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HAU KIOU CHOAN
OR
The Pleasing History.
A
TRANSLATION
FROM THE
CHINESE LANGUAGE.

To which are added,

- I. The Argument or Story of a Chinese Play,
- II. A Collection of Chinese Proverbs, and
- III. Fragments of Chinese Poetry.

WITH NOTES.

Il n'y a pas de meilleur moyen de s' instruire de la Chine, que par la Chine même : car par la on est sûr de ne se point tromper, dans la connoissance du génie et des usages de cette nation. P. Du Halde, tom. 2. p. 258.

V O L. III.

L O N D O N :

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MDCCLXI.

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he was unwilling to admit him into his presence; was no less perplexed how to proceed, than at a loss to account for such an alteration. In this distress he went to the *Che-bien* to learn what intelligence he could from him; telling him, how much he was mortified by the Grand Visitor's coldness, and by the order he had published. That Mandarin was surprized at what he heard: "And yet, said he, this is all the work of *Sbaey-ping-sin*. She hath found means to terrify the Grand Visitor into what he hath done." The other objected how impossible that was for a young and simple girl, who had neither father nor any one else to direct her. "You must not consider her, said the *Che-bien*, as a young woman
of

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of the ordinary stamp. Although she is very young, she hath uncommon abilities. When I carried the first order to her house, she made no objection to it; but received it with very little concern: and when at parting I told her it was not a thing of trifling consequence, and that it was too late for her now to recede; she told me she should not alter her own intentions, although the Grand Visitor might possibly depart from his. Her words are so punctually accomplished, that it is evident she hath occasioned this change. But how she effected it you must inform yourself at the tribunal, where the matter was transacted." *Kwo-kbé-tzu* followed his advice, and applied to the people of the audience for intelligence;

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telligence ; but without effect : for their master, unwilling to become the talk and reflection of the city thus upon his first arrival, had given positive orders that not a syllable should be mentioned of the young lady's appearing before him, nor that she had occasioned this change in his measures.

Twenty days were now past in this uncertainty, when an officer from the Grand Visitor's tribunal came to tell *Kwo-kbé-tzu* that his master had sent for him. He gladly obeyed the summons, and presented himself at his audience. The Mandarin received him with much respect, and carried him into an inner apartment : where he told him, that when he first arrived he was
ignorant

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ignorant of the affair between him and the young lady *Shuey-ping-sin*, but that his too forward interposal in it had like to have been attended with very fatal consequences. *Kwo-kbé-tzu* with some surprize, asked in what respect any consequences that were fatal could result to one of his rank; or what harm could arise from so trifling a cause as the concerting a private wedding: he even ventured to remonstrate to his Excellence the inconsistency which had appeared in his conduct, and which seemed so unsuitable to one of his gravity and office *. The Mandarin replied, "I looked upon *Shuey-ping-sin*

* The *Chinese* idiom is, "What should make you speak with two tongues, one of your gravity and office? Is it not enough when you speak once?" Translator's M.S.

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as a girl of no consequence: and when I sent my order requiring her to complete the marriage, I never imagined that she would be able to set it aside, much less that she was of so distinguished a capacity as she appears to be possessed of. She made no objections to the order, but seemed disposed to obey it; yet afterwards drew up a petition to the Emperor, and sent it to court by a trusty servant. Judge from hence of the acuteness of her wit." The surprize of *Kwo-kbé-tzu* was increased, "How, said he, could she dare to send a petition to the Emperor? Perhaps this is only reported to strike you with fear." "She not only sent it, pursued the Grand Visitor, but came herself

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self to my audience, and shewed me a copy of it." "Why did not your Excellency tear the paper, said the youth, and order her to be chastised?" "Her petition, replied he, had been dispatched three days. After that time if I had offered to pass sentence upon her; when the Emperor had seen the petition and demanded her to be forthcoming, what answer could I have returned? For had I behaved to her with the least harshness, she was prepared to plunge a poinard in her bosom. It behoved me therefore to treat her with gentleness, and to issue forth a Declaration in her favour. By this means, she was prevailed on to recall her servant. But until he returned, it was in no wise proper for

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me to speak to you. The petition is at length brought back. I have it in my possession, and have sent for you to shew it unto you. Here it is!" When *Kwo-kbé-tzu* had perused it, he was astonished at her boldness. "What a daring and dauntless petition is here, said he? Shall she go clear with this? No! I will not quit her yet. I must still intreat your Excellency's assistance." The Grand Visitor replied, "Could I serve you in any thing else, you might command me. But with regard to my being any further concerned in this marriage, you must never think of it. And if you still persist in your views on this subject, you will perhaps involve yourself in a great deal of trouble: for this young lady is immovable in her resolutions."

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Kwo-kbé-tzu, not knowing what answer to make, took his leave of the Grand Visitor, seemingly persuaded of the reasonableness of his advice, and disposed to comply with it. But he still retained in his bosom a desire to practise farther on the young lady ; and the moment he was withdrawn resolved to spare no means for its gratification. With this view he sent for his friend *Cbun-kée*, to whom he communicated the young lady's petition, and all the circumstances attending it. [When he had perused it] "Certainly, said he, her petition is very home and severe. And yet she does not object to your person or character : but pleads her father's absence, and her having no permission from him to marry. She only urges the
injustice

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injustice of forcing her into a marriage under these circumstances. And I think she hath reason. Let us think no longer then of compulsive methods: but proceed to others more proper and effectual. And for these you have now a good opportunity. The Mandarin her father is in banishment. Your father is preferred, and hath great interest at court. You have nothing to do then but to send thither and relate all the matter to him. Ask his consent, and intreat him to procure the same from the father of the young lady. Disgraced and banished as he is, he will hardly refuse it. This once obtained, there is no room to fear that she will deny you any more." *Kwo-kké-tzu* approved of his advice. He smiled and said, "There

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will then be no danger that she will take flight again. And yet, said he, when I write to my father, one cannot descend to circumstances upon paper: on the other hand, I have no servant capable of discharging so important a trust. I wish you would oblige me so far as to undertake it. You will help me greatly in this affair with my father." "This, replied his friend, is no more than to give you a good morrow. I am contented to go, if it will serve you. This is an undertaking of little trouble. But if it were otherwise, I should set about it with a very good will." *Kwo-kbó-tzu* immediately prepared the letter, and gave it to *Cbun-kéé*, whom he liberally furnished with necessaries for his journey;

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journey; ordering an old servant to attend him. He accordingly set out for the court, in compliance with the request of *Kwo-kbé-tzu*, in order to bring his marriage with *Sbuey-ping-sin* to a safe and speedy conclusion. We shall at present leave him in pursuit of his journey.

C H A P. II.

[LET us now return to] *Tieb-chung-u* [who] immediately upon leaving *Sban-tong* had repaired to his house in the city of *Tab-ming*. There the lovely *Sbuey-ping-sin* was the subject of his thoughts, as also the affection and kindness with which she had treated him. In pursuance of her advice,
he

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he was become a great student of books of the law; and having mastered his too haſty and inflexible temper, began to think of qualifying himſelf for ſome employment, and of rendering himſelf famous for his learning. One day as he happened to look into the *Gazette* *, he ſaw an account that his father had petitioned the Emperor for leave to throw up his office, pleading the decline of his health, which rendered him
unable

* The imperial GAZETTE, which is published every day at *Pe-king*, and thence diſperſed thro' all the provinces, is a large pamphlet of ſeventy or eighty pages, giving an account of all the public tranſactions in this vaſt empire.

It is a collection of all the memorials, petitions, &c. preſented to the Emperor; of the anſwers which he makes to them; of the inſtructions he delivers out, &c. The following ſpecimen extracted from *the Jeſuites Letters*, may ſerve to ſhew their form and manner.

“ In the *Gazette* for December 15. 1727,
which

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unable to support the fatigues of it. He was a good deal alarmed at this information, which was quite new to him :

which was the third day of the second moon, *first* we find inserted the titles of such memorials, as arrived at court the third of the eleventh moon, with a short account of the subjects of them. For instance, *The memorial of the Viceroy of Canton concerning the magazines of rice, which require to be renewed.*—*The memorial of the general of the Chinese troops in the province of Chekiang, in which he accuses such a Mandarin of having exacted money of his subaltern officers, &c.* In this manner notice is given of perhaps twenty or thirty memorials.—*Secondly* are printed the answers which are this day given by the Emperor to many other memorials and petitions. If there have been given none, then it is, *This day there have been no answers given on the part of his majesty.*—*Thirdly* are given the instructions and orders issued out by the Emperor, either of his own voluntary motion, or in answer to articles which have been proposed to him.—*Fourthly* are published the deliberations, which the sovereign courts have presented to his majesty to receive his confirmation.—In the *last* place come many other memorials, which have been dispatched to the Emperor by the great Mandarins of the provinces ; such are the Vice-
roys,

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him : and immediately ordered his servant to get ready his horse and follow him to court. He accordingly set forwards,

roys, the Generals of the *Tartarian* or *Chinese* troops, and other officers of the first rank.—In this collection also are inserted all criminal causes punishable with death ; all public calamities, with the means used for relief of the sufferers ; all public expences and disbursements ; all new laws and regulations : the remonstrances made to the Emperor concerning his own conduct or decisions : the day when the Emperor sacrifices, ploughs, &c. the time fixed for the great Mandarines to assemble to receive his instructions : in short whatever relates to the public administration.

The *Chinese Gazette* is of great use, not only as it affords directions for the Mandarines in discharge of their offices, but also as it is a severe check upon their conduct. For it not only contains the names, places of abode, &c. of all new Mandarines, and of those to whose places they succeed ; but also of all that are deprived of their employments and the reasons for their dismissal ; *viz.* this for being too severe or indulgent in his punishments ; that for embezzeling the Emperor's tribute ; another for oppression ; a fourth for want of talents to govern well. It even records any praises or reprimands bestowed by the Emperor. As for instance, *Such a Mandarin bath*

wards, and having almost reached the end of his journey, overtook a man mounted on a mule. As he passed

hath but an indifferent character; if he does not mend, I will punish him.—In short whether a Mandarin is accused or suspected, is promoted or degraded, is amerced any part of his salary or totally cashiered, it is immediately published throughout the empire.

It is easy to imagine what excellent purposes of government this must serve, and what influence it must have on the Mandarines: and indeed all is but barely necessary in an empire so extensive as *China*, and among a people naturally so corrupt as the *Chinese*.

N. B. It may be proper to mention that nothing is printed in the *Gazette*, but what hath been presented to the Emperor or comes from him; those who have the care of it not daring to add a tittle, not even their own reflections, under pain of corporal punishment. In the year 1726, a writer belonging to the tribunal, and another employed in the post-office, were condemned to die, for having inserted certain falsehoods in the *Gazette*.

See P. Du Halde, l. 259. Lettres edifiant. &c. xviii. 434, &c. xix. 265, &c. xxii. 190, &c. Where may be seen many curious extracts from the Chinese Gazettes.

by

by him, he looked in his face and knew him to be *Sbuey-yeong*, the old and faithful servant of his fair hostess. He immediately asked what business brought him thither, and where he was going. The old man knew him; and leaping from his mule, said, "Sir, I was going in search of you, with whom I have very urgent business." *Tieb-ebung-u* with some surprize asked him, "What business can you have with me? Does it relate to your master or your young lady." He told him it was concerning the latter. The young gentleman's wonder at this was increased. "How, said he! Pray what is the matter? Perhaps *Kwo-kbé-tzu* hath given her fresh disturbance?" *Sbuey-yeong* replied; "It is so, and he

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hath driven her to such extremities that she had no other remedy, but to send this petition to the court. Believing me incapable of conducting an affair of this importance as I ought, she hath ordered me to seek you out, and intreats you to direct me how to get it delivered." "That is not difficult, replied the youth: but in what manner hath *Kwo-kbé-tzu* troubled your mistress, to occasion her to take a step of this consequence?" The old man told him in brief, that upon the arrival of the Grand Visitor of the province, who had been a pupil of his father's, *Kwo-kbé-tzu* had applied to him; and that he had been prevailed upon to be a chief instrument in promoting his designs, having issued out two orders to compel her to marry him;

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him; " Which my lady added he, finding it impossible to avoid, in her extremity drew up this petition, and dispatched me away to find you out; which I have happily accomplished in meeting with you: and if in the course of this affair there should be occasion for money, I come sufficiently provided." *Tiob-chung-u* was deeply concerned at his tale; and asked the name of the Grand Visitor; wondering how he durst to commit such injustice. *Sbuey-yeong* told him his name was *Fung-ying*. He replied, " I know him. Hath he done this? Very well! And your lady's petition is against this gentleman? 'Tis no matter. Do not you offer to strike on the drum: I will carry the petition myself to the

proper officer * ; who will presently give it to the Emperor. When his majesty returns it to the secretary, I will so explain the affair to that minister, that when it comes to be examined into, the whole truth shall be made appear without any disguise or partiality. In consequence of which the Grand Visitor will soon be discharged from his office." " Sir, re-

* In the Translator's M.S. it is, "*Tong-ching-su*, or the great Mandarin, who receives petitions."—See also vol. 1. p. 36.—But from the accurate *Bayer* we learn that this is a mistake: the officer, who bears the title here given, presides over the ceremonies of the court: it being his business to give answer to the other Mandarines on this subject.—The officer probably meant in the text, is the *Chung-shu*, or second chancellor, who (as we learn from the same learned writer) is the immediate superintendent of all petitions, and supplicatory epistles. Vide *Bayeri Musæum Sinicum*, tom 2. p. 201, 203.

plied

plied the other, if you can do us this service, it will be very fortunate for my lady." This said, *Tieb-chung-u* mounted his horse*, and the old servant his mule. Then the youth told him, that as his horse went faster than he could follow, he would go before to the audience of his father, the Superior of the Viceroy, and would order *Siow-tan* to stay without to receive him. Thither *Sbuey-yeong* promised him to follow.

Tieb-chung-u put forward full speed, and arrived at his father's audience: where he found a large concourse of

* The Author did not inform us before, that he had dismounted, this however was a compliment to the young lady's message and petition.

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people attending, whence he concluded that the Emperor had not permitted him to lay down his office*. Then alighting from his horse he went in to pay his duty to his parents, where to his great joy he learnt that he was right in his conjecture. When he dismounted he ordered his servant to stay without till *Sbucy-yeong* arrived. He waited till night, but the other never came. The young gentleman imagined that as the old man's mule was slow, it might possibly be late before he reached the city; and that he had therefore perhaps put into some inn, as

* The Emperor's retaining him in his post was a great mark of trust and confidence; and a public testimony to the integrity of his former administration. This was therefore a proper subject for the visits and congratulations of his friends and dependents.

intending

intending to wait upon him on the morrow. In the morning he sent *Siew-tan* again to wait for him, which he did till noon, but the old man never appeared. *Tieb-chung-u* thought he might have been detained by some acquaintance of his old master's, and that having divulged his business he had been directed to pursue a different method. However he called to him one of his father's audience, a capable person, and sent him to make inquiry after him. He accordingly went to the tribunal of petitions, and asked if any one had been there from the daughter of the Mandarin *Sbuoy-keu-yé*: but he was answered that none such had been at that audience. *Tieb-chung-u* then supposed he might have gone

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to the gate of the palace, where the drum is stationed; but word was brought him that he had not been there. He now began to consider whether the Grand Visitor might not have got somebody to waylay him, or whether he might not suddenly have dropt down and expired; which on account of his great age and the fatigue of the journey he thought not improbable. He had sent about all day long 'till it was night, and had learnt no news of him, yet he could not be satisfied 'till he had ordered *Siew-tan* to go out again the next morning, and to make all possible inquiry after him.

On the morrow *Tieb-chung-u* arose
early,

early, not having been able to sleep for thinking what could have become of the servant with the petition. He sent every where in search, but could get no account of him, though he continued his inquiries four or five days: which rendered him very uneasy. He thought if the petition could be once delivered to the Emperor, there would then be no danger from the Grand Visitor. But he feared it had not yet reached the hands of his majesty. “ This Mandarine, said he, is very powerful, and what can a poor weak girl, with all the wit and ingenuity she is mistress of, do in opposition to his authority? She hath no father at home, nor any one else to assist and protect her: all the inhabitants

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habitants of *Tjéé-nan* must be in the interest of her adversary. Therefore if I do not go to her assistance there is nobody will appear in her behalf. As I am acquainted with the state of her affairs, I cannot in honour but fly to her relief. I should be more cowardly than a woman, should I forbear to help her in this exigency, which nothing but my ignorance of her misfortunes could excuse." In pursuance of these resolves, he went to take leave of his father and mother, intreating their permission to return to his studies. Then leaving his horse behind him, for the greater privacy and dispatch, he hired a mule, and together with his servant, took the road for *Sban-tong*, hastening away to the relief of the young lady : [about whom

whom he was rendered the more anxious by the disappearing of her servant.]

* Now it had happened that when *Sbuey-yeong* was almost got to the gate of the city, he was overtaken by the express dispatched by the Grand Visitor; who told him he must go back with his petition, for that the affair was hushed up with his mistress and all was in peace; then producing her order for his return, he instantly obeyed it.

[Ignorant of all this] *Tieb-ckung-u* continued his journey, and as he hastened along, pleased himself with the thought

* The Editor hath removed this short paragraph from page 24; where it stood between the words [*after him.*] and [*On the morrow*] in the Translator's M.S.

of

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of what vengeance he would take on the Grand Visitor : resolving to go directly to his audience, to attack him there before all the world, and bring him to public shame for his injustice and oppression. But then when he reflected again upon the great office of that Mandarin, and what a crime it would be deemed to affront him publicly although he had never so much reason on his side, he became more considerate: “ Beside, said he, the noise that it will make, will come to the ears of *Sbuey ping-sin*: who will have a very mean opinion of my management, and despise me as a common headstrong fellow: whereas she got the better of *Kwo-kbé-tzu* by her prudent conduct without the least confusion or disturbance.”

ance." Upon these considerations he thought it would be better to go to the house of the young lady herself, and ask for the two orders which had been issued out to compel her to the marriage; "These, said he to himself, I will carry to court to my father, and get him to draw up a full and proper petition; we shall then see what the Grand Visitor will be able to say to it." Having formed these resolves in his breast, he put forward with all speed for the capital of *Sban-tong*, where in a few days he arrived.

C H A P. III.

AS soon as *Tieb-chung-u* had arrived at the city of *Tsé-nan*, he alighted

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alighted at an inn, and leaving every thing to the care of his servant, went directly to the house of *Sbucy-keu-yé*. He found all quiet at the outward gate, and not a person to be seen: he advanced farther within the great gates, where he found the same stillness. He went up close to the inner gates * and met with nothing remarkable, till casting his eyes upon the wall he saw the declaration fixed upon it; he went up to it, and found it issued out by the Grand Visitor. Supposing it was his order to compel her to marry,

* The Translator's calls these, "the door," — "the great doors," — and "the second doors." But they can only be understood as belonging to the several courts before the house; See note vol. 1. p. 125.

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he was going to take it down to produce it as a proof against him hereafter : but when he read it he found it to be quite otherwise, and that it forbade any one to molest her. He was at a loss to reconcile this to the account given him by her servant on the road : and considered whether the young lady might not have brought over the Grand Visitor to her party by valuable presents : or whether her father might not possibly be restored again to his office : “ But surely, said he, I should have had news of that.” He was strongly inclined to advance further within : but then he thought if he should be observed using so great freedom, it might cause reflections to be cast on them both. “ No, said he softly, as I
am

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am no relation I cannot take that liberty." He therefore concluded to go back again, and pick up what information he could at some of the tribunals. Just as he was going out *Sbuey-gurwin* passed by : who was strangely surprized to see him there, as he had before left the place with so much haste and disgust ; whence he concluded that he was returned again for no good purpose. After saluting each other, *Sbuey-gurwin* asked him how long he had been come ; and whether he had seen his niece. The youth answered, " I am but just arrived : but had I been here longer how could I presume to see the young lady ?" " If you did not come with that intention, said the other, what brought you here ?" He told him, that he had
heard

heard at court that the Grand Visitor had given out orders to oblige his niece to conclude, within the space of a month, the marriage, that was so contrary to her inclinations. "This proceeding, said he, in her father's absence, and without his consent. I looked upon as very extraordinary and therefore come to inquire into it. I thought myself obliged to do her what service I could; and therefore disregarded the length of the journey. When I came hither, I found the declaration in her favour. Satisfied with the sight of that, and concluding the report at *Pe-king* to be false, I am very well pleased, and shall forthwith return to court."

Sbuey-guwin smiled at what he heard.

"What, said he, could you come away directly upon hearing the report, and yet be so well satisfied with the bare sight of the order, as to return immediately? After such a signal kindness, you must not leave us so soon: you must stay a little and rest yourself, while I go and acquaint my niece with the great favour you have done her. You have given yourself a great deal of trouble, and would you return back without taking any refreshment *?"

"I came not here, said Tschung-y, with a view of making a merit of it with any one, but out of a disinterested regard to justice. It was merely to gratify my natural temper. And

* Orig. "Would you return dry and empty?"

therefore, in neither defence thanks, nor
 will receive them. *Ching-ko!* Fare-
 well! farewell! he said, and departed.
Shay-gi-quin would have conversed with
 him longer, but saw him vanish, as
 it were, from his sight, without so
 much as touching his head. As he
 thought this as a great discourtesy and
 affront, he resolved to be avenged on
 first opportunity. With this view he
 sent a servant after him to find out his
 lodgings, and to pick up what intel-
 ligence he could about him. Then he
 went to his son-in-law, and informed
 him of the adventure. *Kuo-ko-tzu*,
 who was greatly surprised, stamped
 and said, *Ho!* This animal is come to
 carry off my bride. We must find
 some way to prevent it, either by log-

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ing an accusation against him, or by putting some public affront upon him. Suppose we present a petition to the Grand Visitor about his coming in this clandestine manner, and make him ashamed by exposing him publicly. I warrant he will not venture to shew his face here any more." *Skuey-guwin* shook his head, and said, "That will never do. He is son of the *Tu-chayuen*, or Superior of the Vice-roys, and what can the Grand Visitor do to him whose father is so much his superior *? Leave the affair to me: I have thought of a way, by which we shall reach him, without making any public disturbance, and yet stop his mouth so that he shall

* See vol. 2. p. 185. note.

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not dare to make the least complaint. *Tieb-chung-u* is very bold of speech † : and cares not what he says. I listened to his reasons for coming; which he pretended was purely for the sake of justice : but that is only a blind to conceal his designs on my niece. You must therefore send a servant to his lodgings, as from *Sbuey-ping-sin* : he must say that his mistress heard he was at her house in the morning, but having a great many visitors could not then wait on him ; she had therefore sent to acquaint him that she must needs speak with him, and that at ten o'clock at night he must come to the garden door. This message he will

† Orig. "Hath a very hard mouth."

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think to be real, and will doubtless comply with it. Now you must plant some distaff justy follows; at the place appointed, who when he comes are to fall upon and beat him severely. Howild after this will he dare to complain? Or what could he say for himself should any one ask him what he did there in the dark so late?" *Kwo-kh'sze* was delighted with this project, and upon being asked whether

910 The original is, "Break his head and swell his eyes as big as lanterns."—That the Reader may fully conceive the boldness of this expression, he ought to be informed that the Chinese lanterns are very large, frequently four or five feet long and proportionably wide. Upon festival occasions they exhibit them of twenty-five or thirty feet diameter, so that *P. Le Comte* assures us; that "In China one may eat, drink, sleep, receive visits, act comedies and dance a ball in a lantern." *Tom. 1. p. 246.* See note, vol. 2. p. 27.

And

he

he thought it feasible, answered: "May be
 ay, extremely so! It cannot but suc-
 ceed, and will let him know that there
 are people in the city of *Tsé-mu* who
 know how to deal with him." They
 resolved to put their design in exe-
 cution, which the arrival of *Sau-
 gwei's* servant, who had brought di-
 rections where to find him, enabled
 them to set about immediately.

On the other hand *Tieh-chung-y* was
 unable to account for this unexpected
 change in the Grand Visitor's conduct,
 went to the *Ghe-hien's* to see if he could
 gain any information there. That
 magistrate was from home, so that
 he went back again to his lodgings.
 As he was going, he heard one
 behind

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behind him say, "Sir, I have waited here a great while, having a message to deliver to you." He turned his head aside, and found he was addressed by a youth of about fourteen or fifteen years. He asked what business he had with him? The boy did not immediately answer, but looking round him with great appearance of circumspection, and seeing nobody near, stepped up close to him, and told him softly, that he was sent by *Sbuey-ping-sin*. "How, replied he! and *Sbuey-yeong* at home*! What is it she can have sent you to tell me?" The youth answered that she would have sent *Sbuey-yeong*, if she could have trusted a secret

* The Author seems here to have forgot, that *Tieb-chung-u* was ignorant what was become of that servant. *Vide supra pag. 27, &c.*

with

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with him : but that she had nobody she could depend on so entirely as himself. “ Well, said he, what is your business ? ” The boy told him, that his lady heard in the morning that he was at her house, and would have come out to him, but for fear of scandal, and lest it should be known that there was a secret correspondence between them : but especially as he had given no notice that he was there ; all which prevented her from inviting him to come in. “ But now, proceeded he, she hath sent me privately to desire you will let her see you, to thank you for the trouble you have been at in coming so long a journey.” “ *Tieb-chung-u* replied, “ Go home and tell your lady that I came here to redress an injury,
out

out of doubt regard to justice, and therefore she must not think herself obliged to me. And as to seeing her, she is a woman and I am a man; which is not like a friendship between two of the same sex, who may freely communicate and converse together.”

“True,” replied the other, “my mistress knows that a man and woman may not converse together freely; therefore I sent me to invite you to come to the garden door at ten o’clock at night, where she hath a word or two to whisper in your ear, which nobody will know of. You must not refuse her, and thereby disappoint the good inclination she bears towards you.”

Tiê-yên now let her stand off.

* In the original it is, “CAN NOT converse together.”

chung-u could contain himself no longer: "You young villain, said he in a rage, who taught you these words? But perhaps, said he softly with great concern, perhaps your mistress's troubles have affected her understanding." Then immediately after recollecting himself, "These words, said he, could never come from that young lady. There is some contrivance or villainy in this message." Upon which, seizing the boy and menacing to beat him, "How dare you, said he, come with these lies to impose upon me? Your mistress and I are the only two persons in the world, who dare keep the path of strict honour and virtue: and therefore I will never believe there could come from her expressions so wanton and unhand-
some.

