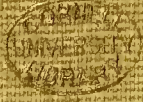


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# TRANSLATIONS.

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FORMS OF CEREMONIAL,

&c.,

ON THE

DEATH OF THE DOWAGER QUEEN,

AND OF THE

EMPEROR TAOUKWONG:

ALSO AN

*Account of the Celebrated Porcelain Tower of Nanking.*

BY

W. RAYMOND GINGELL,

*Chinese Interpreter, Her Majesty's Consulate, Foochowfoo.*

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## APOLOGY FOR THE TRANSLATION.

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THE following Translations of Edicts and Announcements, consequent upon the death of the Dowager Queen, and of the Emperor Taoukwong, who died only one month and two days afterwards, will, the Translator hopes, afford amusement to some of his friends, and exhibit a few of the customs of this peculiar people.

When quartered at Nanking, in 1842, he visited the Porcelain Tower, and obtained from a Priest of the Temple a colored drawing of the edifice, with an historical account attached to it. A translation of this may not prove altogether uninteresting. The wonders spoken of in the account, and which all Chinese give implicit credence to, the Translator did not see, perhaps such beauties were hidden by the presiding divinity of the Temple from the eyes of English barbarians. Be that as it may, the Pagoda is nine stories high, and is formed of different colored glazed porcelain bricks, and the stories *were* occupied by several divinities, all ready to respond to the solicitations of their wor-

shippers. The form of the building outside is octagonal, while the inside is square, and the walls of each story room is cased with bricks, on which is stamped the image of the Goddess of Mercy. Visitors to the celebrated Tower, when the troops were at Nanking, sadly and wantonly injured both its interior and exterior, in order to boast of specimens. Of this the Chinese complained to the English authorities who, as far as lay in their power, put a stop to its further injury. The historical account of its building and repairs, &c., is generally believed correct.

CHELTENHAM, 1852.

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## ANNOUNCEMENT BY THE BOARD OF RITES.

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The Dowager Queen at the hour shin (4 p.m.) on the 11th day, 12th moon, 29th year of the Emperor Taoukwong, 23rd of January, 1850, became far removed; and the mourning suitable to complete the forms of ceremonial for the occasion is laid down as follows:—

In the inner apartments of the Imperial household the mourning observed will be—

The Emperor will cut off his tail (1) and wear deep mourning. The (2) Hwang Kwei Fei (the first class concubines of the Emperor, his Queen being dead) together with Kwei Fei (second class concubines) as also the Fei and Ping and all below, viz., (3) waiting maids (maids of honor) maids of the palace, and the (4) Tuh tsin of the Princes—and Emperor's sons, will all divest themselves of ear rings, and wear mourning.

The maids of honor, eunuchs, masters of the kitchen and the males and females in the palace of the Dowager Queen, will all cut off their hair, and sever the tails and wear mourning.

As regards the paraphernalia and arrangements. The Nuy

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(1) This is done by rule. The tail is brought to the corner of the mouth and severed at that point.

(2) Beside the Empress, his rightful Queen, the Emperor has four classes of concubines and of each class he is at liberty to take several.

(3) These also are ladies who minister to the Emperor's pleasure.

(4) Tuh tsin. A Tartar word, the sound of which is given in Chinese, meaning wife of the Prince, or wives of the Princes—Princes Consort.

Lwan E-wei (officer who escorts or accompanies the Royal carriage as a guard of ceremony and adds to the state of the occasion) will erect on the outside of the palace gates an E Kea (5).

The board of works will have set up a ying fan (6) streamer on the right side of the palace gates, and upon either side the nine phoenix embroidered curtain or screen, while the white damask silk curtain will be set up within the palace hall.

For twenty-seven days the Emperor will lay aside matters of business, unless anything of great importance should occur, or there should be a great military event, when the usual consideration will be given. The Imperial mandates will be written with blue pencil, and the different offices will employ blue impressions as seals, for a like period of twenty-seven days.

The Princes of the Royal blood (Dukes) nobles—the civil and military ministers, will all appear in white dresses for twenty-seven days, and will leave their heads unshaven for a period of 100 days. After the twenty-seven days have elapsed, and until the expiration of the one hundred days, black coloured long dresses will be mourning, and the silk ornaments of winter and summer season, may be worn on the hats, only when approaching the Ke (7) tables and the Yeen side tables to the Dowager Queen, these ornaments will be taken off. But from, and after the one-hundred days, and until the expiration of the twenty-seven moons, the black colored Kwa, or long robe, the colour of the under dress being of no moment, and the wei maou hat, with silk ornament, may be worn.

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(5) A stand or frame, on which is placed all things of parade used by the departed, while alive, upon going out.

(6) A long pendant streamer used to invite home the manes of the departed. The *right side* is specified as the ghosts of the departed are supposed to enter on the *right* or east—while the living enter by the *left* or western side of the gates.

(7) Ke, a small square table. Yeèn a long side table. On these various articles are offered up, and incense burned through a period of 100 days, those making offerings, &c., wearing for that time a prescribed dress. After this period the dress is altered, and the ceremony continues for twenty-seven months.



## PROCLAMATION OF STATE MOURNING.

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*Forms of Ceremonial suitable to be adopted in the Fokien Province on the occasion of the Dowager Queen (8) having ascended to a distance on her long journey, carefully and respectfully laid down as follows:—*

The Min or Fokien province, is in receipt of public despatches stamped with blue impressions, from the two boards, War and Revenue, and an announcement on boards (9) from the Viceroy has, moreover, been exhibited, who, in consequence of the treasurer of the Che Kiang province, having forwarded a transcribed copy on yellow paper, (10) of the last commands of her Majesty, became respectfully aware, that the Dowager Queen undertook her long journey on the 11th day, 12th moon of the 29th year of Taoukwong, (23rd of January, 1850,) at the hour shin (about 4 p.m.); and in her Genii car mounted afar. Those matters requisite to be carried out in consequence, are of course managed by rule, and have already been communicated to the several offices, by the Lieutenant-Governor; and the civil and military have appeared in black caps and robes. The summer and winter ornaments to the hats have been taken off; and the pomp and display of office laid aside—the umbrellas and screens (11) alone being used. Drums are not to be beaten, nor are pipes to be blown; neither are metal instruments to

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(8) The Dowager Queen was a concubine of the Emperor Kea King, and by promotion became Empress at the death of the Queen. She was not the mother of the late Emperor Taoukwong.

(9) Outside the palace of the Viceroy is suspended a board, on which any information, commands, &c., to be conveyed to the people is announced.

(10) Yellow colour—the prerogative of the Emperor.

(11) A screen in the shape of a leaf, and carried before officers when out of doors. It has a long handle.

give forth sound; but all must reverently await the day, when the Royal directions of the Queen Dowager shall arrive, and then go forth to meet them, upon which the whole body will proceed to a public hall, and there robe in white mourning garments, and the whole assembly will lament and wail; thereby being faithfully sincere in grief, and conforming moreover to established rule.

It has been respectfully ascertained (by the Viceroy) that in the 42nd year of the Emperor Kien Lung, when the state went into mourning for the dutiful and divine Queen of the "Law Giver," (one of the temple titles of the Emperor Yung-chin), the Royal instructions of her Majesty then received and promulged were, on that occasion, conveyed to the Min Province by a Te-tang (12) officer, but that there was no Kaou She (13) officer delegated. It becomes therefore highly necessary that an officer be deputed to obtain distinct information as to whether or no the Boards have in the present instance introduced a like rule; and all should respectfully and sedulously prepare for the due management thereof.

