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THE
FALL OF THE NAN SOUNG:

A Tale of the
MOGUL CONQUEST OF CHINA.

BY
A. L. LYMBURNER.

IN THREE VOLUMES.

VOL. I.

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P R E F A C E.

THE literature of all European nations is rich in works upon the Chinese empire, but they are either too bulky for the general reader's time, or too difficult to be obtained, even by most of those who have the leisure to peruse them; and though some works of travellers exist, of less dimensions, and more easy of access, yet the information of most such is necessarily meagre, on account of their size, and they frequently betray the prejudice and ill-feeling naturally excited in men who enter a country where they are regarded and treated more as spies and prisoners than visitors or guests.

I have sought to supply this deficiency, and to produce a work that might be read alike by the common novel reader and the student.

The former, however, I fear, will complain that my work is tedious ; the latter, I hope, will be more considerate, as he will find in the following pages information collected from a variety of sources, at the expense of considerable time and labour, which I have weaved into a tale of fiction, the principal characters of which are historical.

Though the period I have selected for my story—that of the conquest of the Chinese empire by the Moguls in the latter half of the thirteenth century—may appear as too remote to permit of the manners of a people of the present day being illustrated in the persons of their sires so many generations back, yet the reader must recollect that the customs and ideas of the celestial empire exist, at present, the same as in the remotest antiquity, and that the Chinese consider any variation from the habits of their ancestors as being a most dread impiety.

I will also take the opportunity that the preface affords me, of explaining that I do not wish it to be implied that all Chinese ladies are as deeply read and fitted for abstruse discourse as I have drawn Luseynah and Linpeytsin—on the contrary, their character is generally indolent and inactive ; but the opportunity that a

departure from this description afforded me to introduce many topics which I considered as interesting, I hope will be my apology. I have also to beg pardon for the abruptness with which my story may appear to terminate, as it is my intention, should this meet with the approval of the public, to publish a sequel.

It will also be necessary that I give here an historical summary, which I will endeavour to render as short as possible.

In the tenth century, the Chinese empire was divided between two dynasties—the Pehan, who reigned in the northern, and the Tcheyu, who reigned in the southern provinces.

The emperor of the Tcheyu died, leaving an infant son. Immediately upon hearing this event, the Pehan and Kitans (vide Note 63) put themselves in motion, thinking the moment favourable for their aggressions. To counteract their designs, a general of the name of Tchao Kouang was dispatched by the ministers of the Tcheyu against them. He had already signalized himself, and attached to his person the affections alike of officers and soldiers.

As this general quitted Caifong-fu, the capital of the Tcheyu, the populace, assembled to witness

his departure, gave utterance to seditious cries, repeating that he who could so worthily command the army should be raised to the throne. This disposition of the lower orders was confirmed by superstition; a skilful astrologer causing them either to see, or imagine they saw, two suns in the heavens, one of which eclipsed the light of the other, from which he deduced that the divine powers were favourable to the revolutionary project.

Tchao Kouang had pitched his camp for the night, and retired to rest, when he was awakened by the superior officers of his army, who entered his tent with drawn swords, and, with menaces, compelled him to assume the yellow habit, which, in China, indicates the wearer either to be an aspirant to or possessor of the imperial dignity.

The revolution was quietly effected in the city, about the same time as in the camp, the deposed monarch being created Prince of Tching, and having a revenue assigned him.

Tchao Kouang, with the yellow habit, as is the custom with Chinese emperors, assumed another name, Taitsou, by which he is known in the imperial annals, and his dynasty he de-

nominated Soung, or Song: it numbered eighteen monarchs, and a rule of three hundred and nineteen years, dating its foundation in the year 960.

The dynasty of the Soung is divided into two branches—that of the Pe Soung, and that of the Nan Soung. The first, signifying the northern Soung, includes a succession of nine emperors; the second, signifying the southern Soung, is thus called, because the nine sovereigns that also composed this line, invariably had their capital in what is regarded as the southern portion of the empire. The first emperor of the Nan Soung was Chao-tsong or Kao-tsong, who began to reign A.D. 1127.

In 1259, by the death of his brother, Mangu, third successor of Genghis, Kublai, known by the Chinese under the names of Houpelai and Chitsu, became chief of the Moguls, at which period he was engaged in the conquest of the Chinese province of Honan, and the invasion of that of Kiangnan.

It was at this juncture that Kyatsetao, who figures in the following pages, was first called to high office by the Chinese emperor, Lytsong. He was sent, at the head of the troops, to

oppose the Tatars — a task for which he was utterly incapable. In a paroxysm of fear at beholding his army daily decimated by the sword and by desertion, he offered terms to Kublai, which the latter at first refused, but at last accepted, upon learning that his brother, Artigbogha, was aspiring to his throne. It was stipulated that the Chinese emperor should recognise himself as a subject of the Moguls, paying to these an annual tribute in silk and gold, and that the river Yantse-kiang should be regarded as the boundary of the two empires.

The terms of the treaty having been ratified by both parties, Kublai returned to the north ; but Kyatsetao, with true Chinese duplicity, having attacked and killed some few of the Mogul rear-guard, represented to his own court that he had gained a great and complete victory, averring his own conduct and valour to have driven the Tatars out of the empire, closely concealing the infamous treaty he had made ; and lest it should be divulged, he caused an ambassador of the Mogul monarch to be seized and detained.

On the death of Lytsong, Kyatsetao continued to enjoy the same degree of influence as ever under his successor, Tutsong, who ascended the throne A.D. 1265.

By the year 1270, an individual of the name of Ahama, the very counterpart of Kyatsetao for avarice, debauchery, and other vices, had risen to considerable power at the Mogul court; but there was this difference between the contemporaries—Ahama had continually to fear the vigilance of an active monarch, Kyatsetao had no peril but the usual one of courtly intrigue; for Tutsong was averse to business, and left everything at the disposal of his prime minister.

The period I have selected for the opening of my tale is the commencement of the year 1274. The constitution of Tutsong, exhausted by a life dedicated to debauchery, is broken to such a degree that his death is shortly expected; Kyatsetao is scheming to retain his power, and perhaps to advance to greater; whilst the Moguls, under the command of Chinsan Beyan—or, as the Chinese pronounce it, Peyen—begin their serious efforts for the conquest of the Chinese empire.

Throughout my tale, I have adopted the present appellation by which towns &c. are distinguished, for were I to employ the geographical terms of the Soung dynasty, my readers, in a map of the present celestial em-

pire, would vainly seek the places I might name.

With this I conclude, begging my readers to accept the result of many years' toil with feelings of generosity towards a young author, who appears before them in the difficult character of an illustrator of the customs of a country entirely new to works of fiction, with the design of rendering his countrymen intimately acquainted with a most distant and strange people.

LONDON, *November*, 1845.

ERRATA.

- Vol. I. p. 32, reference for "De Guignes, ii. 264," read "De Guignes, ii. 464."
— p. 118, reference for "Du Halde, i. 107," read "Du Halde, i. 109."
— p. 189, for "Oruang-nganka," read "Ouang-nganka."
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- Vol. II. p. 20, for "all other its proud insignia," read "all its other proud insignia."
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- Vol. III. p. 3, for "Nai-yuen," read "Nui-yuen."
— p. 105, reference for "Maillanoc," read "Mailla."
— p. 207, for "Longkong," read "Louy Kong."

THE
FALL OF THE NAN SOUNG.

CHAPTER I.

THE sombre grey of early dawn passed from the heavens, and morning shed around her clear and glassy light. The hard blue firmament appeared unchequered, save by a few light, fleecy clouds, and girt by a broad rich belt of crimson. The mountains, that during the night had resembled, from the wintry vests they bore, pale gigantic shadows reflected upon the horizon, now caught the young sun's rays, and blushed a roseate hue. The mists rose slowly and heavily from the valleys, and, hovering in the air, seemed loath to quit their resting-places; and, whilst they eddied round, or rolled mass upon mass, writhing in a myriad of fantastic contortions, changing their shades with each new position, the solitary Chinese enthusiast, or magi-

cian, beheld, legible, a language, traced by each new vapory form or varied colour, that alike predicted the destinies of kingdoms or the fate of the wearied wayfarer,* and woe to the unfortunate traveller whose limbs became sensible of fatigue as he traversed the long valley, or rather succession of mountain passes, we are about to describe, as they appeared in the month of January, 1274.

Although the valley was free from snow, the mountains on its either hand were not, and deeper it lay in proportion as these ascended; whilst huge granite crags, jutting frequently forth, betokened that the surface it covered was such as to defy the labour of, perhaps, the most agricultural nation that exists.¹ From these the eye of the beholder might turn with pleasure to where somewhat of a more congenial soil had permitted the cunning of the husbandman to prevail over the dispositions of nature, and, gazing eastward, might rest with wonder upon some one of the many mountains that appeared in that direction, their slopes levelled into successive plains, the almost perpendicular sides of which were supported by thick and massy walls.† These fields, rising like Babylon's famous gardens, resembled from their regu-

* Vide Bartoli, p. 61.

† Vide Staunton, De Guignes, and other travellers.

larity, a flight of steps, but of monster size, and fancy might easily conceive them as intended to bear the feet of some being from the other worlds. Such works, however, as these were rare, and only constructed where the depth of the soil and the vicinity of water facilitated their creation. Generally the "Granite Mountains," by their inhospitable aspect, seemed to present an impenetrable frontier to Chekiang from the southern portion of its confining provinces of Kiangnan and Kiangsy, whilst the roving tiger and lurking bandit gave them a reputation of terror and disgrace that bade the unaccompanied traveller tremble as he stole through their gloomy passes or crossed their desolate crests.

A rude track wound across this mountain range, all that remained of the magnificent road constructed under the auspices of former emperors. Many and deep were the ruts into which it was worn, and frequent were the water-courses, now blocked with snow, that intersected its course; yet, even in this state, it was the only direct means of communication between Yencheyu-fu and Nanchang-fu: the former a district town of the first order² in the province of Chekiang; the latter, capital of that of Kiangsy; but, to those, for whom time was not an object, and who preferred a long and tedious

conveyance by water to a shorter but more perilous journey by land, there was the river Chentan-Kiang, that, winding to the south-east, was navigable to within a short distance of the town of Kansanhien, from whence it was separated by a short mountain transit, and near where the river Sing-Chang-ho becomes of sufficient depth to support light passage-barges, that, descending with the current, enter the Po-Yang lake, on the south-western bank of which stands Nanchang-fu.

For some miles after quitting Yencheyu-fu, the path followed the course of the stream, on through the valley of Kienly, until it reached the gorge in the Fuchung Mountains, where that vale commences. Here, where the perils of the journey might be considered as beginning, in former and more peaceful times, devotion or avarice had erected a little idol fane to the god of thunder, and to each of the inferior deities whose power was supposed to extend over the various difficulties and dangers that embarrass or beset a traveller; and most rash would he have been considered who had ventured to pursue his journey without propitiating the deity and the minor powers, both by his prayers and offerings.

At present, the temple was deserted alike by priests and by divinity. The latter had been

purloined for the trifling value of the image; the former, unable to live upon their diminished revenues, occasioned by the paucity of travellers who now ventured upon the road, had fled to join the bandits of the hills.

At this point, the path commenced to ascend, at times winding in tortuous mazes through forests of pine, now climbing ravines where the loose stones rolled from beneath the feet, dashing down a height that made the head swim of those who gazed down at the precipitous descent, and now crossing mountain ridges where the traveller sunk knee-deep in newly-drifted snow, or walked with pain over the sharply-pointed spikes of ice. Tall piles of stones, placed at regular intervals, intimated its direction, as fruit-trees would have done in a more genial climate.*

In a valley, formed and protected by the double crest with which one of the mountains was crowned, and that was crossed by the road, stood one of those public post-houses termed by the Chinese Cong-Chaán, built by the government for the accommodation of those who might be unfortunate enough to travel on its account, and also as a relay for its couriers employed in the transmission of intelligence,

* Vide De Guignes, i. 343. M. Polo. Marsden, 372.

dispatches, decrees, &c., to and from the provinces.

Though local tribunals subject to the surveillance of the grand one of public works³ are specially charged with their maintenance and regulation, yet the general character of these buildings is one of squalid wretchedness.* Nor did this one, constructed on the heights of the "Granite Mountains," and designed as a refuge for the guests of the government from the sudden tempests and inclement weather that prevailed among their recesses, conciliate in a peculiar degree the traveller's gratitude for such provident shelter. It was as uninviting as any of its fellows, and, for misery of appearance, might have served as the model on which to erect all others.

Within an enclosure, entered by a gate consisting of triple doors, appeared a quadrangular building of a single story. The plaster of mud, that had covered the walls, had fallen away in many places, and through frequent cracks and crevices, into the most retired of the apartments, would have passed the keen cold air, but for the precaution the guardians of the place had taken to stop each gap with straw of the millet grain.† The quality of the present visitors conciliated

* Vide Du Halde, ii. 53.

† *Holcus sorghum*; in Chinese, Kow-leang.

superior attentions, and this was further testified in the fact of the windows, that long had ceased to distinguish between wind and light, having their defects remedied by hangings of matting.

Without the enclosure, fires had been kindled, around which, during the hours of night, had gathered a shivering guard, and which had served the double purpose of scaring the tiger, that, emboldened by the inclemency of the season, might otherwise have ventured into dangerous proximity, and of intimating to the prowling robber that the watch was upon the alert. These, since the first intimation of the dawn, had been permitted, from want of fuel, to become nearly extinguished, and were now but circles of black and smoking embers; whilst, from the same period, echo had ceased to repeat the harsh sounds with which the sentinel intimated to his superior that he faithfully observed his watch and ward, by striking together, at regular intervals, two pieces of bamboo.

On either side of the entrance gate rose a lofty pole, crossed at acute angles by a small rod of bamboo, from whence fluttered a green silk flag of triangular form, ornamented with a deep border of crimson. A short distance in advance of the Cong-Chaán itself were placed two other staffs, one of which sustained a party-coloured lamp, emblematic of the dignity of those

who reposed within; the other was surmounted by a tablet, after the fashion of the Chinese screens which ornament our drawing-rooms, and termed Cangho, and on it was traced a long inscription, detailing the titles and rank of the travellers, and the imperial exhortation to every one to treat them with respect and attention, and commands to all magistrates &c. to furnish them whatever they might require.*

It was day, though the sun had not as yet made its appearance above the hills, when an official, who bore the title of "Guardian of the day and night," quitted the post-house, and advanced to a small tambour, that, transfixed by a wooden stake, firmly planted in the ground, was placed some yards in advance of the building. Five times, with a wooden mallet he carried in his hands, he struck the instrument, intimating that the fifth and last watch of the night had expired.†

As these dull and heavy sounds rolled down the valley, they seemed to have possessed some magic influence, for the silent and desolate vicinity of the Cong-Chaán immediately became animated, and, sudden as the transition of a dream, the scene one of bustle and activity. Soldiers, clad in their long loose robes, hurried in various directions, and intermingling

* Vide Duhalde, ii. 16. † De Guignes, ii. 426.

with them appeared domestics and attendants, the richness of whose apparel betokened the wealth and dignity of those whom they served.

A period of time equivalent to the eighth of a Chinese hour, or the quarter of one of our own,⁴ had elapsed before the "Guardian of the day and night" again made his appearance. In his left hand he carried, suspended to a chain, a plate of metal curved at the lower part, and denominated a loo, or, in the Canton commercial language, a gong. On this he struck with a small wooden hammer, and produced sounds so loud and grating as would certainly have affected any auditor, so nigh and not so inured to those sounds as himself, with a temporary deafness.

When this uproar had ceased, it became evident, from the preparations around, that it was intended to announce the approaching departure of the travellers. In the rear of the Cong-Chaán lay a long low building, roofless and windowless, and which in other days had served as stabling for two score of horses; but those were times when a line of posts extended along every high road of the empire,⁵ and when, at distances of from twenty to thirty miles, relays of riders were ever ready to mount and to convey dispatches whither they were bid, travelling incessantly night and day.

Until at present, by the guards around and by the vigilant watch observed, that building, or rather ruin, would appear to contain prisoners of importance. The door was opened, and the captives came forth, a score of miserable and dejected creatures.⁶

They were the poorest of their caste, for all who could afford the trifling sum wherewith to bribe the officer who had the direction of the *corvée*, had procured themselves exemption. Escape they would on the first opportunity that presented itself, and, fully acquainted with their inclination to desert, their employers watched them narrowly; for others to supply their place could not have been procured nearer than the town of Yencheyu-fu, that lay a long day's journey behind.

A handful of rice, that but ill allayed their hunger, and worse prepared them for the fresh fatigue they had to undergo, had been distributed to each, and now they came forth, famished and wearied, to recommence another day of unrequited toil. Some wore caps of fur, but these were few. The majority had round conical hats of plaited straw. Over a shirt of quilted stuff they wore a species of caftan that once had either been blue or pink; long loose trousers of nankeen descended to their ankles, whilst the feet of some were cased in large

coarse shoes, and those of others defended by wisps of straw.

Under the escort of a guard, they were marched round to the entrance of the post-house, where their burdens already awaited them. Here, one half being told off and provided with canes of bamboo, they proceeded to adjust the various parcels, that principally consisted of the bedding, furniture, and other necessaries, with which travellers in many countries, and especially those of the celestial empire, deem it advisable to provide themselves.

Meanwhile, two nuankiao, or "females' sedan-chairs," had been brought round to the same spot. Larger somewhat than our own, one was covered with a drapery of green silk, the colour appropriated to the chairs of people of distinction,* and ornamented below the roof with a border of yellow, the imperial shade. At each of the four corners was a miniature minaret, to which was attached a tuft of the red hair of the Thibet cow. In the same description of point, and with a larger tuft, terminated the sloping roof. The other was constructed of bamboo, with the sides of lattice-work, of the same material, and, more simple in its decorations, proclaimed itself destined for the at-

* Vide Ellis, p. 82.

tendant or companion of the occupant of the former.

Again the loo sounded, this time three separate and regular strokes, which, in China, is the number adopted for all kinds of honorary salutes, and as each one hurried to the post he had to occupy during the journey, upon the step of the Cong-Chaán appeared a mandarin,⁷ whose costume, without the parasol of red silk held over him by an attendant, announced him as being of superior rank.

His hat was of fur, and projected before and behind ; a collar of rich sable was round his neck ; a long robe of violet colour, ornamented with figures of the four-clawed dragon, descended to his feet ; over this was another, lined with fox-skin, and trimmed with ermine, that reached to below the knee. On his breast, upon a square ground of satin, was emblazoned a kong-tsio, or peacock. A belt, chequered with little squares,⁸ and fastened with a golden buckle, indicating he belonged to the third order of mandarins, girded him round the waist, its long ends hanging pendent to the ground. To his left side were attached a purse for his chopsticks, and two pouches, that each contained a handkerchief, one being destined for the use of his face and the other of his hands. Boots of leather, that just appeared below his

long robe, with thick soles of paper, completed his accoutrements.

His figure was large and corpulent ; from his chin hung a short black beard, cultivated to a point. His face was broad, and the general expression of his countenance was indicative of selfishness and stolidity ; but the latter was somewhat counteracted by the cunning twinkle of his little, oblique-situated eyes.

At the present moment, as he ran his eye along the procession, that had already fallen into order and waited the signal to proceed, he seemed to be labouring under considerable mental exasperation ; and good reason he had, for it was a cruel change for him, accustomed to every luxury, to pass a winter's night in a room in which the only furniture was a broken chair and dilapidated table, whilst the deficiency of the door, long since broken up for fire-wood, had been remedied by hanging a woollen cloth before the entrance. His glance traversed round, and rested at length upon the Cong-Chaán and the very portion of the building he had himself occupied. As it did so, he muttered a threat that intimated the fiercest of accusations before the Cong-pou—" court of the public works,"—and which would envelop in one common disgrace every member of the Y-tchuen-tao—" local tribunal of the post."

He was not, however, permitted to remain long meditating his plans of vengeance, for the sound of approaching footsteps caused him to move a couple of paces to the right, whilst an attendant, clad in a pelisse of fox-skin, opened a double parasol of green silk, bordered with yellow fringe, stationing himself on the left of the entrance, at which two females now appeared.

One, owing to the mission she was engaged upon, was of high rank;⁹ her long dress of purple silk trailed upon the ground, concealing feet not of the diminutive form that a severe Chinese critic of beauty would have admired; the sleeves, fitting tightly to the arm, gradually enlarged at the wrists, and terminated below the fingers in the form of a horse-shoe, (for the Chinese, contrary to our notion of a becoming female costume, proscribe the exposure of any part of the person excepting the face;) this robe was bordered with a deep black trimming; over this, and reaching midway below the knee, was a vest of figured green, lined with martin fur, and with large, ample sleeves, that hung from the shoulder to below the wrists; over this was a jacket of fur, without sleeves, and which buttoned in a sloping direction, from the right shoulder to the point in which it terminated at the waist; the collar of

this was high ; and round the upper portion of the throat it had left exposed was bound a white handkerchief, fastened by an ivory ring, in which glistened a fine ruby ; on her head she wore a round cap of sable fur, crowned with a crimson tassel ; upon the turn of the forehead, appeared the peak of that favourite head-dress of Chinese ladies, which, under the name of Queen of Scots' cap, was once a fashionable coiffure among our own fair dames, and from which hung pendent a pearl of considerable size and great beauty. Her eyes were small, and full of the soft, languishing expression the Chinese admire so ; her brows were small, and delicately curved, such as a poet of her country has described to resemble a young leaf of the willow ; her complexion was fair, nor required the cosmetic aid of the "white earth," found on the mountain Nieu-Shan, an assistance to their charms, of which many of her countrywomen are not so reserved.* Her lips seemed sculptured of coral, and the tint of a damask rose to be transferred to her cheek.

Crossing her hands upon her breast, the lady, with a slight inclination, returned the profound salutation of the mandarin, and entered her chair, that was immediately raised by

* Vide Mar. Martini. Thev. rel. part 3, p. 59.

eight porters. One half that number bore the one into which her companion entered, and whose costume resembled the one we have described, much, we fear, to the impatience of any but a female reader, differing alone with regard to colour.

It was droll to observe, as he recovered his erect posture, the change that came over the countenance of the mandarin, that from expressing the most entire courtly deference and respect, became suddenly indicative of ineffable horror and disgust, for his eye fell upon a tall and large-boned horse, whose ungainly figure, whilst it promised strength, possessed neither grace nor agility. Two attendants led the animal to its rider by a bridle of broad satin riband. The saddle was high-pommelled, and covered with a handsome cloth, worked in silver. Of the same metal were both stirrups and bit, and from the poytrell hung two silver chains, to which were attached tassels of the red hair of the wild cow of Thibet.

The mandarin's dislike to equestrian exercise did not arise from mere prejudice, but from physical inconvenience, occasioned by his previous day's feats, and which had rendered him sensitively uneasy, whether he sat or was in motion. He had flattered himself that the animal, owing to sundry mishaps of the pre-

ceding day, would have been unable to continue its journey, but there stood the beast, with as much animation in its lustreless eyes as ever it had possessed. During the night, had that steed been stolen or even slain, the culprit had found in its owner a lenient judge. As it was, there was no escape from the infliction; for a mandarin specially appointed by the empress-consort to accompany her envoy would not dare to proceed on foot clad in his official robes, and no conveyance was to be procured. With a sigh of submission to so hard a fate, he placed his foot into the stirrup that was held for him, and with a wince seated himself in the saddle.

The central door of the three lateral ones, of which consisted the entrance, and never opened but to permit the passage of highly-honoured guests, now gave egress to the party. First came about thirty individuals with flags and various instruments of music, then executioners bearing in their hands rods of bamboo, chains, and instruments of torture, emblematic of the power possessed by the travellers. These were immediately followed by attendants distinguished from their comrades by red hats of cylindrical form, and who, though no one was within sight or hearing, save their own procession, yet continually proclaimed the rank of their employers. After these, came the Cangho, and other tablet

bearers, and then appeared a couple of standards of the same shape and colour as those already described, and which preceded the first sedan, by the side of which was borne a parasol resembling that unfolded when the lady entered her chair. Immediately after that of the latter's companion, came a score of soldiers, marching in four files, but whose long dresses gave them such an unmilitary appearance, that the arms they bore could not counteract the impression. Over a white robe of cotton that descended below the knee, they wore a shorter dress of the same material, and of a deep blue, bordered with a red and yellow stripe, and lined with pink. Thin plates of steel were attached to this by means of a copper nail, clenched on the under side, over a piece of leather, their necks being defended by a cloth of the same material, that fell over their shoulders. On their breasts was a lozenge-shaped piece of yellow satin, bearing the name of the officer the wearer obeyed, and the company in which he served. Their helmets were of steel, and bore, for crest, a spear head, two spans in length, to which was attached a tassel of red hair, whilst a quiver with a dozen arrows was borne on the left shoulder. To the right side was suspended a bow, in a case ornamented with various colours, and from the left hung a large

sabre, in a red scabbard, with the point behind,¹⁰ indicative that the present service might require its use.

After these came the tablet and parasol bearers of the mandarin, who then appeared himself, his horse being led by two attendants, not from any fear that he would indulge in any wild freaks or antics, but from the modesty of its rider, who cared not to conceal that he was perfectly ignorant of the art to guide him. The procession was closed by the porters with the baggage of the party, intermingled with pikemen, whose costumes were less showy than those we have described, and it quitted the precincts of the Cong-Chaán in a better state than the sorry plight in which it had arrived the preceding evening.

CHAPTER II.

“ De sorte qu'on peut dire que le gouvernement Chinois ne subsiste guères que par l'exercice du bâton.”

DU HALDE, ii. 134.

THE road descended, and, after some hours, the travellers reached the valley that separates the “ granite mountains ” from the Cutien range. It was well cultivated, and dotted in every direction by the neat white dwellings of its husbandmen. The party here halted for a few minutes, whilst a peasant was seized and dragged to the mandarin, at the side of whose horse he was rudely compelled to kneel.

Without noticing the shrinking and trembling creature, the mandarin inquired—

“ Tell me, fellow, know you where the ‘ master of excellent wisdom ’ has chosen his dwelling ? Know you where the learned Pechunty has elected his residence among the

hills, and where, inspired by seclusion from the vain noises and affairs of men and the world, he meditates upon the five moral principles,¹¹ and the three virtues?"¹² May be, from the uneasy movement the speaker made in his saddle, this exordium upon the advantages of seclusion was dictated as much by a sensitive objection to equestrian exercise, as by admiration for the philosophic effects of solitude.

The peasant, accustomed but to the patois of his native hills, which, though less corrupt than that of many other portions of the empire, yet rendered it difficult for him to comprehend the purer language of his interrogator, and who, further, had all his faculties confused by finding himself thus in presence of one whom he deemed might be equal to the emperor, or a viceroy at least, felt his tongue cling to his mouth, and every limb to be palsied with terror, for he felt assured that he knelt before one who possessed a power, of which he would immediately avail himself, upon the first transgression on his part, to inflict punishment that would jeopardize his life.

The mandarin, with considerable impatience and choler, repeated his question: the peasant still continued silent, trembling more violently than at first.

“ Art thou a dumb dog that thou dost not

reply?" exclaimed the irritated mandarin. "I will answer for thee that thy tongue is loud enough when heaven¹³ condescends to accept the contribution of thy unworthy gains towards the defence of the empire. Since, then, thou wilt not bark from respect or duty towards thy rulers, thou shalt howl from the effects of merited chastisement. You desire, base man, to avoid yielding your services; but I can exercise my power. We are not yet in the season of spring."¹⁴

This threat only served still further to unnerve the peasant, whilst the mandarin, accustomed to, immediate and implicit obedience, and whose temper was already exasperated by other circumstances, found such obstinate disobedience to his desires too much for his endurance.

The official made a signal with his hand. The unfortunate peasant was cast upon his face, an executioner seating himself upon his shoulders, whilst another held his legs: the two bamboo-bearers, who had headed the procession, placed themselves, with uplifted canes, one on either side of the prostrated culprit. The mandarin took a number of small sticks from a pouch in his saddle, and threw them upon the ground. One of the rod-bearers raised and counted them, then, describing with

his weapon a circle round his head, struck with all his force upon the upper part of the peasant's thighs. A yell of pain followed the blow, which neither disconcerted the energies of him who inflicted, nor the equanimity of him who commanded the punishment. The executioners continued to strike alternately, until the number of blows intimated by the sticks had been completed. The sufferer was then forced upon his knees, and, in abject terms, thanked the mandarin for the paternal correction administered to him. His words were, however, unheeded by him to whom they were addressed, who now directed that an individual who stood in a respectful attitude some paces distant from the road, should be conducted to him.

He was a man clad in the ordinary winter costume of the better class of Chinese farmers—in a large round hat and loose vest of dyed rabbit-skin, the latter reaching to the waist; together with trowsers of blue quilted cotton, that hung to the ankle, where they were joined by gaiters that fell over the instep, his feet being cased in stout shoes. His countenance, as is usual with the Chinese, was remarkable for prominent cheek-bones and large mouth, the upper lip of which was decorated with a long moustache, whilst his dark olive complexion would have led one to believe that it had been

tinged by a stronger and more southern sun than that which warmed the Cutien valleys.

Led towards the mandarin, he sunk upon his knees when he had approached within a respectful distance, and having touched the ground with his forehead, submissively folded his arms upon his breast. Scarcely deigning him a look, the official repeated to him the questions that had been attended with such disagreeable results to the unfortunate peasant.

“ Ta-lao-ye, great lord,” replied the kneeling individual, “ we are a people whose minds have never been illumined by the lights of study. Words in our mouths are like unpolished gems in the hands of those who be ignorant of the art to give them lustre. Perhaps my lord inquires for the dwelling of the sage termed in these parts ‘ the cunning master ? ’ ”

“ O thou little man of dulness !—thy spirit can no more quit these mountains, that confine alike thy view and thy understanding, than the worm its dung-heap ! Know that the empress, whose august consort’s race has existed for ten thousand years,¹⁵ has deemed it fit to honour the intelligence that resides in the learned Pechunty, and has conferred upon him the title of ‘ master of excellent wisdom.’ If thou wilt point out the path to those who bear the imperial tablet, and if thy duty be performed with

fidelity, thy face shall be of the happy shade of yellow, and abundant felicity shall be written upon thy countenance."¹⁶

“The slave who breathes in the dust before the face of my lord obeys his will ! but might he be permitted to speak with the unfortunate man who has fallen under the displeasure of Tajin, the great man, and who, as he serves in my house, might inform my women of the prosperous encounter my Fong-chui¹⁷ has procured me.”

The permission was accorded, and rising from his slavish posture, the newly-constituted guide approached the peasant, who lay wounded and writhing by the side of the road, and not a little surprised at the step he had just advanced in life, in being promoted to the rank of servant to the most dreaded bandit chief of the hills, for such was the profession and rank of the personage who now muttered something in his ear. Had the mandarin not been too supercilious to regard the object for the present maimed by his severity, and, at the same time, availed himself of the knowledge of physiognomy for which his countrymen are generally celebrated,—he would have perceived an expression indicative of pleasure at the prospect of gratified revenge, the passion that, with dissimulation, forms the prominent feature in Chinese character, that had bid him look warily to his own security.

The party, under the guidance of our new acquaintance, recommenced its journey, still following the high road. Leaving on their right the walls and pagodas of Kai-hoa-hien, with the little lake of Peyhiai, or of "white crabs," they presently re-entered a wild and mountainous country, wooded with pine-trees, and enlivened, but rarely, with the hamlet or hovel of the peasant.

After ascending with difficulty a steep hill, they beheld before them a long winding descent, down which the path conducted, to re-ascend a steeper and opposite one. Descending this last, several forms might be observed, the rapidity of whose motion declared them to be horsemen. The keen eye of the guide had been the first to distinguish, and uneasily he continued to watch them for a few minutes. At length he had satisfied himself as to whom they were, a discovery that seemed anything but to please him, if a momentary and hasty frown, and his teeth pressed against his lips, could be regarded as indicative of his sentiments. Rapidly determining upon the line of conduct he had to pursue, he addressed himself to the two soldiers, one of whom accompanied him on either side.

"What would I not give," he said, "to possess a portion of that courage which renders

you so intrepidly cool at the approach of a danger that fills me with terror."

The guards, surprised by this abrupt announcement, seemed much less flattered at the encomium bestowed upon their courage than alarmed by the insinuation of an approaching peril to themselves. This emotion, however, was but momentary, and one replied—

"The soldiers who follow the folds of the red flag bordered with yellow, and on whom the late emperor bestowed the title of 'guards of invincible courage,' are not to be dismayed by the mere shadows or probabilities of danger. My good man, you have never stood with arrows flying over your head thick as swallows in autumn. What fear you? Dost think the mountains are going to close upon us?"

With an affectation of extreme timidity, the guide replied—

"Be not angry with me, my masters, for I am a weak man, into whose soul fear readily penetrates. I am alarmed perhaps without reason, since your invincible courage is more than sufficient to defend alike yourselves and your slave; yet much I fear that the hour was evil in which I quitted my home, and malevolent were the influences of my fortune."

The guard, with as much indifference as his uneasiness would permit him to assume, observed—

“Man of dark words, one must be a very Shinjin, a born saint, to comprehend you. Harken to me. I know you of the hills have but a bad name. Your tongues, before even your heads are crowned with the cap of manhood,¹⁸ become blistered by the falsehoods that they utter, as though the milk ye sucked from your mothers had been sap of the varnish tree.¹⁹ Tell me what mean you, or the sticks shall play as nimbly upon your back for having said too much as they did upon your servant for having said too little.”

It might have been terror at the threat he heard that rendered the countenance of the guide for a moment of a more swarthy hue, or it might have been the effects of passion difficultly restrained. Whichever it was, it did not hinder him from replying, in a calm tone—

“Your words open my mouth as did those of the magician, when he commanded all the shellfish, that inhabit the waters which gird Haynan, to cast their pearls upon the shore. My eye has been fixed upon the road, as it climbs like a vine over the hill before us, and I beheld robber-birds perched upon its branches, ready to pounce upon its fruit.”

The eye of the soldier ran incredulously over the hill, examining, however, attentively those portions of the road its inequalities presented to

view ; but a cypress-wood concealing from him the party whose appearance had so discomposed the guide, he was led to suspect the latter's alarm to be false, and probably assumed with a design of terrifying him. Directing his companion to keep strict watch, whilst, stepping to the side of the road, he awaited the approach of the mandarin, whom he saluted, kneeling on the ground and touching the earth with his forehead.

One of the attendants who led the horse of the official drew the latter's attention to the prostrate soldier, who, on being inquired his object, stated his complaint, describing the guide as a seditious individual who was spreading groundless and yet dangerous alarm among his comrades.

The mandarin, as he heard this charge, ordered a halt, and commanded that the accused should be brought before him, whom he thus addressed :

“ Foolish man, what things are these I hear ? Hast thou not heard the proverb of the people, that says, ‘ The bird that flieth in the air seeketh food for its young ; the fish whose scales sparkle on the water chaseth its prey, or fleeth from an enemy ; it is the fool alone who openeth his mouth or who acteth without purpose ’ ? What didst thou seek in repeating words of a pernicious meaning among my people ? Answer

me truly, thou little man, and forget not the punishment that has overtaken thy slave."

With an abashed and timid air, the guide replied—

"Pardon, my lord, the reptile who lies in the dust amid your illustrious horse's feet. Your slave was terrified when he saw before him a company of riders, whom he knew to be barbarian horsemen of the north. He is but a cultivator of the earth, and trembled as a worm that beholds the foot that shall crush it pendent above its head."

The mandarin, in spite of his endeavours to conceal the emotion, was evidently alarmed, and turning in his saddle, he deigned to look upon his kneeling informant, and in a less haughty tone than it was customary for him to assume, he said—

"This is strange intelligence. The waters of the Yantse-kiang²⁰ flow between the rude bands of the north and the children of the empire. They cannot have passed the barrier that confines the celestial dominion from regions subject to the rule of rapine, violence, and ignorance. Thou, little man," he continued, in a re-assured tone of voice, for his arguments had been addressed as much to himself as to his auditor, "thou hast endeavoured to deceive the envoys of Heaven, and it is my duty to visit thee with chastisement."

The mandarin had placed his hand into his pouch; the executioners stood ready, awaiting the expected signal, when the guide, with a sudden movement that nearly flung upon the ground the one whose hand was raised to grasp his shoulder, sprang upon his feet, and stretching his arm in the direction of the road, he pointed to where, at the distance of a quarter of a mile, seven horsemen might be observed—

“Behold, my lord,” he exclaimed, “behold if the words of your slave be false! Yonder are the first, the van of the locust swarm that follows.”

Almost as soon as seen, an intervening object had excluded the horsemen from sight, thus saving the guide from the certain contradiction that a scrutiny of the strangers' appearance had procured him, and from the punishment that his breach of etiquette, in rising unbid from his “attitude of respect,” and the stentorian voice in which he had just spoken, had alone been sufficient to award him.

The mandarin, whose courage was limited to the perfect indifference with which he regarded the infliction of the bastinade, trembled at the idea of falling into the power of those who might for amusement retort upon him the severities he had so often dispensed with callous indifference. To a subaltern military officer he

gave some confused orders, but his directions, badly understood, were worse obeyed.

A panic fear seized the small band of soldiers. The porters, released from the vigilance of their guard, cast down their burdens, and fled. The attendants, one by one, skulked off; and then, as the horses' feet became audible, the military, divesting themselves of their accoutrements, most readily laid aside, rushed into the thickets that bordered the road, whilst the mandarin, in an agony of fear, dismounting without assistance, bowed with his head to the ground, in the direction of the supposed hostile squadron.

Scarcely had the official placed himself in this position, when, turning the corner of a rock, the horsemen appeared.

In advance, rode a young man, clad in the winter costume of a yeouky,* or commander of a thousand men, a rank equivalent to that of colonel. As his glance fell upon the scene, a smile at the ludicrous aspect it presented crossed his countenance. Bales, weapons, and ensigns of civil dignity encumbered the road, on which was extended a mandarin, whose costume proclaimed him to be a president of one of the subaltern tribunals dependent upon the " Court

* De Guignes, ii. 264.

of Rites ;” and, sole sentry over all, appeared a female, armed with a bow ; a shaft being fitted to the string and drawn to its head, was pointed in the direction of himself and followers. This was the companion to the lady, a noble Corean by birth, and who had taken her weapon from the ground, upon which it had been cast by some fugitive coward. As her glance fell upon the small crimson banner bordered with yellow fringe, that was affixed to a small staff, borne at the back of one of the young officer’s followers, she became conscious of the folly of the alarm, and with a hasty movement, discharged her arrow into the thicket, and re-entered her chair.

At once comprehending the cause of the confusion, the officer, with considerable effort, banishing from his countenance its expression of mirth, dismounted, and saluting as he passed the chairs of the ladies, placed himself before the prostrate official, in an attitude as humble as that of the last.

The mandarin, fully impressed with his fears, had imagined he heard the footsteps of his executioner approaching, and that the latter must be standing over him, poising his sabre, preparatory to inflicting the blow that was to separate for ever all connexion between his head and his shoulders. In a paroxysm of

terror, he clasped the back of his neck with his hands, and exclaimed—

“Merciful man, have pity upon me! Injure not my body by the separation of its members. Oh, great Yan-ti-Kiun,²¹ ‘intendant spirit of the water,’ deliver me! My garments are precious; but if you steep them in my blood, they will no longer be of value. Conduct me to your chieftain of chiefs, that I may kiss the dust before him. Spirit of the hearth, thou hast betrayed me—for thou didst promise me prosperity upon my journey when I cast before thee the ‘sticks of fate!’”—In this strain he continued for some minutes, alternately invoking the assistance of Heaven, the clemency of his imaginary executioner, and inveighing against the treachery of his penates.

The officer appeared richly to enjoy the distress of the mandarin, by whose behaviour he was fully consoled for any insolence he might have experienced from his civil compeers, who ever affect to treat with disdain their military brethren. Meanwhile, his entertainer felt his courage increase as the dreaded blow was delayed, and perhaps thinking that a suppliant glance in the face of the supposed executioner might confirm the last in the wavering inclination towards mercy he appeared to possess, he gently raised his head. His surprise may be

imagined, when he beheld, in place of a ferocious Tatar²² standing over him with a bared sabre in hand, an officer of the imperial guards, rendering him, in posture, the fullest testimony of respect, but on whose countenance was legibly traced the convulsive efforts of repressed laughter.

This was, indeed, a terrible moment for the unfortunate official. He, a president of one of the Rites' tribunals, had lain prostrate before a mere military officer for a period of time his terror had considerably magnified. He, a mandarin of the third order, had betrayed, to an infinitely inferior officer, his belief in the gods worshipped by the Laotsy²³—had rendered himself an object of ridicule to one whose profession he had ever affected to despise. Almost livid with rage, he rose, his movement being imitated by the officer, whom he thus addressed :

“ The ancients considered deliberation as alike necessary to every age and profession, and admitted no one who was precipitate in his conduct to rise to posts of dignity, however subordinate. The proverb says, When the excellent fruit, the tse-se, is fit to be presented at a repast, men know it by its golden colour ; when a man becomes capable of holding employment, he is known by his gravity.”

The officer, with a penitential air, replied—
“ I have listened to your reproof with the respect of a son to his father. My conduct was indiscreet ; yet I acted in obedience to circumstances. By the road-side, some short distance hence, stood a man in the garb of a mountaineer, who bade me hasten on, as a flock had chosen a wolf for its shepherd. Upon inquiring farther, he informed me, that an imperial legate, whom I salute, bearing to his master a tablet, traced by the vermilion brush,²⁴ was exposed to the machinations of a chief of thieves, who was simulating the character of an honest guide. As the same man told me, without hesitation, whence I came and whither I went, I recognised that he must needs serve a most clever philosopher, and credited his story. The case brooked no delay, and I speeded, as my duty required, to save the fleece from the hands of the spoiler.”

The ire of the mandarin during this recital had had sufficient time to cool. Further to have betrayed his irritation would only have afforded greater cause of triumph for the individual to whom he had exposed himself ; and whilst he made an inward resolution to procure the officer's disgrace, in return for his own humiliation, he again addressed him in a somewhat softened tone—

“Your intention was more commendable than the mode in which it was executed. Precipitation in all matters is indecorous. When Tyen would refresh the fields, it squeezes the clouds, and not rends them above the spot it would favour. Surely your instructors were not so ignorant as to neglect instilling into your mind that the youth who would prosper must needs observe the disposition of nature. Where she acts with order, innumerable are the benefits that result to man; but when the usual course of phenomena be neglected, then follow inundations which scatter the eggs of fish that produce locust swarms,²⁵ and ten thousand other scourges which afflict the people and their governors.”

“I prove myself each day the more unworthy of their instructions. Surely the influences that presided at my birth were most malignant,” said the officer; but there was a sly, satirical smile that hovered about the corners of his mouth somewhat contradictory of his remorseful tones.

The mandarin was too much occupied with other subjects to examine, at the present moment, the physiognomy of his new acquaintance. With a rueful face, he regarded first the chairs of the ladies, and then the various packages that encumbered the road.

Heaving a sigh, he exclaimed, in tones that denoted a slight access of spleen—

“ Surely you have slept last under a dwelling whose Fong-chui is most unfortunate, and with this curse upon you, you must needs cross my path. Unlucky day destined for such an encounter! Yesterday, I quitted Yencheyu-fu with guards, attendants, and baggage-porters. Behold, they have all been dispersed by your inconsiderate rashness! They raised a cry that the northern barbarians were upon the road—and such you appeared, from the intemperate speed at which you approached—and each one fled, rapidly as a vessel glides over the water just after it has descended one of the locks of the Chaohing canal.²⁶ My horse, whose character is too excitable to be a decorous beast, or worthily bear upon his back the president of the astrological tribunal”— here he regarded his steed that was snuffing the snow by the road-side with a ferocious look —“ became so restive as to cast me upon the ground, where, as I lay, partially stunned, my tongue, being released from the restraint of my judgment, uttered a string of words that I do not now recollect.”

The officer, as in duty bound, gratefully bowed his thanks to the mandarin for condescending to relate him this tale, and he who told it continued—

“ What misfortune has overtaken me ! Here I must remain, to perish from cold, or by the claws of some tiger, or under the knife of a robber ; for I cannot travel, like a thief at night, without tablet or ensign, bearers or guards. The Lady Luseynah and the Princess Linpeytsin will perish among the mountains, and I be responsible ! Oh, Oulintse ! ” he continued, pressing his clenched hands upon his breast, “ what adversity has been prepared for you ! ”

The officer, perhaps, more desirous of rendering service to ladies of rank than of extricating from embarrassment one whom wounded pride must assuredly have rendered an enemy, proposed, as the mandarin concluded, to recall the fugitives by means of the loo, which its guardian had left behind. The mandarin eagerly assented, and the instrument being struck with vigour, in a short time the greater part of the soldiery and many of the attendants had returned—not so, however, the porters and the guide.