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some. Nor yet could such a young monkey, as you, say all this of yourself. Tell me then the truth; and inform me who sent you, and you will obtain my pardon. Otherwise I will carry you to the *Che-bien's* audience, and have you there severely punished." At this the boy was so frightened that his soul had almost quitted his body: at last however he resumed courage, and persisted in it that he had said nothing but truth. Which so far provoked *Tsch-bung-u* that he gave him two or three boxes on the ear, bidding him instantly confess, or he would beat him without mercy. The boy's courage forsook him, and he acknowledged the falsehood, confessing he was sent by *Kwo-kké-tzu*, whose
servant

servant he was, and begging he would pardon what he had done in obedience to his master. *Tieb-ckung-u* let him go, and though he was vexed, could not help laughing. "Go, said he, and carry this message back to them that employed you. Tell them that I *Tieb-ckung-u* am an upright and true man; and that *Skuey-ping-sin* is a woman without any dross or mixture, free from any thing foul as the most transparent stream: let them not then presume to hope they can ever succeed in their shallow plots." All this [and more] he charged the boy to tell his master and *Skuey-gurwin*: after which he dismissed him.

Kwo-khé-tzu was impatiently expecting
ing

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ing to hear the success of his message, and had waited a good while, when at length he saw his servant come with a confused and sorrowful countenance. He asked him what was the matter. On which the boy related all that had happened. *Sbuey-guewin*, who was present, supposed the boy had mistaken his message. You were ordered, said he, to pass for the servant of my niece. Had you done so, he would not have hurt you. The boy assured him he had punctually obeyed his orders: but that *Tieb-tbung-u* was no ordinary person. "Before I spoke, said he, the quickness of his looks made me afraid, and when I came to deliver my message, he would not have patience to hear me out, but beat me severely, and

and would have killed me if I had not confessed the truth. He asked me who sent me to pass these lies and play these tricks upon him? And how I durst come and asperse such a lady as *Shuey-ping-sin*: one so modest and discreet. At parting he laughed and said, the persons that employed you are villains: but let them take care how they offer to pull up the tyger's whiskers."

At this relation they both were silent for some time. At length *Shuey-guwin* said to his son-in-law, "You must not be cast down, notwithstanding all this, I will yet contrive a way to be even with him." "Alas, replied the other, he will be too cunning and hard for you, do what you will.

There

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There is no remedy." " Fear not, he replied : I will find out a remedy, that shall not fail.

What he intended, will be seen at large in the next chapter.

C H A P. IV. *

*K*W O-kbé-tzu hearing *Sbuey-guwin* say he was not unprovided of an occasion to plague *Tieb-chung-u*, was desirous to know what it was. He told him, that as his coming so long a journey was all for the sake of his niece, it was not to be doubted but he would yet take an opportunity to speak with her ; and therefore he must be watched. " Nay, said he, that he

* CHAP. XII. In the Translator's manuscript.
may

may not do it without our privity, I will go to my niece and make her fend for him." "That, said his son-in-law, will be to do him a pleasure; nay will afford him an opportunity to bind the marriage contract with her, and then all my hopes are at an end, and I am utterly lost."

"Fear not, replied the other, what I propose is the only means to prevent his doing it*." Then taking his leave, he went to the young lady, whom he thus accosted; "Niece, you have certainly great penetration and discernment with regard to mankind:

* The *Chinese* Author hath not made this appear, but he probably meant, that by involving them in the suspicion of an illicit correspondence, he should effectually hinder their union. Such is the delicacy of the *Chinese* on the subject of marriage. See the sequel of this History.

I shall henceforth pay great deference to your opinion. For sometime since, when there was a rumour that *Tieb-chung-u* had been guilty of a great misdemeanour, and was nothing less than an hypocrite and a cheat, you would not give the least credit to it, but believed as well of him as before. Future inquiries have confirmed your judgment, and I am now satisfied he is a man of great honour, sobriety, and justice." "That, she replied, is an old affair: why do you mention what is past?" He said, "I saw this stranger again to-day: and am therefore convinced he hath the good qualities I spoke of." "How can you know a man's good qualities, said she, by barely seeing him?" *Sbuey-guwin* told her, that

that he had met him that morning coming out of her house; and had inquired his business: "For I was apprehensive, said he, that he had been doing something, which might bring a reflection upon you; and therefore thought it behoved me to call him to account: but he vindicated himself so handsomely, and appeared to have come hither with so good an intention, that I find him to be a very well-disposed, sincere, honest man." "Uncle, said the young lady, how could you know that he came hither with a good intention?" "He told me, replied he, that hearing at court that the Grand Visitor had issued out two orders to compel you to marry, and knowing how much it must be against your

inclinations, he had come hither on purpose to prevent it. That with this view, and to make proper inquiries, he came to-day to your house, but finding upon the wall the *Kao-sbé* or declaration in your favour, he was satisfied, and about to return to court. From all this I cannot but conclude favourably of his character." "He acted just in this noble and upright manner, replied his niece, from the very first, when he saw me going to the *Che-bien's*. He is a youth of that justice and generous ardor, that I could not but do what I did, in recompence of so much merit." "Certainly, said her uncle, the assistance he afforded you at that time, and the kindness you shewed him afterwards, were both
highly

lightly laudable. And now upon the bare report that you were likely to be injured, he hath come so far to your relief. But would it be right to let him return without any notice of, or thanks for his trouble?" "Your question, said she, is very proper: but what can I do? I am a young woman and single; and must avoid giving further occasion for scandal. What though he hath taken all this trouble, I know he expects no return from me: thoroughly convinced of my grateful temper, he requires no public proof of it." "That is very true, said *Sbuey-guwin*; and yet it would be but right to invite him to come, that you might at least pay your compliments to him."

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Shuey-ping-sin had learnt from her old servant, that he had met with *Tieb-chung-u* near *Pe-king*, and there intreated his assistance; and that he had afterwards been fetched back again without ever explaining the reason of it to him. She therefore readily supposed, that the young gentleman having missed him, was come thither to know the truth of the matter: and imagining there could be no better occasion to inform him of what he must desire to know, consented to follow her uncle's advice. And yet she was not without suspicion, that the latter had some other design in view than he would acknowledge. She told him therefore she would be guided by him, and would prepare a *Tieb-tsé* or paper of invitation, but it must run in his name."

She

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She accordingly dispatched *Sbuey-yeong* with it; whom her uncle directed to the young gentleman's lodgings.

Tieb-chung-u was reflecting on the oddness of the adventure, and on the inconsistency of the Grand Visitor's conduct, when he saw the old servant enter, who had occasioned him so much perplexity. He was very glad to see him, and eagerly inquired why he did not follow him to *Peking*. The old man informed him of all that happened from the time they parted; and accounted for the change in the Grand Visitor's conduct: at the same time he explained the reason of his abrupt return, and begged his pardon, as he supposed it had occa-

sioned his journey thither. Then telling him that his lady was glad to hear of his arrival, he presented the billet of invitation. *Tieb-chung-u* was highly pleased with the account he gave him, but would not receive the *Tieb-tse*. “When I went this morning to her house, said he, I saw the declaration, which satisfied me of her safety; you have now cleared up all remaining doubts; why then should I stay? I will depart to-morrow.” “Sir, replied the servant, will not you accept of the invitation, which I bring in the name of my second master *?” “There are, said the youth, many reasons why it would be improper.

* *i. e.* His master's brother.

Transf.

And

And I must insist upon it that there be no feast or other public acknowledgment on account of my arrival. [Your lady's excellent judgment knows that it would be wrong in me to go, although her complaisance may have induced her to 'invite me *;] Return therefore, and present to her my most respectful services." *Sbuey-yeong* did not press him farther, but went and reported to his lady and her uncle what he had said. The latter was much disappointed; but his niece remained very well satisfied with his refusal, supposing it proceeded from a foresight of some mischief intended him.

Sbuey-

* The Editor hath softened a few passages in this and the preceding page, which to the eye

Shuey guwin, greatly mortified with the disappointment, went to his son-in-law, and related to him what had happened, telling him he looked upon the other's shyness as only counterfeited in order to cover a design of seeing his niece in private. He therefore advised him still to keep a good look out. "This fellow, said *Kwo-kbé-tzu*, is a demon. And as I am a plain man void of all art or cunning, how shall I be able to look out after him. Am not I the chief person of figure in this city? He knows too, how much I desire to marry your niece; yet he is always coming

eye of an *European* did not appear quite so respectful in the original. Instead of the passage which is included above in brackets, in the M.S. it is ["I am resolved not to go."]

here

here and soliciting her : in which he opposes me, and declares himself my enemy. He hath already discovered our intentions to deceive him, and therefore will henceforth be distrustful. To what purpose then shall we wait for an occasion to catch him ? No : to-morrow I will go myself and visit him in form : he cannot but return the compliment : when he comes I will receive him with great courtesy, and make a handsome entertainment ; to which I will invite several young rakes of this city, sons of great Mandarines, and my particular acquaintance : at the same time we will plant some strong lusty fellows near at hand. When he comes we will ply him with wine, and when he is in liquor, provoke

voke him to throw out some affronting expression; which will afford us a handle to fall upon him, and beat him so severely that he shall breathe his last. Then will we present a petition to the Grand Visitor, wherein the disturbance shall be made to appear the effect of his own quarrelsome disposition. Thus shall we get clear of this difficulty, and prevent any body of figure from ever venturing again to try their strength with the principal youths of this city: which we shall also render famous for men of bravery and valour."

Sbucy-gurwin approved of this design, yet could not help expressing some apprehension about the consequence.

"What, said the other, have I to fear? do you consider the exalted rank
of

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of my father?" "Go then, replied *Sbuey-guwin*, set about it directly, he intends to be gone early in the morning." Upon which the other calling his people together, and preparing a billet of compliments, ordered his chair, and set out immediately with great attendance. When he arrived at the lodgings, he sent in the paper, and *Siow-tan* informed his master of the visit; who thereupon bade him to return for answer that he was not at home *. *Kwo-kbé-tzu* called to the boy, and getting out of his chair talked
to

* If the *Chinese* are not disposed to see company, it is sufficient to say, that they are not at home: in which case if the visitant leaves his paper of compliments [See note vol. 1. p. 135.] with the porter or servant, the visit is the same
as

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to him a good while : then got into it again and returned home.

Tieb-chung-u learnt from his servant, that *Kwo-kbé-tzu* had inquired after him with great courtesy, and had given him a very kind invitation to see him. “ Wherefore is all this shew of kindness, said he to himself? He is certainly my enemy, and only means

as if received in person, and must be returned in form. Sometimes a Mandarin will receive the *billet* by his porter, and will send to desire the visitant not to be at the trouble to alight from his chair. In either case the visit must be returned, either the same day, or on one of the three following, and if possible in the morning.

If a person is desirous of being excused the trouble of receiving these civilities, he affixes over his gate a paper written with white letters, “ That he is retired to his garden house.”

P. Sernedo, p. 60. P. Du Halde, v. 1. p. 296.

to

to deceive me. Besides, what time have I to spend in feasting and merriment? No! I am satisfied that *Shuey-ping-sin* is in safety, and will return to-morrow." But then he suddenly recollected that the other was the son of a Mandarin of the first rank. " Besides, said he, he came like a *To-fang* or Whirlwind * ; he raised

* It is remarkable that the *Chinese* TO-FANG, or *Whirlwind*, corruptly pronounced by our voyagers *Tuffoon*, is called in *Greek* by a similar name (*Τυφών*) *Typhoon*.

The kind of storm here mentioned is frequent on the coasts of *China* in the summer months, and is generally preceded (sometimes for hours) by a boding cloud in the N.E. which near the horizon is very black, but upwards is of a dark copper hue, and higher still is brighter, till it fades to a whitish glaring colour at the very edge of the cloud: nothing can be conceived more dreadful and ghastly than this appearance. When this cloud begins to move apace, the storm may soon be expected: which comes on fierce and blows very violent at N.E. for twelve hours.

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raised the whole city as he came along, and every body is acquainted with the honour he did me. After this, if I do not go, I shall be universally condemned for rudeness and ill-manners; therefore I cannot avoid it. Upon second thoughts I will go early in the morning. He is a man of ease

hours or more, accompanied with terrible claps of thunder, frequent flashes of lightning, and excessive hard rain. When the wind begins to abate, it dies away suddenly, and ~~falling~~ into a flat calm continues so for ~~about an hour~~: then the wind comes about to S.W. and it blows and rains as fierce from that quarter, as it did from the other, and as long.

This storm is more terrible than can be conceived: one would think that heaven and earth were returning to their ancient *Chaos*, so that it is no wonder the ribs of the stoutest ships should be loosened. It rages not only at sea, but also on land; and overturns houses, pulls up trees by the roots, and carries great ships a quarter of a mile from the sea.

See Dampier's voy. vol. 2. p. 36. Varenii
Geograph.

and

and luxury, and lies in bed late; I will therefore go before he is stirring. I will only leave my compliments for him and will return." Having formed this resolution, he ordered his servant to prepare his bed, and to call him up early.

These precautions were however fruitless; for *Kwo-kbé-tzu* had appointed one of his attendants to wait near the inn, and to pick up what information he could about the repayment of his visit. From a servant of the inn this man learnt the directions the young gentleman had given when he retired to rest; of which he did not fail to apprise his master: so that when *Tieb-chung-u* went in the morning, he found

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he had long been waiting to receive him. ● *Kwō-kbé-tzu* gave him the most courteous reception, having even gone out into the street to meet him. “ Why ! said he, smiling with great appearance of joy, and saluting him in the most respectful manner ; Why do you give yourself so much trouble in doing me this favour ? ” *Tieb-chung-u* seeing himself so highly careffed, imagined it was to cover some evil design. He would gladly have returned, but could not now without great incivility : he accordingly attended him into the great hall, and would there have made him the customary salute ; but the other told him it was too ordinary a place for that honour, and therefore begged he might show him farther within the house.

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He then carried him into the second hall, where the usual ceremonies past between them. This done, they sat down, and *Kwo-kbé-tzu* called for tea. He afterwards took occasion to tell his guest, that he had long since heard of his high reputation, and had wished to have the honour of conversing with him. “When I was first informed of your coming here, said he, I sought for an occasion to see you : and to-day it is my good fortune to be favoured with a visit. I should be glad if you would extend it to eight or ten days.” *Tieb-chung-u* having drunk his tea, set down his cup, and rising from his chair said, “Sir, your regard and friendship certainly demand that I should stay here longer. But I must be gone immediately : strong necessity requires it :

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could I fly as swift as an arrow from a bow it would not be amifs." This said, he was going away: but *Kwo-kbé-tzu* embraced him saying, "You must then stay three days with me." "It is very certain, he replied, that I must be gone; I beg therefore you will not detain me." He then was going to force himself from him: but the other took hold of his hand, and said, "Although I am unworthy of this favour myself, you ought to shew some respect to my family and rank: you should not have visited me, if you esteemed us all so insignificant. No! now you are come, I must make you owner (or master) of this country * by giving you an entertainment." "I would

* An *European* would have been contented to welcome him, by desiring him to consider the
house

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would not willingly refuse the many favours you confer on me, said *Tieb-
chung-u*: but I must be gone. Every thing is packed up ready for my departure: and it is impossible for me to stay here longer." "I cannot force you to stay, said the other; but I am ashamed that I am not able to persuade you. However, as you are come so early you must stay and breakfast with me: it shall not detain you long. You must not mortify me by

house as his own, or to look upon himself as at home. But the above high-strained expression of civility prevails in other parts of the East besides *China*. When a party of English merchants first visited *Palmyra* in the year 1678, they were met by two *Arabs*, one of whom was an officer of the *Emir*, who told them, "in the bold metaphor of an eastern compliment (says the writer of the account) that all the country was theirs, and that his lord was their friend."

See *Memoirs Roy. Soc.* N^o 217.

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a refusal of this. When breakfast is over you may prosecute your journey." "Would you leave me to my own inclinations, said *Tieb-chung-u*, I could wish to be excused: but if you will have it so, I must submit. Yet according to order and propriety, upon the first visit how can I stay and give you this trouble?" "Between friends, replied the other, you must not talk of trouble."

C H A P. V.

TH E S E words were scarcely uttered when *Sbuey-gurwin* made his appearance. He saluted the young stranger, and smiling said, "Yesterday my niece hearing of the great
favour

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favour you did her in coming so far on her account, sent to invite you to her house. I know not what we had done to disoblige you. But as I have now the good fortune to meet with you here, I hope you will let me wait on you to her." *Tieb-cbung-u* replied, "I came hither in the greatest haste, and must return with equal dispatch. I brought nothing with me to present her with, and how can I presume to go to her house with empty hands *." To-day I came to visit *Kwo-kbé-tzu* only

* Not only in *China*, but all over the East, it is thought a breach of good manners to appear empty-handed before those whom they profess to respect. Among the *Chinese* the common presents are for the most part, stuffs, female ornaments, or the like; even shoes, stockings, handkerchiefs, porcelain, ink, pencils, &c. are thus bestowed; and sometimes things to eat. They are very careful to chuse every thing the best of the kind for this purpose. P. Semedo, p. 64.

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to pay my respects to him, and to know his door again: I intended to have returned immediately: but though I have been prevailed on to stay a moment, I cannot bear to receive so many favours, and should be glad of your directions how to return them."

"Formerly, said *Sbuey-guwin*, good friends would lay all ceremony aside: cannot you do the same by my son-in-law? I look upon you both as better than those of former ages; why then should you follow the corrupt practices of the present times?" *Kwo-kbé-tzu* laughed and said, "My father, you say right: it ought to be so."

By so many courteous and obliging speeches *Tieb-chung-u* was divested of all farther suspicion. He sat down,
Kwo-

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Kwo-khé-tzu making him take the first chair †. Presently after wine was brought. "Because I came early, said the youth, you insisted on my staying to eat a little. Why then do you bring wine? it is not time to drink that yet." "Drink it by degrees, said *Kwo-khé-tzu*, and we shall not think time unsuitable." Then sitting all of them down, they were very chearful and drank about for a little while; after which *Tieb-cbung-u* rose up to withdraw.

At the same instant word was brought that the young Mandarin *Wbang* was entering the doors. This young gentleman, who was son of the *Ping-kbo* *,

† See note, vol. 2. p. 76.

* See note, vol. 1. p. 69. and note, vol. 2. pag. 279.

or Mandarin of the third chair of the tribunal of arms, was respectfully saluted by all the company, who afterwards sat down. “ Sir, said *Kwo-kbé-tzu*, you come in good time to meet with that gentleman, who is a person of worth and of great reputation for his courage and gallantry.” “ What! said the other; is that *Tieb-chung-u*? the young gentleman who forced his way into *Tab-quay*’s palace?” *Sbucy-gurwin* assured him it was. “ Is it possible! said he. Oh, Sir! have I then the happiness to meet with you here! a happiness which I was prevented from enjoying at court much against my inclinations. Give me here a great goblet.” Then offering it with wine to *Tieb-chung-u*, the latter drank it off
and

and returned it full to him again: thus they continued till each had drunk off three goblets.

Tieb-chung-u was now about to go, when he was again prevented by the arrival of the young Mandarin *Lee*, second son to the Grand President of the royal college *. They were rising up to receive him, but he caught hold

* In the original it is *Han-lin-yuen*, which literally signifies a Garden or Wood flourishing in learning or knowledge. This name the Chinese give to a tribunal or college composed of some of the most learned of their doctors; who are elected after the following manner.

Every three years all that are of the degree of *Kin-gin* or *Licentiate* * resort to *Pe-king* to obtain their doctor's degree, where they are examined for thirteen days together, so strictly that not above three hundred can be admitted out of many thousands. Among these new doctors, those that have

* See note, vol. 1. p. 8.

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hold of a chair, and told them, as friends they must not do so. “ Another time, said *Kwo-kbé-tzu*, we may dispense with this ceremony ; but to-day we have a stranger with us.” With that *Tieb-chung-u* rose up and made his compliments to him. The other would have prevented it : “ Excuse me, Sir,

have given superior proofs of their capacity and learning are chosen to compose the college of the *Han-lin*.

These doctors assemble in the imperial palace, where they superintend the education of the young prince ; compose the history of the empire ; and are consulted by the Emperor on all literary subjects. Out of their body are appointed those who are sent into the several provinces to examine the candidates for inferior degrees : and the *Co-laus* † and Presidents of the supreme tribunals *, are frequently chosen from among them, so that they are at once respected and dreaded.

See P. Du Halde, v. 1. p. 251. P. Magalh. p. 218. Lettres edif. xxi. p. 102. &c.

† *Vol. 1. p. 78. note.* * *Vol. 2. p. 273. note.*

said

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said he, your appearance doth not owe me so much respect! Pray how am I to call you?" *Tieb-chung-u* told him his name and city. "What! said he, the eldest son of the Supreme Viceroy!" then making him the most profound reverence, he congratulated his good fortune in having met with a person whom he had so often wished to see. *Kwo-kbé tzu* made them all sit down. By this time *Tieb-chung-u* perceived the wine began to affect him, and therefore resolved to stay no longer. "With your leave, Sir, said he to the young master of the house, I must now be gone. I know custom forbids that I should go so soon after the arrival of this young gentleman, but I came here early and have drunk a great deal:
and

and therefore must go." The young Mandarin *Lee* * hearing this, changed countenance, and said, " You put a great slight upon me, Sir. Why did not you go at first? What! can't you stay a little while longer? You think me not good enough to drink with you." " Truly, said *Sbuey-guwin*, he hath a great while desired to be gone: and it is not upon your account that he would go now; but if he will not first drink a cup of wine with you, you have reason to accuse him of ill manners. Let him pay the same compliment to you, as he did to the

* The original is *Lee-cong-txu*, which properly signifies *Lee a Mandarin's son*. See note, vol. I. p. 114. This remark must be applied wherever the words *Young Mandarin* occur throughout this chapter.

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young Mandarin *Whang*, then he may use his pleasure, and we will no longer consider him as a guest." The other hearing that, was extremely well pleased, and agreed it was right: upon which they sat down, and each of them drank three cups of wine.

This was no sooner over but a servant came to tell of the arrival of the young Mandarin *Chang*, eldest son to the President of the tribunal of rites * : he entered the hall as soon as the servant had spoke : and came staggering along, his cap on one side, with staring eyes and a red bloated face, crying " Which is this *Tieb* ? this Mandarin's son ? if he hath a mind to

* See note, vol 2. p. 171

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pals for a valiant fellow in the city of *Tjéé-nan*, why doth he not come and encounter me?" The youth, who had risen up to pay him the usual respects, hearing these words stood still: "I, said he, am called *Tieb-chung-u*: have you any thing to say to me?" The other made him no answer nor compliment, but stood staring at him in a very discourteous manner, and then burst out into laughter: "I thought, said he, this young *Tieb* was a terrible fellow. From people's reports, I concluded he had seven heads, and eight galls in his stomach. But his eyebrows are fine and small: he is smock-faced and delicate; and hath all over the air of a dainty young lady. People talk of his being valiant. I fancy it
it

it must be a monkey changed into that shape. Come, let us have some wine, we shall presently see whether he is valiant or not." "Certainly, cried the others present, that is the way to try people's strength *."

"Wine, said *Tieb-chung-ü*, is drunk upon several accounts; but there are only three on which it is proper; and for each of these, three cups are allowable: these are friendship, mirth, and to satisfy nature †. As *Wbang-cong-tzu* began

* The literal translation is, "Those that are strong always shew it by their eating and drinking."

† The Reader will remark that this allowance much exceeds that known regulation of *Sir William Temple's*, viz. *The first glass for myself, the second for my friends, the third for good-humour, the fourth for mine enemies.* Spectator, vol. 3. N^o 195.

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with three cups, so will I drink three more, which will be sufficient." "Very well, said the other, sit down then:" and taking him by the sleeve pulled him into the chair. Then calling for two large cups of wine, he put the one into the hand of *Tieb-chung-u*, and took the other himself. "Wine, said he, discovers the heart. This is the first I shall drink with you." Then taking it off, he turned it up, crying *kbaan* or clean! *Tieb-chung-u* thought he could hardly manage his wine, but finding no other remedy at length he drank it: at which *Cbang* cried out, "That's something like, and as a friend should." Then he ordered two more to be filled. On which *Tieb-chung-u* would have retired, saying he had drunk a great deal.

"I

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“ I have drunk, said he, three cups with each of these gentlemen, and now one with you. I have had enough, you must therefore excuse me.” *Chang* replied, “ What then, will you out me off two cups ? you make me little : I cannot let that pass upon me, who am as considerable as any of this city : come, you must make up my full number.” Then taking a second cup, he drank to his health.

Tieb-chung-a was now almost overcome with wine, for he had been drinking from early in the morning till ten o'clock, without having eaten a morsel : when therefore *Chang* had drunk off the second cup he would not pledge him, but put the wine down again upon the

G 2

table.

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table. Which the other seeing, cried out, "Is this handsome! will not you do me the same courtesy that you have done the rest?" "It is not possible for me, said *Tieb-cbung-u*, to drink any more: if it was, I would not refuse you." "This cup, replied the other, you must and shall drink." "If I don't, said he, what then?" Upon which *Cbang* began to roar: saying, "Who are you, you animal? If you thus take upon you, why did not you stay in your own city? What, do you come here to brave us? If you will not comply I shall make you [repent it]." And with that he threw it in his face. *Tieb-cbung-u* was so provoked with this abuse, that his anger and resentment got the better of his wine: he looked a while steadfastly

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fastly at him, then rising from his chair seized him by the stomach and shook him severely, saying, "What! dare you get upon the tyger's head and pull out his hairs?" *Cbang* cried out, "What! have you a mind to beat me?" "Yes, replied the other, what of that?" and gave him a box of the ear. Which the other young Mandarines seeing, cried out, "What do you mean by this? we have treated you with good-will, and now you are drunk you abuse us for it. Come, come, shut the door, we will drub you till you are sober, and to-morrow carry you to the Grand Visitor."

Then *Kwo-kbé-tzu* made a signal, and immediately from a side chamber

rushed out seven or eight lusty fellows : while *Sbuey-guwin* pretending to compose the difference, endeavoured to lay hold of his hands. *Tiek-sbung-u*, who was now become sober, perceived their designs against him, and found he was betrayed : nevertheless he cried out, " What ! are you a parcel of dogs, that you thus set upon and worry me ? " then taking up *Chang* he threw him headlong to the ground, and gave him two or three hearty kicks. This done he endeavoured to wrest a foot from one of the tables for a weapon, but could not get it loose : *Sbuey-guwin* came up to prevent him, but he received him with a kick or two, that sent him eighteen or twenty *covids* * before him :

* *Covid* seems to be a contraction of the Portuguese

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him: "Take that; said he. For the sake of your niece, I will give you no more." The two young Mandarines contented themselves with making an outcry, but durst not come near him: instead of which *Kwo-kkê-tzu* ordered the fellows to fall upon him. Then seizing *Chang* he swung him round: crying out, "I will brain this fellow against the first that offers to approach me." Upon which *Chang* crying out, begged them to forbear and let him alone. "I desire

tuguese word *covado*, i. e. a cubit. The *Chinese* Ell or Cubit, (called by the Natives *Che*) is of several kinds, but that most commonly used in traffic, is to the *English* Foot, as 676 is to 600; or something more than thirteen inches.

