ên* 廷臣.

³¹ It should be noted also that the word *Kuo* 國 alone is not unfrequently used in the sense of "Government," in which case it is elevated (*tan t'ai*) by one space above the general column level [see Part II, ante]. Thus, in the combination *Ying Kuo* 英國, elevation as above stated would convey the meaning "British Government;" whereas, when employed without elevation, the same characters would signify "England" (or Great Britain), "British" or "English," without reference to the Sovereign or the Government.

The Imperial Parliament [of Great Britain and Ireland].—

I Chêng Kuo Hui 議政國會.

The Upper House	<i>Shang T'ang</i>	上堂
The Lower House	<i>Hsia T'ang</i>	下堂
Member of Parliament	<i>Kuo Hui Ts'an I</i>	國會參議
The Privy Council	<i>Chung Ko</i>	中閣
Privy Councillor	<i>Chung Ko Ts'an I</i>	中閣參議
Judicial Committee of the Privy Council	{ <i>Chung Ko Tsung Fa Ch'u</i>	中閣綜法處
Cabinet	<i>Shu Mi Yuan</i>	樞密院
Premier	{ <i>Shu-mi Yuan Shou</i> <i>Hsiang</i>	樞密院首相
Treasury	<i>Tu Chih Yuan</i>	度支院
Home Office	<i>Nei Chêng Yamén</i>	內政衙門
Foreign Office	<i>Wai Chêng Yamén</i>	外政衙門
Colonial Office	<i>Fan Chêng Yamén</i>	藩政衙門
War Office	<i>Ping Chêng Yamén</i>	兵政衙門
Admiralty	{ <i>Shui Shih Ping Chêng</i> <i>Yamén</i>	水師兵政衙門
India Office	{ <i>Tsung Li Yin-tu Chêng</i> <i>Wu Yamén</i>	總理度印政務 [衙門]
Board of Trade	<i>Shang Chêng Yamén</i>	商政衙門
Post Office	<i>Yu Chêng Yamén</i>	郵政衙門
Local Government Board	<i>Hu Chêng Yamén</i>	戶政衙門
Office of Works	<i>Kung Chêng Yamén</i>	工政衙門
High Court of Judicature	<i>Tung Fa Ssü</i>	統法司
First Lord of the Treasury	{ <i>Tu Chih Yuan Shou</i> <i>Hsiang</i>	度支院首相
Cabinet Minister	<i>Ch'êng Hsiang</i>	丞相
Secretary of State for Foreign Affairs	{ <i>Wai Chêng Ta Ch'én</i>	外政大臣
Chancellor of Exchequer	<i>Tu Chih Yuan Shih</i>	度支院使
Lord Chancellor	<i>Lü Fa Ta Hsüeh Shih</i>	律法大學士
Judge	<i>Nieh Ssü</i>	臬司
Under Secretary of State	<i>Hsieh Li Ta Sh'én</i>	協理大臣
Clerk of a Department	{ <i>Ssü Kuan</i> 官司 or <i>Tsung Pan</i>	總辦

Chancellor of University	<i>Chang Yüan Hsüeh Shih</i>	掌院學士
Lord Lieutenant	<i>Chieh Tu Shih</i>	節度使
Lord Mayor	{ <i>Chih Nien Shou Shih</i> <i>Shên Ch'i</i>	值年首事紳耆
Alderman	<i>Shên Ch'i</i>	紳耆
Justice of the Peace	<i>Chang Fa Shên Shih</i>	掌法紳士
Barrister	<i>Lü Shih</i>	律師
Police Magistrate	<i>Pu Wu Chia Hui</i>	捕務指揮
Police	{ <i>Pu Yi</i> or <i>Ch'a Chieh Ping</i>	捕役 or 查街兵

III.—Diplomatic and Consular Titles.