By these, the scattered baggage was collected into one spot, where it was left under a guard ; and, with a diminished train, our travellers again proceeded on their way, the chairs of the ladies being carried by some of the soldiers.

The mandarin had remounted, and, feeling his confidence restored at beholding himself

attended by a numerous train, he was enabled to cogitate upon the spite that his heart had conceived against the causer of the late confusion, and, as the commencement of a series of annoyances he promised himself to indulge in, he avoided giving the officer the permission without which he could not mount his horse, and further directed him to act as guide to where he had met the man whose information had occasioned the speed with which he had advanced to meet the party.

CHAPTER III.

“ If you can look into the seeds of time,
And say which grain will grow, and which will not,
Speak then to me, who neither beg nor fear
Your favours nor your hate.”

MACBETH.

AT the distance of about a league, a path quitted the road that our travellers have so long pursued, and entering the pine-wood that bordered it, seemed to lead to the innermost recesses of the hills. Along this, kind reader, again behold our party advancing.

Preceded by their respective ensigns of dignity, the lady and her companion, as well as the mandarin, were on foot, for the track was too narrow to admit of the chairs of the first, and too steep and insecure for the horse of the last, or the nerves of its rider. At a respectful distance in the rear appeared the officer, followed by his little troop, alike dismounted ; and,

in advance of all, acting as guide, was one of those creatures such as the superstition of all countries and ages have pictured as the familiar attendants on those who play upon its credulity. It was of human figure, but dwarfish stature. For garment, it wore a goat-skin, through which its arms were thrust; its hair was white, and descended in long tresses over the shoulders, being confined round the head by an iron fillet, furnished with sharp points; its features were hideously ugly, and well calculated to inspire terror. The same individual who had accosted the young officer had awaited the travellers by the side of the road, and, without being questioned, had directed them to follow the footsteps of their strange conductor.

We have already described the companion of the lady as a Corean. She was grand-daughter of that Linyen who, when Ouang-tchang had restored to his brother, Ouang-tchi, at the dictation of the Mogul²⁷ arms, the sceptre of the Corea he had vainly snatched, had retired to the mountains, and there, proclaiming himself sovereign, had endeavoured to assert the national independence. Betrayed by his adherents, and oppressed by the Tatar strength, he fell, involving in his disgrace the whole of his family, every member of which was proscribed, and all those who were unable to con-

ceal themselves or escape became victims of the cruel ordinance.* His grandson, Linouty, at the head of the last few who remained faithful to their country, had, with his sister, fled on board a small fleet. Having placed her in safety at the Chinese court, he had returned to ravage those maritime provinces that had acknowledged the Tatar sway.

Grateful for the kind reception policy had accorded her, and for the distinction with which she was treated, as well as animated by hatred of the Mogul name, Linpeytsin would have sacrificed her life, if such an offering could have secured to her protectors their tottering throne. Ennobled by the title of "lady of the empire," she had had assigned to her as her residence the palace of Luseufu, with whose daughter, Luseynah, she was soon most intimate; and when the last had been entrusted by the Empress Siei-chi, who was alarmed at the decaying health of her consort, with the commission of consulting a famous magician as to the destiny that awaited the empire, she had determined and obtained permission to accompany her friend.

For some distance, the two had proceeded without exchanging a word: the thoughts of

* Vide De Mailla, ix. 313.

the one were occupied with the duty she had to perform—the mountain scenery awoke in the other the memory of those fastnesses she had seen defended by the courage of her family. At last, the thought that possessed her found utterance, and, addressing her companion, she said, in that language void of conventional restraint she in part owed to her early education among those who, striving for the freedom of a land, disdained voluntary slavery with the lip, and in part to that confidence we feel but once, and that in early youth, when conversing with those we love—

“Luseynah, cast your eyes over these hills, and behold the citadels around which the northern robbers might lay, as the waves besiege the rocks upon the shore. From yon pinnacle of granite the stones would roll down upon an assailant with more effect than the balls you discharge from your machines of powder.²⁸ That wall is too lofty for a ladder to scale its summit, too solid to dread the puny pebbles that might be hurled against it, and its foundations are dug too deep by the hand of nature for man to burrow beneath them. Behold, sister, the materials with which to build up a shattered power, and the weapons to defend it! A young empire might shelter itself among the towers of the phœnix.²⁹ The inhabitants of

these regions are wild and warlike — few, I admit—but sufficient to hurl back to the ‘regions of might’³⁰ the swarm of monsters it has gulped upon the land of heaven. For it is not whilst the floods rage that men hurry to repair their broken dikes. Whilst the waters are abroad they conduct their flocks to the hills, but when their waves have passed to the ocean, then the rivers are confined within their channels, that the negligence or treachery of their wardens alone can permit them again to exceed.”

The Chinese gazed with an expression of gratified admiration upon her companion, seeming to have caught a portion of the enthusiasm that animated the large and deeply blue eyes of the Corean. Her father, too, was a patriot, but one whose views were of a less selfish nature than those of Linyen. He desired his country to be free, that the government might be placed upon a footing to render its laws respected, and the people submitted to them happy, but not that he might erect a new tyranny by the destruction of a present domination.

“May it be,” she said, “the will of Tyen, that, if the monarch whose line has existed ten thousand years must fly for shelter to the hills, he may find them as impregnable as you, my sister, predict; but rather would I see all the

people of the land bordered by the four oceans³¹ hastening round the throne of their sovereign, as bees in their time of swarming round the person of their chief, that their numbers might cover the earth, as when the ants migrate in summer, and that their countenances, inspired by valour, might be as terrible to be gazed upon as the gods of punishment described by the Hoshang, priests of Fo.³² Would that all men of vicious principles and ambitious souls were driven from the council, so that the virtue of the soldiers, receiving a just reward, might be encouraged to drive forth from the land the coursers whose hoofs have covered it with ruins!

“ Ah, sister !” the Corean replied, in a melancholy tone, “ you ever speak like an enthusiast. You know not the bitter ingratitude of men. As strange dogs, they snarl at the hand that bestows a crust. You imagine it requires but the injunction of the son of heaven to his subjects to see these last crowd round to avenge and to defend him. Know that they would obey the summons to plunder a defeated and flying enemy ; but to peril either person or substance, there must be some more selfish inducement than the simple incentive of gratitude. I have seen the very slaves my grandsire fed plot to betray him ; and think you that the herd of

your people will be more obedient to their duty than was mine? Sister, these are the arguments wherewith your rulers deceive themselves. They must not trust the safety of the empire to the inclination of the people, but to resources that they can command at their pleasure."

As the Korean ceased, a silence of some minutes ensued, which the same speaker broke, as, with an exclamation of surprise, she said, referring to the guide, whose agility was as remarkable as his form was uncouth—

"Sister, didst thou observe the creature's leap? From a rock fashioned like a sabre he has passed to one pointed as a spear. His feet are bare, yet he is no more incommoded than if he trod on velvet. Surely his master must have bathed them in the charmed streams of my country, that our ancients say have the power of converting every object into stone that is dipped in their waters. How terrible must be the power of a magician who confers such gifts upon his meanest slave! Sister, feel you not fear as you approach him?"

"My father," the Chinese replied, "has taught me to despise the pretensions of those who affect to arrest in their course the natural laws. Their action is obedient to causes too remote for even the combined learning of ten thousand

sages to penetrate the mystery under which they lie concealed. But Tyen has placed it in the power of the learned to read the future ; not through his acquaintance with magic spells, but simply by the exercise of his practised reasoning faculties.³³ It is for this I respect him whom we proceed to visit ; and I would, sister, that you had less faith in these idle dreams that resemble those into which the followers of Laotsy have converted the merciful truth their master confided to them."

"Oh, Luseynah," the Corean rejoined, "speak not thus. My heart trembles to hear you utter words that, if the spirits of the air or yon familiar were to convey to their master, might cause him to open the hidden caverns around, and deliver you to the hideous Yen. Doubt not, sister, the power that can be obtained by the knowledge of a charm or talisman. Your sages themselves admit that every river, mountain, their towns, their sepulchres, that every creation of their hands, is under the influence of potent genii.³⁴ These rule over men ; but there are secrets that can reduce them to the rank of slaves, and which are mastered by the recluse, favoured in his researches by celestial intelligences. Then he acquires the elixirs by which life can be extended for ages beyond its

ordinary span, the means to fix the fluid silver,³⁵ and change it into a solid mass of metal. The birds relate to him the wonders of other lands that they cross in their annual flights. The knowledge of one secret begets another, as the yang-choo, the banian tree, casts from its branches roots that, arrived at maturity, produce another progeny similar to their parent. Then the great Author of all separates the purified spirit from the dust it animated, endows it with an ethereal being, that is visible at times to the human eye, when it darts, during night, from mansion to mansion of its vast abode under the form of a passing meteor. The sophistry of your sages would fain discredit the existence of every science but what they possess themselves, and, blinded by their vanity, they conceive themselves so elevated above their fellows as to have reached a degree of excellence none can excel."

The Chinese was about to reply, when a sudden turning in the road presented a narrow pathway between two hills, overhung by an enormous mass of rock. Through this passage the guide advanced, making signs that he should be followed. The party obeyed, and entered the short and apparently dangerous defile, from which they gladly emerged; and scarcely had they done so, before the threatening rock rolled

down, and, with a shock at which the earth around trembled, wedged itself into the opening.

The travellers found themselves to be standing in a square area of considerable size, that on every side was enclosed by mountains, so uniformly perpendicular, that a beholder might easily have suspected them chiselled by human labour. In the centre, springing from the soft moss with which the whole valley was carpeted, appeared a Paouta, or pagoda, as the lofty and graceful towers with which the Chinese are so fond of ornamenting their landscapes have been termed by Europeans. Its figure was octagon, and composed of nine stories, that gradually, as they ascended, decreased in size. The base-ment one had a circumference of some fifty feet, and was about twenty-five in height. Each story had a projecting roof, coloured of an orange shade, that was hung round with bells and curved upwards at the angles, and at each of which was a dragon with distended jaws. Pillars of a red hue supported each roof, contrasting with the rich gilding of the walls, whilst the cornices were encribed with characters of the Niao-ky-tchouen, or "impression of birds' feet," the most ancient but one of all the Chinese modes of writing,³⁶ and so extremely difficult, that few are able to master its comprehension. Above the last stage was a mast forty

feet in height, surmounted by an iron vase, and supported by four chains that descended each to a corner of its sloping roof.

As no door appeared, the mandarin—who had now recovered from the nervous sensation he had experienced at seeing the exit from the valley closed by the fallen rock, and from the dread with which he had first viewed his elfin-like conductor—began to have serious designs of interrogating this last, by means of his bamboo-bearers, concerning the entrance to the magician's dwelling, for such he knew, by the instructions he had received, was the fabric before him; but as often as he was about to utter the command, he caught the keen grey eyes of the strange little being fixed upon him, and he averted his own, in terror and disgust, from contemplating that hideously deformed countenance, and the malicious expression with which it was animated.

As if satisfied with the manner in which he had cowed the official, the dwarf now thrice made the tour of the tower, uttering strange cries and performing uncouth gestures. As he completed the last round, he cast himself upon the ground, in a posture variously imagined by the spectators as either to facilitate the communication of a signal, the performance of an enchantment, or the utterance of a prayer.

By whichever of these he was actuated it matters not. His object was accomplished, and he leapt from the earth with a bound of which no other form than his was capable, uttering a loud shrill cry resembling that of a peacock. Immediately a thin pale vapour oozed from the ground, from beneath which seemed to issue unearthly sounds, and then slowly the pagoda began to revolve upon its centre,³⁷ whilst the whole of its bells chimed together in a musical if not a harmonious concert—a sight well calculated to surprise or to alarm those who were not acquainted with the machinery that effected its revolutions.

Again the dwarfish guide made three circuits of the building, but in a contrary direction to the one of its gyrations. Again he extended himself upon the earth; again he leapt into the air, uttering a still shriller and louder cry than before. The agency that had put the tower in motion gradually ceased its effects, until the pagoda stood at rest; its bells were silent; the subterranean noises were no longer heard; and the vapours, dispelled by the wind, had once more revealed the graceful fabric.

The unfortunate mandarin had gazed at first with amazement upon what he regarded as the effects of surprising supernatural power; but when he found the earth rocking beneath him,

as though by the motion of some infernal machinery, inspired by terror, he turned his face towards the north, the quarter of the heavens, according to the tenets of Laotsy, the most sacred during the season of winter,* and falling prostrate, he proceeded to offer the most magnificent bribes, not only to the spirit who presides over that portion of the compass, but also to every other who would assist him in his present predicament. Finding all again to be silent, he rose from his devotions, and then, to his pleasure and surprise, he found the guide had disappeared, and he beheld in the tower, completely occupying one of the faces of the lowest story, two yellow folding doors. Towards these he would immediately have advanced, but for a cry of surprise that escaped from those around him, and directing his gaze whither the eyes of all were turned, he beheld, slowly rising from the vase that crowned the mast in which the pagoda terminated, a small ball of flame, that gradually expanded into the shape of an honorary tablet that bore the name of Luseynah, the titles she inherited by courtesy from her father, and those she enjoyed on account of her present mission. Below these appeared the characters that expressed “The door of the golden tower will obey

* Vide Rec. et Peines, p. 485.

the behest of her who bears the imperial mandate."

Two other fiery globes intimated the same permission to the mandarin and to the Korean princess. A fourth ball ascended, more brilliant than the others, and which bore the following inscription :—" Tkanghia, son of Tkang-chi-kia, the viceroy of Kiangsy, who acts with wisdom and moderation himself, commander of a thousand men, and who dares, for the sake of virtue, to tear the whiskers from the tiger's face ; for him the doors of the ' golden tower ' shall open with honour. Let him also enter."

As this met his eye, behold a new source of uneasiness to the unlucky mandarin. If what he read were true, and he saw no reason to doubt its accuracy, he had behaved most insultingly to the son of one of the highest mandarins in the empire, and one of the chiefs of that vast faction in the state, formed as much by envy as suspicion of the almost sovereign power the chief minister, Kyatsetao, had procured for himself. Should the young officer inform his father of the way in which he had been treated, and should the cabal of the last be victorious in its intrigue, he foresaw for himself a humiliating disgrace. Anxious to repair the impolicy of his conduct, he advanced towards the object of his present fears, and to whom, with folded

arms, he made a profound salutation, and then said :—

“ I am quite unprepared for the felicitous encounter my fortune has procured me ; but none but a genius would have sought for the precious necklace of jade³⁸ amid the filth of the sewer. I am a man raised in the state above my capacity ; my eyes examine but the surface of things. I had never thought to find among the solitary mountains the son of the dragon of virtue, and my bowels are devoured with vexation that, by leaving me in ignorance of your quality, you have caused me to be guilty of indecorum towards you, of disrespect to your father’s name, and forgetfulness of my own duties.”

An expression of pleased vanity passed over the countenance of Tkanghia when he beheld, thus humbled before him, the individual who had offended him. Making a salute proportionately respectful to the one he had himself received, he replied :—

“ It would not become the peacock to display its gaudy plumage in the presence of the Fung-hoang.* What vanity should I not have been guilty of to have said before Oulintse, president of the Louko, the astrological tribunal,† Behold the worm Tkanghia.”

* Vide Note 29.

† Vide Note 3.

“Your modesty,” replied Oulintse, “is equal to your good sense, and I shall have great pleasure in entering the ‘golden tower’ in company with one of such talents as yourself.”

As the mandarin said this, he advanced towards the pagoda, the doors of which appeared to open of themselves to permit the entrance of the two ladies, himself, and Tkanghia, and were then closed with considerable force by the same mysterious agency.

For some minutes the party were involved in the deepest obscurity, but suddenly the darkness was dispelled by the seemingly spontaneous ignition of a touch of resinous wood, and the crimson glare of its light displayed a balustrade that in part surrounded a cavernous opening in the earth, descended by a flight of spiral stairs, of which only the topmost were visible, the others being entirely lost in the gloom. As the party prosecuted its descent, lights of the same nature as the first burst forth, but ever, when passed, were as suddenly extinguished as ignited, and the last score of steps were accomplished with considerable care amid complete darkness.

They now found themselves in a small cavern that was dimly lighted by two lanterns suspended from the stalactites with which the roof was hung, but otherwise destitute of every article of furniture, whilst its air was so damp and

heavy as to oppress the lungs of those who inspired it.

As his eye became accustomed to the gloom, Oulintse discovered, seated upon the ground, with its malicious eyes glaring full upon him, the elfin guide, whom he now felt assured must be one of the chief councillors of Yenouang,³⁹ prince of the maledictory spirits. But presently, his impatience getting the better of his awe, he directed Tkanghia to inquire why the master of the place delayed his appearance, feeling himself too much embarrassed for such a task—firstly, from not knowing the rank of the supposed spirit, whom he might offend if not sufficiently respectful,—and secondly, from fear of wounding his own dignity should he employ terms of too courteous a nature.

“Slave,” said the young officer, “your master seems not to be over-mindful of his duty. Must an imperial mandate await him before he deigns its reception?”

The eyes of the guide rolled towards the speaker, but perceiving that the last was not to be daunted by their expression, he replied, in a shrill tone of voice, “The drum that is unstruck emits no sound. The dog obeys the voice and sign, and not the thought that is buried in the bosom of its master. Call upon him of whom you speak. He is away in the

ocean of sand ;⁴⁰ but your summons may be whispered, for the hearing of his familiars is as subtle as their mode of communicating your commands is speedy."

"Your master will be summoned," rejoined Tkanghia, "when his hospitality to an imperial envoy and the daughter of a mandarin of the first class shall have been testified in a more respectful manner. The representative of the empress-consort may not receive an insolent astrologer as an equal does an equal. Let the desert of Chamo detain him until he learn the ceremonious deference due from an inferior to a superior."

Oulintse trembled as he heard this bold speech ; but the individual to whom it was addressed replied, without other regard to its nature than a short laugh of defiance, "My master's guests furnish their apartment at their pleasure. Bid seats come to you in the name of the lord of the 'golden tower,' and you will be obeyed."

Tkanghia did as desired ; and then, to the surprise of all, from a dark corner of the cavern, four seats appeared to advance, unassisted by any visible impulse. Luseynah and her companion being seated, Oulintse ensconced himself among the soft cushions of the chair that had so intelligently presented itself for his convenience, but

not before, with an urbanity that was in reality forced, he desired the military officer to do the same. The last, as the laws of etiquette required, thrice declined the permission, and only upon its fourth repetition consented to avail himself of the mandarin's politeness.

Being seated, Tkanghia, in a loud tone, commanded the appearance of the master of the "golden tower." Scarcely had the last echo of his voice died away, before were heard, as though proceeding from the very centre of the cave, the subdued notes of that species of music⁴¹ that with the Chinese is held to imply submission. After a few minutes, this had ceased, and given place to the performance, by the same invisible musicians, of a loud, solemn air, that is supposed to indicate honour.

This last had also ceased; and then, as simultaneously as though a gleam of lightning had passed across, a vast number of torches blazed, and were extinguished. A second time they momentarily lighted the cavern, but at the third they continued ignited, shedding a deep crimson hue around, that the prisms of the stalactites reflected with the rainbow's variance of shade.

As soon as the eye, dazzled by the sudden brilliancy of the illumination, recovered its power, a tall man was observed standing in the

centre of the cave. Over a long dress of white linen, that trailed upon the ground, he wore a second, somewhat shorter, of a green stuff, with loose sleeves that hung to the elbow, leaving the rest of the arm exposed. A deep border of a yellow colour extended round this robe. His hair was gathered in a knot behind, and fitting tightly to the head was a netting of red silk ; his arms were folded submissively across his breast, upon which his chin was bowed.

Luseynah, after a few minutes, having first respectfully saluted it, took from the hands of the Corean a small gilded box, that she held on a level with her head, but in such a manner that her long sleeves fell over and concealed her hands. "The empress," she said, "whose consort rules over the land contained by the four oceans, hearing of the fame of the sage of the stony hills, has conferred upon him the title of 'master of excellent wisdom.' Receive with due respect the Pai-pyen, tablet of honour, the characters of which were traced by the vermilion brush."

The magician mutely made three profound inclinations ; and at a wave of his hand, a small table moved of itself opposite to the lady, upon which this last deposited the gilded box, for Chinese etiquette forbids that a woman should either give into or receive anything directly

from the hands of a man.* The magician, ere he touched the precious gift, bowed before it, and struck the earth once with his forehead; then, taking the box in his hands, he bore it, raised above his head, to another table, upon which was a small censor containing fire, upon which he cast some incense, as he placed the box before it. Again he knelt, and this time his brow was thrice lain in the dust. He then assumed the attitude in which he had first appeared, and speaking in a low but yet distinct tone, he said, "When the sun casts his rays over the hills, it is that he may reanimate some flower drooping from the malignant influences of night. The flower is grateful, and exhales its odours in the direction of its benefactor. Can the words of one whose dwelling is in the oasis, among peaches and limpid streams,⁴² be useful unto the source of all honour and prosperity?"

"The mistress of the empire," Luseynah replied, "would fain inquire if the Yantse-kiang be a barrier that the northern hordes are permitted to pass? Hath Tyen-chiu, the lord of heaven, ordained that the bands of the wild horsemen shall invade the south?"

"For three months," replied the astrologer,

* Du Halde, ii. 77.

“ the disks of both sun and moon have been surrounded by a pale mist, as though with a garment of mourning. The vapours have risen in a golden mass from the valleys, but when they gained the summit of the mountains, a black cloud came from the north, and they were scattered south, east, and west. It is four thousand lee to the mountain Tseku ; yet I have heard the stone tambour, that crowns its summit, roll its alarm along the valleys ; and sages have said, as often as it be struck by other than by mortal hands, it is a certain omen of war.⁴³ The first day of the first moon was marked by the raging of a fierce and unexpected storm. The barbarians are therefore again to assault the kingdom that is situate in the centre of the universe.”

“ Shall the standard of the five-clawed dragon be lain in the dust before the tents of felt ? ” Luseynah inquired.

“ Have not the rains been withholden from the fields ? ” the astrologer rejoined. “ The ancient books have said, a long drought predicts the machinations of a traitor against the empire ;⁴⁴ and as the bank that be undermined by the floods must fall, so the empire whose councils are directed by the treachery of an ambitious noble must perish. The yellow dragon will be chained.”

“And who,” Luseynah inquired, “is the traitor who, raising his eyes to the sun, can drag that luminary into the pit wherein he must sink himself?”

“Science,” replied the astrologer, “instructs one to read the prophetic signs with which nature intimates to the sage events about to occur, but she spelleth not the names of individuals. This one has his heart inflated by vanity, like to the presumptuous insect, that, mounted on the tusk of an elephant, imagined itself sovereign of the universe; but he shall fall, and find himself less than a grain of dust.”

“Which of the barbarian chiefs,” Luseynah again inquired, “shall grasp the sceptre of jade?”*

The magician was about to reply; but the prediction required of him was arrested upon his lips by Tkanghia, who impetuously exclaimed—

“Seek not, O envoy of Heaven, the name of the dog who may vanquish the dragon, but desire his form to be presented to our eyes, so that I might seek him among his followers, and cleave him with my sabre.”

“Younger son of a wise father,” said the magician, in the same cold tone of voice as ever, “dost thou think thy sabre could reach whom

* Vide Note 38.

the fates protect? Look to thine own destiny—it is written in white characters. The planet of night, the goddess of love,⁴⁵ hath bid thy heart languish for the small white hand, the brows arched like her own crescent, and the delicate form; but Yuelaou⁴⁶ has not tied the knot by which thou mayest be united with the object whose beauty hath inflamed thee. The wise hunter," the speaker continued, addressing Luseynah, "pursues not the chase himself—he waits until his dogs have run down the prey, when he arrives with his poised spear. Behold the commander who leads the armies of the Mogul; but, like the bee, he heaps up his honey for another, and that his own liege sovereign!"

As the magician ceased speaking, he waved his hand. The torches were instantly extinguished, whilst on the opposite wall a faint light became visible,⁴⁷ that gradually expanded into a large circle. Within, at first, appeared some indistinct and shadowy figures, that, as they assumed more definite shapes, presented themselves as an imperial commander-in-chief, surrounded by his principal officers. Their weapons were in their hands; and from the expression of their countenances, they seemed to be uttering words of a menacing and contemptuous import; but presently, as though impelled by some mighty blast, they were

driven, struggling, out of the luminous circle, that was entered, at the opposite side to that by which they quitted it, by a solitary horseman, clad, as Tkanghia immediately recognised, in the costume of a Mogul general, and whose head had the peculiarity of being entirely covered with eyes, that seemed endowed with incessant vigilance. This figure vanished from the sight as those preceding it had appeared.

The magician was now gone; and the cavern, lighted but by the two small lanterns, presented the same aspect as previous to the conjuration of its possessor.

“Oh, master,” exclaimed Tkanghia, “return, and tell me the name of the man I have just beheld.”

“Thou hast seen the man with a hundred eyes,” replied a voice that seemed weak from distance.

“Tell me,” said Luseynah: “can the celestial empire alone be reduced by such a man as this?”

“None but the man with a hundred eyes can bind the dragon,” replied the voice, fainter and more distant than before.

“Sister,” exclaimed the Corean, in a joyous and exultant tone, “the destinies are favourable to us. Though in the north they be great magicians,⁴⁸ yet where could they find a man

like to the one we have seen ? He must needs be a spirit or a genius, and such a one would never consent to serve an ignorant Mogul. The ethereal intelligences would never array themselves on the side of barbarians against the fair land of the Eastern Aurora." *

The Chinese, though not so superstitious, was more credulous than her companion. The ethical philosophy in which she had been educated had taught her to despise pretenders to supernatural power ; but whilst it denied one folly it more strenuously advocated another ; and she would have considered it as both impious and immoral to doubt the certain accomplishment of any prophecy calculated upon the principles dictated by the ancient sages of her country. Hence she was far from sharing the exultation of Linpeytsin, feeling assured, that however strange, Heaven would ever create a man capable of fulfilling its decrees. She replied not to the exclamation of her friend ; and leading the way, the party ascended the stairs in silence, passing out by the doors of the tower, which opened to permit their egress in the same way as they had their entrance.

* Vide Note 31.

CHAPTER IV.

A FEW minutes before the reappearance of their superiors, those who had remained without the tower had been surprised at beholding a portion of the mountain wall, that bounded the area in which the pagoda stood, and on the same side through which they had entered, roll back of itself, as though it had been but a curtain. Through this opening the travellers now passed, encountering at its entrance their former guide, who, shaking his long thin arms admonishingly at them, cried—

“There be wolves upon the path. Let the archers take their bows from their cases. Let the spears be poised, and the points of the sabres look backwards. The robbers have mustered in the valley.”

As he concluded his laconic advice, the dwarf vaulted lightly upon a rock a few feet above him, behind which he disappeared.

The information he gave was not neglected ; and the mandarin, Oulintse, most condescendingly delegated to Tkanghia full authority to dispose of the party as he should deem fit. The young officer made rapidly some few changes in the order of the march, that was now resumed with all due caution.

“ Luseynah,” said the Corean, “ yonder mandarin of war would be a tiger among the invaders of the empire. I have learnt to distinguish the bold eye that can guide the flight of an arrow, and the form that is adapted to wield a sabre.”

“ It would seem that he had bestowed but little care upon the principles of conduct prescribed by the Lyking.⁴⁹ His behaviour is sadly deficient in ceremony,” replied Luseynah, whom the observations of her companion had recalled from a deep and confused reverie.

“ Truly has the passionless philosophy of your fathers entered into your soul,” rejoined the Corean. “ There are but few of your military mandarins whose hearts are so cast of iron as that of yonder Yeouky. Do you remember when all our people fled, crying that the robbers of the north were upon us ? Though a woman, it then became me to undertake a man’s part, I seized a bow, and fitted a shaft to the string. Though the arrow was drawn to

its head, and the slightest movement of my hand had launched it at his bosom, yet neither his brow quivered, nor his cheek blanched. I saw the strange mistake our people had made. A smile was upon his lips, and, angry at what might seem as my childish fear, I let my arrow fly into the thicket."

"This," said Luseynah, "is but the courage the 'perfect master'⁵⁰ has described as pertaining to the people of the north: it delights in adorning its cuirass with laurel, and is proud of its contempt of death."⁵¹

"But," resumed the Corean, "did you not observe him in the cavern? He spoke to the magician as though he were himself master of that abode of wonders! How well he sat his small white horse! I know its race, sister, for I have seen others like to it when my grandsire held his court: it has been bred among the mountains of the Miaotsy.⁵² Didst ever hear, Luseynah, the strange stories they tell of the horses of that people? They say there are some that can clamber up a precipice as a fly crawls over the glazed surface of a cabinet, or gallop with sure foot down the steepest descent, and pass at a bound from one mountain summit to another."

"These things I have heard," replied the Chinese; "but little is the faith I put in such

supernatural relations, which are told by those who are vain of the applause of a credulous and ignorant auditory."

"How sadly terrified the learned president of the Lóuko appears," the Corean observed, referring to Oulintse. "You would have smiled, sister, in spite of your gravity, to have seen him grovelling in the dust when he ought to have been handling his sabre, or to have heard his cowardly prayer when he should have disposed those with him to battle! Now, were these robbers to place an arrow in his robe, as the women ornament their hair with a golden pin, I doubt not but that his little soul would pass out by his mouth, and, though unscathed, the sight of the barb would be his death!"

The Chinese did not reply, and the Corean, perceiving her disinclination for conversation, became also silent.

The travellers had now reached the spot where the chairs of the ladies and the horses of the party had been left. The first entered their carriages. Oulintse, Tkanghia, and the latter's troop, again crossed their saddles, and warily continued their journey towards the scene of the morning's confusion, and where their luggage had been left, but without encountering the smallest sign that indicated the neighbour-

hood of the gentry whose molestation they had been led to expect.

The alarm of the dwarf had, however, not been false, and some fifty as great rogues as had ever escaped the retribution of the laws for many a misdeed, were now gathered round the small entrenchment, where a half score of guards, but under the command of one of Tkanghia's veterans, defended the luggage entrusted to their care with an obstinacy that rendered their panic of the morning almost unaccountable, and caused their assailants to imagine the prey they coveted to be proportionately valuable to the difficulty they encountered in seizing it.

The robbers had already made two attacks, but their arms, offensive and defensive, as well as their valour, being far inferior to those of their opponents, their assaults had failed, and, safely ensconced among the bushes and behind the rocks, they amused themselves by endeavouring to terrify the garrison into surrender with an occasional yell, and valiantly clashing their weapons together.

Meanwhile, their chief went round exhorting his associates to another and more resolute attack. He was a well-made man, clad in the garments of one of the beleagured party, who, when flying from imaginary Tatars, had found

himself in the presence of an actual bandit, who, commiserating the impediments he sustained in his flight from his accoutrements, had kindly appropriated these last.

Obedient to the directions of their leader, the band made another assault simultaneously upon every side of the entrenchment; but their reception was far from being encouraging, and their disinclination for the hard blows with which they were welcomed was further increased by the sound of horses' feet that approached their rear. In another instant, Tkanghia was upon the scene of action, and few of the cowardly miscreants seemed inclined to provoke an application of the mace, weighing some thirty pounds, he wielded in his right hand. Alone, their chief advanced to the encounter of the intruder, but a single blow from the weapon of the last had shattered his uplifted sabre, and had done the same for his skull, but for the interposition of the steel cap that encased his head. As it was, he fell senseless to the ground, in which state his hands and feet were expeditiously secured, and himself bound to the back of one of his mounted capturers.

The mandarin, who arrived a few minutes after the termination of the skirmish, recognised, as he gazed upon the pale features of the

prisoner, his quondam guide of the morning, and addressing Tkanghia in a tone of considerable satisfaction, he said—

“ Son of a mandarin, your conduct has been worthy the representative of your father! but, the proverb says, the young of the eagle will ever become, like their parent, guests of the clouds. A well regulated son resembles his father, as a wing-feather of the phœnix does its fellow. You yielded not to your own impulses, but following my more matured councils, have taken a wolf in the toils. As striking off the head destroys the body, so securing a chief of robbers is equal in importance to making prisoners the whole of his gang, who surely must consist of three hundred men. The ancient laws constitute whoever is sufficiently fortunate to accomplish such a feat an inspector of the empire.* But the brightness of my star shall not render yours obscure. I shall make a just representation of the resolution and courage you have displayed, so that though I receive taels of silver, this shall not cause you to be rewarded with mere goose-eye coins.⁵³

* *Rec et peines*, p. 171.

CHAPTER V.

THE bustling throng that at later hours usually crowded the streets of Hancheyu-fu, although the morning was past its earliest blush, had not yet made its appearance. Being winter, the wealthier burghers, in whom prosperity had engendered luxury and indolence, preferred pressing their silken cushions, stuffed with cotton, to adventuring forth, before the sun had tempered the keenness of the atmosphere, in pursuit of their various occupations; whilst of the poorer classes, consisting of porters, public carriage-drivers, perambulating artisans, &c., some few had begun to bestir themselves, but the greater number still reposed upon their coarse beds of matting, stretched upon stoves heated to an agreeable warmth,⁵⁴ and which they were loath

to leave for the uncertain chance of employment.

The streets were, however, far from being deserted, and especially the grand and principal one, down which, since the moment when at sunrise the city gates were opened, market-carts had been incessantly rolling, laden with meat and game of every description, with vegetables rare and common to the season ; in fine, with the provisions for a metropolis containing upwards of two millions of souls. Such was the population of a town that not a century and a half before had been ravaged by a Tatar army,* and since that period had frequently suffered from the effects of fires, one of which alone had consumed two thirds of the whole city : yet still it boasted itself, as now, a terrestrial paradise.† Its inhabitants pretended to enumerate the almost countless bridges that crossed its canals, as amounting to ten thousand.‡ The residence of the court, the entrepot of nearly all the commerce of the empire ; the wealth that circulated, or was hoarded within its walls, was incalculable ; and the silks of its looms, its brocades woven with gold and silver thread, its satins and velvets, were exported to the farthest Ind, and

* Vide De Mailla, viii. 493. † Vide Davis, Sketches.

‡ Vide Bartoli, 107.

monarchs disdained not to wear or to admire the cunning devices of its workmen in ivory, precious woods, metals, or in gems, which were unequalled by any rival manufacturing city of the empire.

The main street threaded, in its length from wall to wall, ten market-places. The area of each was square, and somewhat better than two-thirds of a mile in circuit.* In these, tents and awnings already were erected, beneath which the provision-venders placed themselves with their commodities, so that each of the markets bore not a bad resemblance to the encampment of some fortunate army of hunters.

Standing in the centre of one of these market-places, a glance down the central street of the city presented at once almost every diversity of building that exists between the palace of the highest mandarin and the hovel of the peasant.

A long wall of blue-coloured bricks, termed in Chinese the "wall of respect,"† entered by triple gates, jealously concealed from the curiosity of the vulgar the dwellings of the first, or, at least, permitted the public but to behold the sloping roof covered with blue tiles and the summit of the red pillars that supported it, and, in the

* Vide M. Polo, 513, 516. † Vide Staun. ii. 121.

distance, the tops of the pines and of the other evergreen trees that ornamented the garden. Occasionally, where the great conflagration of seventy years before had raged, many a broad strip of land lay unclaimed by the builder; and here, modestly retiring from the causeway, upon which no window gazed, was the white and humble cot of the husbandman. The houses of the tradesmen, or rather artisans, for the first resided almost wholly in the different market-squares, were situated together in clusters. But few of these were more than one story in height, and many had double roofs; a style of architecture, peculiarly Chinese, that is at once picturesque and singular.

The street itself was broad, in this respect differing from the other thoroughfares of the city, which were narrow, so as to exclude the inconvenient heats of the summer. On either side was a pavement of broad stone flags about ten paces in width, and bordered by gutters that conveyed into the neighbouring canals the rain water that at certain seasons of the year falls in floods over all the southern provinces of China. In the centre was a gravelled road for carriages, the dust arising from which was allayed by the showers that a vast number of water carts spread over it, for this purpose employed by the government.

With a further description of the market-squares we will not, at present, trouble the reader, with the exception of observing that the passenger who entered any one of them beheld alike to his right and left a long wall, above which appeared the summits of the civil and criminal tribunals that each presided over, a separate quarter of the city, throughout which they maintained the police, and were further charged, each in its own square, with the preservation of order and the detection of illegal proceedings during the markets held every alternate day.

For a moment, let us quit the gradually thronging square, and proceed to a rather remote portion of the town. Behold before us a long high wall. The guards and the ensigns at the gate seem to proclaim it as belonging to an honoured and a powerful functionary. We cross two courts that possess nothing to fix the attention; but now we enter the third, and how curious and busy is the scene.

Shops filled with toys and curiosities of various descriptions, butchers' shambles, eating-rooms, from whence proceeds the savoury odour of the most prized Chinese dishes. It seems a mimic representation of the spot we have just quitted. As we gaze around, we may fancy ourselves in the centre of some religious and social

community, so orderly and peacefully everything is conducted. And, perhaps, they are penitents; those unhappy creatures chained by their wrists, their waists, and ancles, who, in a gloomy cell of yonder quarter of the building, lie side by side, further restrained from motion by heavy billets of wood placed across their thighs.

As we passed the outer wall, we paused not to examine the large hole with which it is breached. That, reader, is termed "the hole of infamy," and through it is the only passage for the bodies of those who unfortunately die within the prison,* for such is the building we have visited.

The market in the court-yard is held by the prisoners, part of whom drive a thriving trade by retailing articles of provision, for the regular rations are too scanty for the sustenance of such as the angry laws condemn to incarceration, and part maintain themselves by the sale of such trifles as their ingenuity can fashion with the poor tools that precaution permits them to use. Our supposed penitents are criminals suffering for some high misdemeanour, whom poverty precludes from bribing the commiseration of their jailors, and who are partially liberated from their bonds a few hours in the day,

* Vide Du Halde, ii. 132.

that they may procure, with the labour of their hands, the means of purchasing the quantity of rice necessary to sustain their miserable lives. So averse is Chinese policy to permit, or in the remotest degree encourage, the existence of idle burdens upon the state.

An individual under the escort of a guard quits the prison. His head is closely shaven and bandaged, as though from the effects of a recent wound. From his neck hangs pendent a heavy log of wood, the weight of which his hands sustain—thanks to a *douceur* previously slipped into the hand of the chief of his conductors.

The way of the prisoner is directed towards the tribunal situated in one of the public squares. The left one of the triple doors is that through which he passes, for at present he is but accused; the less honourable one to the right gives egress to the convicted. At either side of the entrance are small towers, in which are musicians, whose duty it is to sound their instrument as often as the *Chi-fu*, or magistrate, enters or quits his tribunal, as well as on the appearance of any distinguished visitor; and in its rear is an extensive court, paved with stone flags, and surrounded by a colonnade. In this, in a kneeling posture, the meaner suppliants for justice await their turn of

admission into the saloon of audience, whilst the richer are sheltered from sun and rain in yonder hall, that is entered after the court is passed. This being crossed, a second court appears, at the extremity of which is the office of the mandarin, erected upon a platform, raised about three feet above the level of the ground, that is ascended by as many steps.

Upon each of these the prisoner is made to kneel, and then, having crossed the gallery that surrounds the façade of the building, he enters the Tang, or saloon of justice.

It was a long hall nearly destitute of furniture. The walls shone brightly with varnish, and were ostentatiously, if not usefully, ornamented with moral sentences, principally extracted from the ancient books, which alike intimated to the official the duties he had to observe, and exhorted those who might be brought before him to reform their conduct, or instructed them in what they had to observe for the future. A double row of red-stained pillars supported the roof, but, in place of the capitals that usually adorn that portion of architecture with us, on either side jutted forth curved arms of wood, upon which rested a slight beam with its extremities fashioned in like manner, that in its turn supported another similar to itself, and thus continued until the fifth or sixth was in-

served in the fretted ceiling, pleasing the eye by their elegant appearance, but dismaying the nerves by their seeming fragility.

Seated in a bamboo chair, before a large low table, appeared the Chi-fu, whose magisterial duties consisted in the administration of justice, in inquiring concerning the cause of sudden and suspicious deaths, and in the superintendence of the police of his quarter of the city. Close on his left was his confidential adviser, whose accent betrayed him as being a native of Chao-hing-fu, the town of all China most noted for the legal proficiency of its inhabitants.* A little behind to the right was placed a secretary, with his ink-stone, paper, and brushes before him, and further back appeared attendants and executioners, the last bearing rods of bamboo and other instruments of punishment or of torture.

The prisoner, with his hands crossed upon his breast, waited upon his knees, whilst a case that occupied the magistrate was disposed of. It was a charge brought by a poor peasant against a wealthy proprietor, in which the latter, by the evidence adduced, stood pretty well convicted of having fraudulently destroyed some deeds relating to the sale of a small property. The witnesses on the part of the prosecutor were

* Vide Mar. Martinii, Thev. rel.

honest people of his own rank in life, yet not only the judge's councillor, but the Chi-fu himself, frequently interrupted them, reviling them as rogues, and threatening them with punishment. Those on the part of the defendants belonged to that class of gentry who swarm about almost every Chinese tribunal, and whose testimony, for a trifling pittance, can be procured to substantiate any case an unprincipled employer may be desirous of sustaining. These last were highly lauded by the judge, as being fearless men in defending the cause of virtue, and for their disinterested support of a maligned and honest man. Honest the Chi-fu knew the accused to be, as far as regarded the metallic purity of twenty ounces of silver he had received from him.⁵⁵

The case had already consumed more time than suited the pleasure of the judge, and besides, a mandarin of rank was waiting its conclusion to present evidence against the prisoner who had just been conducted to the tribunal. He, therefore, proceeded at once to terminate the trial by giving as his decision—"That the accuser, for having presented a false and scandalous charge, should receive fifty blows, and the defendant, for not having proved his conduct to be clear as the noon-day sun, should receive twenty, and further, under threat of a

far severer punishment, the first was never to harass the second with a repetition of his malicious and unjustifiable prosecution."

The roguish proprietor, as he heard the sentence, with a profound salutation towards the judge quitted the tribunal, and a stout individual, who had already received his fee, advanced from behind the crowd of attendants to suffer the punishment to which he who retired had been condemned. The Chi-fu, though perfectly aware of what had taken place, allowed, without interference, the suppositious culprit to be extended upon the ground. The last, as the executioner poised his bamboo rod in the air, raised his hand and extended two fingers. The officer quietly shook his head, and described a circle with his weapon. The two other fingers were then unclosed. The official hesitated, but did not appear satisfied. The whole hand was then opened, signifying that a slight flagellation would be rewarded with twenty-five tchen, a sum equivalent to about seven pence-halfpenny. The rod ascended, and, from the cry that followed, seemed to have been dealt with strength and precision. The punishment continued, every blow being accompanied by what appeared as very natural expressions of pain; but there were few present who were not well convinced that each shriek of suffering was feigned, and

that the dexterous executioner was striking the ground with the point of his cane on the other side of the noisy patient. The farce was at length concluded, and the fictitious criminal, having rendered the judge the customary thanks, returned to his place, ready again to undergo the same for any rich culprit who would reward his personification.*

Differently it fared with the unfortunate peasant, whose friends removed him in a state of insensibility from the saloon of justice, and, to cure him of his wounds, it cost him all that remained of the little hoard he had scraped together by frugal but useless industry.

But let us return to the prisoner whom we beheld conducted to this hall of iniquity. In him, perhaps, the reader has already recognised the bandit chief made captive in the last chapter, and who was now placed facing the Chi-fu.

The principal witness against him was Tkang-hia, the military officer who had been so instrumental in his apprehension, and who, during the previous investigation, had been seated a short distance from the magistrate, indignant, it is true, at the injustice he witnessed, but, being powerless to remedy it, he had wisely restrained his emotions of disgust. At the invi-

* Vide De Guignes, iii. 115.

tation of the Chi-fu, who was anxious to oblige by his civility the son of a powerful mandarin, Tkanghia seated himself on the left of the official, who then signified to his councillor to commence the examination.

“Wretched thief!” said the lawyer, “tell his excellency your miserable name.”

