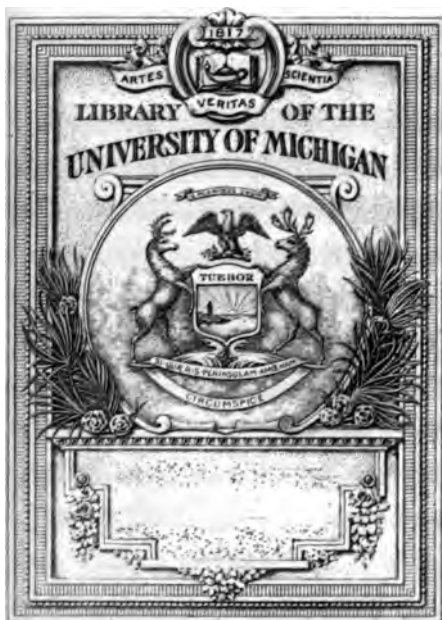


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HAU KIOU CHOAN

O R

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.

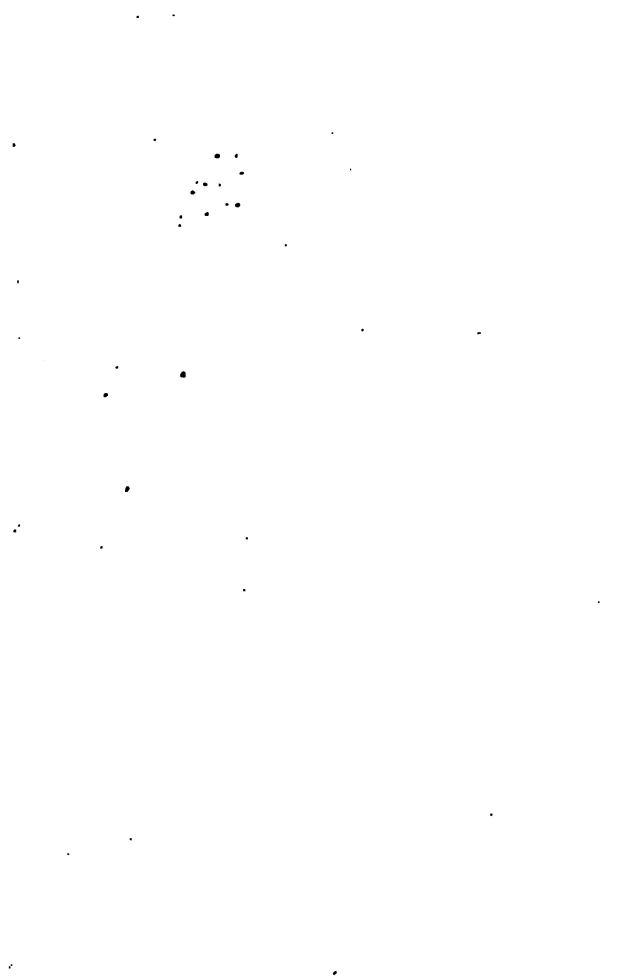
Il n'y a pas de meilleur moyen de s' instruire de la Chine, que par la Chine même : car par la on est sûr de ne se point tromper, dans la connoissance du génie et des usages de cette nation. P. Du Halde, tom. 2. p. 258.

V O L. II.

L O N D O N :

Printed for R. and J. DODSLEY in Pall-mall.

MDCCLXI.



HAU KIOU CHOAN.
A CHINESE HISTORY.

B O O K II.

C H A P I.*

IN the preceding Book we saw *Tieb-chung-u* conducted to a *Pagoda* or convent by the servants of the *Che-bien*: a piece of respect, which seemed attended with so much good will, that it took from him all suspicion of harm. But indeed his thoughts were entirely

* CHAP VI. in the Translator's manuscript.

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B

taken

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taken up with the lovely *Sbuey-ping-sin* ; whom he the more admired when he called to mind the account he had received of her wit and judgment, and the uncommon dexterity with which she had set aside the tricks to ensnare her. “ Certainly, said he to himself, this is a young Lady truly admirable ! If my father and mother, who would have me marry, could procure me such a wife, I should be the happiest man in the world. *Kwo-kbé-tzu* cannot be blamed for endeavouring to gain so fine a woman ; but then had he no other means but violence ? That was not only criminal but foolish. Little did my heart suggest to me this morning, that so uncommon an adventure would fall in my way ; that I should
come

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come to the succour of so fair a lady, and be the happy instrument of rescuing her from danger!" Amidst these pleasing reflections he yielded himself up to sleep; which the fatigues of the day rendered far from unnecessary; and which received no unpleasing interruption from the image of *Sbuey-ping-sin*, who was the subject of his dreams.

As soon as he awaked in the morning, he commanded his servant to pack up his bedding and furniture, in order to depart. But the * Su-

VOL. II. B 2 perior

* The *Chinese* title in the Translator's MS. is *Too-sieu Ho-shang*. — The idolatrous Monks or Priests of *Fo*, called by the Portuguese *Bonzi* (in the singular number *Bonzo*, from a *Japanese* word, which signifies *Religious* †,) are in *China* called *Ho-shang*. These monks appear so like some of the religious orders abroad, that *P. Premare*, a *Jesuit missionary*, can no otherwise account for it,

than

† *Let. ed. xxviii. 407.*

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perior of the *Bonzees*, came to him and told him he must not go: but must spend a few days longer with than by supposing the devil had in view to counterfeit the holy rites of the church. “ These priests of satan (says he, *Lct. ed. ij. 103.*) “ have “ long robes which reach to their ancles, with “ vast sleeves, which exactly resemble those “ of some of the religious [orders] in *Europe*. “ They live together in their *Pagodas*, as in Con- “ vents; they go about the streets [*a la quête*] a “ begging as the mendicants [two and two to- “ gether, says *P. Semedo*.] They rise in the “ night to worship [*FO*:] they sing toge- “ ther in their choirs in a tone, which very much “ resembles our psalmody or chanting.”—They “ go with their heads and beards shaven: (says “ *P. Semedo*, p. 89) They have several offices “ and prayers against fire, tempests, misfortunes, “ and especially for the dead. Their caps are “ like ours, [meaning those of the jesuits]; and “ their sprinkling brushes without any difference “ at all.” They also * use large chaplets of beads, practise rigorous fastings, and never marry. Some of them are hermits, others solitary wanderers, but the greatest part live in Convents. [*See vol. 1. p. 220. note.*] They have superiors whom they call *Ta-Ho-shang*. or *Great Bonzees*, who preside over their Convents, and govern them, but at large: distributing the several offices among them, deciding their differences, &c.—After all, the *Bonzees* in *China* are very much kept under.

and

* *Vid. Authores infra citat.*

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them. “ If you had come of yourself, proceeded he, you might have used your pleasure: but as you are recom-

B 3 mended

and so little esteemed, that to keep up the succession they are commonly obliged to buy poor children of seven or eight years old, whom they bring up: they are so much despised, except by the vulgar, upon whose superstition they practise, drawing them to their *Pagods* on long pilgrimages &c. that they are very humble and subservient to the great. But altho' they are generally great hypocrites, and have little real virtue, they are however so careful of their exterior, as to be seldom detected in scandalous vices. *P. Semedo* tells, that during his residence of two and twenty years, he only heard two ill stories of them: and one of these was doubtful. He even says, that the greater part of them are very patient and meek, &c. This is mentioned because the modern *Jesuits* affect to speak of them as guilty of such profligate and bare-faced villainies as are no way credible in a country under any kind of government, and where they have no other ascendant than what they gain by their personal behaviour. For the worship of *Fo*, altho' the most popular of all others, is barely tolerated in *China*; whither it was not introduced out of *India* till sixty-five years after the birth of CHRIST,

The

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to this place by the *Che-bien*, let me intreat you to stay and hear what he hath to say: perhaps he will make an entertain-

The account of *Fo* is briefly this: his mother, who conceived upon sight of a white elephant in her sleep, was delivered of him thro' her left side. As soon as he was born he stood up &c. and pronounced these words, *No one except MYSELF, either in heaven or earth ought to be worshipped.* At the age of seventeen, he married three wives. At nineteen he retired to study under four sages, At thirty he became *Fo* [or a deity] called by the *Indians Pagod*: and from thenceforth wrought miracles, &c. At seventy-nine he died, or passed into an immortal state according to his disciples; of whom he left eighty thousand, and among them ten of more distinguished rank. These published five thousand volumes in his honour: relating that their master had been born eight thousand times, and that his soul had successively passed into different animals.

N. B. He left *Five* commandments behind him. I. Not to kill any living creature. II. Not to take another's goods. III. Not to commit any impurity. IV. Not to tell a lie. V. Not to drink wine.

P. Du Halde, vol. 1. p. 650. 672. and P. Samedo, p. 89. &c. Picart, vol. iv. 228.

P. Le

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entertainment, and be glad to converse with you before you go." "I have

P. Le Compte, tom 2. p. 117. See also Martinius, C ouplet, &c.

As the Monks or Priests of the sect of *Tao-ts e* are sometimes called *Bonzees*, it may not be improper to give a short account of *them*. They are a kind of *Epicureans* or *Quietists*, teaching that happiness consists in a calm which suspends all the operations of the soul: they are much addicted to alchemy, boasting to have discovered an elixir that will render them immortal: they are also great pretenders to magic, and a familiar intercourse with demons. They hold a plurality and subordination of gods, which are all corporeal. They live together in communities: do not marry: use chaplets: are cloathed in yellow: wear a kind of little crown: and are always called to sacrifices and funerals.

Their founder lived about the time of *Confucius*, and was called *Lao-ts e*, or *the infant old man*, from his coming into the world with white hairs: they pretend his mother went with child of him eighty years. His books are extant, and said to contain many noble maxims.

P. Semedo, p. 87. P. Du Halde, vol. 1. p. 648: 669. P. C ouplet proemial declar.

Picart ubi supra, & Author. supra citat.

Nieuboff tells us (p. 59. that some of the *Tao-ts e* marry: and P. *Magalban* calls those of this sect by way of distinction *The married Bonzees*. See his Hist. p. 207, 220, &c.

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no acquaintance or correspondence with that magistrate, said the youth: all I know of him is from the business of yesterday, which was too scandalous to be the foundation of an acquaintance: he is no way obliged to invite me, or I to go to him. Why then may not I depart?" " True, Sir, said the other, no obligation in this case lies upon you; but there doth upon me, and I shall incur his resentment if I do not first advise him of it." He had scarcely spoke, when a person came from the *Cbe-bien*, with a red paper of invitation, requesting *Tieb-chung-u* to go and dine with him. " Do you see, Sir, cried the Superior of the *Bonzees*, suppose you had gone: where could I have found you? Am I now to blame? Well, pray sit down, while I go and

order

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order something for your breakfast.” This was hardly finished, when a servant came into the room ; who being asked whence he came, answered that he belonged to *Sbuey-ping-sin*, and was sent by her to inquire out the lodging of the young gentleman * to whom she was yesterday so much obliged ; that she might know where to send a present to him, and to thank him for the great trouble he had met with on her account. “ Go home, answered *Tieb-cbung-u*, and give my most respectful service to your lady : tell her what I did yesterday was only to make the

* In the original *Tieb-siang-coon*. See vol 1. p. 114. note. It may not be unnecessary to add, that *Siang-coon* or *cung*, is properly applied only to such as have taken the degree of *Batchelor* ; but commonly given in compliment to others. See P. Couplet. Confuc. p. 123.

street even, that was rugged and uneven. Whatever service I did her was merely accidental: and should I suffer her to send me any present, it cannot but soon be known: which will cause some ill reflection; perhaps give room to suspect us of unlawful correspondence: she must therefore by no means do any such thing. Your mistress, who, with all the delicacy of her own sex, hath all the capacity of ours †, will be sensible of the propriety of this refusal. I am one that cannot see any body suffer

† In the original it is “Tho’ your mistress is a woman with all the delicacy of her sex in her person, she hath a masculine capacity.”

This is a very high compliment among a people, who entertain so unfavourable an opinion of the ladies understandings. Nieuboff tells us, that in a *Pazoda* at *Pe-king* is to be seen the following epitaph: *Passengers: here is a Lady, who had nothing female in her: all was masculine; all was generous; all a prodigy.* Vid. *Ambass.* page 135.

injustice

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injustice without resenting it to the utmost; and am therefore by no means intitled to a present; nor will take so much as a thread*. I now go to the *Che-bien's*, and to-morrow from this place. Give my respects to your lady, and tell her to watch, as she would against the spring of a tyger."

Her servant reported all this, without omitting a syllable. "Is it possible, said she, with a heart glowing with gratitude and admiration; Is it possible the world should contain a youth of so much integrity and courage! O that I was but a man, that I might go along with him and make him my

* Pieces of silk, &c. are usually given as presents in China. See P. Samedo.

friend!

friend! or could but thank him as I ought for the services he hath done me! But alas! I am a woman, and custom forbids any such thing. Besides I know but very little of him: neither is my father at home, or any guardian friend to make proper acknowledgements for what he hath done. But the breast of this youth glows with a noble ardour, and is as pure as the clearest crystal. Should I procure my uncle to go and visit him, something wrong might happen. He hath refused the present, I offered him by my servant: what if I send him a copy of verses to express my thanks? This too might be misconstrued by the world, as too bold and forward." She revolved a thousand ways in her mind, but

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but could think on none, which she might venture to put in execution. At last she concluded to get intelligence of every thing that passed in relation to him, hoping some occasion would offer to manifest her gratitude. She accordingly sent people every hour to hear what happened. One returned and brought her advice, that the young gentleman was gone to dine with the *Che-bien*. Another, that that Magistrate had kept him till night, and made him so deeply in liquor as to know nobody. The next morning she sent to see if he was departed, and was told, that having drunk hard over-night, he was not yet risen. She sent again; and was informed he could not depart that day: being detained by an invitation from
the

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the *Che-foo*. " This is a young man of rank, said she to herself, and he must comply with these ceremonies and customs." When two days had elapsed, she again sent to inquire after him. Her servants brought answer, that the night before, the Superior of the *Bonzees* had made an entertainment of *Lent** for the young stranger, and that
he

* This probably means no more than what we call a *lenten* Entertainment: for it does not appear that the *Bonzees* have periodical times of fasting. They refrain all their life-time from the use of flesh, fish, eggs, wine, onions, garlick, and every thing that heats the blood. Yet they have upon occasion Feasts of such provisions as are allowed them. Nothing however can be more rigorous than the fasting and discipline of the *Bonzees*: who seem to sacrifice themselves to the public good. They will drag heavy chains, fastened to their arms and legs in such a manner, as to wound them every step they go: they will beat their heads against stones, till they burst out with blood, in order to extort alms
from

he not being used to such diet, was very much indisposed: " He keeps his bed, proceeded he, and can neither drink tea, nor eat rice: every thing

from the people. Their pretence however for these severities, is to do penance in this life, that themselves and their votaries may be the better provided for in the next: which they suppose to consist in a transmigration into other bodies.

As it is well known they dare not touch flesh, the Reader will smile at the story told by *P. Le Compte* of their feasting on ducks, of which they had defrauded a peasant, under pretence that the souls of their fathers were transmigrated into them. This may shew, what credit is to be given to some other stories told of the *Bonzees* by the *Jesuits*.