See Bayer, pref. pag. 134. Harris's voyag. vol. 1. p. 854. Tavernier, Pt. 2. ch. 10. P. Du Halde, vol. 1. p. 141. Lettres edif. x. 157.

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nothing more, said *Tieb-cbung-u*, than to be suffered to go out : but you shall accompany me to the door." " Ay, ay ! with all my heart, said the other, I will go out with you." Which done *Tieb-cbung-u* dismissed him ; " Go, said he, and tell your fellows, if I had been provided with any weapon for my defence, I should not have been afraid of a thousand such as they. What signify four or five drunkards and gluttons, with the porters you have hired ? Had it not been for your fathers, I had made some of you halted : but I have been very favourable, and you ought to thank me."

This said, he hastened to his lodgings, where *Siow-tan* had prepared every

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every thing for his departure : here he found *Sbuey-yeong* with a horse ready saddled and waiting for him. *Tieb-chung-u* inquired the meaning of this : the old man told him that his mistress hearing of the invitation, had suspected it was with an ill design : that her suspicions were afterwards confirmed by the event, which she was also informed of ; and though she never doubted but he would get the better, yet foreseeing that it might be followed by a great deal of trouble, she had sent him that horse, which she intreated him to mount immediately, and to go and acquaint the Grand Visitor with the affair. *Tieb-chung-u* was charmed with her discretion and discernment : “ How kind and obliging, said he, is your mistress ?

mistress? I shall never be able to return these favours." He was going to set out, but the master of the house asking him to dine, he accepted his offer; and immediately after, mounting the horse, departed for *Tong-chang-foo*: to which city the Grand Visitor had removed his tribunal*.

As

* The Supreme Mandarines, whose jurisdiction is very extensive, (*viz.* the Visitors, Viceroy, &c.) although they have generally their palaces in the capital city of the province, are not always resident there, but make circuits from place to place for the more convenient dispatch of business. P. Magal. pag. 242.

N. B. *Tong-chang foo* is a large and opulent city: the third in the province of *Shan-tong*, and is situated on the *Grand Imperial Canal*.

China is every where full of very fine *Canals*, which open a communication between every province and almost between every town and village; these run in straight lines, and have causeys on each side, faced with flat stones or marble: but the *Grand Imperial Canal* is one of the wonders

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As soon as he alighted he drew up a petition, wherein he related all that had happened: then hastening to the doors of the audience, he found them shut: but being impatient he went and struck upon the drum. In consequence of which he was bound and carried before the tribunal: where the Grand Visitor had seated himself upon hearing the drum. The youth observed the

wonders of the world, being three hundred leagues in length, and forming a great road of water, on which more than nine thousand imperial barks transport the tribute which the Emperor annually receives from the southern provinces. This stupendous work, which was completed about five hundred years ago, is so contrived by means of sluices, &c. to detain the water, and forms such a communication with other canals and rivers, that one may travel the length of the whole empire from *Pe-king* to *Canton* and *Macao*, above six hundred leagues by water."

P. Du Halde, vol. 1. p. 105. 17. 215. 286.
325.

usual

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usual order of respect in offering his petition *. The Grand Visitor imagined it was *Tieb-ebung-u* before he opened it, and when he found he was right in his conjecture, he addressed him with great complaisance: "I knew nothing, Sir, of your coming into these

* This may be explained from *P. Magalbaëns*, who thus describes the manner of proceeding at the *Chinese* tribunals.

"When a man hath any business to lay before them, he sets it down on paper: which done he goes to the palace of the tribunal and beats on a drum, which he finds at the second gate; and then falling on his knees, he raises his petition with both his hands as high as his head; at which time an officer appointed for that employment takes the paper from him, and lays it before the Mandarin who presides." Pag. 203.

N. B. With regard to binding the petitioner, &c, as described above, there is in the Translator's M.S. a marginal note which tells us, that "It is the custom to do so to any that strike on the drum:" but this is mentioned in no other writer.

parts.

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parts. When did you arrive and what occasioned your journey?" He told him, that he travelled for his pleasure: but that yesterday coming to *Tfée-nan-soo*, he had met with people, who had used him very ill; infomuch that he had narrowly escaped with his life: and therefore he applied to his Excellency for justice. "Who dares abuse you, said the Mandarin? I will make an example of them." "Sir, replied he, you will find their names in my petition." He looked into it, and shaking his head, expressed great dislike of the affair. The youth asked him what he was displeas'd at. The Mandarin shewed a great unwillingness to proceed, saying, "I did not think these young men had been concerned: although they are four
of

of the greatest brutes and libertines in the world." "Why, said *Tieb-chung-u*, should you make any demur in the matter? Although they be people of the first quality, why should you make a difficulty of chastising them?" "It is not out of fear, replied the other, but their fathers being of my acquaintance at court, complaints of this kind will be very disagreeable to them. They are a parcel of young unthinking rakes, that value themselves only upon their fathers grandeur. But as this affair is not of so very high a nature, as absolutely to require them to be brought to public trial in all the forms of law and justice; therefore I could wish you would let me find some other way of giving you redress, without making

making out a formal prosecution." "I am far from desiring to give your Excellency trouble, replied *Tieb-chung-u*; I am fully satisfied in having acquainted you with it; which I did only that you might set a mark upon them for their actions." The Grand Visitor was very well pleased, and told him, he did him a favour in quitting all farther prosecution. "Come, said he, you must stay a few days with me." The youth thanked him, but urged his desire not to be detained. When the Mandarin found he could not prevail with him, he made up a paper of twelve *taels* of silver *, and gave it him, saying, "If you don't accept

* Twelve *Tael* of silver are about 4l. Sterling.

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of it, I shall think you are angry with me." To prevent that suspicion he received it, and withdrew.

Where he went will be found in the next chapter.

C H A P. VI. *

THE *H-chung-u* taking his leave of the Grand Visitor, went and told *Shuey-yeong* who had attended him there, all that had past at the tribunal: and concluded with desiring him to recommend him to his mistress, and to present his thanks for the advice she had given him. "It is not in my

* CHAP. XIII. In the Translator's manuscript.

power

power, said he, to send any present as an acknowledgment of her goodness: neither could I presume to do it, a single man as I am, to a young unmarried lady." Then delivering his horse to the old servant, and hiring a mule, he departed for his own city; and *Sbuey-yeong* returned to his mistress.

Let us now return to *Kwo-kbé-tzu* and his companions, whom we have seen disappointed in their designs on *Tieb-chung-u*. When they found he was got clear out of their hands, they were ready to burst with rage and madness. The first that broke silence was *Sbuey-guwin*, who said, "Who would have suspected this young man to have
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been possessed of so much strength and courage?" "It was owing to neither of these that he escaped, said his son-in-law, but he had got *Cbang-cong-tzu* at such disadvantage, that he could neither help himself, nor we conveniently assist him. But he must not go off so: let us muster up a proper company, and go find him out: let us still treat him as he deserves: and afterwards give in a petition to the Grand Visitor." This proposal was approved by them all: the young Mandarin *Cbang* instantly promised to bring thirty people; each of the others likewise engaged to raise as many. These to the number of a hundred were soon assembled, and with their masters at their head, *Sbucy-grwin* leading

ing

ing the way, drove along the streets like a swarm of bees. But when they came to the inn, where the young stranger had lodged, they were told that he went away almost as soon as he came home. They were quite disconcerted at this information. "However, said *Kwo-kbé-tzu* to the rest, this shall not serve his turn; we will immediately apply to the Grand Visitor of the province, and he shall do us justice." *Sbuey-guwin* told him, that their enemy was of the province of *Pe-king*, and therefore was not under that Mandarin's jurisdiction. "Well then, said *Kwo-kbé-tzu* and his companions, we will all together draw up a petition, wherein we will accuse him of endeavoring

vouring to raise a rebellion * ; this will authorise the Mandarines of any province to lay hold of him. The Grand Visitor must give an account of this at court ; where we will send
to

* In order to render this and some of the following pages intelligible, it must be remarked that there is in *China*, a horrid sect called *Pe-lien-kia* always disposed to rebellion, and who are therefore sure to be punished, whenever they are discovered. This sect consists of people, who enter into a confederacy to overturn the established government, for which purpose, with certain magical rites, they elect an Emperor out of their number, distribute among themselves the principal employments of the state, mark out certain families for destruction, and lie concealed till some insurrection of the people affords them an opportunity of putting themselves at their head. *Cbina*, on account of its vast extent, prodigious populousness and frequency of famines, is very liable to seditions and insurrections, which thro' the pusillanimity and feebleness of its military government are always dangerous, and indeed have often produced intire revolutions in the state.

to our fathers and friends to acquaint them of the affair ; thus we shall quickly humble him, notwithstanding all his bravery and valour.”

They were exceedingly pleased with this proposal, and accordingly got their petition wrote, which *Sbuey-guwin* signed as a witness : they then repaired to

state. Now as in these revolutions, it hath frequently happened that some of the very dregs of the people have been raised to the throne ; this upon every insurrection encourages the ringleaders to aspire to the empire : who, if they are not nipped in the bud, are sure to draw together the dissolute, the discontented, and the needy ; 'till they form a large body and become very formidable to the government. Upon all these accounts the Mandarines are obliged to be exceedingly jealous and watchful over the least tendency to revolt ; and to be careful to extinguish the first and minutest sparks of rebellion, which would otherwise soon involve the whole empire in a flame.

P. Semedo, p. 91. Letrés édif. xxvii. 344.

P. Du Halde, vol. 1. p. 243.

the city of *Tong-chang*; and finding the audience open for receiving petitions, presented themselves before the tribunal. The Grand Visitor received their petition, and ordered them all out of the hall, except *Shuey-guwin*.

“ This paper, said he, contains a strange story of a rebellion attempted in this country by *Tieb-chung-u*: if he was so dangerous a person, how came you to be so desirous of his company, and to invite him so earnestly to drink wine with you? Did he drop any hint of his intention to raise a tumult or rebellion in the city, in the midst of his cups, or afterwards in the quarrel?”

Shuey-guwin finding the Grand Visitor so inquisitive, knew not what to answer, and therefore remained silent.

“ You

“ You are a very forry fellow, said the Mandarin. I am well acquainted with the whole story : nevertheless if you do not relate it exactly from beginning to end, I will bring your fingers to the *Kiab-coon* or Tormenting-sticks.” *Sbucy-guwin’s* fear became excessive when he saw the other so angry, and found he should be forced to confess the truth. “ Sir, said he, it is true, he was drinking with the others.” “ Very well, said the Mandarin, if you were drinking all together, I must suppose you all equally guilty : nay it is more likely that you five should form seditious designs upon the city, than he whom you accuse, who perhaps would not join in such an attempt, and so you have agreed to impeach him first.” “ My Lord, replied he, *Kwo-kbé-tzu*

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invited this young man to his house out of civility and good will, and when he was in his cups all the secret came out. Nothing would pacify him; he overset the table and fell to fighting, crying out to the young Mandarines, that if there were a thousand of them, he would not regard them: and that if he should come to be Emperor he would destroy the four houses to which they belong. The young gentlemen deeply concerned at these things, could not refrain from lodging a complaint with your Excellency: which they would not have presumed to do, had it been false." "A likely story, said the Grand Visitor, that one person should beat and abuse four or five of you. No! no! you must not think to impose on me at this rate." "Sir, said *Sbuey-guwin*,

guwin, the broken pieces of furniture are still to be seen: nothing is more certain." The Mandarin took him up short, "How should a stranger of another city come and raise such a disturbance, unless he had been provoked by some injury or insult? However if it be as you alledge, have you secured or brought him with you?" "No, he replied; he was like a tyger, there was no taking hold of him: he went away without any one's daring to oppose him."

The Grand Visitor ordered all he had reported to be taken down in writing by the secretary of the tribunal: then said to him, "Are not you ashamed, an old fellow as you are, to come here with
these

these stories: and to keep company with young rakes, drinking and embroiling yourself in their quarrels? This petition you have brought me is false and scandalous. Go home and tell the four Mandarin sons to be quiet: I know the whole story, better than they imagine. If it were not for the connections of these young men, I would throw you into prison, where you should die with hunger: however I must make you a present of twenty or thirty baftinadoes*." At these words *Sbuey-guwin* in great terror, cried that he was old, and begged he would pardon and not dishonour his

* In the orig. of four or five *B* (or *Tallies*, each *kes.*) See note pag. 189.

these stories: and to keep company with young rakes, drinking and embroiling yourself in their quarrels? This petition you have brought me is false and scandalous. Go home and tell the four Mandarines sons to be quiet: I know the whole story, better than they imagine. If it were not for the connections of these young men, I would throw you into prison, where you should die with hunger: however I must make you a present of twenty or thirty baftinadoes*." At these words *Sbuey-guwin* in great terror, cried out that he was old, and begged he would pardon and not dishonour him so

* In the orig. it is "of four or five *Bamboos*" (or Tallies, each five strokes.) See note, vol. 2. pag. 189.

much.

much. "Honour! said the Grand Visitor, what honour have you?" He said, "I am brother to the second Mandarin of the tribunal of arms." "Are you his brother, said the magistrate? why who keeps his house?" "My brother, he replied, hath no son: but only one daughter, who heretofore hath received great favour from your Excellency." "If it be so, replied the Grand Visitor, for her sake I will pardon you: but then tell me truly, who it is that bears such implacable enmity against this young stranger." "I am not his enemy, answered *Sbuey-guwin*: but it is *Kwo-kbé-tzu*, who being disappointed in his design of marrying my niece, by the other's interposal, hath ever since retained a
secret

secret malice and desire of revenge; and it was in order to gratify his revenge, that he now invited him to his house: but for my part I owe him no kind of ill will." The Grand Visitor ordered his secretary to make a memorandum of this; then giving him back the petition, bade him go tell those young men to mind their studies, and let him hear no more of them: "For this once, said he, I pardon them on account of their fathers: who would find a great deal of trouble, should such complaints be brought against them at court."

Sbucy-guwin having thus obtained leave to retire, was ready to leap out of his skin for joy: but when he was got without the audience where the
 others

others were waiting for him, he shrugged up his shoulders, and made signs to them to hold their tongues : at the sight of which, and of the petition which he held in his hand, they were alarmed ; and being informed of all that had happened, sent in a *Sbo-pour* * or billet of thanks, to the Grand Visitor for his lenity, and afterwards returned home not a little ashamed. However *Kwo-kbé-tzu* could not be prevailed on to lay aside his resentment, or to drop his pursuit. On the contrary, he was the more obstinately resolved to persist in both ; and recollecting that *Chun-kée* had been gone some time, he dispatched a messenger to enquire after him.

* A folded paper with a black cover. Trans.

Now *Cbun-kée* in performance of his promise had made the best of his way to the court: where as soon as he arrived, he delivered to the minister *Kwo-sbo-su* the letter from his son. As soon as the Mandarin had read the letter, he withdrew with him into his library, and inviting him to sit down, inquired about his son's proposal of marriage with *Sbuey-ping-sin*. "Her father, said he, is now in disgrace: this match cannot be for our credit, as we are advanced to such a degree in the state." "This young lady, replied the other, is endowed with wonderful perfections both of mind and person, and is of unexampled modesty; in short there is not her fellow to be found in the world. Wherefore
your

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your son hath sworn either by gentle or violent means to marry her." *Kwo-foo-fu* laughed and said, "I am afraid my son is very weak and simple. If he had a mind to marry her, he needed not have sent to court, when the *Che-foo* and *Che-bien*, the fathers of the country, might easily have completed the marriage for him. You have had a great deal of trouble in coming so far: and now he would give me still more, in requiring me to send without the wall into *Tartary* for her father's consent." "He hath not been wanting in application to the *Che-foo* and *Che-bien*, replied the other; he hath left no means to prevail with her unattempted; but she hath always by very gentle but artful methods found means to elude his pursuit.

pursuit. Your Lordship must not talk of the *Che-foo* and *Che-bien*, since the Grand Visitor of the province, who was your pupil, endeavoured to promote the suit of your son, but she so far baffled him, that he hath been glad to put forth a declaration, forbidding any one to molest her on the subject of marriage. Now if a Mandarin of his rank is afraid to meddle with her, who besides dares approach her gates? *Kwo-kbé-tzu* therefore had no other remedy, but to apply to your Lordship." The Mandarin *Kwo-sho-su* was surprized at this account, and said, "Surely this is a young lady of fine understanding, and it is on that account my son so much admires her. But this *Sbuey-keu-yé*,

ku-yé, her father, is a very positive man: if he does not heartily approve of any measure, he is not to be moved to engage in it: besides I am not very intimate with him. He is a man of one word: when he held an audience, there was very little application made to him, because he was known to favour no body. He hath only this daughter; and I remember I once applied to him about her, but without success. However, as he is now in trouble, perhaps he will be more inclined to comply: there seems at present a good opportunity to ask his consent." "But in what manner, said *Chun-kée*, will your Lordship apply to him?" "It must be done, said the other, with all the usual ceremonies.

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A friend must first be employed to break the matter : afterwards we must send a present. But here lies the difficulty : as he is distant from us no less than two hundred leagues, I cannot ask any Mandarin of great quality to go so far. I believe I must write a letter and beg the favour of you to carry it, together with the present." *Cbun kée* replied, " Your Lordship may command my best services. Let me also carry letters to such of the great Mandarines there as are able to influence him." " You are right," said the Minister ; and accordingly selecting a fortunate day, he wrote the letters and dispatched him with them.

C H A P.

C H A P. VII.

[*N OW the case of] the Mandarin *Sbu-y-keu-yé* [was as follows;] upon receiving notice that a war had broke out with the *Tartars*, and that there was not any valiant man to head the troops; [he had] made inquiry after such a person, and [had] found among the people of his audience † a man called *Hu-bian*, one of

* From the Editor's additions included in brackets, the Reader will perceive how abrupt the transition is in the original. The same abruptness is observable throughout the whole history.

† All the officers of war throughout the *Chinese* empire, from the highest to the lowest, are under the jurisdiction of the *Tribunal of Arms*, which, although composed of none but literary Mandarines, hath the absolute and intire direction of all military affairs. In *China* the profession

of the north-west country, who had offered himself for that service. Of this *Sbuey keu-yé* informed the Emperor, who consented to employ him, there being none other that cared to go against the enemy. He was accordingly constituted General, with orders to go and visit those parts that were the seat of war, and to act as he should

session of arms is held vastly inferior and subordinate to that of letters. This, together with their natural effeminacy, and the constant peace they generally enjoy, will account for the unwarlike turn of the *Chinese*.

P. Semedo tells us that it was usual [at least in his time] for the *Chinese* to send with their armies a man of the long robe, who had the supreme command, even over the General himself. This Mandarin was always in the middle of the main *battalia*, and many times a day's journey from the field of action; so that although he would be too remote to give orders, he was always ready to run away the first in case of danger. See p. 100.

think

think best for the public service. He executed these orders with such dispatch, that he would not stop to pay the usual visits of ceremony to any of the other Mandarines in command, but went immediately in search of the enemy. This gave so much disgust to those officers that they would not go to his assistance, nor unite their forces with his. Nevertheless he attacked the enemy, and had a sharp engagement for a whole day with equal advantage on both sides. Small as this success was, it was represented still less to the Emperor by the disaffected Mandarines, and both he and *Sbuey-keu-ye* were suspended from their employments: the one being sent to prison, and the other an exile into Tartary.

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The latter had now remained about a year in banishment : where, although he still retained his dignity of Mandarin, there was taken little notice of him, and he had small hopes of returning home. One morning a servant belonging to his tribunal (for notwithstanding his disgrace he still had an hall of audience assigned him) came to tell him that there was a messenger arrived from *Pe-king*, with letters from one of the Ministers of state. *Sbuey-keu-yé*, who had looked upon himself as intirely forgotten at court, was surprized at this news. Nevertheless he ordered the messenger to be admitted. *Cbun-kéé* was accordingly shewn in, attended by two servants whom he had brought with him. He performed his reverences,

rences, and presented a *Tieb-tsé* or billet of compliments. The Mandarin perused it, and finding *Chun-kée* to be no servant, but a particular acquaintance of the person who sent him, desired him to sit down. “ I am so unhappy, said he, as to be out of favour: and it is a long while since I have been taken notice of by any one. How happens it then, that you are come so far to me? Upon what account?” “ I should not have taken this liberty, replied the other, had I not been sent by *Kwo-sho-su*, whose business abroad I sometimes transact: and it is on his account that I have now taken so long a journey.” “ When I was at court, said *Sbuey-keu-yé*, I had very little acquaintance with that Mandarin. I sup-

pose therefore my punishment is now going to be increased." *Cbun-kée* replied, "It will not be long before your Lordship will return to *Pe-king* : I am only come at present in behalf of this nobleman's son, who desires your daughter in marriage : but as she hath not your permission or order, I am sent to intreat you to grant it." Then asking the servants for the letter, he presented it to *Sbuey-keu-yé* : who opening it, and having read it, thought that the whole affair was not rightly conducted, according to the manner among people of quality ; nor suitable to the dignity of his rank. At the same time being not unacquainted with the character of *Kwo-kbé-tzu*, and having no great opinion of the Mandarin

darine his father, he resolved not to consent to their request. This resolution he was the rather confirmed in, as he supposed if his daughter had approved of it, they would never have sent so far to him. After some pause, *Cbun-kée* took the liberty to ask him if he had read the letter. He replied, " I have, and thank you for the great trouble you have been at in bringing it : I am obliged to *Kwo-sho-su* for the high honour he doth me : and should esteem it great good fortune that he is pleased to desire my daughter for his son : but only that I am now under His Majesty's displeasure, and removed above two hundred leagues from home, from whence I have been absent five years at court, and one in banishment.

As

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As I have no son, and only this daughter, who is unto me as a son, and as such hath the whole direction of my house, I shall therefore permit her to govern herself in this affair according to her own inclinations. If *Kwo-kbé-tzu* had so great a desire to marry her, why did not he apply to the *Cbe-foo* and *Cbe-bien*, who are the public guardians of the people *; and to my brother *Sbuey-gwwin*? What need had he to take so much trouble in sending so far?" "Sir, replied *Cbun-kée*, you speak very well; and *Kwo-kbé-tzu* did last year pursue the method you describe; but after she had many times put him off, she at length confessed,

* The Chinese idiom is, "Who are the Grandfather and Father of the people."

it was because she had not your permission, and therefore he hath got me to come for it."

The Mandarin *Sbuey-keu yé* judged from his discourse, that his daughter was not inclined to marry *Kwo-khé-tzu*; and therefore he said, "As I am now in disgrace, I look upon it that I have nothing to do with my family, nor can I pretend to dispose of my daughter. I have been here a twelvemonth, and have not so much as sent home one letter: and it is because I am not yet acquitted. Now under these circumstances, should I pretend to give out an order about my daughter, it would aggravate my offence: I dare not therefore offer to do it." *Cbun-kée* said

said, "Let me have but your word, and it will be sufficient." He was very importunate, infomuch that *Sbucy-keu-yé* grew downright angry, and said, that it was not a thing of a slight or indifferent nature: and custom required that there should be more than two to concert so important an affair as marriage. Without any further satisfaction he dismissed him, but ordered him a lodging: from whence *Cbun-kée* often paid him visits, but to no purpose: he therefore sent to all the neighbouring Mandarines, and got them to speak to him on the subject of the marriage. They were accordingly very urgent and pressing, which made *Sbucy-keu yé* so uneasy, that he sent for *Cbun-kée* and said: "I never did any ill to the Mandarine

darine *Kwo-sbo-siu*: why then doth he give me so much trouble, and is for taking my daughter by force? Go home, and tell him, I will never compel her to act against her inclinations. As for myself, I never expect to carry my bones home again: my life is to me of little value: [but I will not make my daughter miserable.] Nay should the Emperor himself order me to compel her, I would still leave her to her own choice: and should all the Mandarines here my superiors do their utmost to make me suffer, I regard it not. Therefore take your letter and your present back again."

Cbun-kée finding it would be in vain to persist, packed up his baggage and
returned

returned to the court. Where being arrived with no little shame for his ill success, he gave back to *Kwo-sho-fu* his letter and present. At which the Minister was very much enraged, and resolved to resent it the first opportunity. It was not long before he found one, for there being a demand for more troops to go against the *Tartars*, on account of the havoc and loss which had been made of those who went before; that Mandarin, when he advised the Emperor of it, did not fail to lay the blame on the former mismanagement of *Sbuey-keu-yé*, and on that of his general *Hu-biau*: representing to his Majesty, that if they were taken off by the punishment they deserved, warriors now would offer themselves, and

3

bring

bring the war to a conclusion : but that this could not be expected till all suspicion was taken away of their ever returning into employment ; in the discharge of which they had both rendered themselves extremely odious.

The Emperor approved of this remonstrance, and referred it to the consideration of the *San-fa-tsch*, or tribunal of three* : which was commanded to
 assemble

* *The Tribunal of Three* is composed of the following tribunals ; viz. of the *Hing-pu*, or Tribunal of crimes ; of the *Tab-le-fu*, which may be called *The Tribunal of revisors* * ; and of the *Tsch-cha-yuen*, or *Superior Tribunal of visitors*.