“The name of my family,” the robber replied, “is Kao, my own is Kaohe. Those who love me give me the patronymic of the ‘daring;’ those who fear me call me the ‘unchained bear of the north.’”

“At what profession do you labour?” pursued the same interrogator.

“You named it yourself when first you defiled your tongue,” the prisoner sulkily replied.

“Insolent dog! to whelp thus in my presence!” the judge exclaimed, his face becoming crimson with passion.

“And who forbids the wolf to howl at the fox?” Kaohe rejoined.

The Chi-fu was too exasperated to reply, but cast a handful of small sticks upon the ground, and in an instant the robber was laid prostrate, whilst a score of blows were dealt him, which he received in silence, and with admirable endurance.

“Be cautioned, thou intemperate man, and bridle thy inclination to disrespect! Exasperate

not his Excellency the Chi-fu, for on his report depends whether in the bamboo-cage you be conveyed to the scenes of your evil doings, where your head will be separated from your body and fixed upon a pole, and left to the gaze of all who pass, or whether you be strangled—a mode of death each one must prefer who is animated by the smallest spark of morality,” observed the lawyer, when the prisoner had been placed upon his knees, and who, continuing his examination, said—“ You had companions in your evil deeds ?”

“ Many,” the bandit replied.

“ And know you,” the lawyer pursued, in as insinuating a tone as he could assume, “ the dwellings of these insane and ill-instructed people ?”

“ As the eagle knows its eyrie—as the needle ever pointeth truly towards the south,”⁵⁶ answered Kaohe.

“ Then it is your duty to guide the emissaries of heaven among them, that they may become instructed in the moral principles and the virtues of which they are at present ignorant, and be rendered useful members of that society from which they are at present estranged.”

A smile of incredulity crossed the countenance of the robber chief, that intimated to the lawyer he had fathomed his design of appre-

hending for punishment the gang of which he was the leader, although attempted to be concealed under such liberal sentiments, and he replied, sarcastically—

“ My friends, my master, are unworthy of so much attention ; you know how vainly they would seek to imitate the brightness of conduct so resplendent in yourself ! Permit them to remain in peace, nor fruitlessly cast away your care upon a land so desert and so irreclaimable.”

“ Will you be contumacious as well as insolent ?” said the judge, hastily. “ Reply with truth, or the *kia-chuen*⁵⁷ shall squeeze thy feet to powder !”

“ Which would my master desire to discover ?” the prisoner replied.

“ All—the whole of your wretched gang.”

“ They are many,” observed the robber.

“ How great does not this render the disgrace of the presiding mandarin ! How widely different was the policy of the dynasty of Tsin from that of the Han, yet how many imitate Chi-Hoang-ty,⁵⁸ and, for their own narrow designs, keep the people in ignorance of their duties !” said the Chi-fu, with a rather hypocritical shudder at the wilful neglect of the public morals that some officials could be guilty of. “ Weak man,” he continued, “ seek not to evade

me with wily answers ! Wilt thou discover the retreats of thy comrades ?”

“ Treachery is not the part a robber is accustomed to enact,” replied Kaohe. “ I remember that the master of the school I attended as a child, when repeating sentences of the sages, used to say, ‘ So long as the heavens and the earth preserve their respective places, all is well and in order. Men should not adventure out of the sphere of action for which they were destined.’ Your slave therefore says, let the robber preserve his faith towards his comrades, since the betrayal of their trusts alone is the province of the mandarins.”

This rude speech had cost the prisoner, on the spot, the infliction of some severe torture but for the opportune interference of Tkanghia, who, with the natural antipathy there exists in China between the military and the civil services, was delighted at beholding a mandarin of the last braved and insulted by harsh truths on his very seat of judgment.

The young officer, concealing the glee he felt, addressed himself to the excited official—

“ Surely the man is mad ! Will you, sir, permit me to address some few questions to him ? I have been accustomed to deal with men like this.”

The Chi-fu assented, for that morning he had

received an intimation from our friend Oulintse to the effect that that mandarin would feel highly pleased, and cause it to redound to the judge's profit, if the latter could succeed in wringing from the captured robber information that might lead to the apprehension of his band; for so modestly had the official related his adventures among the mountains, that many believed him to be, and more affected to consider him, a very tiger of war; and many young aspirants to office, having no better way of bringing themselves into notice, had already laboured at the composition of sundry pamphlets, wherein they clearly proved the great loss the state had already sustained by not having placed the courageous Oulintse at the head of its armies; and how, to ensure future and eternal victories, it was only necessary to confide to him the military command. But, fortunately for the country, those who had the direction of affairs possessed sundry doubts as to the abilities of the president of the Louko, and what was still harsher, they refused him the promotion to which he conceived himself entitled, on the grounds that the ancient statute by which he claimed, specified the arrest of three hundred robbers, and not of their single chief.

Tkanghia immediately availed himself of the permission, and, addressing the prisoner, said—

“Inconsiderate man, show respect to the representative of heaven! Reply to his excellency and say, where are your misguided companions to be found?”

“Where,” replied the robber, with somewhat more of courtesy in his tone, “you vanquished me by the strength of your arm and the weight of your mace.”

“Will you conduct an officer and his attendants to the spot where they lie concealed?” continued Tkanghia.

“You know the path, and might adventure in safety,” replied Kaohe; “for the knaves, since they fled before you, will fear your presence as does the mariner the dark, heavy clouds, edged with the brightness of the lightning, that forebode the approach of the tafung, (the typhoon.)⁵⁹ But,” continued the robber, who had perceived some signal made him by one of the guards in the rear of the judge, and who, as if it communicated some intelligence that inspired him with confidence, now spoke with the insolence of language he had partially, and with difficulty, restrained before—“but if yonder son of a woman who was conducted without a lantern to the home of her paramour—if he whose mother was known to all men as the heat of the noonday sun—if he were to bid me guide him where my people are to be found,

as he put his foot among the hills, I would nail his ears to my bow, to drive off the influence of the evil eye! I would cut his body into ten thousand pieces, and would write upon his forehead, behold how Kaohe executes his vengeance upon him who has struck him!"

"Vile, abominable atom! do you dare insult so outrageously the majesty of heaven?" exclaimed the equally enraged and astounded Chi-fu, for never before had man, much less a prisoner entirely in his power, addressed even the shadow of such language to him. "Ho! bearers of the kia-chuen!—let us see if this man will utter such things when his feet be fitted in your slippers of torture!"

The prisoner was again extended upon the ground, and an executioner was proceeding to insert his foot into a machine of bamboo that, closing by means of a screw, had the power of crushing the ankle of any refractory prisoner, when the torture was arrested by Tkanghia, who addressed the Chi-fu in a deferential tone.

"Excellent magistrate, it ill becomes you to be thus irritated with one so unworthy of your indignation. Spare this weak man—his intellect is troubled."

"Is the majesty of heaven, represented in my person, to be outraged by such a one as this, whose father's corpse surely has passed

through the 'hole of infamy?' "* cried the Chifu. "Withdraw your request, son of the admirable Tkang-chi-kia, for I am loth to be ungracious, and refuse it."

"Recollect, O Chi-fu!" replied Tkanghia, "the admirable precept of Confutse: be lenient in the correction of others, nor punish the refractory immoderately.† I will myself become responsible that the tongue of this man shall no longer proffer violence."

As Tkanghia uttered this, the swarthy cheek of Kaohe reddened, but it was so by a blush of gratitude, for he knew that the kia-chuen was an instrument that would have rendered him a cripple for life but for such opportune interference.

The Chi-fu was about to reply, when the music from the towers at the entrance-gate was heard; and in a few moments, he (Tkanghia) and whoever else was seated, rose to pay respect to an order that a heussier of the criminal tribunal bore in his hands, elevated above his head, which was enclosed in a tube of bamboo, wrapped in yellow silk.

The judge, having saluted the document, read, with considerable vexation, the direction it contained, to transfer the prisoner Kaohe to

* Vide p. 79. † Vide Pros. Intorcetta. in *Thev.*

the bearer. Turning to Tkanghia, he communicated to him the intelligence, at which the young officer was considerably surprised, but who simply observed, "It is the will of heaven, and must be obeyed."

The prisoner was conducted away ; but before he quitted the tribunal, he turned and addressed Tkanghia. "The sun of your excellency has burst unexpectedly upon me, and as Kaohe lives, he will testify his gratitude."

CHAPTER VI.

“ What find I here,
 Fair Portia’s counterfeit? What demigod
 Hath come so near creation? Move these eyes?
 Or whether, riding on the balls of mine,
 Seem they in motion? Here are sever’d lips,
 Parted with sugar breath; so sweet a bar
 Should sever such sweet friends.”

MERCHANT OF VENICE.

THE principal market square of Hancheyu-fu was, even at the time of a traveller who visited it at a later period than the date of our tale, adorned with upwards of three hundred triumphal arches.* Their style of architecture was more resembling the Gothic school than any of the others with which Europeans are acquainted.† They were constructed occasionally of wood, but most frequently of stone, and were ornamented with triple roofs, and around pillars, cornices, and friezes,⁶⁰ was rich sculp-

* Martinius Martinii. Thev. † Bartoli, 107.

ture, representing grotesque figures, fruits, flowers, and leaves. The sculpture of some pierced the masonry, causing the fabric to resemble some massy lace-work. Most had been erected by vanity, many by flattery, and a few were dedicated to names of merit. Above the central arch, for each consisted of three, was generally a blue stone tablet, that bore inscribed the name and titles of the individual to whose honour it had been consecrated ; and over this, at the second story, was a similar tablet, that recorded the name and period of the emperor's reign in which it had been erected.

The shops around the square displayed merchandise of every description, from the little shed, where the light wine of the country, extracted from rice, was disposed of to a succession of thirsty customers — to the warehouse, where coffins might be purchased at prices varying from a few shillings to some hundred pounds. Whilst medicinal drugs, cosmetics, porcelain, silken stuffs, pearls, and precious stones, with every other object that luxury had rendered a necessity, or caprice could suggest the desire of acquisition, were there, inviting customers to their respective repositories. Every building was two stories high, with a facade gaily painted, whilst banners of different colours floated before each entrance.

The market itself was no worse provided. Independent of vast quantities of game and wild fowl, more fish from the river Chentan-kiang was exposed for sale than a stranger would have conceived it possible for the town to consume, if he judged of its population by a mere hasty glance, that seemed to present nothing but houses surrounded by vast gardens, and if he were further unacquainted with the fact of how often whole generations in China continue to inhabit the partitioned dwelling of their common parent.* Beside the goat-pens might be seen long bars, to which were attached a number of small but well-fattened dogs, comparatively an expensive dish, whilst glutinous swallows'-nests, bears' paws, and deer's sinews, &c., presented to the eyes of a Chinese epicure everything wherewith to furnish the most luxurious repast.

Nor were the duties of religion forgotten; for many were the stalls covered with white linen, in which were sold the little sheets of silvered paper and sticks of odorous wood that it is the custom of the Chinese to burn on certain occasions before their divinities. We cannot venture to state the profits of these merchants; but their commodities were exposed to

* Staun. ii. 109.

a people whose purse-strings were accustomed to be drawn at the solicitations of religious impostors. The good people of Hancheyu-fu maintained in their city and its environs fifteen thousand monks or priests.

The confusion of the scene may be imagined when the reader learns that, within the square, upwards of forty thousand human tongues* were discoursing, joking, or wrangling together, and each, for the sake of procuring a hearing, endeavoured to pitch its tone a key higher than that of its rivals. In that number was also included a numerous swarm of itinerant artizans, who, with their implements under their arms, either singly or in company, perambulated about, screeching, at the summit of their voices, the different professions they exercised, and the particular merits with which they were endowed. But by far the most original of all these wandering workmen were the water-carriers and barbers. The first, by the species of freemasonry that existed among them—those who were duly of the profession corresponding with each other by signs, and uniting their forces whenever it was necessary to chastise an intruder upon their rights of monopoly; the second, by their grotesque appearance, as, sounding a bell in their

* M. Polo, p. 514.

left hand, they steadied with the other a burden they bore upon their shoulders, consisting of a seat, a pan with fire, linen, and a razor-case, and when they discovered a patient, proceeding at once to operations with the most perfect indifference as to whether it was in the centre of the market or in some retired corner. They plaited and arranged the long hair that the Chinese, previous to their conquest by the Manchours, ever wore gathered in a knot at the back of their heads, under a net of silk or horse-hair, shaved the beard, curved the eyebrows, cleansed the ears, pulled the arms, and rubbed the shoulders, all for a sum very little more than a halfpenny.

In one direction a merchant weighs out with scrupulous exactness the rice he has damped that very morning. Surely the fate of his neighbour, who was detected but a short time since committing the same fraud, and was condemned to wear the *kia*,* or the *canguey*, as the Europeans have called it, might assure him that such illicit gains are small, and certain but of punishment. No such thoughts disturb his equanimity, for the lynx eyes of the officers of the market tribunal have been dazzled by the brightness of some few taels of silver, and Jus-

* Vide Staun. laws, p. 12. Barrow, p. 378, writes *Tcha*.

tice most resolutely tightens the bandage upon her brow, as she passes the spot where she has most need to cast it from her.

He to whom we have referred, as having attracted towards himself, for the same act of knavery, the inquisitorial observations of the police, had been sentenced to wear, for the space of three months, and that, too, in the centre of the scene of his dishonesty, a certain decoration that particularly distinguishes the Chinese *chevaliers d'industrie*. At present, he is lying with his stomach on the ground. His head and one of his hands are passed through an instrument, termed by the Europeans, who have borrowed the word from the Portuguese, canguey, composed of two heavy wooden bars, and weighing near two hundred weight. Across the lock is bound a piece of paper, bearing the seals of the judge before whom he was convicted, and inscribed with his crime and sentence. Although condemned to bear this in an upright position, the guard who accompanies him has permitted him to assume his present reclining attitude. It is curious to see the droll effrontery that pervades his countenance, and the perfect indifference with which he turns in his mouth his quid of betel, and the ease with which he addresses his friends, or to hear the polite remarks he makes upon the feet of the female slaves⁶¹ who pass before him.

For a moment the noisy hubbub was hushed, as the heavy clash of a whip and a long howl of suffering rang through the market-place, and the attention of the busy crowd was for a moment drawn to an unfortunate monk of one of the severest convents, naked, with the exception of a cloth around his loins, and dragging after him a heavy iron chain that was attached to his neck, from whence the blood was flowing. Beside him came a stalwart brother of the same order, who wielded, with effect, a whip of rhinoceros' hide, each time the sufferer endeavoured to ease the pain he endured, by placing his hand upon the instrument of his punishment. Ere he can be relieved, he must collect for the use of his convent, whose moral code he is supposed to have infringed by certain irregularities with regard to the fairer sex, the sum of thirty taels.

Before long, the superstition of the bystanders, and the pity of the women, whose seductions he had vainly thought he could defy, when he pronounced his oath of celibacy, had furnished him the required ransom, and he returned to his monastic home, carrying with him the amount he had so well earned; and many charitable persons imagined he must have been totally reformed, and that the example of his punishment was capable of reclaiming any who were inclined to err as he had done. But

much we fear the convent walls that night were witnesses of a feast more laical than ecclesiastical. The presence there of voluptuous eyes, of damask cheeks, and of heads decorated with camellia flowers, should have condemned to the same hard penance each holy friar of that fraternity.

Mounted on an ass, and seated across a saddle covered with rich satin fringed with silver, passed through the crowd an unfortunate fille de joie. She was led by her avaricious master, who proclaimed in a loud voice her various and most pleasing accomplishments, but with a disgusting freedom of tone that in a less, theoretically, moral nation than the Chinese, had procured the old wretch acquaintance with the treadmill, pillory, or galleys. Her dress, raised by her position considerably above her ankle, displayed a foot of so diminutive a size, that it might have been regarded as an actual deformity. The instep and leg were covered with a species of gaiter, and her face was shrouded by a veil that hung in ample folds from the crown of her head to her shoulders.*

One individual alone seemed to thread the throng without being particularly occupied in any of the pursuits of those around him. He was clad as a merchant of the northern pro-

* Vide Thev.

vinces, in garments of valuable fur. Occasionally he would purchase some trifling article, or dispute, as though solely for the sake of conversation, the value of another; but ever his object seemed to be to procure information concerning the mode in which the government was regarded by its subjects. Wherever he could provoke an observation that implied discontent, the incautious utterer was immediately rewarded by a price more than double that he would have demanded, whilst the staunch loyal tradesman listened to some sneering remark that either excited his terror from its seditious nature, or directed his attention to an entirely new train of thought.

He had thus proceeded for some time, and so attentively was he engaged noting in his mind every word he heard whose nature was such as he was in search of, that he had not observed himself to be an object of attention to one of the eunuchs of the palace, who re-crossed his path several times, severely scrutinising his features.

The rank of him who was spying the stranger was that of a purveyor to the palace, and his duty was to attend each market, and purchase for the imperial pleasure whatever objects were presented for sale most rare or strange. His presence, however, did not appear as very acceptable to the possessors of such articles, who

hurriedly concealed their commodities when it was possible, for too often they had to surrender them for a price arbitrarily fixed by the purchaser, and enforced by the bamboo.

The eunuch, as though satisfied as to the identity of the merchant, turned and dismissed the two slaves or servants, who followed him with large paniers, and then, brushing by the former, whispered in his ear, in the Kitan Tatar tongue—

“ Moho Niyan, thou art known. Follow me, if you would hear things so strange you will imagine them to be from another planet.”

The stranger thrust his right hand up the sleeve of his left arm, and grasped the hilt of a poignard he carried there, but his alarm seemed to give way to contempt as his eye fell upon the despised creature who had addressed him. With a seemingly unoccupied air he trod in the footsteps of the official by whom he had so unaccountably been discovered, and who, quitting the market, by the most retired streets, wended his way to the western quarter of the city, wherein were situate the imperial palace and gardens.

Arrived at the wall of the last, the guide made for a small yellow door, which, having waited till the stranger had joined him, he struck thrice with a wooden hammer. The signal was

obeyed, and another creature of the same class as he who had given it, but armed to the teeth having opened the private postern, admitted them into the imperial gardens. Crossing rapidly a soft lawn of turf, the eunuch conducted his companion into a thickly-planted grove, and there, breathing more freely than he had for some minutes past, he said, in that weak and puerile voice that distinguishes such as he, and which, as it proceeds from one whose countenance is apparently furrowed by the lapse of many years, disgusts the hearer—

“Behold, you are now where no man may tread but the son of heaven, even were he virtuous as Siu-kong-hi.⁶² But, with me, you are in safety, and we may now unlock the secrets of our souls. You, Moho Niyan, are as his right hand to Ahama, the minister of Kublai’s treasury. Have I not discovered you bravely?”

“That may become a subject of discussion hereafter, when I learn your object in bringing me here, thou but half man!” rejoined the Tatar, for such he was, although Chinese by birth, in right of several generations; for no man, if one amid his ancestors be tainted with foreign blood, can ever inscribe himself a native of the celestial empire, and the stranger was descended from the Kitan royal family.⁶³ His fathers, for nigh a century and a half, had been reduced to the

rank of vassals by the Niutky, but when the power of the Moguls became predominant in Asia, together with the greater part of his nation, he had revolted from the Niutky,⁶⁴ and now, as this people had been reduced by the victorious hands of the Moguls, perceiving it impossible to assert the independence of his country, he had taken service with the conqueror.

“It ill becomes the chained dog to attempt roaring like a lion,” said the eunuch, angrily. “Place your confidence in your posterity, and you may become father of a robber horde, or perhaps your sons may be so felicitous as to become slaves to a nation of slaves.”

The Kitan smiled at the angry burst of the eunuch, to which he replied—

“All this I could have listened to in the public square. Your oratory might have surprised, but such undisguised speech from the mouth of a sexless being would have filled the crowd with astonishment. Surely, you have not conducted me hither that we may mutually heap dust upon each other?”

This speech, though not the most courteous that could have been uttered, had the effect of apparently soothing the excited feelings of the eunuch, whose dubious situation, with regard to the order he should hold in creation, was continually exposing him to the insults of the pow-

erful, whilst the riches he had amassed, and the political influence he had obtained, rendered him an object of envious hate to the less fortunate.

“Moho Niyan,” he said, “you have the advantage over me. My tongue is like the hand that proffers worthless goose-eye coins—yours like that which distributes taels of silver. I have acted like an untutored child. Let us not, by cavilling dissensions, destroy the harmonious union that should exist between us. We equally waste our words when you revile me as being condemned for ever to a childless state, or when I remind you that, though of royal descent, you must serve the usurpers of your father’s rights. Let us now discuss the object that induced me to conduct you hither. Hancheyu-fu holds you within its walls, not that you may taste its luxurious pleasures, but that you may conclude the treacherous treaty Kyatsetao has proposed to your court.”

“Before I satisfy your curiosity,” replied the Tatar, whose expression of countenance denoted surprise, “tell me how came you, to whom I am a stranger, to be so well acquainted with my race and name?”

The eunuch smiled as he answered, but it rather appeared as an hysterical contortion of his countenance than an emotion of mirth.

“ The priests of Laotsy teach that the spirits, spies upon our misdeeds⁶⁵ for the god of retributive punishment, are ever present with us, in the desert, on the mountain, or on the ocean—nay, that they even reside in the very members of our body! If deities be thus anxious to execute their vengeance upon every poor, weak mortal who may incur their displeasure, so as to watch the innermost recesses of our bosoms, continually to maintain sentries over the region of the stomach, where ideas contrary to virtue first are created,—if omnipotence be thus vindictive, how must that man feel towards him by whom he was reduced to the degrading situation of a creature like myself? Cannot you conceive how such a one would watch, with a vulture’s eye, each movement of the tiger-hearted perpetrator of the outrage by which he suffered? Each step of his I spy, ready, when the moment comes, to hurl him down the precipice, along the giddy edge of which he fancies he securely steps! But I am not to be satisfied with his simple prostration. I must behold him expire amid torments of disappointment and shame!—and, if I could but add agony, I would offer ten thousand sheets of gilded paper to the Yen that I might attach him but for an hour to the brazen column of Takia!⁶⁶ The details of the purport of your mission,

and a portrait of your person, were transmitted to me from the court of the north. You were expected by my emissaries at the public hotels, where foreign merchants usually repose themselves—but vainly, for my enemy had lodged you in the private apartments of his own palace. To-day I discovered you by your resemblance to this.” And the speaker drew from his sleeve a small portrait that he placed in the hands of the Tatar, who, after gazing upon it a few moments, jocosely said—

“ It is well for us warriors that we have other occupations than to regard ourselves in the reflections of a mirror, or else we should learn that the earth obeys but ill-favoured conquerors. I doubt me much whether my countenance be of such delicate hue, or my features of so mild a cast, as to permit my passing unquestioned the civic portal guard.⁶⁷ Much I owe to my cangho, the gift of your minister. But,” he continued, in a more serious tone, “ if these be your sentiments towards my host, it would be highly impolitic for me to entrust you with any of our mutual secrets.”

“ I will first show that I merit it, before I again demand your confidence,” rejoined the eunuch. “ Does not Mouyang-tse, grandson of that Mouholi,⁶⁸ who, whilst Genghis yet bore the name of Temujin, helped to sustain a cloth, for a whole

night above the head of the way-bewildered chief—does not the youth accompany you? and does not Kublai love him as Genghis did his grand-sire?” The Tatar bowed assent, and the other continued:—“Now hear the design of him who unites the head of a fox and the bowels of a wolf. As you return, his creatures are to beset you on the road, and to deal death to all! The mind of your imperial master will be fiercely exasperated by the death of the lad he loved—a crime its wily author will attribute to his own sovereign. He then conceives that the court of the north will lend him, for its own vengeance, such a force, that, without further difficulty, he may grasp the sceptre of jade he covets, rendering himself and the central flower of the universe vassals of the power whose assistance shall exalt him.”

Passion at the tale of premeditated treachery he heard exposed, for an instant lighted the eye of the Kitan, but a moment's reflection restored the equilibrium of his mind, and he said—

“Though the watch-dog bays, it is not always a reason that the slumbering troop should arise to repel an enemy. Give me, if you can, some token that may teach me to place reliance upon your strange intelligence.”

“Behold!” said the eunuch, as he produced

an agate ring from his sleeve, and presented it to the Tatar, who immediately compared it, with unfeigned surprise, with another he took from his hat. After some minutes' attentive examination, he exclaimed—

“By the three roads disembodied spirits tread,⁶⁹ but this is passing strange! Your ring resembles mine as closely as does the figure of the stag the image reflected upon the water from which it drinks, yet this has never left my custody an instant. I would have defied the most cunning of your jewellers to have executed such a work. My eyes see shadows!”

“Kyatsetao,” the eunuch pursued, “procured this before you had quitted the north. My spies about him have purloined it from its secret repository. Having caused you and those with you to be slain, by the aid of this he designs forging a document with terms more favourable to himself than those you will accord, to which he supposes your court will accede, to maintain its honour, implicated in sustaining the pledges of its emissary.”

“Most strange is this intelligence,” said the Tatar. “Yet,” he continued, after pondering a few minutes, “you are vindictive against the prime minister of the south, and may now be deceiving me.”

“ Be confident, for I will speedily convince you of each movement of this wily adder. Has he ever admitted to you that it was upon his assurances of safety that Haoking, ambassador from the court of the north, ventured to cross the border? and yet it is he who has detained that worthy envoy a close prisoner for fourteen years, denying him all access to the court, lest the infamy of his treaty of Vouchang be divulged, whilst he falsely represented to your sovereign that the outrage had been perpetrated by the son of heaven !”

“ Ay, in truth, the mists are dispelled—the chase is in view !” cried the Tatar. “ This explains it all—the excuses he made not to procure me an interview with Haoking—his refusal to trace any document acknowledging the treaty of Vouchang !”

“ His ambition is dismayed at nought of treason. Haoking found but a prison—you will a tomb !” observed the eunuch.

“ The character of this man,” muttered the Tatar, “ likens him to a spirit of the desert :* the traveller hath not more to dread from the deceptions of the one than from the treason of the other. Malignant serpent of Shansee ! one must bear, not a few grains of musk, but an

* Vide vol. ii. chap. 10, pp. 1, 2.

entire bag, to counteract his venomous activity!⁷⁰ Yet," he continued, in a louder tone, "what is your object in warning me of this traitor's falsehoods?"

"That," the eunuch replied, "your sovereign may assist me in the execution of my vengeance, and not be the sport of an assassin. To procure the maid to whom I was affianced, Kyatsetao slew my father, and made me what I am. One thought alone possesses me, and that is—to compass his destruction! It is alone urgent danger from without that can turn the whitened eyes⁷¹ of the son of heaven upon him—until then, his seat cannot be shook. Your sovereign covets gold; your immediate superior, Ahama, loves the face of beauty: either may satisfy their wishes without having recourse to a traitor. Let the Moguls pour their forces into the south that Kyatsetao shall be entrusted to defend. The mandarins, disgusted with him, or jealous of his power, will ill second his ill-contrived schemes. Defeated in the field, his disgrace will give such effect to the cabal that seeks his destruction, that his life must be forfeited. The treasures of Chekiang would alone be a mountain of wealth for the invader, and in the daughter of Luseufu your chief minister would find an object worthy of his de-

sires. Transmit this document to the councils of the first; it contains the details of the riches of the province, and also the names of the principal military mandarins, who would betray their trusts the instant Kyatsetao appeared at the head of the army. To the second, that he may favour our project, cause this portrait to be presented; it is but an indifferent likeness of Luseynah, daughter of a minister of the empire."

"This day my courier shall quit for the north, and bear these to their destinations," replied the Kitan, who then continued, as he gazed upon the portrait—"yet it is most unwillingly I part with such a face of beauty. Surely your land cannot boast of many dames who resemble this. The very sight of such fruit excites in one's heart rebellious thoughts of plucking it. But what say I? Has the dog become envious of the morsel intended for its master?"

After a few more words of conversation, in which the eunuch urged the Tatar to as rapid a departure from the city as possible, the former conducted the latter to the gate which had given him entrance. Through this the Kitan passed, and his companion, returning to the scene of the late conference, mused,

with considerable gratification, over the success that had attended his scheme, and the clever falsehood by which he had crumbled away the steps that his arch enemy had conceived would elevate him to a throne. We will leave him to his meditations, and pursue the thread of our narrative to where it leads us to association with humbler characters.

CHAPTER VII.

ABOUT the same period as the eunuch and the Kitan quitted the market square, it was entered by a mandarin of inferior rank, whose title was that of "inspector of the market." His duty was to observe if the weights and measures were of the legal standard, and if the provisions exposed for sale were good and fresh; and was further accompanied by a couple of rod-bearers—for he had authority to inflict upon any contumacious offender a punishment not exceeding twenty blows. His office, if in hands that knew how to wield the arbitrary power with which they were armed, was both lucrative and to be dreaded, of which the sales-people seemed to be well aware, by the obsequious attentions they paid him as he passed, although his absurdly pompous step and supercilious air proclaimed him as new to his office.

A numerous and vociferous crowd had collected around an old man who, with the assistance of the bystanders, had just seized an individual attempting to pass for solid silver some leaden ingots but covered with that precious metal; and, like all crowds, though the majority were as great rogues as would be met with during many a long day's journey, it was highly indignant with the culprit for his offence, and anxious for his punishment.

The mandarin made his way without difficulty through the crowd, that opened respectfully to give him passage, and directed the accuser to state his charge, without condescending to look at either party; but a sudden exclamation of the prisoner caused him to regard the last, between whom and his judge a momentary glance of intelligence passed, and then all other signs of previous acquaintance were concealed.

The plaintiff stated his case; the defendant replied, denying with effrontery each assertion of the first. The official decided in his favour, and condemned the accuser to receive a score of blows. When this chastisement had been inflicted, the mandarin received, with as much modesty as though they were merited, the thanks of the individual beaten, who averred that he felt honoured and flattered by this punishment, since it manifested the especial

interest in his morals experienced by a mandarin of such superior capacity.

Having spoken something to one of his attendants, who, immediately after, whispered to the rogue who had so fortunately escaped the infliction he merited, the mandarin crossed the square, directing his way to one of the shops with which we have already said it was surrounded. Before the door was a pole as lofty as the house, from whence waved a flag marked with red and blue chequers, and which was further ornamented with ribands and streamers. On either side of this was a board painted blue, and about four feet in height. On one was inscribed, according to police regulations, the number of the occupants of the house, together with their names and ages; on the other, the profession of its chief tenant, with a list of his most attractive merchandize; and at the bottom the two words *Pou hou*, that invited every one to place confidence in the dealer's integrity, as they signify "he will not cheat you."*

The official entered the shop, and cast his eye, it may be somewhat covetously, upon the divers works of its owner's craft, that were displayed upon beautifully varnished tables:

* Vide Du Halde, vol. i. p. 107.

curiously carved tortoise-shell, ivory, and ebony, vied with precious trinkets of coral, amber, and of stones. Independently of many objects of luxury, there were not a few that were also of utility—as chop-sticks, signet-rings, and others adapted for costume—as pins for the hair, bracelets, and earrings.

Before him, with body bent nearly double, and with arms so curved that the points of his fingers touched, appeared the merchant, owner of all these riches. Over a long dress of blue stuff, he wore a pelisse lined with skin, and bound with fur at the wrists and collar. His hair was confined within a net; his whiskers were closely shaven, and a broad separation divided his long moustache.

The customer or visitor, whichever he might be, seemed, most unaccountably, highly amused with the reception he met with, and, whilst he regarded the reverent posture of the merchant, a most unequivocal smile was spread upon his countenance. At last, as though tired of his mirth, he perfectly electrified the other as he said—

“ So, Kaopingte, thou avaricious wretch, Tyen has been kinder to me, whom thou didst drive from thy door, than to thee, who didst refuse thy orphan cousin the smallest pittance.”

Had the earth opened at his feet, the mer-

chant could not have testified more unfeigned surprise and confusion. He appeared perfectly uncertain how to conduct himself. He seemed both to be under the influence of fear and galled by the reminiscence of some past occurrence. Presently, however, as he recovered from the first emotions the unexpected visit had caused him, he performed the lowliest salute of an inferior to a superior. As he arose, the official continued—

“Kaopingte, we will converse together in thy saloon destined for study and retreat. To revive past recollections will be more pleasing than for me to upbraid you for your neglect in practising the social laws.”

The speaker uttered this last in so loud a tone of voice, that it seemed specially designed for the edification of his attendants, whom he then directly addressed, bidding them await him in the square; and then he entered the merchant's retired apartment.

It was a small room, with walls of painted and varnished panels. On a table were implements for writing, and a sanpan,⁷² or mathematical instrument, consisting of various coloured beads, strung upon files of wire. The door was not inelegantly carved, and the windows looked into a court ornamented with vases of flowers, and with a small fountain in its centre, stocked with gold fish.

The merchant, having closed the door, continued for some minutes to regard his visitor, who seeming to consider himself perfectly at home, had appropriated a pipe that stood in a corner of the room, filled it with tobacco that lay in a bag beside it, and, procuring a light from a tinder-box, which most of his countrymen carry about them, without ceremony, had seated himself cross-legged—a posture, according to Chinese ideas, most perfectly indecorous, that is, if assumed otherwise than in private. At last he recovered sufficient command of himself to address the mandarin, now luxuriously engaged in creating a cloud of smoke.

“Surely,” he said, “my eyes behold a shadow. You cannot be my father’s brother’s child. You are not Kaohe?”

“The same,” replied the smoker, who was indeed our old friend the robber-chief.

“Truly, I imagined you had perished. How come you to be here, and wearing the insignia of command?” said the merchant, who had now recovered his self-possession, and had seated himself opposite to his cousin.

“The valuable pearl,” replied the robber, with much complacency, “is hidden at the bottom of the ocean, enclosed within a stony casket, and guarded by one so jealous of his

charge, that he never quits the depths of the water; yet the diver discovers the treasure. Though the rock of Siumi be twenty thousand miles below the sea, as the sages of our province say, behind which the sun is nightly chained,* yet the adverse powers can retain him but a short time—he bursts his bonds, and re-appears upon an opposite side of the earth to that where his guardians await him. My merits were long hidden; but the discriminating eye of the minister who supports the heavens has discovered a gem amid the turbid waters of the slough of the common people.”

“In truth, your star has been felicitous,” observed the merchant, with somewhat of jealousy in his tone. “But did you not serve me ill, when you carried off from me the vessel laden with a rich cargo of silk that I had purposed sending to the isles of the east?”

“But, cousin, did you not serve me worse,” rejoined Kaohe, “when, after employing me from sunrise to sunset in damping your spices, that they might weigh the heavier, in mingling flax with your silk, in adulterating your camphor, in manufacturing hams for sale to foreign mariners out of parchment, earth, and wood,—in doing a hundred acts contrary to the laws

* Vide Bartoli, 285.

established for the regulation of the universe,—when, after all this labour, my only supper was blows? Cousin, the wise laws of the empire discourage legal dissensions among relatives; and even though so young, such was my regard for the ordinances of our sages, that, to avoid the scandal of a family quarrel, I seized the vessel for the salary you should have paid me, and for the paternal inheritance for which you had to account to me.”

“Hear him!” exclaimed the merchant. “Salary, forsooth! Whither went the box of pearls I lost? I forgave you that. Inheritance!—I had more than twice paid its amount in cancelling the debts you made in betting upon the Java fighting-cocks.”

“Kaopingte,” said the official, in rather a solemn tone, taking his pipe from his mouth, and emitting a long whiff of smoke, “be not a hypocrite, for there are none present you can deceive. You know the proverb: the hypocrite cannot conceal his defects either from the evil or the virtuous.⁷³ You had placed me before the magistrate for those same pearls; but that I had stolen them, at first, it is true, for you; but as my own necessities pressed, I converted them into means of meeting my own wants. If you paid my debts, it was because you could find no one so useful to you as myself. Let

us, however, cease these recriminations, and mutually relate the fortune we have enjoyed since our separation."

"Mine has been, like the season of spring, rain and sunshine," replied the merchant. "After you left me, my affairs prospered but ill. My enemies, who were jealous of my prosperity, accused me before the Chi-fu, and vile men triumphed over me. What wealth I had amassed, was only sufficient to purchase my venal judge's sanction to my voluntary exile from Focheyu-fu. I came to Hancheyu-fu, where my knowledge of the jeweller's craft brought me into repute. I married a widow, who, as she had been favoured by the goddess Kouangin⁷⁴ in her first espousals, was absolute mistress of the property her lord died possessed of.* I now employ near forty workmen, have the best business in the city, am a Tisiang, or responsible head of ten families. A few days past, I cut a ring for one of the principal eunuchs about the palace. The work was difficult, for I had to carve, from a sketch given me, characters of a barbarous tongue, and thus have hopes soon to see my name in the city guide,⁷⁵ as jeweller to the palace."

"Thy prosperity astonishes me," Kaohe re-

* Du Halde, ii. 122.

plied, as his cousin concluded his relation. "You know I was but ill-contented with the fare I received from you ; and when I beheld the stout and richly-laden vessel you were about to entrust to the dog seamen of Quantong, I told my indignation and design to some of my acquaintances, men of my own province of Fokien and of my own clan. They joined with me, and the rich junk became ours. We disposed of the cargo among the isles ; and then, as we found it was more convenient and profitable, we shipped fresh goods from every vessel we could encounter."

"Ah, cousin," pursued the speaker, warming in his discourse, "those were joyous days ; when, laden with booty, procured by our own valour, we retired to some quiet nook, and passed our time in pleasure. When this was gone, we made for channels frequented by lazy junks. Our sails of matting caught the wind, and brought us up with the fugitive, or during the night, our long sweeps laid us under the counter of those that might have resisted. A rush, a cry, sometimes a blow, and the prey was ours. Here was wealth more rapidly accumulated than by your slow and uncertain mode of commerce. At last, the barbarian kings of the islands, who found their revenues diminished, fitted out an armament against us. Away we

fled from the isles whose foundations are coral, the sweet odour of whose spices the breezes waft ten lee across the waters, and made for Tyen-tso,* India. At first, we found but poor fishermen, from whom we procured but little ; but presently we met with vessels of different form from those you have seen. Gold, gauzes tissue with the precious metals, gems,—inestimable wealth was ours. To procure it, however, was difficult, for the foreign mariners fought well ; and then there were other gentry, like ourselves, who hunted in packs, and enclosed their prey as fish are taken in the net.⁷⁶ These were spitefully jealous of our interference with their profits, and inhospitably drove us from their coasts. We then made for the land of the Hoey, the Mahometans. Here we found spices, myrrh, and white cloths, but not such wealth as on the coast of Ind. One day, after I had disposed of a cargo in one of the islands, with but small profit, (for its inhabitants are poor, and can only give dried fish and slaves,) I was returning discontented to my vessel, when I refused alms to one of the old villanous sorceresses with whom the island abounds,⁷⁷ who for this pronounced a curse upon me. I heeded it not, and proposed to my comrades that we should return to our first cruising

* Vide De Guignes.

grounds. They assented, and we left the shores of sand. Our voyage was prosperous, until the blue mountains of Hainan lay before us. Then we beheld the rolling fish of the ocean—the porpoise—gambolling on the water, and betraying his joy at an approaching storm. The Ta-fung* gathered its forces in the north-east. Two hours it remained stationary, whilst the dark, cloudy mass continued to increase. We were in sight of the shore, and flattered ourselves we should be in safety within a retired bay. But before we could reach it, the storm was in motion, and rushed upon us with the speed of the lightning it nursed within its bosom. The winds leaped upon us from each of the eight points of the compass, and had a conflict above our heads so fierce, that the waters seemed terrified into a calm. After raging for half a day, its fury was spent, and the storm of the heavens past; but then the waves arose with foaming and mountainous crests, dashing over our vessel, that sucked in the water from twenty leaks. Those were three dread hours of peril; and, finally, myself and three companions were all that escaped that wreck, landing beggars upon the island of the southern sea.

“Three months we continued there, unti’

* Vide Note 59.

rescued by a junk of our own townspeople, returning from the ports of India. From being passengers we soon became masters, and had re-commenced our cruisings off the coast of Fokien, when the imperial admiral, with seven war-junks, bore down upon us. So long as I could make the poltroons fight, we kept the dragon at bay; but, at last, they cast down their arms, and I swam on shore.

“ Here I soon became chief of a band of marauders, and established my head-quarters many lee inland, among the Granite Hills. At last, however, it was my fortune to be captured; but I conveyed an intimation of my situation to the first minister, Kyatsetao. But his assistance was tardy; and before it could have arrived, the shape of my feet would have been disfigured, but for the interposition of the dragon who had captured me, for I imagined myself secure, and reviled the Chi-fu. Cousin, the cheek of Kaohe turned red when he received an obligation he was unable to acknowledge. But we men of Fokien can recollect our gratitude: with us the sentiment is not evanescent, and I will yet present the bracelets of jade.⁷⁸ The minister, whom I have served, protecting his couriers across the hills, as he knew my abilities, felt assured I should be of further service to him, and at last released me from the claws that the tiger

had fixed into me, and created me an inspector of the market. Cousin, you should have seen how I astonished the vile people by the distinguished airs I assumed. I walked as though all my ancestors, for ten generations, had been councillors of state. My hat was placed genteely upon my head. O were it summer, and I would show you how I can manage my fan! The idea is intuitive, for I was never taught by a master.⁷⁹ Before the month is out, every rogue within my jurisdiction shall have refunded to me the money of which he has cheated the public, to the detriment of the practice of morality.”

As Kaohe delivered himself of the energetic resolution he had come to for the repression of vice, he resumed his nearly-extinguished pipe, and puffed out the smoke with renewed ardour, as he mentally contemplated the emoluments that would accrue to himself from his zeal for virtue.

“Wonderful!” exclaimed the jeweller. “How often you must have experienced terror amid the waters of the ocean! How often you must have feared lest your vessel should be dashed to pieces as breaks the precious porcelain of ancient manufacture! How could you so long trust to a slender vessel that it would resist the force of the waves, Tyen itself has placed as a boundary to the kingdom of its sons?”

“Did you never hear the proverb of our province?” inquired the other. “‘The vessel that floats upon the water is as paper, but her seamen are as iron.’”

“You ever were of daring and of quick parts. Dost remember when the charitable merchant gave you tea to distribute during the summer, and ginger-water during the winter?⁸⁰ Dost recollect how you made every passenger pay for a draught, as if you kept a road-side tavern?” said the jeweller, in a tone of admiration.

“That was but poorly managed,” replied Kaohe. “The man with weak intellect discovered me at my trade, and had me beaten.”

“True, cousin ; but the burning of his house about his ears was punishment enough for him. How pleasant it is that both our fortunes have been so propitious!”

“The reason is soon explained,” replied Kaohe. “We either followed the natural bent of our inclinations. When our fathers bid our infant hands select the lot of life, I chose the arms, you the commercial balance.⁸¹ But how stand you with your neighbours? My authority is small, but might be used advantageously for us both.”

“My prosperity ever attracts towards me the animosity of my less fortunate rivals,” observed the other. “The sister of my wife became a

widow, and, because she sought an asylum under my roof, her false relatives aver she carried with her a treasure of one hundred pounds' weight of silver, and, further, they have persecuted me before the tribunal; that, however, has decided in my favour. This judgment they declare to be venal, and that it is their intention to appeal to the superior courts. Behold, cousin, the reward that disinterested charity meets with."

"Bah!" ejaculated Kaohe, as he ejected a volume of smoke from his mouth. "Bah! Do you think, Kaopingte, I know you not? You would not preserve the life of a fly that fell into your cup, but for fear lest it should defile your drink. What will you give me to reward my services, if I assist you in casting into the sea these serpents that threaten to bite your right hand?"

"I would place before your lordship a purse containing six ounces of silver."

"Too little by half!" replied the virtuously energetic official.

"Between relatives there never should be discourse upon such a subject. It shall be twelve ounces of pure silver, such as that in which the government receives its taxes," said the merchant, somewhat anxiously, for he feared lest an increased demand would be made upon him.

The official seemed to ponder in his own mind whether he should accept the proffered bribe, and at last observed, to the great relief of his cousin—

“ I will consent to receive this tribute offered to my talents and affection. Tell me who are these scandalous people ? ”

“ One is a butcher, who resides in a stall at a corner of the square. ”

“ Then I will ruin his business for him. I will represent to the Chihien that many sudden deaths have occurred in the quarter. That the spirits are offended at the slaughter of so many innocent animals, and must be pacified by its ceasing for a time. He must then, according to the laws, order the closing of all the shambles,⁸² and it will be my duty to observe that this wretch obeys the edict. ”

“ Another is a spice-seller. ”

“ He, surely, mingles deleterious drugs with his commodities. I will myself accuse him, and produce samples of the poisonous articles he sells. ”

“ The third is a fish-seller. ”

“ I will find witnesses to prove he has instigated fishermen to cast their nets into the sacred bay of the lake Sihu. His disregard of the charitable ordinance that forbids taking fish from that portion of the water, protected by im-

perial edict, and by religion,* will procure him some condign punishment."