[Compare *P. Le Compte*, tom. 2. p. 117. with p. 120. Compare also *P. Du Halde*, vol. 1. p. 653. with p. 656. lin. 16. See also p. 654. 655. &c]

Before we conclude this note, it may be proper to observe, that the Missionaries at first assumed the habits of the *Bonzees*, but finding those wretched disciplinarians in small repute among the Mandarines, &c. they afterwards chose to appear in the garb of the *Literati*, and stiled themselves *Doctors of the Western Law*: by which means they were greatly respected, while they were permitted to reside in China. *Vide Lex. ed. viij. 218. &c. P. Semedo, Martin. &c.*

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offends his stomach, infomuch that he is light-headed." At this *Sbuey-ping-sin* began to suspect some mischief: "A little harmless diet, said she, could never occasion so sudden and dangerous an illness." She therefore sent back her servant to gain more exact intelligence, and to see if there were any physician with him. She was informed there had been, and that it was his opinion, his illness proceeded as well from his having caught cold as his having been guilty of some little excess; but that he had given him a medicine, * that would restore him
on

* Physicians in *China* never write any prescriptions, but commonly give their own medicines: a boy carrying after them a cabinet with five drawers; each divided into more than forty little squares, and all of them furnished with medicines ready prepared. When they have
felt

on the morrow. When the morrow came, she was informed that he had been very ill all night, and was become so weak he could not rise from his bed. All her fears and suspicions were

felt the pulse, they make up two compositions, one to be taken on the spot, the other afterwards. Their medicines are only simples; in the uses of which, and in the knowledge of the pulse, their whole art consists. Blood-letting is very rarely practised among them; and the use of Clysters was not known till they learned it from the *Portuguese* at *Ma-cao*, which they therefore call "the Remedy of Barbarians." The Circulation of the blood is said to have been known to them from time immemorial; but from their aversion to dissecting, and ignorance of Anatomy, they have made no improvements from it. The profession is chiefly handed down from father to son, tho' they have good ancient Books of the art, Extracts from which may be seen in *Du Halde*. Their fees are very moderate; but they never repeat their visits unless sent for: so that the patient is at liberty to change his physician.

Vid. plura apud *Du Halde*, vol. 2. p. 183,
&c. *P. Semedo*, p. 56. *Mod. Un. Hist.*
VIII. 194. &c. *Le Compte*, *Martin*. &c.

now confirmed. "He is indeed, said she, fallen into the snare." She revolved in her mind how to act: her heart inclined her to go and lend him assistance; but her sex and her youth rendered it impossible: and yet she reflected that there were none beside herself interested in his welfare; and that all he suffered was for her sake. Strongly moved with concern and compassion, she at last resolved to exert herself in his favour, be the consequence what it would. She called therefore her servant, and inquired of him what attendants the young stranger had with him. She was answered, only one, and he a boy of fourteen or fifteen years. She inquired about his understanding and capacity: and was told he was a very sensible

sensible and likely youth. “ Well then, said she to her servants, go two of you : one remain with the master, while the other brings the servant to me.” When he was come, the young lady inquired of him, what was the cause of his master’s illness ? “ My master, said he, hath hitherto enjoyed exceeding good health, till he went to the *Che-bien’s* ; where he drank wine, and became very sick after it : then going to the *Bonzee’s* feast, he grew still worse and worse.” She then inquired whether he yet retained his memory and speech : and was answered, he did. “ Well then, hasten home, added she, and with my service, tell him in his ear from me ; that these invitations boded no good : that his

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coming to my relief, and rescuing me from violence, hath made *Kwo-kbé-tzu* very much his enemy: that he and the *Che-bien* have juggled together to do him mischief: and that they only carried it so civilly towards him, lest he should present the counterfeit order to the Viceroy. Not daring to assault him openly, they have put something in his wine or his rice to kill him: and if he is not careful of what he eats or drinks farther, to-morrow he may be a dead man." *Siew-tan* listened with great attention. "Your ladyship, said he, is certainly right; for if there hath been no foul play, why should he receive no benefit from the physic he took last night, but on the contrary hath been a great deal worse?

And

And yet the *Bonzee* would force him to take it. Nay as I was coming away, he was preparing more phyfic for him to drink. But I will go and prevent^a it, and fet my master to scold at him, and teach him not to bring any more of his stuff." "By no means, replied the lady; only tell your master, to throw away unperceived whatever they give him. The *Bonzee's* part in this affair, is not of his own seeking: he must have been hired to it with money. Should your master quarrel with them now, what will he be in their hands? as a sheep in the claws of a tyger. He must for the present have patience. Hasten home therefore, and inform him, that when it is night, I will order a chair to be fet down quietly at

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the door of the convent : assist your master to get into it, and come with him to my house : a good apartment shall be prepared for him ; and when he hath recovered his health, then he may repay those people the injury they have done him." *Siow-tan* bowed in token of obedience. When he was gone a little way, she called him back : " There is one thing yet, said she ; your master, being a gentleman of good reputation, and one of strict honour and virtue, perhaps may not think well of coming to the house of a young woman, and may be afraid of giving room for censure : but tell him to wave his scruples on this pressing occasion ; and remind him, that it was formerly the custom for women and men to
con-

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converse together without blame : and even should there arise any on this occasion, he is a man of so much resolution and spirit, as to be immoveable to any thing of that kind, as a tree that hath taken root is to a boisterous wind : he is one that can hold fast the helm in the greatest storm. Go now, said she, and remember all I told you.” He promised not to forget a syllable.

When he returned, he found his master asleep. He waited till he awoke, and then looking round to see that nobody was near, acquainted him where he had been, and of all that had past. *Tieb-chung-u* was surprized. “ How, said he, could I be so bereaved of

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my understanding, as not to perceive the situation I was in ?” Then calling for his cloaths, he would have gone to the *Che-bien*. “By no means, said his servant ; the young lady advised the contrary on account of your present weakness : but stay a little longer, and a chair will come and carry you to her house, where you will be taken care of.” *Tieb-chung-u* was overjoyed at this offer. “And yet, said he, I am a young man, and she a young maid ; how can I go to her house, without occasioning scandal ? Rather than that, I would even die here ; then I should leave no reflection behind me.” On this *Siow-tan* reported to his master what she had said to him at parting ; which made such an impression on his mind, that
he

he cried out, he was willing to go. "Surely, said he, this young lady hath the fortitude and judgment of a philosopher. Her capacity exceeds all comprehension."

Scarce had he uttered these words, when the Superior of the *Bonzees* brought a cup of physic, and delivering it to *Siow-tan*, said, "If your master will drink this he will be well, and need not take any more." "Heaven reward you! replied the boy; when my master gets up, I will give it him to drink." "Do so, said the *Bonzee*, and then I will bring him some *cong-gee* or gruel." But no sooner was his back turned, than he threw it away: for which his master commended him.

Towards

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Towards the close of the evening, *Siow-tan* went out of the door of the convent, to look for the chair, and saw it waiting attended by two servants. He went to inform his master, but found him so faint, that he was not able to raise himself up; however *Siow-tan* got on his cloaths, and watching an opportunity of doing it unperceived, took him on his back, and put him into the chair. As soon as he saw him carried away, he returned to the convent, and calling to the *Bonzee*, who had charge of the gate*, told him, that he had got his master carried to the house of a friend, who would take care of him, and recover his health:

* In the original *Lcw-Ho-shang*, or porter
father. Tranf.

and

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and therefore he committed to his charge the key of their apartment, that they might find all their furniture safe, when they should come for it.

In the mean while *Tieb-chung-u*, as he was carried along, perceived with no small emotion, that a great deal of pains had been taken in the furniture of the chair, and every other accommodation: and he had scarcely got half way, when he was met by two grand lanthorns* very finely decorated with
the

* In the night it is not usual to carry flambeaus as in Europe before the Mandarines, but several very large handsome Lanthorns, on which are written in capital characters, the titles and quality of the Mandarin, with the order of his *Mandarinate*. All his relations cause these titles, &c. to be written on the lanthorns carried before them in the night. Once a year, a Feast of
Lanthorns

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the *Cbop* or inscription of *Sbuey-ping-sin*. “ Surely, said he to himself, she hath a very great value for me, to do me so much honour.” With regard to her, as soon as she was advised of the arrival of the chair, she ordered it to be brought into the hall, which was

Lanterns is celebrated throughout the empire, when every house is lighted up with them painted of several fashions: some of which cost a vast sum of money. These Lanterns, which are very large, and are adorned with beautiful carvings, gilding, &c. consist some of them of several panes of thin silk, made transparent by a fine varnish, whereon are painted figures, &c. others are round, made of a blue transparent horn, very beautiful to the sight. From the top and corners hang rich streamers. In some of them are represented figures, ships, horses, people, &c. put in motion by imperceptible threads, &c. The whole is accompanied with curious fire-works, in which the Chinese excel: they having had the use of gunpowder long before it was known in Europe.

See Du Halde, vol. 1. p. 253, 271, 290, &c.
Mod. Un. Hist. v. viii. p. 253.

lighted

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lighted up so as to equal day. She then placed herself on one side, and ordered four of her women servants to open the chair, and help *Tieb-chung-u* into a bedchamber prepared for his reception.

As soon as he was set down, he called for his servant, and ordered him to present his compliments to the young lady, and intreat her to pardon his not paying his respects to her at his coming into her house : which nothing but his weakness could have made him omit. He then tried if he could walk a little, but being presently tired, laid himself on the bed.

Sbuey-ping-sin ordered her people to
carry

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carry him tea, as also *Gin-seng**, and other cordial restoratives: but they finding him asleep, did not offer to disturb him. Then sending all the men servants away to bed, except two old

* In the original it is "*Gin-seng, Long-yen, Lash-mée.*"

The *Ging-seng*, or *human plant*, so called from the fancied resemblance of its root to a human body, is in such request in *China*, that an ounce of it sells at present for seven times its weight in silver. The best of it is found in *Eastern Tartary*, where it is called *Orbota* i. e. *the first or queen of plants*. The *Tartars* use its leaves instead of tea: but that which is alone used in *Physic* is its *Root*, which is about half as thick as the little finger, but something longer, of a light yellow. It is sweet and agreeable to the taste, although it leaves a little smack of bitter. It is esteemed the most sovereign of all cordials and restoratives; and is taken by way of decoction. *P. Fartoux*, (to whose description and drawing of the *Ging-seng* we shall refer the reader, see *Jesuits travels*, vol. 2. p. 424. *P. Du Halde*, vol. 1 p. 321.) tells us, that after taking it, he found his pulse beat quicker and livelier, his appetite keener, and himself pos-

sessed

old men; she bade them, together with their wives and her other female attendants, to wait on her in the great hall, where she spent the night in getting ready things for him against he awoke.

It

ferred of uncommon ease and aptitude for business. That once finding himself on a journey greatly fatigued, and his spirits exhausted to such a degree that he could scarcely sit on horseback, he took some of the root, and in an hour after his feebleness was quite gone. "To try its goodness, saith a Chinese Author, two persons are set to walk together; one goes with *Gin-seng* in his mouth, the other without; at the length of half a league, the former will not find himself at all out of breath, when the other is tired and breathless." The Chinese call the best sort, *the golden well set round with precious stones*: and give the *Gin-seng* other names expressive of its high character, such as, *the spirituous simple*; *the pure spirit of the earth*; *the fat of the sea*; *the medicine which bestows immortality*, &c.

Vide plura apud P. Du Halde, v. 2. p. 215.

245. P. Le Compte, tom. 1. 341. *Et ubi supra.*

"The *Long-yen*, the Translator says in a note,

" is

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It was midnight before he opened his eyes, which he had no sooner done, when he was struck with the beauty of the room and the elegance of its fur-

“ is a fruit, which, after the *Li-chee* is over, “ comes on the same tree.” But he is mistaken. The *Li-chee*, filed by the *Cbinese*, “ the king of fruits,” is about the size of a nut ; of an oval form ; with a rind rough like shagreen. Its stone is long, and covered with a soft, juicy pulp, very agreeable to the taste, but like no fruit known in Europe. It is said to be the most delicious fruit in the world. Next to it is the *Long-yen* or *dragon's eye*, which is round with a smooth and greyish rind, a little inclined to yellow. Its pulp is white, juicy, and a little acid. These fruits are dried, and sold all over the empire, like prunes with us, being esteemed very wholesome, and proper to be given to sick folks.

P. Le Compte, tom 1. p. 152. P. Du Halde, vol. 1. p. 8. 84. Nicuhoff, p. 90. Denys Kao. p. 182. &c.

With regard to the *Leab-mée*, all the information the Editor could meet with about it, is comprized in a short note of the Translator's, which seems to carry the etymology of its name. “ That *Leab-mée* is the root of the great “ leaf in the water.”

niture.

niture. *Siou-tan* was sitting by the bed side, who perceiving his master awake, asked how he found himself. He told him he was much better, and inquired why he did not go to rest. “ Sir, replied his servant, I have not sat up alone; for neither the Lady of this house, nor any of her servants, have taken repose, but are busy in the hall preparing things for your recovery.” “ Why do they do so, said *Tieb-chung-u* with concern? how can I suffer them to be at all this trouble, and to do so much on my account?” These *two words* were hardly spoke, when the servants returned with the tea and the cordials, which they brought to his bed side and intreated him to drink. He found the tea disagreed with him, but was much pleased with the *Ginseng*, and the other

34 HAU KIOU CHOAN.

restoratives: and when he had drank *Con gee* or gruel, he desired the servants to give his most humble respects to their Lady, and tell her that she had taken him out of the mouth of a tiger.

“ Yes, proceeded he, my life is intirely owing to her, and therefore I ought to have her welfaré in regard above all things in the world: for this reason I am so concerned at the trouble she gives herself, that if she thus persists in putting her own hands to every thing, it will increase my illness.” One of the girls named *Lung-siew*, who had the office of house-keeper, answered. “ My Lady attributes all you suffer to the assistance you afforded her: and if you do not recover your health, will not enjoy any herself. It is now two days since she heard of your illness; from that time she

she hath had no pleasure or satisfaction in any thing, and hath been even quite indisposed : but since you are come here, and there is hope of your recovery, she is much better. And as to a little tea or the like, so far from giving her trouble, she thinks this the least she can offer you." "If my illness hath made your Lady indisposed, replied *Tieb-chung-u*, the trouble she gives herself on my account deprives me at once of health and quiet." To satisfy him, she promised to prevail on her mistress to take repose; and then retired. While his servant was making up his bed he opened the curtains; "How delicate and perfumed is every thing here! said he to himself. The care that is taken of me exceeds even that of a

36 HAU KIOU CHOAN.

tender parent." He then composed himself to rest with great complacency.

When the servants had related to *Sbuyping-sin* all that had past; she judged that he now was out of danger. Then appointing a physician to be fetched in the morning to feel his pulse, and ordering one or two old women servants to lie in the hall, to be ready to hear and get him what he might want, she retired to her chamber.