The Judge and Treasurer of the Province have already deputed Ho-tang-gnih, a Le-sze-tung-che (14) officer, and Chin-joo-shih, an expectant Tung-pwang officer, who will, before hand, proceed with all dispatch to Shwuy Kow (15) and there reverentially wait, and obtain correct and exact information. Should a Te-tang officer be the bearer of the tidings, the said Wei yuens, or delegates, will, upon his arrival, respectfully escort the Royal bequest into the provincial city (Foochow). A messenger, however, being despatched

(12) A military officer or cadet waiting for preferment, generally sons of officers who had hereditary rank conferred upon them. They are occasionally employed by Viceroys to be bearers of despatches, &c.

(13) A special messenger, or envoy, to be the bearer of the Royal commands.

(14) A civil magistrate and a Tartar of fifth rank over the Manchow Tartars, and much feared by them from his being able to report upon the officers' conduct.

(15) Name of a place inland, 200 li, about 70 miles, from the city of Foochow, and upon the banks of the river.

before hand with the report, so as to enable the several officers to proceed out of the city, and receive the Royal commands kneeling; thereby manifesting the most careful attention and concern.

When the Royal bequest of the Dowager Queen is about to arrive (near the city) it will be the duty of the magistrates of the Min and Howkwan (names of two districts within the city) to obtain clear information, and make the same known, in order that the several officers dressed in black and on horseback may go out of the city in procession and on the outside of the west gate respectfully wait in the Ying-un-Ting (portico for meeting Royal favors). They will, moreover, consider it their duty to prepare the Whang ting (16) or yellow car and its E chang, attendant pomp or display, and to keep all in readiness for the required moment. At the same time an officer will be deputed to proceed, make all due enquiry, and respectfully receiving in both hands the Royal writing, lay it in the yellow car, and accompany it to the "portico for meeting Royal favors," where the several officers in a body will receive it kneeling. Let there be no ming tsan, (17) nor drumming, neither blowing of pipes! Moreover, a Show ling, as also a Tso tsa officer, with some military officers will follow and escort it in; and the several officers assembled, will continue kneeling until the yellow car has passed by the portico, when they will mount their horses and follow (18).

In the first place the whole assemblage will proceed to the Minglun

(16) An open car, carried as a sedan with yellow curtains, and bearers dressed in garments of the same color. Royal favors, &c. are alone placed in them.

(17) Announcing with a loud voice the ceremonies to be observed, and the proper time for enacting them. This is done by a person selected for the purpose, who is enrolled at a magistrate's office, and to whom a hollow button is given: he receives from the officers a small gratuity. There is beside a Tsan le sang, or individual who attends sacrifices and burials, and announces the exact time for the performance of the several rites.

(18) On occasions of state mourning, all the officers from the Viceroy downwards, ride on horseback when going out to meet the announcement instead of sedan chairs; esteeming it an act of penance to do so.

tang (19) in the College of the Prefecture, where they will, with becoming respect, receive it kneeling. There will be further set up in readiness within the hall, the Kung-gan offering table (20) and the Seun-tuh-gan, (21) both having yellow hangings or drapery around them. An officer will be, at an early period, appointed to read aloud the document, as also two other officers to unbind or open it. Let all be kept in readiness!

Upon the commands of her late Majesty entering the city, guns will be fired; and upon arrival at the Minglun hall the document will be taken and laid on the yellow table; and the several officers will be divided, the civil being on the east, the military on the west side, all standing. Should there happen to be present any officers who may be at their native place on account of a parent's death, or who have given up service in order to take care of their parents, these will take their places on the east side of the Sub-Prefects, and form a class. The Tsin-sze and Keu Jin graduates, with officers of nominal rank, Sang-yuen, or Sew-tsae, and Keen-sang graduates, and the aged who have received marks of Imperial favor, together with Tsochih officers, (22) will all be on the outside of the "second gate," (23) each forming a class; and will perform the ceremony of kneeling thrice and knocking the head nine times; after which they

(19) Minglun tang, a hall where all matters appertaining to the five relationship, viz., between Prince and Minister, &c. &c. are discussed.

(20) A table on which is placed a stand with an incense pot before it, ornamented with dragons and whereon the Royal document is placed.

(21) A table from which the Royal document is read. It is placed in front of the other.

(22) Officers, who are distributed to the 18<sup>o</sup> provinces by direction of the board, and whose place of appointment is determined by their drawing a slip of wood from a box on which is written a province. Should they, however, draw the province of which they are natives, they draw again, as officers are not permitted to hold trust in their own native province, lest their relatives and friends might influence them in their official capacity.

(23) In these ceremonies distinction is made between officers serving *in* the place and those from *other* provinces; the one standing inside, the other outside of the second gate.

will rise and set up lamentation and weeping ; then having changed their garments for white, they will again perform the ceremony of kneeling thrice and knocking the head nine times, rising up as before and wailing. The foreign officers from the Loochoo country, will wait until the other officers have enacted these ceremonies, and will then, upon the outside of the second gate, perform the ceremony of kneeling thrice and knocking the head nine times.

On receipt of the promulged Royal commands it is highly necessary to have them read, and this should be done *after* putting on the white mourning, and *previous* to the second time of performing the ceremony of kneeling and knocking the head. The officer who is deputed to present the Royal document with both hands, will reverentially take hold of the Royal writing, and with his face westward, and in the erect position, deliver it over to the officer appointed to read it, who, with face turned northward and kneeling, will receive it ; then proceeding towards the table from which it is to be read, and facing southwards—standing in the middle and at the front of it—he will read aloud to all ; the civil and military officers being on their knees, giving profound attention. After it has been read the assembly will rise, and set up lamentation and wailing, and then again perform the ceremony of kneeling thrice, with nine prostrations. When all have risen up, the officer who has read the document will take it in both hands, and replace it on the table. Then the Viceroy, followed by the Treasurer, will ascend by the eastern flight of steps, and advance towards the table, standing in front of it, and the officer who delivers the Royal declaration, will take it with both hands, and deliver it over to the Viceroy, who kneels to receive it ; after which, rising up, he will hand it to the Treasurer, who likewise receives it kneeling ; and he in like manner will pass it to the Showling officer, who, on his knees with his face turned northward, will receive it, and with becoming solemnity place it in the “yellow car ;” and the two latter named officers will then escort it to the office of the Provincial Treasurer.

On this same day, at the hour of shin (4 p.m.), the hour when the Dowager Queen died, all the officers will proceed as before to the Ming-lun-Hall, and in a body perform the ceremony of kneeling thrice and knocking the head nine times; after which they will lament and wail, and then again kneel thrice with the nine prostrations. On the 2nd and 3rd days the like ceremonies will be also observed.

When the Royal bequest shall arrive, the civil and military officers—as also those who have purchased nominal rank—will all appear in plain white garments for 27 days. After this period, and within 100 days, they will wear black mourning dresses, and lay aside the cap ornament or fringe. Over this time, and within 27 months, they will wear black clothes or colored dresses,—but the color of the under robes matters not. During the approaching summer season, hair fringe to the hats will be worn. The male portion of the people will now at this time remove their hat ornaments, and the females their head-dresses, and for 27 days (24) wear black clothes.