"Cousin, thy comprehension is lucid as thy resolutions are rapid and admirable," said the well-pleased merchant. "In three days, some of my friends have condescended to partake of my hospitality. Might I reckon you as one of the most honoured of my guests?"

"Your attention overwhelms me," Kaohe replied, regarding the emptied bowl of his pipe. "But I fear I might seem as wanting in many of the ceremonious observances that your fastidious people delight in, as this bowl is of the fragrant weed."

"Fear not," said the merchant. "They who will be with me are unaccustomed to the mighty airs of the great. If you exceed in anything, your scrupulous exactness will excite their admiration; if you fail, they will imagine you disdain the observance of details before low people like themselves. Maintain yourself with perfect disregard of their opinion, and fear not but that they will consider you as a scrupulous observer of the rites."

"The traveller," said Kaohe, "who would proceed on a long journey, prepares himself for the difficulties he will have to encounter; I,

* Vide Bartoli, 788.

who mean to procure at least the silver seals,⁸³ must accustom myself to the observances prescribed by the rites. I shall watch the mouth of every mandarin, and, catching each maxim they proffer, treasure them like precious pearls, that I shall adapt to the adornment of my own person. Porcelain, whose age be three cycles, I will venerate, and to each scrap of paper,⁸⁴ upon which characters have been traced for more than four hundred years, I will be ready to perform the kotow. As the excellent regulations of the empire prescribe, I shall ever manifest the most entire respect for everything that savours of antiquity, and that remounts the stream of time towards the ages of virtue, excepting——” And Kaohe paused, fixing his eyes with a cunning leer upon his cousin.

“Excepting what?” inquired the jeweller.

“Excepting,” replied Kaohe, with a wink, most familiar and unofficial—“excepting for a Pao teou.⁸⁵ Cousin,” he continued, rising from his seat, and re-cloaking his countenance with gravity, “could you delight my heart with the loan of a tael of silver, retaining, as a pledge, the twelve you owe me for the assistance I am about to render you?”

Kaopingte’s countenance assumed a rather blank expression as he heard this request.

“Son of my father’s brother,” he observed,

“all that I have is yours, but, such is the evil influence of my Fongchui that I have only one ounce of silver in my coffer.”

“I,” said Kaohe, with great tranquillity, “have not even a goose-eye coin. Therefore your generosity must tax itself for the half of that tael.”

Afraid to refuse, lest he should lose his relative's good offices, Kaopingte proceeded to open a long box, bright with varnish, and painted in the Chinese style; from this he took out an ivory balance, sustained towards one extremity by a piece of silver wire, and also a pair of steel nippers.

With these last the merchant cut some pieces of silver from off an ingot of that metal, his cousin holding the scales in which it was weighed, so that the balance might have full play. The weight being exact, Kaohe dropped the silver into a purse he carried at his side, and took leave of the jeweller, who made him a lowly salaam.

Returning the salutation of his cousin, with a movement of his left arm, Kaohe quitted the latter's dwelling, and proceeded about the market in the execution of his duties. Rarely had so active an officer trod the square. The greater part of the weights and measures were subjected to a rigorous examination, and woe to

him who was avariciously slow in opening his purse-strings. A general alarm seized every dealer in the market. Numbers who suffered declared themselves ignorant for what fraud they were punished, yet none dared to murmur.

If the justice of the mandarin was impugned, it was only secretly in the breasts of those who doubted the correctness of his decisions.

CHAPTER VIII.

IN a retired apartment of his palace, prettily ornamented with vases of artificial flowers, sat the haughty and ambitious Kyatsetao, who then, to the ruin of his country, ruled the destinies of China. His dress was a long robe of purple silk, ornamented on either breast with the figure of the five-clawed dragon. His eyes were small and grey, and, either from natural vivacity or habit of distrust, were constantly in motion. Slight lines of wrinkles marked his forehead, but they seemed rather to have been traced by irritability of temper than to be indications of either thought or daring ; and, though his mouth was firmly closed, the ceding of the upper to the lower lip betrayed more pride than resolution.

The minister had been reading a placard, directed to the emperor, and inimical to himself,

and which, like all others of the same description, he had arrested in its course. He now cast it from him, as though disgusted with its fanatic affectation of patriotic zeal, for it was from one whom he well knew was actuated far more by feelings of personal rancour against himself than desirous of the public good ; and, as he did so, he entered another name upon a scroll of white paper that already contained a long list of individuals who had, in various modes, incurred his displeasure, and which he regarded, for a few moments, with a sullen and vindictive expression.

“ Another ! ” he muttered, as he deposited the roll, that reminded him of his unrequited debts of vengeance, in a box beautifully ornamented and varnished, and fastened with a key he carried attached to his signet ring. “ Another ! How many dogs nightly bay the moon ; yet it shall never fall into their clamorous jaws. Traitor, ambitious and incompetent minister, assassin of the people, disregarder of the laws of ceremony ! He calls me this. He, an ingrate, envious of my post ; his coffers filled with wealth, wrung from the people by violence and the corrupt administration of his duties ! He, who forgets his position as an inferior, and presumes to dictate to his prince, who avails himself of the privilege accorded to a mandarin of

rank to libel him in whom his sovereign places confidence! He pretends that I neglect the observance of the laws of decorum. Hypocrite! Dost imagine thy prosperity is as a castle with walls of iron, or that thou art firm as those islands I have heard exist in the ocean, unshaken by the tempest of waters round them? Entirely hast thou forgotten the fate that, ten years back, overtook the presumption of Yeli, and his colleague Liaokoue. Thou shalt join them in exile among the harsh mountains of Fokien. They were members of the imperial council, and thou art but governor of a city."

"It is well," he continued, "that I discovered this adder would show its fangs. I might otherwise have entrusted him with some of the designs of my bosom. Yet strange it is, that as I advance to power, these denunciations increase in venom. The meridian sun should behold no shadow, yet, as I approach my height of glory, all that is below me assumes a darker hue. The very ladder that bears me shakes with its burden—ay, and maybe crumbles. My spies inform me that the emissary of the Tatar court has held private conference with the eunuch Tkin Koan, and that, too, in the imperial gardens. When two influential planets, say the astrologers, are in conjunction, somewhat is menaced that the wise should predict.

Tkin Koan, he was a lad when his father died for presumptuously opposing my desires. This he may forget; but every contemptuous epithet he hears, or glance he observes, must remind him I was his mutilator. Dreaming of the power I would grasp, I have permitted myself to be dazzled, and when I regarded affairs more humble, the motes danced before my eyes, and obscured my vision. It was indiscretion to permit his obtaining employment about the palace; it was entire want of sense that has permitted him to obtain authority.

“What meant this conference? Evil, surely, to me. The Tatar has immediately, and, as he thought, secretly dispatched a courier to the north, and has abruptly announced his own design of instant departure. Yet he has promised me assistance from his master, so that I may mount the steps of the dragon throne. These ready concessions, however, are more than suspicious; but, coupled with this interview, the evil is certain. Maybe my enemies, who would dare all to hurl me from my seat, have conceived some counter-plot, and may seek to crush me with the very materials I had hoped would build my throne. Would that I could seize the private papers of the envoy without appearing to infringe the respect with which it is my interest to treat him, in case his instructions

are not such as I suspect. If favourable to me, I could still forward them to the north ; if otherwise, destroy them."

In this strain he continued until his meditations were interrupted by the entrance of a domestic, who, having first prostrated himself upon the ground, announced, as he rose upon his knees, that a lady was desirous of being permitted to approach the person of the mandarin.

"Comes she in a sedan of pink stuff borne by two porters?" the minister inquired.

The servant having replied in the affirmative, Kyatsetao directed that the visitor should be admitted, and, in a few minutes, a well-dressed female was alone with the minister, who was as much reproached by his enemies for his debauchery as for his ambition. Her hair was adorned with artificial flowers, and gathered in a knot behind, and, so smooth and shining had it been rendered by the use of unguents, that, at a short distance, it might easily be imagined she wore a casket of polished ebony. A long robe of rose-coloured silk, fastening over to the left breast, and girded round the waist by a sash of satin, betrayed a slender and an elegant shape. Her sleeves were short, terminating at the knuckles, so as to display hands that were small, but somewhat bronzed in shade, and

rather disgustingly ornamented, according to European ideas, with very long nails. Her cheeks were painted of a bright carnation, whilst a deep crimson spot stained the centre of her lower lip. She saluted the mandarin, and the latter, as he motioned her to be seated on a pile of cushions, said—

“Ah! Leeyunnian, my maid of pleasure, fair habitant of the regions where bloom the flowers and fruit that deck the votaries of love, my entrails had been devoured with the fire of expectation in awaiting you!”

“The emissary of love was tardy,” replied the female. “I received the note of your commands but lately.”

“How true,” the minister rejoined, “is the proverb that says—‘Who relieth upon himself speedily shall accomplish all things, but heavy is the step, dull the eye, and deaf the hearing of those whom we employ to accomplish the desires of our soul.’ Pearl of my heart, I will so correct my lazy envoy, that another time he shall fly with the speed tradition accords to the famous horse Ki.”

“The slave is unworthy of your indignation. The phœnix is indifferent with regard to the worm that crawls upon the earth beneath it. Thou, who art as a dragon, and graspest at the sceptre of jade, and the bonnet of pendent pearls

and rubies, must regard with indifference the dust thy breath could drive to the extremity of the earth."

Leeyunnian accompanied her words with an amorous glance towards the minister, which she quickly withdrew as she encountered his well-pleased gaze, before which she sunk her eyes upon the ground, as though confused and awed.

"Maiden, thy eloquence is superior to that of Ouang-nganka,⁸⁶ the minister of Chintsong. The bird, as tradition relates, grateful to him who preserved it, returned to its benefactor with precious bracelets of inestimable value. Thou hast saved me from soiling myself by the chastisement of a low-born wretch, and I will testify my gratitude, according to my limited capacity."

As Kyatsetao uttered this, he opened a japanned cabinet, from which he took a pair of earrings cut out of rock crystal, objects in themselves of no great value, but, in China, the worth of a present is not calculated by what it cost, but by the rank of the donor; thus a simple embroidered purse that has hung at the belt of the emperor, is more esteemed, if presented from his hands, than the jewel one of inferior rank might offer to his superior.

The female, whose manners appeared rather

unrestrained by the severer injunctions of the ceremonial laws, received the present from the hand of the mandarin, who seated himself upon a cushion at her side.

“When they glitter before thine eyes,” he said, in reply to her expression of thanks, “let them remind you how purely my heart is united to yours. “But,” he continued, changing his tone, “silken is the thread by which Yuelaou unites those over whom he has influence. The struggle of a heart, offended at disobedience, easily will break the slender bond.”

“Oh, threaten not so dread a calamity!” exclaimed the lady, with feigned alarm. “May my guardian spirit be so strengthened by the good influences of my fortune as ever to drive from our flower-wreathed intercourse the demons of discord and confusion!”

“Loved one,” Kyatsetao replied, “the powers of heaven can effect much upon our fortunes, but our actions must obey the impulses the spirits impart to them, or else their exertions on our behalf were vain. Though most precious gems rained down upon the traveller, his evil fate accomplished his destiny, by rendering him unwilling to uncloset his hands and grasp the treasure that lay around.”

“How,” inquired Leeyunnian, “can a woman render weak service to the first Colao

of the empire? Would the president of the imperial council avail himself of the assistance of a reed? Let the lord of my actions, however, lean upon the blade of grass that, in his hands, may become a cane of bamboo. It was but an essence, a disembodied spirit, that, as ancient story relates, knitted the grass⁸⁷ that entangled, as though in a net, the foeman of the man it would serve. Can Leeyunnian be of service to her lord?"

"Jewel of my heart," replied the minister, "your affectionate simplicity is to my love as oil to the flames—it renders you more beautiful, and heats my bosom with devouring affection. Nought in nature is powerless; for though the thread be slender, it sustains the spider that manufactures it. Nought is valueless; for even the coarse silk of the wild worm of Shantong* can be spun into strings, for the according of musical instruments, when in the hands of those who know the art."

"Then let your Leeyunnian be wild silk in the hands of her lord," said the lady, the eagerness of her countenance betokening she felt somewhat of woman's curiosity.

"How beauteous thy slender figure will appear when clad in a robe of yellow! When my

* Vide Du Halde, ii. 207, 208.

hand has clasped the sceptre of jade, thou shalt sit upon my right, the first of my queens, and wilt be her my heart shall esteem the most of any woman in the empire ; and thy honour will only be obscured, not eclipsed, by that of the legitimate empress. When I purchased thee from the trader of Yancheyu-fu,⁸⁸ to administer to my pleasures, I dared not hope I should find thee as dutiful as a daughter to her mother. So did thy accomplishments sway my heart, that to remove thee from the jealousy of my other women, I made thee sole mistress of a luxurious retreat, where I might pass the hours in thy company, undisturbed by feminine reproaches. There thou hast ever been faithful to me, as a virtuous woman should be to her lord. But now thou must open a small corner of thy heart—and let it not be larger than the chamber in which reposes the seed of the strawberry—and in it, for a short time, receive the image of a stranger.”

“How sad it is for me to listen to such a command!” replied Leeyunnian, in a tone of displeasure. “To obey it, I must forget the injunction of the sage—a woman should be as jealous of her honour as of the most precious of her husband’s property. My mind became united to thee as readily as the stream reflects the image of the pine ; but it would resist,

harder than iron-wood, an attempt to impress another form upon it."

"When the heart is directed towards obedience, impressions are transplanted into it rapidly as intelligence of a northern invasion passes into the south, transmitted from watch-tower to watch-tower,"⁸⁹ rejoined Kyatsetao. "Hear me. There has arrived within the city a certain Tkanghia, son of Tkangchikia, viceroy of Kiangsy, and who himself enjoys the rank of Yeouky, or commander of a thousand men. He is a youth of courage and of determination, who, though his father be my bitter opponent, I might win through your agency. But his present mission is one that threatens peril to myself and adherents; and to turn him from the prosecution of his scheme you must employ all your arts. He has sped hither, bringing accusations from several of his colleagues against the governor of Nanhang-fu, whose project of accepting my signet, and renouncing allegiance to the incapable dynasty of the Soung, has transpired. His father being absent, he has not found one who would dare present his placard; but he is of an impetuous character, and might strike the tambour before the palace,⁹⁰ which would assure the arrival of his missive to the hands of the emperor. You must seek him out, and so involve him in the shackles of plea-

sure, that he shall be unable to proceed with the object he considers enjoined by duty—you must tame the fury of the bear of Petchely with the aroma of the peach-blossom.”*

“But, my lord, perhaps he may prove wilder than the ducks of the north, that cunningly fly the nets spread to imprison them.”

“Of that be not alarmed,” rejoined the minister, gallantly, and with a glance of admiration. “Had the king of Tsi possessed but one like you, he would not have required a whole brigade of damsels to seduce the king of Lu.” †

Maybe Leeyunnian felt no very great repugnance to the task she was desired to undertake, and that she only feigned the objections she now uttered in reply, both on the score of propriety, and as to the difficulty she would experience in assigning to any other than Kyatsetao the smallest portion of the heart she averred he so entirely possessed; but the minister, with the aid of specious arguments and reiterated commands, at last procured her compliance, and, in testimony of his satisfaction, imprinted a kiss upon her cheek.

* Vide Note 42.

† Vide Note 50.

CHAPTER IX.

A RANGE of wooded mountains encloses the lake Sihü on the west, and, washed by the waters on one side, on the other, is bounded by a large and well-paved road, bordered by double files of fruit trees. Along this journeys the traveller, proceeding towards the north, from the city of Hancheyu-fu, and who wishes to travel more expeditiously than by the waters of the lazy canal that serves to connect the city with the Yantse Kiang.

Midway up one of the hills that started, nearly barren, from the road-side, might be discerned, by the aid of the moonlight, a large clump of pine and cypress, which, by the Chinese, are specially dedicated to scenes of sadness and of death. In the centre of the miniature grove appeared a wall, about five feet in height, of horse-shoe form, and fronting the

entrance were two stone tablets. One was inscribed with the name and family of some noble lady, the other bore nine verses of poetry, dedicated to her praise, each line consisting of but two characters, yet expressing a complete idea. Within the enclosure, upon a small tumulus, was a rather low building of blue marble, with a projecting roof, that curved upwards at its angles. Around were several figures of female slaves, rudely sculptured in wood, and each in a posture denoting respect.

This was the tomb of the wife of Tkangchikia, one of the first mandarins of the empire, and father of a character we have already introduced to the reader. It had not been built in so lonely a spot on account of the beauty of the site, nor because its tranquillity seemed to adapt it best to the abode of death, but in accordance with a superstition that regulates the selection of sepulchres for every class of people in the empire, that can afford the attendant expenses.

In China, it is universally credited, that the great dragon, the prince of felicity, inhabits the hills and mountains, and other prominent portions of the earth, and that nothing is so conducive to the happiness of a corpse as reposing where is situate the head, heart, or tail of this imaginative animal. There are a number of priests, mostly of the sect of Laotsy, who entirely

devote themselves to the discovery of such favoured spots ; and as, previous to the declaration of the success of their divinations, they most frequently come to an understanding with the possessor of the fortunate site, their decisions are of great advantage to themselves, and considerably augment the funeral expenses.*

Forth from the entrance to the tomb gleamed the red glare of a pine-wood torch, and, issuing from the same, might be distinguished voices ; but their tone was far from being that of sadness, and the sounds they uttered seemed far different from the lamentations that friends usually utter over departed objects of affection.

The small chamber of the sepulchre was circular, and situated exactly above the dead, who slept in a vault in the centre of the tumulus. The floor was of a species of mastich. On one of the walls was an inscription, and in front of this was a small stone altar, on which a brazier usually stood, that the visitor might burn incense and silvered paper in honour of the defunct. At present, this had been removed, and in its place appeared two earthenware jugs, that apparently contained something stronger than the simple element, from the flushed faces of two individuals who sat beside them, and

* Vide De Guignes, ii. 369.

who occasionally tasted of their contents with great seeming satisfaction. Both were armed, and either, for greater convenience, had divested himself of quiver, bow, and sabre, which lay deposited at their owners' sides.

“ I tell thee, Nansanjin,” said one, in reply to some observation of the other, “ thou art a vile poltroon if thou creditest such tales ! I tell thee it is false as the assertion of our rulers that ours is the only kingdom of the universe ! I have seen the world, and know that it is only the people of Ind who can raise a tempest and excite the people of the air : the Tatar dogmen can do as much of this as their horses !”

“ This may have been your instruction, Kaohe,” rejoined, in rather a sullen tone, he who had been addressed ; “ but I have been taught to believe differently to this. Poltroon or not, I never yet was overcome by a silken mandarin ; and I tell thee again, these Moguls inherit from the Hiongnu⁹¹ the power of obscuring the air, so as to destroy their enemies in the dark ;* and I do not half like belying these Tatars, for if their familiar spirits give them intimation of our design, they may as suddenly withdraw the moon's light as I close my hand, and hurl down such a storm of hail-stones as will destroy us !”

* Vide Note 48.

“It was well for you,” Kaohe replied—for it was indeed that gentleman, engaged in a somewhat similar occupation to that which first procured us his acquaintance—“it was well for you I found an eagle’s beak where I expected to encounter but a hare’s foot, and that when I thought myself feeling a lamb’s forehead in search of its horns, I was, in fact, thrusting my hand into the tiger’s maw. If that same silken master had not secured me, I had never become inspector of the market—and I can tell thee, Nansanjin, it is an admirable post; in five days I have made fifty taels of silver; and had I not been inspector of the market, how wouldst thou have escaped from the money-dealer? The hand of destiny is strong—never revile the decrees it has inscribed, durable as sculpture upon brass.” The speaker, as he uttered this apophthegm, replenished his porcelain mug.

“Leave that,” the other replied. “I have thanked thee for thy assistance, and, between old friends, so small a service should not give rise to so long a talk. But I tell thee, Kaohe, I do not like the expedition we are engaged upon. Ngankiey and the others should have been here long since, and, by ourselves, we cannot stop five Tatars. It were a different thing were they but traders; then a loud voice would bid them cast their merchandize on

the ground, an easy booty. And then their sorcery! I tell thee, Kaohe, I do not like it."

"Surely, Nansanjin, thy pulse must have ceased to beat at sight of the bright rays reflected from silver ingots. Dost remember the fine reward I told thee of, that the minister, Kyatsetao, will pay, if we succeed in securing the papers of these northern dogs? By all the spirits! if thou likest it not, thou needest not share in the venture;—there will be more to divide among those who have courage to spit in the face of either man or demon, and who, with mace or sabre, would encounter Takoung himself, the first and prince of warriors. Drink, man, more of the fire-spirit—the distilled rice-wine: it has endowed me with such a valour, that I would not fear launching an arrow at the god of thunder!"

"These great employers, when they require assistance, promise much, but maintain their word in little," replied the other. "Now, tell me—how wilt thou act if Ngankiey and the troop of which thou wast formerly captain do not arrive?"

"Perform our duty without them," rejoined Kaohe. "There are twelve barbed arrows in thy quiver; thou surely couldst make three render me the salute of the kotow with their faces on the earth, whilst I wield my sabre to the dismay of the others."

“Thy plan is hazardous, and, I fear, difficult of accomplishment,” replied he who has always been addressed as Nansanjin. Whilst he spoke, footsteps were heard approaching, and either of the two companions hurriedly grasped his weapons; but their fears were soon allayed by the appearance of a man armed like themselves, and whom Kaohe addressed in rather an angry tone.

“Ngankiey, thou art tardy; thou shouldst have been here before the moon had cast a shadow, and now her light has crept into the lowest crevices of the hills. Hadst thou not come, I had won all by myself, and thou shouldst not have had a tchen.”*

“Have patience, my superior,” replied the new comer, in a tone of deference. “The path was difficult to find, and we twice wandered from the way.”

“Who is with you?” Kaohe inquired, and then continued, when the other had repeated a catalogue of some half-score names—“Enough of them! All good men to stop a hare, but not one of them would look upon a tiger’s whisker. Now, down with you to the road. Put a couple of scouts out, on towards the city. In half an hour you may expect them. They

* Vide Note 53.

are five in number, and mounted. They have a pass for midnight through the gates. Let me know as soon as they be discovered."

The other, having replied that he would faithfully obey these directions, retired, and Kaohe addressed his comrade—

"Now, Nansanjin, you must behave like a man of valour, or assuredly you must quit my service, for no poltroon can have me for master."

"I will obey thee in all things; but who is capable of facing the invincible powers of sorcery? Who possess knowledge in that art can destroy their foe before he fits an arrow to the string."

"Fear not," Kaohe replied, and he took from underneath his vest a piece of sea-horse tooth. "See this: I purchased it from a sorcerer of Ind. Whoever bears it can never suffer from any species of wound.⁹² Carry it for the night, and neither man nor spirit can effect anything against you."

"Can such a charm reside in so ill-looking a piece of ivory?" inquired Nansanjin, and then continued, as he placed it upon his breast—"It must possess great powers, truly, since it has carried you through so many hazardous adventures. I now could face all the power of the Yen, the spirits of evil!"

“ I wish they would assault us !” exclaimed Kaohe, rising, and somewhat excited by the frequent potations he had imbibed. “ Come, Nansanjin—I am weary of this delay. Suppose we examine what dresses and treasure are left under the charge of the mute guardian below ?” And he struck the earth with his foot as he spoke.

The Chinese, previous to the dynasty of the Yuen or Moguls, had the custom of interring wealth, sometimes very considerable, with their dead ; but the practice has since been generally discontinued,⁹³ except in the case of royal interments. Hence the ancient history of the empire relates, not unfrequent, instances of violations of the sepulchres by ministers and monarchs desirous of refilling their exhausted treasuries.

It was some minutes before Nansanjin could sufficiently recover from the horror the proposal of Kaohe had occasioned him, so as to reply—

“ Be silent ! Have you no fear lest your sacrilegious words irritate the great dragon, and, trembling with passion, he hurl the mountain upon us ? The dead are sacred : the offerings of sorrowing friends to their manes are under the protection of the spirits. I tremble——”

“ Man without discrimination !” cried Kaohe, “ it is but little you care to take the robe from

off the back of the living, but yet, when a rich treasure, guarded but by the dead, is offered you, you tremble at the thoughts of making it your own! Think you the spirits take more interest in the fate of the dead than of those who survive? Search for something with which I can remove this, and we will make it a fortunate night for us both." As he spoke, he attempted, but in vain, to thrust his sabre into the strong cement of lime and sand that formed the floor.

"I dare not tempt the wrath of the spirits. Though the night be serene, the god of thunder will cast upon us his bolt, if you continue to imagine such a crime."

"Shall my servant discourse with me when I command?" Kaohe exclaimed. "Seek," he continued, making a threatening motion with his weapon—"seek from the old superintendent of the place, whom we bound, some instrument with which to open this earth; as my sabre strikes upon it, it seems as rock. Hasten—we shall have much labour here, and small time to do it in."

Nansanjin, wisely considering that further hesitation, in obeying the orders of his companion, would be far more probable to bring his neck into contact with the blade, now being menacingly flourished at him, than to render the

guardian spirits of the tomb efficaciously propitious towards himself, proceeded as he was desired, and presently returned with implements wherewith to break the earth. These he presented to Kaohe, but not without betraying sundry symptoms of trepidation at thus being rendered accessory to the only action he still considered as a crime. But the purposed violator of the tomb, to his great relief, released him from being personally culpable, for he directed him to await without, to prevent his being surprised in the midst of his labours.

For some time, continuous and heavy blows informed the trembling and superstitious sentinel that his comrade persevered in his intent, and then the sounds ceased for a few moments, whilst the workman refreshed himself from the contents of the earthen vessels. Again Kaohe returned to his occupation ; but his progress was small, and, somewhat fatigued by the violence of the exercise, he had reseated himself upon the ground, when Nansanjin entered, exclaiming, in a tone of affright—

“ Fly, Kaohe ! the spirits are abroad !— they are advancing hither in a numerous troop ! Thy obstinacy has ruined us both ! Surely we shall be condemned to pass ten thousand years in the chamber of infuriated animals,

who will be for ever tearing without devouring us!"

"Peace, thou man of but little courage!" cried Kaohe, interrupting the other's expressions of alarm, and catalogue of the punishments he conceived awaited him. "The bee that is taken in the web of the spider, were it to use its sting more and cry less, its escape would be more probable. On with your weapons, and let us to the encounter of this demon host. We shall soon see if an arrow be not as efficacious against a spirit as a contumacious traveller."

As the speaker thus expressed himself, he resumed his arms, and proceeding to the entrance of the tomb, gazed down the road, whither, at the distance of half a mile, a numerous company of torch-bearers were approaching. Whilst he was occupied in examining them, Ngankiey approached, and at once explained who the strangers were, by describing them as a party of mourners who were proceeding to visit the tomb of some noble relative, and further expressed it as his opinion that the sepulchre within the boundary of which they stood themselves at present, was the one the strangers meant to visit.

"It is as bad to stop these men of grief," observed Kaohe, "as to dine with a native of

Kiangsy—with the last you get but heaps of dried bones, covered with scraps of meat;* the first are as mean in their robes of white linen and girdles of cord.”

“ Were we to raise a tribute from these,” observed Ngankiey, “ the richer prize we expect might be rendered cautious of encountering us.”

“ A mandarin’s lamps are borne in front. Know you who sheds the more bitter tears as nearest relative ?” inquired Kaohe.

“ My superior,” replied Ngankiey, “ it is Tkanghia, son of a powerful mandarin.”

“ Tkanghia !” exclaimed Kaohe. “ By the god of the sea ! I had rather, Nansanjin, have brained you a score of times than have done this towards him to whom I am indebted for the very power of flying before him ! Curse the wine, and curse you, Nansanjin !”

The latter individual did not reply, but quietly followed his superior as the latter trod down the hill, whilst he inwardly congratulated himself that the alternative Kaohe mentioned was not likely to be placed before him again.

* Vide Thev. Mar. Martinii.

CHAPTER X.

“ I little thought, when first the rein
I slacked upon the banks of Seine,
That highland eagles e'er should feed
On thy fleet limbs, my matchless steed !
Woe worth the chase, woe worth the day,
That costs thy life, my gallant grey !”

SCOTT'S “ *Lady of the Lake.*”

SLOWLY advanced the procession of mourners along the road. All its members were clad in white, excepting those who brought up the rear, and who, as the unsettled nature of the time required, were completely armed. First came men bearing, upon canes of bamboo, female figures carved in wood, and habited in gala dresses, who represented either real or imagined friends of the deceased, who were thus supposed to render the last a ceremonious visit. Then appeared two lanterns of blue

gauze, indicative that one of mandarin rank was among those who sorrowed. Torch-bearers came next, and, mingled with these, were others who bore earthen saucers, in which they continually burnt perfumes. Some musicians followed, and among the instruments mostly in vogue was a species of trumpet. Though no funeral ceremony is ever complete without them, yet the profession of such as play this instrument is regarded as infamous, and they never can attain to any civil rank. Most probably, this regulation has been enacted by one who has had some bright reverie disturbed by their long and lugubrious notes. Immediately after these came Tkanghia, dressed in a long white linen robe, with a cap of the same, and white shoes, and who now, as he approached the tomb of his mother, leant upon a stick, and affected to walk with difficulty. Behind him came the armed party we have referred to, and who closed the procession.

The different members of the sad cortège, having entered the walled enclosure, arranged themselves to the right and left, whilst Tkanghia advanced towards the entrance of the tomb, accompanied by two domestics, one of whom appeared to support his drooping and sorrowing frame, and the other followed a short distance behind. In spite of his absorbing grief, the

mourner seemed, by the glances he cast around, to be in expectation of encountering some one, and even an exclamation of surprise escaped his lips as the individual did not appear. He had nearly reached the funereal building, when his course was arrested by the utterance of sundry strange cries, and forth from the shadow cast by the tomb rolled a strange-looking object. Surprise for a moment caused Tkanghia to forget his attitude of sorrow, that he speedily resumed as he recognised the guardian of his mother's sepulchre tied up in a sort of ball.

The bonds of this individual being loosened, he rose upon his feet, his long grey dress and shaven head proclaiming him to be a priest of Fo or Buddha; whilst the life of mortification and of abstinence he had professed, seemed to have had a most salutary influence upon his health, for his body was as corpulent, his face as round, and his double chin vibrated with the motion of his head, as notably as that of any jolly friar we have ever encountered.

Having prostrated himself at the feet of Tkanghia, the monk arose, and proceeded to relate to the former how he had happened to be in the situation from which he had just been liberated.

“My lord,” he said, in a voice that trembled

between cold, anger, and terror, "I had laid out the feast for the spirit of your lady mother—there was the best rice wine of Yancheyu-fu, oranges of Quantong, and the silver-grained rice of Kienkang-fu—and then betook myself to prayer. I had told seven of the ivory beads of my chaplet, when suddenly two demons appeared. The face of one was scarred with fire, and the nose of the other was as the trunk of an elephant; and, writhing about like a serpent, it seized me round the body and cast me on the ground, where my hands and feet were bound, after which I was hurled out of the chamber of the tomb.

"Presently, my lord, they had devoured the repast your slave had prepared," continued the Buddhist, "and one came and demanded from me more wine. I was compelled to indicate to him the little store where I keep my offerings. This he rifled; and they recommenced their infernal festival, in spite of all the conjurations and incantations I muttered, for I could not speak aloud the words of power, as my mouth was gagged. But my lord knows that words seldom induce a mortal foe to fly, and still less effect have they upon the demons, unless a sword charmed by those who possess the knowledge be wielded against them. When they had devoured the feast, and uttered many insulting

expressions towards the name inscribed upon the 'dwelling of the spirit,' they demanded from me implements to open the ground; and then I knew it was their intention to despoil of the riches given by respectful affection her who was as a phoenix of virtue, and as a dragon of her sex. I refused; but the demon blew upon my body, and I was immediately conveyed through the air to the spot where lay the few tools with which I cultivate my garden. When I had thus unwillingly discovered to him what he sought, he struck me with his foot, and back again I was whirled to where I was when you, my lord, arrived. Had I not been bound, I had driven them back to their nine-chambered mansion, their infernal dwelling, by means of a powerful exorcism that had shook the mountain, and pierced them as with a thousand darts; but the precaution they had taken compelled me to remain inactive, whilst they were endeavouring to exhume the body of the sainted lady. Though motionless, I was not quite a passive spectator, for I bit some of the ground, and, holding it between my teeth, repeated a charm that converted the earth into rock, and rendered their labours vain. Whilst they were cursing the resistance their implements met with, the great dragon arrived, mounted on a flash of lightning. A dreadful combat ensued;

and by the aid of the incantations I pronounced on the part of the 'prince of felicity,' he was enabled to overcome his opponents, one of whom he carried away in either of his hinder claws a few minutes before the arrival of my lord, Yeouky, commander of a thousand men of the imperial guard, and worthy son of the high and noble mandarin his father."

It is doubtful whether Kaohe would have recognised himself as the hero of the tale so imaginatively told by the priest, and during the recital of which Tkanghia had been exceedingly impatient. But it would have been highly indecorous for him to have displayed any such ebullition of temper; scarcely should his grief permit him to comprehend the words addressed to him. But an impetuous disposition, educated in a camp, is not best adapted to the severe observances prescribed by etiquette; and this the young officer illustrated, by rather unceremoniously pushing the bowing monk aside, and advancing with a firmer step towards the entrance of his mother's tomb than was altogether seemly in one whose parent had been deposited in the earth but for the period of five years.

Twice before he entered the small chamber, Tkanghia bowed to the ground, and seven times he repeated the lowly salute upon the

threshold; and then, as he rose, he cast his eye upon the implements lying around, whilst his flushed face and clenched hand intimated he would have wreaked a hasty but full vengeance, upon him who had dared to insult his mother's grave, were the offender in his power.

The priest followed the young officer, muttering either a prayer for the repose of her who lay below, or some charm by which the spirits, who had ventured to disturb her rest, might be deterred from repeating their visit. He then replaced the brazier upon the altar, having first put into it some fire, and made a lowly obeisance before the stone tablet affixed in the wall, termed by the Chinese the *Chin-tchu*, or "dwelling of the spirit."

Tkanghia, who, whilst the priest had been thus engaged, had remained standing with his arms folded upon his breast and his head bent, now knelt, and commenced a kind of prayer and invocation to the spirit of his mother.

"Mother," he said, "of an unworthy son; parent, honoured in thy present abode by spirits for thy practice of the moral laws and of the virtues; whilst, in thy mortal state, thou wast treated with ingratitude by him on whom thou didst bestow life; my self-accusing tongue is unable to proffer the words that admit my moral debasement and my neglect of the sage's

injunctions, that the respect of a son towards his mother should be as the obedience of the universe to the laws of Tyen. Tkanghia, when thou hast so often disobeyed the minor injunctions of thy parent," he continued, addressing himself, "how couldst thou ever hope to render thyself worthy of receiving the commands of the son of heaven? If thou wert not mindful of thy duties as a son, how couldst thou ever become a father of the people, and instruct those committed to thy care in the obedience that they owe to their rulers as children to their parents? My heart, how hast thou been deceived by presumptuous folly! My judgment, how hast thou been obscured by impetuosity and want of discretion!

"Cast upon the fire," pursued the speaker, addressing the priest, "the gilded paper and the sticks of decayed aloe-wood." He was obeyed; and soon an odour pervaded the chamber, rather more powerful than pleasant, whilst Tkanghia resumed his discourse:

"Mother, may my prayers and regrets ascend to thee on the wings of this sweet perfume! Intercede for the prosperity of thy son with the mother of the heavens,⁹⁴ and let the decree bearing my forgiveness for my acts of disobedience be forwarded to all the spirits, so that I may recover the felicity I had forfeited. Mother,

my soul represents thee, irritated at my offences, dreadful as the mountain Tseleu. Thy frowning brow threatens me, like overhanging rocks, with destruction; from thine eye gleams the lightning of wrath; thy mouth is as the entrance to the cavern that conducts to the demon of punishment; round thy feet writhe poisonous serpents; and in the locks of thy hair, I behold nestling the vultures of remorse. Mother, I behold thee, now, touched with my repentance, and thou seemest bright as Kinshan, the golden island, that springs from the waters of the Yantse-kiang. Thou art crowned with flowers; the residence of power and of honour is upon thy breast, the dwellings of ancient sages, that thou sustainest, promise knowledge, wealth, and fame. The streams that gush down thy sides are a numerous posterity, whose renown reflects honour upon their parent; and the murmur of the waves, as the 'son of the ocean' * flows past, is the grateful tribute of a wisely-governed and contented people.

“ Mother, excellent in wisdom as was Tsaotakou,⁹⁵ assist me. Shall I strike the audience-drum † at the entrance to the imperial palace, so as to present the accusing placard against Fanouen, the Governor of Nanchang-fu? Shall

* Vide Note 20.

† Vide Note 90.

I do this, and be honoured, or shall I be punished for indiscreet folly?"

Tkanghia now rose from his kneeling posture, and having burnt some gilt paper, and cast a handful of odorous powder into the brasier, he directed the priest to produce the "sticks of fate."

The last, whilst the officer had been reciting his prayer, had been busily engaged repeating his own. In a monotonous, drawling tone, he pronounced between his teeth some not very intelligible words, occasionally bowing his head and turning to the right and left, and numbering every prayer he concluded by moving one of the beads of his chaplet, and crying, in a loud tone, "Omata!" He now placed in the hands of Tkanghia a wooden cup, filled with small sticks, inscribed, or rather numbered, with small characters. The officer, having addressed his mother, and besought her to give a favourable reply, shook the cup until one of the sticks had fallen out. The priest regarded the marks upon it; and opening a book, referred to a page they indicated. He then read aloud, in a solemn tone—

"The sower scattereth the seed, but horsemen shall tread down the harvest."

Again Tkanghia, after having addressed his mother, shook the cup, and again was the reply

as unfavourable as before. A third time the consultant of the unaccommodating oracle prepared to toss the cup, but first he made an harangue, partly remorseful and partly angry, to the spirit of his parent, and the priest read—

“The ship is buffeted by the winds and broken by the waves, yet may it reach its port.”

Though this response was somewhat equivocal, yet Tkanghia appeared contented with its nature, and, prostrating himself upon the earth, thanked her to whom he considered himself indebted for the favourable omen. His prayer being terminated, he rose, and, after the performance of several very low bows, quitted the chamber.

The procession was formed, and slowly descended the hill. It had nearly reached the road, when its progress was arrested by not very distant cries for assistance, and presently the sound of horses' feet, urged to their most rapid pace, were heard approaching. The horseman arrested his steed, dismounted, and, ascending the slope, as though possessed by terror, rushed towards the mourners, and, in hurried tones, demanded protection from some real or imagined pursuer.

Tkanghia advanced to meet him, and said, as the other, a young man habited in the costume of a domestic, seized him by his dress—

“Wherefore, young man, do you create such disturbance? See you not that we be those who grieve before the tablet of the departed, who have been weeping and tearing our souls with sorrow before the ‘dwelling of the spirit?’”

“Save me!” rejoined the stranger, with an accent that proclaimed him to be a foreigner—
“save me! The wolves are upon my track. Moho Niyan, the friend, the instructor of my youth, has fallen pierced by an arrow. I beheld the light of the torches, and fled to them for protection. Accord to me, as my people would to you, the hospitality of the buckler.”

“Thou art a barbarian of the north,” observed Tkanghia, as he withdrew his robe from the other’s grasp. “How hast thou dared to venture upon the celestial territory? The demons have justly punished your temerity.”

The suppliant rose, whilst the moon betrayed a flush that spread over his countenance, and he replied—

“Which of the nine tails of the snow-banner⁹⁶ is spread by a breeze that rises in a country where the Moguls are not masters? It is ye who are ignorant rebels, for vainly flattering yourselves you can refuse obedience to the ordinances of destiny.”

As the speaker delivered himself of this rather intemperate outbreak, Tkanghia regarded

him with attention, and when the first had concluded, the latter inquired, in a tone that expressed alike doubt, pleasure, and surprise—

“Surely my delighted eyes do not behold Mouyangtse? Surely I do not gaze upon him with whom I made an oath of brotherhood when fighting on the border, and he, with the indignation of youth, had informed me of a treacherous plot for my assassination?”

The young Tatar gazed for a few moments upon him who spoke, and then exclaimed—

“Tkanghia, my brother by the pledge we interchanged—what joy! I lose this night the friend of my early years that I may meet him who is as the son of my father. Place thy hands upon my shoulders whilst I salute thee, touching thy forehead and left side.”

The Chinese complied, and then observed—

“But, my brother, wherefore do I see you here? Know you not that the savage animals never approach the fold from friendship to the shepherd?”

“I came in obedience to the commands of our sovereign, and at the invitation of one of your grandees.”

“Of the empire!’ muttered Tkanghia. “None but the perfidious and ambitious Kyatsetao possesses the power. He alone has the authority

and will to open the dykes, and give entrance to the torrent of the north; and he hopes that his dwelling will float like straw on the surface of the water, but he heeds not the words of the sage—‘The palace that treason erects is a heap of ruins, and its chambers are haunted by the fiend of disappointment.’” He then continued, addressing the Tatar—“Are you approaching with respect the capital of the south, or are you quitting with regret the capital whose decrees rule the universe?”

“It was midnight,” replied Mouyangtse, “when we saluted the north, and left behind the walls of the pleasant city. But hasten with me, my brother, to where I beheld my friends fall under the weapons of robbers. Though Moho Niyān dropped from his saddle, yet timely assistance may arrest his spirit on its course towards the dwelling of the shades.”

Tkanghia immediately complied with the request of his adopted brother, and, divesting himself of his mourning habit, appeared in the dress that distinguished his military rank. Having girded on his weapons, that an attendant carried, he directed the soldiers who brought up the rear of the procession to accompany him. Then, as he proceeded by the side of Mouyangtse, he said—

“When, in the regions of the south, the elephant and rhinoceros encounter, they die face to face. How came you to fly before some midnight robbers? When the waters of the ocean rise against the stars, the rivers do not desert the salt waves, though their combat with the winds be tremendous; then how came your post empty when your friends were beleaguered?”

“Tkanghia,” replied the Tatar, and his cheek was crimson and his lip trembled, “charge me not with deserting him I had defended as long as my arm was as iron in strength and my eye like the hawk’s in singling my prey; but the express commands of the instructor of my youth enjoined the contrary. He knew of the treachery the evil spirit had designed, and confided to my care the papers he was well aware the traitor desired to seize. With these I was to fly directly, if there were the least appearance of their being wrested from us, for my garb was calculated to remove suspicion that I was their bearer. Our enemies attacked us more suddenly than we expected, and near all my comrades dropt at the first discharge of their arrows, that fell thick as snow. Then I urged my steed, that, though wounded, generously exerted its strength to bear me on. I felt his step faltering beneath me as I beheld torches on the hill, and, fearful

for the charge confided to me, I dismounted, and hurried to demand succour."

"My thoughts were formed without judgment, and uttered without reflection," said Tkanghia, making amends for his rather injurious observation. At this instant they perceived an object lying at a short distance on the road, which, on nearer approach, proved to be the Tatar's horse. The animal, exhausted by the loss of blood occasioned by its wound, yet made an ineffectual effort to rise as it recognised its master's foot-step. Mouyangtse placed his hand upon its forehead, and addressed it in an affectionate and confidential tone—

"Friend of the heir of my father's house, how fares it with thee? Canst thou never more bear me over the lone desert, or, with me on thy back, breast the swollen torrents of spring? Shall thy feet no more trample the bodies of my foemen, numerous as ants, beneath thy hoof? Shall thy neigh no more strike terror into the squadrons of my enemies? Wilt thou desert the tents amid which thou wast foaled, and seek a tomb in a foreign soil?"

The animal fixed its large and expressive eye upon the countenance of the speaker, who continued, as he took from his girdle a short and heavy knife—

“Thou art silent, my horse; thou dost not reply to me as on the day when I first mounted thee, and rode with my father to fight the rebellious Mirkats. Thine hour is come, and I must quit thee; but neither wolf nor passing stranger shall liberate thy spirit. This is a task reserved alone for the master thou hast served. Flinch not. Die with the same courage as thou hast lived. I will offer incense on our domestic altar that thy spirit may be permitted to animate the bosom of some, as yet unborn, chief of my own race, so that we may again together meet our foes.”