*The lucid dew falleth to the ground; but
is not lost;
It springeth up in tender grass and golden
flowers:
From clear and spotless actions, thus ariseth
fame and happiness.*

Where

A CHINESE HISTORY. 37

*Where shall now be found so virtuous a
pair ?*

*Only thoughts of gratitude that night em-
ployed them *.*

C H A P. II.

ALthough the young Lady with-
drew to take repose, her thoughts
had scarce any cessation ; and no sooner
did day begin to dawn, but she arose, and

* The *Chinese* are very fond of Poetry, and
in their Romances, Novels, &c. often insert
four or five Verses to enliven the narration. See
Du Halde, v. 2. p. 147.

N. B. The Reader ought to be informed, that
in the Translator's M. S. the three first of the
above verses were so obscurely written, with such
interlineations, corrections, &c. that the Editor
was obliged to guess at the meaning, or rather
to substitute something equivalent. In other
small pieces that will appear hereafter, he hath
been fortunate enough to recover the exact ex-
pressions of the Chinese author.

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set her servants to prepare things for him; strictly charging them, not to acquaint him of the part she took in it. Some time afterwards he attempted to get up; but found himself so weak he was forced to lie down again; and having washed his mouth, he drank a little gruel. By this time the servant arrived with the physician, who feeling his pulse* pronounced him out of danger.

* The *Chinese* challenge a superior skill in the Pulse to that of all other nations, and pretend by it to judge exactly of the kind and degree of every disease; what part of the body is affected; whether it be curable or not; and if the latter, how many days, weeks and years, the patient may linger under it. They make a particular difference between the pulse of a man and that of a woman; between the pulse of tall and short persons, of corpulent and lean; between that of young, middle-aged, and old people; between that in the spring and autumn, summer and winter. This variety of Pulses they distinguish by sundry odd names; such as the *superficial*, the *sliding*

ger. He farther told them, his illness proceeded from eating something which disagreed with him, but that he must not take too much physick ; for that one or two doses would carry it off, provided he was careful to observe three things : the first, not to be passionate

sliding, the four, the tremulous, the rolling, the scattered, the leaping, swimming, ebullient, &c. They feel the pulse in both hands one after the other : and this in such a manner as would make an ignorant person laugh. After having laid their four fingers along the artery, and pressed the wrist strongly and uniformly, they relax a little, 'till the blood hath resumed it's ordinary flow : then they grasp it again as before, which they continue by fits a long time. Afterwards, like persons that would touch an harpsichord, they raise and fall their figures successively one after another, sometimes strongly, sometimes softly ; sometimes swiftly, and sometimes slowly ; till they have discovered all the symptoms. They pretend that no alteration happens to the constitution, which doth not produce a correspondent change in the blood : and it is certain they have a surprizing sagacity on this subject.

See P. Semedo, p. 57. P. Le Compte, tom. 1. p. 326. Mod. Univ. Hist. viii. 195. 306. P. Du Halde, vol. 2. p. 184. &c.

40 HAU KIOU CHOAAN.

or fretful : the second, not to be concerned or troubled : the third, not to talk too much : these carefully observed he would in a few days be well.

While this past at the house of *Sbuey-ping-sin*, the Superior of the convent had learnt from the porter *Bonzee*, that the youth was gone. He at first was amazed : “ The escape of this stranger, said he to himself, is of little consequence ; were it not for the anger of *Kwo-kbé-tzu* : who charged me not to let him go, and made me give him in his gruel and rhubarb*, something

to

* *Rhubarb*, called by the *Chinese Tai-whang*, or *Higb Yellow*, grows in great quantities in many parts of China. The flowers resemble bells scolloped on the edges ; they are commonly yellow, though sometimes purple. The leaves, which are not unlike our cabbage leaves, only bigger, are somewhat rough to the touch.

The

A CHINESE HISTORY. 41

to dispatch him. These two days past he hath been very weak, and if he had taken but one other dose, he could not have survived it. Had he died, no trouble would have come of it, and all had been well. Should *Kwo-kbé-tzu* in-

The inside of the root, when fresh, is whitish; but assumes its brown colour as it dries, which is done (*inter al.*) by hanging it on a string in the air: it abates so much of its weight, that of seven pounds green, there doth not remain above one dry. The *Chinese* notion of its virtues is pretty much like ours in Europe: though they seldom use it crude or in substance. *It tears the bowels* they say, that is, it causes gripes: and as the *Chinese* for the most part had rather not be cured, than undergo great pain in the operation, they chuse to take rhubarb in decoction with abundance of other simples. This is what is expressed in the Translator's M S. by "Rhubarb Phytic." Most of the *Rhubarb* brought into Europe, comes out of the Provinces of *Shen-si* and *Su-chuen*, being brought by sea to *Batavia*, and thence to *Holland*; or else by land to *Kasgar*, *Astracand* and *Russia*; or through *Tibet* and *Persia* by *Venice* to *Italy*.

P. Du Halde, vol. 1. p. 13. v. 2. p. 229.

Martinius, p. 44. P. Kerch, &c.

quire

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quire for him now, what could I answer? To-morrow I will go, and acquaint him of it myself." "How is this?" said *Kwo-kbe-tzu*, it was but yesterday you informed me he was so weak, that a dose or two more would do his business: and now you tell me he is escaped. I suppose you have received money from him to let him go." "No, answered the *Bonzee*, I could not dare to do that." "Then it is because of his father's rank and interest at court. Do not you know that my father is higher still than he." "You do me great injustice, replied the other: I am intirely ignorant how, or where he is gone. It is the interest of our order, to procure the favour and countenance of the rich and powerful where

we

A CHINESE HISTORY. 43

we are settled: what folly then would it be in me to run after a stranger, whom I know nothing of, rather than serve you who are the chief in the city where I live?" "It is not my business to hear you prate, said the enraged youth; you must answer for this neglect to the *Che-bien*, who committed him to your care."

When they were come before that magistrate, the *Bonzee* urged in his defence, how improbable it was he should let him go, after having given him poison to kill him. "'Tis true, said the *Che-bien*, you are acquitted of neglect. But where can he be gone? Did any person that he knew find him out?" "Truly none, answered the other.

44. HAU KIOU CHOAAN.

other. Indeed the servants of *Sbuey-ping-sin* inquired about him once or twice; but they never came into the convent, or were near him." The Mandarin laughed, and cried out, "Now I know where he is. This stranger hath not one acquaintance in the city; only the other day he met with that young lady, and did her a piece of service. She is of an admirable disposition, and doth not forget to acknowledge it. 'Tis she, who hath by some means heard of his illness, and probably suspects the cause; 'tis she that hath secured him. If you will take my advice, addressing himself to *Kwo-kbé-tzu*, go to your father-in-law's, and there you will hear of him." "What you say, replied he, is very likely;

A CHINESE HISTORY. 45

likely ; 'tis she hath contrived to carry him off. How shall I hate her for it? When I, that have courted her so long, and with so much love and respect, could not obtain the least return ; to have a stranger she never saw, gain at once so far upon her fondness, as to be admitted into her house!" The *Che-kien* checked the hastiness of his conclusions, and dismissing the *Bonzee*, told the other, that if their enemy was in the house of the young lady, they would consult hereafter how to proceed with him.

Kwo-kbé-tzu hastening home, sent for *Shuey-guwin*. " Sir, and father-in-law, said he, yesterday I heard that your niece had got a young man concealed in her house. I know not if you are
apprised

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apprised of it ; or whether it be true or false." " Truly, said the other, I have not been near her lately : for she complains that I did not come to her assistance when you carried her off : so that I have been ashamed to see her since. But I know nothing of what you speak ; yet can easily inquire." He then asked, who it was he suspected : whether it was the young man, who rescued her at the *Che-bien's*. He was answered it was the same : that he had been lodged at the convent, and there taken ill and likely to die : when of a sudden he disappeared, and no one knew what was become of him ; unless she had received him into her house.

Sbuey-guwin promised to inquire :
accord-

A CHINESE HISTORY. 47

accordingly he went, and calling for his youngest son; bade him go into his cousin's house, and see who was there. She admitted him, as usual; and endeavoured to conceal nothing from his knowledge. He returned therefore and told his father, that he saw a young man in a chamber at the east end of the house: who was sick in bed. Furnished with this information, *Shuey-guwin* opened the door and went himself. "You can lay nothing of blame to my charge now, said he to his niece; nor am I obliged to concern myself about you. There is a very ill report abroad: but I am only your uncle, and have discharged my duty in telling you of it." She replied, "If I have done any thing amiss, you are
my

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my uncle, and should both inform me of it and advise me for the best. I know not that I have been guilty of any thing wrong.” “I have always understood, said he, that it is never customary in this world, for a young man and woman to be together in the same house, unless very nearly related. You are a young maid: your father is not at home; nor have you any brother *elder* or *younger* *. Why then do you entertain

* i. e. Cousin german.—To what has been observed in a former note [vol. 1. p. 103.] concerning the care of the *Chinese* to keep the two sexes separate, it may not be improper to add the following extract from a Chinese Author. “When a boy is twelve years old, he ought to be forbidden to enter into the inner apartment: in like manner a girl after that age, ought not to have the liberty of stirring from it.” And in another place: “Boys and girls should not be allowed to meet together: nor to sit in the same place: nor to make use of
“the

ertain a stranger, a young man whom none of us know ; and thus bring him home and nurse him in his illness. You must not say people talk of this without reason : for I myself that know it, must speak of it ; nor can I screen you in so scandalous a thing.” *Sbuey-ping-sin* replied, “ I have read in the books of holy men, that every one’s actions ought to correspond with his thoughts. I have read also that a

“ the same moveables : nor to take any thing
 “ out of each others hands. A Sister in-law
 “ ought not to converse with her Brother-in-
 “ law. If a Daughter who is married makes
 “ her parents a visit, she must not sit at the
 “ same table with her Brothers. These rules
 “ have been wisely established to make an intire
 “ separation between the two sexes.”

The Chinese are so careful on this head, that to prevent a man from going into an apartment, they need only say, “ There are women there.”

P. Du Halde, vol. 2. p. 49. 50. &c.

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benefit received ought to be returned manifold: and on the other hand, that an injury may be pardoned; except when it is of a gross nature, and then there ought to be full satisfaction. On a day when I was in quiet and peace at my own house discharging the duties incumbent on me, who should imagine that any deceit should lurk under the name and order of the Emperor? I went out to receive it, when suddenly I was surprized and carried away. Where then was the friendship, where the affections of consanguinity? The outrage was very notorious: yet who then appeared in my behalf? My nearest relations were then absent, although I was at the last extremity, and thought of nothing but death. As the
injury

injury then offered me was too great ever to be forgotten, though my enemies were to be sacrificed and their flesh offered to me to appease my resentment*: so neither shall I forget to my last hour, the benefit I received

E 2

from

* When the *Chinese* would express mortal hatred, it is a common phrase with them, "I could have the heart to eat his flesh." P. Du Halde, v. 1. page 626.

The Morality of the *Chinese* Author in this and the preceding page appears in a very contemptible light compared with the *Christian*, which so strongly recommends the forgiveness of injuries and the return of good for evil. Yet he might have learnt better from the great Doctor of his nation *Confucius*; who will be judged to have made no mean proficiency in Ethics from the following position; "To recompense hatred with benefits is the virtue and piety of a noble [or enlarged] breast." (*Vide P. Couplet. Confuc. p. 106. ubi plura.*) It ought however to be observed, that even this great Philosopher doth not insist upon this, as a duty: and hath neither backed it with any sanction nor recommended it upon adequate motives. But indeed

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from those who came to my assistance. As to this young stranger, he is neither my relation nor acquaintance : he is utterly unknown to me ; of another country : yet hath he a heart like the sun, a disposition pure as fire ; and hath

deed where is this divine maxim taught with that precision ; urged with that glowing benevolence ; or enforced from those sublime and affecting motives, which it is in the mouth of the SAVIOUR of the world ?

Let not the Reader be offended to meet with a Hint of this kind in the margin of a Novel, or that he is desired to glance his eye over the following animated and sublime Injunctions : “ Love your enemies : bless them that curse you : do good to them that hate you : and pray for them that despitefully use you and persecute you : ” “ and your reward shall be great, and ye shall be the children of the Highest : for he is kind to the unthankful and to the evil.” And again, “ If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him : ” “ for if ye forgive not men their trespasses, neither will your heavenly Father forgive yours.”

: Luke vi. 27, 28, 35. xvii. 4. Mat. vi. 15.

shewn

shewn himself my relation, my countryman, and friend, a hundred times more than they that bear those names. It is owing to him that I still preserve myself a virgin. For this generous act he hath been in danger of losing his life by poison. Now after all this, if through fear of censure I had refused him that assistance, which he could expect from no one else, I should have been more cruel than a tygers, more insensible than a savage beast. But I have a proper sense of the obligations I received from him; and therefore could do no less than bring him hither, and endeavour to restore him to his former health. That once recovered he may return if he pleases into his own country. This is the method in which my duty prompted me

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to repay his services ; and what I have done, I dare own in the face of Heaven, spirits, genii or demons : nor doth my heart reproach me with the least crime or misbehaviour.”

Sbuey-ping-sin said farther : “ I should be glad to know who they are, who are so busy with my fame, that you thus think it incumbent on you to scrutinize into my conduct. If you have really a zeal for my reputation, I shall find you a more important occasion to exert it. I must intreat you to go and find out those villains that counterfeited the Emperor’s order, and to bring them to justice before the Viceroy. Their crime will certainly occasion the loss of their heads. My father per-
haps

haps will one day return, and when he knows you have done me this service will doubtless acknowledge it."

Sbucy-guwin stood for some time in so much confusion, that he had not one word of excuse to offer. At last he recovered himself so far as to tell her that he would have come to her assistance at the time she mentioned; but being only a private inhabitant of the city, without any degree, quite ignorant of letters and unable to discourse, he could no ways have helped her. "It was not for me, said he, an unlettered ignorant man, to appear: nor was it in my power, as I am invested with no habit *.

E 4 degenerate

* That is, am without the Mandarin's badge, &c. The *Tartars* since their conquest of *China* have

degenerate days, there are few wise and many ignorant : few just and many unjust. But every body cries out how wrong it is for a young man to be entertained by a young woman in her own house,

have changed none of the usages or fashions of the Empire, except in some particulars of their Dress. The ancient Habit of the *Chinese* may be seen in *P. Semedo, Martinus, &c.* Of its present form the following is a brief description. They formerly took great delight in their Hair ; but the *Tartars* have made them shave their heads all over, leaving only one lock behind, which they either let hang down braided in a kind of *queue*, or else make up into a roll and tuck under their Caps. These are made of fine matt or rattan, lined with satin, and adorned on the top with a tuft of red hair or silk : but in winter they wear a warmer sort edged with fur. There is another kind of Cap peculiar to the Mandarines and *Literati*, made of pasteboard covered with satin, &c. As for the poor people, they either go bare-headed, or wear a Cap not unlike the crown of our hat. The *Chinese* never uncover the head when they salute.