Officers—men of all classes, and the people will all and every one, from the day when there was important matter in the midst of the Palace (alluding to the Queen's death) refrain from shaving their heads for the space of 100 days. Officers of the 3rd rank and all above, for the space of one year, must not marry out their daughters, neither will their sons take wives: neither will they have feasts or attend assemblies or musical entertainments for 27 months; but in the event of their being a marriage to be celebrated, after the period of the year has elapsed, then on and for that occasion is music admissible.

Officers of the 4th rank and all below that grade, for the period of 100 days, will neither marry their sons or their daughters; and,

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(24) The Viceroy and all officers during 27 days of state mourning should sit (excepting while hearing causes) upon the ground, and not on chairs.

during one year, they must neither give or receive entertainments, nor have music. They can, after the period of the 100 days, should there be a marriage of either son or daughter, have music for such an occasion. The army and populace, for the period of a month, will refrain from marrying sons or daughter, and for 100 days will have no music. Should the Royal declaration arrive a month (after the demise of the Queen) it will be expedient nevertheless to commence reckoning the 27 days from the date of its arrival, and then, after this period of mourning is over, will they (the army and populace) be permitted to marry sons or daughters.

Now, military bugle calls,—the bells in Buddhist Temples, and of other edifices dedicated to the worship of departed spirits,—guns, which announce the hour of morning and evening, are not classed as music. Beyond 100 days, and within the space of one year, at the times of opening and closing seals of office (25), as also on proceeding to take up office, and receiving a seal, the badge dress will be worn (26), and court beads put on, with the Ming tsan (see note 17). On the 1st and 15th day of the different months (27), ordinary clothes (28) will be worn, but not the court beads.

For the space of one year, rain hats and cloaks, sitting or kneeling cushions, without reference to the rank of the officer, will all be of a black color. After this period, the rain hats, cushions, and um-

(25) This is annually done at the close of the year for a given period, and during this time but little business, excepting of importance, is transacted.

(26) That is a dress with a bird or beast embroidered on the breast, according as the individual is civil or military.

(27) On the 1st and 15th days of every moon, the officers proceed to, and burn incense in, the Temple dedicated to Confucius—to the God of the Wind—Patron of Learning, &c. &c., and on these occasions the court dress and heads are worn.

(28) That is dress without the ornaments of the badge or the dragon-woven petticoats.

brellas of state will be of a colour in accordance with the officer's rank (29) ; but the rain cloaks will still be used of a black colour.

Upon forwarding a Peaou (30) (a prayer or congratulatory offering or address to the Emperor on occasions of joy, and sent by either the Viceroy, Lieutenant-Governor, or Tartar General, &c.), or at times of paying worship to a Pun (a stated report on Government affairs required by law), on these occasions, during the 100 days, black clothes will be worn,—salute guns will not be fired, neither will drums be beaten nor pipes be blown.

After the 100 days, and within the period of 27 months, when making obeisance to a Peaou, the court dress will be worn ; and when acknowledging a Pun, the ordinary dress to be worn (that is the outside dress having no badge, and the robe or long under petticoat without the dragon) with court beads, attended with the Mingtsan ceremony, as also salute guns, and upon the road approach to be announced (31). At the expiration of the 27 months everything will proceed as usual.

After the period of 100 days, and within the space of the year, salute guns may be fired on opening and shutting the gates of the city morning and evening ; also upon officers issuing forth from their offices and when going to sit in judgment, and criers may announce approach ; but no instruments must be beaten or blown,

(29) The mats or cushions which the officers use at times of sacrifice, &c., are in strict conformity with the rank of each. A viceroy, or Lieutenant-Governor, uses red—Treasurer, Judge, or Taoutae, red with blue edging—a Prefect and Magistrates, red edged with grey, and all officers below these, red edged with black. Civil and Military officers use the same.

(30) Whenever a memorial or any other document goes forth for the Emperor, the officer memorializing enacts the ceremony of kneeling thrice with the nine prostrations—the same as he would if in the presence of the Emperor, considering that he is as it were conversing with his most sacred majesty.

(31) Officers of higher ranks, whenever they go out of their offices, have the same announced by three salute guns, and criers, to clear the road, proceed them.



neither must metal instruments give forth sound ; neither will the 1st and 2nd evening drum be beaten. Over the 100 days, the drum which announces the officer about to sit on trial can be struck (32).

The civil and military officers will appear in white clothes for 27 days ; and should they, during this time, be required to sit on the magisterial bench, it is suitable that they assume the cap with ornament and appear in black dress, and after the business is closed to reassume the white dress.

When the Royal commands of her late Majesty shall arrive, the Treasurer's Secretary will be directed to have these observances immediately engraven and copies struck off.

The several matters of ceremonies to be performed, attendant on the promulgation of the Royal commands, should be all conducted in accordance with regulation. Proclamations will be printed, and orders will be issued to send them to the different Prefectures and Chows, from whence they will be handed on to their subordinate districts, that all may be clearly informed thereof, enabling them to know and maintain the same obediently.

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(32) This drum is only struck one or two strokes, and unaccompanied by other music ; whereas the 1st and 2nd evening drums are attended or accompanied by pipes.

## ANNOUNCEMENT BY THE VICEROY.

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*On the 12th day of the 2nd moon, the Viceroy Lew and Seu, Lieut.-Governor, issued a joint proclamation on boards as follows:—*

On the 15th day of the present month, we respectfully received the Royal declaration of the far journeying Monarch, and with poignant grief, learned that his far journeying Majesty, on the 14th day of the first moon, 25th February, 1850, in his dragon chariot became a guest above; and it is therefore suitable to announce the same. Wherefore this notification; and we look to the civil and military officers, as also to the soldiers and people, to make themselves acquainted with the same, and we accordingly make known that, from the 14th day of the 1st moon, the day on which within the palace there occurred an important event, the 100 days will begin to reckon; during this period the hair of the head will not be shaven. The civil and military officers of the provincial city (Foochow) will commence their reckoning from the 15th day of the 2nd month, the day on which the Royal announcement was received; and for the period of 100 days they will neither marry sons or daughters; neither for the space of one year will they have any kind of music. The army and populace, during 100 days, will also have no kind of music; and for the period of one month they will neither marry sons or daughters. The several civil and military officers, together with the soldiery and populace of the outside Prefectures and Heen districts, will respectfully reckon from the day on which the Royal declaration reaches them; and for 100 days the said civil and military officers will neither marry sons or daughters; and will have no music for the space of one year. The soldiery and populace will likewise have

no kind of music during 100 days; and will neither marry sons or daughters for the space of one month. Let each obey implicitly! Disregard not these special commands!

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*Forms of Ceremonial to be observed upon the respectful receipt of the Royal declaration of the Emperor who has ascended on his long journey :—*

When the Royal declaration is about to arrive, there will be previously set up, in the upper part of the Ming lun hall, in the College of the Prefecture, one Whang gan, or yellow table, and a Whang kea, or yellow stand, which will be placed thereon, and these will be kept in readiness that the Royal writing may be thereon laid. In the next place a long narrow side table will be spread, and five descriptions of fruit offerings will be presented. In the front of the table there will be set up another yellow table, upon which will be placed or offered a yellow damask covered incense stool, and thereon a jar, incense pot, and plate, a pair of large candles, incense from sandal and other perfumed woods; and in the front will be spread a white curtain screen, beside a pair of white gauze lanterns; and the imitation paraphernalia of show or parade used by the Emperor when going abroad, will also be spread out and arranged, as likewise a reading desk or throne.