As the Tatar concluded, he plunged his weapon into the breast of his horse, a lock of whose long mane he cut off. A part of this he placed within his vest, and the rest he scattered towards the cardinal points, an offering to the spirits of those quarters to befriend its soul on the journey he supposed it to be about to undertake, and perhaps also as a bribe to those stern judges whom he had been taught to believe presided over the allotment of fleshly dwellings to disembodied spirits.

The Tatar, with Tkanghia, and the followers of the latter, now proceeded whither he had left his human companions, but to these no assistance could be of avail, except the friendly act of casting a garment over each of their lifeless

and rifled bodies, for Kaohe and his comrades had robbed them of every article of dress. As soon as Mouyangtse's first paroxysm of rage and grief had subsided, Tkanghia prevailed upon him to return to the city, promising to procure him some safer mode of regaining his country than that he had intended to pursue.

CHAPTER XI.

THE most popular festival of the Chinese, the anniversary of the new year, had arrived, that in the celestial empire dates its birth about the beginning of our February, or, in more astronomical phrase, when the sun enters the sign of Aquarius, for this reason termed in Chinese, "Leychiun," or "the birth of spring." A stranger, who had observed the penurious frugality of the lower orders, and the entire want of liberality in the higher, had been, if quite unprepared and suddenly introduced to the scene, perfectly amazed at the heedless expenditure of every class during that festival.

It is at this period of the year, superstition has persuaded ignorant credulity that the spirits, dispensers of favourable and malignant fortune, are most active in scattering their influences. Not a family, under any pretence whatever,

would think of admitting into the strictly domestic circle of its hearth even a relative on the eventful eve preceding the fête,* lest the intruder should share a portion of the prosperity intended but for themselves, whilst the evil genii are driven from their doors by the exposition, at the portal, of the household divinity, or the exhibition of some charm peculiarly disagreeable to them.

The festival of the new year is an universal holiday for the empire, from the barge-trackers to the highest mandarin. All the public offices are closed, and the seals of each tribunal enclosed in some strong chest. Hence the festival is frequently termed "the closing of the seals."† During the period that it lasts, the whole empire is occupied with games, feasts, and spectacles. For months, previous to its arrival, peasant, merchant, artisan, and mandarin, endeavours, each in his own way, to procure money to meet the extraordinary expenses of the season. It is now that creditors ferret out their debtors; it is now that these last are in hiding to avoid paying the demands of the first. The beggar redeems for a day the better suit of clothes he left in the hands of the money-lender twelve months before, paying for the loan an interest of some twenty per cent. It is now that visits,

* Vide Du Halde, ii. 96.

† Ibid. 95.

rather of ceremony than of affection, are made ; it is now that alliances are formed or renewed ; it is now that enemies and friends who have quarrelled reconcile their differences. The advent of the fête is regarded with pleasure ; its presence is an intoxicated moment of joy, and, when past, it leaves behind many an empty purse, but few regret that they have participated in its general and varied gaities.

It was midday when the barge of a mandarin entered upon the waters of the lake Sihu, by the channel at its north-eastern point. This channel conducts the superfluous waters of the Sihu around the walls of the city, and feeds the canals that meander in every direction within the town, bearing upon their bosom such numbers of barges and other vessels, each the residence of one or more families, that the population on the water was computed as equalling that of the city. The vessel's prow was high and curved, and being intended but for the navigation of the canals and of the lake, was unprovided with any description of sail. The cabin built upon the deck extended, from within a few feet of the stern, nearly the whole length of the vessel. The central part was occupied by a saloon, rising six feet above the deck, and with a flat roof, whilst those of its two wings, situated fore and aft, were gilded and curved. The panels

were all richly carved, and brightly painted and varnished, whilst the windows were of thin laminae of oyster-shell. At the stern was a double umbrella of red silk, ornamented with the device of the five-clawed dragon, and over the projecting roof was a banner and tablet, the latter announcing that the chief passenger was Kyatsetao, prime minister of the empire, together with many other titles and dignities.

The barge slowly advanced along the variegated shore, impelled by the long poles of its crew, who laboured upon the gangways erected for them over the vessel's sides, and was now abreast of the mountain Tsesing, that bears upon its summit a temple and pagoda, to which is attached a long tradition, of a youth who fled from the honours his application to study had procured him, and here dedicated himself to the life of a recluse, who reclaimed to the paths of virtue the bandits who infested the country, tamed the ferocity of the tigers that inhabited the wild recesses of the hills, and, by his sanctity, extinguished a fire that threatened to destroy the monastery that sheltered himself and fellow-devotees. The vessel approached the shore, where stood the palace of a mandarin some hundred yards distant from the lake, with which it was connected by a canal, and along which the barge now proceeded.

The vessel was made fast by a grapnel to the shore, and an attendant disembarked, bearing in his hands a visiting-card of red paper, sprinkled with golden flowers, and folded like a fan, with the name and titles of the visitor inscribed on the last plait.

After the lapse of some minutes, the servant returned with another similarly-fashioned paper, and which intimated that the master of the dwelling esteemed himself exalted as the stars, by the honour done him, which he considered as flattering him too much.

Having received this, Kyatsetao passed from his barge upon the bank, and entered an open chair that had already been disembarked, and which was raised and borne by eight porters, whilst preceding him, carried by two men, were his seals of office in a gilded box. As he approached the triple doors of the entrance, the minister read inscribed upon the wall, "The residence of the contemplator of virtue," and below, in freshly-carved characters, was the following—"The valorous enforcer of the institutes of morality." As he perused the last, a smile crossed his countenance, but whatever was the thought that excited his risibility, it remained buried in his bosom.

The minister, having passed through the central gate, entered a spacious court, in which

was a pond of water, and a flock of some fifty or sixty cranes. These last, as they are supposed to live to a great age, are occasionally kept by the rich and superstitious Chinese, who consider that the influences which dispense longevity are thus brought into close contact with themselves, and may, either designedly or by accident, confer upon them the desired boon of length of life. On the opposite side of the court appeared a second wall and gateway, and by it, standing between his parasol, fan, and screen-bearers, was our friend Oulintse, habited in a long robe of blue silk, over which he wore a shorter one of a violet colour that descended to the knee. On his head was a round hat, ornamented with a fringe of floss silk, stained crimson.

As the minister approached the mandarin of the rites' tribunal, the latter placed himself in an attitude that indicated that he was about to perform the most submissive of the salutations prescribed by the law of ceremonies, but Kyatsetao, with a most condescending and urbane smile, said—

“Use me not as a stranger.”

Oulintse then wished to kneel whilst his visitor passed, but the latter declined such civility. After this, a scene of pantomimic action ensued, during which Oulintse succes-

sively attempted to pass through the right and then the left of the lateral doors, but, at last, consented to accept the high honour Kyatsetao conferred upon him by intimating he was to pass through the central one, at the side of his chair.

The gateway through which Kyatsetao had just passed gave entrance to a second court, in which several musicians and domestics, bearing parasols and tablets of welcome, were drawn up, and saluted him as he passed, and which was further populated by a number of tortoises of a very diminutive species, which by the Chinese are also supposed to enjoy the benevolent guardianship of the genius of longevity. At the entrance into the third and last court, the whole of the preceding ceremonies were repeated, with the addition of a slight effort on the part of Kyatsetao to descend from his chair, but this, of course, Oulintse opposed.

The minister now entered the last court, stocked with various animals of the stag kind, for the sect of Laotsy, to which the owner of the palace was addicted, strictly forbids not only the destruction, but even the terrifying of the smallest insect. Hence the followers of that creed, to procure favour with the superior powers, generally take under their protection some animal that has been destined for the shambles.

The palace was long and low, surrounded by a colonnade of wooden pillars stained red, with a curved roof and blue tiles, and its general effect upon the eye of an European would neither have caused him to regard it as grand nor rich, from the costliness of the materials; but still its proportions, its singularity and simplicity, scarcely would have failed to please him. It was erected upon a platform, raised some feet above the level of the court, and ascended by a few steps. Here Oulintse redoubled his attempts at manifesting respect to his visitor's rank, whilst the latter proportionately increased his condescension in declining the ceremonies the other sought to perform, and never did the mandarin of the rites experience a prouder sensation than when the first minister of the empire crossed his threshold, and saluted the gigantic idol that, with uplifted club, stood sentry on the right hand, ready to crush the spirits of malignant influence, should these last attempt to enter the mansion that he was daily incensed and perfumed to secure from their evil presence.

“Tsin tajin, thou art welcome, my great lord,” said the overjoyed mandarin, saluting his guest with a lowly obeisance. “Thy presence confers prosperity on my little dwelling. Truly this is a yellow day—a day of riches and of happiness for Oulintse.”

“ President of the Louko, it is ever a happy day for man when the sun and some potent planet of good influence are in conjunction. May our conference be of utility to the empire !”

“ May Heaven so ordain it, Sientsin, my elder in years !” said Oulintse, who conducted his guest across a vast entrance-hall, paved and surrounded by a gallery, into the saloon of reception. This last was a room of an oblong figure ; the walls were of wooden panels, painted and varnished, as, likewise, were the beams that crossed the ceiling, that were carved and fretted by a tasteful chisel, and to which were suspended lamps of gauze and horn, painted with the figures of birds, flowers, and insects. Upon several tables were placed vases, containing dwarf-trees,⁹⁷ that had been stunted in their growth by the ingenuity of the Chinese gardener. Lemons, pines, and oaks were there, scarce two feet in height, yet their stems seemed ancient, and were covered with moss, and worm-eaten.

On one side of the room was a table, covered with a red cloth. On this, the box containing the official seals was deposited ; on the opposite side were two seats, one somewhat higher and more handsomely ornamented than the other. To this, Oulintse conducted his guest, having first officiously dusted it with his long

sleeve. Kyatsetao now desired his host to avail himself of the convenience of the other chair. This, Oulintse, at first, modestly declined, but on the minister's repetition of the command, he placed himself in the seat, according to the most rigid form of etiquette. His feet, perfectly straight and parallel, were placed equidistant from each other and the chair. His hands were rested upon his knees, and his body maintained in the most erect posture possible.

After the lapse of about two minutes, Oulintse observed, in his blandest tones, "The health of my elder in years is excellent, I trust? Good fortune appears painted upon his visage. May he command all the prosperous influences of the new year!"

"My fortune has been most propitious. President of the Louko, I read in your physiognomy that much honour has befallen you of late, but that much more is in store. I felicitate you upon your prosperity. May you find the new year equally prosperous at the twelfth as in the first month!"

"How dare I credit such things?" replied Oulintse. "Your tongue is musical as the small bells of the pagoda of Nanking. Master of oratory, you excel Oruang-nganka.* I veil my eyes with my hands, for I cannot gaze

* Vide Note 86.

upon the talent that dazzles even the imperial council."

Kyatsetao was a vain man; and, well pleased with this piece of flattery, he said—

"Small is thy sphere, Oulintse; but thy talents fit thee for higher rank. The ancients have justly written, 'Seek for deep water where the banks be narrow.' Many men, approaching by their genius to the emperor, Chun,⁹⁸ are confined within the straitened paths of humble life. We have heard of the courage you manifested in capturing the daring bandit of the 'Granite hills.'"

At this instant, servants entered, bearing tea upon a tray, which they presented first to Kyatsetao, and then to their master. The latter, rising from his seat, and making a profound salutation, raised the cup, which he held in both hands, slowly, to a level with his lips, and then drank its contents without disturbing a muscle of his face. The visitor was a little less ceremonious; but before he drained his cup, he mingled with the draught a small quantity of the ashes of a certain plant considered as an antidote to all species of poison. Having returned his cup, he observed—

"President of the Louko, we have matters to discuss to which it were better to have none others, save the spirit of the hearth, as auditor."

“Would not the mighty minister, who now honours my humble dwelling, partake further of the celestial beverage? The water is from Nuihiang,* and with it is the plant of Kincheyu,† both notable for their miraculous powers in preserving life. The herb my own astrologer culled; and he assures me that every draught it impregnates with its virtue will add to life a period of five years, especially if, when taken, alms be given to some deserving sage.”

“How fortunate are you in the possession of so worthy an object of charity. I suppose your excellent astrologer himself grasps the coin that drops from your liberal hand?” replied Kyatsetao, ironically.

Oulintse did not observe the banter of his guest, to whom he proceeded to give an account of the various qualifications of his astrologer, in which he boasted of the latter's acquaintance with the stars, his knowledge as an alchemist, and, last of all, concluded with a high encomium upon his abilities in prescribing the Cong-fou, the posture charm.⁹⁹

Kyatsetao smiled maliciously, and said, whilst his eye rested on the protuberant paunch of the president of the Louko—

“May your excellency never have to assume the posture that deprives evil dreams of their

* Vide Thev. Mar. Martinii.

† Ibid.

power to visit your couch. For myself, I do not think my talents are worthy of being preserved by supernatural means beyond the hour destiny has allotted for their dissolution."

Oulintse offered some rather fulsome compliments in reply that were well received by his guest, and then rising, conducted the latter into his more private apartments. As Kyatsetao proceeded, he complimented his host on the taste with which he had decorated the rooms through which they passed; and having expressed a desire to behold the antiquities, for the possession of which the president of the Louko was famed, the latter, highly pleased, introduced him to his gallery, and proudly ciceroned his guest, displaying to him all his hoarded wealth of curiosities. The first object to which he drew attention was a series of coins and medals, some of copper, but by far the greater number of a base alloy, so friable as to break immediately, if dropped upon the ground, and which, commencing with the dynasty of Cheyu, were continued chronologically down to the last issues of the mint. Many of those of ancient date showed considerable cunning in the coiner's art. Some were of the form of a sabre, others of a fish's tail; these were covered with the characters of some long-forgotten writing: others bore the impression of a horse,

in the act of galloping, or that of a tortoise, or of a dragon.* There were also several foreign coins that had entered the empire, either imported through the frontier towns of the west or the eastern sea-ports.† Vases were there, alike of metal and of porcelain. Some were of the most grotesque and the strangest forms; others, beautiful pieces of workmanship, representing various birds, beasts, and flowers. One was of a monkey, that, with one hand, clasped the trunk of a tree, and with the other grasped the wings of a butterfly, painted with the rich and various colours that distinguish that insect in the south of China, and of that rare and splendid species that ever, when caught, must be presented to the emperor.‡ This specimen of ancient porcelain was carefully preserved within a rosewood box; and so precious did its owner esteem it, that he permitted none to remove the dust that might settle upon it, save himself, and then used but a brush composed of the soft feathers of a bird that inhabits the mountains of Yunnan. Next were autographs, gummed upon thin boards of the orange-tree, that had been traced by imperial and noble hands, as well as by the retired recluse, and also

* Vide Hager, des. des. medailles, 26, 33.

† Vide Du Halde, ii. 165.

‡ Ibid. i. 29.

fac-similes of the writings of different celebrated personages, in wood, bronze, and stone, together with several of the hollowed stones on which sages had rubbed their ink. Remnants of, and entire musical instruments, that in their time had been touched by poetic, philosophic, and noble hands, next claimed attention ; and, last of all, were old copies of still more ancient works, some perfect and many mutilated. But the object by far most prized was contained in a box of precious scented wood, which Oulintse first saluted before he dared to open. The treasure it displayed was an old and stained page, glued upon a wooden tablet, and as the president of the Louko raised it, in token of respect, above his head, and presented it to the gaze of his visitor, he said, in a triumphant tone—

“ Behold the only existing remnant of the Sanfen !*—the most ancient historical record of the empire, and supposed by all sages and literati to be entirely lost—the only leaf that exists between the ‘ four seas ’ of the work that treated of the history of three of our earliest emperors—Fohi, Chinnong, and Hoangty. My astrologer indicated to me the tomb where it was concealed, and thus I became master of a

* Vide De Mailla. pref.

treasure, the possession of which the son of heaven might envy me."

"Truly," replied Kyatsetao, who, to please his host, had respectfully saluted the page as soon as made aware to what book it appertained—"truly you have an object, precious as a feather of the bird Funghoang; but beware, lest your prize be as the book, Chintsong¹⁰⁰ believed to have fallen from the heavens, and which he afterwards discovered to be forged and false, full of pernicious doctrines."

"Minister who supporteth heaven," rejoined Oulintse, annoyed at the incredulity his guest expressed, "he who believes all shall learn much folly; but he who discredits his eyes and ears in all things, can never master the truths of learning. Know, that my astrologer, who is learned in the ancient characters, has deciphered this page, and finds it exactly to correspond with what the traditions, preserved by the sages, say should have been its contents." And then, to punish his visitor for his disbelief in the authenticity of the document, he hastily replaced it in its repository, after which he led the way to his private study, which was entered through a round portal, or "door of felicity," thus called, because esteemed of the form most potent in preventing the entrance of evil

spirits,* and for defending from their influences the superstitious inhabitant. On the opposite side of the apartment was a small low door, and Oulintse pointed to it, saying, "Before my ears be gratified by the converse of my elder, shall we render homage in sight of the imperial presence?"

The brow of Kyatsetao darkened, for he could ill brook the idea of unnecessarily humbling himself even in the real, much less the supposed presence of his sovereign. But it was not yet the time to betray his ambitious designs, and he was compelled to assent to his host's proposal, whilst he recognised, in this act of the latter, the retaliation for the discredit with which he had treated the historical document.

It was a small closet into which Oulintse conducted his visitor. On the wall, opposite to the entrance, was a tablet that bore inscribed the name of the reigning emperor, before which was an altar sustaining a brazier that contained fire.

Kyatsetao and his host crossed the small chamber, and approached the altar with as much ceremony as though the last were a throne, occupied by the emperor in person, and without

* Vide De Guignes, ii. 180.

raising their eyes to regard the characters that expressed the august name of their sovereign. Thrice they halted, and, sinking on their knees, struck the earth with their foreheads. As they stood by the lowest of the three steps, on the summit of which was the altar, nine times together they lifted their joined palms above their heads, and slowly bent their bodies, till their foreheads nearly touched the ground. These reverences completed, with the due deliberation etiquette prescribed, Kyatsetao, and then Oulintse, cast into the brazier incense from a rich and ancient vase of porcelain; then they both retreated, with their faces turned towards the curling smoke, repeating the same ceremonies they had observed on entry.

Having re-entered the study, Kyatsetao, to make his peace with his host, passed some minutes in pretended ecstatic admiration of the coffin, placed upon gilded settles, that the president of the Louko had prepared for his mortal remains. Such is the curious inconsistency of the Chinese. Most things white, on account of this being the shade of mourning, Oulintse most studiously removed from offending his sight, yet the very object death might select as his crest he kept ever beside him, displaying it alone to his most favoured and honoured visitors. By the side of the coffin was a vase of

metal, in which he alike deposited the clippings of his beard, the cuttings of his hair, and the parings of his nails, so that every portion of himself might be placed in the tomb together.

After bestowing many and high encomiums upon this strange article of furniture, Kyatsetao seated himself in a large and cushioned chair, placed upon a square piece of red carpet. He then, addressing his host, said—

“Oulintse, let us forget, for a time, the weight of ceremony. The great master, Confutse, at times, with his favourite disciples, diverted himself familiarly, playing upon the instrument of sounding stones.¹⁰¹ Thus be it with us, though our converse be serious, and upon affairs of state.”

“All in the house are yours, and as slaves obey your will,” replied Oulintse, seating himself; and then continued—“Would not the president of the imperial council consult his ease by placing his feet in the slippers formed of the skin of unborn lambs that lay by his side? They are soft as the down of a ripe peach.”

This Kyatsetao declined, and after the lapse of a few minutes, he addressed the president of the Louko.

“When there is union between the sun and the rain, so that each accomplishes its duty with order, the calculations of the husbandmen

are rendered correct; when there is union between the high ministers of the empire and the inferior, its councils are prosperous. Surely Oulintse must have observed that the order of the universe has been perplexed? He must have seen that the troops are cowardly, the generals faithless, and most of the mandarins have become disobedient, forgetting the injunctions of the sage, 'Let the stars revolve in their spheres, the rivers observe their channels, the people be obedient, and the lesser mandarins be respectful towards their superiors, so that all creation shall proceed with regularity and concord.'

"Could I remain blind to these evils, when they are pointed out to my observation by the clearness of your intelligence?"

"Have you never endeavoured to comprehend their origin?" Kyatsetao inquired, whilst his tone betrayed a trifling anxiety.

"I have not had the presumption to attempt things above my capacity; yet sometimes, when my mind was emboldened, I ascribed such evils to the remissness of the censors, in not advising the emperor of his faults, to the avarice and ill-conduct of the lesser mandarins, and to the neglect of the observances inculcated by the followers of Laotsy, which, under preceding reigns, have been so highly honoured."

An exclamation denoting impatience escaped

from the lips of the minister, but restraining the unceremonious speech he had nearly uttered, he said—

“ Truly, there exist these disorders, but have you never discovered the unwholesome root from which they spring? Have you not observed how many interfere with the culture of the garden of heaven? Creatures that nature can neither recognise as men nor women, either from ambition, avarice, or malignancy, are desirous of culling for themselves, or destroying each flower and fruit, in place of tending these with care, and bringing them to maturity. Hence the empire is filled with disloyalty; parental affection has almost disappeared, and inferiors no longer regard their superiors with respect.”

“ My post is humble, and it would not be seemly in me to raise my eyes to the dwelling of the Funghoang, the imperial throne. I know not what passes in the yellow palace,” replied Oulintse, who, however, well comprehended to what his visitor referred, but, with Chinese circumspection, left him the full task of explanation.

“ Men ignorant of the mode to govern according to the rules of reason, and appointed, through the cabals of these, to fill all posts of honour,” continued Kyatsetao, “ whilst those

who, by their talents, should approach the hall of the dragon, the council-chamber, are made to bow their heads before unworthy men, who thus pass above them. President of the Louko, for your valour in apprehending the bandit of the 'granite hills,' you would have been created, but for the misrepresentations of these, inspector of the river Chentan-kiang."

"It is the eunuchs, surely. May they fall under the displeasure of Heaven!—may their bodies be dragged through the 'hole of infamy!'^{*}—may they be separated limb from limb, so that no two parts of their bodies may have a common sepulchre!—they, who can never comprehend the affection of parents to their children, how dare they presume to appoint who should be as parents to the people!"

Kyatsetao could scarce restrain a smile as he beheld the success of his diplomacy, and when Oulintse had exhausted a catalogue of imprecations and injurious epithets upon the eunuchs, he resumed his discourse—

"President of the Louko, you must have perceived how these creatures, pertaining to neither sex, conduct themselves with effrontery: they adopt as their children, and advance to power, the most vulgar and vile of the people.

^{*} Vide page 79.

Though incapable of enjoying the pleasures of love, they maintain, merely from pride and luxury, numbers of beautiful women, who, im-mured in their harems, can never become mothers of subjects to the empire. Their houses are built like fortresses, and excel the royal palaces in magnificence, being adorned with costly furniture, and enclosing in their retired chambers wealth, in gold and gems, that is inestimable.* Thus the empire suffers at their hands the evils of misgovernment, the diminution of its population, and the secretion of wealth that should pay its meritorious officers."

"I seem to listen to Fouyue,¹⁰² the excellent minister of Caotsong," said Oulintse, filling up the pause Kyatsetao made. The latter continued—

"When the barbarians menace the frontiers, the troops are united to oppose them; when the empire is threatened with disaster by the cabals of some miserable wretches, the members of the government must act in concert to destroy their evil designs. Oulintse, you must join me in defeating the views of these ambitious and misguided creatures. You will be honoured as Miaofou,¹⁰³ who removed from the councils of Chaotsong the infamous swarm of eunuchs

* Vide De Mailla, iii 470.

which, by their continued buzzing around him, prevented him from hearing the prayers of his people. It was the chief eunuch, Tkin-koan, who procured the appointment of the present inspector of the river Chentan-kiang, but in his fall he drags with him all his creatures. It is a rich post, and shall be yours."

"Your confidence honours and flatters me," Oulintse observed. "I am ambitious of the credit Miaofou procured himself as destroyer of the eunuchs, but I fear to indulge in presumptuous thoughts, lest, like him, I become guilty of sedition."

Kyatsetao was momentarily confused by this thrust, which told against his own ambition; but, speedily recovering himself, he replied—

"May all the spirits defend us from erring as he did! My object is perfectly loyal and patriotic. Surely they who hunt the tiger may clothe themselves in the spoils of their ferocious prey?"

"Laotsy has written," rejoined Oulintse, "'Seek not your own benefit by the injury of others.'"*

"Nor should we infringe the injunctions of the sage. We seek not to injure those miserable creatures, but to rescue the empire from the

* *Recompences et Peines*, p. 245.

evils with which they menace it. Has not the master Tao* also written that it is a crime to perceive faults and not to assist in their correction?"†

"I am a reed in your hands ; dispose of me as you please," said Oulintse, his mind reverting to the emoluments that the inspectorship of the river would insure him, the which diverted his thoughts from the punishments the professors of his creed taught as awaiting the political caballer.

"When you would arrest the course of a river, it is necessary to stop the springs that supply it with water. The eunuchs are supported by their union with a party of foolish men, jealous of the authority my poor abilities have procured me. When the last are overwhelmed, the first cannot resist by themselves. Luseufu, one of my colleagues in the council, is a chief of this alliance so hurtful to the empire. He must be enveloped by some well-contrived accusation."

"Luseufu is the private enemy of your superior excellence."

"Private animosity would never incite me to imagine the abasement of any one," replied Kyatsetao, in a haughty tone.

* Vide Note 23.

† Vide Rec. et Peines, p. 214.

“I have ill explained myself to my elder in years,” observed Oulintse, hurriedly, palliating his remark. “Luseufu deserves degradation for allowing his bosom to become a nestling-place for the evil demons of envy.”

“His post being empty, who is so worthy to fill it as the president of the Louko?” said Kyatsetao, seeming to accept the excuse, though he carefully remembered the affront.

“I listen to the overrating of my abilities,” Oulintse modestly replied.

“To insure us success, it is necessary that you compose the accusation. I will undertake that it reaches the imperial presence.”

“I will obey,” rejoined Oulintse.

“Remember,” continued the minister, “the injunction of the sage: ‘In the tongue of the philosopher there is salvation. Discretion abides between the teeth of the wise, but the mouth of the fool is noisy as the eighteen cataracts of Shiapatan.¹⁰⁴ The dog that barks much bites but little.’ Until we be able to strike our blow, even the presiding genius of the heart must be ignorant of what the head contemplates.”

A smirking air of complacent modesty passed over the countenance of Oulintse as he observed—

“It is true my understanding is weak, and my memory is not comparable to that of

the chief minister, but still I have read the Tchong-yong : ' Water springs not from the earth in drops. What is weak and subtle may not be made manifest. The perfect man is able to guard his own secret.' '*

The object of his visit being obtained, Kyatsetao rose from his seat. As he did so, he said—

“ President of the Louko, I will cause one of my attendants to present you a small box, but of rare antiquity, having been in the family of Kya two hundred years.”

“ My lord, it is a precious pearl. I am unworthy to touch it,” replied Oulintse, but whose countenance indicated the pleasure he experienced at the prospect of possessing an object so valuable in the eyes of a Chinese antiquary, and honourable on account of the donor.

“ It is a thing of but small value. Merely a token of my admiration of your abilities. Accept it, and let there be no ceremony between us.”

“ My lord is obeyed,” replied Oulintse, who accompanied his guest to his barge, uttering a profusion of civilities in gratitude for the distinguished visit that had honoured him.

As Kyatsetao entered his barge, a paper was

* Vide Thev. Pros.

put into his hands. It was a list of presents, all, or a part, of which Oulintse offered for his acceptance or selection. Having placed a mark before a few of the least valuable, an attendant begged the minister not to wait to receive them, as his master would cause them to be presented at his palace. But the fact was, that Oulintse did not possess one thing contained in the list, and it was necessary for him to purchase before he could give them away.

CHAPTER XII.

GREAT was the bustle that pervaded the house of the jeweller Kaopingte as the hour for the reception of his guests approached. With a long bamboo cane in his hand, he liberally bestowed corrections upon every side. His servants, whenever he was in sight, hurried about with the utmost alacrity, but whenever his back was turned, they mutually rubbed their shoulders, and abused their master in a most consolatory manner; whilst every little article—thanks to the confusion—that they could purloin, was carefully put aside, to compensate for the blows they had received.

The second of the invitations¹⁰⁵ had already been sent out. The hour of evening approached, and Kaopingte began to feel alarmed that he would be unable to invite his friends before the latest period good breeding allowed should be arrived.

In the saloon where he was to receive his guests, and in the hall of entertainment, his wife, surrounded by her females, hobbled about upon her heels—for the curious custom of deforming the feet, to render them diminutive, deprives most Chinese women of the power to walk with steadiness—and she screamed, scolded, and flogged as much as her good husband.

At last, but not before the hour of sunset had arrived, everything was arranged as the merchant desired, and immediately a number of red sheets of paper, folded in narrow plaits, were placed in the hands of male slaves. Outside they bore the superscription of the address, and within, after the enumeration of all the names and titles of the person to whom they were directed, were the characters that expressed, “I have prepared wine, fruit, and rice, and await the illumination of your presence.”

The guests, who had for some time been in expectation of the summons, rapidly arrived. The first to make his appearance was Kaohe, in his full dress as inspector of the market, accompanied by Nansanjin in the costume of his servant, and the few minutes that preceded the arrival of the other convives were spent by the merchant in instructing his cousin in the conduct he was to pursue. How profitable these lessons were we shall presently see.

The guests being assembled in the saloon of reception, were then conducted, one by one, according to their ranks—for even the trades in China have their ceremonious laws of precedence—into the hall of entertainment, by their bowing and obsequious host.

The room into which they entered was prettily furnished, and ornamented with real and artificial flowers placed in vases of porcelain. The windows were of oiled paper; but it was already dark, and the obstacle they opposed to the admission of the light was not observed. At one end of the room was a handsome buffet, adorned with flowers, fruits, drinking-vessels, and other festal furniture, and across a corner was erected a silken screen, from behind which the ladies of the house were to witness the proceedings. Across the opposite side extended a curtain. Twelve tables were arranged along the apartment, in two lines, and were ornamented with dishes of minced meats, raised in a pyramidal form, and garnished with lemons, on the peel of which were inscribed characters that incited the reader to indulge in the pleasure of the table.

The assembled company, in all sixteen persons, stood in a line facing the buffet, from which Kaopingte took a porcelain cup, filled with rice wine, and, sustaining it by a saucer of

the same material, he advanced into the centre of the room; here, raising it in both his hands, he made a lowly reverence to his guests, and then retreated to the upper part of the room, where, having first raised cup, hands, and eyes to heaven, as though invoking a benediction, he cast the contents of the vessel upon the ground.

Kaopingte now directed a servant to bring him another cup of wine, and, with this in his hands, made a reverence before Kaohe, and then deposited it upon the table destined for the last. Kaohe, in his turn, demanded a cup, and endeavoured to place it upon the table of his host; but this the latter not permitting, a long ceremony of mutual bowing ensued. This courteous contest being concluded, the merchant took from a servant two ivory sticks, ornamented with gold, which he placed parallel together by the side of the cup of wine, and then endeavoured to perform the same ceremony with each of his guests, but this none of the last would permit.

Considerable time had been thus consumed, when Kaopingte, taking his cousin by his hand, conducted him, apparently reluctantly, to the seat of honour, a straight high-backed chair of bamboo, covered with a rich silken cloth, sprinkled with silver flowers, and to which he doubly had right—first, from being a stranger to all present, excepting his entertainer, and also

on account of his superior rank. The other guests, with somewhat less ceremony, were in their turns conducted to their seats, where the majority were accommodated with separate tables.

Whilst Kaopingte had been bowing, complimenting, and handing his guests about, his cousin was guilty of a dreadful breach of etiquette. Kaohe had come prepared for a *bonâ fide* dinner. He had fasted long, and had gnawing him a most woefully sharp appetite. The ceremonies that were proceeding seemed to him interminably long. He began to play with his chop-sticks, scratching figures upon the varnished table. His hand approached the dish that stood beside him, and he eyed ravenously the small pieces of mutton with which it was piled. Unconsciously the ivory sticks closed upon a scrap of meat, and still more unconsciously the said scrap was conveyed to his mouth. Once having touched the Rubicon, the inspector of the market was not inclined to dally upon its brink. With the use of his ivory sticks he did not appear very conversant; besides, it was but a poor way to supply his hungry stomach, so, dropping them upon the table, he conveyed first one handful, and then a second, of the contents of the dishes, intended but for ornament, into his capacious mouth.

The merchant had taken his seat, the lowest and most humble of all, and had turned to give directions for the entry of the first course, when he beheld his "intendant of the feast"—for the Chinese engage masters of the ceremonies to direct their dinners as we do our balls—standing, with open mouth and staring eye, the picture of astonishment. Following the direction of his gaze, Kaopingte beheld his cousin draining the cup of welcome—a most heinous breach of etiquette. But with ready wit he palliated the other's *gaucherie*, and, raising his own cup, he said—

"Most illustrious inspector of our market, I accept your challenge, though your condescension in drinking with one of my inferior stamp overwhelms me with confusion. May you ever be prosperous!" he continued, drinking.

"The bottom is dry—there is nothing left," observed Kaohe, as he nodded to his cousin, and inverted his cup to prove his words—an action somewhat indecorous, and only observed by Chinese toppers at a drinking bout.

"How your excellency continually reminds me of my inferiority," said Kaopingte, imitating his guest. "'When one lieth in the road, one's garments must be soiled,' says the proverb. But your grace is too good thus to demean himself by observing the vulgar actions of people like myself."

At this instant, servants entered, bearing the first dish of the first course—a soup, made out of the swallows' nests found in Java and Cochinchina, eggs, and rice-cakes. A plate of this was placed before every guest, together with a small porcelain cup, holding about the third of a wine-glass, and filled with rice wine. The master of the ceremonies, who had by this recovered from his surprise, said, in a loud tone, "Gentlemen, raise your cups. Gentlemen, drink. Gentlemen, be seated." And the guests, having slightly inclined their cups, to show that nothing remained within, sat themselves down.

After the lapse of about a minute, the master of the ceremonies was again heard, and thrice repeated the welcome word "Tsin," that may be rendered, "Gentlemen, I invite you to partake of the feast;" and then, by the aid of small shallow saucers, in place of spoons, the soup rapidly disappeared.

At a signal from the master of the ceremonies, the empty plates were removed, and whilst they were being replaced, boys went round with bowls of candied fruits, or of onions and other vegetables preserved in vinegar. This first course consisted of eight dishes, that were served in succession, and the most prized amid them was one of sharks' fins, and another of

the fat tail of the sheep of Petchely. Each swam in a thick gravy, and every dish was garnished with hard boiled eggs and slices of lemon. During the first part of the entertainment, the guests were mostly silent. The drinking was regulated by the master of the ceremonies, much to the regret of Kaohe, who detested cheating his lips with the few drops his cup would hold.

As the last dish was removed, that had consisted of a great delicacy—the hinder paws of a bear, cooked in a rich spice sauce—from behind the curtain that stretched across the lower part of the room, appeared half a dozen comedians, magnificently dressed, who saluted the company, touching the ground with their foreheads. The principal, holding in his hands two long lists, one of the tragedies, the other of the comedies his troop was capable of performing, advanced to Kaohe, before whom he made a lowly reverence, tendering him the rolls he held. Kaohe modestly declined selecting a play, and directed the comedian to his next neighbour. The last was equally polite, so that the manager, having made the circuit of the guests, returned once more to Kaohe.

The inspector of the market vainly endeavoured to recollect the performance his cousin had previously desired him to select, and

his scholastic learning did not permit him to remedy the defect of his memory, for he was unable to read one of the many titles before him. His fellow guests were impatient to hear his choice. He remembered his relative's advice to observe a bold bearing, and, calling to mind one of the plays he had seen performed in his native city, he said, returning the catalogues with a look of contempt, as though not approving of anything they contained—

“ Little man, know you the laughable comedy termed ‘ Kao, the Merry Rogue ’ ? — he who cheated the gods, tricked the police, and finally managed, by forging the name of his holy brother, to get called into heaven, and be ranked among the immortals.”

The whole of the guests, no less than the comedians, stared at this strange request, for nothing could be ruder than to select a play where even one of the characters bore the same name as any one present. But the command had been given, and the actor had nothing but to obey. Whilst preparations were made for the commencement of the performance, the guests followed their entertainer into another room, where tea was served, and here Kaopingte took the opportunity of addressing his cousin privately.

“ Kaohe, thou hast rendered me an object of

ridicule: the children in the streets will point their fingers, and say, 'Behold the man who has the plays performed in his house that treat the name of his ancestors with scorn!' Cousin, my fathers were good men, and will doubtless take care of themselves, wherever they be at present; so that it is not for them I care—I grieve for the loss of respectability I suffer by treating them without due respect. The people of the city are very severe in their observances of the five moral laws, and if this folly of thine become spoken of, I may lose many of my best customers, and even embroil myself with the mandarins of my quarter."

"Kaopingte, with thy abominable ceremonies thou didst so delay the dinner, I near had famished. With thy detestable little cups, than which the hollow of my hand will hold more, thou hast rendered me thirsty as the sands of the sea. You have injured my health, and I have done your name no good. We now are equal. Give me a larger cup, and let me, instead of that slow rogue, the intendant of the feast, cry the moment to drink, and you shall hear no more of the play."

The jeweller accepted the terms, and turned to address another of his guests. After the lapse of some minutes, the party re-entered the saloon of entertainment.

During their absence, the curtain had been removed, and displayed a stage erected a few feet above the level of the floor, whilst, at the other end of the room were congregated a number of friends and neighbours, invited or permitted to behold the exhibition.

At the first burst of the music, Kaohe arose, and exclaimed, "Men with understandings of wood and talents of iron, do you dare thus to trifle with me and this excellent company? Do you call this the introduction to the performance I desired?"

The actors and orchestra were immediately silent. The rich merchant, about to receive into his arms a supposititious child; the latter, a huge man with an oddly painted nose, had the verses glued upon his lips, in which he was to thank his faithless spouse in a paternal strain of comic rhapsody, and, together with the rest of his company, trembled lest the rebuke of the mandarin should be followed by a fatherly correction from the bamboo.

He who had presented the lists of the performances advanced uneasily to the inspector of the market, and the latter said, in an angry tone—

"Have you dared, vile man, to misapprehend me? Do you insult the worthy individual who has engaged your services, by falsely giving

one play for another? Do you think we are barbarians, and without judgment?"

"Pardon, my lord!" said the trembling actor, prostrating himself upon the ground.

"Thou art unworthy of correction," said Kaohe, casting upon him a contemptuous look. "Exhibit, followers of an infamous profession, some feats of agility, since you are incapable of exciting a tear or a smile by the representations of either tragedy or comedy, and are unworthy of uttering a single sublime truth of reason or morality."

The actor returned to his comrades, and with these commenced a juggling exhibition, in which strength and dexterity by turns claimed attention, but which it will be needless for us to describe; and the merchant, in a set speech, requested his cousin, who had been provided with a porcelain goblet, to undertake the direction of the drinking, which he did with so much zeal, that before the servants had placed upon the tables the third dish of the second course, the guests had considerably improved in loquacity. The reserve and restraint of ceremony thawed as jar succeeded jar of warm rice wine; and conversation flowed with increasing freedom as the new president of the feast caused cup after cup to be drained.

"In the emperor reside all the powers of the

universe!" said one of the guests, who had just distinguished himself at the examination, and procured the title of Kiujin,¹⁰⁶ and who was habited in the peculiar costume of his new dignity—a long robe, of a brown colour, with a blue border.* "Lightning is in his frown, thunder in his angry voice. The mandarins are his spy-spirits, whom he despatches to reward and punish men. The grandeur and ceremony that surround him, to prevent the approach of the vulgar, are like to the four oceans that gird the empire, to forbid the intrusion of barbarians, who are as desirous of treading upon its territory as our sages, by the practice of virtue, to merit immortality. His hands, that dispense honour and rewards, are like to fertilizing streams——"

"Excuse me, gentle sir," said Kaohe, interrupting him, "but I have conversed with mariners who voyage to distant shores, and they inform me those miserable barbarians are as contented with their countries as we are with our own; and, ignorant wretches, no more desire to behold the flower that blooms in the centre of the universe than does the lily, that blossoms on the still water of the lake, to mount to the craggy and barren top of the mountain Tseleu."

* Vide Du Halde, ii. 257.

“ The God of heaven is exceedingly merciful,” observed the prior of a convent of Hoshang, priests of Fo, but of one of the milder orders, who abstain from meat but on certain days. Scoffers of his creed—and such there be in all countries, who love to deride the ministers of a religion in which they do not believe—asserted that those days of mortification were less often observed than the canons of the order directed. Whether this were scandalous or not, we cannot decide ; but if the reader be particularly curious, we can assure him this had not been one of the prior’s fast-days. “ The God of heaven is exceedingly merciful ; and though, when he created the universe, he had intended to dispense all his blessings to his own favoured land, yet, labouring as he did at the hour of midnight,* many fell from his hands, and, in the obscurity, a few were scattered among the islands of the ocean. Thus is it the miserable inhabitants of those far regions have their lives rendered endurable. To the Tatars, fell the gift of herds and flocks, of martin-fur and ermine ; to the inhabitants of the islands of the rising sun, Japan,† were pink pearls‡ and gold ; to the islands of the east, were precious spices, cam-

* Vide De Guignes, ii. 359.

† Sin, Gepen—from Ge, the sun, and Pen, rising.—De Mail. ix. 304.

‡ Vide M. Polo.

phor, and drugs; whilst the Kiaochi, people whose toes cross each other—the Cochin-Chinese—have the swallows'-nests, with which our liberal host has this day regaled his fortunate guests."

"Master of sanctity," said Kaohe, addressing the last speaker, "your reasoning would be excellent, but that these people possess rice, silk, cotton, and garments of every description, as plentifully as the inhabitants of the land of heaven."

"Impossible!" ejaculated the priest.

"Impossible!" reiterated the company; whilst the Kiujin, proud of the learning by which he had just procured himself distinction, looked with contempt upon the bold asserter of so daring a falsehood, and in his heart would dearly have loved to punish so unreasonable and immoral an affirmation as that any nation could be equally well off with the one to which he belonged.

"'Impossible' is a hard word, and though difficult for the doctor Iuin-tchin¹⁰⁷ to put in practice, yet it does not exist for the creative powers of nature," observed the man of learning, sententiously. "Nature could have blessed other lands as she has that of heaven, but she failed to do so, because the minds of foreigners are ignorant and presumptuous."

The modest and enlightened speaker gazed round upon his fellow guests, and received with much complacency their unanimous approbation, excepting that of Kaohe, who replied, in rather an angry tone—

“Who was the doctor Iuin-tchin, and what difficulty he had in practising the word ‘impossible,’ I care not; but this you may learn, in one day’s counting, from sunset to sunrise, you would not enumerate the rice-junks that lie in the harbour of Foucheyu. The islands of the east send you their superfluous provisions, as the peasant casts his refuse to the hogs.”

If in an assembly of most bigoted religionists some atheist were boldly to advance his opinions, he would not be regarded for his impiety with greater horror than was Kaohe for this speech, and which was still more unpalatable as containing a fact that was undeniable. A warm dispute seemed on the point of taking place, when one of the guests, a physician¹⁰⁸ of the sect of Laotsy, spoke, with the intention of reconciling the parties—

“As one man meeteth his death by water, so another is slain by fire. The operations of fortune are different, though the results she effects are ever the same. This maxim of the sages may equally apply to nations in general as to man separately. If other nations be more for-

tunate in the possession of larger rice-tracts, where is there a government so perfect as ours? In the countries of the barbarians, population languishes, for all rational laws are wanting, and the cultivators are not sufficient to consume their superabundant harvests. With us, owing to virtuous legislation, the people increase as maggots breed in a fat carcass. Besides, do we not supply foreign nations with tea, silk, porcelain, rhubarb, and ten thousand other articles, which, were we to withhold one day, the whole of their unfortunate inhabitants must perish, whilst the small quantity of grain they furnish would not provide the empire with one breakfast?"

"Though an official of the government," said Kaohe, resolutely persevering in his opinions, "yet I have seen among foreign nations many laws to be admired. Cousin," he continued, addressing his relative, "were a thousand taels of silver owing you by one unwilling to pay, how would you recover your debt?"