Their Vests are long enough to reach to the ground, and so wide as to fold over their breasts,
being

house, and alone. It is even become the talk of children." "Common reports, answered the young lady, are like the clouds which are every day to be seen. They that would act uprightly

being fastened on the left side by four or five buttons. The Sleeves are very wide, and long enough to come down to the fingers ends: hence upon occasion they serve as a Pocket for papers, &c. [See Du Halde, v. 2 p. 104. 108.] But beside this they have a Pouch or Case, containing their purse, their knife, eating-sticks, and pipe, which is of brass, &c; this is fastened to their Girdle; which is a broad silken sash, whose ends hang down to their knees. In summer they wear under the vest a pair of linen Drawers; and during the winter they put on Breeches of quilted fatin, skins, &c. Their Shirts, or rather Waistcoats, which are of *taffaty*, are very wide and short; and to keep their garments from sweat in summer, several wear next their skin a silken Net. They go with their necks bare in hot weather; but cover them in cold, either with a fatin Cape sewed to the vest, or with a Tippet of fur, &c.

When they go abroad, or make a visit of consequence, over their under garments, which are usually

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rightly should not be moved by such trifles. Uncle, I will not fail to clear up every step of my conduct." "I came here, replied he, out of a friendly intention. There is a great deal of
reason

usually of linen or satin, they wear a long silk Gown, commonly blue, with a girdle about them; and over all a short Coat of a black or violet colour, reaching only to their knees, but very wide, with large and short sleeves: they have also their little Cap on shaped like a short cone, and covered with loose waving red hair or silk; lastly, a Fan in their hand and Boots on their legs. These are commonly of blue or purple satin, with a very thick sole stitched with packthread, and covered over with shagreen silk or cloth, without any heel, and with the foot turning up. Within these boots they wear a kind of Stockings of stuff stitched and lined with cotton: whereof part comes above the boot, and hath a broad border of plush or velvet. On journeys their Boots are made of neats or horses leather.

Every Mandarin hath upon his cloaths some Emblem of his dignity, embroidered before and behind. That of the Civil Magistrates is usually a bird: that of the Military, either a dragon, tyger,

A CHINESE HISTORY. 59

reason in all you have said." Then he hastened away, being afraid to stay any longer, lest she should be too hard for him, or sting him with reproaches for which there was too much foundation.

tyger, or some fierce creature : these latter wear also broad Swords hanging on their left side with the point forwards.

All Colours are not be worn indifferently : none but the Emperor or Princes of the blood may wear yellow : satin, with a red ground, is affected by certain Mandarines on days of ceremony ; but they are commonly dressed in black, blue, or violet. The People are generally clad in black or blue calico.

But what principally distinguishes their Doctors and other *Literati*, Mandarines, &c. is the prodigious length of their Nails, which are sometimes almost as long as their fingers ; they take great pleasure in keeping them clean, and prevent them from breaking by putting on little sheaths or cases. Such is the Account given by some authors : but *P. Du Halde* tells us it is only on their little fingers that they let them grow so long.

See *P. Du Halde*, vol. 1. p. 282. &c. *P. Le Compte*, tom. 1. p. 202. *Mod. Un. Hist.* viii. p. 274. 209. &c. *Ogilby*, v. 2. p. 410.

CHAP.

C H A P. III.*

*S*Huey-guwin had so intirely persuaded himself he should now catch his niece tripping; and that he should not need above two words to silence her; that he was quite confounded to hear her justify herself so handsomely. At his return home he found a servant from *Kwo-kbé-tzu*, who told him his master desired to speak with him. He went to him, and the first thing he said was, "The stranger *Tieb* is certainly at my niece's house; and his coming there was requested by herself, in order to make him returns for the assistance he afforded her." He replied in a rage, "How can she who is a maiden, dare
to

* *CIIAP. VII.* in the Translator's manuscript.

to take a man into her house? Sir and father-in-law, you are her uncle and nearest in blood: you must chastise and take her under your care. It is your indispensable duty." "Alas! said the other, I have talked to her, and not spared to chide her. But she hath a tongue, and knows how to use it. She hath a mouth, whose words are keener than the edge of a pen-knife or razor. I had scarce uttered one word, when she immediately answered with arguments fetched from ancient and modern authors; and backed with a multitude of reasons; insomuch that I could not open my mouth." *Kwo-khé-tzu* was curious to know the particulars of her defence. The other related what he could remember. At
 which

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which he stamped and raved like a madman. "This, said he, is all a pretence. This comes only from her mouth and not from her heart. Can you believe what she says?" "I believe her not, said her uncle: but what remedy can we have? There is nothing blameable of which we can accuse her; nothing wrong or clandestine to lay to her charge." "Yesterday, said *Kwo-keé-tzu*, I talked over the affair with my friend *Cbun-kié*. He tells me this young man is remarkable for the beauty of his person; and is of opinion, that he seeing your cousin, who is likewise very handsome, made that disturbance at the *Che-bien's* only to be taken notice of by her. Do you think all this which followed was merely to thank him for his civility, or to reward

reward his virtue? This is only a pretence to deceive the world. She hath a more secret motive for her conduct. For how is it possible! A young man and woman, both very handsome, to be alone together in the same house! If they were fawns they could not be innocent." "To talk here, said *Sbuey-guwin*, will answer no purpose. Let me go home: I will send a servant girl to her house, who shall conceal herself, and observe what conversation passes between them. If we can but discover any thing wrong in her conduct, we shall then have reason to take her in hand."

Kwo-ké-tzu approving of his design, he hastened home to put it in execution.

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tion. He waited 'till it was night ; then opening the door that led to his niece, and calling to him a girl of quick apprehension, he bade her steal away softly, and conceal herself in a place where they laid wood : thence to keep a sharp look-out, and if possible to observe every thing said or done. She obeyed, and placed herself as directed. When it was past midnight, and *Sbuey-ping-sin* was retired to her chamber, the girl returned home. Her master inquired what news she had brought. She told him the young gentleman was somewhat better, but still kept his bed : where every thing he eat or drank was brought him. He asked how his niece disposed of herself : and was answered she remained in the hall without,

out, and was taken up in giving orders to the servants; whom she employed in boiling tea, in making broths, and other offices of that nature. He inquired if she went into the young man's chamber. She answered; "No: I observed * that all passed by means of a servant, who came in and out of his apartment." When she had related all this, and more to the same purpose; *Shuey-guwin* said, "Is she then so circum-spect and blameless †? Is there no more room

* Without an intire knowledge of the form and manner of the *Chinese* Houses, it is not easy to say how far the account in the text is inconsistent with probability. It seems strange that a person concealed in a Wood-hole, &c. should know all that passes in the house. It should however be observed, that the houses in *China*, being only one story high, must render such an attempt more practicable than with us.

† In the original. "Is she so clean?" This
 VOL. II. F early

room for suspicion than this? I can never believe it. You have certainly been bribed, and what you tell me is not the truth." She assured him it was, and offered to confirm it by her solemn oath. He then dismissed her, but every night sent people to procure intelligence; who always brought him the same account. At length he went to his son-in-law; who eagerly inquired what news he brought him. "Four nights together, said *Shuey-gurwin*, I have planted people to hear and see all that passed: but I can discover nothing in the least

easy metaphor, which prevails in most of the eastern languages, often occurs in the BIBLE, see Job. 15. 14. Id. 25. 4. Prov. 20. 9. Joh. 15. 3. &c.

N. B. Many other *Chinese* expressions exactly correspondent to those in Scripture will occur in this History: which the Editor would not pay so bad a compliment to the Reader's sagacity, as to suppose it necessary always to point out.

amiss,

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amiss, nor catch up a syllable that will bear an ill construction. My niece is certainly very just and perfect." "Ah! Sir, said *Kwo-kbé-tzu*, this can only pass upon weak and silly people. Neither in ancient times nor modern could I ever hear of but one person, *Lecu-biau-wboey*, who was perfectly upright. But if all be true that you say of your cousin, then there will be two. But I have not so much faith. On the contrary, let me go to the *Che-bien*, and get him to send for one of her maids. By putting her fingers to the torture*,

F 2

he

* The Torture inflicted on the Hands of criminals is performed by placing between their fingers three small pieces of wood, called *Tean-xu*, or rather *Toan-xu*; having squeezed these one against another, they are tied together very hard with thin cords, and sealed round with
paper.

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he will quickly make her confess the truth; and then you will be convinced. Nay, added he, wait but patiently at home, observe her well, and you will soon have an opportunity of being undeceived.”

As soon as he was gone, *Kwo-kbé-tzu* went to the *Cbe-bien*, and told him all that had passed in the house of the young lady. “ Yet I cannot, said he, believe these fair appearances. I beg, Sir, you will be pleased to order one of her women to be brought before you. From

paper. In this torment, the criminal is left for some space of time.

P. Du Halde, v. 1. p. 313. P. Semedo, p. 143.

Ogilby, v. 2. p. 436.

N. B. These are called in another part of this *History Tormenting Sticks*, which probably is the meaning of the *Chinese* name.

her

her you may extort a confession of the truth." "Disposed as I am to serve you, replied the magistrate, I cannot do what is irregular and contrary to justice. If you would have any one brought before my tribunal, there must first be lodged a petition, setting forth upon what account an examination is required. This business relates to a young lady of quality, and therefore is to be managed with decorum. What you have hitherto related of the stranger and her, affords no proof of misbehaviour; and therefore what pretence have I to apprehend them?" "What, Sir! said the other, will you let this affair sleep then? You that are the father of this city, and superintend the manners of the inhabitants! Will you

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then permit a young man and woman to live together under one roof in lewdness? To overlook this, is to consent to the violation of the law." "Certainly, answered the *Che-bien*, whoever is guilty of the crimes you mention, violates the law. But if what you tell me of these two young people be true, they have been guilty of nothing immodest or blameable. Far from breaking the law, they have rather strengthened it. You cannot forget how discreetly *Sbuey-ping-sin* acted before; and how far she exceeded our opinions of her. Doubt not therefore but she will keep clear of indecorum, although she may have taken this stranger into her house, to nurse him in his illness." "Alas! said *Kwo-kké-tzu*, have I then disturbed my rest, and been at

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all this trouble and pains to obtain her ; and must lose her so easily ? Pray, Sir, let me prevail on you not to give her up yet ; but contrive some way to know the bottom of this business." " Be not so uneasy, said the *Che-bien*. I have a servant of my audience, named *Sban-yeo* ; a fellow of such dexterity and slight, that he can run up a wall, open a lock, or creep through the most impervious cranny. It is but now that I have found it out. I have just apprehended and sent him to prison, in order to chastise him. This man will I send for, and granting him a pardon, will dispatch him privately to the house of the young lady. He shall be a spy upon them ; and if he can discover any thing that is wrong or criminal, you

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may then lodge a petition, and he can back it with his evidence. But if nothing wrong can be discovered, whereof to accuse them, you must be content to drop all farther pursuit." *Kwo-kbé-tzu* was exceedingly pleased, and said, "Sir, if you are in earnest I shall be vastly obliged to you, and consider you at once as my father and mother."

When he was gone, the Mandarin sent his people to fetch *Sban-yeo* to him out of prison. As soon as he was brought, he bade him come near, and whispered in his ear to the following effect. "You have been guilty of great misdemeanours: by which you have forfeited your office in this court of audience. Yet having an occasion

to

to employ you at present, if you are faithful in it, I will grant you a pardon. Go then to the house of the young lady *Sbuey-ping-sin*. Contrive to get in, and conceal yourself somewhere, whence you may see and hear all that passés. She hath received a young man into her house, and I would gladly know upon what footing they are together. Go therefore and bring me an exact account. But take notice, if I find you have in the least imposed on me, you must not expect to live any longer.”

“Sir, said *Sban-yoo*, I dare not offer to deceive you. Expect a faithful account of every thing I can either see or hear.” This said he withdrew.

C H A P. IV.

*K*W O-*kbé-tzu* hearing that the *Cbe-bien* had sent to get intelligence, kept at home, but was very impatient to know the result. With regard to *Sban-yeo*, having received his orders, he durst not delay; but went immediately to take a view of the house in order to find out a place to get in at; then returned and waited till night. When it was dark he climbed over a wall, and got within the doors: where he heard people in the kitchen, who were preparing an entertainment for *Tieb-chung-u*, talk of his recovery. Thence he crept into the hall, which was not yet lighted up. There he got up and hid

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and hid himself upon one of the beams*, whence he could see all that passed below. He had not been there long before he heard *Sbuey-ping-sin* order her servants to hang up a curtain of mother of pearl † across the hall. She commanded the first table to be set for her guest without the curtain ;

* In order to conceive this, we ought to remember that the *Chinese* Houses are but one story high, and that the Halls in which they receive visits are quite plain, having no other ornament than a simple range of wooden pillars, which are either painted or varnished. These serve to support the main beams and timber-work, which they often leave quite naked under the tiles, without any ceiling.

P. Le Compte, tom. 1. p. 226. P. Du Halde, &c.

† Probably some kind of lattice-work, ornamented with Mother of pearl. Oyster shells made very thin serve the *Chinese* instead of glass, not only in the windows of their Houses, but also in some of their imperial Barks.

P. Du Halde, vol. 1. p. 286, &c.

and

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and two lighted tapers to be placed upon it. Afterwards she ordered a second table*, but without any light, to be set for herself within the curtain, so that she could see every thing through it, unseen herself. There was also a fine carpet spread without on the floor. And two servants were ordered to stand between the tables to deliver every thing that was spoken. When all things

* The *Chinese* observe great ceremony in placing their Tables. Transf.

At great entertainments the Tables are ranged on each side the hall, in such a manner that the guests may face each other, as they sit in their arm-chairs. The *Chinese* are also particularly exact to place the Tables either more forward or backward; higher or lower; according to the rank of their guests: the preference being given (*cæteris paribus*) to the greatest strangers, and to those who come farthest, &c. This may serve to explain the compliment in the next page but one.

P. Du Halde, vol. 1. p. 299. 301. &c.

were

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were prepared and set in order, *Siow-tan* was called, and bid to desire his master to walk into the hall. *Tieb-cbung-u* by this time was greatly recovered from the illness, into which the poisoned draughts of rhubarb had thrown him; which caused him to rejoice, as well as to acknowledge the favours he had received from *Sbuey-ping-sin*. She herself was no less affected with joy that he was restored to health, and that she had been wanting in nothing to express her sense of the favours he had conferred upon her. When *Siow-tan* therefore came to his master with the young lady's compliments to invite him to the entertainment, he instantly obeyed. He came out of his chamber, and was greatly pleased to see
the

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the exact order in which every thing was disposed: inasmuch that he commended it aloud. *Sbuey-ping-sin* sent her servant to desire him to sit down in the most honourable place, telling him it was his proper due. Then ordering her carpet* to be spread within-side the curtain, she sent to tell him, that she was paying her respects to him. When *Tieh-cbung-u* was told by the servants the honours she was doing him, he said he had most reason to pay his acknowledgments to her. They

* At a first Visit, the visitant as well as he that is visited, if they are of equal rank, for a greater mark of respect and affection, have a Carpet brought and spread before them, and after they have performed the first Salute, (See note vol. 1. p. 201.) they kneel down and hit the ground with their foreheads four times, and this they do both together.