The last of these hath been already described [*See vol. 2. pag. 185. nota.*] and ought every where to have been entitled, as here. *See P. Mag. p. 229.*

The *Ping-pu*, or *Tribunal of crimes*, is one of the

* *See Lettres edif. xix. 162. n.*

assemble and examine into the conduct of *Hu-biau* in order to bring that general to justice.

the six sovereign courts at *Pe-king*, [See note vol. 2. p. 279.] and hath under it fourteen subordinate tribunals according to the number of provinces. It belongs to them to examine, try and punish all criminals throughout the empire. *P. Du Halde, v. 1. p. 249, &c.*

The Tribunal of *Tab-le-su*, i. e. of supreme reason or justice, is as it were the great Chancery of the empire. It examines in the last appeal the judgments and sentences passed in other tribunals: especially in criminal causes, or in matters of great moment. *P. Mag. p. 228. P. Semedo, p. 125.*

When the *Tribunal of Crimes* hath passed sentence of death on a person, whose crime was not very clear, or when any person is to be condemned in a case that would admit of doubt, “the Emperor, (says *P. Magalbaëns*) refers it always to the *San-fa-su* [or *tséb*] which is as it were his council of conscience. Then the three tribunals abovementioned assemble together, either to re-examine the merits of the cause, or to pass the more solemn sentence. As it is not so easy to corrupt them thus united, as separate, great regard is had to their decision, which is generally confirmed by the Emperor. *P. Mag. p. 229. Lettres edif. xix. 162.*

C H A P. VIII. *

THE tribunal of three having received the Emperor's commission, appointed a day to hear and determine the cause of *Hú-biau*. When that day came, as soon as the Mandarines were seated, the Supreme Vice-roy *Tieb-ying* being one of them, that unfortunate general was brought out of prison, and entered upon his trial.

It happened that the same day *Tieb-chung-u* arrived at *Pe-king*, where he had never been since his return from *Sban-tong*. As soon as he alighted he

* CHAP. XIV. In the Translator's manuscript.

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inquired for his father. His mother told him he was gone upon an affair of great importance: that there was a great officer or valiant man † to be brought to justice. He replied, "As there is a war, and valiant men are necessary at this critical juncture, why do they seek to destroy them? I will go and hear the trial: perhaps my father may be drawn over to the opinion of his colleagues, and not follow the dictates of his natural candour and justice." Then going to the audience *, he was struck with the sight of *Hú-biau* already condemned, and bound, waiting for his execution; having been sentenced to

† These seem to be synonymous in the *Chinese* language.

* Called *Kong-yab-muen*. Trans. M.S.

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lose his head three quarters of an hour after noon. There was a great crowd of spectators, through the midst of whom the youth forced his way to get nearer to the condemned person. He perceived him to be very young, but of a bold and dauntless aspect: his look wild and fierce as that of a tyger: his eyes fiery: his throat large, yet long like a crane's: his body strong and well set †.

Tieb-

† What attention the *Chinese* pay to the complexion and features of their generals, we may learn from *Dionys. Kao*, a native of *China*. This honest writer describing the image of *Quan-in-chang* [who may be considered as the *Mars* of the *Chinese*] tells us, that its face is painted of a very deep blood colour. "Which sort of countenance, he adds, is highly esteemed by the military men: nay, the whole *Chinese* nation imagine him [rather it] very propitious to them, and fancy that such a fiery flaming face will inspire them with valour, and enable

Tieb-chung-u wondered what default of duty that man could be guilty of who had so promising an appearance. He went up to him, "Sir, said he, of what can they have accused you, who seem to be so valiant a person? How is it, that you have been beaten in war?" At this the other flew into a rage, and sternly said, "A man can die

"them to acquit themselves well." *Vid. pag. 126.*

But it is not merely from the opinion of its being propitious to themselves, but also with the politic view of frightening their enemies, that the *Cbinese* affect a fierce dreadful look in their generals. *Martinius* speaks of it as an established custom, handed down from very early times, for them to paint the general, (who gains the first place in their triennial examinations) armed and of a gigantic stature, and to send this picture round to the neighbouring nations, in order to strike them with terror. *Vid. Hist. pag. 405.*

That the *Cbinese* still act upon the same views,
we

die but once: and it matters not in what manner he dies. But I that have strength in my arms to carry the weight of ten *peculs**, and am master of eighteen different weapons †, how should

we learn from the elegant writer of *Lord Anson's voyage*; for when the English were to pass by one of the *Chinese* castles, among other artifices to make them think more reverently of their military power, they had set a soldier of unusual size, to stalk about on the parapet with a battle-ax in his hand, and dressed in very fightly armour, which yet our people suspected was only made of glittering paper. See pag. 540.

These ridiculous and childish expedients are sufficient to convince us of the unwarlike turn of the *Chinese*, and at how low an ebb is their military prowess.

* The *Pecul* (called by the Portuguese *Pico*, and by the *Chinese* *Tan*,) consists of one hundred *Catt* or *Chinese* pounds, and of about one hundred and twenty-five pounds *European* weight.

P. Semedo, p. 72. P. Du Halde, vol. 1. p. 576.

Kempfer, p. 367.----*Sed vide Dampier supplement. pag. 132.*

† To give a short description of the military

should I be beaten by any one? What have I lost? 'Tis all falsely laid to my charge. This I solemnly declare: However I must die: be it so." "That is certain, replied the youth; and yet
if

establishment and discipline of the *Chinese*, we may observe that as the *Chinese* have different degrees for their literary Mandarines, so they have similar degrees for their Mandarines of war: and have military *Bachelors*, *Licentiates* and *Dóctors*: in like manner as in *France*, they had formerly knights belonging to the law, as well as the army.

The manner of their military examinations is not unlike those for the literary degrees. [See note, vol. 1. p. 8.] The candidates have a theme or subject given them relating to the art of war, on which they are to compose dissertations and discourses in writing. This done, they are required to shew their skill in shooting, riding and managing their arms, and to give various proofs of their dexterity and strength. It is seldom that any are admitted into command without having taken one or other of these degrees.

The Mandarines are required often to exercise and review the soldiery. Which however consists

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if you had not been guilty of the charge laid against you, why should justice be exerted in so extraordinary a manner? But if you have any thing to alledge in your vindication, you must

sits only in some disorderly marches, in making mock fights, and in rallying to the sound of horns and trumpets. Not but they are taught to draw the bow and handle the sabre with great address: and especially are required to keep their arms and armour bright and clean. As the military life in *China* is seldom attended either with toil or danger, from the almost continual peace and tranquillity of the empire, it is bestowed as a favour on such as can make friends with the Mandarines, their service being commonly confined to the places of their abode, and is only to suppress robbers, &c. so that they may at proper times follow their own employments.—The military Mandarines are computed at 18,000, and the soldiery at above 700,000. The pay of a foot soldier is about five pence and a pint of rice *per* day: and of the horse in proportion.

P. Du Halde, v. 1. p. 260. &c. P. Semeđo, p. 96. &c. Mod. Univ. Hist. viii. 150. Lettres.edif. R. 5. p. 156.

“speak, now is your time.” *Hú-biau* fetched a deep sigh and only said, “The present times are vile and corrupted.”

“Well, said *Tieb-chung-u*, if you are unwilling to break through your reserve, I will only ask you one thing; supposing you should be released, would you undertake to go now against the enemy.” “Why not? replied he; is it not my duty? To do it a thousand times, I should look upon as nothing.” The youth said no more to him, but asked the people what o’clock it was, and was answered past ten. Upon which he opened a way through the crowd, and got into the hall of audience, where were seated the three presidents of the tribunal. He cried out aloud, “Health to you all, my Lords!

Lords! You are all great officers under his Majesty: it therefore behoves you to do your best for the public weal. At present there is great want of men of valour; and none can be got notwithstanding the proclamation for such to appear. The manner of your present proceedings tends not to the advantage, but the detriment of the empire. Pray is this man sacrificed to public justice, or any private consideration?" The three Mandarines, who had not very willingly passed sentence upon *Hú-biau*, but had done it merely to gratify their superiors, were not displeased to see a person appear in his vindication: although they were disgusted at the little respect he shewed them.

The

The President of Crimes after some time, perceived he was the son of their colleague, the Supreme Viceroy : who also himself discovered who he was. Upon which he struck his hand on the table and said, “ How dare you come here in this impertinent and bold manner, where it is death to do it ? Take hold of him and bind him. I acknowledge no relation to him in this place.” *Tieb-chung-u* cried out, “ No, no : that is not justice : hear me before you order me to be seized. I only ask your Lordships, why doth the Emperor place the drum at the gate of his palace, but that the people may have redress there, when they can obtain it no where else ?” The Supreme Viceroy said, “ Who are you ? and what acquaint-

ance have you with the condemned person?" He answered, "I know him not, but perceiving him to be a valiant man, and one that may do his country and the Emperor service, [I came in his behalf.]" His father replied, "What business is it of your's what he is, or what he can do?" Then he ordered the officers attending the tribunal to take and bind him. The two other Mandarines desired his imprisonment might be deferred for a moment, and calling him to the table before the tribunal, said, "You shew a good intention and sound principle in what you say, but you must consider that things must be carried on according to [the forms of] justice, and not with so much precipitation. *Hú-hiau* hath been a
year

year in prison, and the Mandarin *Skuey-keu-yé* as long in banishment; and hitherto none have appeared in their behalf. The former of these hath to-day been brought to his trial, and been condemned: to acquit him now would be ridiculous, and cause a deal of confusion and anger from the Emperor. The Mandarin *Kwo-sho-fu* hath already informed his Majesty of the sentence of death past by us: how then is it possible to recall it?" *Tieb-chung-u* hearing these words, fetched a deep sigh, and said, "What you have done is all out of regard to your own interests, and not to the good of your country. Your Lordships cannot but know, that in former days it was frequent for Mandarines to oppose injustice; or at least to refuse
to

to do any thing in prejudice of their country, or against their conscience, notwithstanding it might be strongly pressed upon them by the Emperor himself *. Wherefore do you study law and justice, if thus you act subservient to higher powers ?”

The

* Among a people so interested as the *Chinese*, it will not be wondered at that reason and justice are frequently given up on the slightest intimation of the Emperor's pleasure : and yet the history of *China* can produce some instances of firmness and integrity in opposing oppressive measures, that would do honour to the patriots of *Greece* and *Rome*. There have been ministers, who have gone to make remonstrances to the Emperor with such firm expectation of death for their boldness, that they have carried their coffins with them to the gate of the palace. [See *P. Le Compte*, tom. 2. p. 35. *P. Du Halde*, 1. p. 250.] And with what delicacy and address they can sometimes restrain the passions of their princes may be seen in the following instance.

“ The king of *Tsi*, saith a *Chinese* author, had a horse which he loved, and this horse died thro’ the

The two other Mandarines to whom he addressed himself had nothing to reply: but his father cried out, "What! are you mad? I tell you sentence is

the neglect of his groom. The prince in a rage snatched up a lance and was going to dispatch him. The Mandarin *Yen-tse* who was present turned aside the blow, and instantly addressing himself to his master, said, "Sire, that man was on the point of losing his life before he knew the heinousness of his crime." "I consent, said the king, that you make him sensible of it." Then the minister taking up the lance and aiming it at the criminal: "Wretch, said he, attend to your crimes, which are as follows; in the first place, you have caused the death of a horse, which your prince committed to your especial care, and thereby have deserved death. Secondly; you have caused my prince to fall into such a passion, that he would have killed you with his own hands: behold another crime more grievous than the first. Lastly; you would have caused all the other princes and neighbouring states to have seen that my prince will take away a man's life for the death of a horse, and thus his reputation would have been ruined: and you, wretch, are the occasion of all this."—"Let him go, said the prince; let him go: I pardon his fault." P. Du Halde, vol. 1. p. 600.

passed

passed, and he must die." These words very much grieved *Tiek-chung-u*, who said, "Will you then have no pity on so brave and valiant a man as this?" " *Hü-biau*, replied the Supreme Vice-roy, is condemned according to law, and his death must be looked upon with no more remorse than that of a kid. Of what service would pity be, where it is out of our power to relieve him?" "This is no common person, said his son, you do not know his qualifications, he is not to be matched among all the great men, that guard the wall of ten thousand furlongs †.

It

† *Van-li Tchang Tching*, i. e. "The wall of ten thousand *Lee*, or 10,000 *Lee* in length." It is thus the *Chinese* speak of that stupendous wall, which separates their northern provinces from Tartary.

This

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It hath been customary when such men have committed a fault : not to put them to death, but to let them take it

This prodigious work was undertaken two hundred and fifteen years before Christ, to secure three great provinces from the irruptions of the Tartars. In order to execute it, every third man was draughted out of each of the provinces. To lay the foundation on the sea coast, several ships were sunk loaded with stones and iron. The workmen were not to leave the least chink between the stones on forfeiture of their lives : hence the work is almost as intire at present, as when it was first built. It is about fifteen hundred miles in length, and broad enough for six horsemen to ride a-breast upon it.

This wall is admirable on two accounts. *First* that in its course from east to west, it runs in several places with a gradual ascent over very high mountains, and is fortified with very large towers no more than two bow-shots asunder. The *second* is, that this wall does not run in a straight line, but turns and winds in several places, according to the disposition of the mountains, so that the north part of *China* may be said to be encompassed with three walls instead of one.

This work was but five years in building.

P. Du Halde, vol. p. 20. 260. &c. Martin. Atlas. p. 15. &c. P. Le Compte, tom. 1. p. 115.

off

off [*atone for it*] by some service or other of great importance to their country. Why then should not this man be suffered to take off his crime in the same manner?" The two Mandarines agreed it was reasonable: "But who, said they, will be security for his performing such actions, as shall merit a pardon?" *Tieb-chung-u* said, "I will restore him but to his former office, and if he does not answer your expectations, then take off my head."

The two other Mandarines discoursed the matter over with his father: "As your son, said they, hath offered himself security for *Hú-biau* here before all the world, we are thereby impowered to draw up a petition in his behalf, with-

out the imputation of partiality, or of taking illegal steps to save his life." The Supreme Viceroy perceiving this was no more than reasonable, ordered the criminal to be sent back to prison, and commanded *Tieb-chung-u* to draw up a writing of security in his behalf. Which being done and properly signed, he ordered a chain to be fixed round his neck, and sent him to prison after the general.

The three Mandarines after this drew up a petition, wherein they acquainted his Majesty with their proceedings. As it was a time of war, business was not long before it was dispatched, so that if a Mandarin gave in a petition one day, his Majesty

would answer it himself the next. The Emperor answered their petition in the following manner.

“ Whereas there is a great want
 “ of men of valour to serve in the
 “ wars without the wall ; and whereas
 “ *Tieb-chung-u*, son of the Supreme
 “ Viceroy, hath offered himself as se-
 “ curity for the good behaviour of
 “ *Hû-biau* ; I therefore suspend his exe-
 “ cution, and invest him with the
 “ same command he had heretofore.
 “ I likewise give him a sword to put
 “ to death any person that shall dis-
 “ obey command, or neglect his du-
 “ ty : and wherever the war may be,
 “ he hath full power to command there,
 “ as I expect he will be no where {im-
 L 2 “ properly]

“ properly] absent. Wherefore if he
 “ behaves well, and comes off with
 “ success, my favour shall exalt him :
 “ otherwise he shall feel his punish-
 “ ment the heavier.

“ *Sbuey-keu-ye* first recommended
 “ and assisted him, and now *Tieb-*
 “ *chung-u* hath offered himself for his
 “ security : after this if he doth not
 “ behave well, I shall severely call to
 “ account those two persons, as much
 “ deserving to be punished as himself.
 “ Wherefore let him well consider
 “ this, and forthwith depart to his
 “ charge.”

This order was carried by a Man-
 darine properly attended to *Hú-biau*;
 whom together with *Tieb-chung-u* they
 took

took out of prison. These two persons went to return thanks to the three Mandarines their judges: and afterwards took up their abode in the house of the Supreme Viceroyn; where they got every thing ready in order to repair to the wars. Two days after they departed for their charge properly * equipped, with a gallant retinue of soldiers and other attendants; and being arrived at the wall, the officers there shewed them great respect, seeing *Hú-bian*

* As the literary Mandarines travel in great pomp to their governments, carried in sedans, &c. so the military Mandarines, who travel commonly on horseback, no less affect an air of grandeur. Indeed their horses are not very beautiful, but their harness is extremely sumptuous, the bits and stirrups being either silver or gilt. The saddle is very rich: the reins of the bridle are made of coarse pinked fatten two fingers
L 3 broad.

biau return with the Emperor's sword. They had not been gone six months, before this general had such signal successes, that he put an end to the war, and every where re-established peace and tranquillity. Upon which the Emperor advanced him to a higher command, and restored *Shuey-ken-yé* to his former office. His Majesty also applauded the wisdom and integrity of *Tieh-chung-u*, and would have created him doctor of law: but the youth

broad. From the upper part of the chest hang two great locks of fine red hair (such as their caps are covered with) suspended by iron rings either gilt or silvered. Their retinue consists of a great number of horsemen, part going before and part behind them: without reckoning their domestics, who are clad either in black sattin or dyed calico, according to their master's quality.

P. Du Halde, vol. 1. p. 285.

refused

refused to accept of any such distinction, for he said unless he could arrive at that honour by his learning, he was unworthy of it.

C H A P. IX.

THE Mandarin *Kwo sho-su* was so mortified by this disappointment that he was ashamed to appear in public, and begged to lay down his office under pretence of indisposition. On the other hand, *Skuey-keu-yé* had no sooner returned to court but he was made *Shang-shu*, or President [of the tribunal of arms.] The Mandarines who had threatened him for refusing to listen to their proposals in favour of *Kwo sho-su* and his son, were

afraid he would now remember them. But he told them when they came to visit him and ask his pardon, that they could not be blamed for acting as they did, and that the harm which might have accrued was owing to himself. As soon as he had waited on the Emperor, he went immediately to visit the Supreme Viceroy and his son. That Mandarin received him in person, but his son was absent: the other inquired after him, but was told he was gone into the country to study. "I am come, said *Skuey-keu-yé*, to pay my acknowledgments to the young gentleman for the benefit I have received from his wisdom and courage; and nothing would rejoice me so much as to see him." "To morrow, said his

his father, I will send him to visit you." Upon which the other departed with great satisfaction.

The Mandarin *Tieb* did not approve of his son's keeping a great deal of company, but could not avoid complying with the request of the Lord President; he therefore sent to command his son to visit him. *Tieb-chung-u* said, to the servant who brought the message, "As that Mandarin only came to see us out of compliment, it will be sufficient for my father to return it. It would but interrupt my studies to go to the city: where the public ceremonies would take up more time than I can spare; and so much company is but irksome." He therefore humbly
 intreated

intreated his father not to engage for any return of visits to be made by him. The servant reported his message to his master, who was so well satisfied with it, that he went and returned the visit alone. *Sbuey-ken-yé* asked for his son: and the other apologized for his absence under pretence that he was indisposed. "Very well, replied he, it is the custom of people of sense and ingenuity not to be forward in making themselves public: as your son is a youth of great wisdom, and chuses to live sequestered from public company, I will go to his house, and see him there." After a * little farther discourse they parted.

* In the original, "After two words discourse."

The Mandarin *Sbuey-keu-yé* thought it a great proof of the young gentleman's discretion and good sense, that he chose to be retired. It increased his desire to see him. He had formed in his mind so favourable an opinion of him, that he thought he would be a very proper match for his daughter, whom now he began to think of marrying. He accordingly sent a servant to the village, where *Tieb-chung-u* at present resided, to see if he were at home, and being informed that he was, he went to see him on the morrow †: of which he gave him the customary notice.

† In the original, "Two days after," or rather "on the second day."

The

The name of the village was *Séé-shan*, or West-mountain, where *Tieb-chung-u* lived retired; he had just dined when he received notice that the Mandarin *Sbuey-keu yé* intended him a visit: the name brought to his mind his beautiful daughter *Sbuey-ping-sin*, which caused him to fetch a deep sigh, and led him to reflect on the wonderful manner in which things had happened. "I little thought, said he, of contributing to the restoration of that young lady's father, when I became surety for *Hú-biau*. I was not only the happy instrument of saving a brave man from death, but of bringing back to honour a Mandarin of so much merit. I might now ask him for his daughter in marriage; if I had

not

not become acquainted with her at the *Che-bien's* tribunal; and if she had not received me afterwards into her house. But alas! after all this public intercourse, our union is impossible, unless I would bring all the calumny in the world both upon her and myself; and confirm the suspicion of a private correspondence." He considered with himself whether it was not possible to find out some means of getting over this difficulty: [but his delicacy raised so many scruples, and painted the censure of the world in so terrible a light, as extending not only to himself, but his posterity, that] at length he said, "I shall be forced to refuse her, although her father should make me the offer." He was buried in these distracting

tracting reflections, when there was shewn into the room an old gentleman dressed in the habit of a doctor of law: who cried out, “*Iiiong*, or brother, why are you so difficult of access *, that I could not see you before to-day?” “Surely, Sir, said the youth, you do not know me, or you would not say this.” Then he paid him the compliments due to his appearance. When these

* It appears from what follows that this is intended as a compliment.

In a former note, [vol. 2. p. 90.] it hath been hinted how reputable the character of a retired student is among the *Chinese*, and what intense application it commonly requires to obtain a competent knowledge of their literature. The opinion of the *Chinese* themselves on this head will be learnt from the following little moral tale, which contains a fine lesson for perseverance.

“*Li-pé*, who under the dynasty of the *Han*, became one of the first doctors of the court, addicted himself to his studies from his childhood. He

these were over the old gentleman took hold of his hand, and looking earnestly in his face, said, "When I only heard of you, I conceived a great esteem for you; which after all might possibly have been ill-grounded: but now I must confess the sight of you increases that esteem, and gives me great satisfaction. Yesterday I went to pay you

He came one year to the general examination of the province; but meeting with bad success, he despaired of ever obtaining a degree: he therefore resolved to give up learning, and to turn his views to some other pursuit. While he was ruminating on this subject, he met with an old woman, who was rubbing an iron pestle to and fro upon a whet-stone. "To what purpose do you do that?" said he to her. "I want, replied she, to grind it down 'till it becomes so sharp as to be fit for embroidering." *Li-pé* took the hint, and returned to his studies, to which he applied with such renewed ardour, that he at length attained to the highest employments." *P. Du Halde, vol. 1. pag. 386.*

a visit,

a visit, but only saw your father: he told me you did not care to be seen in public: I therefore came hither privately to visit you." *Tieb-chung-u* at these words started, saying: "Ah! Sir, you seem to be the Mandarin *Sbuey-keu-yé* *:" then getting ready a *Tieb tsô*, or billet of compliments, and presenting it to him, he said, "I hope, Sir, you will pardon me, that although you are a person of so much honour, I did not know you." "Why did I come here, replied the other, but to thank you for being the cause of my return to court: as likewise to be acquainted with a youth of such uncom-

* In the original it is, "*Sbuey-keu-yé Lau-sen-fung*." The three last words signify an elder in learning.

Transf.

mon endowments as fame reports you to be possessed of?" "Pray, Sir, excuse me, said *Tieb-chung-u*; it proceeded from my not being sufficiently acquainted with you, that I did not pay that respect to you I ought in waiting upon you yesterday. I am now very sensible of my error." After these compliments, he ordered an entertainment to be got ready. At the sight of that, *Sbuey-keu-yé* was very well pleased, as it would afford them an opportunity for discourse. Accordingly their conversation turned upon history, antiquity, poetry, law, and other subjects proper for learned and ingenious men. After these topics were exhausted, the old Mandarin said, he had one word to speak, which he hoped the other would not take amiss. "My Lord, said *Tieb-chung-u*, as I am

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your son and disciple *, why do you shew me so much condescension ?” “ I have no son, replied the other, but one only daughter, who hath just attained her eighteenth year. If I am not partial to her, I never saw a young woman of such beautiful features, or of so fine a person : and as to knowledge in books, I believe there are none able to converse with her, except yourself. This I mention, as I have a great value for you ; but if you don't believe me, examine first into the truth of it yourself : if you find it to be true, you shall have her for your wife.” *Tieb-chung-u* was so surprized, and confounded at these words, that he could give no answer, but remained as it were

* This is a usual compliment among the *Cbin-fu literati*. See note, vol. 2. pag.

thunderstruck, and sighed deeply with a great appearance of concern in his face. *Sbuey-keu-yé* observing his looks, said, "Perhaps you are already engaged." The other shook his head, and answered, "No!" "Perhaps then, replied he, you do not think all is true that I tell you." "Sir, said the youth, it is impossible for a man or woman to excell in understanding so much as she doth, but a whole kingdom must be acquainted with it. You have spoke nothing but truth, and your offer would be exceedingly acceptable to any one, but myself: circumstanced as I am, I should be very blameable to accept of it." The Mandarin hearing him speak so obscurely, said, "You are a person of an open generous heart;

you must tell me what you mean.”
“ Sir, said he, when you get home you will understand every thing.” The Lord President imagined there might be something or other amiss, which had not yet reached his ears : this he thought the more probable, as he had been so long from home, and had not heard any news from thence : he therefore dropt the subject, and after some little discourse upon indifferent topics took his leave, and went home.

As he went along he could not help reflecting on the engaging aspect of *Tieb-chung-u*, and what a proper husband he would be for his daughter ; he therefore could not easily resolve to part with him. Nay he thought
he

he could discern in his words and manner, as through a mist, that he had a secret inclination for her, although he seemed to have some great objection: what that was he could not possibly divine, unless she had been guilty of any misconduct: "But that, said he, cannot be; I know her to be of the most steady temper, and immoveable virtue. Perhaps this *Kwo-kbé-tzu*, out of revenge for my refusing him my daughter, hath played her some trick, or reported ill of her, which hath occasioned this disgust in *Tieb-chung-u*: however all these objections will vanish, if the offer prove but agreeable to the Mandarin his father." He therefore resolved to get an intimate acquaintance to go and talk over the affair

with the latter ; for from what he had heard of his daughter's carriage and ingenuity, he thought there was none but *Tieb-chung-u* worthy to obtain her.

C H A P. X.