Ambassador	{ <i>T'ou téng Ch'in Chai</i> <i>Ta Ch'én</i>	頭等欽差大臣
Envoy and Minister Plenipotentiary ³²	{ <i>Érh téng Ch'in Ch'ai</i> <i>Ta Ch'én</i>	二等欽差大臣
Minister Resident	{ <i>San téng Ch'in Ch'ia</i> <i>Ta Ch'én</i>	三等欽差大臣
Chargé d'Affaires	<i>Shu Ch'in Ch'ai Ta Ch'én</i>	署欽差大臣
Secretary of Legation	{ <i>Ts'an-tsan</i> 參贊 (in dif- ferent classes, as 1st Secretary, <i>T'ou téng</i> <i>Ts'an-tsan</i> 頭等參贊, and so on).	
Chinese Secretary	<i>Han Wu Ts'an-tsan</i> ³³	漢務參贊
Assistant Chinese Secretary	{ <i>Han Wén Fu Shih</i>	漢文副使
Senior Consul	{ <i>Ling-hsiu Ling Shih</i> <i>Kuan</i>	領袖領事官
Consul-General	<i>Tsung Ling Shih Kuan</i>	總領事官

³² The full title assigned to Her Britannic Majesty's Minister Plenipotentiary in China is as follows: 大英欽差駐劄中華便宜行事大臣. The ordinary designation employed in conversation and correspondence is *chu ching ta ch'én* 駐京大臣. The expressions *kung shih* 公使 and *shih ch'én* 使臣 heretofore often erroneously used in correspondence, have been formally abandoned by the Chinese Government.

³³ This rendering is adopted in lieu of the expression *Han Wén Chêng Shih* 漢文正使, formerly employed as the equivalent of "Chinese Secretary."

Consul	<i>Ling Shih Kuan</i>	領事官
Vice-Consul	<i>Fu Ling Shih Kuan</i>	副領事官
Interpreter	<i>Fan Yi Kuan</i>	繙譯官
Consular Assistant	<i>Fu Fan Yi Kuan</i>	副繙譯官
Student Interpreter	<i>Fan Yi Hsüeh Shéng</i>	繙譯學生
British Supreme Court (Shanghai)	} <i>An-ch'a Shih Yamén</i>	按察使衙門
Chief Judge of Supreme Court			} An-ch'a Shih	按察使
Assistant Judge	<i>Fu Nieh-ssü</i>	副臬使
Law Secretary	<i>Ssü-li Hsieh-shén Kuan</i>	司理協審官

IV.—Indian and Colonial Titles.

a. INDIA

Viceroy of India	} <i>Yin-tu Yü Chién Chieh</i>	印度御簡節度 [大臣
Lieutenant-Governor	<i>Hsieh-li Ta Ch'én</i>	協理大臣
Commissioner of a Pro- vince	} <i>Tsung-li Ta Ch'én</i>	總理大臣

b. HONGKONG.

Governor	<i>Tsung-tu</i>	總督
Lieutenant-Governor	<i>Fu Tu Hsien</i>	副督憲
Executive Council	<i>I Chéng Chü</i>	議政局 ³¹
Legislative Council	<i>Ting Li Chü</i>	定例局
Colonial Secretary	<i>Fu Chéng Ssü</i>	輔政司
Chief Justice	<i>An-ch'a Ssü</i>	按察司
Puisne Judge	<i>Fu Nieh Ssü</i>	副臬司
Registrar-General	<i>Hua Min Chéng Wu Ssü</i>	華民政務司
Harbour Master	<i>Ch'uan Chéng T'ing</i>	船政廳
Superintendent of Police	<i>Hsün Pu Kuan</i>	巡捕官
Colonial Treasurer	<i>K'u Wu Ssü</i>	庫務司
Auditor-General	<i>K'ao Shu Ssü</i>	考數司

³¹ The foregoing titles, from "Executive Council" downwards, are taken from a list officially published by the Government of Hongkong, in Notification No. 210 of December 28th, 1874. The word *ch'u* 處, it may be noted, would be preferable, in substitution for *chü* 局, in the rendering of "Council."