P. Semedo, p. 59. Ogiiby, vol. 2. p. 442.

accord-

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accordingly made four salutes to each other*. When these were ended, the young lady thus addressed him from behind the curtain. “ My father unhappily for me is abroad. You, Sir, are unmarried as well as myself. Your coming to my house hath occasioned people to talk very freely. But as I have received too great a favour for me ever to forget, I have been very desirous of making a small, though very unequal return for it ; and as for people’s talk, I pay no regard to it. Had

* It hath been mentioned in a former note, that the Salute of the *Chinese* Women is confined to a silent Court’sy. (See vol. 1. p. 103.) Though this is their general custom, it ought to be observed, that on some particular occasions, they also kneel, as well as the Men, and in that posture make an obeysance with their head to the ground three or four times, as civility shall require.

P. Samedo, p. 58. P. Du Halde, v. 1. p. 293.

Ine-

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I neglected to act as I have done, I must have been worse than a savage animal. It gives me extreme joy to see your health in so great a measure restored. I could not help testifying it by a small entertainment; which trifling as it is, I hope you will partake of; and at the same time pardon the meanness of it." *Tieb-chung-u* replied, "Lady, you stand alone in the world. There is none to be found like you for wisdom and perfection. I thought of nothing but death, when I lay in the convent. I was void of all help, as a horse or an ass that is fallen into a pit. I little thought you would come with so much piety and goodness to my assistance. I can hardly look upon you as one of these latter times. You are
rather

rather one of former ages risen again. This goodness and virtue it is not in my power to reward in the least as it deserves. Be pleased therefore to sit down, and let me bow before you with the most humble acknowledgments." The young lady desired him not to talk in this manner : for that what she had done was but a trifle, and merely no more than her duty required. "How wretched must I have been, added she, if I had not met with you in that critical moment? How much then does it behove me to thank you, as my generous protector? I ought to bow down to you, as the only man in the world, that had virtue and resolution enough to rescue me." These words she sent her servant to tell

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him, and at the same time to inform him she was making her compliments. He got up and returned them in a proper manner. This done they sat down, and she ordered her servants to carry him wine *. After he had drank three small cups, she began to inquire what brought him that way; and what business he might have in the province
of

* This is the greatest mark of Courtesy before discourse. Trans. See also P. Du Halde, v. 1. p. 600.

The *Chinese* Wine is not made of the juice of the grape, for these they only preserve and use as raisins: but of a particular kind of Rice, different from that which is eaten. From this they have liquors both brewed and distilled; as also from wheat and other grain. They have likewise wines expressed from several kinds of fruits, as well as made of the liquor which distills from the palm and other such trees, when tapped at the proper season: but that made from Rice is most generally drank.

Beside these the *Chinese* have a strong sort of spirit,

of *Sban-tong*. He told her he came there in the course of his travels, which he had undertaken with the approbation of his father. This excited her curiosity so far, that she ventured to inquire what might occasion him to travel. *Tieb-cbung-u* told her, that when he was at court he had rescued a young woman out of the hands of

spirit, which is distilled from the flesh of Mutton, Lamb, &c. but this is chiefly in request among the *Tartars*.

Although Tea is the ordinary drink of the *Chinese*, they are said to be excessively addicted to spirituous Liquors.

N. B. It is the common rule of the *Chinese* to eat cold and drink hot. Not only their tea, but their wines are heated before they drink them. At their feasts there are servants always ready to pour hot wine into their cups out of a vessel for that purpose, and to put back that which is cold into others of *China*.

P. Du Halde, vol. 1. p. 300. 303. Mod. Un. Hist. vol. 8. p. 279.

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a great Mandarine, named *Tab-quay*; and had caused him to be sentenced to three years imprisonment: "My father, added he, fearing he might hereafter resent this disgrace, gave me leave to travel. In the course of which, I had like to have fallen into worse mischief. Who could imagine there were such evil persons in the world, as this *Cbe-bien* and young Mandarine? That they should attempt to kill me! However, as I am happily recovered, with your leave I will go to-morrow and find out the *Cbe-bien*. The injury he endeavoured to do me shall not pass unresented. I will shame him before all the inhabitants of the city. I will drag him from his audience, and beat him soundly in the face of
the

the world. I will afterwards carry him before the Viceroy of the province, who is a particular friend of my father's, and him will I get to take away his office in open court."

The young lady replied, "To procure the disgrace of the *Cbe-bien* will be an easy matter; which will appear to be in consequence of his own evil actions: neither will it be wondered at, as your dispute with him that day was notorious to all the city. But consider, Sir, the degeneracy of the times. There are only two words in our days by which both the people and Mandarines regulate their conduct, and those are RICHES and POWER. The *Cbe-bien* saw my father was disgraced, and sent afar off into

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foreign countries. The father of *Kwo-kbé-tzu* was advanced to the highest dignity. What wonder then if he was afraid to offend a youth of such connections? Had he refused him his assistance, he might fear he would get him removed from his office. Consider, Sir, it is a post, which it cost him a long course of study to obtain. He must have spent fifteen or twenty years in passing through his degrees* before he could be advanced to it. Judge then how dreadful the loss of it must appear: and wonder not if he was tempted to use even indirect means to secure it. Upon the whole, I think you had better pardon him; and give yourself no farther trouble

* See note vol. 1. pag. 8.

about

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about a man, who is rather the object of your pity." At these words, so considerate, and yet proceeding from the mouth of so young a lady, *Tieb-chung-u* stood astonished; yet was perfectly convinced of their propriety. At length he broke silence and said: "Hitherto I have been too much the sport of passion: too little under the guidance of reason. Hitherto I have been accustomed to persist inflexibly in any resolution I had once taken up, whether right or wrong. I now perceive the rashness and folly of my conduct. When I undertook your rescue from *Kwo-keé-tzu*, I confess with shame, it proceeded rather from the natural heat of my temper, headstrong and passionate, than from motives more laudable.

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Your words have now made an impression on me never to be effaced. I am struck with conviction; and to shew what a convert you have gained in me, I shall quit the *Che-bien* and think of him no more: and of this I dare give you my solemn oath. supremely fortunate do I think myself in meeting with you, not only for the benefit I have received at your hands; but that you have been to me a preceptor, and given me instructions which I ought never to forget." "Sir, said the young lady, you shew yourself possessed of great resolution and virtue; and indicate a very considerate and forgiving disposition." Every word that she spoke was treasured up in the breast of *Tieb-chung-u*, and confirmed

firmed him in the placable sentiments he had adopted. “Madam, said he, I must not be sparing in my thanks for the many favours I have received. To-morrow I design to go from hence.” “I brought you here, said the young lady, on account of your illness; and having so allowable a motive was regardless of common censure. Now you are recovered take your own pleasure either to go or stay. I cannot pretend to lay any restraint upon you. And yet methinks to-morrow is very sudden. Favour me with your company a day or two longer. We shall then have time to talk over at large those good subjects on which we have discoursed.” “Lady, replied *Tieb-cbung-u*, if it be agreeable to you that I should
 stay,

stay, I will with great pleasure defer my departure two days longer." Having thus ended talking, she ordered her servants to fill out wine. When he had drank he said, "My coming from abroad was with my father's approbation, in order to avoid any trouble at court. As it hath been my good fortune to meet with one of so much ingenuity and wisdom, as yourself; I should be glad of your advice which way I had best to go. Pray give me your opinion." She replied, "You may travel through the world in pursuit of knowledge, but if you would be truly wise, you had best remain at home*.

The

* As the only Knowledge in request in *China* is that of Morality, and of the Government, History,

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The primitive doctor *Chang-lee*, who understood every thing, lived reclusé.

Your

History, Rites and Literature of their own Empire, so this can neither be promoted by Travel, and is only to be attained by a severe application to their own private studies. [See note below p. 99.] Hence the character of a hard student is greatly respected among them. One of their Doctors from his reclusé life was called by way of honour *Pi-hu*, or *The Doctor of the shut door*. See P. Du Halde, vol. 1. p. 386.

But further, as all the nations bordering upon *China* are barbarous and uncivilized compared to themselves, they have no inducement to travel abroad. And hence they have learnt to hold all other countries in most sovereign contempt, supposing their own Empire to comprize not only the best, but the greatest part of the habitable world; on which account they call it *Tien-hia*, or *all under heaven*. [See note vol. 1. p. 66.] They likewise give it the name of *Chong-que*, or *the kingdom of the middle*, from its supposed situation in the midst of the earth, which they believe to be four-square. This opinion one of the Missionaries humoured so far, as to place *China* in the center of a Map of the World which he drew up for their use. In their own Maps they were wont to allow a vast extent to *China*, but to place all other Kingdoms, (supposed to be seventy-two) at random round it like very little islands, disgracing them with ridiculous names and descriptions: such as, *Siao-gin-que*, or the
Kingdom

Your father is promoted to a high office at court, where there can be

Kingdom whose inhabitants are all dwarfs, and so little that they are constrained to tie themselves together several in a bunch for fear of being carried away by the eagles and kites: *Chuen-fin-que* or the Kingdom whose inhabitants have all a hole in their breasts, into which they stick a piece of wood and so carry one another from place to place, &c. &c. See *P. Magal.* Of latter times since they have understood something of *Europe*, they have added it to their maps, as if it were one of the *Canary* islands, or some little barren spot. And hence it was that the Viceroy of *Canton* in the year 1668, after he had spoken of the embassy of the *Portuguese* in a memorial which he sent to the Emperor, added these words, “We find very plainly, that *Europe* is only two little islands in the middle of the sea.” We are told however, that since the *Europeans* have been conversant among them, the *Chinese* have in a great measure forsaken these errors.

Before we quit this subject, it may be worth while to give one pleasant instance of their national Pride: which is, that as they never send Ambassadors to foreign Princes; so whatever comes from them, whether letters, presents or envoys, all pass for tribute and a mark of submission. And henceforth such Kingdoms are set down in their history among those, which are tributary to *China*.

P. Magal, p. 61, 2. *P. Du Halde*, vol. 1. p. 45.
237. 394. 668. *Confucius*, p. 3. &c.

no want of learned men. To what end then would you fatigue yourself in going to other countries? In my opinion you had better return back to your father, who can with great ease procure you a place in the Emperor's service." *Tieb-cbung-u* was charmed with what she said, and made her his compliments upon it. "Madam, said he, you speak with a great deal of judgment. What you have said to me to-day, hath awakened me from a lethargy, in which I have been buried from the hour of my birth." Then a great cup* of wine being
pre-

* The Cups which the *Chinese* use for their wine are either of silver, porcelain, or some precious wood: and are presented on silver or japanned Salvers. At the beginning of an entertainment the Cups they drink out of are very small,
not

presented to him by her order, he drank to her, and proceeded, "How hath it been possible for you, who are but a young lady, to have laid in a stock of history and letters sufficient for a man of learning?" "Alas, Sir, said she, what I say is but weak and childish. How should I be acquainted with letters?" All this, [and much more,] having passed between them, the youth began to think he had drunk enough, and

not holding much more than a spoonful: about the middle of the feast these are changed for larger. The *Chinese* drink in great form. At their solemn entertainments, the *maitre d'hotel* on one knee says with a loud voice, "You are invited gentlemen, to take the cup." On this every one takes his cup in both hands, and having first moved it up to his head, and then down below the table, they all put it to their mouths at once, and drink slowly three or four times. After the same manner upon like notice the whole company flourishing their ivory sticks take up their meat all together.

P. Du Halde, v. 1. p. 299. 300.

was fearful of staying longer, lest he should be guilty of any ill manners. He rose up therefore to take his leave. She told him, she would not him detain longer, lest it should prove injurious to his health: but he might do as he pleased. Then she ordered her servant to carry candles before him, and light him to his chamber. His servant *Siow-tan* met him, and said, "'Tis well, Sir! You, that have been sick so very lately, to sit up and indulge yourself in this manner! It is now ten o'clock*." *Sbuey-ping-sin* commanded.

* In the original, *Ou-biab-chung* i. e. *five struck bell*. Transf.

The *Chinese*, as well as some other Nations of the East, divide the natural day into *twelve Hours*, which they begin to reckon from about midnight. So that one Hour of their reckoning is equivalent to two of ours. These Hours (at least

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manded the servants to wait on him till he was in bed: while others had

least among the vulgar] are called by the names of twelve signs or animals: and their fortune-tellers, &c. ascribe to each a predominant power or quality according to the nature of the animal from which it is denominated.

See a very learned dissertation on this subject annexed to *P. Martini Atlas Sinensis*, written by the celebrated GOLIUS.

In this dissertation is given a curious Table of the *Chinese* characters by which their Hours are distinguished: from which we shall extract a List of their names, together with the correspondent Hours of our reckoning.

I. <i>Çu.</i>	II. <i>Cheu.</i>	III. <i>Yin.</i>	IV. <i>Mao.</i>
12. 1. Midn.	2. 3.	4. 5.	6. 7.
V. <i>Sbin.</i>	VI. <i>Su.</i>	VII. <i>U.</i>	VIII. <i>Vi.</i>
8. 9.	10. 11.	12. 1. Noon.	2. 3.
IX. <i>Sbin.</i>	X. <i>Yeu.</i>	XI. <i>Sio.</i>	XII. <i>Hai.</i>
4. 5.	6. 7.	8. 9.	10. 11.

From this Table it should seem that the Translator hath fallen into a mistake above. Perhaps the word, which he hath written *Hiab*, is the same with XII. *Hai* here: which will answer his interpretation in the text.

N. B. The *Chinese* measure their Hours by a kind of Water-glasses, in like manner as the Ancients by their *Clepsydræ*.

orders

orders to remove the tables. After which she withdrew to her own apartment.

Sban-yeo observing all that had passed, and finding nothing farther to detain him, descended, and leaping over the wall retired home to his house to sleep. The next morning he presented himself at the *Che-bien's* audience. That magistrate would not speak with him in publick, but ordered him to wait in a private apartment. There *Sban-yeo* related to him every thing he had seen and heard at the house of *Sbuey-ping-sin*. When he came to describe at large the resentment which *Tieb-chung-u* had expressed for the ill usage he had received, and the particular manner in which he threatened the *Che-*

bien ; that he would come and disgrace him in his own audience, and then carry him before the Viceroy of the province : that magistrate, conscious of his guilt, was seized with the most visible terrors, and starting up ordered the doors of his audience to be shut, and notice to be given that he would hear and receive no petitions that day. “ Sir, said *Shan yeo*, you need not tremble nor be concerned, for the stranger will not come to-day, notwithstanding his threats. The young lady hath persuaded him not to do it ; and hath softened his resentment. She told him, that you were a man of but few letters*, and knew not what it was to aspire to virtue and greatness
of

* Thus the Chinese significantly expresses “ a Man
“ of moderate Learning.” The Reader it is presumed

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of foul ; that to take away your office, which you had acquired with so much study and labour, would render you very miserable : and therefore urged him to have compassion on you and forgive your injustice.” Having related these and all the other particulars of their conversation, he said, “ This Sir, was the principal subject of

fumed is not to be informed that the *Chinese* do not, like all other Nations, write with an Alphabet of a certain number of Letters, which by their various combinations form syllables and words ; but with Characters each of which singly stands for a whole word, or rather for the idea signified by that word. Now, as the number of our Ideas is almost infinite, we are not to be astonished, if that of their Characters amount to near 80,000, although the words of the *Chinese* language do not exceed 330. For the *Chinese* Eloquence is addressed to the eye and not to the ear, and consists not in speaking, but writing ; hence all their public addresses are transacted by petition and memorial. As therefore all

of their discourse; which was carried on with great respect and courtesy: she thanking him for the benefit she had received by his coming to her assistance; and he acknowledging her goodness to him during his illness. And as for any thing more, any thing secret, or clandestine, there was not the least shadow of it."

their books, &c. are in these Characters, he who knows the greatest number is the most learned and most capable man. And as these Characters are not only numerous, but complicated, (every complex idea being expressed by a character composed of many simple ones) it must be a work of time and vast application to acquire at once a competent knowledge of them, and a skill in using and compounding them with facility. It is said however, that provided a person knows 10,000 Characters, he may express himself upon most common occasions, and be able to read a great many books. The generality of the Learned understand but 15 or 20,000, and few Doctors above 40,000.