"By calling in the executioners of justice—by taking my debtor before the tribunal, where the bamboo would be awarded him if refractory."

"But if he gained the ear of the judge by a specious tale, and the gift of fifty taels, what would you do then?"

"Men at times are venal," moralized Kao-

pingte. "I should then have to make my present of a hundred taels."

"Then listen to the law that exists in a country of India," said Kaohe. "When the creditor has sought his money in vain, he traces a circle, at the first opportunity, round his debtor; and in it the last must remain, till he satisfies the other. To quit the circle is immediate death. To this law, my eyes beheld the king of the country subjected,* though he owns a palace of gold, and has ten thousand elephants."

"Unfortunate is that sovereign, who, by the remissness of his ministers, in advising him of the duties he neglects, is reduced to submit to degradation. Ill must the kingdom be governed where such things be!" said the Kiu jin, in a tone of commiseration.

"Unfortunate is that king who doeth justice to his creditors only from dread of the law, and not from fear of religion and respect for virtue. Unhappy, since he never can have heard that saying of the saint—'If you pay not your debts living, you must when dead.'¹⁰⁹ Miserable must that people be who have never studied the holy law of Fo!" observed the priest, with religious enthusiasm, elevating his hands and eyes to heaven.

A rather disrespectful reply, alike with regard to government, censors, and priests of Fo, was

* Vide M. Polo, 638-9.

on the lips of Kaohe, but it was arrested by the general movement of the company, in accordance with the invitation of their host, to return to the saloon of reception, and partake of tea ; for the second course, consisting, like the first, of eight dishes, was terminated. Having refreshed themselves, the party re-entered the dining-hall, and sat down to the first dish of the last course.

Kaohe having drank a cup to his host, called to his worthy servant, Nansanjin. The latter approached his master, bearing in his hands a porcelain goblet, containing a number of red paper purses, filled with small coins. Raising the vase in his hands, the inspector said—

“Accept, I pray you, cousin, this present for the servants, who have attended upon me so well and faithfully.” As he concluded, Nansanjin advanced towards Kaopingte, to whom he endeavoured to present the vase his master had returned him.

“You flatter me too much, my great sir,” said the host, declining the gift with a motion of his hand. “The uncivil conduct of my servants is more deserving of the bastinado than of so noble a present.”

“Cousin, they have served me well. The rogues have positively made me eat until I can contain no more. Behold, yourself.” In proof of his assertion, he rose, and patted his stomach,

that he endeavoured to render as protuberant as possible.

Nothing could exceed the surprise of the guests as they beheld the committal of this action. The merchant, confused by such conduct, accepted without further ceremony the present offered to his servants.

The consternation of the guests being somewhat abated, they each in their turn made an offering to their host for the attendants, which Kaopingte, with apparent reluctance, always accepted ; as he did so, covering his face with his fan, to indicate the bashfulness that assailed him at witnessing his guests thus acknowledge their content at the manner with which he had treated them : for in China, to praise any meat or drink upon the table is an uncourteous act, as it admits the supposition that these could be indifferent.

Whilst this was proceeding, Kaohe amused himself by drinking, and as the last present was accepted, directed the company to empty a cup in honour of their host. When this was accomplished, he directed the cups to be refilled, and the company to drink to each other. The guests were rather astonished at this rapid manner of disposing of the rice wine ; and the Kiujin, who was the boldest, because his literary rank secured him from the indignation of the president of the feast, in case his interference should excite the latter's anger, observed—

“ Noble sir, the sage has said, ‘ Why should the man of ten thousand taels, who is rich,— why should he tempt the strong waters ? ’ Why should a man gifted with intelligence swallow the twentieth cup ? ”

“ Talk not to me of sages,” replied Kaohe. “ He only is a sage who, by drinking, renders the future still more impenetrable, and buries the past in oblivion.”

“ But the great master, Confutse, has said— ‘ Happy is the sovereign who possesses a minister capable of predicting the future, ’ ” observed the Kiu jin, in a tone of voice that intimated he esteemed his own reading in no moderate degree.

“ And hear,” rejoined Kaohe, “ the words that were uttered by as great a master as Confutse, in his own way, and a better boon companion : ‘ Veil the future by the fumes of wine, or it will only present to you sons to be married, sepulchres to be bought, impositions of merchants, villanies of the imperial wolves,¹¹⁰ and priests proving false to their vows. ’ I think with him ; and were I on the dragon-throne, would make all my ministers, before they opened their mouths to discuss with me affairs of business, drink ten glasses of distilled rice wine. Then I should not be told, ‘ Sire, you have purchased all the women of Yancheyu, and

there will be no money to pay the troops!' 'Sire, you pass your time in the harem, and with the jar of wine beside you; Tyen will be punishing such neglect of business by earthquakes, inundations, and famines!' 'Sire, the taxes have been increased until the people are discontented; there will be revolts and confusion in the empire!' No, none of this would be told me. The mandarins should all be made drunk, so that they might not be able to arrange their ideas to defraud the revenue. Thus there would be no necessity for extra taxes. The people would be contented, because not vexed by their governors; and Tyen be pleased at sight of such general happiness. And all this good would be effected by repealing the law that prohibits the mandarins from drinking wine before entering their tribunals,* for then they would not be able to compose a venal judgment; for the proverb says, 'Wine maketh the tongue speak truth.' I should not be vexed, the people would not be grieved, and the government would proceed orderly as the universe."

Kaohe vainly looked round to gather a single look of approbation. All his auditors seemed too overwhelmed with astonishment at the relation of so entirely a new mode of policy. The

* Vide De Guignes, *ili.* 111.

doctor of medicine was the first to recover himself, and said—

“What then would become of the wise ordinances of Laotsy, that prohibit all excesses?”

“I would do without them.”

“How, then, would you maintain order in the universe, if the wise ordinances of sainted men are to be disregarded? Vices would then swarm upon the earth, and all social morality would be dissolved,” observed the doctor.

“Give more wine, and no man will think of crime.”

“But the land must be cultivated. Were the peasants also to be inebriated, from whence would you procure the rice to be fermented into wine?”

“From foreign nations.”

“But without labour, your wealth would be shortly exhausted, and there would be nothing to give the barbarian merchants for their grain.”

“And you would never be one of my ministers, for you would ever be repeating your ill-omened predictions! Drink, that you may never endeavour to penetrate the disasters futurity conceals.”

A dispute had meanwhile been proceeding between the Kiu-jin and the priest, that now ran somewhat high.

“ Master of sanctity,” said the man of letters, “ man at his birth is little better than a brute animal, but he becomes a divinity by education. By obtaining a correct knowledge of the canonical works, so as fully to comprehend the five moral obligations, as well as the practice of the three virtues, by studying the laws of rational government, and by mastering the science of history, he renders himself worthy of being selected as one of the supports of heaven.”

“ But it was not for the mere enjoyment of mundane honours that man was created,” rejoined the priest. “ Tyen had created two places—one of infinite torture, and the other of immeasurable pleasure ; and to procure inhabitants for these regions, constructed the earth, and peopled it with creatures animated by a principle equally virtuous and evil ; and by whichever a man allows himself to be influenced, that must be his portion at his decease. To one of these places he must repair, and according as his actions have been more or less evil or good, so must he receive, for a greater or less number of years, punishments or rewards proportioned to his conduct. He then is born afresh. Those who have been good, animate some human fœtus, and are born as men ; those who have been evil, are born under the form of beasts, in which state they will have greater

difficulty in selecting a virtuous line of conduct, because the heart of brutes is naturally fierce and ungovernable. From time to time, to confirm men in their virtue, Fos or saints appear, and woe unto those whose hearts are too proud to accept their doctrines! For ten successive generations they must be born as tigers, and, during every interval, that will consist of a thousand years each, they will reside in hell, tormented ten thousand different ways!"

"Such are the dreams of folly in which the false sects¹¹¹ indulge," replied the Kiu-jin. "They are as the echo of the drum, without the instrument being struck; as the glitter of silver, but not of the substance of metal. Virtue is a principle, a part of the creating deity,¹¹² and is diffused throughout our frames; when these cease to exist, the essence returns to the being from whence it emanated.¹¹³ The man whose virtue is developed by education receives his reward by being advanced to honours and dignities; he whose virtue, by the neglect of his parents or his own ill-fortune, has not been cultivated, is punished by not leaving a name that may decorate the ancestral hall of his family."

"Too much thought is dedicated to the pursuit of earthly vanities, and thus the honour of Fo is diminished," replied the priest.

“ Too much !” exclaimed the Kiujin. “ Were all the empire to dedicate itself to study, man would obtain the most perfect reason—if, as the great Yao¹⁴ said, he observed due precautions against being betrayed by the inclinations and affections of his heart for sensible things, and against the obscuring of his judgment by vanity.”*

“ Surely, sir,” said the doctor, joining in the conversation, “ there must be an evil, as well as a virtuous essence inherent in man ; otherwise, how would you account for the natural inclination to malice and evil by which all are affected, and particularly the servants of one’s house ? A few days since, mine conceived the horrible idea of strangling me with nightmare, and with that design, they carved my image in wood, drove copper nails into every part, and concealed it under the tiles of my house.† The indigestion I had was terrible, and I was near destroyed by the phantoms to whom I was devoted by this diabolical act of sorcery. Fortunately, I was able to prevail against them by certain conjurations I had learned to repeat for the practice of my profession, and, waking, could detect and punish the wretched conspirators.”

“ Had your slaves been better instructed,

* Vide Du Halde, ii. 279.

† Rec. et peines, 345.

they would never have been guilty of so atrocious a design, for Tchuhî has written, ‘The true end of study is the attainment of virtue;’* therefore vice must be the child of ignorance. They knew not the precept of the master sage, Confutse, ‘Do not unto others what you would not they should do unto you.’¹¹⁵ Chun, though humbly born, was preferred to the empire by Yao, for his knowledge, that comprehended alike the sciences of history and government, with the more hidden secrets of nature. Tsинchi-hoangty, for his persecutions of literature, has his name despised by the boy who has scarcely commenced his study of the simple characters of writing. The barbarian people——”

“Tsинchi-hoangty,” exclaimed Kaohe, somewhat unceremoniously interrupting the Kiu-jin’s discourse, “was a mighty emperor. Thus much I know of history: he finished building the great wall, that no Tatar hordes had ever passed but for the cowardice and dissensions of your literary mandarins. The noblest canals and roads are his work. The Hiongnu, who menaced the subjugation of the empire, were driven back to the north, and never before or since has a more powerful prince occupied the dragon-throne. If he burned books, it was be-

* Vide Du Halde, ii. 266.

cause they contained what seditiously incited rebellion against the state; and if he buried many of the obstinate literati alive, it was because they refused obedience to the edicts traced by the vermilion brush. I respect Tsinchi-hoangty, and salute his memory."

As Kaohe concluded, he poured a few drops of wine upon the table, and then conveyed the cup to his mouth, which it quitted requiring to be refilled.

"The doctor, who restoreth health, is right," observed the priest, resuming the discourse, for no one cared to reply to Kaohe. "There are two spirits, one of evil, the other of good. May it ever be our fortune to select the last; though the sage has said, 'Easier is it to take a tiger by its whiskers, than for the vicious man to combat his propensities.' Yet, sometimes the natural inclination may be vanquished by the assistance of one's guardian spirit."

"Spirits," rejoined the Kiu-jin, "have no existence save, master of sanctity, in the fanciful dreams of some sects like yours. In the heavens there inhabits but the creating power; in the air, but birds; on the earth, man and beasts; below it, metals; and in the waters, fish."

"But," observed the priest, "the master of perfect wisdom, Confutse himself, has said—

‘ Respect the spirits of heaven, of the earth, of the springs and of the mountains.’ Alas! how the presumption of learning blindeth the understanding.”

“ The ancient passage you have quoted has been translated by incompetent people. The master of perfect wisdom said, ‘ Respect the spirit *creator*¹¹⁶ of the heaven, of the earth, of the springs, and of the mountains. Alas! how avarice and the desire to gain a livelihood by indolence will cause men to pervert the most respectful truths,” replied the Kiujin.

“ How can the impious ever hope for success at the examinations? Often must they bow their head at the door of the dragon,”¹¹⁷ retorted the priest, referring, by his last expression, to an unfortunate failure of his opponent, when the latter first endeavoured to pass his examination.

The Kiujin turned pale, but did not reply. In after years, when secretary to a powerful Tatar of the Mogul dynasty, he availed himself of his credit with his employer to suppress that prior’s monastery: so long can the Chinese remember his debt of vengeance.

The entertainment was at an end, and the guests departed, but not until the performance of many a ceremonious bow and courtesy. As Kaohe stepped into his chair, he struck his foot

against a bowl. Turning to his servant, he said—

“Nansanjin, how comes this? A bowl of wine had been pleasant, but what have you given me here?”

“Hist!” replied the other, speaking in a whisper. “It contains the presents of the guests. I watched where they put the red paper purses, and took the coins, putting in their places small pieces of chalk. It was a clever trick, was it not?”

“Very clever,” said Kaohe, who had taken in his hand some of the supposed coins. “But some one’s sword has been better than your distaff; for see, these coins are but morsels of broken porcelain!”

“Curse the villain who has robbed me!” exclaimed Nansanjin. “I filled the bowl one-half with copper money. It must have been that shaven rogue, the prior’s servant. I suspected he saw me, but never thought he would have talent to cheat me thus. Oh, master, thou art a mandarin, and mayst give the wretch condign punishment!”

“Recollect,” said Kaohe, “that if the bastinade fall upon his shoulders, yours must also ache. You have been outwitted; so be silent, and let the bearers proceed.”

CHAPTER XIII.

It was within an hour of evening as one of the light-covered carriages, in which the citizens of Hancheyu-fu loved to divert themselves, passed out of the south-eastern gate of the city, mingling with the carts that were either proceeding to or returning from the river Chentan-kiang, laden with the cargoes of innumerable shipping.

The river lay at about two miles from the gate, and along that distance were two unbroken files of various descriptions of vehicles, the most part drawn by oxen.

The carriage of which we speak was drawn by two horses, harnessed with cordage. It was high from the ground, and without springs, and defended its occupants from the sun and weather by a covering of leather. Within was the military officer, Tkanghia, and the Tatar,

Mouyangtse ; the former without the ornaments of his rank, the latter disguised as a Chinese mariner.

The first was conducting the other to a vessel by which he might escape, after having kept him concealed for several days from the rigorous search instituted by Kyatsetao, as soon as informed that one of his intended victims had escaped his murderous emissaries.

“ In the name of the spirits of the desert, but my patience is as sorely vexed by the slow pace at which we proceed as my bones are pained by the rude shakes we meet with, from which not even these cushions save me,” said Mouyangtse.

“ Though equally anxious with yourself for the termination of our journey,” replied Tkanghia, “ yet I feel not so hastily inclined as to curse the object of our delay. In it I behold part of the wealth and resources of my country. They who are with us on the road are bearing cargoes to the vessels anchored in the river that these will transport to foreign countries, gladdening the hearts of barbarians with the possession of riches their climates do not produce, or the ingenuity of their workmen cannot imitate, thus putting each of the four corners of the universe under obligations to us. They who meet us upon the road are laden with some trifling objects of luxury Tyen has withheld from the soil

of the empire. Thus we fulfil the injunction of the sage, to give much, and receive but little in return. Tyen, that delighteth in liberality, rewardeth this commerce; so that numbers of families, which would otherwise experience want, are able to maintain themselves decently and with honour."

"Yet your rulers have forbidden the extension of this liberal conduct to the nations of the north. They have even forbidden trade with their former subjects, and whoever dwelleth above the waters of the yellow river."

"True; but these provinces are filled with sedition, and in the possession of rebels."

"Rebels! Not so," said Mouyangtse, hastily. "The banner of snow has never been furled before that of the dragon."

"I could not dispute with you," replied Tkanghia, smiling, "for you would not admit the claim of the empire to universal dominion. You would listen with contempt if I told you that, as the vault of heaven encloses the universe, so the dominion of the son of heaven extends over the earth; and as, at times, the order of the universe is disturbed by comets, earthquakes, droughts, and other strange phenomena, so, on the earth, barbarians, rendered presumptuous by a little favourable fortune, refuse obedience to authority, rebel, and are guilty of ten thousand extravagances, even to that of declaring them-

selves equal with the occupant of the dragon throne."

"I have heard our hunters say that the wiliest of birds is the wild goose,¹¹⁸ because its yearly migrations make it acquainted with all the arts of the fowler, till it learns to avoid the arrows of the north and the nets of the south. Surely they speak truth when they add—'Travel openeth the eyes and extendeth the understanding.' Whilst I resided at the court of the north, I never believed there was a nation so vain as to consider itself superior to the mighty force that obeyed my sovereign; but since I have journeyed, I have learned that, though the heavens contain but one sun, the earth is broad enough to form many a mighty kingdom."

"Reason hangs upon your lips, my brother," said Tkanghia. "But it is not of its multitude of warriors, of the strength of its infantry, and fleetness of its cavalry, that the kingdom forming the centre of the universe is proud. Its delight is in the excellence of its government, conducted according to the institutions of sage monarchs; in the happiness of its people, rendered contented by the virtue of its rulers. The valour of the people of the empire does not consist in imitating the ferocious beasts; their courage is that of the virtuous citizen."*

* Vide Note 51.

“Such courage, even if it can be so called, can render a people but rich and impotent. The first excites the cupidity of their neighbours; the second renders them an easy conquest. Were we residing in one vast monastery, believe me, my brother, such valour might prepare us for entering paradise, but, as we are, it prepares but chains and robbery.”

“Not so; for the valour of the just citizen awes others into respect: such was the feeling that overcame Pikiyai, the ruler of the Hoeihe.¹¹⁹ The emperor, to reward his services, had sent him a daughter in marriage. The presumptuous barbarian wished to receive his spouse seated. Liyu, the chief of the embassy that conducted the princess, indignant at his conduct, rebuked him for such pride. The sovereign, surprised at hearing virtue so boldly advocated, descended from his throne, and received the princess with all due ceremony.”*

“Believe me,” rejoined Mouyangtse, “supposing a man’s heart to be extensive as the abyss Choubi Siagar,¹²⁰ and filled with virtue, resplendent as the flaming glasses that compose the sun,¹²¹ he would not arrest the passage of a single detachment of the northern emperor’s horsemen, when he had uttered the command, ‘Forward!’”

* De Mailla, vi. 276.

“I will admit that over the majority of your hordes the sway of virtue might be small. But who would take fish from the ocean, provides himself with baits and nets. The sage who presented himself to subdue the rebellious spirit of the northern tribes must have wealth to reward their fidelity and power to reduce the more obstinate by fear of punishment.”

“Not all the wealth of Oukir Edlektski¹²² would buy their fidelity; and if, like the men of Moun Outou,¹²³ they could live a thousand years without pain or suffering, they would rather forfeit their birthright than fail in their duty to their prince.”

At this instant, the carriage halted, and Tkanghia and his companion descended. As they stood by the bank of the river—at this spot near three miles across—it was a sight that flattered the vanity of the Chinese. The tide was down, and the water about half a mile from where they stood, but the whole of the intermediate space was alive with light carts, drawn by bullocks, employed in loading and unloading the numerous vessels that floated on the stream. Behind were the tall, blue, and embattled walls of the city; the road, with its two long files of vehicles; and around were numbers of larger carts, into which the lighter ones transported the goods they had just disembarked, and from

which they received the cargoes of the various vessels preparing for departure.

Having entered one of these small carts, Tkanghia gave the driver his direction. The last, with a loud halloo, set the small bullocks that drew it off in a gallop, and away they dashed, jolting their employers in a way that threatened to dislocate each joint.

Arrived at the brink of the water, Tkanghia and the Tatar descended. The former waved in the air a piece of red silk at the end of a stick. The signal was perceived by a vessel that lay ready to depart, and a small boat left its side, and rapidly approached where the two friends stood.

“Truly,” said Mouyangtse, “but I feel sad at the thoughts of quitting thy city, though death to me dwells within its walls. Tkanghia, I love thee as I loved the noble horse the traitors slew the night of our encounter.”

“Calamity, says the sage, tempers the mind as fire does steel. Let us hope that we may derive benefit from this pain of separation,” replied Tkanghia.

“I do not understand you, Tkanghia. There is a mystery in your tone. But this alters not my gratitude; and the prayer of my heart is, that heaven may reward you for the generous manner in which you have assisted me, which has not been less liberal than that of Sakji Mouni,

when, under the form of a hare, he encountered the bewildered and famished traveller in the woods."¹²⁴

Tkanghia was silent some moments, and then he said—

“Mouyangtse, I restore you the life you chivalrously preserved to me. Though now, that we are on the eve of parting, I tell thee, great has been the conflict between my duty, as a citizen, and my affection, as an adopted brother. A proclamation was published, declaring that a Tatar emissary lurked within the city, offering vast rewards for his betrayal, and threatening death for his concealment. You know how much I have heeded one or the other. But often I felt my resolution fail me when I thought that, by freeing you, I was guilty of treachery to my native country.”

A flush passed over the countenance of the Tatar. “Tkanghia,” he said, “you shall never blush that a weakness for me has betrayed you into the committal of an action you deem improper as a citizen. Stand from before me, so that I may proclaim my name aloud. You guards will seek to arrest me; and I can die worthy of my birth, with foes on every side, and without leaving cause of regret to a single friend: You shall never have to prefer an accusation against yourself on my account.”

“Be silent,” said Tkanghia, as he seized the other by his arm, and drew forth a knife. “Be silent, or the instant you have uttered one word of such import, I bathe your dress with my blood!”

“Would you become an object of contempt to your own self?” inquired the Tatar.

“You may save me that, by a promise never to reveal, nor use to the detriment of the empire, whatever information you may have acquired. The violent death and robbery of the principal of his embassy will furnish you a ready excuse for not returning to your sovereign with any of the knowledge he wishes to possess.”

“Mouyangtse can save the honour of his friend without prevaricating to his sovereign,” replied the Tatar, proudly.

“I am satisfied,” said the Chinese. “Farewell,” he continued, as he placed a bundle in the other’s hands; for the boat, in which his friend was to embark, had touched the shore. “Farewell; in this are fifty taels of silver, to supply your wants, and a more befitting costume than the one you now wear.”

“Farewell, my brother,” replied the Tatar. “May heaven grant me an opportunity of repaying the obligation.” As he concluded, he entered the boat, and was rowed towards the vessel, whilst Tkanghia was rapidly jolted to

the river's bank; a carriage conveyed him to the city gate, where he left it, proceeding on foot, not wishing to be traced to his home, in case the driver might have obtained an idea as to who was his other passenger, and be inclined to betray him to the police.

It was the fifteenth day of the month of February, on the first of which month, we have already said, the Chinese year commences. It was the eve of another great festival, that of "Lanterns," when, according to the tales of travellers, all China is illuminated. Fireworks and lamps blaze, and petards stun the ear in every street, and in every road, or decorate the meanest hovel.

Various are the tales related to account for the origin of this fête. Some say, that a high mandarin, in ancient times, had a daughter on whom he doted; a young lady much given to the indulgence of love-sick fancies and moonlight walks. One evening, by accident, she fell into a stream, by the bank of which she had delighted to wander. The sad intelligence was conveyed to her father, who immediately flew to the spot, accompanied by all his servants, bearing torches and lanterns; the neighbours and people of the country, by whom he was beloved for his just and lenient rule, flocked to join in the search, and soon all around was illuminated

with innumerable lights. The mandarin recovered his daughter, but lifeless; and the people, whom the accident had brought together, and caused to spend an active night, were so pleased, as to determine annually to commemorate the event; partly to honour their governor, and partly as a diversion to themselves: soon, so handsome a festival became imitated by the surrounding provinces, until its observance spread all over the empire.*

Another story relates, that a voluptuous emperor, whose whole time was devoted to the discovery of new pleasures, at last became disgusted at perceiving his inventions for the day too soon interrupted by the arrival of night, and those of the night too soon revealed by the arrival of day: annoyed that his talent could not contrive a pleasure for the darkness and the light, he retired, in disgust, to the interior of his palace. Hither he was followed by one of his best loved women, who counselled him to construct a building, such that the diurnal changes might not be observable within. The monarch followed her advice, the palace was built, and lighted by myriads of ever-burning lamps. On the orgies held within, the sun never cast a ray, nor shed the moon a beam,

* Vide De Guignes, ii. 372.

until its recesses were invaded by an infuriate people, driven into rebellion by the ill conduct of their unrestrained governors and by the enormous contributions levied upon them to support the debauchery of their sovereign. Whichever be the true relation of these, judge thou, oh, reader. Thus much we can assure thee, history relates that the emperor Jouetsong, in the early part of the eighth century, permitted that a great number of lanterns should be lighted on the fifteenth day of the first moon. A subsequent emperor permitted the fête to be continued four days, of one of which it was afterwards shorn.*

Tkanghia amused himself wandering about, and felt delighted as a child that has, for the first time, escaped from the thraldom of its nursery, as he passed amid the joyous crowds, mingling in their diversion: His situation was so entirely novel; the people around, supposing him one of themselves, laughed and joked without restraint, and he laughed with them. It seemed as though he had returned to his days of boyhood; to those times, when in a public concourse, ceremony had not sealed his lips against a smile. Perhaps, until the hour of his death, he never felt the balmy hap-

* Vide De Guignes, ii. 372—3.

piness of that eve. United with those around by sympathetic excitement, he admired the fireworks that crawled up the wall, assuming the shape and figure of a vine, even to the pendent and purple fruit, the green colour of its leaves, and dark shade of its stem ; and then, as it burst into a shower of fire, joined in the shrill cry of alarm, and yet of pleasure, with which the dense crowd fell back. He gazed with admiration at the various coloured lamps that were hung in festoons, or, so as to form strange devices ; or at some monster lantern, within which some party supped ; whilst, for the amusement of those without, figures of animals and birds, that were moved artistically by strings, imitated, upon its transparent panels, the motions of their prototypes.

But excitement such as that which possessed him soon passes ; and Tkanghia wended his way towards his home, as midnight was near ; he was about to enter by one of the lateral doors, when, from the shadow of the wall, that, in China, ever surrounds the houses of the mandarins, emerged a youth, bearing a lantern in his hands, that he had previously shaded with his dress : having assured himself, by the aid of its light, that he beheld whom he sought, he saluted Tkanghia, and said :

“ Noble sir, it is long that I have been await-

ing your arrival, that my eyes might be gratified with beholding one possessed of your excellent qualities; and further, that I might fulfil the commission with which I am entrusted by my gentle mistress."

"Who is thy mistress, boy, and what is thy commission?"

"My mistress is unknown to you. Her charge is expressed in this," replied the lad, as he placed a note of red paper in the hands of Tkanghia.

The officer ran his eye over the superscription, and having opened the missal, read the following:

"Valiant sir, though contrary to the laws of ceremony and decorum, being a female, I venture to invite you to honour my unworthy dwelling. Who can control the tempest? Who can curb the furies of a passionate love? The renown of your courageous acts has penetrated to my ears, for from what lowly nook can the light of the sun be excluded? I burn with the desire of beholding a hero equal in valour to Kouotsae,¹²⁵ wise as Hokouang,¹²⁶ the virtuous minister. Condescend not to reply with the brush, that in your hands would be demeaned by tracing idle words for a woman's eye; but say unto my servant, when I may expect the illumination of your presence."

Tkanghia hesitated a moment, but the hot

blood of youth drowned the counsels of rigid virtue, and he inquired where dwelt the lady who had honoured him.

“In the street of pleasure, where resound the ornaments Ko.¹²⁷ I will be there myself to conduct you.”

“Ah! it is then but an affair of a willow drooping for lost modesty, and of flowers that have lost their bloom,” observed Tkanghia, rather contemptuously. After a short pause, he continued—“Yes, I will come at mid-day;” and then, without further observation, he entered his door.

“Two hours have I waited here, and you give me nothing, avaricious animal; not the smallest guerdon,” muttered the messenger; and then continued, as he menaced with his fist in the direction whither the officer had retired, whilst, with his other hand he concealed the light of his lantern, so that his attitude might not be observed. “So, proud fool, you make a difficulty of coming; but if my mistress’ arts fail her not, you will break your heart to leave her presence, even as you speak contemptuously of appearing before her. Wave your wings; fly whilst you may: I have seen, young as I am, braver moths than you singed in the flame.” Some steps approached, and entering the shadow of the wall, the speaker hurried away.

CHAPTER XIV.

LEEYUNNIAN had completed her toilette, and entered her saloon of reception, in expectation of her visitor's arrival, who, in accordance with the direction of her master, Kyatsetao, she was to seduce.

The light entered through windows of oiled paper, and traversing large silk curtains with rich borders, cast a voluptuous shade around. In the centre of the apartment was a square fauteuil of soft cushions, covered with purple satin, ornamented with figures of birds and beasts, worked in yellow silk. Tables of rosewood were arranged around, covered with different curiosities; one was a model of considerable value, representing a marriage. In each of the corners was a high stand of bamboo. Two supported vases containing live fish; whilst, on the others, were plates with lemons of Houkuang, known by the name

of idol's fingers, from four protuberances that they bear,* and which pervaded all around with an agreeable odour. The upper part of the room was partitioned off by a screen: at the lower end, upon an ivory perch, was one of those parquets of Java, so universally admired and sought for throughout the Indies: its breast and throat were of a lively red; its back appeared as though covered with a plate of gold; its wings were of a mingled green and blue, and beneath were of a rich carnation.

Leeyunnian, satisfied with the disposition of her apartment, advanced to her beautiful pet, which she released from the gilt chain that bound him to his perch; the bird, stepping upon its mistress' arm, began to caress her in an affectionate and familiar guise, and then in a shrill voice repeated many of the sentences it had learnt.

“No, not these to-day,” said Leeyunnian, returning the parroquet's caresses. “Learn now—I but wish to dwell alone with Tkanghia, and cull the flowers of pleasure, though contrary to the laws of ceremony.”

The bird soon acquired its lesson, that it continued to repeat when returned to its perch; whilst its mistress, taking from her sleeve a

* Vide Thev. Mar. Martinii.

small plate of polished metal, a composition of copper and zinc,* regarded the reflection of herself it presented. Whilst she is thus occupied, we will take the opportunity of describing her costume. Of the lady herself we have already spoken, when she visited Kyatsetao.

A robe of rose-coloured satin, figured with flowers, and having long and large sleeves, reached to within about a span of her ancle. The shoe, actually speaking, covered but the side of the foot, and was of blue leather upon wooden heels; at the back was yellow riband, that permitted the heel to protrude, and the in-step and front of the foot were bound with silken bands. A species of gaiter encased the leg down to the ancle, ornamented behind, with a fringe of red silk. On her head she wore the figure of the bird Funghoang, whose extended wings reached forwards and embraced her temples; its long tail standing out behind; whilst the beak and neck hung below her eyes, and being jointed, shook with every motion; the feet were fastened in the hair, serving instead of pins, to retain it in the fashion of a knot.

The lady was satisfied with her scrutiny, and replacing her mirror, seated herself upon the fauteuil. Drawing near to herself a small table,

* Vide Barrow, 306.

with brushes, ink-stone, and paper upon it, she proceeded to trace some characters with considerable care; as she concluded, she glanced complacently at the result of her labour, and still more so, upon her own reflection in the mirror, that she again gazed upon.

“It will be strange,” she said, speaking to herself, “if, possessing the five accomplishments of writing, drawing, playing, dancing, and singing,* I should not be able to overcome the heart of this stone bear; and if my three attractions, of complexion, figure, and diminutive feet, should not be sufficient to inebriate this rigid moralist, till his senses shall all be bound in my closed hand! He flatters himself he can traverse the path of my person’s lord; that his will is sufficient to take from me the rank of second queen, that the first minister, Kyatsetao, has vowed I shall possess. Presumption! but thy vanity shall surely be chained.”

Leeyunnian continued in her reverie, at times exulting at the triumph she expected her charms would procure her, and at times giving vent to the pleasures she experienced at the prospect of reducing one who had threatened to become an opponent to her ambitious hopes. At this moment, the arrival of her expected visitor

* Vide *Cir. de Craie*, p. 1.

was announced, and hastily rising from her seat, she retired behind the screens.

After the lapse of a few minutes, Tkanghia, accompanied by a servant, entered the apartment, at the beauty and richness of which his countenance indicated surprise, but hastily controlling this sensation, he seated himself in one of the straight, high-backed chairs of bamboo, provided with a porcelain seat, but at this season of the year covered with a red cloth, and addressing the servant, said :

“Does your lady know that I am arrived? Surely she does not pretend to observe the same ceremony as though she were a princess of the empire?”

“My lady,” replied the servant, “has long been awaiting your arrival; at your entry she performed the salutation from behind the screens.”

“Behind the screens?” inquired Tkanghia, with surprise, “surely I did not expect such ceremony.”

“Sir,” observed the servant, “you have deceived yourself with regard to my mistress, think not that a lady must necessarily be vile because regardless of the more stringent laws of ceremony. My mistress is the widow of one who was a respectable merchant.”

Tkanghia rose and bowed in the direction of the

screens, as soon as informed that his adventure was not with one of the easy nymphs with whom Hancheyu-fu was famed as abounding. "Madam," said the young officer, "I lay at your feet ten thousand excuses for my rudeness of behaviour, and as many thanks for the honour of the invitation with which you flattered your servant."

Leeyunnian had, meanwhile, been examining her guest through the interstices of the screen. He was young, well-made, robust of figure, easy and graceful in his attitudes, and in every respect calculated to please a lady's eye. Well contented with the person of him with whom she was to play at love, she now replied, "Valiant sir, it is not for me to listen to such sentiments; it is I who am overwhelmed with confusion; I am devoured with two conflicting sentiments. Shame tinges my cheek when I consider I have disregarded the laws of propriety, whilst happiness renders my heart faint, as I behold the hero to whom, in my soul, I had erected an altar as to a tutelary spirit."

"Madam," replied Tkanghia, "your civility is so great as to deprive me of the power of reply."

"I pray you," said the lady, after a pause of a few moments—"I pray you to be seated."

"Madam," replied Tkanghia, "I perceive from the direction of your voice, that you are stand-

ing to do me honour. I cannot be guilty of an act denoting so entire a want of politeness as to seat myself before you."

"I seat myself, and pray you also to condescend to accept the accommodation of the sofa."

Tkanghia expressed his thanks, and proceeded towards the seat, as he did so, his eye fell on the table and the paper upon which his hostess had written. Taking it in his hands, he said, "I perceive, madam, that you are a poetess; your brush traces the character gracefully as"—

"Read it not. It is unworthy of your notice," exclaimed the lady, who hastily made a movement from her seat, impelled, perhaps, by that modest timidity of first authorship, when the writer bashfully wishes, and yet dreads lest his compositions find a reader. By some means, she quite unintentionally overturned the screens. As these fell, Tkanghia raised his eyes from the paper, and turned them upon his hostess, who, ashamed of her impetuosity, stood covering her face with her hands.

A silence of some moments now occurred; until the lady, as though recovering from her confusion, removed her hands, disclosing to her visitor features that completed the triumph her figure had already nearly procured her. With seeming timidity, she said, "Oh, sir, of what rudeness have I not been guilty! The fear lest

my unworthy compositions should betray me to the censures of your severe and capable criticism, has caused me to be guilty of another breach of the laws of etiquette. I call my servants to replace these screens"——

"I beseech you not," said Tkanghia, interrupting her; "whatever happens is fated from above. Tyen never can be accessory to an act that is evil; hence, it is not improper that, since those hated screens have fallen, they should not be replaced."

"Here, sir, all things obey you, as my heart beats in responsive echo to the sound of your voice," replied Leeyunnian, directing a glance at Tkanghia, and then rapidly sinking her eyes in timid confusion upon the ground.

Great power do those glances possess, and this Tkanghia had to confess, for his blood seemed to have received some new impulse, and every pulse in his body beat with renewed vigour.

"Madam," he said, making some steps towards his hostess, "the kindness of your acquiescence fills my soul with gratitude, and, though I am not a genius to reward, as the story relates, my benefactor with precious bracelets of jade, as a man I place my heart at your disposal, the only offering in my power to make."

“Dare I listen to such things,” Leeyunnian rejoined, fixing her eyes more firmly upon the ground, to conceal the expression of triumph that animated them. “Your words,” she continued, “are those of flattery; yet so sweet is their expression to my ear, I would embrace them had they form. Recline, I beseech you, sir, upon the sofa, whilst your slave, Leeyunnian, lays at your feet.”

“This I never would permit,” said Tkanghia. “Fair lady, by the condescending words you have addressed me, I beg you to take the higher seat, whilst I occupy the lower.”

“Your servant obeys your command,” said Leeyunnian, who seated herself upon the fauteuil, whilst Tkanghia placed himself upon a cushion at her feet. The first now rang a small silver hand-bell, and servants entered with refreshments, consisting of tea, sweetmeats, and preserved fruits. Whilst the servants were in the room, the lady and her guest exchanged but some complimentary expressions, but when these had retired, the former said—

“I know not how to palliate the strange appearance that my conduct must present, save that the winds of spring, though dedicated to love, and though they unfold the young buds, yet are, at times, fierce and ungovernable. Tkanghia, I was married young to an old rich

merchant, by the second form of marriage.¹²⁸ I loved him respectfully, as a daughter should her sire, and was grateful, when, at the decease of his first wife, he united himself legitimately to me, and placed me over his household. He died, and I was yet in my three years of mourning, and it was when proceeding to my husband's tomb that I beheld you. Your noble form first pleased me ; but, when I heard of the valiant deeds you had performed upon the frontier, when my informants related that, by your fellow-officers, you were regarded for your rigid attentions to your duty, as a resurrection of the general Yofei,¹²⁹ my heart was quite subdued. I confess it, covering my face with my hands, for I feel the blush of shame, at so unfeminine a declaration, mantling on my cheek."

"As a widow, you are mistress of your own actions," observed Tkanghia.

"True," continued Leeyunnian ; "but, whilst the law grants this freedom to a widow who has borne a male child, yet custom prohibits her from ever again feeling the flame of love. Emissaries, that I kept about you, soon discovered for me your object in the city, and I trembled for your safety, when informed you designed accusing a governor of the first class, and one of the creatures of the chief minister, Kyatsetao. To dissuade you from such an act,

I determined to forget all womanly delicacy, and, contrary to the laws of ceremony, procure with you a personal interview; for what messenger could I employ who would use such warm words of dissuasion as I thought I could have summoned to my lips, or what brush could have traced my ideas on paper? If I saw you in my house, I feared for your reputation, for no man, a rigid observer of the rites, gazes upon a woman of honest morals, or who, by her situation, at least, should be so. Hence I hired this house in the courtesan's quarter, where, visiting me, your fame would not be injured, for, in the neighbourhood, the liveried servants of mandarins of all ranks may be seen waiting for their masters, alike during the day as during the night."

Leeyunnian paused, and Tkanghia exclaimed, with warmth—

"Beloved lady, the interest you manifest in my welfare has rendered me a happiness so complete that, at present, there is nothing I could desire—nay, not even if all the pleasures of the paradise that the priests of Fo allot to their votaries were spread before me, would I prefer one."

"Would that I could experience the same," replied Leeyunnian. "Joyful I feel at sitting in your presence, but sad when I consider

the dangers your stubborn observance of what you consider your duty exposes you to."

"My intention may be perilous, but Tyen will applaud and second my loyal design. Though the boldness of my conduct be equal to that of Kouyen,¹³⁰ yet Heaven shall commend me."

"Alas! history has many other tales. The enthusiastic zeal of Lieoutao was rewarded with death. Oh, wherefore be ambitious of a zealot's renown!"

"Sweet lady, it pains me to grieve you, but my duty must be accomplished."

"At least, wait for happier times, when the mind of the emperor shall be disabused from the present influence that ambitious men exercise over him. You cannot yourself present an accusation. How do you design procuring your tablet to be presented?"

"I shall strike upon the drum at the entrance to the Dragon Palace, and thus procure an audience with the sovereign of the universe."

"If the emperor, misled by evil men, should deem your accusation frivolous, an ignominious death is certain to await you."

"But I shall have fulfilled my duty."

"Have you with you your accusation?" inquired Leeyunnian. "I have studied all the various descriptions of composition, and, forgive

my presumption, perhaps I might correct some hasty expression that would be indecorous, for such tablets should be dignified, and breathe alone desire for the public welfare, and not appear dictated by passion and personal rancour."

"Lady, after my mother, to you I shall always feel the greatest debt of gratitude," replied Tkanghia, taking his accusation, that was folded in a yellow envelope, from beneath his vest. The excellence of your conversation assures me you are fully capable of correcting the faults that impetuosity of zeal may have hurried me into committing."

Leeyunnian unfolded the packet, and read its contents, suggesting, as she proceeded, some trivial alterations, to which Tkanghia immediately assented, more to please his fair critic than from feeling particularly struck with their utility. As she concluded, she said, placing the accusation on the sofa at her side—

"Tkanghia, your object has been courageously virtuous; but I fear these are days when the good dwell like goats among tigers: if, by a movement, they draw the attention of the savage animals upon them, they are lost, for who is to defend them?"

"It is not the consequences that you suggest,

for all these I had weighed, and had encouraged my soul to encounter, that now shakes the resolution I had formed, and which I considered strong as the vault of heaven. But your words are wondrous gentle. They have as much power to persuade as the magnet to attract," said Tkanghia, gazing upon the countenance of his hostess.

"Yet," replied the latter, "they seem not to have the power you ascribe to them. Your resolution points not towards the south, the region of security and quiet, but directs you towards the north, in which direction, if you proceed, you enter a land of confusion and danger."

"And I will pass through it, as did Pantchao,¹³² with honour and advantage to the empire."

"But upon Pantchao were turned the approving eyes of his sovereign, and with him were forces that the evil-disposed dared not to gaze upon. You would gather the juice of the varnish tree with unprotected hands. I tremble when I perceive you, prophetically, disgraced for your imprudence."

As she spoke, Leeyunnian covered her face with her hands, whilst a stifled sob denoted that she wept.

"Lady," said Tkanghia, as he leant his right arm upon the sofa, and with his left removed

and retained one of her hands—"lady, your sorrow affects me, even to make me desire I were blind. I am stupified. I scarce comprehend how my fortune has rendered bright for me so rich a gem. Each of those tears I value more than precious pearls, though admirable as that the governor of Koue-yang presented to his wealth-despising monarch."¹³³

"Tkanghia, they are shed for you—not from affectation; for Tyen is my witness how often I invoke the spirits to your protection, when none are by but yonder bird."

As Leeyunnian spoke, she raised the hand she had free in the direction of the perroquet; and the bird, that comprehended the signal, cried, as it had been instructed—

"I but wish to dwell alone with Tkanghia, and cull the flowers of pleasure, though contrary to the laws of ceremony."

"Traitor bird!" the lady exclaimed—"is this your gratitude to your mistress? Do you reward her benefits, by betraying the secrets she shared with you?"

"Scold not the bird," said Tkanghia, kissing the hand he held, "since he thus confirms one of the sweetest truths to which my ears have ever listed."

"Thou shalt die, ingrate! Another sun shall not behold thy traitorous existence!" the

lady continued, heedless of her visitor's interposition.

“Not so,” said Tkanghia, caressing the hand he held with renewed warmth. “Be the words of the bird fulfilled! Let us dwell among the flowers.”

“It can never be—it is impossible,” replied Leeyunnian, firmly, but with sorrow in her tone, and disengaging her hand. “Go, Tkanghia—rush headlong to destruction! As you quit my dwelling, my own hands shall terminate an existence of which I am tired. People never shall say of me—‘Behold her who loved a presumptuous youth! He quitted her, with the mad notion of being able to uproot the mountain Cheelong—of being able to oppose the current of the Yantse-kiang! He preferred an accusation. Whom he accused, crushed him as an elephant treads upon a fly!’”

“But why forbode me such ill-success? I have confidence in the saying of the sage: ‘Whatever is founded upon or connected with truth must succeed and exist; whilst it is that which is not directed nor sustained by her, that falls and crumbles.’¹³⁴ Unite the favourable influences of your fortune with mine, and I shall be successful.”

“It cannot be.”

“It must be,” said Tkanghia, with ardour.

“ At beholding us devoted to the happiness of love, the beneficent genii, who delight to behold joyful the heart of man, would favour my enterprise.”

“ For the same reason the malevolent would oppose it,” rejoined Leeyunnian, rising from her seat. “ Tkanghia,” she continued, “ farewell! My last act will be to offer incense for your success.”