Postmaster-General	<i>Yi Wu Ssü</i>	驛務司
Attorney-General	<i>Kuo-chia Lü Chêng Ssü</i>	國家律政司
Police Magistrate	<i>Hsün Li Fu</i>	巡理府
Coroner	<i>Yen Shih Kuan</i>	驗屍官
Sheriff	<i>Ch'uan Piao Kuan</i>	傳票官
Justice of the Peace	<i>Shên Shih</i>	紳士
<i>c. SINGAPORE.</i>		
Governor	<i>Tsung-tu</i>	總督
Colonial Secretary	<i>Fu Chêng Ssü</i>	輔政司
Resident Councillor	<i>Ts'an Chêng Ssü</i>	叅政司
Colonial Treasurer	<i>K'u Wu Ssü</i>	庫務司
Auditor-General	<i>P'an Shu Ssü</i>	盤數司
Colonial Engineer	<i>Ying Tsao Ssü</i>	營造司
Magistrate	<i>Hsün Li Fu</i>	巡理府
Protector of Chinese	<i>Hua Min Chêng Wu Ssü</i>	華民政務司
Postmaster-General	<i>Yu Chêng Ssü</i>	郵政司
Inspector-General of Police	<i>Tsung Hsün Pu Kuan</i>	總巡捕官
Master Attendant	<i>Ch'uan Chêng T'ing</i>	船政廳
Chief Justice	<i>An Ch'a Ssü</i>	按察司
Puisne Judge	<i>Fu An Ch'a Ssü</i>	副按察司
Attorney-General	<i>Lü Chêng Ssü</i>	律政司
Sheriff	<i>Ch'éng Fa Kuan</i>	承法官
<i>d. NORTH BORNEO.</i>		
Governor	<i>Tsung Tu</i>	總督
Deputy Governor	<i>Shu-li Tsung Tu</i>	署理總督
Secretary to Governor	<i>Wén Hsün Pu</i>	文巡部
Treasurer-General	<i>Pu Chêng Shih Ssü</i>	布政使司
District Officer	<i>Chih Hsien</i>	知縣
Superintendent of Customs	{ <i>Tsung Pan Shui Hsiang</i> <i>Shih Wu</i>	總辦稅餉事務
Resident	<i>Chih Fu</i>	知府
Judge	<i>An Ch'a Shih Ssü</i>	按察使司
Postmaster-General	<i>Tsung-li Shu-hsün Kuan</i>	總理書信官
Harbour Master	<i>Ch'uan Chêng T'ing</i>	船政廳
Protector of Chinese	<i>Hua Min Hu Wei Ssü</i>	華民護衛司

Superintendent of Gaols	<i>Chien-lao Tsung-kuan</i>	監牢總管
Superintendent of Police	<i>Tsung Hsün Pu</i>	總巡捕
e. MACAO.		
Governor	<i>Tsung Tu</i>	總督
Colonial Secretary	<i>Ta Hsieh</i>	大寫
Superintendent, Public Works	} <i>Liang Wên Kuan</i>	量文官
Treasurer			Pu Chéng Ssü	布政司
Postmaster-General	<i>Shu-hsin Kuan Ta Pan</i>	書信館大班
Chief Judge	<i>An Ch'a Ssü</i>	按察司
Captain of Port	<i>Ch'uan t'ou Kuan</i>	船頭官
Superintendent of Police	<i>Ta Ping T'ou</i>	大兵頭
f. SAIGON.		
Gouverneur-Général	} <i>Tung-yang Tsung-t'ung</i> <i>Ch'üan-ch'üan Ta Ch'én</i>	東洋總統全權大臣
Gouverneur de la Cochinchine			Nan-ch'i Tsung-t'ung Ta Ch'én	} 南圻總統大臣
Procureur-Général	<i>Chang-li Fa Lü Hsing</i>	掌理法律刑
Administrateur	<i>Ts'an-pien Kuan</i>	叅辨官
Chef de Canton	<i>Kai Tsung</i>	該總
Maire	<i>Ts'un chang</i>	村長

V.—Military and Naval Titles.

a. ARMY.

Commander-in-chief, or	} <i>Ping Ma Yüan Shuai</i> or	兵馬元帥 or
Field Marshal			Ching Lüeh	經略
General	<i>Chiang Chün</i>	將軍
Lieutenant-General	} <i>T'ou-téng Ti-tu Chün-mén</i>	頭等提督軍門
Major-General			T'i-tu Chün-mén	提督軍門
Brigade-General	<i>Tsung-ping</i>	總兵
Colonel	<i>Fu-chiang</i>	副將
Lieutenant-Colonel	<i>Ts'an-chiang</i>	參將
Major	<i>Yu-chi</i>	遊擊
Captain	<i>Tu-ssü</i>	都司
Lieutenant	<i>Shou-pei</i>	守備