When the Royal declaration shall arrive, the Tartar General, Viceroy, Lieutenant-Governor, Lieutenant-General, and the Civil Governor, leading the civil and military officers, all being dressed in white long cotton dresses and ready on horseback, will proceed out of the city to the portico for receiving Royal favors in the western suburbs. A dragon car will also be made ready, with its attendant paraphernalia of show. When information is obtained that the Royal writing is approaching, the Prefect will go forward to the Hung san bridge and, in conjunction with the delegate who will be deputed to meet it, take the Royal document and place it in the dragon car. The paraphernalia will be in advance, while two

Show ling officers, two Tseen and two Pa tsung (military officers of small rank) will be directed to continue on either side of the car, escort and follow it in.

Upon the approach of the Royal writing to the portico for receiving Royal favors, the Tartar General, Viceroy, Lieutenant-Governor, Lieutenant-General, and Civil Governor, heading the civil and military officers, as likewise the gentlemen scholars, and the aged, who have received Royal favor, will, in a body, stand on the right hand side of the main road, forming a row. They will all kneel to meet it; and set up wailing and lamentation. There will be no Ming tsan, no drumming, nor fifeing. After it has passed by, they will all rise up, mount their steeds and follow; and when the Royal behest enters the city, salute guns will be fired. The officers will first advance to the Ming lun hall and form a row, standing on the outside of the gates, and when the document arrives at this point, they will kneel to receive it in the same manner as on the first occasion. When the dragon car has entered, the several officers will also pass in. The Prefect will then ascend by the left flight of steps, and advancing in front of the dragon car, while the officer appointed to escort it, facing southward and in a standing posture, will lift out the Royal writing, and hand it to the Prefect, who with his face northward and kneeling, will receive and reverently place it upon the stand which is on the "offering yellow table" at the upper part of the hall. This done he will retire backwards to his proper place, passing out eastward. The Tartar General, Viceroy, Lieutenant-Governor, Lieutenant-General, and Civil Governor, will stand at the head of the civil and military; the civil standing on the eastern, the military on the western side, forming a row. Should there be any officers who have on the death of parents laid aside office for three years, or who have resigned office in order to nourish their parents, and who are in their native place, these will range themselves separately on the east side of the Sub-Prefect. The Tsin sze and Keu jin graduates, as also those who have purchased nominal official rank; the

Sang yuen and Keen Sang graduates, the old who have received marks of Royal favor, together with the Tso tsa officers (sent by the boards to the different provinces to await vacancies) will each forming a separate class station themselves on the outside of the second gate. All being thus stationed, the Le sang, or Master of Ceremonies will cry out, "Pei pan," stand in ranks. All having done so, he will then say, "Kneel;" "Knock the head and rise." The ceremony of kneeling being performed thrice, and on each occasion of genuflexion the head to be knocked on the ground three times, the Le sang crying out each time the proper moment for the ceremony. After the sound of lamentation and wailing has ceased, the foreign officers from the Loochoo country will last of all go through the ceremony of kneeling thrice and knocking the head nine times, on the outside of the second gate. After this the Prefect will, as on the former occasion advance, by the left flight of steps, towards the yellow stand, from off which he will take the Royal writing, and facing westward, in the erect position, will deliver it to the officer appointed to read it, who receives it kneeling with his face northward. He will then rise and with becoming respect, holding the document in both hands and passing through the middle, will ascend the reading forum, and proceeding behind the table from which it is to be read, will there stand erect facing southward. Then the Prefect will as before go out backwards by the left flight of steps and retire to his proper place. The Le sang will then cry aloud, "Kneel," whereupon the Tartar General, Viceroy, Lieutenant-Governor, Lieutenant-General, and Civil Governor, as also the whole body of officers will kneel. The two Tso tsa officers as guards of the writing on either side will then respectfully and carefully open the scroll, upon which the Director of Ceremonies will cry out, "Read aloud the Royal writing." This the officer, who is deputed, will do in an erect position, the whole assembly kneeling in profound attention. After the document is read there will be a cry of lamentation and grief, and then all will rise up. The Le sang will then precede the Viceroy

and Treasurer, who will advance, by the left hand flight of steps, towards the front of the reading forum and there stand with their faces northward. An officer will then approach the front part of the reading forum, and the one who has read the document, will take the Royal commands in both hands and hand it to him, and he will deliver it to the Viceroy, who kneeling and still facing north, will receive it. He will then rise up and turn, facing west, while the Treasurer will advance and, facing northward, kneel, while the Viceroy delivers it to him. Having received it, he will then rise up, and holding the Royal document in both hands, and entering by the centre door, will respectfully lay it on the stand which is on the yellow table. This done, the Le sang preceding the Viceroy, followed by the Treasurer, will return to their proper places the same way they entered, and the Le sang will then cry aloud, "Kneel;" "Knock the head;" "Rise;" whereupon the whole assembly of officers will perform the ceremony of kneeling thrice and the nine prostrations, after which there will be the cry of lamentation and grief. The foreign officers from the Loochoo country will then go through the same ceremonies on the outside of the second gate. After these ceremonies have been enacted, the several classes will disperse.

Last of all, the Treasurer, accompanied by a Show ling officer or subordinate, will take the Royal document and respectfully place it in the yellow car, and escort to his official residence; and after copies of the transcribed writing have been struck off, and circulated through the subordinate districts of the Min Province, an officer will be delegated to re-deliver the original royal writing to the palace of the Viceroy, who will, by Government post, address a dispatch and return the document to the Boards.

## THE EMPROR'S LAST WILL.

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A TRANSCRIBED COPY OF THE ROYAL COMMANDS.

*The Emperor, created and appointed by the revolving decree of Heaven, goes on to state in his Royal declaration:—*

I have received from my Royal Father, the Emperor, Jin tsung juy, overspreading and containing favor. To me was bequeathed the "divine vessel," the Throne. For 30 full years have I held the reins of Government. I look up and ponder on the family precepts of my divine line; and, in all things, respect heaven's decrees and imitate my ancestors,—my chief aim has been to be carefully diligent in the government of my kingdom, and to cherish a tender regard towards my people. Dare I then be otherwise than diligent without intermission in the morning time—solicitously careful at eventide—and every day indefatigable in exertion? It is by these means I have continued on my imperial eminence until now. I have been at all times ready to attend to matters connected with the State and to read addresses and memorials, and on important subjects have summoned and received counsel from my ministers and servants. I have taken food when the sun has been low descending, and at night have taken rest in my robes. (1). Thus daily has it been for 30 years. I dared not give myself leisure nor indulge in luxurious ease. As the first in the empire, I have set the example in temperance and economy.

When the throne was handed down to me, I promulgated commands written by my own hand, and my principal care was to guard against an inordinate love of music—carnal pleasure—and a

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(1) Figuratively expressing his unceasing application and care for the state.

desire for wealth ; every amusing pleasure and exhibition—love of trifles and the smallest prodigal display, I denied and forbade myself. And this is known to the ministers and people of my empire.