“ Tyen !” exclaimed the young officer, “ how have I offended you, that you render my happiness, that I considered firm as the universe, mocking as a shadow? Wherefore leave me, Leeyunnian? Let us devote ourselves to pleasure. Summon comedians, musicians—let your slaves dance—we will have mirth !”

“ It would be but for an hour. I should then behold you disgraced—hear your memory reviled, and find myself in my misery scorned by all. Without one to protect me, I should be as the pepper-plant deprived of its support; I should sink to earth, and be trampled on by the vilest of the people.”

“ And what assures you of all this evil?” inquired Tkanghia, in a wavering tone.

“ The knowledge of your enemy’s power—your resolution to present the accusation. We now must part,” replied Leeyunnian, whilst the expression of her countenance was as keenly

anxious as that of a gambler who watches a high throw ; but the die was favourable to her ; and Tkanghia, after having stood some moments irresolute, exclaimed—

“ The accusation ! Then thus perish the obstacle to my happiness and your content ! ”
As he spoke, he tore his accusation into a hundred pieces.

CHAPTER XV.

OF all the modes by which a people that elects itself a despotic master have sought to secure themselves from the tyrannical abuse of the power they confer, none have been more extraordinary, or perhaps more efficacious, than that of the Chinese, in the institution of a tribunal of censors, who, in case the monarch be inclined to depart from the observances of the constitution, are, by the duties of their office, compelled instantly to inform him of the same, by a respectful but firm remonstrance. Nor are they to be deterred from the execution of this task through fear of the brutality of a tyrant; for there certainly is no employment on the globe that so immediately inspires those upon whom it is conferred with an heroic magnanimity to perform their duty as that of a Chinese censor; and for any ill consequences that may attend

their reproofs, they are amply compensated by having their names consecrated in the page of history as patriotic martyrs;* and seldom does the history of the celestial empire relate an instance of a monarch who has disregarded or dared to enforce silence upon these monitors, and yet retained his sceptre tranquilly. But that for which the emperor is powerless, his grandees are capable of effecting; and frequently the intrigues of some unconscionable minister have more power to defeat these representations than the will of the monarch to whom they are addressed.†

In common with the censors, the ministers and highest officers of the state have also the right to present similar accusations to the sovereign—a power, however, that they more frequently use to inform against each other than to reprehend the conduct of their emperor. Though it has not unfrequently happened that a monarch has thus been made acquainted with the crimes of some one of his officers who has, in consequence, received condign punishment, yet more often this privilege has been made the instrument of a cabal, to procure some object of their own, generally the condemnation of a political opponent. In secrecy, one or more accusations

* Vide Du Halde, i. 121.

† Ibid.

are prepared and presented, and the emperor, without much inquiry, generally banishes the accused, or, if the charge be light, confers upon him some inferior employment in the provinces. When this last happens, the disgrace of the culprit is usually but short. His friends unite, and accuse his enemies, in turn, and, with their fall, he returns to favour. Such is the history of most of the ministerial political revolutions of China.

We have already said that the power of Kyatsetao had excited the distrust and envy of a considerable portion of the officials of the empire. Among them, highest in rank, was Luseufu, a member of the imperial council. With the design of overawing the malcontents, the chief minister had, as we have seen, prevailed upon Oulintse to dictate an accusation against Luseufu. The charge was supported with all the weight of Kyatsetao's influence, and Luseufu was committed to prison, to be tried on a capital accusation; for though punishments in goods and person are at the pleasure of the emperor, that of death can only be awarded after a full trial, the judges being generally special commissioners selected from the supreme tribunals.

In China, the prisons are of the most miserable description. The jailers, however, like

most subaltern or superior officers of the empire, are open to bribery, and the wealthy may thus soften the rigours of their incarceration. But woe unto the wretch whose poverty cannot afford his Cerberus a sop, or who is persecuted by some powerful and rancorous enemy! In the last case, not only the luxuries to which he has been accustomed are denied him, but even the necessaries are so scantily supplied, that it becomes almost a wonder that life should continue its fellowship with the clay. Hence the merit many of the Chinese monarchs have attributed to themselves, when they or their nation having suffered from some vicissitude, they have sought to appease heaven, whom they considered as irritated against the empire, by opening all the prison-doors in their domains.

With heavy chains attached to his feet and round his waist, the ex-councillor sat in his wretched cell, with no other occupation than to count the time as it passed; and how tedious and interminable appear the hours that a prisoner enumerates! Many days had elapsed since he had seen the face of any of his fellows, save that of his jailer, who, with the usual arrogance of the vulgar towards their superiors when in misfortune, took delight in increasing the miseries of his prisoner's situation. Of all jailers,

Chinese are, perhaps, the worst, on account of their authority being great; for though commissioners appointed by the government visit the prisons to observe that they be guilty of no abuse of their power, yet it is not difficult to delude these visitors; and further, in China, the profession of a jailer being regarded and treated as infamous, its members are necessarily affected with a cynical hatred against those entrusted to their guardianship.

The friends of the prisoner politicly abstained from any open manifestation of sympathy, for such conduct would only have served as a pretext to involve them in the same charges. To have openly undertaken his defence would have been dangerous; and to have sought to overthrow, by a present effort, the power of Kyatsetao, would have been equally perilous, and more certainly futile.

Yet in his imprisonment he is not so completely deserted, for the chief jailer is at this moment engaged in examining an order for the admittance of a visitor, borne by one whose countenance indicates him to be an eunuch, and costume, as being high in employment about the palace. In a few minutes, the door of the cell was opened, and the visitor entered, being announced by the jailer, who immediately withdrew, as a purveyor to the palace, and by

name Tkinkoan. Though a stranger to the prisoner, he is not so to our reader.

In a tone that denoted alike surprise and contempt—for the *grandees* ever have detested the eunuchs, alike for the many evils the empire has experienced through their agency, and also from jealousy at beholding others arrive at the possession of the honours they covet for themselves—Luseufu addressed his visitor:

“Though my adverse fortune has procured me disgrace from the son of heaven, surely it cannot have condemned me to suffer the humiliation that one, neither man nor animal, should come to insult over me!”

“The sages,” replied the eunuch, “from whom you pretend to have acquired the philosophy that you extol higher than the stars, forbid insulting any one on account of their personal defects; and much less should you our unfortunate race, who have been mutilated for the service of your sovereign, not with our consent, but mostly by the avarice of our parents, whilst a few, like myself, have been rendered what we are through the brutal abuse of their authority by the members of your own class.”

“Such things could not be,” replied Luseufu. “There are mandarins in all the provinces to defend the people.”

“And yet, councillor of the empire, it is as I

say. You have been guilty of no crime, yet you are here, and may probably be strangled upon the scaffold. You are in the capital of the empire, and may appeal to the fountain of all justice, after the emperor—the criminal tribunal. Why has your illustrious pen been silent?”

“It would have been useless. My enemy is too powerful.”

“And think you that a simple mandarin of the provinces would have more power to protect a man of the people from the injustice of one possessed of high authority, than the Hingpou, the criminal tribunal, has to preserve an imperial councillor from a false accusation?”

“Whilst my head contributed to support heaven, whilst my councils gave their feeble support to the government, I thought such things impossible: I now can credit them,” Luseufu replied.

“The story of the wrongs I endured is short: would Luseufu listen to their recital? I have to communicate afterwards that which renders a confidence necessary between us.”

“If the imperial purveyor would speak, the stone walls would not be his only auditors.”

“My father,” said the eunuch, “was a literary candidate, but not meeting with such complete success as to warrant him expecting an immediate and high appointment, he per-

ceived that fate had not assigned him a lofty place amid the stars, and contented himself with the rank of Kiu-jin, and devoted himself to give instruction to some youths of good family. Whilst thus occupied, he formed acquaintance with a merchant, and their friendship was cemented by the latter's gratitude for some excellent advice my father gave him as to the prosecution of a lawsuit in which he was engaged. My parent was a strict observer of the laws: he therefore married as soon as he was able to support a wife. It so happened that my mother and the merchant's wife found themselves pregnant at the same time, and their respective husbands mutually agreed that if the children should be of different sexes, they should be united, and, in pledge, divided between them the tunics they wore. The project seemed favoured by Tyen. I was born, and the merchant's child proved to be a daughter. I was naturally endowed with quick parts, and soon excelled all my competitors in the school, and I was told that my betrothed—for I never once beheld her—also excelled in beauty of face and person all the other maids of our government.

“ I passed my examination for my student's degree with considerable credit,” pursued the eunuch, “ and, in a short time, intended to

present myself at the concourse in the provincial capital, to strive for that of master; but, previously to my proceeding thither, my father desired that my marriage should be completed.

“The astrologer was consulted, and the fortunate hour was named. Musicians and attendants were hired, and the next day I was to have received my betrothed. A powerful mandarin was passing through the town, and having observed the preparations for our marriage, inquired concerning my intended spouse. Her description pleased him, and, dissolute and debauched, he determined to possess her. He made offers to the merchant that pleased his avarice too well for him not to consent to break the nuptial contract, but my father was stubborn in his observance of the laws, and refused to yield. He was imprisoned for disrespect to his superiors, and beaten until he died, but not before I had been mutilated in his presence. I was ill—a long time ill; and well I wished I had, too, joined my ashes to those of my father. As it was, I lived for vengeance—and upon whom you may be able to divine.”

“In all the empire, Kyatsetao alone would be capable of this!” cried Luseufu, with indignation in his tone.

“It was he,” the eunuch continued. “But, minister, now that you have heard my story,

and learned how tiger-like is the heart of this fiend, I had expected to see you alarmed on your own account for the enmity he bears you, or for the empire that his ambition menaces."

"The doctrines of the immutable centre have taught me," replied Luseufu, "that the sage should ever be tranquil, for he is always at the disposal of Tyen."¹³⁵

"To whom all thanks be uttered, and incense offered!—for surely it was by its assistance that I succeeded in thwarting a treasonable correspondence my arch enemy had entered into with the Tatar chief."

"Dared he such treason? Wherefore have you not accused the hideous traitor?"

"Of what avail would the unsupported accusation of an eunuch have been? No, councillor, I did better; I disappointed his hopes of procuring assistance from the barbarians, and now can give you full information of the domestic treason that he still prosecutes, conceiving his own strength sufficient to effect his designs."

"My heart grows sick at the prospect of such depravity," observed Luseufu, covering his face with his hands. "Oh, when can the people be happy, if its mothers give birth to such tigers!—when can the empire be powerful, when such wretches approach its sovereign!"

"Noble Luseufu," the eunuch continued,

after a short pause, "it has not been with a vain desire of procuring myself commiseration that I have sought your presence, but from an excellent desire of conferring a mighty benefit upon the empire. Are you capable of listening to the abominable project this wolf-hearted man has conceived?"

"Proceed. As the eye that frequently gazes down a precipice ceases, at length, to shrink at the profound and dreadful chasm, so, from what you have already related, I am becoming accustomed to contemplate infinite wickedness with more tranquillity."

"Listen, then. The arch traitor has conceived the idea of deposing the son of heaven, and ascending himself the steps of the dragon throne. To affect this, he has leagued himself with the Peliengkia.¹³⁶ On the first of the new moon, I know for certain that his people will meet at a house in the suburbs; he will probably meet them there, and the officers of justice might surprise them all."

"Impossible!" cried Luseufu. "Had such a thought risen in his heart, the spirits, who watch the bosoms of men, had strangled it ere it reached the brain."

"Tyen," replied the eunuch, "reserves the punishment of the wicked until its own time. They walk like men among the mountain paths

of Shensee: rocks are suspended over their heads—the ground is hollow upon which they tread; but without the Divine permission, the first cannot fall, nor the other give way, however virtuous men may labour for their perdition, but a child's hand is sufficient to topple down the mass when the culprit's hour is arrived."

"Eunuch, the words of your breath are imbued with truth; they are such as your class seldom utter. Yea, his crimes have merited some especial chastisement, as did Ou-y,¹³⁷ who was struck by the thunderbolts of Tyen, in revenge for his many cruelties and impieties. How have the spirits favoured the advancement of this man, whose nature is so fearfully depraved!"

"The souls of his ancestors have long rejoiced at his prosperity, but now they must tremble, for the ink that has traced his accusation is already dry."

"Ay, the accusation;—but how to convey it?" inquired Luseufu. "His nets are spread around the sleeping dragon, and entangle whoever approaches to disturb its rest."

"Place your signature to this. Your friends, when they know its importance, will easily procure it attention in the proper quarters," replied Tkinkoan, unfolding a paper that the other read and seemed to approve, for he said—

“ The writing is excellent ; but the proverb says, ‘ The fish that is wise flies when the net is dropped into the water.’ The wretch may find means to defeat your design.”

“ The man who gazes in the heavens beholds all its stars at once, but when his gaze is directed towards one alone, the others may fall from their spheres, and he not perceive it. If the monster with bowels of stone had not his attention directed to one fly that seeks to break his web, he would perceive the others that labour in another part. In the city, there arrived a certain Tkanghia, son of Tkangchikia, viceroy of Kiangsy. The young man bears with him an accusation against the governor of Nanchang, a creature of the prime minister. The last, fearful lest the young man strike upon the palace audience-drum, has caused him to be inveigled into forgetfulness of his duty by some of his women. He is thus occupied, and we may proceed without fear.”

“ Excellent is thy plan,” Luseufu replied. “ I am content to place my signature, but my seal is wanting.”

“ Write an order for your daughter, the Lady Luseynah, to deliver it to me. It shall be in your possession before the night.”

“ Be it so,” said Luseufu, and he wrote as the other required ; the eunuch, having carefully concealed the paper, observed—

“ I now must away, to weave these threads into a cord of strength. All those who are to assist us must be prepared to act together. May your health be preserved !”

“ May your councils prosper !” said Luseufu, returning the eunuch’s salutation as well as he was able on account of his chains ; and the last passed through the doorway, that again was closed upon the prisoner.

NOTES TO VOL. I.

NOTE 1, p. 2—"The most agricultural nation that exists."
— In no nation has agriculture been possessed of the continued benevolence of the government for so long a period as in China, where, since the earliest ages, it has been regarded as the purest, most abundant, and inexhaustible source of riches for a state. Its professors are honoured, being ranked superior to either merchants or artizans, and inferior only to the literati, (Amiot, v. 40; Barrow, 397;) and its profession is dignified, nay, almost sanctified, by the annual celebration of a festival in its honour; whilst every year some of its members, whose conduct merits such advancement, are promoted to the rank of honorary mandarins, (Grosier, v. 217,) and such as neglect their fields, forfeit them to the crown, (Staunton, ii. 450.) Yet, with all this encouragement, the Chinese are more industrious than ingenious agriculturists, (Barrow, 566 and 569.) The land is usually parcelled out into small holdings, of a size that permits the farmer during a prosperous year alone to support his family and pay his rent and the government tax, (Grosier, v. 164.) All that labour can effect for their fields is done; these are most carefully weeded, (Staunton, ii. 44;) and few farmers are more indefatigable than the Chinese in adapting the soil to the nature of the plant they desire to rear, by the judicious application of a variety of manures, or by the construction of machines to

irrigate their lands, so necessary in the southern portion of the empire, where rice is the staple commodity, as corn and millet are in the northern, (Du Halde, ii. 65.)

NOTE 2, p. 3 — “A district town of the first order.” — Each of the Chinese provinces is divided into a certain number of jurisdictions, termed *Fu*, from which depend others of less extent, termed *Cheyu*, and these again are divided into *Hien*. The same as in England, we say counties, boroughs, and parishes. The governor of a *Fu* is termed *Chifu*; of a *Cheyu*, *Chicheyu*; and of a *Hien*, *Chihien*, (Du Halde.)

NOTE 3, p. 6 — “Though local tribunals, subject to the surveillance of the grand one of public works.” — The entire administrative power of the Chinese empire is apportioned to various tribunals, the highest of which bears the name of *Nuiyuen*. It is the grand council of the empire, and is composed of the *Colao*, (see note 7,) and the presidents and secretaries of all the tribunals, (Du Halde, ii. 23.) It is but rarely assembled, (Grosier, v. 29.) Inferior to this is the *Hanlin*, or private council of the emperor, that consists of the *Colao*. Its president is termed *Cheousian*, (Grosier, v. 12.) Its power is but deliberative. To facilitate the expedition of public business, six tribunals were created by the Chinese in the earliest ages of their empire, each of which, to the present day, has continued to execute its duty, being assisted by various subaltern courts. Each in its own department, has the examination of the memorials, &c., directed to the emperor, previous to their presentation, to which they ascribe their approval or dissent, having of themselves no power beyond that of the initiative, the executive being with the emperor, (Bartoli, 91.) To each of these tribunals an assessor is annexed, one of the court of censors, who merely watches the proceedings on the part of the emperor, having a deliberative power, but no vote, (Du Halde, ii. 26.) The order and duties of these tribunals is as follows:—1st. The *Lipou*, or tribunal of mandarins, is a species of civil inquisition, whose attention is constantly fixed upon the mandarins, (Grosier, v. 30,) whose conduct it reports to the emperor, (Du Halde, ii. 23,)

and so vigilant are its members, and so perverse the mandarins, that in one year alone, four thousand of the latter were degraded and otherwise punished, (Bartoli, 104.) This tribunal has the appointment to all civil magistratures, subject to the emperor's approval. 2nd. The Hopou, or treasury: it has the superintendence of all that concerns the finances, (Du Halde, ii. 24,) as well as the coinage, (Grosier, v. 31.) 3rd. The Lypou: tribunal of rites or ceremonies, concerning which it regulates everything. It has the superintendence of all the religions tolerated in the empire, and of the scholastic examinations, (De Guignes, ii. 446.) One of the subaltern courts attached to this tribunal is called the Kin-tien-kien, or mathematical tribunal; from which depend two others,—the Liko, that predicts eclipses, observes the movements of the stars &c.; and the Louko, that has the composition of the calendar, wherein the lucky and unlucky days are calculated, and other astrological researches, (Du Halde, i. 119.) 4th. Pingpou, the tribunal of arms: it has the appointment of all military officers, and the superintendence of their examinations, together with the care of the fortresses and magazines, (De Guignes, ii. 446.) 5th. Hingpou, the criminal tribunal: it has the superintendence of all that concerns the administration of justice. 6th. Kongpou, tribunal of public works: it has the care of all bridges, roads, river and canal dikes, as well as of the naval department and the post, (Du Halde, ii. 25.) Independent of these tribunals, and more dreaded than any of them, is the court of the public censors; whose duty is the most inquisitorial, alike with regard to the lowest mandarin, or the emperor himself. Usually being men of probity and courage, they fear not to reprove the latter, in the boldest terms, when his conduct merits their reproaches, (Amiot, Mem. iv. 95; Grosier, v. 36;) and, to detect the former, besides certain periodical visitations, some of the members of this court traverse the empire in disguise; mingling with the people, they become acquainted with the complaints of the last against their governors, whose courts they enter, and to whose decisions they listen; and, when a case of injustice requires promptly to be remedied, they throw off their disguise, compel the culpable magistrate to de-

scend from his seat, and punish him, if they consider it necessary, with the utmost rigour of the law, (Bartoli, 104; Du Halde, ii. 40.) Inferior to these is the Tsong-gin-fou, or tribunal of princes, (De Guignes, ii. 447). It is composed of princes of the blood. Its duties are to register the births and deaths of all the lineal and collateral descendants of the royal family, of whom it is the only judge, (Grosier, v. 37). Besides these, there are several other tribunals, or courts, of which the tribunal of history is the most peculiar. It is composed of the most learned men of the empire, and has the committal to paper of all the deeds and discourses of the reigning emperor. It was founded by Hoangty, 2695 B.C. (De Mailla, i. 19.)

NOTE 4, p. 9—“Or the quarter of one of our own.”—The Chinese divide their day but into twelve parts; their first hour commences at our eleven, P.M. (De Guignes, ii. 425.)

NOTE 5, p. 9—“A line of posts extended along every high-road of the empire.”—The Chinese post is a monopoly of the government. None but its messengers, envoys, or guests, being permitted to employ it, (Du Halde, ii. 57.) Authorities differ upon the distances of the relays; I follow M. Polo, (362,) in whose time there were four hundred horses at each station, (Ibid.) The ambassadors of Shah Rokh to the celestial empire relate, that at each post-house they were furnished with four hundred and fifty horses, asses, and mules, (Thev. rel.) The Chinese couriers, upon emergent occasions, will travel fifty leagues a day, (De Guignes, ii. 223.) Between the post-houses there are stations for foot couriers.

NOTE 6, p. 10—“A score of miserable and dejected creatures.”—Throughout China, manual labour is chiefly employed, both from the low rate of its remuneration, (Staunton, ii. 451,) and from the encouragement given to its employment by the government, that is averse to mechanical contrivances; that, by diminishing the demand for its assistance, would throw a number of idle hands upon the state, (Barrow, 512.) It is human feet that most often tread the pulp and paste for the

manufacturer of porcelain, (Series of Chinese Views in the Pitti Library.) The machines for the irrigation of the fields are seldom worked otherwise than by the hand of the labourer; whilst, in some portions of the empire, men and women usurp the places of the cattle at the plough, (Staunton, ii. 362.) But it is upon the canals, that cross and intersect the empire at every point, that the employment of human labour is really great. Barges and vessels of all sizes are tracked solely by gangs of men, and when mountains intervene, porters bear over the loftiest crests alike the weightiest bales of merchandise and the most feminine looking parcel. Among these barge trackers and porters, including those who pursue their avocations in the cities, a species of monopolising fraternity exists, (Davis, For. Union, 99,) in part sanctioned by the government, that in return, as often as it requires them, receives their unwilling services gratuitously, or for a mere nominal remuneration, frequently withheld by the dishonest avarice of those entrusted to distribute it, (De Guignes, i. 273.)

NOTE 7, p. 12—"Appeared a mandarin." — In China there exists scarcely such a distinction as that of an hereditary nobility, excepting as regards the family of Confucius, (Vide Note 50.) All posts, all honours, are supposed to be obtained solely through the meritorious literary deserts of the possessor. The candidate for civil dignity, who has passed his examination successfully, (Vide Note 106,) is sure of promotion; and, accordingly as he has distinguished himself, he is preferred to one of the nine orders of nobility, that Europeans, from a corruption of the Portuguese word, *Mandar*, to send, or to command, (Bartoli, 102,) have denominated mandarins, and whom the Chinese call *Moutsai*, pastor and governor, (Du Halde, ii. 263;) *Lao-ye*, lord; *Ta-Lao-ye*, great lord; *Ta-jin*, great man, (De Guignes, ii. 457.) The authority of the mandarin is very extensive; he is the representative of the emperor, a position that commands for him the greatest respect. His post imposes upon him the duties not alone of distributing justice, but also of discovering and punishing the wicked, and of rewarding and protecting the good, of alleviating the sufferings and supplying the

wants of the people. He should foresee and either avert or diminish the ill effects of every misfortune that menaces his district. He is personally responsible for the crimes that are committed (De Guignes, ii. 456,) and the disturbances that occur there; the first being supposed to originate in the ignorance of the people concerning their duties, in which it is his province to instruct them; the second are supposed to be occasioned either by his tyranny or inattention. Each month, the superior governors have to send an exact account of all that occurs within their jurisdictions to the court, (Bartoli, 103.) Their retention of office is limited to three years, at the termination of which period they have to present themselves at the court, and render a faithful account of all their acts, (Bartoli, 104,) as well of their faults as of their virtues, (Amiot, iv. 132.) This relation is compared with the private information in the hands of the government, and, according to their merits, the mandarins are either advanced or degraded. The mandarins, usually, spring from one of the inferior classes of the people, from the agriculturists, artisans, or merchants, (Amiot, iv. 313,) and to which, experience has shown, their descendants usually return at the third generation, (Amiot, iv. 314.) Owing to this origin of their governors, the Chinese might have expected better treatment from them, but the policy of the celestial government has been to destroy, as much as possible, all unity of feeling between its officers and the people: never does it permit the first to rule over the district of their birth, (Bartoli, 104,) or to be in a situation where one relative would be subordinate to another, (Du Halde, ii. 38,) or even to contract marriage with parties resident in his jurisdiction. The young mandarin soon becomes imbued with the vanity of those around him, and seeks, by the harshness with which he treats his former equals, to forget himself, and conceal from his new associates the obscurity of his birth. The highest of the mandarins are the Colao.

NOTE 8, p. 12—"A belt chequered with little squares." — Il y a pareillement de la distinction affectée aux ceintures qu'ils portent (mandarins). Autrefois avant que les Chinois eussent pris l'habit Tartare, elles étoient divisées en petits carreaux

et s'attachioient par devant avec de grandes agraffes, faites de cornes de buffle, de rhinoceros, &c., (Du Halde ii. 29.) At the present moment, yellow and red belts are particularly distinctive of the lineal and collateral descendants of the imperial family. The distinction of a button in the hat is, I believe, an invention of the present dynasty.

NOTE 9, p. 14—"One, owing to the mission she was engaged upon, was of high rank." — With the Chinese, the commission of present office fixes the immediate rank, (Ellis, 103,) so envoys, employed by the emperor, enjoy a temporary exaltation over even viceroys.

NOTE 10, p. 19—"With the point behind." — Travellers differ much in their statements as to how the Chinese wear their swords. I believe I am correct, when I say that the Chinese military carry the points of their swords forward, when merely employed as part of some ceremony, but when on active service, the hilt is placed more commodiously for the hand. Thus says De Guignes, iii. 18.

NOTE 11, p. 21—"The five moral principles." — "Illa quinque, sunt princeps et subditus, inter quos æquitas, pater et filius, inter quos amor, maritus et uxor, inter quos diversitas, frater natu major et minor, inter quos subordinatio, amicus et amicus, inter quos fides intercedit," (Noel, Rit. et Cer. p. 57.)

NOTE 12, p. 21—"The three virtues." — "Qui ergo hæc tria ad prudentiam, pietatem, fortitudinem probè spectantia calet." (Noel, Rit. et Cer. p. 58.)

NOTE 13, p. 22—"Heaven." — Heaven is a term frequently employed by the Chinese to signify their government, which they consider, by its preservation of social order, by the rewards it accords to virtue, and the chastisements with which it visits vice, &c., sensibly to imitate the acts of a divine providence, one of the names of which is also Tyen—heaven. To avoid the ambiguity that a confused use of these terms would occasion, when ever they occur in the course of this narrative, Tyen must be understood as signifying the divine power, and heaven as the

government. It may be as well, also, to observe that the Christian missionaries have had most severe disputes as to the signification of the term *Tyen*; some asserting it to be the visible heavens deified; and others, that it is a name of God, with reference to his attributes of omnipresence, by enveloping all creation, of preserver of life, on account of the fecundating showers that descend from above, and of supreme power, on account of the vast height of the spheres above the world, (Bartoli.)

NOTE 14, p. 22—"We are not yet in the season of spring." — "Depuis qu'on commence à labourer les terres, ce qui se fait vers le milieu du printemps jusqu'au temps de la récolte, il n'est pas permis aux mandarins d'inquiéter les paysans," (Du Halde, ii. 15.)

NOTE 15, p. 24—"Whose august consort's race has existed for ten thousand years." — The courtly appellation of the emperor is *Ouang-sai*, or, as the missionaries write it, *Van-soui*, which signifies ten thousand years. (See Du Halde, i. 532.)

NOTE 16, p. 25—"Abundant felicity shall be written upon thy countenance." — The earliest Chinese sages having averred that a man's character was discernible in his countenance, his walk, &c. This doctrine became soon perverted by knavery and credulity, and many of the Chinese, especially those who profess the tenets of *Laotsy*, believe that a man's fate is also legible in his countenance, (Recom. et Peines, p. 84,) from the expression of which they predict good or evil fortune, (Blanche et Bleue, 46.)

NOTE 17, p. 25—"Fong-chui." — This is a very generally received superstition among the Chinese. The *Fong-chui*, wind and water, is properly the influence of situation. Its power extends over all edifices, and especially sepulchres, and the Chinese believe that all success in life depends upon procuring their progenitors a tomb of which the *Fong-chui* is propitious, "De ce Fong-chouy dépendent le bonheur et le malheur de la vie," (De Guignes, 357.) "Si tels et tels ont plus

d'esprit et de talents, s'ils sont élevés de bonne heure au grade de docteur, s'ils parviennent à des mandirinats distingués, &c., ce n'est point, selon eux, à leur probité qu'ils en sont redevable mais uniquement à un heureux Fon-choui," (Grosier, iv. 483.)

NOTE 18, p. 28—"Cap of manhood." — The Chinese law-givers "ont même prévu le moment où ils (children) doivent, pour la première fois, porter un bonnet," (Grosier, v. 315.) Previous to the Manchour conquest, the Chinese under fifteen years of age shaved their heads, excepting a lock upon their crowns; from this period, until they attained the age of twenty, the hair was allowed to grow, and fall down the shoulders; "quel di poi de' venti anni, nel quale si aggroppano i capegli e prendon la rete, é fra lor solennissimo, e si festeggia con vu sontuoso conuito," (Bartoli, 23.)

NOTE 19, p. 28—"Varnish tree." — Resembles in appearance an ash. From its sap the Chinese manufacture their varnish. Incisions are made into the trunk of the tree, the depth of the bark, and the sap, that flows only during the night, is caught in shells. The labourers who collect it are obliged to observe every precaution, such as covering their faces with cloths and their bodies with skins, or exposure to its malignant exhalations would produce a most fearful eruption, generally fatal, (Grosier, ii. 333-6.)

NOTE 20, p. 30—"Yantse-kiang." — Is the southernmost of the two great rivers that traverse China from west to east. Its sources are among the mountains of Turfan, about the 33rd degree of lat. At ninety miles from its mouth, it is a league in breadth. It signifies in English, "the son of the ocean," (De Guignes, ii. 197.)

NOTE 21, p. 34—"Yan-ti-kiun."—The spirit who delivers from danger. He presides over the waters, (Rec. et Peines, p. 11.)

NOTE 22, p. 35—"Tatar."—The Tatars were a tribe of Mogul affinity. (Klaproth Mem. Rel. i. 462; Haiton in Bergeron, p. 26,) the historical records concerning whom are but scanty. They were

descended from Bourte Tchina—see Note 27, (D'ohsson His. des Mon.); but, though they were distinguished by the name of Sou Mogul, (Pet. de la Croix, His. de Gen. p. 16,) yet they were not of the Niroun, or pure Mogul race—see Note 27 (Ibid. p. 7-17.) In A.D. 824, they were subject to a tribe of the Moho, but, being attacked by the Kitans, they were dispersed. A part of the horde fled into Tanguth, to whom, about sixty years afterwards, a large track of land was assigned to the north of the province of Shansee, where they were successively subject to the Chinese empire, the Kitans, and the Kin, (Tab. His. 155-6.) They do not appear to have been on the best terms with the other Mogul tribes, and under their chief, Temujin, they received from Yesukai, chief of the Yeka Moguls, (Pet. de la Croix, His. de Gen. i. 16,) a most severe defeat, (Gau. His. vol. i. p. 2.) It was from this people the term *Tartar* was, in all probability, derived, so erroneously, both historically and orthographically, applied by most writers, until the last and present century, not only to those tribes who accompanied the Moguls in their conquests of the thirteenth century, but also to all the people descended from, or similar in habits to the nomade tribes of Asia, the misapplication originating in the analogy of the words Tatar and Tartarus. Thus Louis of France is reported to have said—“Quia superveniant ipsi, vel nos ipsos, quos vocamus Tartaros, ad suas Tartereas sedes, unde exierunt, retrudemus, (Paris. Mat. 747.) According to Rubruquis, great numbers of Tatars accompanied the Moguls in their expeditions, (Bergeron, 37,) which, together with the reason assigned, may account for the term Tartar being generally adopted to designate the Moguls, and, in fact, Klapr., (Mem. Rel. i. 473,) observes—“On ne peut plus douter que les dénominations Mongol et Tatar ne soient synonymes.” In this sense I have frequently used the word Tatar, so as to avoid the tautology of frequently repeating the one Mogul.

NOTE 23, p. 35—“Laotsy.”—Several religions or creeds exist in China, tolerated, but no ways favoured, by the government, that alone recognises the Confucian philosophy. Laokium, founder of the sect of the Laotsy, was born B.C. 603, (Grosier,

iv. 435,) being immaculately conceived by his mother through the sole impression of the vivifying virtue of the heaven and the earth, (Ibid. 436.) He was born with white hair, on which account he was called Laotse the infant old man, (Grosier, iv. 436.) He was early distinguished for his application to study, (Ibid.) He is said to have mounted to heaven on a black buffalo, (Rec. et Peines, vi.) He died B.C. 523, (Ibid. v.) The philosophy he inculcated was, the necessity of obtaining a complete mastery over the passions and every sentiment, excepting charity, which was to extend its benevolence even to the brute creation; that it was vain to reflect upon the past or to be solicitous concerning the future; that a true sage is he who enjoys the fleeting moments as they pass, who lives with moderation, free from every excess, and devoid of care, (Staun. ii. 350; De Guignes, ii. 330.) According to Laokium, Tao is the principle of heaven and earth, the mother of all that exists, and is omniscient and incomprehensible, (De Guignes, ii. 329.) He admitted the existence of inferior divinities, (Ibid. 330.) This philosophy, that somewhat approaches the Epicurean, was soon perverted. As a perfectly tranquil state of the mind is unattainable by most men, owing to the terrors of death, the Laotsy set to work to discover an elixir of immortality, and, as life was nothing without the means of enjoying it, the philosopher's stone was comprehended in their researches, and soon the sect became devoted to all the extravagances of magic. They acknowledge the existence of a paradise, inhabited by men become immortals, abounding with all species of indolent delights, (Amiot. Mem. i. 106.) The priests of this sect bear the name of Taotsy, and Tao is frequently applied to signify their creed.

NOTE 24, p. 36—"The vermilion brush."—All edicts emanating from the emperor, as well as his signature to all documents, are always traced with red paint, (Ellis, 422.)

NOTE 25, p. 37—"The eggs of fish that produce the locust swarms."—"Lorsque les inondations sont suivies d'une année de grande sécheresse, il prétend que les œufs des poissons, qui

se sont répandus sur la terre, venant à éclore par la chaleur, produisent cette multitude prodigieuse d'insectes," (Du Halde, ii. 67.)

NOTE 26, p. 38—"Rapidly as a vessel glides over the water just after it has descended one of the locks of the Chaohing canal."—The Chinese canal navigation "is not managed by locks or flood-gates; but a dam is made across the extremity of the upper canal, by means of a strong and well-compacted wall, the top of which is level with the surface of the upper water. A beam of wood is laid on the upper edge of the wall, which is rounded off towards the water. Beyond the wall, a sloping plane of stone-work, extends to the lower canal, in the form of a glacis, with an inclination of about forty-five degrees, and descending near ten feet in perpendicular depth."—"In passing from the upper to the lower canal, the vessel is lifted over the cross beams, and slides down by its own gravity," (Staun. ii. 450-1.) The impetus that is thus communicated to it urges the vessel along the water, as a "trait d'arbalète," (Du Halde, i. 34.)

NOTE 27, p. 42—"Mogul."—The Moguls originally resided in a range of mountains that would appear to have been very productive of iron ore, if their traditions are in the least worthy of credit; from these they descended under a leader of the name of Bourte Tchina, (D'ohsson, *His. des Mon.* p. 23.) The eighth descendant of Bourte Tchina left a widow, Alancoua, who miraculously conceived three sons, the descendants of whom are termed Niroun, or pure-blooded, whilst those tribes who could only call Bourte their ancestor, were called Dirlighen. The Mogul tribes, though their power was much weakened by civil discord, yet, A.D. 1135, were of sufficient importance to excite the jealousy of Holoma, emperor of the Kin, (De Mailla, viii. 518,) who declared war against them, but with such ill-success, that, A.D. 1147, he was compelled to sue for peace, (Ibid. 545.) Genghis Khan, at the commencement of the 13th century, uniting under his command all the Mogul tribes, overran Asia, and threatened all Europe, where the people he commanded were believed to be of

Jewish origin, (Paris. Mat. 732,) to proceed from Tartarus, to be monsters rather than men, and as drinking and devouring human blood and flesh, (Ibid. 731-2.) The Moguls in the 12th century inhabited the country south-east of the lake Baikal, that, with the exception of some fertile spots, such as the valleys of the Chilok and Tschikoi, (Pal. iv. 364,) was generally arid and mountainous, the cold being so intense, as, even in the month of May, to destroy both the birds and cattle that were exposed to its rigour, (Ibid. 260.)

NOTE 28, p. 44—"Machines of powder."—Nothing surprised the Portuguese more, at the commencement of their traffic with the Chinese, than to find the last in possession of artillery. "El uso de ella era en el mucho mas antiguo que en los de Europa," (Men. 97.) Cannon first were employed by the Chinese about the Christian era, (Amiot. Mem. viii. 331.) It does not again appear, with any certainty, that the Chinese employed cannon until their wars with the Kin and the Moguls, in the 13th century, (De Guignes, iii. 33.) When the Manchours invaded China, in the 17th century, the dynasty of the Ming was obliged to have resource to a Jesuit, Adam Schaal, to cast their cannon. Another missionary, F. Verbiest, did the same for the Manchours, when masters of the celestial empire, (Gro. vii. 178.)

NOTE 29, p. 44—"Phœnix."—The Chinese believe in the existence of a bird of great beauty, of whose species there exists but one, that inhabits the crest of some lofty mountain. The Chinese term it Fung-hoang. "C'est un oiseau très-rare ou plutôt fabuleux, à peu près comme notre phénix," (Du Halde, i. 279.) Its appearance is the presage of a lucky reign, (Ibid.)

NOTE 30, p. 45—"Regions of night."—It would appear from M. Polo, (Mars. ed. 745,) the Chinese designated the more northern parts of Siberia the regions of darkness.

NOTE 31, p. 46—"Bordered by the four oceans."—One of the names by which the Chinese designate their empire is Zhuhai—the four seas; probably derived from the period when the Chinese empire was bounded by the Caspian on the west, and had the

lake Baikal on its north. The word "China" is unknown in the celestial empire, and has been applied to it by Europeans, who received it from the Malays, by whom the celestial empire is termed Tsin, or Chin. The Chinese empire always bears, as a temporary name, that of the ruling dynasty, (Klaproth, Mem. Rel. iii. 269;) Tchou-koue, kingdom of the centre, is the name the Chinese most affect, (Gro. i. 1.) It is also called Chung-hoa, flower of the centre, (Thev. Mar. Martini,) and Chintan, the Eastern Aurora, (Klaproth, Mem. Rel. iii. 268.)

NOTE 32, p. 46—"Priests of Fo."—The brother of the emperor Minty, of the Han dynasty, having heard that a famous spirit named Fo resided in India, prevailed upon his august relative to send in search of him. An embassy was accordingly despatched, that returned with two priests and some representations of the god Fo, painted upon cloth. This occurred A.D. 65. There are other relations concerning the introduction of this divinity into China. (See Du Halde, ii. 323.—Amiot, v. 59.) Fo was conceived, owing to his mother dreaming of a white elephant, (Gro. iv. 446.) At the age of seventeen, he married three wives, whom he deserted at nineteen, and retired to live in a solitary place, in company with four philosophers, (Ibid.) When about to die, Fo declared to his disciples that he had always spoken metaphorically, and that his real doctrine was—"Qu'il n'y a point d'autre principe de toutes choses que le vide et le néant : c'est du néant que tout est sorti, c'est au néant que tout doit retourner et c'est là qu'aboutissent toutes nos esperances," (Ibid. 448.) Owing to this, his disciples became divided; part adhering to the doctrines he had preached during his early life, and part accepting those of his dying moments, (Ibid. 450.) The last, being distinguished by the term of "interior doctrine," teaches an utter disregard of all that is sacred or social, (Ibid. 451.) The first is called the exterior doctrine. It admits future rewards and punishments; maintains that Fo appeared to save men, and to expiate their sins, (Ibid. 453;) forbids murder, theft, adultery, lying, and drinking, (Ibid. ;) and advocates the metempsychosis. The priests of this creed are termed Hoshangs, and by the Europeans, Bonzes. They live

some in solitude, but generally in communities, and usually profess entire abstinence from women, meat, fish, or wine, (De Guignes, ii. 368.) They wear chaplets suspended to their necks; and in other ways imitate the ceremonies and observances of the church of Rome, to an extent that excited to a terrible pitch the wrath of the early missionaries. They practise all manner of contrivances to provoke the charity of the public, (Gro. iv. 461.) Though frequently employed by the superstitious Chinese, yet their profession is so despised, that, to perpetuate its mysteries, they are obliged to purchase children, and educate them in their craft. This is owing to the Chinese principle, that every man's labour is the property of his country, and that no one has a right to live slothfully upon the public, (De Guignes, ii. 369.)

NOTE 33, p. 48—"By the exercise of his practised reasoning faculties."—"Vir autem summa veritate præditus ad futura conjicienda, non illas divinandi artes, sed rectam rationem qua impendentia et bona et mala longè certius præcognovit," (Noel, Lib. Clas. Sin. p. 64.)

NOTE 34, p. 48—"Under the influence of potent genii."—The doctrines of Confucius, or, more correctly speaking, the ancient moral doctrines that he restored, are so interwoven with the dogmas of the Chinese government, as to be inseparable the one from the other. This the reader must himself observe throughout the course of this work. My space does not permit me to enter very diffusely upon this subject. Suffice it to say, that the Confucian theology professes to be the moral-political code of the earlier ages, that the Chinese regard as being those of purity. It is frequently sublime; but from its interference with domestic arrangements, to a European it would appear ceremonious, galling, and offensive. It supposes the world to be under the government of genii, subordinate to Shangty, who is eternal, omnipotent, omniscient, and creator of all things; who in the exercise of his power is pure, holy, and impartial. He mercifully delays issuing his decrees against the wicked until the very last moment, but, once pronounced, these must be executed, (Du Halde, ii. 314;) and that all public calamities, such as irregularities in the seasons, &c., are warnings given to

men that they may repent in time, and correct their vitiated customs, (Gro. iv. 369.) It maintains that religion is the source of all good, (Ibid. 375,) and that filial piety is the source of all virtue, (Amiot, iv. 30.) Confucius never sought to penetrate the mysteries of nature. His doctrines are without subtilty on points of belief, whilst he seeks to inspire fear and gratitude in the hearts of man for the Creator of all, (Du Halde, ii. 320.) It is principally owing to the existence of the tribunal of rites that the Confucian philosophy has maintained itself until the present in its ancient and integral purity, (Gro. iv. 393.)

NOTE 35, p. 49—"Fix the fluid silver."—One great object of research with the priests of the Laotsy, is to discover the means of converting quicksilver into solid silver, (Bartoli.)

NOTE 36, p. 50—"Chinese modes of writing."—The very earliest Chinese employed cords to assist their recollection of circumstances; in these they tied knots, the size and distances of which determined the sense, (De Mailla, i. 4.) Subsequently, the emperor Fohi composed the Koua, a set of trigrammes and hexagrammes, entire or broken. Under the emperor Hoangty, a certain Tsang-hié imagined a species of writing from observing the impressions made by birds' feet upon the sand, which he termed Niao-ky-tchoen, (De Guignes, ii. 384.) The Chinese continued for many centuries to improve this discovery, until they adopted their present characters, that are ideographical, (Kla. Trois Roy. 20,) or rather a collection of arbitrary signs, the meaning of which is recognised by convention, (Barrow, 245,) as our numerals, musical notes, algebraical signs, &c. The Chinese write vertically, and from the right to the left. Their characters amount to about 80,000; a knowledge, however, of 10,000 is sufficient to enable the student to read most Chinese works, (Gro. vi. 15.)

NOTE 37, p. 52—"The pagoda began to revolve upon its centre."—The Persian ambassadors from Shah Rokh (Thev. Col.) describe a revolving tower they saw, 180 feet high. "Sous l'édifice, il y a dans une cave, un essieu de fer, qui regne depuis le bas jusqu'au haut, de maniere que le bout d'en bas pose sur

une assise de fer et l'autre touche au haut du toit et avec peu de force, en faisant mouvoir de fer dans la cave, tout ce grand édifice se met en mouvement."

NOTE 38, p. 55—"Jade." — Is a species of agate, or jasper, much prized by the Chinese, who call it Yu, or Ju, and by them the word is employed to signify anything rare and precious; as "the sceptre of jade," is the emperor's sceptre, &c.

NOTE 39, p. 57—"Yenouang." — He is correctly the Chinese Pluto, or Minos, (Du Halde, iii. 25.)