Sub-lieutenant	<i>Ch'ien-tsung</i>	千總
Sergeant	<i>Pa-tsung</i>	把總
Corporal	<i>Wai-wei</i>	外委
Private	<i>Ping-ting</i>	兵丁
Cavalry soldier	<i>Ma-ping</i>	馬兵
Artillery „	<i>P'ao Ping</i>	炮兵
Infantry „	<i>Pu Ping</i>	步兵
Engineer	<i>Chün Kung Ping</i>	軍工兵
Military Secretariat ; and Military Secretary	} <i>Ying Wu Ch'u</i>	營務處
Adjutant			Yi Chang	翼長
Aide-de-camp	<i>Chung Chün</i>	中軍
Surgeon	<i>I Kuan</i>	醫官
Commissariat, and Com- missary	} <i>Liang T'ai</i>	糧台
b. NAVY.		
Commander-in-chief	<i>Shui-shih Tung Ling</i>	水師統領
Admiral	} <i>T'ou-téng Shui-shih T'i-tu</i> <i>tu Chün-mén</i>	頭等水師提督 [軍門 ³⁵]
Vice-Admiral			} Érh-téng Shui-shih T'i-tu Chün-mén	二等水師提督 [軍門]
Rear-Admiral	} <i>San-téng Shui-shih T'i-tu</i> <i>tu Chün-mén</i>	三等水師提督 [軍門]
Commodore			Shui-shih Tsung-t'ung	水師總統
Senior Naval Officer	} <i>Ping-lun T'ung (or</i> <i>Shou) ling</i>	兵輪統[首]領
Post-captain (senior)			Tsung-Ping	總兵
do. (junior)	<i>Fu-chiang</i>	副將
Commander	<i>Ts'an-chiang</i>	參將
Surgeon	<i>I Kuan</i>	醫官
Lieutenant Commanding	<i>Yu-chi</i>	游擊
Lieutenant (senior)	<i>Tu-ssü</i>	都司
do. (junior)	<i>Shou-pei</i>	守備
Sub-lieutenant	<i>Ch'ien-tsung</i>	千總

³⁵ The ordinary colloquial designation for an Admiral is *Shui-shih T'i-tu*. The title *Chün Mén* is employed only in correspondence.

Engineer Officer	<i>Ssü Lun Kuan</i>	司輪官
Midshipman	<i>Hsüeh Shéng</i>	學生
Warrant Officer	<i>Ch'ien Fêng</i>	前鋒
Petty Officer	<i>Ling-ts'ui</i>	領催
Seaman	<i>P'ao Shou</i>	炮手
Marine	<i>Pu Ping</i>	步兵
Secretary to an Admiral	<i>Ying Wu Ch'ü</i>	營務處
Flag Lieutenant	<i>Chung Chün</i>	中軍
Surveying Officer	<i>Ts'ê-laing Kuan</i>	測量官

VI.—Imperial Maritime Customs.

Inspector-General	<i>Tsung Shui Wu Ssü</i>	總稅務司
Chief Secretary	{ <i>Tsung Li Wén An Shui Wu Ssü</i>	總理文案稅務 [司
Chinese Secretary	{ <i>Kuan Li Han Wén An Shui Wu Ssü</i>	管理漢文案稅務 [司
Commissioner	<i>Shui Wu Ssü</i>	稅務司
Deputy Commissioner	<i>Fu Shui Wu Ssü</i>	副稅務司
Assistant	<i>Pang Pan</i>	幫辦
Divisional Inspector	<i>Hsün Kung Ssü</i>	巡工司
Harbour Master	<i>Li Ch'uan T'ing</i>	理船廳
Tide Surveyor	<i>Tsung Hsün</i>	總巡
Examiner	<i>Yen Huo</i>	驗貨
Tidewaiter	<i>Ch'ien Tzū Shou</i>	鈴字手
Berthing Officer	<i>Chih Po So</i>	指泊所

INDEX OF CHINESE CHARACTERS.

一 RADICAL 1.

一

yi

一品夫人 456; 一甲 476.

三

san

三姓 373, iii; 三府 283;
三科 472; 三院 86;
三公 139; 三孤 139;
三尹 292; 三旗莊
頭處 82; 三音諾
顏部 517; 三庫檔
房 182, x; 三法司
200.