The current of my thought bears me back to years that are past when, in the western borders, there were small petty troubles, caused as it were by insects. But leaders were sent forth who punished and reduced to subjection causing all to be settled and at peace. (2.) But how dare I boast of the military skill and prowess of the army? Then again there was the small petty country on the south east line of coast that in consequence of traffic caused confused quarrels. (3.) I reflected that the ancient kings deemed kindly feeling towards mankind of the highest importance. How, then, could I bear that the “innocent infants” (4) should be harassed and assailed by sharp swords and pointed weapons? Therefore, did I cast off my trifling displeasure and completed (with the country meaning England) a liberal faith or treaty.

The boundaries became tranquil, and the men from afar cherished, so has it continued for 10 years ; and the end has been that injurious and noxious flames have disappeared. The people have each followed peaceably his avocation in life. Thus have I, with unwearied zeal, had always a tender regard to the people’s case and feelings ; and now, peradventure, all are enabled to make allowance for my action or decision on that one point. (5)

I humbly take to myself the shame of being the cause of the late

(2) Alluding to the rebellion of the Mahomedans in the 7th and 8th years of his reign.

(3) Alluding to the quarrel with England.

(4) A word of tenderness for the people.

(5) Alluding to the faction at Peking which existed between the Tartar and Chinese ministers, on the subject of a Treaty with England. Wong-see, a minister of State opposed Mo-chang-ah, a Tartar minister. Wong-see was for war—but the Tartar advocated peace. The Emperor sided with the peace party, and Wong-see in consequence hung himself. Hence the apology.



calamitous drought and flood; (6) involving my people in the visitation. Morning and evening did I grieve in heart, and toiled; neither was I sparing of the state coffers in order to rescue the urgent misery of my people. The ministers of the different Provinces prayed for remission of taxes, and craved that largesses may be bestowed during these calamitous times. Could I do otherwise than shower down my grace and favor?

This also natives both of inside and outside Provinces are well aware of.

I have attended on and ministered to the wants of the Dowager Queen, these 30 years; and studied that which tended to the completion of her pleasure. This have I carefully and cautiously done without diminution, holding a diligent regard to the regulation of affairs, and an entire heart to the performance of proper ceremonies. Seldom had I to make allowance for any error of undutifulness.

My limbs and frame were once firm and strong; but from last year, at the junction season of spring and summer, my health suddenly failed. I redoubled attention towards recovery, but my lost health returned not again. Upon returning to the Palace, (7) in the 12th month of last year, I learnt with the most poignant grief that the Dowager Queen had taken her far journey, and I beat my breast and stamped my feet in agony—and, broken up by grief, gradually did my form become attenuated and worn. Latterly I have drawn my breath with greater difficulty, and my disease has daily assumed a severer form.

My thoughts float back through the last 30 years whilst upon the

(6) During the close of the years '49-50, in several of the provinces, in consequence of long continued heavy rains, the country in many parts became inundated, destroying the rice crops—and, of course, raising the price of rice enormously. Hundreds were drowned and starved to death. On this occasion the Viceroy of Foochow applied to the British Consul at that port requesting, if British vessels brought on cargoes of rice, they may be sold to the officers of the Chinese government. The year previous, the country in many parts had suffered from long drought.

(7) The Emperor had been to his summer residence.

Throne. 60 and 9 years have I to record on the scale of longevity. Then at what have I to repine? I only consider that a connecting link (successor) is of the highest importance, and that with all haste I ought most carefully to select a yuen lang (8) to succeed to and take charge of my extensive patrimony.

On this day, at the hour maou 5 a.m., I especially summoned Tsung jin foo tsung ling, (9) Yu tseen ta chin, Ministers always in the Imperial presence, the Keun ke ta chin, Ministers who have direction of the army, and the Ministers of the cabinet, and in my own person handed them the Imperial decree, in vermilion pencil, setting up my fourth son, Yih Cho, as heir apparent to the Throne; at the same time giving my injunctions to Princes and Ministers to direct their whole hearts in assisting him, without a compassionate thought of aught beside. Having done this a few hours only, my spiritual breath became broken or scattered—and is not this the Voice of Heaven summoning me hence?

The natural disposition of the heir apparent is benevolent and dutiful; his virtues are firmly implanted; he is therefore well competent to hold the charge confided to him; and he should forthwith be placed upon the Throne in order to succeed to the Empire.

Heaven created the people, and from among them set up Princes to manage and be their governors.

He who incessantly displays an anxious desire to maintain a strenuous opposition to error, and at the same time knows how to stimulate by admonition, is well calculated to judge of mankind, and understands well how to soothe and tranquillize the people, such a one must be ever competent to protect my extensive patrimony.

There are yet rules by which to observe men. The Emperor should be clear as an unruffled mirror, and just as a balance, so that

(8) A paragon of excellence from among the Princes.

(9) An officer who has charge of the King's family—generally a Prince.

the ugly and handsome, the light and the heavy, may each see and judge of himself thereby. Then without selfish ends will he benefit the world.

I am further desirous that you civil and military Ministers should have clean and unspotted hearts, each being diligent in his allotted charge or calling; and that you should direct your attention in assisting the young Emperor to bring the State to the highest degree of eminence. Oh! how then will my cherished thoughts be in a greater degree comforted. (10)

Let the state mourning of white, be in accordance with the old established rules, viz. for 27 days, and then laid aside. And let the same be promulged throughout the empire, that all may hear and know.

*14th Day, 1st Moon, 30th Year.*

*25th Feb., 1850.*

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(10) The Emperor after death is supposed to be cognizant of what passes in this world.

## ACT OF GRACE ON ACCESSION OF THE YOUNG PRINCE.

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### UPON THE ACCESSION OF THE YOUNG EMPEROR.

*The Emperor appointed by the revolving decree of Heaven goes on to observe in his Royal announcement:—*

Our great pure dynasty has received the kind fostering regard of heaven; and through the line of Tae tsoo (1) and Tae tsung was the large foundation first commenced. She tsoo united the whole under the summer region. Shing tsoo, She sung, Kow tsung and Jin tsung, by their overflowing virtues produced in the manners of the people, invisible changes; thus binding closer the unanimity of the people, and redoubling the splendour and brightness of the State. My Royal Father, the far removed monarch, held the reins of government for 30 years, and during this time he at night lay down in his robes; and when the shadows of evening fell, took food, seeking with sedulous care to bring about a highly flourishing rule. He regulated with exactness the officers; and diffused abroad their merits, and thus was the whole state rendered respectful and dignified. His gracious acts were deep, and his enriching kindness plentiful, penetrating and reaching to all the world (within the royal domain). By these means, all—both inside and outside the kingdom, were regulated with peace and tranquillity, and the host of black-haired people shared in the happiness that reigned.

It was the ardent wish of all, that his illumined record, should

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(1) Tae-tsoo—Tae-tsung. Two Tartar Emperors, father and son, previous to the conquering of China by the Tartars, and from whom the present line of Kings sprung.