NOTE 40, p. 58—"The ocean of sand." — "Chamo, mer de sable, nom du grand desert au nord-ouest de la Chine," (Dic. des Villes Chinois.)

NOTE 41, p. 59—"Music." — The Chinese regard Tchoyong, who preceded Fohi, as the inventor of their music, (Chouking, Gau. 319.) Their legends relate extravagant tales of the excellence of their ancient music. It has, however, much deteriorated in modern times; and a Chinese performance of the present day would seem to consider itself excellent in proportion to the quantity of noise produced, (Barrow, 314.) The Chinese, as did the Pythagoreans, principally esteem music on account of its supposed aid in elevating the mind and inculcating virtue, (Chouking, Gau. 320.) Every act of ceremony has some peculiar air, that is distinguished by an appropriate name.

NOTE 42, p. 61—"Peaches and limpid streams." — "Un philosophe, pour se soustraire à la persécution, s'étoit retiré dans un désert où il ne trouva qu'une source d'eau vive et des pêchers, de là vient l'expression, tao-yuene, pecher et source, pour signifier la solitude du sage," (Grosier, vi. 45.) The peach-blossom is also considered to be emblematic of lovers.

NOTE 43, p. 62—"Omen of war." — "Près de Fokiang est la montagne Xecu, qui se nomme ainsi, à cause d'un tambour de pierre: les Chinois disent qu'ils ont remarqué, que lors qu'il fait

de bruit, c'est un présage qu'ils doivent avoir guerre," (Thev. Mar.)

NOTE 44, p. 62—"A long draught predicts the machinations of a traitor against the empire."—"Se nella quinta luna il sole scurrera per eclissi, i confini del regno saran danneggiati dalle correrie de barbari: Se l'aria tutto improvviso si turbera segno è, che i Tartari vengono ad assalire la Cina. Se averra un lungo e continuato sereno, senza ne pioggia ne nuvoli, indubitamente, alcuno sciagurato macchina contro il re," (Bartoti.)

NOTE 45, p. 64—"The goddess of love."—"Tchang ngo (la lune personnifiée) est la déesse de l'amour," (Cir. de Craie, 108.)

NOTE 46, p. 64—"Yue laou." — "The old man of the moon, the Chinese god of marriage, who ties together, with an invisible silken thread, all predestined couples," (For. Union, ii. 103.) According to the Chinese, marriages are destined ages before the birth of the parties concerned. Han wen's, in the tale *Blanche et Blue*, was determined five hundred years before his birth.

NOTE 47, p. 64—"A faint light became visible." — The Chinese, though generally ignorant of all that concerns the science of optics, yet, at an early date, would appear to have discovered the effects that may be produced by the employment of plane and concave mirrors; this knowledge would seem to have been confined to the priests of Laotsy, who must have availed themselves of its assistance to perform those magical invocations of the dead and absent, so frequently mentioned in Chinese history: as Han-outy, who was made to see the phantom of one of his queens. The Chinese employ convex and concave lenses to assist their sight, and for setting fire to combustible objects. The single microscope is in common use with them, (Barrow, 341-3.)

NOTE 48, p. 65—"Though in the north they be great magicians." — Alike Europeans and Asiatics, astonished at the rapid successes of the Moguls, ascribed the fortune of the last to their knowledge of magic. The Chinese believed their redoubtable enemies could see as well by night as by day, (De Mailla, viii. 518.) A Persian historian relates, that Tulu, when he invaded the estates of the Kin, defeated the army of the last by causing

his magicians to excite, in the middle of summer, a storm of snow and rain, and to render the air cold as in the depth of winter, (D'Ohsson, *His.* ii. 614-15.) Schottus, p. 50, *Mag. Uni.* says: "Tartarorum aliqui, qui ultra Grazanense regnum habitant, incantationibus sopra modum sunt dediti, quibus caligines, aliasque tempestates sæpius excitant, hoc que modo hostes frequenter profligant."

NOTE 49, p. 68—"Lyking." — One of the five works that the Chinese term *Ouking*, or books of the "common and immutable doctrine." They consist:—1st. Of the *Y king*, or book of changes, written by the emperor *Fohi*, in a character now not understood. 2nd. The *Chou king*, is a compendium, by *Confucius*, of the earliest Chinese history: it principally contains dialogues and discourses, that inculcate virtue or the principles of good governments. 3rd. The *Chi king*, the book of songs, is a collection, by *Confucius*, of 311 pieces of ancient poetry. 4th. The *Tchun tsieou*, the spring and autumn: a history, by *Confucius*, of the kingdom of *Lou*. 5th. The *Lyking*, book of rites: a compilation of the laws, ceremonies, and maxims, restored and uttered by *Confucius*, collected by his disciples. Besides these five *King*, there are four other works of inferior consideration, but still regarded by the Chinese with great respect, termed *Sse chou*. They are:—1st. The *Tahio*, or science of adults, treats of the conduct men ought to pursue: it was composed by *Confucius*, and explained by one of his disciples. 2nd. The *Tchon yon*, or the just centre, is a definition of virtue, and treats of moral and political science. 3rd. The *Lunyu*, the book of sentences, is a compilation of the maxims of *Confucius*. 4th. The book of *Mentsee*, treats of the rules a good government should observe.

NOTE 50, p. 69—"The perfect master." — One of the titles of *Confucius*. This philosopher, according to Chinese genealogists, descended from the emperor *Hoangty*, (*De Mailla*, ii. 180.) At the period of his birth the Chinese empire was all confusion, being divided into a number of small states, each of which was almost independent of the emperor. *Confucius* was born in the principality of *Lou*, the present province of *Shan-*

tong, B.C. 552, (De Mailla, ii. 180-1.) Confucius is the Latinised name of the philosopher, who is called by his countrymen, most commonly, Congfutse. At a very early age he dedicated himself to study, and by the prince of Lou, was raised to an inferior mandarinship. He subsequently quitted his country for a short time, and on his returning to it, was created minister of state, B.C. 497, (De Mailla, ii. 209.) In this situation, his example and severity so reformed the manners of the state, and the wisdom of his government so increased its power, that the prince of Tsi became jealous of such prosperity, and to destroy the influence of Confucius over the prince of Lou, he presented the last a number of most beautiful women, learned in all the ways of captivation: the arts of these syrens were more powerful than the influence of philosophy: the prince of Lou fell into the snare, and devoting his whole time to these pleasing strangers, he neglected all public business, and Confucius in disgust, quitted the court, (De Mailla, ii. 209-10.) He now wandered about, sometimes in danger of his life and in extreme want, and at others, caressed and flattered by the princes of the states he visited. He died 479 B.C., aged seventy-three years. The moral power this philosopher obtained has endured for upwards of 2300 years; his name is still regarded with almost religious veneration, (Grosier, vii. 409.) In every city there is a building where the literati assemble on an appointed day, to perform certain ceremonies in his honour. One of his descendants is always honoured by a title. The morality he taught, or rather restored, is that of the ancient Chinese, (Grosier, vii. 414.)

NOTE 51, p. 69—"Is proud of its contempt of death."—*Tsulu, fortitudinis bellicæ amator, rogavit magistrum suum, Confucium, ut explicaret, quid esset fortitudo? Cui Confucius quamnam, inquit, fortitudinem quæris et intelligis? Austrinæ? an Boreæ gentis? an vestram discipulorum ac sapientiæ cultorem fortitudinem? Fortitudo quâ Austrina gens ceteris hominibus antecellit, hæc est; longa benignitate et mansueta longanimitate in hominibus docendis, excellere; acceptas injurias quantumvis injustas et graves molli patientia sustinere, &c. Jam verò for-*

titudo, quâ Borea gens ceteris hominibus antecellit, hoc est tranquillè uti lanceâ, acinace, casside, thorace tanquam molli ad quiescendum calcitrâ; nec si mori oporteat, ullo modo pigere, &c. Vir itaque sapiens non in eo quo alios, sed in eo quo seipsum vincat, suam fortitudinem collocat, &c. (Noel, Rit. et Cer. Sin. 47.)

NOTE 52, p. 69—"Miaotsy." — These are a people scattered among the mountain fastnesses of the Chinese provinces of Setchuen, Kuacheyu, Houkuang, and Quangsi. They form a number of small states, and are each surrounded by a cordon of forts, to prevent them establishing communications with each other. Some are perfectly independent, being governed by their own chiefs, and others profess a nominal allegiance to the Chinese. Their horses are much renowned. It is said, that they can gallop down the steepest declivities, &c. (Du Halde, i. 55-61.)

NOTE 53, p. 73—"Goose-eye coins." — The Chinese have no stamped gold or silver coin. The first metal is exchanged in commerce, as precious jewels with us; the second passes current in the shape of lumps, generally about an ounce in weight, by the Chinese termed leang, and by the Portuguese and other Europeans, tael. To make up an intermediate sum, pieces are clipped off of the weight required, by strong nippers, (Du Halde, ii. 164.) In 1760 B.C., copper coin was first stamped, or rather cast, (De Guignes, iii. 230.) At present, the Chinese have a copper coin of base alloy, four parts lead to six copper, which are pierced through their centre, and strung together by hundreds, (Du Halde, ii. 164.) They are termed tchen, and value three-tenths of a farthing, (Barrow, 86;) one thousand of them value a tael. (De Guignes, iii. 233.) To enable the government to command the value of these coins in circulation, it has monopolized the possession of all the copper in the empire, of which it is alone the legal purchaser, and it punishes with forty blows, whoever buys or sells or conceals that metal in their house, (Staun. Laws, 124.) To counterfeit this coin, is death by strangulation, (Ibid. 397.) During the dynasty of the Soung, a coin appeared, termed "goose-eye," on account of its diminutive size.

One thousand purchased a man a sufficiency of rice for a day's consumption, (Du Halde, ii. 165.)

NOTE 54, p. 74 — " Stoves heated to an agreeable warmth." — This is rather a habit of the northern than of the southern provinces: these stoves are heated by fossil coal, that is found in considerable quantities among the mountains in the vicinity of Pekin; it is crumbled into dust, and mingled with earth, in which state it burns without emitting any flame. Collieries also exist in the mountains separating the provinces of Kiangsy and Quantong, (Barrow, 595.)

NOTE 55, p. 83 — " Twenty ounces of silver he had received from him." — Nor was the Chifu more venal than the generality of his fellows. A strange anomaly exists in the Chinese administration: with the design of rendering the decisions of its judges impartial, the last are separated from their relatives, &c., but yet they are permitted to receive presents from the parties who litigate before them; and, as their salaries are small, these gifts, in harsher terms, become bribes: when the litigants are equally rich and liberal, it is possible that an impartial verdict may be given; but, when the purses are unequal, the longest most often carries the day, (Staunton, ii. 495-6.)

NOTE 56, p. 87 — " As the needle ever pointeth truly towards the south." — The knowledge of the polarity of the magnetic needle is very ancient in China. The box that contains the Chinese compass is frequently large enough to admit of its rim being divided into twenty or thirty concentric circles, containing various characters, representing a compendium of the astronomical (perhaps more properly, astrological) knowledge of the Chinese, (Barrow, 62.) The Chinese divide the card of their compass into eight principal points, and each of these is subdivided into three others. The needle is about three quarters of an inch long, (Ibid. 40,) is poised with great nicety, and is remarkably sensible, (Staunton, 441.) The Chinese consider that the needle points to the south, (Ibid. 445.)

NOTE 57, p. 88 — " Kia-chuen." — An instrument of torture that is applied to the feet of men; that for the women is applied

to the fingers. The Chinese law authorizes the infliction of torture upon all, excepting those who have attained their seventieth year, such as be under fifteen, or those who be afflicted with any infirmity or disease, (Staun. Fun. Laws, 441-2.)

NOTE 58, p. 88—"Chi Hoang-ty." — Second emperor of the dynasty of Tsin, though really but the son of a merchant, whose concubine his reputed father married, when pregnant. At his accession, the empire was divided into seven principalities, all of which he conquered. To protect his states from the Hiongnu Tatars, he completed the wall that at present exists, and then drove that people, with an army of 300,000 men, away from his northern frontier. To deprive the literati of the power of annoying him by the repetition of ancient precepts, and the conquered states of their recollections of independence, he ordered the destruction of all books, excepting those that treated of the history of the Tsin family, of medicine, divination, and agriculture. Four hundred and sixty literati were buried alive for opposition to this ordinance. He died B.C. 210, (De Mailla, ii. 369-405.)

NOTE 59, p. 91—"Tafung, or Typhon." — Some fanciful etymologists derive the word Tafung from the Greek *Τυφών*, or the Egyptian Typhon. It is, in fact, a Chinese compound word, consisting of ta, great, and fung, wind, and is applied to signify a storm that afflicts the Chinese seas, (Barrow, 34.)

NOTE 60, p. 95—"Cornices and friezes."—Properly speaking, the Chinese have no cornices, and their friezes are of a height to shock an European eye, though it pleases the celestials, as giving more room for ornament and inscription, (Du Halde, i. 31.)

NOTE 61, p. 100—"Slaves." — The Chinese law recognises in every man a right to sell his services for any length of time he pleases, and allows the same power to a father, with regard to his children. Chinese slavery is a very mild species of servitude, (Staun. Laws, 293,) whilst the slave conducts himself properly; but if he use abusive language to his master, or strike the latter, he is punished with death, (Ibid. 356, 338.) No slave can intermarry with a free person, (Ibid. 119.) A slave, his master consenting,

may purchase his liberty, (Grosier, v. 218,) and he recovers it at the expiration of twenty years, if his conduct has been unimpeachable, (Staun. ii. 493.) The children of slaves are the property of the master, with whose children they are educated, (Grosier, v. 219.)

NOTE 62, p. 105—"Siu-kong-hi." — "Un homme de Tchang-tcheou, nommé Siu-kong-hi, remplissait au tribunal la charge de greffier. Il était humble et réservé, rempli de sévérité pour lui-même et d'indulgence pour les autres. Un chef militaire, nommé Ouki, ayant été vaincu, craignait d'être puni de mort; il voulut prier Sui-kong-hi d'intercéder pour lui. Mais comme il était sans fortune et qu'il ne pouvait lui offrir des présens proportionnés au service qu'il sollicitait, il l'invita à venir dîner chez lui. Il ordonna à sa femme de l'exciter à boire, et s'esquiva, afin de les laisser tous deux ensemble. Sa femme, qui était douée d'une rare beauté, s'étant approchée de lui d'un air caressant, Siu-kong-hi déchira le pan de son habit, par laquelle elle le retenait, et s'enfuit," (Rec. et Peines, p. 36-7.)

NOTE 63, p. 105—"Kitan." — This people, according to Kla-proth, (Mem. Rel. iii. 259,) were of Mogul-Tongusian race; according to D'ohsson, they were of the same race as the Kin and Manchours, and inhabited the country to the north-east of the Corea, (i. 113.) In 440, they were vassals of a people called Goei, (Kla. Tab. His. 87.) As early as A.D. 533, this people made inroads into China, (De Mailla, v. 393.) They were subsequently subject to the Turks, and, in 611, sent tribute to the Chinese, whose vassals they continued to be, excepting some occasional revolts, (Kla. Tab. His. 88,) until their chief, Apaki, or Yelieou, (D'ohsson,) or Ye-liu-Apaoki, (De Mailla,) rebelled A.D. 907, and, in the space of ten years, conquered all the country extending westward as far as Cashgar, eastward to the ocean, northward to the Baikal lake, and southward north-east of China, (Kla. Tab. His. 89.) His son rendered the empire of China tributary, (D'ohsson His. i. 115,) of which this people would have become absolute masters, but for the rise and fortune of the Soung dynasty. In 937, the Kitans

adopted the term *Leao*, iron, to signify their dynasty, (*Ibid.*) They also imitated the usages and ceremonies of the Chinese, (*Ibid.*) The martial spirit of the people, and the energy of its chiefs becoming corrupted, their monarchy was destroyed by the *Kin*, or *Niutky*, A.D. 1123, (*D'ohsson*, i. 116.) They assisted the *Moguls* against the last, one of their chiefs revolting at the head of 100,000 men, in 1211, (*Gaub. His.* 16.) The term *Kitay*, or *Cathay*, applied to signify the north of China, is derived from the occupation of that part of the celestial empire by this people, a branch of whom founded the kingdom of *Cara Kitay*, that was destroyed by the *Moguls*.

NOTE 64, p. 106—"Niutky." — They are also called *Nutche* and *Nutchin*, (*Gaub. His.* 87.) They were successively subject to the Chinese, a people called *Phoutai*, and the *Kitans*, (*Ibid.* 90 ;) against the last they revolted, under their chief, *Akouta*, or *Agouta*, who, A.D. 1115, assumed the title of emperor, (*Kla. Tab. His.* 90.) Upon the destruction of the *Kitan* power, they invaded the Chinese provinces, possessing themselves of those of *Shantung*, *Petchely*, *Honan*, and *Shansee* ; they were masters also of the country north of *Ortus*, and of *Leaotong*, and all the territory as far as the *Seghalien*, *Kerlon*, and *Tula* rivers, paid them tribute, (*Gaub. His.*, note, 87.) In 1147, the *Moguls* began to trouble their prosperity ; and, in 1234, that people destroyed the *Niutky* state, (*Kla. Tab. His.* 91,) the Chinese, with a blind policy, assisting to hasten their downfall. They assumed the term *Kin*, or gold, to designate their dynasty. They adopted Chinese manners and customs, (*Gaub. His.* 87.) They are the progenitors of the present *Manchours*.

NOTE 65, p. 108—"The brazen column of *Takia*." — *Takia* was concubine of the last emperor of the *Cheyu* dynasty. She is regarded as the Chinese *Venus* ; and to her is attributed the invention of the small (rather deformed) feet the Chinese ladies consider so beautiful. The cruelties in which she indulged, and in which she caused her imperial lover to participate, are almost incredible. Among other torments, she caused the victims of her barbarity to be attached to a brazen column, thirty feet high

and twelve in circuit. It was hollow, and filled with fire. (Du Halde, ii. 137.)

NOTE 66, p. 108—"Spirits, spies upon our misdeeds."—These spirits day and night traverse the universe, and observe the crimes men commit, (Rec. et Peines, 11.) "Il y a encore trois esprits, appelés Sanchi, qui résident au dedans de notre corps," (Ibid. 15.)

NOTE 67, p. 109—"Civic portal guard."—"Il y a aux portes de chaque ville une bonne garde, qui examine tous ceux qui y entrent; pour peu que quelque chose de singulier rende un homme suspect; ou que sa physiognomie, son air, ou son accent, fassent juger qu'il est étranger on l'arrête sur l'heure," (Du Halde, ii. 50.)

NOTE 68, p. 109—"Mouholi."—He was one of the greatest generals of the Moguls, of great personal courage and an excellent archer. The adventure referred to was after one of Genghis' early actions, when he was defeated by a people called Kieliei, (De Mailla, ix. 18-19.) He was one of those whom the Mogul chief called his "four generals," (Gaubil. His. 6.)

NOTE 69, p. 111—"The three roads disembodied spirits tread."—"Un grand nombre d'autres (Burkhans, saints) demeurent au ciel; un chemin d'or y conduit les hommes par dessus une haute montagne, au dessus de laquelle est une nouée de jaspe. Un chemin d'argent est sous le chemin d'or; il mene au lever du soleil; habité par Abida, qui y jouit d'une tranquillité parfaite. Au-dessous de celui-ci est un chemin de cuivre, qui conduit à la residence de trente trois esprits aériens bien-faisans," (Pallas, i. 546.)

NOTE 70, p. 113—"To counteract his venomous activity."—The woodcutters on the mountains of Shansee, to protect themselves against the serpents that infest the woods, carry about with them a few grains of musk. The musk-animal is termed by the Chinese, Hiang-tchang-tse, or "odorous goat." The Chinese say that it feeds upon the flesh of these serpents, which it fascinates by its smell, (Du Halde, ii. 154.)

NOTE 71, p. 113—"Whitened eyes."—"Faire des yeux

blancs, c'est-à-dire, montrer le *blanc* de ses yeux, faire une mauvaise accueil à quelqu'un," (Cir. de Craie, xv.) White is the Chinese colour of mourning and misfortune. "Faire des yeux *noirs*, montrer sa prunelle noire; faire un bon accueil," (Ibid.)

NOTE 72, p. 120—"Sanpan." — This instrument is arranged upon the order of the Arabic numerals. The beads in the first column to the right represent units; the others have a decimal progression from right to left, (Stann. ii. 95.) It was in use with the earliest inhabitants of China, whilst they were almost in a barbarous state, (Du Halde, ii. 293.)

NOTE 73, p. 123—"Either from the evil or the virtuous." — "Non licet igitur dicere quod in solitario cordis mei penetrati versatur nemo est qui videat, occultissimus enim et minimus intimi cordis nostri affectus, sive rectus sive pravus, statim ita se se exterius prodit, ut adstantes eum videre et indigitare valeant," (Noel, Lib. Clas., 18.)

NOTE 74, p. 124—"Kouangin." — A celebrated Chinese goddess, represented holding an infant in her arms. She is invoked by sterile women, (Du Halde, ii. 200.)

Note 75, p. 124—"City guide." — The "red book" is not unknown to the Chinese, as the following passage of Du Halde, i. 114, proves: "On vend même un livre qui enseigne les quartiers, les places, les ruës, et la demeure de toutes les personnes publiques." This must not be confounded with the "Court Gazette."

NOTE 76, p. 126—"Enclosed their prey, as fish are taken in the net." — The following description of the manœuvres practised by the pirates off the coast of Malabar, in the thirteenth century, may not be uninteresting to the reader:—"In order that no ship may escape them, they anchor their vessels at the distance of five miles from each other. Upon a trader's appearing in sight of one of them, a signal is made by fire or by smoke, when they all draw closer together, and capture the vessel as she attempts to pass," (M. Polo, 687.)

NOTE 77, p. 126—" Sorceresses with whom the island abounds." — The island referred to is that of Socotra, a rendezvous of pirates in the thirteenth century, where they disposed of their booty. Its inhabitants could "cause the sea to become calm, and, at their will, rain tempests, and occasion shipwrecks," &c. (M. Polo, 702.)

NOTE 78, p. 128—" Present the bracelets of jade." — A common allegorical expression of the Chinese, derived from the following:—" Yang-pao, qui vivait sous les Han, était d'un naturel tendre et compatissant. A l'âge de neuf ans, lorsqu'il se promenait sur le mont Hoa-chan, il vit tomber à ses pieds un petit oiseau jaune, qu'un oiseau de proie avait blessé cruellement. Il était déjà assiégé par un multitude de fourmis, qui se préparaient à le dévorer. Yang-pao le prit, lui fit un nid de son bonnet et le rapporta dans sa maison, où il le nourrit pendant cent jours, avec les soins les plus assidus. Au bout de ce temps, l'oiseau se trouva parfaitement rétabli. Un jour il se changea en un jeune homme, vêtu de jaune, qui donna à Yang-pao quatre bracelets en jade blanc," (Cir. de Craie, 112.)

NOTE 79, p. 129—" I was never taught by a master." — A Chinese author observes that an ignorant preceptor is tolerable, because he, *at least*, will teach, "à se donner dans la démarche, dans le tour du bonnet, et dans le manège de l'évantai, un petit air de politesse Chinois auquel on distingue les étudiants," (Du Halde, ii. 265.)

NOTE 80, p. 130—" During the winter." — " En été des personnes charitables ont des gens à leurs gages qui donnent gratuitement du thé aux pauvres voyageurs ; et l'hiver, de l'eau où l'on a fait infuser du gingembre," (Du Halde, ii. 52.)

NOTE 81, p. 130—" You the commercial balance." — The Chinese, to discover the inclination of their children, as soon as ever they can move their hands, "mettent devant eux un livre, une balance, ou des armes ; et selon le choix que fait l'enfant, ils jugent qu'il est né pour l'étude, ou pour commerce, ou pour la guerre," (Du Halde, ii. 265.)

NOTE 82, p. 132—" Order the closing of all the shambles." —

“Ainsi lorsqu’il arrive de ces sortes de calamitez, aussitôt le mandarin fait afficher par toutes des ordonnances, qui prescrivent un jeûne général : il est défendu au bouchers et aux traiteurs de vendre de la viande, sous des peines grièves,” (Du Halde, ii. 32.)

NOTE 83, p. 134—“Silver seals.” — The emperor’s seal is of the stone called jade, is eight fingers broad, and is square. The seals of the princes are gold ; those of the highest mandarins and viceroys are silver ; whilst the officials of inferior degree have theirs of copper or lead, (Du Halde, ii. 13.)

NOTE 84, p. 134—“To each scrap of paper,” &c. — The great respect the Chinese entertain or affect to entertain for scraps of paper, upon which the writing is ancient, is frequently testified in the work, “Rec. et Peines.” Du Halde, ii. 228, observes, “Souvent il arrive que les menuisiers et les maçons n’osent pas déchirer une feuille imprimée, que se trouve collée sur le mur ou sur le bois.”

NOTE 85, p. 134—“Pao teou.” — A head dress in use among Chinese elderly ladies, to conceal their baldness. It signifies “envelope for the head,” (Du Halde, ii. 81.)

NOTE 86, p. 143—“Ouang-nganka.” — A Chinese whose genius preceded that of his countrymen. He dared to propose some innovations. He was a good orator. His great objects were, that the customs usually levied at the gates should be abolished, and that they should be collected in the markets ; that the poor agriculturists should be assisted by the government with loans of seed, to be returned with a small interest after harvest, and to fix the value of money. He was bitterly opposed by the literati of the old school, (Vide De Mailla.)

NOTE 87, p. 145—“Disembodied spirit that knitted the grass.” — Wou-tsee, père de Weiko, avait une concubine. Etant tombé malade, il appela son fils, Weiko, et lui dit : Je désire qu’après ma mort tu maries cette concubine. Le fils, obéissant aux volontés de son père, maria la concubine. Quelques temps après, Weiko, faisant la guerre dans le pays da Fouchi, aperçut un vieillard qui nouait l’herbe d’un bout du chemin à l’autre pour arreter Tou-hoei, qui le poursuivait. Tou-hoei s’embar-

rassa les pieds et tomba. Weiko n'eut pas de peine à le taire prisonniere. La nuit suivante, il vit en songe un vieillard qui lui dit : Je suis père de la femme que vous avez mariée. J'ai voulu vous récompenser pour avoir fidèlement suivi les dernières volontés de votre père, (Cir. de Craie, 112.) This expression of "knitting the grass" is also very common with the Chinese.

NOTE 88, p. 146—"Yancheyu-fu." — This town is the Paris of the celestial empire. In the seventeenth century, it contained 2,000,000 of inhabitants, (Du Halde, i. 69.) There are many here, "qui font mestier d'acheter de petites filles, de les nourrir et élever délicatement, de leur apprendre à chanter, et surtout à jouer des instrumens, à faire des vers, &c., puis les revendent bien cher aux grands Seigneurs, qui s'en servent de concubines," (Thev. Mar. Martinii.)

NOTE 89, p. 147—"Watch-tower to watch-tower." — "On trouve à l'ordinaire de demie lieuë en demie lieuë des guérites où l'on pose des sentinelles, elles se font des signaux, la nuit par des feux qu'elles allument au haut de la guérite, ou par des drapeaux qu'elles suspendent durant le jour." These towers were usually of turf or earth, square, and twelve feet high, (Du Halde, i. 72—3.)

NOTE 90, p. 147—"The tambour before the palace." — This is an observance that dates from the emperor Yu, (Du Halde, i. 290.) A drum is also placed at every magistrate's door, to secure attention to the appeals of the people. "Such appeals, however, (and they lie gradatim from the lowest tribunal up to the emperor himself,) are always attended with great hazard, as they subject the appellant to severe punishment, should his case be deemed frivolous or inadmissible," (Davis. For. Union, i. 114.)

NOTE 91, p. 152—"Hiong-nu." — A people who were known to the first Chinese dynasty under the name of Hiun-yu. They were subsequently called Hiong-nu, that signifies in Chinese, "detestable slaves." They made frequent incursions into China, (Kla. Tab. His. 103.) Chin-hoangty gave them a severe defeat, 216 B.C.; but they soon recovered from this check, and rose to great power, 141 B.C. They were again defeated by the Chinese, who drove them two hundred leagues from their frontiers, and besides this, entered into a federative league with all the neighbouring princes

to their prejudice, (Ibid. 105.) In 52 B.C. they submitted to the Chinese, (Ibid. 106,) whom they continued to serve, excepting some occasional revolts, until the division of their power into the northern and southern Hiong-nu. The former of these were destroyed by the latter, A.D. 92. The southern Hiong-nu were destroyed A.D. 216, by a people called Sienpy, (Kla. Tab. His. 111.) The northern Hiong-nu are the progenitors of the Huns, (De Guignes, i. 2, page 289, and foll.)

NOTE 92, p. 156—"Whoever bears it can never suffer from any species of wound." — Some Portuguese, after having taken a Malabar vessel, found the body of the captain pierced with sword-cuts and musket-shots, but not a drop of blood flowed from his wounds until a small sea-horse bone had been removed from his neck—"Dans l'hôpital royal de Goa, qui est sous la direction des pères de notre compagnie, on garde une de ces dents, qui fait voir tous les jours une expérience aussi surprenante," (as the above,) (M. Boyn, Jesuit, in Thev.)

NOTE 93, p. 157—"The practice has since been generally discontinued." — That it is not entirely so, we find by Du Halde: "Il s'en trouve qui ouvrent les sépulchres pour dérober des bijoux ou des habits précieux," (ii. 125.)

NOTE 94, p. 169—"Mother of the heavens." — She is also called Holy Mother, Queen of Heaven. She is goddess of peace and power, (Barrow, 467.)

NOTE 95, p. 170—"Tsao-ta-kou." — She was sister of the illustrious general, Pan-tchao. She flourished at the end of the first and beginning of the second century after Christ. She was a woman of great penetration, and one of the most learned of her age. She corrected, at the emperor's own command, an historical work one of her brothers had, dying, left incomplete, (De Mailla, pre. 28, 29.)

NOTE 96, p. 173—"Snow banner." — Genghis adopted a white flag with nine tails, (Klaproth, Mem. Rel. i. 183.)

NOTE 97, p. 188—"Dwarf trees." — The mode by which the Chinese procure these curiosities of the vegetable kingdom is described, (Staun. i. 430.)

NOTE 98, p. 190—"Chun." — One of the most famous and ancient emperors of China; he was born 2327, B.C. (De Guignes, i. 7.) He was as remarkable for his filial piety as for his talents: he was by turn agriculturist, fisherman, and potter, (Ibid. 8.) The emperor Yao, to try his capacity, gave him his two daughters in marriage, (Ibid. 10,) and afterwards created him minister, and declared him heir to the empire, (Ibid. 13.)

NOTE 99, p. 191—"Cong-fou, the posture charm." — Certain Taotsy pretend to cure all infirmities and afflictions by making the patient assume a variety of strange positions. The posture to which Kyatsetao afterwards refers, would require the patient to sit on the ground and embrace the soles of his feet with his hands, (Amiot, Mem. iv. 441—446.)

NOTE 100, p. 195—"The book Chin-tsong." — This monarch declared, that in his sleep a spirit had promised him a celestial book, which was found as indicated. It was full of the reveries of the Taotsy, and enjoyed, for a time, considerable favour, (See De Mailla, viii. 162.)

NOTE 101, p. 198—"Instrument of sounding stones." — A musical instrument much in vogue among the ancient, and still in use among the modern Chinese. It is composed of a peculiarly sonorous description of stone, that is suspended by one of its angles to a piece of wood, (De Mailla, i. 93.) It was to this instrument, Kouei, appointed superintendent of music by Chun, referred, when he boasted: "When I touch the stone, the animals of every species jump with joy, and excite each other to the dance," (De Mailla, i. 93.)

NOTE 102, p. 202—"Fouyue." — Caotsong, of the Kang dynasty, refused to enter upon the discharge of public affairs until such time as he could discover a man for minister, such as the lord of Heaven had shown him in a dream. The portrait of the man was painted, and sent all through the empire. At last, Fouyue was found, who exactly corresponded: he was then a mason; he was named prime minister, and owing to his wisdom and intelligence, and being seconded by the emperor, the empire became as flourishing as in its most prosperous days, (De Mailla, i. 214—221.)

NOTE 103, p. 202—"Miaofou."—An officer of Chaotsong, of the Soung dynasty, who became disgusted at the power the eunuchs had assumed. He formed a conspiracy with some others to put the eunuchs to death, and most of those unfortunate creatures perished. His success rendered him insolent, and he required Chaotsong to abdicate in favour of his son, which he did: this revolution was not accepted by the other grandees; many of whom took up arms to deliver the emperor from the power of the mutineers, who, becoming alarmed, replaced the monarch on his throne. The loyal mandarins were not content with this: they assembled troops; attacked and defeated Miaofou, who fled, but he was apprehended and executed, A.D. 1129, (De Mailla, viii. 475—484.)

NOTE 104, p. 205—"Cataracts of Shiapatan." — "On the 3rd of November, we approached that part of the river, which, on account of the numerous shipwrecks that have happened there, is held in no small degree of dread by the Chinese. They call it Sheepatan, or the eighteen cataracts, which are torrents formed by ledges of rock running across the bed of the river," (Barrow, 536.)

NOTE 105, p. 208—"The second of the invitations." — In China it is the custom to give three invitations to an entertainment:—The first, the day before; the second, on the morning of the day; and the third, when the host is prepared for the reception of his guests, (Du Halde, ii. 111.)

NOTE 106, p. 220—"Kiujin." — At certain periods, an officer appointed by the government, appears in each Fu, (Vide Note 2,) and examines all the literary aspirants. Those who pass, take the degree of Sieou-tsai, equivalent to our bachelor: these Sieou-tsai are obliged to continue the prosecution of their studies, and attend the triennial examinations held in the capital of each province, where the degree of Kiujin, equivalent to our licentiate, is conferred upon the successful. These can remain in this rank if they please; but the more talented and ambitious proceed to the capital of the empire, where they are examined, formerly it was in the emperor's presence, and those who pass, obtain the degree of Tsin-sse, doctor, (Du Halde, ii. 251—257.)

NOTE 107, p. 222—"Iuin-tchin." — A physician who cured a literato gratuitously. Some time afterwards, he was sleeping at his patient's house, when the wife of the latter came to his room; he, however, repulsed her, saying, "It is impossible! It is impossible!" The lady with difficulty desisted from her importunities, not before the doctor was very nearly yielding. When he left the house, he wrote upon the table, "The words, 'It is impossible,' are very difficult to put in practice," (Rec. et Peines, 109.)

NOTE 108, p. 223—"Physician." — In China, the profession of medicine is followed by two classes: first, by the priests of the two creeds of Laotsy and of Fo, whose practice consists in the observance of certain ceremonies, by which they undertake to dislodge the evil spirit that affects the sick; secondly, by a class in whom the profession is hereditary, (Bartoli, 62,) and though they thus procure the benefit of the experience of many generations, their knowledge is at a very low ebb. They have no schools of medicine, and it is by following their fathers, or by binding themselves apprentices to some practitioner, that they acquire any knowledge of their art. The profession is not, as in Europe, divided into several branches, for here the same individual practises medicine, pharmacy, and surgery, (Grosier, vi. 244.) Surgery is a science with which they are almost totally unacquainted; anatomy being as much prohibited by the laws as by popular prejudice, (Grosier, vi. 187.) The Chinese remedies are but simples, (Ibid. 192.) The great secret of a Chinese physician's art is to comprehend thoroughly the various states of the pulse, which they feel in all parts of the body, sometimes for an hour together, till they satisfy themselves, and are able to inform their patient of every symptom of the disorder he suffers from, the length of time he has been affected, and the cause of the malady, and the period required to effect a cure, (Ibid. 198.) The Chinese physicians are paid by the job; when not so, they are suspected of sometimes lengthening out the sicknesses of their richer patients, to increase the amount of their fees, (Rec. et Peines, 190.)

NOTE 109, p. 225—"You must when deal." — "According to

the sectarians of Laotsy and of Fo, debtors who do not satisfy their creditors, will, after death, be born in the shape of some animal, subject to the last, and work their accounts out," (Rec. et Peines, 333-4.)

NOTE 110, p. 228—"Imperial wolves." — The mandarins are frequently distinguished by the epithets of wolves and tigers.

NOTE 111, p. 232—"The false sects." — A term the literati employ to designate the sects that differ from themselves, (Du Halde, ii. 267.)

NOTE 112, p. 232—"A part of the creating deity." — "Au reste ce qu'on entend par la raison est proprement l'attribut du Tien—dans le Tien, cela s'appelle raison, dans l'homme, on le nomme vertu ou talens," (Du Halde, ii. 277.) "Enim ista rectè vivendi forma sit unicuique homini a Cœlo infusa, illique intima et connaturalis," (Noel, Lib. Clas. 49.)

NOTE 113, p. 232—"From whence it emanated." — "Aura vitalis est clara spiritûs producentis manifestatio—cadaver tumulo illatum postquam putrefactum est, resolvitur in terram agrestem; vitalis autem illius se prodeus resplendet, reverentiamque ac timorem simul inspirat," (Noel, Rit. et Cer. 21.)

NOTE 114, p. 233—"Yao." — Was born 2357 B.C.: he was created emperor at sixteen years of age; during his reign a deluge covered great part of the empire. He instituted divine sacrifices, and determined the weights and measures, and the calendar. He died at the age of 102, (De Guignes, i. 2—25.) He is one of the monarchs to whom the Chinese love to refer.

NOTE 115, p. 234—"Should do unto you." — "Quod tibi non vis fieri, alteri ne feceris," (Noel, Lib. Clas. 49.)

NOTE 116, p. 236—"Spirit *creator*," &c. — From this observation of the Kiujin, we are inclined to believe that he belonged to the sect of Jukiao, who are accused by some of atheism, and by others of deism. They took their rise in the year 1070, when some Chinese savans, to explain some passages of the King, (Vide Note 49,) proceeded to preach the successive destruction and renovation of the world for eternity, in periods of 129,600

years. They deny all supernatural causes, (De Guignes, 345—8.)

NOTE 117, p. 236—"Bow their head at the door of the dragon." — A Chinese expression, that signifies to fail at the examinations, (Cir. de Craie, xix.)

NOTE 118, p. 241—"Wild goose." — I believe it is the same with the "*Anas falcata*" of Pallas, and "*Anas nobilis*" of Davis; vide "The Sorrows of Han."

NOTE 119, p. 242—"Hoeihe." — A people who rose into great power during the latter half of the eighth century. They were destroyed by the Kitans, (Vide De Mailla, De Guignes, His. des. Huns.)

NOTE 120, p. 242—"Choubi Siagar." — Was an abyss, according to the Calmucks, 6,116,000 leagues in depth and extent, that existed previous to the creation. Some gilded clouds arose from it, assembled, and fell in a rain which produced an immense sea. On this sea was formed a foam that resembled milk, from which all living creatures were formed, alike gods and men. A storm arose, and a column, called Soumer Oola, appeared rising out of this ocean. It was 2000 leagues in circumference, and round it all the worlds revolve. This column has four faces: one of silver; another, azure; a third, gold; a fourth, deep red. The periodical revolutions of the day depend upon this column. With the Aurora, the sun's rays strike the silver face; at midday, the azure, &c. At night, the luminary retires behind it, (Pallas, i. 535—6.)

NOTE 121, p. 242—"That compose the sun." — "Ils disent" (Calmucks) "que le soleil est composé de verre et de feu." The moon they suppose to be glass and water, (Pallas, i. 536.)

NOTE 122, p. 243—"Oukir Edlekstski." — One of the five great worlds that revolve round the column Soumer Oola. It "n'est habité que par des vaches," (Pallas, i. 537.) The reader must recollect that the Tatars count their wealth but by their flocks.

NOTE 123, p. 243—"Moun Outou." — Is another of the worlds that revolve around the great column. "Il est peuplé

par des hommes qui, quoique sans ames, vivent mille ans, sans être sujet à aucune maladie," (Pallas, i. 537.)

NOTE 124, p. 245—"Traveller in the woods."—"Les legendes rapportent que lorsque Sakji Mouni habitoit le corps d'un lièvre, il rencontra un homme qui mourait de faim, et que ce dieu eut l'honnêteté de se laisser prendre. L'esprit tutélaire de la terre, satisfait de cette belle action, plaça aussitôt la figure d'un lièvre dans la lune pour en éterniser la mémoire," (Pallas, i. 547.)

NOTE 125, p. 251—"Kouo-tsae." — A famous general of the Tang dynasty, whose name was so much dreaded by the enemies of the empire, that they fled at his sole approach. He was appointed governor of the empire. For thirty years he commanded the troops during times of great commotion, and he was, for that period, always victorious; his fidelity was never suspected, and during it, he never committed one act of injustice, (De Mailla, vi. 295-319.)

NOTE 126, p. 251—"Hokouang." — He flourished in the century preceding Christ. He was of irreproachable conduct; incapable of giving bad counsel, and zealous for the glory of the state. His daughter was wife, or rather concubine, of the emperor Hansienty. His wife, anxious to make her daughter empress, caused the legitimate empress to be poisoned. Hokouang, when he learned this crime, became so affected, that he died of grief, (De Mailla, iii. 96—122.)

NOTE 127, p. 252—"The ornaments Ko." — These are ornaments of jasper or jade, attached to the poutrels of the horses of the wealthy Chinese, (Cir. de Craie. 107.) By this name the street where the prostitutes reside is distinguished, from its being most frequented by the rich.

NOTE 128, p. 262—"The second form of marriage." — The Chinese law permits a man to have but one legitimate wife. He can have others, but there is little ceremony required to be observed in espousing these, and less in dismissing or selling them.

NOTE 129, p. 262—"Yofei." — A valiant general of the

Soung dynasty, famous for his victories over the Kin, who refused to make peace with the empire unless he were sacrificed. He was most falsely accused of treason, and assassinated in prison, (Vide De Mailla.)

NOTE 130, p. 264—"Kouyen." — An officer of the emperor Kouang-outy, A.D. 32. The emperor having determined, contrary to his advice, to proceed in person against a rebel, on the day of departure, he stopped the royal chariot, and cut the reins with his sabre. The emperor commended his zeal, (De Mailla, iii. 311.)

NOTE 131, p. 264—"Lieou-tao." — One of the grandees of the court of Hanlingty, an emperor entirely swayed by the pernicious councils of eunuchs; into whose presence Lieou-tao penetrated, and boldly warned him of the disaffected state of the empire, and besought him to dismiss the eunuchs. Hanlingty, irritated by his boldness, ordered that he should be put to death, (De Mailla, iii. 519—20.)

NOTE 132, p. 266—"Pantchao." — A general of the dynasty of the Han, of great resolution and valour. After a series of very rarely equalled military successes, he conquered, for his master, all the country as far as the Caspian, A.D. 94, (De Mailla, iii. 397.)

NOTE 133, p. 267—"Wealth-despising monarch." — Le gouverneur de Koue-yang, ayant trouvé une perle d'une grosseur extraordinaire, voulut faire sa cour à l'empereur, (Hanchunty,) en la lui envoyait. Ce prince la refusa; disant qu'il ne devoit point s'occuper de ce qui ne pouvoit servir qu'à entretenir le luxe et la vanité, (De Mailla, iii. 425.)

NOTE 134, p. 268—"That falls and crumbles."—"Omnis enim res, quæ ad veritatis metam prius derigitur, feliciter stabilitur; quæ non derigitur, infeliciter labitur," (Noel, Lib. Clas. 60.)

NOTE 135, p. 280—"At the disposal of Tyen." — Confucius, during his wanderings, was sometimes in peril of his life. On one occasion, he very narrowly escaped; and he observed to his

disciples, who were surprised at the coolness he manifested, after encountering such peril—"Ni See-ma-hoangty, ni tout autre, ne sauroient me nuire qu'autant que ce même ciel, auquel j'obéis, le leur permettra," (Amiot, Mem. xii. 316.) "Idcirca sapiens in quavis vitæ conditione semper tranquillus vivit, quia unam Cœli providentiam expectat," (Noel, Lib. Clas. 50.)

NOTE 136, p. 281—"Peliengkia."—A secret society, whose object is to overthrow existing institutions. The punishment accorded by Chinese laws to such as belong to it, is the same as that to leaders of corrupt and impious sects, (Staun. Laws, 175.)

NOTE 137, p. 282—"Ou-y." — Emperor of the dynasty of Kang, a fierce monster, and famous for his impieties. He was struck by lightning, 1195 B.C. (De Mailla, i. 227-8.)

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