*S*HUET-*keu-ye* having learnt from the friend he employed, that his proposals were exceedingly acceptable to the Supreme Viceroy, made a great entertainment for that Mandarine, who when he returned told his wife all that had passed. *Sbeb-foo-jin*, or my lady *Sbeb*, agreed that their son was of a proper age to be married ; and that *Sbuey-ping-sin* was a very desirable person : for she had heard how she had

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had conducted herself while she was persecuted by *Kwo-kbé-tzu*, and that she was a most ingenious and agreeable young lady. She thought therefore that such another could not be found for their son, and that it would be a great happiness to fix him so well. “ And yet, said she, if you ask his consent, you will not obtain it; for he will be so nice and curious that he must examine every thing to the bottom, and will be raising difficulties without occasion, and without end. As the reputation of *Sbuey-ping-sin* is so established, and her merits and accomplishments so great, we may contract first, and acquaint him with it afterwards.” The Mandarin *Tieb* approved of her opinion, and told her it intirely agreed

with his own. Then choosing a fortunate day, he made the customary present to the parent of the young lady. At the same time, he and his wife sent to their son, and wished him joy, informing him of the engagement they had entered into in his behalf. He was very much surprized, and immediately went to his father and mother. "Marriage, said he, is an affair of consequence, and should not be too precipitately managed. You have been wholly guided by report : but who can answer for the truth of reports ? You may have been deceived in the accounts of this lady : and there may be cause to repent it as long as one lives." His father asked him whether he suspected *Sbuey-ping-sin* to be ugly ? " No !
said

said he : I believe that her complexion is fair and clear as the most limpid stream *.” “ Perhaps, replied the other, you are doubtful of her wit and sense ?” “ Her understanding, he replied, surpasses even that of our sex : in whatever she does there appears such discretion ; all her actions are conducted with such beautiful order, that it exceeds imagination.” “ Perhaps then, said his father, she hath been guilty of something wrong.” “ No, he answered, she hath never done any thing the least amiss.” With that the Supreme Viceroy and the lady *Sheb* burst into laughter, that he should make a scruple of marrying a young lady with

* In the orig. “ There is no water fairer than she.”

so many perfections, and who had not one quality but what deserved the greatest praise. “ Nay, proceeded the youth, I should willingly marry this young lady, even if it exposed me to so great a misfortune as your displeasure; for she is never absent from my thoughts: but alas! there is a difficulty, which I can never get over, that shuts me out from all thoughts of such an undertaking.” This said, he immediately told them all that happened between him and the young lady: and concluded with observing, that his having so lately been the means of restoring her father, would add strength to the suspicion of their criminal correspondence. As therefore the loss of their good fame was to be the consequence

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quence of their nuptials, he could not think of purchasing even that happiness at so dear a rate. His father commended his nice concern for his reputation : “ But what hath happened, said he, may be justified and cleared up. You are but a young man, and not so well able to judge as myself. However this union may be rendered more free from censure by your caution.” Then his father and mother both observed to him, that they were advanced in years : and that any delay was so much loss of their happiness, as they could enjoy none equal to that of seeing him married. “ You must not, said they, yield to these scruples : retire to your studies, and banish them from your thoughts. At a proper time we shall send for you.

It

It is too late now for you to object to this marriage, for our contract cannot be set aside." *Tieb-chung-u*, perceiving the anxious concern of his parents, thought it would not become him to contend with them farther: but imagined that if he himself should consent, the young lady could not easily be prevailed on. He therefore said no more, but taking his leave of them, returned to his studies.

Sbuey-keu-yé having concerted the marriage between *Tieb-chung-u* and his daughter, remained very well satisfied; and as he had been so long absent, had a great desire to see his family. He accordingly petitioned his Majesty for leave to retire, as being old and infirm.

infirm. The Emperor, who was desirous to make up to him the time he had lost in disgrace and banishment, would not consent that he should so soon lay down his office. He nevertheless petitioned three times. The Emperor at length seeing him so determined, gave him leave to retire for one year, ordering him after the expiration of it to return to court: at the same time he issued out a mandate, requiring the Mandarines every where to entertain him as he passed along, and to supply him with whatever he might want. Highly pleased with this, he immediately prepared every thing for his journey, and set out from *Peking* with a very splendid retinue, attended by a long train of great Mandarines, who

who accompanied him quite out of the city. But the Mandarin *Kwo-fo-fu* was not of their number, having been ashamed to appear.

As soon as the news of what had happened arrived at *Tséé-nan sco*, all the Mandarines who resided in or near that city, put up *chops* or red papers with congratulatory inscriptions* : and every great officer and person of fashion went to the house of *Sbuey-keu-yé* to compliment his daughter on the news. This ceremony they performed three times. The first time, they congratulated her on her father's return from banishment ; the second time on his pro-

* In the Translator's M.S. " Red papers with great letters of welcome writ upon them."

motion ;

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motion; and lastly on the permission he had obtained to retire from court. *Sbuey-ping-sin* at first gave no credit to the news: for having been so oft deceived by *Kwo-kké-tzu* she was afraid to appear: but afterwards when she saw the Mandarines of the city, she believed it was all true: yet could not comprehend how her father should have such good fortune, as at once to be restored and advanced to honour. *Sbuey-guwin* was not long before he went to her: “Do you know, said he, by what means it hath happened, that your father is thus of a sudden returned home with so much honour and promotion?” She replied, “I do not: but was thinking with some amazement how it could happen.” “You are then to know, said

said he, that it is all through the means of *Tieb-chung-u*." At which she laughed, and said, "I cannot believe what you say: it seems very fabulous." "Why not believe it, said he?" She replied, "Because *Tieb-chung-u* is not in any office or power; but on the contrary is but a simple student, and out of the way of contributing to such an event." "It proceeded originally, said he, from *Kwo-kbé-tzu*, who finding no other way to obtain you for his wife, got his father to send a messenger to my brother to solicit his consent. Which he refusing, that Mandarin renewed an accusation against him, and also against *Hú-biau* a general chosen by him, charging them with mismanagement in the wars: upon which the Emperor appointed a

3

tribunal

Tribunal of Three in order to bring that general to his trial. He was there condemned, and ready to be executed, when *Tieb-chung-u* interposed and became his surety: in consequence of which, the general was restored to his command, and had such remarkable success that he acquired great honour, not only to himself, but also to that young gentleman and your father." *Shuey-ping-sin* inquired of her uncle what authority he had for this report, and seemed to doubt whether it were true. "Not true, said he? why should you question it? Wherefore else were the papers put up? Did not the Mandarin themselves come hither to compliment you on the occasion?" She smiled at his warmth, and said, "If this be true, VOL. III. N then

then doubtless *Tieh-chung-u* is a traitor, that could be so impudent and bold before the Tribunal of Three. Why don't you petition against him, as one that is going to raise a rebellion?" Her uncle begged that nothing more might be said on that subject, assuring her that he was now reformed. "I go no more, said he, among those rakes: who abused me very much in forcing me into what I did." As soon as he was withdrawn, *Sbuey-ping-sin* set herself to reflect on the events that had happened. She could not but admire, that fortune should give that youth so many occasions to assist her; and all through their accidental meeting in the streets. "The service he hath done me is great, said she, but nothing to what
he

he hath done my father. His virtue and generosity demand of me the most grateful acknowledgments: miserable I am, that I cannot yield him my love."

Sbuey-ping-sin continued in daily expectation of seeing her father: when at length a servant came to inform her of his approach. All the Mandarines went out of the city to meet him: and at noon he came home. She advanced into the great hall to receive him, where nothing could equal the joy of them both.

What past farther between them, the next book will inform us.

The End of Book the Third.

N. B. THE FOURTH BOOK, containing the remainder of **THE CHINESE HISTORY**, will be found in the next volume: the *Third and Fourth Books* being shorter than the rest, the Editor chose to insert here the following independent **PIECE**, rather than a fragment of **BOOK THE FOURTH**, which on many accounts he chose to keep entire and unbroken.

A
COLLECTION
OF
C H I N E S E
P R O V E R B S
AND
A P O T H E G M S.



ADVERTISEMENT.

NO truer judgment can be formed of the temper and genius of any nation, than from their common Proverbs. These could never have prevailed, and become universal, if they had not expressed the general sense of the people, who adopt them. For this reason it was judged that the following COLLECTION would be no improper Supplement to a book, which professes to give a picture of the CHINESE, as drawn by themselves. The Sentences are extracted from various Authors, but chiefly from those translations of Chinese Pieces, which P. Du Halde and the Missionaries have given us. They are of two kinds, which in a larger collection, had more properly been separated: but our materials were too small to admit of a division. The first, are such as are either professedly quoted for common Proverbs †, or appear to be proverbially used: The second, are select Apothegms or private Maxims of Chinese Moralists. Of the former, almost all were inserted that could be procured: of the latter, such only as were thought to contain something peculiar or striking, either in the sentiment or manner of expression.

If some Proverbs are admitted, which appear

† These are distinguished by an asterisk *.

insipid or trifling, we must plead the scantiness of our materials, which did not allow us to reject any. If few of them are expressed with that sententious brevity, which constitutes the principal beauty of a proverb; we desire it may be considered that they are only translations of translations: and therefore must appear to great disadvantage. A spirited conciseness is among those peculiar beauties of an original, which can be seldom transfused into a translation. This holds true more particularly in Adages and Proverbs, which being founded on national allusions and peculiarities, require a circumlocution to render them intelligible. A farther allowance must also be made for the following specimens, that they are translated from the most concise language in the world, in which two words often contain an intire sentence, and when translated, require a multiplicity to unfold their meaning. When the Reader takes all these considerations into the account, and reflects that this is the first attempt of the kind ever made in Europe, it is hoped he will pardon its imperfections.*

A few parallel Proverbs from other languages are occasionally inserted: chiefly where either they serve to illustrate the Chinese, or where they shew that other nations have hit on the same images.

* See an instance, vol. 1. pag. 134. note. See also P. Du Halde, v. 1. p. 293. Conjug. Parari. p. xiiij. &c.

CHINESE PROVERBS

A N D

A P O T H E G M S.

A Bark of plain boards, joined together only with glue, cannot hold out long against the large billows ^a.

[That is, where pains have not been taken to form the mind, it will be likely to sink under adversity.]

A blemish may be taken out of a diamond by strongly polishing it: but a blemish in the words of a king can never be effaced ^b.

A diamond with flaws is preferred before a common stone that hath none ^c.

[Meaning that great excellences with some imperfections, are better than a faultless infidelity.]

* **A** drum, if it be not beat, gives no noise: a

^a *P. Du Halde, v. 1. p. 511.*

^b *Ibid. p. 410.*

^c *Ibid vol. 2. p. 113.*

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bell, if it be not struck upon, returns no found.

[See the application of this proverb in the foregoing Hist. vol. 2. pag, 111. and vol. 4. pag. 60.]

A fault acknowledged is half amended ^d.

[This is the same with the French, *Faute confessée est à demi pardonnée.*]

A flower is pleasing to the eye, while the fir-tree hath nothing beautiful in it: the splendor of the one is not an equivalent for the durability of the other ^e.

[We say, 'Tis better to knit than blossom. And, *Prettyness makes no pottage.* See Ray.]

* A good beginning is of importance in all undertakings: and a slight fault may have fatal consequences ^f.

[Remarks of this kind are common in all languages. Lat. *Dimidium facti, qui bene cœpit, habet.* Fr. *De bon commencement bon fin.*]

* A good founder can use every metal: an able lapidary the coarsest stones ^g.

[We say, *A good workman never complains of his tools.*]

A grave and majestic outside is, as it were, the palace where virtue resides ^h.

^d *Lettres ed. xxvij. 93.* ^e *Ibid. 140.* ^f *P. Du Halde, 1. 632.* ^g *Id. v. 2. p. 95.* ^h *Id. 1. 410.*

[This

[This is a favourite maxim with the *Chinese*: who affect an exterior beyond all other nations.]

A great talker never wants enemies: the man of sense speaks little and hears much ¹.

[“ I have heard persons, who speak little,” saith a *Chinese* author, “ compared to certain trees, who have little beauty, but whose fruits are excellent. A talkative person may be likened to a fair tree without any fruit.” P. Du Halde, 1. 630.]

* A horse that is ready to gallop, when he leaves the stable, is not one of those, which can make a thousand *Lee* on a stretch ².

[Equivalent to the Eng. *Fair and softly goes far*. The Lat. *Nimium properans serius absolvit*. And to the Ital. *Presto e bene non si conviene*; i. e. Hastily and well never meet.—N. B. One thousand *Lee*, is a hundred *leagues*.]

A hundred years, when past, are no more than the twinkling of an eye: let us then employ usefully what days we have to live ³.

A mag-pye builds her nest, and the bird *Kiew* places herself there afterwards ^m.

[Equivalent to the Latin, “ *Sic vos, non vobis, nificatis aves*.—The *Kiew* is probably the *Cuckoo*.]

¹ P. Du Halde, 2. 55.
³ Lett. ed. xxxvj. 130.

² *Id.* 1. 602. 511. 592.
^m P. Du Halde, 1. 526.

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- * A man and woman that can be together alone, and yet preserve their chastity, can break no law.

[See the foregoing Hist. vol. 2. pag. 145.]

- A man born in the country of either *Tsi* or *Tsu*, will infallibly have its accent ⁿ.

[*Tsi* and *Tsu* were formerly two little kingdoms now swallowed up in the *Chinese* empire.—This proverb expresses the contagion of example, and the difficulty of conquering national habits. The ancients had Adages something like it, as, *Barbarus evasit inter barbaros*. And, *Mores hominum regioni respondent*. Vid. Eras. Adag.]

- * A man never opens a book without reaping some advantage from it ^o.

A man who hath neither equity, application nor politeness, is a savage beast whose head is covered with a bonnet ^p.

- * A man, without constancy, will neither make a good diviner nor a physician ^q.

- * A modest woman never marries two husbands: a faithful minister ought not to serve two kings ^r.

[The meaning of this proverb is ascertained by the following passage in a *Chinese* author.

“ Is it not said that a great man, who is loyal

ⁿ P. Du Halde, 1. 474. ^o Ibid. 2. 58. ^p Lett. ed. xxvii. 136. ^q Conf. l. b. 3. p. 96. ^r P. Du Halde, 1. 444-

“ to his prince, quits all offices after his master's death? A virtuous widow never thinks “ of a second husband?” *P. Du Halde, vol. 2. p. 169.*—N. B. The *Chinese* erect triumphal arches to, and canonize for saints, such widows as have resisted second addresses with exemplary firmness.—And upon a revolution of government the Mandarines have frequently refused to survive their dethroned masters. *Vid. P. Du Halde passim.*]

A passion indulged, is a kind of drunkenness; its remedy consists in two words, *ke-ki*, vanquish thyself^s.

[The Spaniards have a proverb, “ *Colirico sanguino, Borracho fino*; i. e. A sanguine choleric man, is a downright drunkard.]

A passion we do not get rid of, is like a moth that flies round a taper until it be burnt^t.

* A pear is returned for a peach: you shall not reap what you have sowed^v.

Applied when a just return is not made for a favour received.—To the same effect is that saying of the ancients, *Alij sementem faciunt, alij metent.* Eras. Adag.]

A pismire and a rat are very little *insects*, yet all beings formed of the five elements are liable to be destroyed by as vile animals^w.

[Equivalent to the Eng. *There are no small ene-*

^s *P. Du Halde, 2. 48.* ^t *Ibid. 53.* ^v *Id. 1. 411.*
^w *Id. 2. 59.*

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mies. N. B. The five elements are, according to the *Chinese*, *Mú* wood, *Ho* fire, *Tu* earth, *Kin* metal, *Sbwi* water. P. Du Halde, 2. 183, 185.]

A small chink may cause shipwreck to the greatest vessel: an insect never so small may by its bite occasion your death ^z.

A spark may kindle a [great] fire: a mole may undermine a rampart ^y.

[So the Fr. *Il ne faut qu'une étincelle de feu pour causer un grand incendie.* See also *Ecclus.* *xy.* 32.—The three preceding proverbs seem to have all the same tendency, viz. to inspire caution, from the reflection that the most contemptible causes often produce the most fatal effects.]

A sovereign may be compared to a hall: his officers to the steps that lead to it, the people to the ground on which they stand ^z.

A stab with the tongue is worse than with the sword: a stab with the pen, than both ^a.

[“On the right side of the chair of *Tsin-bien*, saith a *Chinese* author “ was this inscription, “ *Answer not a letter in a passion.*” P. Du Halde, 2. 109. N. B. The French say, *Tel coup de langue est pire qu'un coup de lance*: i. e. A stroke with the tongue is worse than a stroke with the lance.—And the Spaniards, *Mas hiere mala palabra, que espada afilada*; i. e. A bad word wounds more than a sharp sword.]

^z *Lett. ed.* *xxv.* 120.

^y P. Du Halde, 2. 89.

^a *Id.* 1. 475.

^a *Id.* 2. 109.

A thumb

A thumb below is more to be regarded than an hundred arms on high: more attention is due to one step behind, than to a hundred leagues before ^b.

[This proverb is a perfect enigma, yet (if one may venture to decypher it,) seems intended to convey this useful moral; that man is formed to act in a narrow and contracted sphere, and ought not to entertain either very remote fears or hopes: in the first place, that he ought to confine his attention to present rather than very distant dangers: secondly, that he should rather employ his thoughts in the recollection of his own past actions, than in vain and anxious researches into futurity.—The first clause is not very remote from the Lat. *Quod est ante pedes nemo spectat, cæli scrutantur plagas.*]

* A village mouth is good phyfic.

[That is, the honest countrymen's advice flows from sincerity, and may be depended on. See the foregoing Hist. vol. 2. p. 235.]

A wealthy house, whence justice and charity are banished, what is it but a barren mountain, which contains in its bosom rich, but useless metals ^c ?

A wise man avoids the very appearance of vice ^d.

* A wise prince is safe in ramparts of gold ^e.

[Meaning in the affections of his subjects, and

^b Lett. ed. xxvj. 140.

^c P. Du-Mahds, v. 79.

^d Id. 1. 423.

^e Ibid. 477.

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in the skill and fidelity of his well-chosen ministers.]

A wise prince makes advantage of even the words of a fool ^f.

[It is a trite saying in all languages, that a wise man may sometimes profit by a fool's advice, or as the Spaniards have it, *De un hombre necio a vezes buen consejo.*]

A word once let fall cannot be fetched back by a chariot and four horses ^g.

[The Spaniards say, *Palabra y pierda suelta, no tiene buelta*: i. e. A word and a stone once discharged never return. Lat. *Nescit vox missa reverti.*]

* Above is heaven: below is *Su-chew* and *Hang-chew* ^h.

[These are two delightful cities or districts, esteemed the paradise of *China*. See *Martin. Atlas*, p. 100.]

Adversity is an admirable medicine, whereof one dose cures many diseases, and secures the health of him that takes it all his life ⁱ.

* All the grains of rice served up in your dish, have been watered with the sweat of the labourer ^k.

[This is designed to correct the superciliousness of the great, and their readiness to despise

^f P. Du Halde, 1. 481. ^g Id. 2. 55. ^h Id. 1. p. 74.
ⁱ Id. 2. 115. ^k Ibid. 55.

and set light by the poor.—The *Chinese* have another proverb to the same purpose, viz. “A grain of rice, a single thread, all comes from the sweat of the poor.” Lett. ed. xxvj. 93.]

- * All the constellations preside over the empire of *China*, so as to concern themselves with no other countries ^l.

[This proverb shews how exceedingly partial the *Chinese* are to their country. The Tartar Emperor *Cang-bi* was wont to laugh at this prejudice, and to beg of the *Chinese* to leave at least a few stars to take care of the neighbouring kingdoms.—We say in jest, *There are no stars for Irish men.*]

- * An amiable prince is the father and mother of his people ^m.

[See the foregoing Hist. vol. 1. pag. 205.]

An old man without virtue, and a poor man without industry, are two characters with whom we ought to have neither correspondence nor difference ⁿ.

[Supposing them so desperate and abandoned, that it is not safe either to converse or quarrel with them.]

- * As the liquor takes the figure of the vessel that contains it, so the subjects imitate the prince ^o.

^l P. Du Halde, 344. ^m Conf. p. 27. ⁿ P. Du Halde, 58. ^o Id. 1. 511.

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- * As the stone *Me* can never become white ;
so a heart defiled with iniquity will always
retain its blackness ^p.

[*Me* is a kind of black earth, which they rub
on the engraved letters instead of ink.—This
saying owes its birth to the Emperor *Ku-wang*,
who flourished 1120 years before the Christian
Era.—It is equivalent to our homely proverb,
Once a whore and always a whore.]

At the bottom a bushel of pearls is not worth
a measure of rice ^q.

[That is, in intrinsic value.—It is also a com-
mon saying of the *Chinese*, “Pearls and pre-
cious stones are of no use either for food or
“ raiment.” P. Du Halde, 1. 517.]

- * Avoid a blast of wind, as carefully, as the
point of an arrow ^r.

[The Spaniards say, “*De viento que entra por
berrado, &c. guarde Dios* : i. e. From a wind
that comes in through a hole, good Lord deliver
us.]

Can a man be in good health, when his leg
is swollen as large as his body ; and his
finger as big as his arm ^s.

[This is chiefly applied to a kingdom, whose
ministers have attained to too exorbitant power
and wealth.]

^p P. Du Halde, 370.

^r P. Du Halde, 2. 233.

^q *Leti. ed.* xxvj. 99.

^s *Id.* 1. p. 471.

Do not entertain a man, who hath just received a disappointment, with an account of your own success^t.

Does he prosper? he is mount *Tay*. Does he not prosper? he is an egg under a great weight^v.

[*Tay* is a very great and lofty mountain in the province of *Sban-tong*, said to be forty *Lee* or twelve miles high. Vid. *Martin. Atlas. p. 55.*]

Dogs and swine, the fatter they are, the nearer their days are to an end^w.

[Applied to such Mandarines as make too great haste to be rich, and thereby excite the avarice of their superiors, the envy of their equals, and the hatred of their oppressed inferiors, to conspire their destruction.

N. B. Dogs are fatted and eaten in *China* as a delicious food, and always found at the tables of the great. A *Chinese* author gives the following as an instance of unreasonable prejudice. "A man by night is helped to the flesh of an ape, and being told it is the flesh of a dog thinks it good: next morning he is informed what he hath eaten, and falls a vomiting." P. *De Halde, v. 2. p. 112.*]

* Every one is governed by an understanding, a memory, and a will.

^t P. *De Halde, 2. 46.* ^v *Id. 1. 569.* ^w *Id. 1. 627.*

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[See the foregoing Hist. vol. 2. pag. 234.]

- * Every one knows his own necessity, whether it be hunger, cold or heat.

[Equivalent to the Fr. *Chacun sent son mal*. Which we and the Spaniards express, by *Cada uno sabe adonde le aprieta el zapato* : Every one knows where his own shoe pinches. See the foregoing Hist. vol. 2. pag. 234.]

Familiarity begets contempt ^x.

[This is too obvious a remark not to have occurred to all civilized nations. Lat. *Nimia familiaritas contemptum parit*. So the Fr. Eng. &c.]

Famish the measles, but feed the small-pox full ^y.

[*Ngo cha pao seu*. This is an aphorism current among the *Chinese* physicians. N. B. There is reason to believe that the practice of inoculation had its rise in *China*. See Lett. edif. xx. 304, &c.]

- * Four good magistrates illuminate a thousand furlongs [*Lee*] ^z.

[This saying takes its rise from the following story. "The king of *Guey* and the king of *Tsi* had a conference on their frontiers: when the former asked the latter if he possessed any rare and curious pearls. He answered in the negative. But I, said the king of *Guey*, have

^x *P. Du Halde*, 2. 52.

^y *Lett. ed. xx.* 310.

^z *Mart. Hist.* p. 174.

ten precious stones, so brilliant, that each of them casts a lustre over the space of twelve furlongs. My jewels, said the other, are different from yours, for they live and breathe. I have four Mandarines, who preside over four provinces, and by the lustre of their justice and integrity illuminate a thousand furlongs." Vid. Mart. Hist. p. 174.]

Friendships that are formed slowly, and without much formal introduction are most lasting ^a.

Great bells seldom strike; full vessels return no sound ^b.

[This is used as a dissuasive from garrulity: to which no people have such an aversion as the Chinese: we invert the image, *Empty vessels make the greatest sound*. Lat. *Vacuum vas altius pleno vase resonare*.]

* Great instruments of music are of no value to strolers: great fishes are produced in great waters ^c.

The first clause of this proverb, is equivalent to the Fr. *A petit mercier, petit panier*. Lat. *Parvum parva decent*. The latter clause to the Lat. *In mari magni pisces capiuntur*. Vid. Erasmi. Adag.]

^a P. Du Halde, 2. 42.
^c P. Du Halde, 1. 604.

^b Lett. ed. xxvj. 95.

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He is happy, who understands his happiness ^d.

[This is illustrated by a passage in a *Chinese* author. "Seeing a gentleman before me on a fine horse, while I am mounted on a wretched mule; Ah! I cry, how different is my condition!—I look behind me, and see numbers of people on foot stooping under heavy burdens: then my complaints cease, and I am comforted." Compare, P. Du Halde, vol. 2. p. 115. with p. 230.]

* He maintains a three-eared argument, or an argument for three ears ^e.

[This is commonly applied to those who maintain paradoxes, and impossible positions: and took its rise from an argument once held by the philosopher *Sung-tung* (who lived 114 years before Christ.) That every man hath three ears: one internal and two without.]

* He spends as if his father were receiver of the Emperor's revenue in the province of *Yun-nan* ^f.

[It is in this province that gold dust is gathered out of the sands of the rivers:—which to a *Chinese* officer must afford fine opportunities of cheating the public.]

* He, who aims at being virtuous, is like a man, who climbs up a steep mountain: he

^d P. Du Halde, v. 2. p. 230.
193. ^f Mart. Atlas. p. 155.

^e Mart. Hist. pag .

who abandons himself to vice, is like a man who descends a very steep precipice ^c.

He, who is proud of his dignity and power, or puffed up with his knowledge, is like a man, who stands on a glittering piece of ice, and boasts of his elevation: but the sun darts its rays, the ice melts, and he sinks into the mire ^b.

* He, who is observed by ten eyes, and pointed at by ten fingers, how cautious should he live ^d.

* He, who eats another man's bread, submits himself to suffer his blows ^e.

* He who suffers, hath some comfort in singing his pains ^f.

[This seems equivalent to the Spanish proverb, *Quien canta sus males espanta*, i. e. "He who sings, frights away his misfortunes, that is, eases and diverts them.]

* He who doth not love tea, covets wine ^g.

* Heaven and hell are seated in the heart ^h.

[This fine saying is common with the *Chinese*. To the same effect our celebrated poet,

^c P. Du Halde, 1. 449. ^b Id. 2. 56. ^d Conf. p. 14.
^e P. Du Halde, 1. 628. ^f Id. v. 1. p. 514.
^g Ib. 282. ^h P. Semedo, p. 91.

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*The mind is its own place, and in itself,
Can make a heaven of hell, a hell of heaven.*

Par. lost. b. i. v. 254.]

Heaven penetrates into the bottom of hearts,
as light into a dark chamber °.

[It may be worth while to see how the ancient *Chinese* expressed themselves on the subject of some of the divine attributes. “It is
“in vain to hide one’s self in the dark: no
“thing is hid from *Shang-ti* (or *the Supreme Emperor*) The night is with him as clear as
“the day. He penetrates into the most hid-
“den corners where the malignity of man’s
“heart would withdraw itself from his sight:
“he is present every where, and darts his light
“into the most obscure windings of the most
“impenetrable labyrinth, where any one would
“attempt to conceal himself.” P. Du Halde,
vol. i. p. 406.]

* Honour the dead, as you would honour
them if they were alive °.