She tsoo—Temple Title of the Emperor.	Shun che	A.A.	1643.
Shing tsoo ditto	ditto	Kang He	A.D. 1661.
She tsung ditto	ditto	Yung ching	.. 1772.
Kow tsung ditto	ditto	Keen lung	.. 1735.
Jin tsung ditto	ditto	Ke King	.. 1795.

be long extended; and that he might perpetually receive the abundant blessing of heaven. But alas! who would have imagined that on the 14th day of the 1st moon, I should be set up by the Imperial word, as heir to the kingdom; and that e'er half a day had elapsed, he would suddenly ascend in his dragon car; and that the "divine vessel" would become attached to my worthless body? I myself consider that my virtues are spare and deficient; and I deeply fear my inadequacy to the charge; but then again I reflect that the throne has been handed down through a line of divine kings, and that my Royal Sire has entrusted to me the heavenly seat, and that it must not long remain unfilled. With a strenuous effort, therefore, I repress lamentation and grief, in respectful accordance to his perfect commands.

On the 26th day of the 1st moon, I respectfully announced to heaven and earth, in the Temple of Ancestors—and to the gods of the land and grain, that I had taken my seat on the throne; and that the ensuing year would be the 1st year of Heen-fung (the young Emperor's Imperial title).

I look up and wish to be associated with the good acts of the former kings; and I lay my hand upon my heart—but fear with solicitous care for the result.

The occasion of our accession is a suitable opportunity to publish the extension of well adapted acts of grace; and those which should be extended are arranged in separate divisions on the left. (2.)

I.—On all the Princes of the Royal blood, both inside and outside the metropolis, extending to the Dukes, the Royal favor will bestow some present.

II.—The Princesses, both inside and outside, extending to the Kih-kih (3), will each receive a present conferred through Royal favor.

(2) Chinese is written from right to left, and perpendicularly. All separate items or articles alluded to in the body of a document are written at the end, or on the left.

(3) Sons and daughters of Princes. A Tartar word given in Chinese.

III.—Manchow Tartar and Chinese Civil and Military officers of all ranks, both inside and outside the metropolis, will each be raised one step.

IV.—All denomination of officers, both inside and outside the metropolis (not excepting those who may already have had honors conferred on them in accordance with the rank they then held), who have been promoted, as also those who have changed office (alluding to those who have been degraded), may all obtain honors (4), according to the new rules.

V.—At the metropolis, civil officers of the fourth rank and above, and those of the third rank and above, outside the metropolis: military officers of the second rank and above, both inside and outside Peking, will, in accordance with the rank they at present hold, each have the overshadowing kindness cast on one son, who will enter the College for the Nobles Sons, and be instructed.

VI.—Civilians, both inside and outside the metropolis, from the fourth rank downwards,—and military, from the third rank, who have been degraded, who have been deprived of office,—those who retained office, yet lost rank,—as also those who have had their pay stopped (5), or who have forfeited their salary, are all graciously permitted to resume their position.

VII.—We wait the Board of Rites to memorialize, and give clearly the number of Keu jin, who present themselves at the general Triennial Assembly at Peking, for examination in the Tsin-sze, graduateship; and their request for the Imperial pleasure to deliberate on an increase, over and above the usual fixed number.

At the Triennial Provincial examinations of Sew tsae for the

(4) Every tenth birthday of the Emperor, and upon the accession of a new King, honours are conferred upon the parents of the officer—the same rank and title as he himself holds. Some have posthumous honors conferred on great-grandfather, grandfather, and father. These posthumous awards are held out as incentives to uprightness in official stations.

(5) This is sometimes done for the life-time of an officer, but his *allowance*, distinct from his *pay*, is still continued.

Keu jin graduateship; the larger provinces will have allowed an increase of 30, the next in size 20, and the smallest size provinces 10, in addition to the usual number. The Manchow and Mung koo Tartars will have an increase of 6, and the Han Keuen (6) an increase of 3 Keu jin allowed above the usual number.

VIII.—In each separate province, to the fixed number of those who attain the lowest literary degree—there will be graciously extended an increase of 7 names to the large class public schools (7), 5 to the smaller, and 3 to the smallest.

IX. The Kung sang and Keen sang Collegians of Kwo Tsze keen (colleges for Chinese and Tartars), as also all those engaged in instruction in the Kwan heo College (for Tartars only) have one month of their time given them (8).

X.—Each separate provincial public school for the Literati, without reference to its being attached to a Foo, Heen, or Chow (names of districts), or to a Wei (a district so called on the banks of the yellow river), will, for the present year, be permitted to make the first on the list of Sew tsae, (styled Ching kung), a Gan kung, (9) and the second on the list a Suy kung. (10)

XI.—Each individual recommended from a Foo-choo, Heen or Wei district, as worthy the style Heaou leen fang ching, (11) will

(6) Han Kuen—a certain number of *Chinese*, from the outside provinces, came into the country (China) with the Emperor Shun che (First Tartar Emperor of the present Dynasty), and their descendants are designated Han Kuen.

(7) Ta Heo  
 Chung Heo } Public Schools or Colleges of different sizes.  
 Seaou Heo }

(8) Each of these is obliged to be in the college three years before he can become an officer of Government, one month of this time is remitted.

(9) Gan kung. A title of literary honor only granted by an Emperor on his accession. When a Sew tsae obtains this honor after being in the Kwo tze College three years, he becomes qualified to serve as a Government officer.

(10) Suy kung. A yearly title conferred on the first in the Sew tsae list, who goes to Peking for his probationary term of three years.

(11) "Filial, uncorrupt, and upright."

be allowed as a temporary measure to wear, as an ornament of distinction, a button of the 6th rank, in order to be in readiness if required: and strict inquiries must be instituted as to whether he is justly entitled to lay claim to the style. Let there be no irregular selection!

XII.—Officers will be delegated to make sacrificial offerings in conformity with old established customs, at the sepulchres of the successive line of kings—at Keuh le, (12) as also at the five mountains and the four rivers. (13).

XIII.—Officers, soldiers and people, who have been guilty of minor offences, excluding those who have concerted plans of insurrection and rebellion; sons and grandsons who have been privy to the murder of a father or grandfather, mother or grandmother; wives and concubines who have destroyed their husbands; slaves and handmaidens who have murdered their masters; those families who are not without three of its members guilty of crimes punishable by death; those who have “plucked life;” (14) who have maimed men (intentionally) in either body or limb; those who have premeditatedly taken life; those who have poisoned by the Koo insect; (15) who have injured by evil spirits (bewitched); who have employed poisonous medicines to kill; pirates; and those who profess unnatural powers (witchcraft), forming or constituting the ten

(12) Keuh le. The birth-place of the sage Confucius in the Keuh fow district of the Yun chow prefecture, in Shan tung province.

(13) Wong ho, Keang ho, Hwuy ho, Han ho. Four rivers in the north of Chioa, and which carries away its dirt.

(14) Tsae sang. A crime exists in China, though happily rare, of a most revolting nature. A female when *enceinte* is murdered—her body cut open and the embryo taken out, from which it is said a valuable medicine is prepared. The Translator, while at Amoy, heard of a case of this nature, which took place upon one of the adjoining hills.

(15) Koo tuh. There is a prevalent belief among the Chinese that certain persons collect as many different poisonous insects and reptiles as possible, put them all together into a vessel, where they prey upon one another until only one is left. This one is called Koo; and the smallest portion of its urine is said to be instantly fatal!



wickednesses, which are all punishable with death and cannot be forgiven ; those who have been guilty of crime against military law ; those who have secreted runaways deserving death, such likewise cannot be pardoned ;—and brought to light up to the 26th day, 1st moon, 30th year of Taoukwong—as also those not detected or discovered ; those already adjudicated, and those which have not been adjudicated, will all be mercifully forgiven and no more remembered. And should there be any who shall bring forward a complaint against any one of these persons so forgiven, the crime with which he charges shall be fastened on himself.