See P. Du Halde, vol. 1. p. 363. 364. &c.

When

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When the *Cbe-bien* found what good offices the young lady had done him, and that he was thus rescued from danger, he rejoiced and said, “*Sbuey ping-sin* is a woman of great goodness and understanding. She hath done this to make me amends for the civility I shewed her in sending her home from my audience in my own chair. But was there nothing toward the latter end of their discourse that would bear an ill construction?” “Nothing at all, replied the other: their conversation turned altogether upon fine reasonings, and arguments fetched from history and ancient times: and the whole was conducted with the nicest observance of decency and good manners.” The *Cbe-bien* paused for some time, and

at last cried out, "All this is surely incredible! Is it possible for a young lady, beautiful and blooming as a rose, and a youth shining as crystal, to be together in one house; to converse together, and drink wine; both obliged to each other; both witty and ingenious; and yet in all their conversation not to let fall one word of love: but instead thereof to preserve all the sanctity of hermits and holy men? this can never be believed. Certainly you have been hired to conceal the truth; and somebody hath given you a bribe for that purpose." "Sir, said *Sban-yeo*, I have no manner of relation to the parties in question; neither do they know any thing of me. Which way then should I receive a bribe from them?

them? Be assured every syllable I have told is neither more nor less than the truth." The *Che-bien* could not help being struck with admiration and delight at so extraordinary a couple. "Both in former times, and till now, said he to himself, never were two such persons as these for integrity and goodness! If this account be true, the virtue of *Tieb-chung-u* is very rare, and the learning of *Sbuey-ping-sin* no less uncommon. If I were a Mandarin of superior rank, I would present an account of them both to the Emperor, in order that they might be celebrated * as they deserve."

Then

* It is customary with the *Chinese* to celebrate Persons remarkable for their virtue with particular honours, erecting triumphal arches to their memory.

Then calling to *Sban-yeo*, he said, I hope all this you have told me is true. According to my promise I pardon what is past †. But if I find you have been guilty of any falsehood, expect the most severe punishment." He then dismissed him, bidding him take more care for the future.

The *Cbe-bien* reflected on the conversation which had been reported to him, and their sensible remarks on the two words RICHES and POWER : how every body followed wherever they led, and how difficult it was to resist their

memory, and inserting their story into the topographical history of the place where they lived. See many extracts from such histories in *P. Du Halde's* collection.

† The *Chinese* idiom is, " You are without any crime hitherto."

attraction.

attraction. "These two, said he, are no ordinary persons. The parents of them both are of exalted rank. How could I be so mistaken, as to endeavour to hurt them? If the young stranger had obeyed the dictates of his just repentment and carried me to the Viceroy, I should have been stripped of my office; and it would have been then too late to have implored the assistance of *Kwo-kbé-tzu's* father. I myself am in no ordinary character; my rank of *Cbin-tzu* *, or Doctor of Law, should require some dignity to be maintained; which can only be done by just and

* See note vol. 1. p. 8. This is the same with *Tsin-sé* or *tsé*, as it is written by *P. Du Halde*. It is so difficult to reduce *Chinese* words to *European* orthography, that we are not to wonder at the greatest variations in our manner of writing them.

See *P. Du Halde*, vol. 2. p. 140.

wife actions. Why should RICHES and POWER be the sole objects of my regard? which are things of no real value in themselves, and may be the occasion of the forest evils. While I was regardless of my own reputation and safety, this young lady hath continued me in the possession of both." He proceeded farther and said: "*Tieb-chung-u* is a youth of great capacity, integrity and justice, and if this young lady doth not marry him, she will never again meet with one so worthy of her. Again, *Skuey-ping-sin*, to the greatest vivacity of wit and judgment hath added an uncommon knowledge of books and literature; where then will be found a bride so proper for this young gentleman? I imagine I should do much better

better to take part with this accomplished pair, and to bring about a marriage between them."

In the midst of reflections of this kind he was interrupted by the arrival of *Kwo-kbé-tzu*, who was impatient to learn what news he had for him. The *Che-bien* gave him a very impartial account of all that had passed, and said: "Sir, you must not look upon this young lady as an ordinary person. Her understanding and capacity seem equal to that of the wisest sage, and she will hardly dispose of herself upon common terms. Be persuaded therefore to think no more of her, but look out for another." *Kwo-kbé-tzu*, having heard all the particu-

lars as related above, and finding nothing would bear an ill construction, knew not what to answer. He even began to think seriously that all his endeavours would be to no purpose. Without however making any reply to the discouraging advice of the *Che-bien*, he took his leave of him and withdrew. His absence was by no means disagreeable to that Mandarin, who immediately sent a servant to inquire after *Tieb-chung-u*, with orders whenever he stirred out of the young lady's house, to bring him advice of it.

C H A P. V. *

THE *Che-bien*, having reflected on all that *Sban-yeo* had reported to him concerning the conduct of the two young persons, became very much attached to them, and made them the subject of his discourse to all his friends and acquaintance: esteeming himself happy in having two such characters in a city under his jurisdiction.

As for *Sbuey-guwin*, finding there was no longer any room for suspicion, and that the *Che-bien* was satisfied of their innocence, he began to reason thus with himself: “ Although I have hitherto

* CHAP. VIII. In the Translator’s manuscript:
been

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been so desirous to marry my niece to *Kwo-kbé-tzu*, it was not so much from a desire to serve him, as myself, by getting possession of her house and furniture. There is no probability now that this match will ever take place. On the other hand, notwithstanding her prudent and irreproachable conduct towards this young stranger, it cannot but be thought she hath a great regard for him. If it were not for virgin modesty, I doubt not but she would be glad to receive his offers of marriage. I think therefore I cannot do her a more acceptable service, than to propose him to her for a husband. If she accepts of him I shall still come into possession of her effects."

Full

Full of these hopes he hastened to his niece by the private door, and addressed her as follows. "It is a common saying, A drum if it be not beat gives no noise; and A bell if it be not struck upon returns no sound. It is also said, Whoever hath sore eyes will see clearly in ten days if he let them alone to cure themselves *. The day

* The application of these Proverbs is obvious. The two First seem intended to introduce what he is about to mention on the subject of marriage, which without his interposing would be likely to continue dormant. By the Other he insinuates that her conduct had justified and cleared up itself.

It may be observed of the Last of these Proverbs, that no People are more subject to blindness than the *Chinese*, which is by some attributed to their feeding on Rice.

Of the Former it may be remarked, that the *Chinese* divide the night into five Watches, each about two hours long; of which they give notice in the cities by incessantly beating either

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day that you brought *Tieb-cbung-u* into your house to cure him of his illness, it not only occasioned people to talk ill of you abroad ; but I must acknowledge that I myself was much disturbed at it. But now I am convinced you are both like fine gold, which there is no fear

on a large Drum or Bell, or both : the first watch being denoted by one stroke which is repeated every moment, the second watch by two strokes, &c. The city Drum at *Pe-king* is said to be fifteen cubits diameter. Their Bells are also large masses of metal, some of them weighing 120,000, lb. Their form is cylindrical, being almost as wide at the top as at the bottom : they also differ from ours in decreasing in thickness gradually from the bottom upwards. These Bells are not rung with Clappers, but beat upon with great Hammers made of a kind of wood called from its hardness *Tie-mú* or *Iron-wood*.

N. B. The *Chinese* distinguish their Bells by whimsical names, as *the hanging* ; *the eating* ; *the sleeping* ; *the flying*, &c.

Vid. plura apud P. Le Compte, tom. 1. p. 124, &c. P. Magal, p. 122, &c. Mod. Un. Hist. v. 8. p. 301, &c.

can receive damage by being put in the fire." *Skuey-ping-sin* answered, "So long as every thing is conducted according to civility and good order, what great matter is there in all this? *Tieb-chung-u* hath done me an important piece of service, and I have endeavoured to make him all the return in my power." "It is true, said her uncle; you say well; and I have now an offer to make you, in which I am very sincere, and which I hope will expose me no longer to the suspicion of seeking my own private interest, or of having any thing else in view but your real advantage." "All things, said the young lady, must be conducted with decency and order. If it becomes me to do it, I am contented; otherwise you had better let

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it rest in silence." He replied, "The old proverb says very well: When a man is of age, he must contract a marriage, and a woman must accept of a marriage. You are now arrived at the marriageable age. If your father were at home, it would be his duty to consider of this subject; there would then be no obligation on me. But he is sent to a distant country, from whence no one can tell when he will return. And for you to pass the prime of your life unmarried, in hope of an event so remote and uncertain, would be very unreasonable. When *Kwo-kbé-tzu*, would have married you, you must not think that all the tricks he played you, and the trouble he occasioned, proceeded from any suggestion of mine.

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mine. If I seemed to favour his suit, it was owing to his continual solicitation. I am now become very sensible that all you did was reasonable and just. *Kwo-kbé-tzu* may indeed value himself upon his power and riches; but hath no great pretensions to capacity and understanding. I therefore begin to think him an improper match for such a woman as you. Nay where is to be found one completely suitable? It is true there is no scarcity of ingenious and learned men, but I believe there are none who may pair with you for fine sense and ingenuity. Yet now a favourable occasion offers: and as Heaven, which hath blessed you with so many perfections, makes all things compleat and perfect; who

can doubt but that this *Tieb-chung-u* was made for you alone, and sent immediately by Heaven with all these endowments in order to match those you are possessed of. Now although you have been for some time together under one roof, observing all decency and good order; yet I know modesty will not suffer either of you to touch on so delicate a subject. I am come therefore out of friendship to break through this difficulty, and to negotiate the matter between you." "Uncle, replied the young lady † Heaven made CON-FU-CEE*,

and

* CON-FU-CEE (rather *Cong-fú-tfè*) or *Confucius* the great Philosopher of the *Chinese*, was born in the kingdom of *Lu*, now the province of *Shantung*; according to *P. Du Halde*, five hundred and fifty-one years before CHRIST. So that he must have been cotemporary with *Pythagoras* and *Solon*, and somewhat earlier than *Socrates*.

He was but three years old at the death of his father;

and endowed him with perfect wisdom and understanding. Why was not he
an

father; from whom he received no other inheritance than the honour of being descended from an Emperor of a former dynasty. In his earliest Infancy he discovered an uncommon gravity and wisdom: and about his fifteenth year gave himself up to the study of the ancient books. At the age of nineteen he married, contenting himself with one wife; by whom he had a son. A while after he divorced her that he might pursue his studies with the greater application.

On account of his admirable qualities, his learning and virtue, he was several times invested with the magistracy in different places, which he only accepted of as the means of promoting his intended reformation both in morals and government: and as oft as he found his endeavours unsuccessful, he threw up his employments and retired to private life.

Of this he gave an illustrious proof in the fifty-fifth year of his age, when he was invited to accept of the post of chief Mandarin in the kingdom of *Lu*: *China* then containing many little kingdoms; all of them however subordinate to the Emperor. Here in the space of three months so visible a change for the better took place, that the king of *Tsi*, another petty monarch, envying this prosperity, made a present to the king of *Lu* of several beautiful young girls; who by their captivating arts entirely seduced him and his court.

an Emperor? he was only a private philosopher, and teacher of the people.

Heaven

Upon this *Confucius* once more returned to his former condition of a private sage, and wandered about the empire, sometimes revered, sometimes despised and insulted, and sometimes even reduced to the extremest indigence : all which he bore with wonderful equanimity and fortitude. He is said however to have gained 3000 Disciples; of whom 500 were afterwards raised to the highest posts in various Kingdoms. Of this number 72 were more particularly learned : and ten of these were so eminently accomplished as to be called *The ten Philosophers*.

He divided his Disciples into four Classes. The first were to cultivate their minds by meditation : The second, to reason justly and compose persuasive and elegant discourses : The third to study the art of government, and to instruct the Mandarines in it : The fourth to write in a concise and elegant manner the principles of morality.

After having completed many philosophical and historical works, which compose the canonical books of the Chinese, he died in his native country aged 73, greatly lamented. A little before his last sickness he said to his disciples with tears ; “ *The mountain is fallen, the high machine is destroyed, and the sages are no more to be seen.* ” meaning that the edifice of perfection which he had been endeavouring to raise was almost overthrown by the prevailing dissoluteness of manners.

Heaven likewise in former times made a woman of the most exact beauty and

manners. On the seventh day before his death he again told them ; “ *The kings refuse to follow my maxims, and since I am no longer useful to the world, it is necessary I should leave it.*” He then fell into a lethargy, and at length expired in the arms of his Disciples.

Since his death he hath been regarded by the Chinese, if not as one of their deities or Pagods, yet with a degree of reverence, which it is difficult to distinguish from idolatry : for he is not only called *the great master, the illustrious king of letters, the saint, or hero adorned with excellent wisdom*, whatever is cited from him being received as oraculous : but in every city is a magnificent Hall [or Temple according to *P. Semedo*] where his Name is inscribed in letters of gold, and where the highest honours are paid to his memory by all the *Literati*. At the Examinations in particular one of the principal ceremonies is, that all the Graduates go together to perform Prostrations before his name, and acknowledge him for their Master. To which we may add, that on the Festival kept in his honour, a hog is sacrificed, and meat, wine and pulse offered to him in great form.

See Confuc. Declar. Proëm. p. 117. P. Du Halde, vol. 1. p. 166. 295. 415, &c. P. Le Compte, tom. 1. 293. P. Semedo, p. 48. P. Magal, p. 147. Mod. Un. Hist. v. viii. p. 104, &c.

most refined understanding. Why was not she espoused to the Emperor? On the contrary she married a person of low rank. All these things are under the dominion of chance: and are governed by fancy. *Tieb-chung-u* is indeed a young gentleman of great understanding, integrity and worth; in-
 somuch that he cannot be said to be deficient in any one thing. But if you mention the * word MARRIAGE with regard to this youth, you are very wide of the matter.” *Sbuey gurwin* replied, “As there have such great obligations passed between you, and as you cannot but know each other’s inclinations, it is very fitting you should be united.”

* In the original it is, “The two letters [or characters] *Marriage*.”