[Or, as it is sometimes expressed by the *Chinese*, “Behave with regard to the dead, as if
“they were still alive.”—This is the favourite
maxim of the *Chinese*: and seems more found-
ed on justice and good sense, than that maxim
so current with us, “*De mortuis nil nisi bonum.*”]

° P. Du Halde, 1. 413.
388 A.N.J. 268.

° Id. 2. 38. Lett. ed. xix.

How

- * How can any one be faultless, unless he were a *Yau* or a *Shun* †.

[These are two ancient *Chinese* Emperors revered as saints or heroes, whose reigns are regarded as the golden age of *China*. — They were both raised by their merit to the throne: *Yau* being a petty regulo: and *Shun* a poor labourer. “*Shun*, saith a *Chinese* author, had not so much ground as would serve for erecting a stile or driving a stake, yet was afterwards Emperor. *Yau* whose jurisdiction did not extend over ten families, saw himself master of the whole empire.” P. Du Halde, v. 1. p. 483.]

However sure a horse may be, we must not all at once throw up the bridle to him: however familiar one may be one with another, one must not at once trust all the secrets of one's heart to his mouth †.

- * I shall be as the bird, that carries a golden ring to the person who hath set it at liberty †.

[This is a common expression of gratitude for a favour received, and will receive illustration from a passage in a *Chinese* edict, viz. “You have doubtless heard the history of *Yampao*: he found in his way a bird, who drew after it with great difficulty a cord tied to its

† P. Du Halde, 1. 620.

† Lett. ed. xxvj. 139.

† P. Du Halde, 2. 67.

“ leg.

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: “ leg. *Yam-pao* moved with compassion freed
 “ it from its incumbrance, and set it at liberty.
 “ He was quickly rewarded for this service:
 “ the bird soon after returned holding in its
 “ beak a ring of gold, which she put into the
 “ hand of her deliverer. History relates that
 “ from that time the family of *Yam-pao* re-
 “ markably flourished, and afterwards gave
 “ many prime ministers to the state. It is thus
 “ that even slight services, bring down great
 “ rewards from heaven.” *Lettres edif.* xv.
 p. 174.]

* I shall render a service equal^o to that of the
 pismires saved from shipwreck by means of
 the branches thrown out for that purpose †.

[This is likewise a proverbial expression of
 gratitude, but we have not been fortunate enough
 to recover the story on which it is founded.
 Yet it might be illustrated from a fable of Esop,
 viz. “ A dove perched on a tree, observed a
 “ pismire drowning in an adjacent stream,
 “ and moved with compassion threw in a
 “ small branch, by means of which it escaped
 “ shipwreck: soon after a fowler seeing our cha-
 “ ritable dove seated on the same tree, was
 “ spreading his nets to infnare her: when the
 “ grateful pismire stung him by the heel, and
 “ by causing him to turn, alarmed the dovc,
 “ who instantly flew away and escaped the
 “ danger.”]

† *P. Du Halde*, 2. 67.

If a leopard or a tyger break out of the royal park, who is to answer for it? ^v

[That is, if any damage is done by a king's neglect, who is to call him to an account for it?]

If a man had no inclination to kill the tyger, the tyger would have no desire to hurt a man ^w.

[There is another saying contrary to this in P. Du Halde, 2. 176. "A man never thinks of hurting a tyger: and yet a tyger is always meditating mischief against a man."]

If sometimes the *Ki-lin* and *Fong-whang* are found on the earth: there are a far greater number of tygers, serpents and scorpions ^x.

[Meaning, that ill characters abound in the world more than good ones.—The *Ki-lin* and *Fong-whang* are a fabulous beast and bird, said never to be seen, but in times preceding some remarkable happy reign:—answerable to the unicorn and phœnix among us.]

If the bundle of thorns, which is wrapt round the young tree to defend it, bind it too hard, it crushes it ^y.

[Meaning, that youth should not be so oppressed with instruction and discipline, as to

^v P. Du Halde, 1. 423

^w P. Du Halde, 1. 108. 122.

^x Lett. ed. xxvj. 143.

^y Id. 383.

discourage.

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discourage them. "Some persons, saith a *Chinese* Author, "keep their children so constantly
 "to their studies, that they will neither let
 "them see nor hear what passes in the world.
 "Whence they become as silly as the young
 "man, who happening to be in the public
 "square, and seeing a hog, cried out, *What*
 "*an enormous size that rat is of!*" P. Du
 Halde, v. 1. p. 50.]

If one doth not pluck off the branches of a tree while they are yet tender: they cannot afterwards be cut off without the ax².

[This proverb inculcates the necessity of early culture, of restraining the passions and of checking the vicious excesses of young minds betimes.

Ovid uses an image not unlike this,

Quæ præbet latas arbor spatiantibus umbras,

Quæ posita est primum tempore virga fuit.

Tunc poterat manibus summâ tellure revelli.

Nunc stat in immensum viribus acta suis.]

If the father of a family bathe every day, his children will be skilful swimmers: if he steal melons and fruits, his children will be assassins and incendiaries³.

[This is designed to express the force of example in fathers and governors of families over the minds of their dependents, who are sure not only to copy, but to go beyond him. To the same purpose the *Latin* poet,

² *Lett. ed. xv. 101.*

³ *Lett. ed. xxv. 134.*

*Ætas parentum pejor avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiore.*

Hor. Lib. 3. od. 6.]

- * If you would know how the son will turn out, look upon the father or the tutor ^b.

[We say in England “ *The young cock crows after the old one.*]

- * If you have no experience in an affair yourself: follow those that have succeeded in it. ^c
- * If the water be even ten *yun* deep, one may distinguish from the surface, whether the bottom be iron or gold ^d.

[That is, however the mind and its sentiments may be covered by dissimulation, it will be seen through, if it be remarkably good, or bad.—A *yun* is 80 feet. P. Du Halde, 1. 464.]

If to a beautiful countenance you apply a caustic of *mugwort*, the scar will for ever be seen: a black spot upon a white habit will last as long as the habit ^e.

[To the same effect with those lines of Gay;
*In beauty faults conspicuous grow:
The smallest speck is seen on snow.*

Fab. xj.]

^b P. Du Halde, 1. 629.
525.

^c Ibid. 475.

^d Ibid.

^e Lett. xxvj. 137.

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- * If there are in the court of a prince seven officers truly zealous, and who dare remonstrate: though he be irregular, he will not lose his crown ^f.

[In the *Chinese* annals may be met with many remarkable instances of exemplary courage, fidelity, and public spirit: there have been ministers, who have freely reprov'd the Emperor when he was acting wrong, though certain death was the consequence:—See this vol. pag. 141. note.]

- * If the excesses of debauchery make great havoc of the body: the vexation of the body makes still greater ^g.

In company set a guard upon your tongue:
In solitude on your heart ^h.

In all things conform to the taste of wise antiquity ⁱ.

[No people have such a blind veneration for antiquity as the *Chinese*. They even pay a kind of religious worship to their dead ancestors. See vol. 1. p. 164. note.]

In former times they yielded the way without dispute: they yielded the field without process ^k.

^f P. Du Halde, 1. 499. ^g Id. 229. ^h Id. 2. 213.
ⁱ Ib. 46. ^k Lett. ed. xxij. 321.

In vain would a king govern like a *Yau* or a *Shun*, with a book of laws three feet thick, if he kept his hands across and did not exert himself.

- * In the mountains of the south there is a leopard, who notwithstanding his voraciousness, will live seven days without food in the rainy seasons, rather than go out, and spoil the lustre of his skin¹.

[This is applied to a person, who is so dazzled with the lustre of his present greatness and rank, as to be regardless of the future: but it seems more applicable to a finical foppish person. *Chinese* foppery we have described by one of their own authors. "There are some persons, saith he, who at the very time when an important affair is upon their hands, very deliberately look upon themselves in mirror, wash themselves in a vessel of perfumes, gently shake the dust from their cloaths, and are employed in a thousand little frivolous affairs before they enter on the main business." P. Du Halde, 2. 53.]

- * In matters of state the prince alone ought to decide: but in domestic affairs the empress ought to rule^m.

[The latter clause ought only to be understood "within the women's apartments:" or

¹ P. Du Halde, 1. p. 627.

^m Ibid. 1. 544.

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at least with greater restriction than in *Europe* : for it is a received maxim in all the eastern countries, that that sex is excluded by nature from all government, either civil or domestic ; for which reason they call *Europe* " the kingdom of ladies ;" where they have been told that the crown hath descended to a female head. Mod. Univ. Hist. viij. 161. n.]

- * In *China* there is nothing thrown away *.

[*Chung-que-wu-y-wu.* — *China* is so prodigiously crowded with inhabitants, that there are no shifts, to which the poor have not recourse for a livelihood. As there is hardly a spot of ground that lies until'd in all the empire, so there is hardly a man, woman or child, though never so disabled, but what gets a maintenance. The *Chinese* will make a profit of things which appear to us quite useless. Many families subsist by picking up in the street little rags, the feathers of fowls, bones of dogs, bits of paper, &c. which they wash and sell again.—In short a *Chinese* will dig a whole day together up to his knees in water, and in the evening will think himself well paid with a little boiled rice, pot herbs, and some tea. P. Du Halde, v. 1. p. 277.]

- * In *China* are more tutors than scholars : and more physicians than patients *.

[A proverbial exaggeration of the prodigious

* *Mag.* p. 121.

* *P. Du Halde*, 1. 381.

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numbers that addict themselves to literature and medicine. The great honors that attend the former, invite vast multitudes to pursue it, a great part of whom being rejected at the examinations, have no other means of support, but in teaching others.]

- * In *China* they require boats of paper and watermen of iron^p.

[This proverb arises from the difficult navigation of several of the *Chinese* rivers: which, on account of their swift current among the rocks, &c. obliges them to have boats of very thin boards like our slit deal, which are not nailed, but some how fastened together with withs: These boats split not against the rocks, but bend and give way.]

- * In the province of *Can-tong* are three unusual things: the sky without snow; the trees always green; and the inhabitants continually spitting blood^q.

[The last clause alludes to their delighting to chew *areck* and *betel*, as is common in other parts of the East. — It is thus that the other *Chinese* speak of the inhabitants of this province.]

- * Inclose the game on three sides only^r.

^r *Mart. Atlas.* 124.

^q *Mart. Atlas.* p. 132.

^r *P. Du Halde,* 1. 525.

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[Meaning that we should not destroy the whole of it at once, but make a reserve for future occasions.—Parallel to that saying with us, “ Good sportsmen always let the hen partridge “ escape.”]

Indigence and *obscurity* are the parents of *vigilance* and *economy*. *Vigilance* and *economy* of riches and honour. *Riches* and *honour* of pride and luxury. *Pride* and *luxury* of impurity and idleness. And *impurity* and *idleness* of indigence and obscurity: such are the revolutions of life †.

* It is better for a prince to hoard up in his subjects houses, than in his own granaries and coffers †.

* It is better to take a net and catch the fish, than to see and admire them swimming in the water †.

[Equivalent to that proverb of ours, “ *A bird in the hand is worth two in the bush*: or as the Spaniards have it, *Mas vale paxaro in mano, que buytre volando*: i. e. A sparrow in hand is worth more than a vulture flying.]

It is not for the valley alone where it grows, that the flower *Lan* is so beautiful and fragrant: neither ought it to be for yourself alone that you should acquire wisdom †.

† *P. Du Halde*, 2. 61. † *Id.* 2. 508. † *Mar. Hijl.* p. 347. † *Lett. ed.* xxvj. 133.

[Of like application with those words of scripture, *Neither do men light a candle and put it under a bushel, but in a candlestick, and it giveth light to all that are in the house.—Let your light so shine before men, &c.* Mat. v. 15. 16.]

It is not one diamond that gives lustre to another, a common coarse stone is employed for that purpose *.

[Equivalent to the Eng. *A diamond is best shewn by its foil.*]

It is very difficult to govern women and servants †.

[This is a maxim of *Confucius*, who assigns this reason. “For if you treat them with gentleness and familiarity, they lose all respect: “if with rigour, you’ll have continual disturbance.”]

* If the river is deep, which you are to pass on foot, go through it cloathed in the ancient manner: if it is shallow tuck up your garments †.

[The *Chinese* believe that at first men went naked, or at most loosely clad in the skin of some animal. *Vid. Mart. Hist.* p. 18.—This proverb is applied to inculcate the necessity

* *P. Du Halde*, 2. 47.
† *Ibid.* 3. p. 108.

† *Ibid.* 1. 423.

* *Conf.*

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of accommodating one's self to the different circumstances of life.]

* Know when to stop seasonably ^a.

* *Kiang-si* might furnish a breakfast to all *China*; but *Hu-quang* might feed it fat ^b.

[A local proverb, expressing the comparative merit of these two provinces.]

* Learn to be content with what suffices ^c.

["What need have we of riches? (saith a Chinese moralist) produce me the man, who, content with a straw cottage and a little inclosure of canes, employs himself in reading the writings of our wise men, or in discoursing on virtue: who desires no other recreation, than to refresh himself with the cool air by moonshine, and whose whole sollicitude, is to preserve in his heart the love of innocence and of his neighbour." P. Du Halde, 2. 103.

Similar to the Chinese proverb are the Lat. *Quod satis est cui contingit, nihil amplius optet.* The Fr. *Qui a assez, n' a plus rien à desirer.* And the Eng. *Enough is as good as a feast.*]

Let us love others, as we love ourselves ^d.

[A fine maxim of *Confucius*.]

^a P. Du Halde, 524. ^b Mart. Atlas. p. 74. ^c P. Du Halde, 1. 524. ^d Conf. p. 35.

- * Look for horns in the head of a lamb newly brought forth ^e.

[Parallel to that coarse but expressive saying of Oliver Cromwell, "*Nits will be lice.*"]

- * Look on what is good in another, as what you have not yet attained: shun what is bad more than boiling water ^f.

Lying is the vice of base souls, and of the vilest populace ^g.

- * May'st thou be dragged through the hole of a prison ^h.

[A proverbial imprecation. The *Chinese* have a superstitious notion concerning the dead, that they must not be carried out at the same gate, they entered when alive: on this account there is a hole in the outward court of the prisons, whence the bodies are thrown out.]

- * Men by affection are rendered blind to the faults of their children: by avarice to the fertility of their lands ⁱ.

[The first clause is answerable to that trite saying of ours, *Every crow thinks her own bird fairest.*]

- * Misfortunes ride post, and never come single ^k.

^e P. Du Halde, 1. 411. ^f Conf. p. 120. ^g Lett. ed. xxvij. 93. ^h P. Semedo, p. 139. ⁱ Conf. p. 47. ^k P. Du Halde, 2. 168

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[The Latins say, *Fortuna nulli obesse contenta est semel*. The French, *Un malheur ne vient jamais tout seul*. And we, *Misfortunes seldom come alone*.—The Italian is, *Le disgratie non vengono mai sole*.]

* Money is blood : but gold is merchandize ¹.

[A proverb common among the *Chinese* at *Ma-cao*. It both expresses the greedy temper of the *Chinese*, who stick at nothing for gain : and explains the use of gold among them, which is not current as a medium of traffic, but is bought and sold as a commodity. See vol. 4. pag. 109. n.]

Mountains and plains however fertile do not produce the flower *Lyen* : on the contrary it grows easily in low neglected places ^m.

[This is intended to signify, that virtue flourishes best in adversity, or in a low and humble station.—It may be noted that the mountains in *China* are generally cultivated, and most of them naturally fertile : whereas the low grounds are swampy ; a great part of *China* having formerly been under water. The *Lyen-wu* is a fine aquatic flower, not unlike a tulip, but of a charming smell. See P. Du Halde, v. 1. p. 78.]

Nets are spread for the bird *Tsu* because of the beauty of its wings : were it not for t :

¹ P. Mag. p. 134. ^m P. Du Halde, 2. 98.

perfume the creature *She* would be left in safetyⁿ.

[Equivalent to the Lat. *Retē non tenditur accipitri, neque milvio*. Fr. *Avec les méchants il n'y a rien a gagner*. The Italians say, *La donna e la cerasa per suo mal s' imbelletta*, i. e. A woman and a cherry are beautiful to their own hurt.—N. B. *She* is the musk-animal: which is a kind of a roe-buck, remarkable for having four long tusks in its mouth. The musk is generated in a little bag under its belly. Vid. P. Du Halde, 1. 324.]

* No skin, no hair*.

[i. e. Where there is no foundation there can be no superstructure. Not very remote from the Lat. *Ex nihilo nihil fit*.]

Not one in ten thousand dies by poison, yet the bare mention strikes with horror: what multitudes by intemperance, yet how little is it feared^p?

[The Spaniards have a proverb. *De hambre a nadie vi morir, de mucho comer a cien mil*. "I never saw any die of hunger, of over-eating a hundred thousand."—So the Lat. *Gula plures quam gladius peremit*. Eras. Adag.]

Nothing is more to be feared than a rat within a statue.

ⁿ P. Du Halde, 2. 116. ° Id. 1. 514. ^p Id. 2. 112.

† Id. 1. 604.

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[This was the answer, which a *Chinese* Mandarin made to the Emperor, when he asked what was most to be feared in a state. His master demanding an explanation, he replied, "Your Majesty knows, that in many cities, the statues erected to the guardian *Genij* of the place are of painted wood and hollow within. If a rat gets into one of these, it is difficult to expel it: they dare not use fire, for fear of consuming the image: nor water, lest they wash off the colours. Thus the respect they have for the statue protects the rat. So it is when a man without virtue or merit shelters himself in his prince's favour."]

Of the five duties of civil life, the first is that which a son owes to his parent⁹.

[The five duties are those between father and son:—husband and wife:—emperor and subjects:—elder brother and younger:—and friends among one another. P. Semedo, p. 50.—N. B. The *Chinese* have also another saying, "Ffilial piety is the chief of all personal virtues: and equity is the soul of government." P. Du Halde, 1. 543.]

* One may know a great man by seeing his attendants, though one doth not see himself^r.

[So the Ital. *Dal servo si conosce il padron.*
Fr. *Tel maitre tel valet.* Eng. *Like master, like*

⁹P. Du Halde, 2. 41.

^r*Id.* 1. 629.

man. But the Spaniards say, *Qual el dueño, tal el perro*: i. e. "Such as the master is, such is his dog."]

One rash word hath ruined great affairs: one person hath established a kingdom^s.

[Meaning, a wise Emperor, or prime minister.]

Pillars of iron wear away by little and little with the simple touch: one perceives the traces of the hand upon the marble balustrades which are often handled^t.

[By way of comment take the following extract from a *Chinese* memorial.

" Misfortunes have their seeds: the wise man prevents their birth. To this end, the most minute beginnings must be watched: for what at first appears but slight, becomes by little and little sensible and considerable. This water which distils from mount *Tay*, wears in time over the stones, a passage, which you would think wrought with a chizzel. A cord drawn to-and-fro over a board many times in the same place, at length divides it into two pieces, as if done with a saw. In fine, yonder tree, which is now ten feet in circumference, was raised from a very small seedling: when it was young and tender, it was in all respects flexible, and might

^s *Conf. lib.* 1. p. 20.

^t *Lett.* ed. xxvij. 130.

" have

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“ have been easily plucked up. At present
“ what a difference! It is the same with regard
“ to evil.” *P. Du Halde, Fr. tom. 2. p. 437.*
(*Eng. 1 p. 483.*)

The same images are used proverbially in
the Lat. *Gutta cavat lapidem, non vi sed sæpe
cadendo*: and in the French, *L'eau qui tombe
goute a goutte cave le pierre*.—See also the Latin
verses quoted above in pag. 204.]

Put a seal upon your mouth, and guard your
heart as you would the walls of a city.

[The image used in the first clause is familiar
with the *Chinese*. “ The wise man, saith a
“ *Chinese* moralist, will put a triple seal upon
“ his lips.” *Lett. ed. xxvj. 115.*—The advice
is the same with that of the Latin poet,
Quid de quoque viro, et cui dicas, sæpe caveto.]

Reading gives those who apply to it, a certain
air of politeness, which diffuses itself through
all their words and actions.

[This reflection, so contrary to our notions in
Europe, is expressed to the following purpose in
another saying: “ Study gives to young men
“ an air of politeness and agreeableness, which
“ makes their company courted.” *P. Du
Halde, 2. 50.*—Politeness in *China* consists in
the exact and ready observance of all their ce-

* *Lett. ed. xxxvj. 135.*

* *P. Du Halde, 2. 47.*

remories :

remories: these are so interwoven with their laws, politics and morality, that the chief end of their studies is to acquire a thorough knowledge of them: hence it is that a man of letters may be known in *China* by the superior address with which he makes his bow. See on this head *L'Esprit des Loix*, liv. 19. ch. 12, 13. &c.]

* Riches [only] adorn the house: [but] virtue adorns the person ^x.

* Roofs that are thick, and well compacted, are least liable to be blown off by a storm ^y.

[This is just the reverse of proverb the first, "A bark of plain boards, &c. The meaning is, that a solid and firm mind can longest bear up against adversity.]

Rotten wood is not fit for sculpture: mud walls are not worthy of white-wash ^z.

[Applied when culture and instruction is thrown away upon stupid or perverse minds. Not unlike the Lat. *E quo vis ligno non fit Mercurius.*]

Ruin follows gain very near: and misery is at the tail of good fortune ^a.

[The Spaniards say, *Del bien al mal, no ay camino de real.* i. e. From good to evil, is not the breadth of a six-pence.

" Among the instructions which *Liwen-tsié*

^x *Conf. l. 1. p. 14.* ^y *P. Du Halde, 2. 52.* ^z *Conf. p. 21.* ^a *Lett. ed. xxxvj. 118.*

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had engraved on the wall, where he entertained his friends, was the following. "Happiness and misfortune, loss and gain, are things, of which we see no end in this world, because the future with regard to us, is a dark night." See P. Du Halde v. 2. p. 100.]

See that moth, which flies incessantly round the candle : it is consumed ! Man of pleasure, behold thy own image ^b.

- * Shoes never so well made will not make a pillow : the cap however neat will not mend shoes ^c.

[Equivalent to the Eng. *You cannot make a silk purse of a sow's ear.* The Lat. is exactly the same with the Chinese, *Ocream capiti, sibi galeam adaptare.* Eras. Adag.

- * Sooner shall the yellow river run clear.

[See this explained, vol. 2. pag. 214.]

- * Sweet repose is the fruit of intense application ^d.

- * Take care not to tell fables to a simple credulous man, for he will take them all for truth ^e.

[This may be illustrated by a short Chinese

^b P. Du Halde, 2. 120. ^c *Id.* 1. 476. ^d *Id.* 2. 47. ^e *Ibid.* 56.

tale :

tale : " A young man, who had bought a new
 " belt, met with one of his friends, who, look-
 " ing at it, knew it to be of his own sister's
 " working, and thereupon asked him how
 " he came by it : the other, who loved to in-
 " dulge a jesting humour, told him it was a
 " present from miss his sister. There needed
 " no more to confirm his jealousy ; he went
 " home and so abandoned himself to passion,
 " that she broke her heart and died. Some time
 " after it was discovered that the belt had been
 " stolen from the house by an old woman in
 " the neighbourhood, who had sold it at the
 " next shop." P. Du Halde, 2. 56.]

Temperance is the best physic ^f.

That doctrine, which goes no farther than
 the eyes and ears, is like a repast, which
 one makes in a dream ^g.

[The meaning is, that the soul receives no
 more advantage from instructions that reach
 not to the heart, than the body from a repast
 in a dream.]

* That house will soon fall, in which the
 hen assumes the office and crow of the
 cock ^h.

[So the Span. *Triste es la casa, donde la gal-*

^f P. Du Halde, 2. 97. ^g Lett. ed. xxv. 119. ^h Mart.
 Hist. p. 100.

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lina canta y el gallo calla. i. e. Sad is that house, where the hen crows and the cock is silent.]

- * That which is small in appearance gives the brightest lustre to the bravest actions ^l.

[The lustre of a great action may depend on a trivial circumstance.—The Italians say, *Tutte le gran facende si fanno di poca cosa.* Nor is the Latin very different from the Chinese, *Non raro par va, magnarum rerum sunt indicia.* Eras. Adag.]

The best chance a man hath to escape a danger which he cannot shun, is to face it boldly ^k.

- * The bow will break that is too much bent.

[This is the same with the Latin adage, *Arcus nimis intensus rumpitur.*—The Italian is not very remote. *Chi troppo l' affoglia presto la scavezza.* i. e. “Who wire-draws a thing too much, soon breaks it.”—See the foregoing Hist. vol. 1. pag. 62.]

The branch of a tree that is easy and pliant, takes whatever bent is given it ^l.

[This is applied by the *Chinese* to the obsequious condescending humble man. To inculcate the safety and utility of a disposition of this kind, the *Chinese* tell the following little

^l P. Du Halle, 2. 98. ^k Ibid. 93. ^l Ibid. 1. 411.

tale. "The Emperor *Tai-tsong* one day discoursing with his ministers, asked, "Which is most durable, a hard thing or a soft?" "Sir, answered *Shu-biang*, I am fourscore years of age, and I have lost many of my teeth, but none of tongue." P. Du Halde, vol. 2. p. 115.]

- * The *Chinese*, though at a distance, always honour the Emperor, when with the usual ceremonies they receive their guests ^m.

[*Martinius*, who quotes this proverb, (*Hist.* l. 4.) supposes it alludes to the *Chinese* custom, of having the entrance of their halls, &c, to look towards the imperial palace: so that all their prostrations are made towards the Emperor's throne, who is by this means, considered as a kind of divinity every where present.—Perhaps it has a farther meaning, and implies that every act of decency and good order, is a tacit respect paid to the Emperor, and does honour to his government.]

- * The contention between the bird and the oyster is the fisherman's gain ⁿ.

[There is a kind of shell fish on the coasts of *China*, which often lies asleep in the sun with the shell open; in which state if it is espied by the sea-fowls, it is greedily seized as a desirable prey: but the fish clasping its

^m *Ogilby*, 2. 395. ⁿ *Mart. Hist.* 224.

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shell together, often entraps and detains its enemy, till both become the prize of the fisherman. Mart. Hist. p. 224.]

- * The demons hear the words of the bargain made with the inchanter: the work overhears what the workman pronounces in his indignation °.

[The *Chinese* have a superstitious notion, that the curses of a workman pronounced over a building, will prevent the family that lives in it from thriving. *Vide locum citat.*]

The dyke once broken, we can no longer stop the torrent ♀.

[Solomon hath used the same image with a particular application. *The beginning of strife is, as when one letteth out water: therefore leave off contention before it be meddled with.* Prov. xvij. 14.]