XIV.—Those criminals from the several provinces transported to the distance of 3000 li ; and those who have been banished beyond the frontier, and who on clear enquiry have reached their place of destination three years, and during that time have kept the laws, and have been quiet and well behaved ; as also those criminals who have passed the age of 70 years ; will be liberated, and graciously permitted to return to their native place.

XV.—Those enrolled under the banners—the Tartar domestics in the Imperial household—as also the Paou E, or armour men, who have embezzled the property of Government, and who were required to make good the whole amount, and whose family property, thereby, upon clear enquiry, proves indeed bankrupt, will have full remission extended. And to those likewise who have had to share in refunding ; to those also who have had to refund on account of others, and thus indirectly implicated, a gracious forgiveness is extended.

XVI.—All officers who have had to refund money to Government on account of public service, and sons and grandsons who have to make good to Government sums of money for a father or grandfather's defalcation, will, upon due investigation, be graciously forgiven.

XVII.—Officers and men in the Banner regiments who have received an advance of pay, either consequent on an expedition or through any visitation, will not be required to account for the same.

XVIII.—Both Tartar and Chinese soldiers who have distinguished themselves in the ranks, and from wounds or old age are resting from toil, shall, beside our overshadowing love, upon mature deliberation, have additional favors graciously bestowed.

XIX.—In each Province, upon families of five kindreds united together in one house, as also upon those who have lived to see seven generations, beside an inscription board (16) additional favors will be graciously bestowed.

XX.—In each Foo, Heen, Chow, and Wei district, where are any who have given their diligent attention to ploughing and sowing (husbandry), the local officers will to such signify their great approbation in order to stimulate to active energy.

XXI. Exclusive of the armour bearers of the five Banners at Peking and those of the Tso ling officers, the armour men of the eight Banners of the Manchow and Mung Koo Tartars, Han Kuen, and Guards of the Imperial Palace, cannon men, and foot soldiers of the nine gates of the Imperial Household, will each have one month's pay given them. (17)

XXII.—Persons serving in the ranks of the army, who are of the age of 70 and above, are allowed one son to remain at home and take care of them, who will be exempted from serving the State. Those of 80 years and upwards will have given a button of the 8th rank—those of 90 and above also a button of the 8th rank—those of 100 years and upwards a button of the 7th rank—of 120 and above a button of the 6th rank—while those of 100 to 120

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(16) Inscription Board—a board with a couplet—or perhaps only two or three characters on it—bestowed on an individual, and generally alluding to the act or circumstances which makes him deserving of such a gracious condescension of his Sovereign. It is usually memorialized for, by the high officers, and the individual has to pay largely.

(17) The pay of the soldiers in outside Provinces is greater than the pay of the troops at Peking.

will, as on previous occasions, be recommended ; and money towards erecting a triumphal arch way (18) will be given.

XXIII.—The managers and directors of charitable institutions, in the several Provinces, will see that proper and sufficient necessaries are supplied to the aged widows and widowers, to the orphans and the childless, and to the deformed.

Alas! I have received this connecting line of succession, and therefore are benevolent acts extended to the uttermost boundaries of my empire. But assist me in the duties which I bear, and in soothing and tranquillizing the host of people. Princes and all denominations of civil and military servants should one and all lay open his mind and feelings, giving his assistance and support in any vast scheme or perplexing doubt, and thus display the interminable blessings of our State for ever and ever. Let this be promulged and announced throughout the whole empire; that all may hear and know.

*26th Day, 1st Moon, 30th Year.*

*8th March, 1850.*

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(18) These archways are given under similar circumstances as inscription boards, viz. : to heroes, to the very aged, and to young chaste widows who have declined marrying again.

## AN ADULATORY PROCLAMATION BY THE YOUNG EMPEROR.

BY THE LIEUT. GOVERNOR OF FOKIEN.

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*On the 3rd of the 5th Moon a transcribed copy on yellow paper was respectfully received; and the Emperor, appointed by the revolving decree of Heaven, in his Royal announcement, states:—*

I have pondered on feminine compliant and chaste qualifications that they may be declared as fit ensamples of imitation and instruction; and on the fame of the great virtues of the ‘carnation colored stone apartments;’ (19) and on the reasonable and complaisant acts (of the former kings) handed down as an overshadowing protecting screen for others to repose under; that the ‘bright sea mirror’ (20) might look up and behold the great fame made manifest to the world.

My thoughts dwell upon the secret virtues of the absent when in the ladies’ side apartments, and on the sheltering and protecting love. (21) Benign qualities were propagated throughout the State by the effects of example, *gradually enlarging* and spreading changes in the manners of the people.

But these most excellent acts of virtue were venerated by the Court, and thus did the whole firmament resound with the fame thereof.

With profound respect I consider that the virtues of our Royal

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(19) Certain apartments in the Palace of the Queen, so named.

20. Metaphorically the people of all parts of China; as the sea flows all around it.

(21) Metaphorically—bamboo shade under which the weary might rest. Literally, “Bamboo shadow’s love,” even as the large and full grown bamboos protect and shade from the sun the tender young shoots: alluding to the affection of the Queen.

female ancestry are becoming patterns of reverence and harmony to instruct and spread abroad mildness and obedience. My thoughts wander back to former years, when our Royal Sire, the far removed Monarch, received the decree of fate (to be Emperor) through a successive line of kings, now 30 years since—a period fraught with uninterrupted joy. (22) Who would have thought that the ‘Spring Brightness’ (23) would be so suddenly extinguished, and that the “Gem Palace” (24) would be only left behind as a memento to be fondly dwelt on? Could it be thought that the day, which all so love, (25) would never arrive, but that unexpectedly the spirit would return to the “Pearl Gate,” (heaven), causing poignant grief?

Already has the ceremony of conferring extra honours been arranged; but it is suitable, also, well adapted acts of benevolence should on this occasion be extended, and they are arranged on the left as follows:—

I.—The burial places of the successive line of kings and emperors, as also of the former sages and divines, will be well looked to, repaired, and guarded by the local officers.

II.—Every denomination of officer, both inside and outside Peking, not excepting those who may have previously received titles of honor in accordance with their present rank, will all in conformity with their present titles, obtain further honors. (26)

III.—Dutiful sons and good grandsons of Manchow Tartars—righteous husbands who have not again married—chaste widows who have remained single, will receive a mark of Royal favor, upon

(22) During this period the late Emperor's filial conduct to the Dowager Queen was unremitting.

(23) One of the designations of the late Emperor.

(24) Name of one of the palaces.

(25) The time when parents arrive at an age to be nourished and protected: and which should be tenderly *looked for* and *cherished*, as the days pass by and return not again.

(26) Posthumous titles of honor of same rank and title as the officer conferred on parents, grand parents, and great grand parents. Officers of the first rank have *these* posthumous honors conferred *on all*.

the officers under whose jurisdiction they may be, making close enquiry and obtaining correct information, and memorializing ; the Board of Rites having duly ascertained its correctness.

IV.—The Kung and Keen-sang graduates in the Pekin College, as also those matriculating there, have one month of their time remitted.