“It

“ It is on account of these obligations answered his niece, that I say you are so wide of the matter. But indeed there is nothing regular nor according to decorum. No father or mother acquainted with the affair. No order procured. Such a marriage is impossible. Besides our acquaintance commenced in a time of trouble and disturbance*, and was farther promoted by the quarrel this stranger hath had with the *Che-bien*: consider too, that in consequence of this quarrel he was

* Among a people so superstitious as the *Chineje*, it may well be judged a sufficient reason for not prosecuting such an acquaintance, that it had so ominous a beginning. What regard is paid in *China* to Omens, Auguries, &c. may be seen in P. Du Halde, vol. 1. p. 507. 677. vol. 2. p. 51. *et passim*.

The other Objections here urged will be found accounted for and explained by the Author himself.

brought

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brought home to my house in the most sudden and abrupt manner by my own self. But it was merely to take care of him in his illness. There was not the least intention of matrimony in the case." "With regard to that, said her uncle, you need be under no concern. Every body is now sensible of the purity of your intentions. And as to bringing him home abruptly, you need not mention it now: there hath been nothing amiss in your whole conduct, and the world is convinced of it." "Well then, said she, if hereafter there appears to be no particular connection between this youth and myself, my conduct will always be deemed clear and upright, and I shall be at ease. But should we once marry,

marry, who would believe that my former intentions were innocent and undefigning? We shall always be suspected of guilt, and by that means rendered both of us miserable. I can by no means therefore give my consent to any proposals of this kind; and desire you will think of the subject no more."

Shuey-guwin was very angry at this declaration of his niece, and cried out: "You talk in a very high and lofty strain: you that are so young to pretend to teach me and slight what I have said to you! Go! I will talk with you no more, but will apply to the young gentleman himself and discuss the matter with him. If he is but inclinable, I shall not heed all you can say
against

against it." He then went to the chamber of *Tieb-chung-u*. *Siou-tan* informed his master, that the uncle of the young lady was come to pay him a visit. On which immediately he went out to meet him: and having conducted him in, desired him to sit down. *Skuey-gurwin* began the conversation by telling him, that for some days past he had been wholly taken up with urgent business, which had prevented him from waiting on him: and therefore begged him to pardon the omission. He answered, that he was hardly so well recovered, as to be able to pay visits himself, and therefore desired his excuse that he had not waited on *bim*. *Skuey-gurwin* told him, that he was come today to communicate an affair of importance.

tance. Upon the other's desiring to know what it was, he answered. "It is with regard to the marrying of my cousin." "The marrying of your cousin!" said the youth, and instantly changed colour. This you must not talk of to me. Your words are lost in the air*. I am a person from abroad. If you have any other subject to propose, I will lend you all possible attention. But why do you mention your cousin's marriage to me?" "Sir, replied *Sbu-y-guwin*, I should not have ventured

* As it must appear at first sight unnatural that *Tieb-chung-u* should so warmly reject proposals, which we have been led to believe would be extremely desirable to him: it may be proper to observe that this difficulty will be in some measure removed hereafter when he comes to explain the motives of his conduct: and it will be seen in the sequel that had he acted otherwise, the consequences would have been fatal to them both.

to interpose in an affair of this delicate nature: had it not been for the service you afforded my cousin, and had you not done and suffered so much for her sake: on that account I have taken this liberty." "The assistance you mention, replied the youth, was purely accidental. Seeing so great an injury offered to a lady, I could do no less than assist her. It is not in my power to see any wronged or oppressed, without interesting myself in their favour. This is but the result of my natural disposition. But from your discourse now, I conclude you think I had some sinister design in coming hither. And since that is the case I will instantly remove."

Sbucy-

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Sbuey-guwin seeing him so disturbed at his discourse, endeavoured to appease him. "Pray Sir, said he, be not offended. My coming here was from a good intention: not to make you uneasy. Give ear a little to what I have to say, you may then judge if it merits attention." "It is a wife saying, replied the youth, What is not proper to be done, is not proper to be spoken of*. I beg therefore you will

* In the Translator's M. S. it is, "When the cause is bad it must not be spoken to."

As in this, and some of the following pages, the Hero of the piece cannot but suffer in the opinion of every fair Reader, for his seeming Indelicacy and want of Gallantry: it may be proper to remark that his expressions do not possibly sound so harsh in the original as they do here: at least it appears that the lady is not offended at them. But after all it is impossible there should be any such thing as Gallantry
among

will say no more. You probably mean well in this affair, but are not sensible how prejudicial it may prove. I find however it is time for me to be gone." Then rising from his chair he called to one of the servants of the house, and desired him to give his thanks and service to his mistress, and to tell her

among a people, who admit of no intercourse between the two Sexes ; whose Marriages are contracted without the consent of the Parties, and even without their personal knowledge of each other : and who by being allowed a plurality of Women lessen their attention to any one. For it must follow, that where the Women have no power of refusing, there can be no merit in their acceptance, and consequently no pains required to obtain it : there can be no inducement then to study any of those little engaging Arts which constitute Gallantry with us. Among such a people, the Women will be in low esteem as Women ; and though they may be treated on occasion with all the civility and respect due to their rank or merit, there will be no delicacy shewn to their Sex.

Where

her how sensible he was of the favours he had received: but that finding from her uncle it was time to depart, he was accordingly setting out; and that he could not [presume to] ask her to come forth that he might take his leave of her. Then command-

Where the Women in general are held so cheap, we must not wonder that the men should be backward to acknowledge a soft and respectful passion for any one of them: or that a nation in other respects civilized and refined, should in this resemble the most savage and unpolished. The same causes every where produce the same effects. Among some of the wild Nations of *North America*, we are told that a young man would be for ever dishonoured who should stop and speak to his mistress in public; and that the bare mention of marriage between their Parents would be a sufficient reason to make them industriously shun each other.

See an account of the *Iroquois* in *Lettres edifiantes. & curieuses. &c. Recueil.* xii. p. 132.

N. B. The Reader is desired to bear the above Remarks constantly in mind throughout this and some of the following Chapters.

- ing his own servant to follow, he departed so suddenly, that *Sbuey-gurwin* was not sufficiently apprized to prevent him. Who having run after him to desire him to return, but without effect, remained behind very blank and confounded: infomuch that he was ashamed to return to his niece, but went home muttering to himself, "This young man hath very little of the gravity of a student. He is rough and headstrong, and and seems more like one of the sword."

Sbuey-ping-sin from the moment her uncle left her, foresaw what would be the result of his officiousness; and imagining her guest might not be very well provided for his journey, ordered twenty
taels

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taels of fine silver * to be brought, together with some pickles and preserved fruit. Then giving them to an old servant named *Sbuey-yeong*, she

* The *Leang* or *Chinese Ounce*, called by the Portuguese *Taël*, consists of ten *Mace* or *Mas*, which the *Chinese* call *Tsien*; [*Lettres edifiant.* xvi. 345.] so that according to the Translator's valuation, vol. 1. pag. 14. a *Taël* of silver is about 6s. 8d. English. The same valuation is also given in a curious Paper relating to the *Japan Trade* in *Harris's Voyages and Travels*, folio, ed. 1744. vol. 1. pag. 305.

The *French Missionaries* have estimated the *Chinese* sums by *French Money*; but this hath suffered such great fluctuations in its value by different *Arrets* of Council, that the *Taël* hath occasionally been valued (1) at 4 *livres* 2 *sols* 2 *deniers*; (2) at 5 *livres*; and (3) 7 *livres* 10 *sols*. See (1) *P. Le Compte*, ii. 11, 78. *Lettres edifiant.* i. 74. xvi. 381, &c. &c. (3) *Ditto* xxv. *Pref.* x. &c. &c.

It is hoped that this exactness will not be deemed impertinent, as the want of it hath betrayed some of our Writers into mistakes and contradictions. See *Engl. Transf. of P. Du Halde*, vol. 1. p. 73. and compare *Mod. Univ. Hist.* viii. p. 34. with p. 158.

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ordered him to wait without the gate of the city, and to wait for the young stranger; and when he came by, to present her service to him, and desire him to accept of this small present for his use on the road. The servant immediately went as directed, without making any one privy to his design.

Tieb-chung-u having left the house of the young Lady returned to the *Pagoda* or convent †, and sent his servant to inquire for their bedding and furniture. The Superior of the *Bonzees* hearing he was there, ran to the door to see him and pay him his compliments. “Sir, said he, the day that you went from hence in so abrupt a manner, and for
† “Called *Chang-siou-u-wen*.” Translator’s MS.
which

which I can assign no reason, you made me incur the *Che-bien's* anger, who reprimanded me very severely. To-day I am very fortunate to meet with you. And if I should let you go again, that Mandarin would doubtless blame me." "As to what hath happened, replied the youth, I shall take no notice of it : but still will you prate ? I tell you plainly I will not to-day enter your convent ; neither drink of your *Cba* *. And as for the *Che-bien*,

* That is TEA. [See note vol. 1. pag. 209.] It may not be improper to give here a short account of this plant, which of late years is become so considerable an article in our diet and traffic.

There are many sorts of TEA in *Cbina*, but they may all be comprehended under two: viz. the *Green*, or *Song-lo cha*, so called from a mountain of that name in the province of *Kiang-nan* where the best sort of it is cultivated : and the *Boba*, or, as it is pronounced by the *Chinese*, the *Vú-i-cha*, which

bien, I will never see him more. Go instantly, and fetch hither my bedding and furniture, for I will not stay." "Your effects, said the other, are already given to your servant. But
 though

which takes its name from the mountain *Vú-i-shan* in the province of *Fo-kien*. It is doubted whether these two kinds are essentially different, or originally the same, only cultivated in a different manner: however it is agreed that their leaves are gathered at two different seasons in the year; the *Bobea* a month or five weeks earlier than the *Green*, while the plant is full of sap; whereas the other by being left so much longer 'till its juices are dried up and inspissated by the warmth of the sun, changes its colour to a fine green. Hence we may account for the difference of their qualities: the *Green* being rough and raking the stomach: the *Bobea* more smooth, soft and healing; upon which account the latter is chiefly in request among the *Chinese*.

Tea is propagated commonly by sowing: which is performed in the second moon in the year; when having prepared their ground they throw nine or ten seeds into a hole, from which one, or two, or sometimes more shrubs will spring. These at a proper season are transplanted in rows upon
 little

though you are never so angry, I cannot let you go: you must stay a little."

At this *Tieb-cbung-u* was out of all patience, and said; "What business would you have with me, that I should stay

little hills at the distance of three or four feet from each other, like vines with us. Where they are curious to have the Tea fine they prevent the growth of the shrub, and plant it anew every four or five years: it would otherwise rise to the height of ten or twelve feet.

The *Tea-shrub* commonly bears leaves from the top to the bottom, but the nearer the tops and extremities of the branches the finer. The leaf is oblong and sharp at the end, indented round like that of our rose or sweet-briar: and the flower is not unlike the latter, only it hath more leaves. The *Bohea* only differs from the *Green* as to figure, in having its leaves somewhat rounder and shorter. In autumn when the flower decays, there appears a berry of the size of a hazle-nut, somewhat moist and not ill tasted. From these the *Chinese* extract an oil, which they use in sauce. They also pickle the leaves for the same purpose.

In order to prepare the Leaves for use; those of the *Bohea* are at first dried in the shade, after

stay any longer? What! In the open face of day would you go about to practice any villainy on travellers who come to your convent? What! have you a design to kill me? Have you

which they are expanded in hot water, and exposed either to the sun or to slow fires in copper or earthen pans, 'till they are crisped as we have them. But the *Green* sort being less juicy, are dried in the same manner as soon as gathered.

We shall close this article with observing, that the true *Imperial Tea* called by the *Chinese*, *Mau-cha*, is the leaf gathered from the *Bohea* shrubs newly planted, or as they themselves stile it, *the first points of the leaves*; and is sold upon the spot for near 2s. a pound: this sort is very scarce, as is also the *Flower of Tea*, which unless mixed with the other, hardly tinges the water.

N. B. It is agreed on all hands that the *Chinese* adulterate most of the *Tea* we have, so that we are not to wonder if it falls short of the virtues attributed to it by the *Chinese*: who are supposed to be exempt from the gout, stone, scurvy, and most other chronical disorders by their constant use of it.

P. Du Halde, vol. 1. p. 10, 11, &c. Mod.
Univ. Hist. vol. 8. p. 227, & seq.

received

received this order from the *Cbe-bien*? If it be so, stay a little, and to-morrow I will go to the Viceroy's palace and acquaint him of your proceedings. He shall send for you, and give you such chastisement as you will not be able to bear." These words were scarce uttered when there came two servants from the audience of the *Cbe-bien*, who said, "Sir, our master hath sent us to tell you, that he must speak with you at his house."

For that magistrate [as hath been already mentioned] having become sensible of the merit of *Tieb-chung-u*, waited for an opportunity to converse with him, and to ask him pardon for all he had done to his prejudice. Infomuch that he
could

could not be at ease till he had seen him. He had therefore sent messengers every day to inquire after him at the house of *Sbuey-ping-sin*, and to learn the time of his departure; which he was no sooner apprized of, than he sent these two servants to invite him to his audience.

C H A P. VI.

T*IEH-chung-u* having heard the two servants, who were come to invite him to the *Che-bien's*, smiled and said, "I am no inhabitant of his district or quarter* ; neither owe
money

* In the original "Of *Lee-ching-bien*."—It may be proper to observe here, that the XV. provinces of *China* are divided each of them into so many *Fú* or Cities of the first order with their several jurisdictions: within each of which
are

money to any one in it. Why then doth he always pursue me in this manner? Is it because he did not kill me before; and would now do it effectually?" The servants could make no answer to this; yet would not let him go notwithstanding. Upon which he became very angry, and was going to beat them: but it happened that at the same instant arrived the *Che-bien* himself. For after he had dispatched his servants, he imagined they would not be able to succeed, and therefore followed them in person,

are so many *Chew* and *Hien*, or Cities of the second and third rank, with their respective districts.

Although *Hien* signifies a City of the third rank, or a part of the Capital of that size, yet it also includes a district of no mean extent, there being many of them sixty, seventy, or even eighty leagues in circuit.

Mod. Univ. Hist. vol. 8. p. 15. note.

mounted.

mounted on horseback and having a lead horse along with him*. When he came to *Tieb-chung-u* he alighted, and saluted him in the most respectful manner, saying, "Sir, I am a very mean and ordinary man. Though I have eyes, I had no sight. And my understanding hath been so obscured, that I could not discern you to be a person of merit. Now I am awakened as it were out of a dream, and

* In the *Chinese* cities Horses are much used to convey the people through the streets: even more than Chairs or Sedans. When *P. Semedo* was in *China*, it was not permitted even to the Mandarines to use these, unless to some few of more particular dignity. "The greatest part, he adds, "ride on horseback; and because they "are ill horsemen, their horses are guided by "two servants, who go on each side."

In *Pe-king* a Horse or Mule may be had so cheap, that the hire of one for a whole day will not exceed 6d. or 7d: and as all the streets are much crowded, the muleteers often lead their beasts by the bridle in order to make way.

P. Du Halde, vol. 1. p. 66. *P. Semedo*, p. 21.

perceive

perceive my error. For which reason I am come to ask your pardon; and hope you will do me the favour to go with me to my audience.”