- * The Emperor lets loose so many murderers, dogs and wolves, when he creates Mandarines to govern them †.

[See this explained, vol. 2. p. 165. note.]

The fair tree was not destroyed because its branches were broken, or its leaves beaten down: but because its roots were spoiled and corrupted †.

° *P. Du Halde, 2. 51.* † *Lett. ed. xxvj. 111.*
 † *P. Magalb. p. 135.* † *P. Du Halde, 1. 414.*

[The

[The same image occurs in a *Chinese* memorial: and is applied to the state of the empire under the reign of *Ngai-ti*, who while he was extending its boundaries by conquest, neglected the internal administration, "Though nothing could be more glorious in appearance, I compare it (says the writer) to a great tree which shoots forth large branches and thick leaves, but whose trunk and roots the worms devour. The tree, notwithstanding its beautiful appearance, is in great danger." *P. Du Halde, v. 1. p. 499.*]

- * The family which applies itself to amass a treasure of virtues, shall want for nothing: it shall enjoy a felicity beyond its very desires †.
- * The family which gives itself up to the practice of evil, shall be overwhelmed with afflictions †.
- * The fortune of children ought to be of their own making †.

[Equivalent to the Lat. *Quisque faber fortunæ suæ*. And to the Span. *Cada uno es hijo de sus obras*, i. e. Every one is the son of his works.—The above maxim holds so true in *Cbina*, that it is common to see the grandson of a Prime Minister, reduced to so mean an estate, as to

† *Lett. éd. xxij. 310.*
Halde, 2. 167.

† *Ibid. 312.*

† *P. Du*

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become a dealer in some little retail traffic, &c.
P. Magal. p. 146.]

- * The greatest rivers, and the very sea itself,
are lower than the smallest brooks, with-
out losing their superiority ^v.

[This is used as a lesson of condescension
and humility to great men.]

- * The greatest things very frequently have
but small beginnings ^x.

[Tis Apothegm will perhaps receive illus-
tration from the following *Cbingsé* images.

“ The glow-worm borrows its lustre from a
“ heap of rotten herbs in which it is ingender-
“ ed: the most odoriferous flowers owe their
“ beauty and fragrance to a dunghill: light
“ issues from the womb of darkness: the most
“ limpid water bursts out of a [small] opening
“ of the earth.” *P. Du Halde, v. 2. p. 45.*]

The heart is a country of prodigious extent:
life were it never so long would not afford
sufficient time to sow it all over ^y.

[“ This year,” said *Li-wen-tse* one day to
himself, “ I am fifty-six years of age: few
“ people live beyond seventy, I have therefore
“ but ten or twelve years to hope for; of this
“ small remnant of life, the inconveniences of
“ old age will consume a great part; there

^v *P. Du Halde, 1. 524.* ^x *Id., 2. 89.* ^y *Ibid. 82.*

“ remains

“ remains then but a small pittance of time,
 “ in which I can do good : how then shall
 “ dare to steal any from it to do evil ?” P. Du
 Halde, vol. 2. p. 113.]

* The husband and wife are like the birds
 of the field : in the evening they meet in
 the same thicket, but separate in the morn-
 ing^z.

The king of *Tsi* had a thousand chariots of
 horses, yet after he was slain, the people
 found no virtue in him deserving applause.
Pe-y and *Sbo-tse* died of want at the foot
 of the mountain *Sheu-yang*, yet are they
 celebrated to this day^a.

[This is a saying of Confucius.—*Tsi* was
 formerly a little kingdom, now swallowed up
 in the *Chinese* empire.—*Pe-y* and *Sbo-tse* were
 two brothers remarkably virtuous.—*China* is
 so populous, that in a year of dearth, mul-
 titudes are sure to perish by want : a misfor-
 tune to which the most virtuous poor must
 be most liable, as disdaining to support life
 by those dishonest means so generally practised
 in *China*.]

* The lamp goes out when the oil is spent^b.

[This is a common expression to signify the
 expiration of life. See the specimens of *Chi-*

^z P. Du Halde, 2. 167. ^a Conf, lib. 3. 121. ^b P. Du
 Halde, 2. 231.

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ness poetry in the next vol. from P. Du Halde, 2. 159.]

- * The life of man is a fever : in which very cold fits are followed by others equally hot ^c.

[The Reader will pardon me if I take occasion to introduce here some reflections on the same subject from *Chinese* moralists.

“ I see nothing grand and real in this life,
“ but a vast sea and a large river : the sea of
“ sorrows and troubles ; a sea infinitely wide ;
“ whose shores are not seen :—The river of our
“ desires ; whose depth is unfathomable. Man
“ is like a wretched bark, battered with the
“ waves, and leaking at every seam.” *P. Du Halde*, 2. p. 97.

“ The life of man is a journey : we must
“ make it out however bad the road is : seldom
“ is it found to be even : but if at first it be
“ dangerous, narrow and difficult, there is room
“ to hope that towards the end it will become
“ broad, smooth and firm.” *Ibid.* p. 98.

“ It is with the life of man as with the flowers
“ of a garden : the most beautiful are common-
“ ly the most delicate : and if they blow before
“ the other ; they are sure to wither and die
“ before them too.” *Ibid.*]

The man, who hath never been sick, doth not know the value of health ^d.

[The Italians say, *Chi ha la sanita è ricco e*

^c *P. Du Halde*, 2. 115. ^d *Id.* 2. 68.

• *non la ſa.* i. e. He, who hath health, is rich, and doth not know it.]

* The man, who hath never looked upon a Mandarin in the court with an evil eye, is a precious gem ^e.

• [i. e. Who hath never been questioned as a criminal.—This proverb may ſerve to ſhew the general profligacy of the *Chinese*, as alſo the minute attention which their Mandarines pay to their manners.]

* The man, who is pointed at with the finger, never dies of a diſeaſe ^f.

* The man, who wants to dry [any thing,] ſtays not for night, but makes the beſt uſe he can of the noon-day ſun ^g.

[Eng. *Make hay while the ſun ſhines.*]

The man, who walks too faſt, is prone either to ſtumble or fall ^h.

[The French ſay, *Qui trop ſe hâte en che-
minant ſe fourvoye ſouvent.* And we, *The more
haſte, the worſe ſpeed.*]

The manners of the people depend on thoſe, who are over them, as the clay in the wheel depends on the potter, who forms it ⁱ.

^e *Ogilbye*, 2. 565. ^f *P. Du Halde*, 1. 498. ^g *Ibid.*
469. ^h *Ibid.* 449. ⁱ *Ibid.* 1. 484

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- * The medicine, that doth not cause the patient to wink, never cures him ^k.

[We say, *Desperate diseases must have desperate cures.*] Lat. *Amaris pharmacis, amara bilis proluitur.*]

- * The more a man advances in virtue, the more sparing he is of his words ^l.

[The *Chinese*, as hath been observed, are great enemies to loquacity: the same may be remarked of the Spaniards, who express their sense of this matter in the following proverbs. *Habla poco y bien, temerte ban por alguien*, i. e. Speak little, and to the purpose, you shall be held in consideration. *Hombre de pocas palabras y estas sabias*, i. e. A man should speak few words and wise. The Italians say, *Cbi piu sa' meno parla*, i. e. He who knows most, talks least.—But the *Chinese* we see make even a virtue of taciturnity.]

The more haste a man makes to unravel a skein of thread, the more he entangles it ^m.

[To the same effect as the last proverb but one of the preceding page.]

- * The most ignorant have knowledge enough to discern the faults of others: the most clear-sighted are blind to their own ⁿ.

^k P. Du Halde, 558. ^l Id. 2. III. ^m Ibid. 96,
ⁿ Ibid. 1. 410. 449.

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- * The net in which heaven holds all mankind is vastly spacious; it seems not to regard them, nevertheless there is no way to escape it °.

[Like the ancient *English* proverb, *You dance in a net, and thinks nobody sees you.* See Ray.]

- * The peach and the plumb speak not: they naturally leave traces of their worth †.

[Something similar to our proverb, *Good causes needs no bush*; the meaning is, that things which have an intrinsic value, need no studied, and fallacious ornaments to set them off.]

- * The pitcher goes often up and down the well, but is broken at last.

[See the foregoing *Hist.* vol. 2. p. 203. The *French* express this by two proverbs. *Tant souvent va le pot à l'eau, que l'anse y demeure.* And, *Tant va la cruche à l'eau, qu'à la fin elle se brise.*]

- * The principal care of a husband is to make his wife virtuous †.

- * The provinces send Mandarines to *Pe-king*: *Pe-king* in exchange sends them none but lacquies and messengers †.

[This alludes to the constant dispatch of mes-

° *P. Du Halde*, 2. 155. † *Let. éd. xxvij.* 116.
 † *P. Du Halde*, 2. 43. † *P. Mag. p.* 266.

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messengers and expresses continually going to all parts of the empire. It is also a rare thing to hear of a Mandarin, who is a native of the metropolis. P. Magal. p. 266.]

- * The rat hath seen the cat †.

[* In the orig. *Lao-sou-kien-mao*. This is applied to the Mandarines of the provinces upon the arrival of a Visitor: to express the great awe they stand in of him.]

- * The sea hath no bounds, and the *Kiang* no bottom †.

[The *Kiang* is the greatest river in *China*, and is called by various names as, *The son of the sea: The great river*, &c. It runs in a direction from west to east over a tract of 400 French leagues. It is so deep as to give rise to the above proverb. See *P. Le Compte*, tom. 1. p. 168.]

- * The *Shin* cannot be made use of when we weigh large stones: neither will a midling capacity do for great undertakings †.

[The *Shin* is a weight answerable to a pound in *Europe*.—Eng. *Every man's nose will not make a shoeing-born.*]

The smallest brooks become great rivers †.

† P. Mag. 222.
Du Halde, 1. 512.

† P. Le Compte, 1. 168.
‡ Lett. ed. xv. 100.

† P.

[So the French say, *Les petits ruisseaux font les grands rivières.*]

The smallest worms have their holes ^z.

[Not very unlike in its application to the ancient adage, *Etiam capillus unus habet umbram suam.* Ital. *Ogni pelo ha la sua ombra.*]

* The spirit *Ngao* presides over the hall: yet greater worship is due to the spirit *Sao*, who presides over the kitchen ^y.

[These are a kind of *Lares* or household gods, of which the spirit *Ngao* is deemed of superior rank to the spirit *Sao*, who yet is more regarded, as being more necessary to life.]

* The surest way to keep secret, what we would not have known, is not to do it. When one is afraid of being over-heard, the best way is to be silent ^z.

[This is exactly the Italian maxim, *Se vuoi che stia secreto, nollo dire: E se non vuoi che si sappia, nollo fare*, i. e. If you would have a thing kept secret, tell it to no one: and if you would not have a thing known of you, never do it. The French say, *Il ne faut jamais rien faire en particulier dont on doive rouger en public.*]

The *Tan* lives on air and dew: can any crea-

^z P. Du Halde, 1. 413. ^y Conf. lib. 3. pt. 2. p. 7.

^z P. Du Halde, 1. 483. 523.

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ture be more independent? Yet is it betrayed by its cry, and becomes the prey of the *Tang-lang* ^a.

[These are two insects,—This is intended to signify, that men often draw fore evils upon themselves by their garrulity: according to that of Horace.—*Si corvus tacuisset, haberet plus dapis & rixæ multo minus invidiæque.*]

The *Teng-lo* lives entwined round the tree that supports it: if the tree fall, it expires ^b.

[Equivalent to the Eng. *Fall oak, fall ivy*.—The *Teng-lo* is a flowering shrub, which the *Chinese* teach to climb up their arbours: it bears clusters of violet flowers, which are good to eat. *Lett. ed. xxvj. 142.*]

• The thickest ice is longest thawing ^c.

[Of the same import with prov. 2d pag. 219.]

• The tree is without leaves, but the root is yet alive ^d.

[Applicable to a person, who hath not been called forth to exhibit much virtue, yet may have the seeds of goodness in him.]

• The vilest herbs should be gathered with care: and the wood which seems only fit for burning should be piled up ^e.

^a P. Du Halde, 2. 111.

^b *Lett. ed. xxvj. 142.*

^c P. Du Halde, 2. 52.

^d *Ibid. 187.*

^e *Id. 1. 413.*

[Not

[Not unlike the old English saw. *If you have not present use of a thing, lay it by for seven years and then turn it: and lay it by for another seven years, and if you want it not then, burn it.*]

The virtue, which is confined to fasting and long prayers, is the virtue of a *Bonzee*, who is only useful to the animals, whom he dares not kill ^f.

- * The water, which is almost all run out, will soon strike the bell ^g.

[This proverbial expression is used to denote the approach of death, as we say, "*His glass is almost run.*" The *Chinese* use a kind of water-clocks. See note to vol. 2. pag. 96. 289.]

- * The water, which bears up the bark, is likewise the water, which swallows it up ^h.

[This proverb owes its birth to the Emperor *Tai-tsong*: who one day as he was taking the air on the water along with his sons, said, "You see, my children, that this bark is supported by the water, which at the same time can overwhelm it: consider that the people resemble the water, and the Emperor the bark." P. Du Halde, 1. 197. The *Chinese* monarch (though he hath somewhat differently applied it) hath hit, we see, upon the same metaphor, as the celebrated Roman poet,

*O navis referent in mare te novi
Fluctus.—*]

^f P. Du Halde, 2. 60. ^g *Id.* 1. p. 526.

^h *Id.*

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The water, which in its source is no more than a little stream, augments insensibly in its course, and becomes capable of overturning the highest mountains ¹.

[Of the same tendency with the last prov. of page 232. It is applied as the old Latin adage, *Principiis obsta.*]

* The water, whose spring is muddy, can never have a clear stream ².

[Lat. *Mali corvi, malum ovum.*]

* The way to stop the mouths of slanderers is never to resent their usage ¹.

["Whether I am praised or blamed," says a Chinese sage, "I make it of use to my advancement in virtue. Those who commend me, I conceive to point out the way I ought to go; those who blame me, as telling me the dangers I have to run." *P. Du Halde*, 2. 113.

"It was a good maxim of our ancestors," (says the Emperor *Tag-tsong* in a memorial) "I look upon the man who contradicts me, as my master, he instructs me and is useful to me: I dread him, who applauds and flatters me, as my enemy, for he thinks of his own interest and not mine." *P. Du Halde*, 1. 540.

The Italians have a saying, "*Delle ingiurie*

¹ *Lett. ed. xxvj.* 138.

² *Id.* 2. 54.

¹ *P. Du Halde*, 1. 632.

il remedio e lui scordarsi, i. e. To forget a wrong is the best revenge.]

* The wicked fear the spirits ^m.

[Guilty minds are very apt to create spectres and phantoms, and to be terrified at their own shadows : according to that fine observation of Solomon, *The wicked flee when no man pursueth, but the righteous are bold as a lion.* Prov. xxviii. 1.]

* The zeal of a good subject, and the piety of a dutiful son, ought never to relax with the number of years ⁿ.

[*Hereafter follow some maxims of C O N F U C I U S.*]

There are three things, concerning which every follower of virtue ought to be upon his guard : in the time of youth, the use of women : in time of maturity and manhood, quarrels : in time of old age, the desire of having ^o.

[*Sc.* Lust, ambition, and avarice.]

There are three fears admitted by the wise and good : they fear the commands of heaven : they fear their superiors : they fear the words of the saints ^p.

^m *Lett. ed.* xxij. 309.

^o *Conf. lib.* 3. p. 119.

ⁿ *P. Du Halde*, 1. 634.

^p *Ibid.*

[They

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[They fear. i. e. They revere, or stand in awe of.]

There are three joys useful and three pernicious: the joy that springs from the discharge of duty: the joy of proclaiming the good words and actions of others: and the joy, which arises from the friendship of good men: these are useful.

There are three joys pernicious: the joy of empty pride: the joy of idleness and licentiousness: and that which flows from the jests and pleasures of the banquet^a.

There are three friends useful, and three pernicious: the virtuous: the frank and sincere: and the friend that heareth many things: [i. e. *who is learned.*] These are useful^r.

There are three friends pernicious: the hypocritical and deceitful: the soft and flattering: and the friend that is given to prate^s.

There are three faults, which a young man is liable to commit in the presence of his superiors: if he speak without being spoke to, he will pass for forward; if, when he is spoke to, he return no answer, he will be thought tricking and deceitful; and, if he

^a *Conf. lib. 3. p. 119.* ^r *P. Du Halde, 1. 423. Conf. lib. 3. p. 119.* ^s *Ibid.*

· speak without considering well what he says, he will be looked on as a fool †

· There are three sorts of discourses to which we ought not to lend an ear: those concerning intrigues or unlawful engagements; those which propose any unjust advantage; and the discourse which proceeds from a double heart †.

· There are three sorts of persons which I cannot endure: the ignorant, who would fain appear judicious and knowing; the haughty and presumptuous, who affect courage and valour; and those satirical carping persons, who would fain be thought just and sincere †.

· There are four others, which ought to be odious to a wise man: those malignant spirits, who love to publish the faults of others; those vile persons, who speak ill of their princes; those men in power, who have no sentiments of humanity; and those bold and rash men, who act without reflection †.

· There are five mortal diseases of families: revelling; great buildings; law-suits; vain curiosities; and idleness †.

· There are five sorts of women you should not

† *P. Du Halde*, 1. 423. † *Id.* 2. 54. † *Id.* 1. 423.
‡ *Ibid.* † *Ibid.* 2. 63.

marry:

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marry : she who is of a house, which hath been negligent of the filial duties : or which is of irregular and suspected morals : or which is branded with some mark of infamy : or which hath some hereditary and infectious disease : or, when she is an elder daughter having lost her father ^z.

[Most of the foregoing are extracted from the writings of *Confucius*, the prince of the *Chinese* philosophers. It will be unnecessary to remark to the Reader the striking resemblance this manner of moralizing bears to that of the ancient *Hebrew* sages. Compare *Proverbs chap. 30. passim* &c, &c, with the passages at large from which the foregoing sentences are extracted and abridged. See also *Confuc. lib. 3. p. 132. &c.*]

- * Though nothing grows about *Pe-king*, it never knows the want of any thing ^a.

[A local proverb: the country about *Pe-king* is barren.]

- * Though you purchase all *China*, still there will be lands bordering upon yours ^b.
- * Those in the provinces generally follow the track of the court ^c.
- * Those who purchase drugs and medicines,

^z *P. Du Halde*, 1. 444. ^a *Mart. Atlas*, p. 30. ^b *P. Du Halde*, 2. 51. ^c *Id.* 1. 525.

ought to have two eyes: only one is required in those that administer them: none at all in those that take them^d.

[Alluding to the frequent and artful adulterations practised by the *Chinese*.—The Italians have a proverb, *Chi compra ha bisogno di cent'occhi, chi vende n' ha assai d'uno*. i. e. He who buys hath need of a hundred eyes: one is enough for him that sells.]

* To act the part of a king is difficult: to perform the part of a minister is not easy^e.

* To attempt to catch birds with one hand, and to cover the eyes with the other^f.

[This is applied to any vain and absurd attempt.—The French and We have a proverb like this in form, tho' different in application, *Qui veut prendre unoiseau, qu' il ne l' affarouche*.—To fright a bird is not the way to catch her. See Ray.]

To be like people, who set their feet upon two barks: the barks separate, and they fall into the water^g.

[Equivalent to that common adage, which which prevails in most of the languages in *Europe*, (Sc. Eng. Fr. &c.) “*Between two stools*

^d P. Du Halde, 2. 211. ^e Conf. lib. 3. p. 93.

^f P. Du Halde, 1. 523. ^g Lett. ed. xx. 227.

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the breech falls to the ground." Lat. *Duas inse-
quens lepores neutrum capit.* Ital. *Cbi due lepri
caccia, una perde e l'altra lascia.*]

To be one day as hot as char-coal, and ten days as cold as ice, is not the way to improve in study ^h.

[The Spaniards say, "*Libro cerrado, no
saca letrado* : i. e. The shut book makes no
scholar.]

* To begin well is common : to end well is rare ⁱ.

* To begin well signifies little, unless you also end well ^k.

[Lat. *Exitus acta probat.* Eng. *The evening
crowns the day.*]

* To call in tygers to drive out dogs ^l.

[Equivalent to the old Lat. adages, *Ne cin-
rem vitans in prunas incidas.* And, *Furum fu-
giens in ignem incidi.* Eng. *Out of the frying pan in-
to the fire.*—The Chinese chiefly apply this pro-
verb to the Tartars, who in the last century
being called in to quell a rebellion, made them-
selves masters of the empire.]

* To-day repent of the faults of yesterday :
and towards the end of every moon, of those
committed since its beginning ^m.

^h P. Du Halde, 2. 58. ⁱ Id. 1. 467. ^k Ibid.
225. ^l Dionys Kao, 157. ^m P. Du Halde, 1. 580.

AND APOTHEGMS. 213

To deserve the assistance of heaven, a prince must honour and practise the five virtues ⁿ.

[The five cardinal virtues, so revered among the *Chinese*, are, *Yin*, charity: *Y*, justice: *Li*, courtesy (or observance of the rites): *Chi*, prudence: and *Sin*, fidelity. P. Semedo, p. 149.]

To dig towards the east, in order to fill up a hole towards the west, is giving one's self useless trouble ^o.

[The Spaniards say (though I believe with some difference in the application) *Hacer un hoyo para tapar otro*. i. e. To make one hole to fill up another: equivalent to ours, *To rob Peter to pay Paul*.]

* To embroil a man in his dealings, is as if you put his father to death ^p.

[The *Chinese* illustrate this proverb by the following tale.—“ A poor man, in order to have wherewithal to celebrate the feast of the new year, offered an earthen pot to sell, which was his whole stock. He met two persons, one of whom offered him a reasonable price; but the other hindered the bargain. The man was so struck with the disappointment, that his foot slipped, and he broke the vessel: which drove him to despair. He had scarce recovered his senses,

ⁿ P. Du Halde, 1. 485. ^o *Ib.* 2. 56. ^p *Ib.* 39.

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“ when he run after him; who was the occasion
 “ of breaking the bargain, and made a great
 “ noise at the door of his house. When he was
 “ coming away, he perceived some cloaths
 “ hanging out to dry: he stole them to purchase
 “ wherewithal to make himself and his wife
 “ merry. From that day he took to theft, and
 “ became a noted robber: which brought him
 “ at length into the hands of justice. Upon
 “ his examination he accused the other for his
 “ confederate and seducer: who upon his evi-
 “ dence was condemned to die. Coming both
 “ of them to the place of execution, the robber
 “ cast a hideous look at his companion: Do
 “ you know me, said he? I am the man whom
 “ you hindered at such a time from selling his
 “ earthen pot: that was the cause of my ruin,
 “ and it is but just you should suffer with me.”
P. Du Halde, 2. 59.]

- * To find a treasure in a secret place, when we know the owner: to meet with a fine woman alone in a remote apartment: to hear the voice of an enemy fallen into a pit where he must perish without our assistance: admirable touchstones of the heart †.

[See before, vol. 2. pag. 146. note.]

To forget your forefathers, is to be as water without a source: as a tree without roots †.

† *P. Du Halde, 2. 47. 110.* † *Lett, ed. xvij. 126*

[This proverb is designed to correct the vanity of those, who having attained by some lucky chance to an higher eminence than they were born to, are ashamed of their parentage.]

* To furnish arms to a robber¹.

[Equivalent to our saying, *To put a sword in a madman's hand.*]

* To hear the sages, a cottage serves *Ven-beu* for a palace².

[*Ven-beu* was king of a part of *China*, and so addicted to philology, that once after hunting, when there was a great prospect of an approaching tempest, and his chariot was brought to carry him home, he rather chose to stay and hear the lectures of some philosophers, who were assembled in a cottage. Hence the above became a proverb to express an uncommon thirst of knowledge. *Vide loc. citat.*]

* To justify yourself to an angry man is throwing oil upon the fire³.

[Like that of the son of *Sirach*, “*Strive not with a man that is of an evil tongue, and heap not wood upon his fire.*” *Ecclus. viij. 3.*]

To live always frugally; quietly, and in great abstraction of mind and heart: this is the

¹ P. *Du Halde*, 1. 455.
Du Halde, 2. 117.

² *Mart. Hist.* 165.

³ P.

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grand medicine, and the precious stone, whose virtues are so rare ^x.

[The *Chinese* are greatly addicted to alchymy and often ruin themselves in search of the philosophers stone and universal medicine: this was the answer of one of their sages, when after many years spent in studious retirement in a certain mountain, he was asked to unfold the grand secret, he was supposed to have been in pursuit of.—See above, vol. 2. pag. 7. note.]

To meditate too much on a design when formed, occasions irresolution: to trifle too much on a subject, prevents our keeping to what is essential ^x.

• To neglect little things, sometimes causes the loss of great things ^y.

[So the Italian, *Cbi non tien conto del poco, non acquista l' assai*. i. e. He, that does not mind small things, will never gain a great deal.]

To read an excellent book the first time is to gain a new friend: to read over one we have perused before, is like meeting with an old friend ^z.

[The Spaniards say, *No ay mas cierto y deleytoso amigo, que el buen libro*. i. e. There is not a

^w P. Du Halde, 2. 97. ^x Ibid. 46. ^y Conf. l. 3. p. 741. ^z P. Du Halde, 2. 47. 113.

more faithful or agreeable friend than a good book. And the Italians have a proverb, *Non c'è peggior ladro d' un cattivo libro.* i. e. There is not a worse thief than a bad book.]

* To ride an ass, to seek an ass ^a.

[In the orig. *Ki-linmi-lin.* This is exactly correspondent with the French, *Il cherche son âne et il est dessus.*]

To run with faggots to quench a fire ^b.

[To the same effect with the French, *Jetter del' huile sur le feu.*]

To stop the bubbling of boiling water, by pouring other boiling water upon it ^c.

To think not to be wet, and yet leap into the water ^d.

To them, who have not studied, their pencil seems as heavy as a millstone ^e.

[See note, vol. 2. pag. 227.]

To say you only know, what you know thoroughly, and to confess you are ignorant of what you do not know; is to be truly learned ^f.

[A maxim of *Confucius.*]

^a *P. Du Halde*, 1. 616.
485. 517. ^d *Ib.* 517.
ed. xv. 159.

^b *Ibid.* 483.
^c *Id.* 2. 52.

^e *Ibid.*
^f *Lett.*

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- * Too many shepherds to one flock serve only to disturb it: but if one shepherd keeps it, it marches along without straying ^ε.