V.—Those from the metropolis and the several provinces banished to the frontier and to a distance of 3000 li, as also others sentenced to banishment of less severity, will, after due distinction has been made, have their punishment commuted

VI.—All inmates of poorhouses in the different provinces, who have none on whom to depend—such as old widowers', widows, childless, and orphans, as also the deformed, will be amply supplied with necessaries ; and to this the governors of these institutions will direct attention.

VII.—The local officers will select ground and set up cemeteries in the different districts to be appropriated to the use of the utterly destitute without the means to inter their relations, and who have no friends or relatives who can bear the expense ; and will cover over and bury the old bones\* and not allow them to appear to sight. Let this be propagated throughout the empire that all may hear and know.

*June, 1850.*

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\* Periodically, men are sent round to the different burial grounds, by government, to cover over any bones which may have become visible from the graves having tumbled in. This event is usually announced, through proclamations, by the local magistrates, and is esteemed a great boon.

## AN ACCOUNT OF THE CELEBRATED TOWER OF NANKING.

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May all evil influence be repressed; and may there be a state of tranquillity and comfortable repose.

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A SKETCH of the Kiang Nan; vitreous, and precious, Buddhist Pagoda, dedicated as an act of gratitude.

On making research into the old historical records, mention is made that "on the outside of the 'congregated Pearl Gate' of the Kin Ling city (ancient name of Kiang Nan—Nankin) there is a temple, within which is the pagoda to *Ah yu Wong*; but we know not from whence this Wong divinity came." The writings record nothing more on this subject. It is, however, now justly designated an *immense* temple. Sun Woo (name of a sovereign of the third century) first erected the temple, and repaired the Ah yu Pagoda, which latter building his grandchild Haoun destroyed.

About the middle of the reign of Tae Kang, (1) of the Western Tsin dynasty, a person named Lew sa ko, obtained at Chang Kang, a place in Kiang Nan province, a Shay le tsze, (2) and placed it within the temple, and Keen wan te (3) accomplished the raising of the pagoda three stories by the miraculous Shay le tsze which had been preserved within the temple.

During the middle of the reign of Ta Tung, (4) there was an exhortation to repair the Ah yu Wong Pagoda, and the name was changed to the Chang Kan Pagoda, and the temple was called the

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(1) Title of first monarch of the dynasty, about A.D. 216.

(2) A sort of miraculous gem or charm, said to drop from the head or brain of a Buddhist priest, after he has been tested, and perfected, by penances, in the laws of Buddhism.

(3) 8th monarch of the Eastern Tsin dynasty, about A.D. 322.

(4) Imperial title of the 1st monarch of the Seang dynasty, A.D. 457.

Chang Kan Temple, (from the name of the place in which the miraculous charm was found.) During the Sung dynasty, the temple was named the Teen He, or Temple of Heavenly Blessings. In the Yuen dynasty, during the reign of Che Yuen, (5) the name was changed to Yuen Hing Teen he tsze un Tsing Chung, or the Temple of Principal Esteem—Heavenly Blessings, Compassionate Favour, and Distinguished Fidelity. Che Shun (6) again repaired it; and at the close of Che Yuen's reign, A.D. 1347, it was again destroyed by fire. In the reign of Yung Lo, (7) on the 15th day of the 6th moon of the 10th year, 1412, the work of rebuilding was commenced at noon, and on the 1st day of the 8th moon, 6th year of Sheuen Tih, (8) A.D. 1431, the work was completed; thus occupying a period of 19 years in its construction.

The Imperial decree was given to Whang Leih Tae, an usher of the board of works, to have it built in imitation of the royal palace; and to raise a precious pagoda, 9 stories; and to have it built of 5 different coloured glasses, thereby rendering famous the virtue of the former emperors, as also of the dowager queens.

The pagoda is just 32 chang (\*) 2 covids, 4 inches and 9 fun in height. The top of it is adorned with a gilt ball, of wind and rain copper, so that its colour will never change. At the upper part of it are, also, 9 dragon heads, suspending 9 iron chains, to which are attached 72 bells; and from the top to the bottom, at the 8 corners, are 81 iron bells, making in all 153. On the outside of the 9 stories there are 128 lanterns, and below, in the octagon temple, and in the heart of the pagoda, there are in use 12 glass lanterns which, when lit, consume 64 catties of oil (about 90 lbs.), and throw their

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(5) 1st monarch of the dynasty, A.D. 1285.

(6) Imperial title of the 8th monarch of the Yuen dynasty, 1336.

(7) Imperial title of 3rd monarch of the Ming dynasty, A.D. 1402.

(8) Imperial title of 4th monarch of the Ming dynasty.

\* A chang is 10 covids, and a covid is little more than a foot: two covids 6 inches (Chinese) make an English yard. Our author, therefore, makes the height of the Porcelain Tower nearly 369 feet; but the true height is within a foot or two of the London Monument.



refulgence to the 33 heavens. Their light penetrate amid all men, good and bad, and they illumine the very depths, and for ever remove calamity out of the way. At the top, there are two copper pans, weighing 900 catties (1200 lbs.), and a plate, 450 catties (600 lbs.) The boundaries of the building extend eastward to the resting place of the spirit of U-tung-hae; southward to the garden of Ko-at Ta Sung hing; westward to the Lae ping Bridge; and northward to the Ta ko river or stream. The Temple has an extensive interior. Though the splendour of one hundred generations may follow in succession, and other dedicated acts of gratitude take place through myriads of years, yet will this one alone be worthy the name of the "Paou un Pagoda." (9) The inscription board (10) bears on it the characters "Tc yih tah," the first of Pagodas.

The building cost 2,485,484 taels (11.) The nine iron balls measure 6 chang 3 covids in circumference, and form a weight of 3600 catties. In its top is placed a pearl, which is luminous at night, against pestilential and demoniacal influences. There is also a pearl against water (flood), one against fire, one against wind, and one against dust. There is also a piece of gold weighing 40 taels (a tael is little more than an ounce), a pecul of tea (160 lbs.), and 1000 taels of white silver, a piece of Ming Heung whang stone, (a valuable medicine), weighing 100 catties; also a valuable precious stone, 100 strings of the cash of Yung lo reign, two pieces of yellow satin, a set of books of Te Sang divinity, one of O me to Fuh (Budha), one of Shih Kea Fuh, and a set of Tsee Yin Fuh (all Budhistical works). These are all preserved in the temple.

On the 29th day of the 6th moon, 12th year of Kea King, at noon,

(9) "Precious Pagoda—dedicated as an act of gratitude."

(10) All public buildings in China have inscription boards hanging over the principal doors, with a few characters with some poetical allusion descriptive of the attributes of the divinity (if a temple), or of the landscape, &c., &c.

(11) £719,179 3s. 4d. about.

A.D. 1807, the god of Thunder expelled the hobgoblin that had taken up his residence in the temple, and at the instant the whole of the 9 stories became damaged; but owing to the superior majesty and over-inspiring awe of the guardian spirit of the temple, and as the laws of Budh are not to be subverted, so the entire building was not destroyed. The Lieutenant-Governor sent up a due memorial of this circumstance, and in the 13th year of Kea King, 1808, on the 6th day of the 9th moon, the repairs were again commenced, and on the 10th day of the 12th moon completed.

Now we would enquire if the building of this vitreous Pagoda was not accomplished by the assistance of divinities, who then would have been able to do it?