上

shang

上 1; 上三旗 379; 上虞
備用處 414; 上駟
院 89.

下

hsia

下五旗 379.

不

pu

不入八分 25, 26.

世

shih

世子 10, 41; 世爵 455;
世襲 454; 世家 583;
世襲罔替 30, 454; 世
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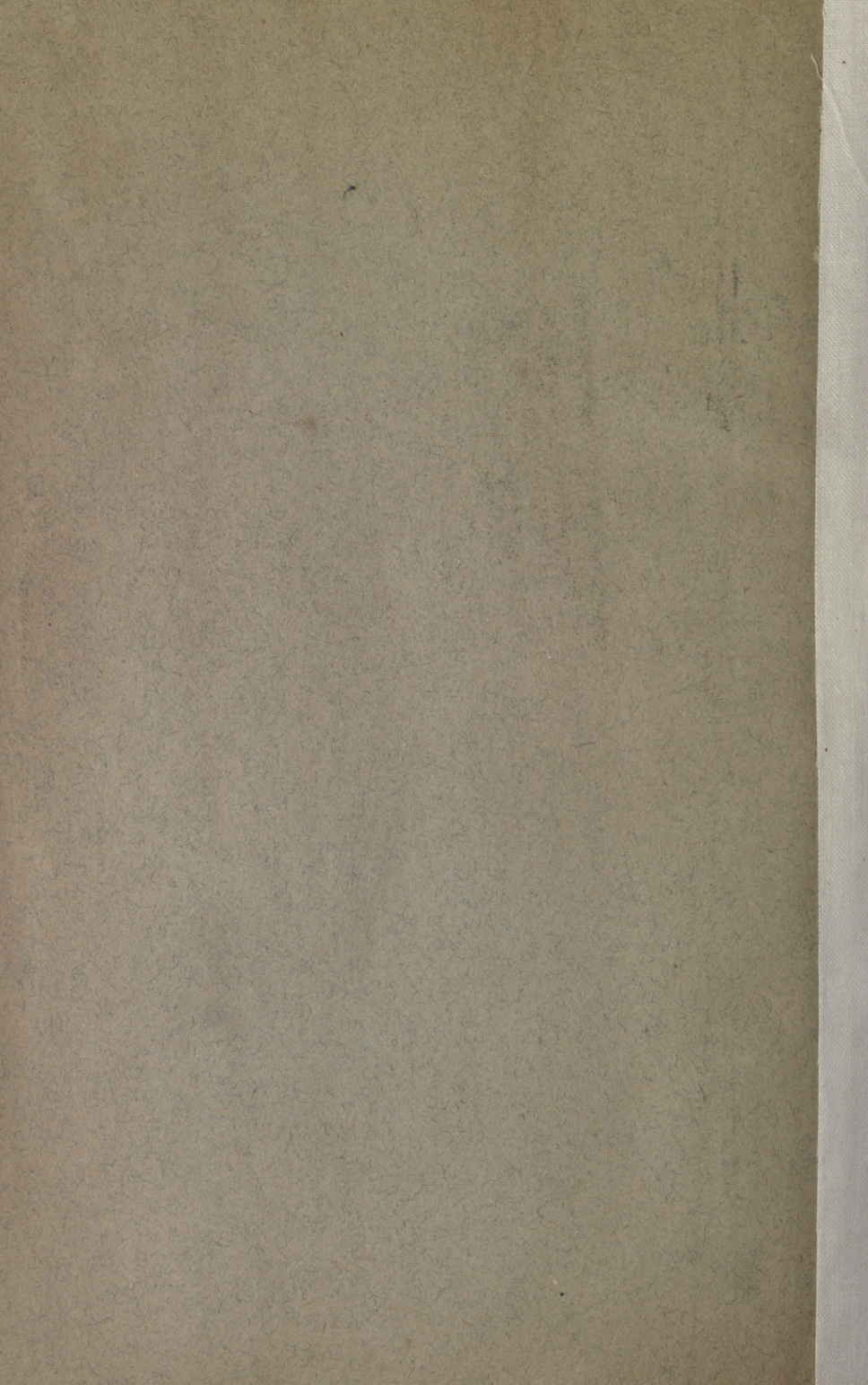
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