[The *Chinese* have no idea of any form of government but the monarchical, and cannot be brought to comprehend what is meant by a republic. This was experienced by the Dutch ambassadors in 1658, who when they came to explain the nature of their government, could excite no other idea, but that they were a nest of pirates, living in a state of anarchy: to remove this suspicion they were at last obliged to represent the Prince of Orange as their sovereign.—See *Nieuboff passim. Mod. Un. Hist. viij. 139.*

N. Β. Ποιμένα λαων is not a more common metaphor with the father of greek poetry, than “pastor or shepherd of the people” is with the *Chinese* to express their rulers and governors.—“I am pastor and governor of this city,” saith a *Chinese* Mandarin; “this quality of pastor obliges me to procure whatever conduces to this city’s advantage, &c.” *Lett. ed. xv. 169.*—The first duty of a magistrate, “(saith one of their Emperors in an edict,) is to guide the people, like a good shepherd, and prevent their going astray.” *P. Du Halde, 1. 456.*]

- * Twice eight is not more than eighteen ^h.

^ε P. Du Halde, 1. 593. 604. ^h Bayer *pref. p. 25.*

[This

[This is said, when after a pompous detail of particulars, the sum total falls short of expectation. Lat. *Non respondet opinioni calculus.*]

- * Victory inspires even cowards with courage, and a vanquished army can hardly subsist itselfⁱ?
- * Virtue can crown the meanest with glory^k.
- * Virtue, when pure and solid, touches *Shin*: what effect then must it have on the people^l.

[*Shin* signifies the Spirits or Genij.]

U and *Ywé*, when in a bark together and exposed to shipwreck, will help one another to ride out the tempest^m.

[*U* and *Ywé* means two bitter and implacable enemies.—Eng. “*Common danger makes friends.*”]

- * Undertake nothing without bringing it to a conclusionⁿ.
- * Unless foresight extend to a thousand *Lee*, calamity will soon be under the table^o.

[He who hath not prudence to foresee his

ⁱ *P. Du Halde*, 1. 479. ^k *Ib.* 627. ^l *Ib.* 515.
^m *Ib.* 609 ⁿ *Id.* 2. 46. ^o *Conf. l.* 3. p. 113.

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misfortunes before they come, will not be able to prevent them. Equivalent to the English. "*Fore-warned fore-armed.*")

Water once spilt cannot be gathered up again into the vessel †.

[Equivalent to that of ours, "*There is no crying for spilt milk.*"—The above is applied by the *Chinese* author, who quotes it, to the loss of reputation, but seems applicable to any irretrievable misfortune. In the scripture occurs such an image applied to human life. "*We must needs die: and are as water spilt on the ground, which cannot be gathered up again.*" 2 Sam. xiv. 14.]

Water too clear is without fish: a man too prying lives without society †.

• **We are as people, who have continually before their eyes, the dead bodies of their parents †.**

[It is thus the *Chinese* express the highest possible grief.]

• **We cast a golden net with both hands, and catch a hundred misfortunes †.**

[The meaning is, "*He that increaseth riches, increaseth sorrow.*"]

† *Lett. ed. xxv.* 101. † *P. Du Halde*, 2. 58.
‡ *Lett. ed. vij.* 213. † *P. Du Halde*, 2. 159.

What

- What every one is within : such he appears without †.

[To the same purpose as the Lat. *Hec quam difficile est crimen non proderet vultu !*]

- * What is talked of in the women's apartment, ought not to be mentioned out of it †.

What you hate in those that go before you, do not to them who come after you : and what you condemn in those at your right hand, do not to those at your left †.

[It is thus the *Chinese* expresses that maxim, *De as you would be done by.*—They also say, “ What you hate in your superiors, do not to your inferiors : and what you dislike in your inferiors, do not to your superiors *Vid. loc. citat.*]

- *Whang-tien* protects virtue wherever it is, without acceptance of persons †.

[*Whang-tien* signifies the *Emperor of heaven*, and is one of the names by which the *Chinese* express the divine providence.—The ancient *Chinese* seem to have had pretty just notions of the divine attributes, witness the following passage in one of their classical books. “ All the oxen killed by *Chew*, were not worth the meanest offerings of *Ven-wang* ; because the former offered his sacrifice with a heart pol-

† *Conf. l. 1. p. 14.* † *P. Du Halde, 2 50.* † *Conf. l. 1. p. 26.* † *P. Du Halde 1. 629.*

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“ luted with crimes, whereas the best part of
“ the offering of the latter consisted in the pu-
“ rity of his heart.” *P. Du Halde, 1. p. 644.*]

- *Whay-ngben* had a wife mother : *Whay-quang*
a wife son !

[This is intended to signify, that neither vir-
tue nor vice, wisdom nor folly, are hereditary.
To the same effect is the Lat. *Etiā a vite*
rubus nascitur.

Whay-ngben was an enterprising slave, who
put himself at the head of a party formed
against the Emperor. His mother one day re-
proached him for his crime ; “ Wretch, said
“ she, notwithstanding all my remonstrances,
“ do you then rebel against your prince from
“ whom you have received only favours ?”
This said, she plunged a knife in his bosom,
crying out, “ To my prince and my country
I sacrifice this villain.”

Whay-quang (in another reign) raising a re-
bellion, his son immediately quitted him and
joined the Emperor. “ Sir, said he, my father
“ has formed a faction against you. I want by
“ my loyalty to wipe out as much, as I can, the
“ infamy of his rebellion.” He accordingly
marched with a body of troops against the re-
bels, whom he intirely defeated.

These two examples have given rise to the
above proverb. *Vid. loc. citat.*]

† *P. Du Halde, 2. 91.*

When

When a family rises early in the morning, conclude the house to be well governed ^a.

[Most languages afford some sage maxim in favour of early rising. The Spaniards say, *De quien se duerme, su hacienda lo fiense*. i. e. He that lies long in bed, his estate feels it. The Italians, *Gbi non si lewa a buon bora, non fo buona giornata*. i. e. He who does not get up early, never does a good day's work. We say, *He that will thrive, must rise at five.*]

* When a man is of age he must contract a marriage: and a woman must accept of a marriage.

[See the foregoing Hist. vol. 2. p. 114.]

When a man says, "I must wait, 'till I have a little more leisure, then I will apply myself to the study of wisdom." Think not this man will ever set about it ^a.

When a man says, "Let me wait a little, when I have something to spare, I will relieve the poor." This man will never relieve them ^b.

[It will not be foreign to the subject of this Apothegm, to give the following curious Chinese epitaph. "What KOU-JA possessed, was the possession of the whole human race: this man had

^a P. Du Halde, 2. 49.

^a Ibid. 115.

^b Ibid.

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the heart and bowels of charity itself: and his house was the inexhaustible shop of liberality."
Nieuhoff. p. 116.]

When a son is born into a family, a bow and arrow are hung before the gate ^c.

[As no such custom appears to be literally observed, this should seem to be a metaphorical expression, signifying that a new protector is added to the family: equivalent to that of the psalms, *Like as the arrows in the hand of a giant, even so are the young children: happy is the man that hath his quiver full of them, &c.*—After all, the Editor doth not obtrude this interpretation on the Reader, who may consult the place referred to.]

* When a person hath need of present help, he thinks on his relations: when he is in danger he depends on his old friends ^d.

[Not unlike that distich of Cato,
Auxilium a notis petito, si forte laboras:
Nec quisquam melior medicus, quam fidus amicus.

Lib. 4.]

* When brethren live together they ought to support themselves ^e.

When one is got to the brink of a precipice, it is too late to pull up the reins: when one

^c P. Du Halde, 1. 433. ^d Id. 2. 177. ^e Ib. 420

is got into the middle of the river *Kiang*, it is too late to think of repairing the bark ^f.

[This is designed to convey the moral of our two proverbs, "*It is too late to spare, when the bottom is bare.*" And, "*Look before you leap.*"]

When the arrow is discharged, it is in vain to recall it ^g.

[Lat. *Facta est alea.*]

* When the cause is bad it must not be spoke to.

[See before, vol. 2. pag. 127.]

When the flame appears in all its force, it may still increase: but the fire once extinguished will revive no more ^h.

[That is, the soul, when it seems to be in its highest vigour, is capable of still farther improvements: but when quite neglected and become heavy and stupid, it never can recover itself.]

* When the first cart overturns, he who drives the second is upon his guard ⁱ.

[The *Chinese* have another proverb to the same purpose, "*A coachman fears being overturn-*

^f *Lett. ed. xxvij. 144.*

^g *P. Du Halde, 1. 479.*

^h *Lett. ed. xxvij. 129.*

ⁱ *P. Du Halde, 1. 475.*

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ed, *where he hath seen another overturn.*" P. Du Halde, 1. 525.—Equivalent to the Lat. *Felix quem faciunt aliena pericula cautum.*]

When the great fish *Kin* appears above water, the billows become smooth: when the birds *Whang* and *Ho* dive under water, no good weather is to be expected ^k.

[The latter are two water fowls, which by flying about in the air prognosticate good weather, and *vice versa*.]

* When the lips are chopped, the teeth infallibly suffer cold ^l.

When the sky is clear the wise man trembles: when it thunders he is undaunted ^m.

[A fine Apothegm. The Spaniards say, *Date buena vida, temeras mas la cayda.* i. e. Live happily, and you'll be the more afraid to fall.—But those celebrated lines of Horace seem most apposite,

Sperat infestis, metuit secundis

Alteram sortem, bene preparatum

Pectus.

Lib. 2. ode 10.]

* When we would give any thing a pleasant shining colour, we don't rub it with ink, but the most beautiful vermilion ⁿ.

^k P. Du Halde, 1. 511. ^l Ib. 595. *Mart. Hist. p.*
362. ^m P. Du Halde, 2. 47. ⁿ Ib. 87.

[This

[This proverb is applied to express the effects of a good education, which is necessary to form a shining character.]

- * When you cut the throat of a hen, why do you use a knife proper for sticking an ox °?

[Not very different from that line of Pope,
“ *Who plants artillery against a fly ?*”]

- Were you to pass the sea on a bladder, how carefully would you preserve it from the prick of a needle ?

[That is, when your all is at stake you cannot be too careful. To the same effect is the Scotch proverb.—*They that hae but ae egg to their dinner, hae need of a canny* (i. e. cautious) *Cook.*]

- * Whether the traveller quicken his pace, or march at his ordinary rate, he hath but so far to go °.

[Applied to human life: equivalent to the Lat. *Serius aut citius sedem properamus ad unam.*]

- * Wicked men are feared; heaven not at all: honest people are deceived; heaven never is °.

° *Conf. l. 3. p. 115.* ° *P. Du Halde, 2. 113.* ° *Id.*
52. ° *Ib. 155.*

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With a large heart, the whole body is enlarged¹.

Without salted *Mey-tse*, how can we give to a sauce the five relishes².

[Meaning that it were absurd to expect the end without the means. As the Eng. *You can't have brick without straw*.—The *Mey-tse* are tart fruits like wild apricots: the *Chinese* candy them; they pickle and also salt them, on purpose to use them in sauces.—By the five relishes, is perhaps only meant the intire and complete taste. *Vid. Bayer, tom. 1. p. 111.* The *Chinese* seem to consider the number *five* as the most complete and perfect number: they reduce to this number not only The cardinal virtues, The relative duties, The commandments of *FO*, &c. but even The elements, The noble parts of the human body.

¹ *P. Du Halde, 2. 56. &c.]*

* Who regards the little demons of the wood.

[See the *Chin. Hist. vol. 4. pag. 86.]*

* Whoever hath fore eyes will see clearly in ten days, if he let them alone to cure themselves³.

[This is so true an observation, that something like it occurs in most languages. The Spaniards say, *Quien quiere ojo sano atese la*

¹ *Conf. l. 1. p. 15.*

² *P. Du Halde, 1. 524.*

³ *The Chin. Hist. vol. 2. 111.*

mano : i. e. He that would have his eyes well, should have his hand tied up. The French, *Quand on a mal aux yeux, il n'y faut toucher que du coude* : i. e. When one hath sore eyes, one should only touch them with one's elbow.]

You cannot commend a woman's virtue more than to say, she is not learned ^w.

[If prejudices of this kind have obtained in Europe, we are not to wonder that they should prevail in China. The Spaniards say, *Mula que haze bin, y muger que parla Latin, nunca bixieron buen fin*. i. e. A mule that is resty, and a woman that talks Latin, never come to a good end.]

* You shall learn whether it be the bucket at the end of the rope that falls into the well : or whether it be the water of the well that falls into the bucket ^x.

[A proverbial menace.]

* Your works alone shall follow you : you shall carry off nothing else ^y.

[A fine saying in the books of FO.—The Spaniards say, *Buen hazer florece, todo lo al perece* : A good work flourishes, every thing else perishes.]

^w P. Du Halde, 2. 50.
100:

^x *Ibid*, 167.

^y *Ibid*.

PROVERBS OMITTED.

* **A** Man may be well mounted, though he does not ride the horse *Ki*: one may be a good disciple, though not equal to *Ten-tse*^a.

[*Ki* is a celebrated horse. *Ten-tse* was the most beloved disciple of *Confucius*.]

A loyal subject does not fear death, he who fears death is not a loyal subject^b.

As a ship without a rudder, so is a man void of resolution^c.

* Black as varnish^d.

He, who begins first is the strongest, he who delays [to strike] always comes by the worst^e.

[Eng. *The first blow is half the battle.*]

* He who builds a house by the side of a great road will not finish it in three years^f.

[The Italians have a proverb, *Cbi fabrica la casa in piazza, ò che è troppo alta, ò troppo bassa.* And we say, *He that builds his house by the high-*

^a P. Du Halde, v. 305. ^b Id. 2. 177. ^c Id. 1. 618.

^d Let. ed. xix. 430. ^e P. Du Halde, 2. 281. ^f Id. 1. 552.

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away side, it is either too high or too low. See Ray.]

- * I should soon have killed the rat, if I had not respected the vessel ^g.

[The application of this proverb is to be learnt from the little *Chinese* tale related in pag. 215, 216. See, "Nothing is more to be feared than, &c.]

- * Is a prince intirely upright, every thing succeeds well with him : doth he belie himself, though but in one instance, it may lead to his ruin ^h.

- * It is a happy talent to determine lawfuits aright; a much happier to prevent their ever being undertaken ⁱ.

[A saying of *Confucius* : which is thus translated by others. "To hear and determine disputes I or any man may be able : the great thing necessary is so to work upon the people that they may have no disputes at all." *Conf. lib. 1. p. 12.*]

Keep silence, you will see how ridiculous a great talker is : Keep your door shut, and will be sensible of the bustle, and impertinence attending visits ^k.

- * One error slight in appearance leads to strange irregularities ^l.

^g P. Du Haldé, 1. 476. ^h Ib. 483. ⁱ Ib. 475.
^k Ib. 2. 47. ^l Id. 1. 582.

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One of the principal duties of a son is to perpetuate his race, and leave descendants after him ^m.

• To make a cheap and quick purchase, go to the market. Would you undertake a great building or other considerable work, hold a consultation before-hand ⁿ!

• To preserve others, is the way to preserve one's self: to shut up the road to others is the means to exclude one's self ^o.

• To receive great honours and pensions without deserving them; is to preclude from employment those that are more capable, and to intercept the reward of the worthy ^p.

• Undertake nothing without completing it ^q.

^m P. Du Halde, 2. 40. ⁿ Id. 1. 167. ^o Id. 1. 496. ^p Ibid. 503. ^q * * *

N. B. *Although the marginal references in the foregoing sheets are made to the English version of P. Du Halde: yet many of the Proverbs are newly translated from the French original; that translation being very faulty. The following inaccuracies did not occur till the sheets were printed off.*

P. R. O.

PROVERBS CORRECTED.

Page 188. read.

A Man born or educated in, &c.

Page 193. r.

* As the liquor ----- so the subjects conform themselves to the prince.

Page 194. r.

* As the stone *Me* ----- so a heart defiled with lascivious impurity will, &c.

Page 200. r.

* Honour the dead, ----- were yet alive.

Page 205.

* If the water be even ten *Gin* deep, one may distinguish by the surface, &c—.

Page 206.

* If the excesses ----- the vexation of the mind makes, &c.

Page 220.

* See that moth, ----- till it is consumed, &c,

Page 224.

* The Emperor lets loose ----- creates new Mandarines, &c.

PARALLELS OMITTED, &c.

PAGE 189. "A passion indulged, &c.

[--- drunkard. The French say, *L'orgueilleux s'enyvre de sa propre bouteille.*]

Ibid. "A pismire and a rat, &c.

[To the same effect with that precept of Cato, *Corporis exigui vires contemnere noli.* Fr. *Il est nul petit ennemi.* Eng. *There are, &c.*

Page 190. "A stab with, &c.

[----- N. B. The Italians have a saying, *Pensa molto, parla poco, e scrivi meno.* i. e. Think much, speak little, write less. The French say, &c. ---]

Page 193. "An amiable prince, &c.

[It is a saying in one of their ancient classical books, "A good king loveth and cherisheth his people, as a mother most tenderly claspth her naked and new-born little son."

Conf. lib. p. 19.]

Page 194. "Avoid a blast, &c.

[The Spaniards say, "*De viento* ---- &c. *guarda te.* i. e. Take heed of a wind that comes in through a hole.]

Page

PARALLELS OMITTED. 265

Page 198, 199. "He who aims, &c.

[The Spaniards say, *Menos camino ay de virtud a vicios, que de vicios a virtud.* i. e. It is a shorter road from virtue to vice, than from vice to virtue.]

Ibid. "He who eats, &c.

[The Italians have a proverb, *Il pan d' altri costa caro* : another's bread is dear bought.]

Ibid. "He who suffers, &c.

[---- diverts them. Not very different is that saying of P. Syrus, *Heu, dolor quam miser est, qui in tormento vocem non habet.*]

Ibid. "Heaven and hell, &c.

[*After the quotation* ----- By way of illustration of the above Apothegm we shall throw together a few hints of a famous *Chinese* moralist.

"Certain persons complain, (says the philosopher *ME*) "of not finding a place of repose :
"they are wrong, they always have it : but
"what they ought to be dissatisfied at, is their
"having a heart, which is an enemy to the
"very repose they seek.

"What is the use of cloaths but for decency
"and warmth ? This man wears a fur'd habit
"worth more than a thousand crowns, and
"thinks it not gooe enough : he doth not reflect that a *Quail* is as well clothed as himself.

"What doth a man want, as to food, but
"nourishing

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“ nourishing viſuals ? yet he, who is every
 “ day ſerved with a large quantity of the moſt
 “ delicate viands in the grandeſt diſhes, is not
 “ contented: another, who ſleeps on a mat,
 “ and after a temperate meal drinks out of the
 “ half of a ſcooped cucumber, is more con-
 “ tented than himſelf.

“ What is required in lodgings, but to be
 “ ſheltered from the inclemencies of the wea-
 “ ther? yet ſuch a man in a lofty and ſpacious
 “ palace, whoſe walls are finely varniſhed,
 “ finds himſelf ill-lodged. Another is con-
 “ tented with a cottage ſo poor and mean,
 “ that the door is hung upon two pieces of
 “ cord which ſerve for hinges.

“ In what climate or place may not a
 “ man live agreeably if he hath a mind! To
 “ me a little garden of flowers is the famous
 “ valley of gold: to me a little brook is the
 “ fountain of young peach trees: [*alluding*
 “ *here to ſome obſcure fables*] “ to me the me-
 “ lody of birds is more raviſhing than the har-
 “ mony of a full concert of inſtruments: and
 “ I prefer the tincture of certain clouds to the
 “ fineſt paintings in the world.”

See P. Du Halde, 2. p. 98.]

Page 206. “ In former times, &c.

[It was a ſaying of *Cbu-jin-quey*, “ What
 “ doth a man loſe, who gives way in the
 “ ſtreet to thoſe that are in haſte? two or
 “ three hundred ſteps and nothing more.
 “ What doth another loſe, who will not dif-
 “ pute

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“pate with his neighbour the boundaries of
“his field?”

P. Du Halde, 2. 104.]

Page 231. “The net in which, &c.

[----- N. B. When the *Chinese* would
express any impracticable attempt it is a com-
mon phrase with them, “You may as well
“hope to get out of the nets of heaven and
“earth.”

P. Du Halde, vol. 2. p. 177. c. 1.]

THE END OF THE PROVERBS, &c.

ADDI-



ADDITIONS AND CORRECTIONS.

PAGE 7. lin. 11. note [returned *?]

* It may not be improper to observe here, what care is taken of human life in *China*. No criminal is put to death 'till the whole process hath been examined by several different tribunals. And even their prisons are constantly inspected by one or more Mandarines, who pay great attention to the health of the confined, and in case of sickness provide a physician and proper medicines at the Emperor's expence. But if any one dies the Emperor must be acquainted with it, who often sends a superior Mandarin to see that there hath been no foul play, or neglect of duty.—

P. Du Halde, v. 1. p. 310, &c. Let, ed. xj. 278. Mod. Univ. Hist. viij. 177. *Vid. supra*, vol. 1. p. 242.

Page 78. Addition the note.

N. B. Title and rank are not hereditary in *China*: the sons of the greatest Mandarines are reduced to the level of the people in point of distinction and dignity.

See vol. 1. *additional note to p. 59.*

Page 81. Addition to the note (†)

It may be observed here that the *Chinese* are great toppers: when they speak of a banquet they make mention only of *wine*. We say in *English*, "to invite to a feast,"
"to

“to give an entertainment.” In *Chinese* the expression is, “to invite to drink,” “to prepare wine,” *Tsing-tfoo, Pai-tfoo*, because wine is regarded as the most essential part of a repast.— [*Let. ed. xx. 326.*] *P. Semedo* tells us, that it is usual at their entertainments after the dishes are removed, for them to discourse for about an hour: and then various kinds of salt meats are served in, of the nature of our gammons of bacon, tongues, &c. which they call *guides*, i. e. provocatives to drink: [*P. Semedo, p. 66.*] As under the notion of *wine*, the *Chinese* include various kinds of spirituous liquors, to which they are much addicted, this will account for the readiness with which the *Chinese* Mandarines took of their glasses of Frontinac and Citron-water at the entertainment given them on board the *Centurion*, as described by the writer of *Lord Anson's voyage*, page 482.

Vid. P. Du Halde, P. Le Compte, &c.

Ibid. To note (†) prefix the following lines.

† This is not a random expression. In the *Chinese* play translated in *P. Du Halde's* collection: the person, who hath the care of a young Mandarin's education, says, “I have taught him the eighteen different ways of fighting.” [*Je luy ai appris les dix-huit manieres de se battre.*] *P. Du Halde*, vol. 2. p. 180.

Page 153. lin. 15. note [city *.]

* The cities in *China* are so much alike, that

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that the Reader may conceive an idea of them all, from a short description of the metropolis. The name of *Pe-king*, by which it is known to us, signifies *the northern court*, by way of distinction from *Nan-king*, or *the southern court*, where the Emperors have formerly resided. The *Chinese* more usually call it *Sbun-tien-foo*, [*or the city according to heaven*. Trans. MS.]

It is divided into two parts, one of which is inhabited by the *Chinese*, the other by the *Tartars*; is of an oblong square form, about eighteen miles in circuit, and is surrounded with strong and stately walls, of forty or fifty cubits high, flanked with towers, and wide enough for several horsemen to ride a-breast.

The city gates, nine in number, are very lofty and magnificent: the streets are laid out with a line, and cross each other at right angles. They are decorated with triumphal arches, glittering towers, temples, piazzas, &c. and are distinguished by pompous names, as the street of *the king's relations*, of *the white tower*, of *eternal rest*, &c: the last of these is near four miles long and sixty yards in breadth. But all the streets are sadly incommoded with dust, &c. for want of being paved.

The shops are ranged on each side the streets, and tho' but one story high and very low, are finely set out rich merchandizes. Before each door stands a pedestal to which is fastened a board from 20 to 22 feet high; on this is carved, painted or gilt the shopkeeper's name; with the words *pû-pû*, or *he will not cheat you*,

you, inscribed thereon This double row of pilasters has a fine effect.

The streets are so continually thronged with people, as well as horses, mules, camels, carriages, &c. that those of our most populous cities in *Europe* are said to be meer solitudes compared to them: yet no women ever appear in public. This concourse is attributed to the great retinues of the Mandarines; to the vast resort from all parts of the empire; and especially to the great numbers of handicrafts people, as tailors, smiths, braziers, joiners, &c. who in *China* go about the streets in quest of work, and always exercise their arts at the houses of those who employ them. This creates a vast throng, as many of these for want of employment stand staring in large groups around jugglers, mountebanks, &c. who take their stand at every quarter of the town.

To describe all the curiosities of this great city, its police and government, squares, buildings, palaces, especially that of the Emperor (which itself is equal to a large city) would require a volume.

See P. Du Halde, vol. 1. p. 46. 66, &c. P. Magal. chap. 17. P. Le Compte, tom. 1. p. 84, &c. Mart. Atlas. p. 29. Mod. Univ. Hist. vij. 18, &c.

THE END OF THE THIRD VOLUME.

E R R A T A in VOL. III.

PAGE 17. line 14. read it concerned the latter. page 19 line 1. after lady add a comma (,) Ibid line 1.: dele to. page 24. line 16. read and renew the enquiry. Ibid. line 17. dele after him. page 29. line 5. read compel her to marry. Page 30. note line 1. read Translator calls. page 38. note line 9. after us, dele that. page 41. line 8. for known read reported. page 46. line 3. read come back. page 54 line 17. dele therefore. page 60. line 12. for their, read his. page 66. line 3. read reception. page 80. line 8. read no compliment nor answer. Page 100. note line 3. read 'Pe-lien-kiao. Page 115. note line 4. after abruptness, add, in a greater or less degree. p. 119 line 14 read by the Mandarin *Kwo-sho-su*. page 121. line 11. read to the Mandarin *Kwo-sho-su*. page 127. line penult. for Ping-pu read Hing-pu. page 133. note, line last but three, read P. Samedo, page 52. p. 184. line penult. read page 135. page 187. line 7. for who have read which have. page 192. line ult. for 55. read 56. page 193 line 4. for 93. read 100 page 195. line 19. read are always. Ibid. line 26. for page 112. read page 110. page 197. line penult. for 42. read 47. page 199. line ult. for ^m Ibid. 282. read ^m Id. 2. 232. page 200. line 19. for page 406. read page 646. page 201. line last but three, for who read which. page 203. line ult. for 1. 108. read 2. 108. Ibid. read ' Id. 1. 383. page 204. line 9. for vol. 1. read vol. 2. Ibid. line last but 2. for him read it. page 205. line ult. for 525. read 522.

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