“These words, said the youth, are very different from those you spoke the other day. How is it that you, who have shewn yourself so attached to power and riches, should on a sudden appear to be so devoted to truth and sincerity? But perhaps this may be only to deceive me: and you have some new scheme to draw me into mischief.”

“Sir, said the *Che-bien*, talk not thus. I am now sincere. And with regard to the former injury, I know you have forgiven it, and so hath the young lady; who interceded for me, with a generosity which I shall always remember.” *Tieb-chung-u* at this was
astonished.

astonished. At length he said: "This is a most surprising change and reformation!" "Sir, said the other, to convince you of it, I hope you will go home with me: where I have something to propose, which I flatter myself will afford you pleasure."

Tieb-chung-u suffered himself to be persuaded of his sincerity; and consented to go home with him. Accordingly mounting the lead horse, he rode by his side 'till they came to the audience. When they were seated, the *Che-bien* said: "Let me ask you, Sir, what was your reason for going away to-day so suddenly?" "It was not my intention, said he, to depart so soon; but being disgusted at something that was said to me, I could stay no longer."

er.” “What could that be? said the *Che-bien*; pray inform me.” “The uncle of *Shuey-ping-sin*, replied the other, proposed a marriage with his cousin!”—“Well, said he; and what hath he ~~hath~~ done amiss in that? Had he not a great deal of reason? Why could not you approve of it?” “You know very well, answered *Tieh-chung-u*, that I have been for some time at the house of this young lady; but with no interested view: nor was there any thing clandestine in it. Whatever was done we can declare before heaven, genii or spirits*. But it would be difficult to persuade the world of our innocence. And then for her uncle-

* In the Translator's MS. “Angels.” See Notes, vol. 1. p. 17, 41. The Reader may apply this remark wherever the word *Spirit* or *Genius* occurs.

to propose this subject to me, shewed he had a very mean opinion both of the young lady and myself. Which gave me so much disgust, that I left him before he had finished his discourse.”

“ I acknowledge, said the *Che-bien*, that after conversing so long together, if there had been any thing secret in your correspondence, any thing the world were unacquainted with, it would be very wrong to conclude a marriage †. But remember, in former times there was a man of such exalted wisdom and understanding, that there could no where be found a match worthy of him. It happened also in another age there lived a woman of such fine sense and knowledge, that she could no where

† How different do the *Cbinese* reason from us? The passage in the text merits attention.

meet with a man equal to her worth, to make up a pair. If it had fallen out, that these two had been contemporaries, they must not have fled from each other, but have necessarily been united. To-day it was with much difficulty that I prevailed on you to come hither. You are of so strict and inflexible a temper, that were I to offer you a present of gold, I know you would refuse it. And should I prepare never so fine a banquet for you, I imagine it would not be accepted. [There is only this one way in which I can testify my regard.] I remember an old saying to this purpose, A man and woman that can be together in private and yet preserve their chastity, can break no

law *. There is seen this day, what was only to be found in former ages. And although to you there appears nothing extraordinary in all this, yet I look upon it as very rare and unheard of. Upon the whole then I should be sorry, and look upon myself as very deficient, if I did not accommodate to your satisfaction this affair, which is so much for your welfare.

* This is strongly expressed. By way of Comment let us hear the lively Author of *L'Esprit des Loix*. [Liv. vi. chap. 8.]

“ The separation of the women from the
 “ men, and their strict confinement, is the natural
 “ consequence of a Plurality of wives. Do-
 “ mestic order likewise requires it: An insolvent
 “ debtor endeavours to put himself under cover
 “ from the pursuits of his creditors. There are
 “ certain climates, where the natural propensi-
 “ ties have so much force, that the moral ones
 “ have scarcely any. Leave a man alone with
 “ a woman: the temptations will be falls;
 “ the attack sure, the resistance none: in these
 “ countries

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welfare. Since therefore I have prevailed on you to come here, I beg you will stay 'till the conclusion of this business, and not lose so favourable an opportunity by an abrupt departure.

At these words *Tieb-chung-u* fetched a deep sigh and said, "Alas! Sir, you must not speak of this marriage. Whoever pretends to live in this world must

"countries instead of precepts, there must be bolts."

In *China* "it is regarded, as a prodigy of virtue, to find one's self alone with a woman in a remote apartment without offering violence to her."

To find a treasure in a secret place, says a Chinese Moralist, when we know the owner: or a fine woman in a retired chamber: to hear the voice of an enemy ready to perish without our assistance: admirable touchstones of the heart.

See P. Du Halde, vol. 2. p. 47. and 110.

N. B. This moral sentence strongly marks the character of the CHINESE: who are to the highest degree greedy of gain, libidinous and vindictive.

conform to its rules and customs. He must proceed with regularity and order*, not with intricacy and confusion. If I acknowledge our sovereign Lord to be Emperor, can I pretend to claim an acquaintance or friendship with him? With as much reason might I go about to conclude in mar-

* The *Chinese* resolve all moral virtue into Order, Regularity and Decorum.

“ All that is required of and commanded to men by Heaven,” says one of their Ministers of State in a Memorial to the Emperor, “ is prized under the word *Ming* or Order. To fulfill all that this expression signifies is the height of human perfection.”—“ From hence in a family spring the duties of father and son, &c : in a state those of prince and subject. From hence proceed the union, friendship, politeness and other subordinate links of society. These are the characteristicks of superiority which Heaven [*Tien*] hath given to man above all other created beings upon earth.”

Vide plura apud P. Du Halde, vol. 1. p. 485. 436.

.riage,

riage, an acquaintance which began amid so much trouble and distress." The *Che-bien* replied, "You are a young man that have seen the world, and are of a lively disposition: why do you talk in this philosophic and romantic manner? If you are so extremely rigid and exact, why did you go to her house, when you were ill? Now you are well again, and the world is satisfied, as well of the reason of your going, as of your behaviour there; what would there be wrong in your marrying? Which should your nice scruples prevent, you will have reason to regret it as long as you live." "Pray Sir, said *Tieb-chung-u*, what benefit have I ever done you, that you should interest yourself so much about me?"

The *Che-bien* replied, "Although my office is but small, as are likewise its profits*, there was but little wanting
to

* This is to be supposed spoken out of humility. [See note above pag. 138, 9.] In *Lettres edifiant.* xvii. 177. will be found a Memorial, wherein a *Che-bien* says of himself, "I am but "a little Mandarine, and my authority inconsiderable, &c."

The *Chinese* always affect to speak meanly of themselves and of whatever belongs to them: they think it no less polite to use magnificent terms when speaking of others. For this reason it would pass for great familiarity to use *I* or *You* when speaking to a visitant, &c. but it is, *The servant of my Lord: Let my Lord permit his humble slave, &c.* When a son speaks to his father, he calls himself *his youngest son* or *his grandson*, even when he is the eldest and hath children himself. So a father says of his son, *my young* or *little son*; a master, *my young scholar*. In like manner speaking of their place of abode they say, *this poor city* or *province, &c.*: and after a feast, *the entertainment for my Lord hath been very mean, &c.*: a person that pleads at a tribunal styles himself *the delinquent*.

They bestow on others Titles proportionably respectful. A son speaking of his father calls him, *the father of the house*: a servant of his
master,

to my being being deprived of it. But it was my good fortune to-day to hear that you had pardonèd me, and this through

master, *the lord of the house*. Even to mean and inferior people they give an honourable name : thus a servant, if he be a grave person, is callèd *the great master of the house* : a bargeman, *the chief master of the vessel* : a muleteer, *the great wand* ; unlesſ they would anger him, and then they give him his ordinary name, *Can-kio* or *persecutor of the feet*. The officers attending on the Mandarines are stiled *the men on horseback*, or *cavaliers*. Among the common people, if they do not know one another, they call *Brothers Hiung*. The address to a woman, although from one no way related to her, is *Ta-sao* or *sister-in-law* ; but it sometimes happens that foreigners, by a slight variation of the sound, call her *Broom*.

In speaking also of such things as belong to him they speak to, they use particular phrases : thus in mentioning his son, it is always *the noble son* : if the daughter, it is *the precious love* : if his country, it is *the noble province, city, &c.* Even a person's sickness must be callèd, *the noble indisposition*.

The above way of speaking, tho' carried by the *Chinse* to a ridiculous excess, prevails more or less through all the eastern languages ; and in many respects resembles that of the ancient

through the persuasions of *Sbuey-ping-sin*. When I heard it I made an oath to change my former course, and to conduct myself hereafter by the laws of equity and justice. When I observed also how strictly you kept the rules of virtue and honour, and that *Sbuey-ping-sin* was a young lady of such unaffected modesty and striking merit; when I considered how wonderful it was that two such uncommon persons should meet together in one city; I could not but think the hand of hea-

Hebrews, which we so justly admire for its venerable and majestic simplicity.

See P. Du Halde, vol. 1. p. 294. P. Semedo, part 1. ch. 11. p. 63. Mod. Un. Hist. viii. 268.

N. B. If this peculiarity of address is not found adhered to throughout this history; it is because the Translator hath substituted the *European* phrase instead of the *Chinese*: a liberty which he hath taken in other instances.

ven was in it, and that you two were destined for each other. Had not so singular an affair come under my own particular inspection, it were nothing. But as with these eyes and these ears I have seen and heard you both, and observe you so remarkably suited to each other; it would have an ill appearance among the inhabitants of this city, and reflect much upon me, should I let such a pair within my own jurisdiction pass unnoticed, and un-united. You must not therefore deny me." "Then it is only to procure credit to yourself, said the youth smiling, that you are so earnest in this matter?" "No: replied the other; I would promote the common welfare of all." "Well: said *Tieb-chung-u*; if there were no other objection

tion to this marriage, how is it possible to effect it? There is no order or licence of father or mother. My own parents are not here. And if I would never so, where is the father of *Sbuey-ping-sin*? What! when I see a fine person does it immediately follow that we must be married? [Can a marriage be either reputable or prosperous that is driven forward with so much disorder and irregularity?] You that talk to me on this subject so earnestly, why do not you urge it to *Kwo-kbé-tzu*? He would take a pleasure to hear you propose what he so much wishes to obtain. However I thank you for giving yourself all this trouble on my account. I must now bid you adieu." " Well: said the *Che-bien*; I see you are regardless of what I say: but remember a
time

time will come, when you will acknowledge me to have been right. I wish you would stay with me longer, but I know you are not to be moved from any resolution you have once taken up. It would be equally vain to think of offering you a present of money. That, I am afraid, would but affront you. If ever I have the good fortune to meet with you again, I hope I shall convince you of my present sincerity: and that you will have a better opinion of me than you have now." "Sir, said *Tie-chung-u*, I thank you. Whatever I think of the former part of your discourse, these last words I must acknowledge are truly valuable." He then saluted him in a proper manner and left him.

When

When *Tieb-chung-u* was got without the gate of the city, he ordered *Siow-tan* to hire a mule to carry him and their furniture. “Sir, said the boy, an ass would be more proper.” He inquired the reason of this preference; and was given to understand that their money began to fall short. At this juncture came up *Shuey-yeong* the servant of the young lady, who saluting him, said, that his mistress had sent him there early in the morning to await his coming, which he had done till now that it was past mid-day. “Did she order you to wait here for me?” said the youth. Upon what account?” “My lady, replied the servant, seeing my second master *Shuey-guwin* go in to and to talk with you, imagined his discourse would prove disagreeable. She afterwards found it had caused

you

you to depart; and therefore got this small present together, and ordered me to give it you, as you went by." *Tieb-cbung-u* was charmed with her generosity. "Your mistress, said he, hath not only in this favour, but in every other instance treated me with such uncommon goodness, that I cannot find words to express my gratitude." *Sbuey-yeong* said, "Now, Sir, I must return home; have you no message for me to deliver to my mistress?" *Tieb-cbung-u* replied, "My meeting with your lady was unforeseen and accidental. Were I speak of the benefits I have received, I should find no end of my discourse. Other subjects it is not proper to mention. But when you go home you must present my best acknowledgments

ledgments to your lady, and tell her, that I, *Tieb-chung-u*, now bid her farewell, and intreat her to banish me henceforth from her thoughts: but that I shall always retain a grateful remembrance of her kindness*." The ser-

* The Editor was obliged to soften this whole passage and some few of the preceding: the Original contains an appearance of indelicacy and indecorum, that would not have been borne by an *English* Reader. We shall subjoin this whole Speech as the Translator left it, which may also serve for a Specimen of his manner.

"Your Mistress and I met accidentally at once.
 "If you expect I should talk of Benefits received, there would be no end: if of Love, there is none to talk of. But when you come home give my most humble service and acknowledgment to *Siauw-tsieh** saying, that I *Tieb-chung-u* now take my leave of her, and that she must not entertain any thought for [of] me hereafter: and that I shall always have a grateful remembrance of her kindness."

Before the Reader condemns this as unnatural and out of character, he is intreated to re-peruse the Note above, pag. 127.

* See note, vol. 1. p. 114.

vant then delivering the present to *Sioo-tan*, returned back to report this message to his lady.

Having hired a mule, they set forward on their journey; and observing that the sun was gone down, they inquired how far it was to *Tong-chun*, a village in their way. The man who followed the mule answered, Three leagues. Upon which *Tieb-chung-u* whipped his beast forward for about a league, till he came to a turning in the road, where was a great thicket of trees. Here on a sudden started out a young man with a linen bundle on his shoulder, followed by a young woman, who seemed to be in great fear and confusion. When they saw *Tieb-chung-u*, they were
the

the more afraid, and endeavoured to hide themselves again in the wood. The youth seeing them, and that their appearance was suspicious, called out to them to stop; and asked the young man, who he was, and where he was going with that young woman. Upon which in a fright she begged, he would not kill her. The young man threw down his bundle and was running away: but *Tieb-chung-u* laid hold of him and stopped him; saying, "Tell me truly who you are. I will do you no harm." The man replied, "This young woman belongs to the village there before you. Her name is *Tbao-chéé*. She is the concubine of *Lee-thay-cong*, a rich man of that place. Seeing that he was very old, she would not live with

with him any longer, and therefore got me to help her to make her escape."

"You are some seducing villain, said the youth, that have enticed her away."

"Indeed I am not, replied the other, my name is *Suan-yin*; I am cousin to the old man, and not such a one as you speak of."

Tieb-cbung-u believing what he said, let him go. He then asked if it were true

that she was concubine to the person abovementioned. She answered she was.

"Somebody, said he, hath drawn you aside. Come, return home again. I will accompany you thither."

She told him she was persuaded to run away.

"But *Lee-thay-cong*, said she, will not believe it. He will think it all my own contrivance; and I shall be severely used if I return. I had rather

if you please, serve and follow you.” *Tieb-cbung-u* smiled at her offer, and replied. “Come then; go along before: and I will consider what you shall do.” He then bade his servant take up the bundle and put it on the mule. The young woman finding it was in vain to resist, did as she was directed. They had scarcely proceeded half a league before they saw a great many people coming towards them. Who, as soon as they were near enough to know the young woman, cried out, “Here she is. Here she is!” and instantly surrounded her, together with *Tieb-cbung-u* and his servant. At the same time they dispatched two of their number to acquaint *Lee-tbay-cong* of it. “Good people, said the youth, you must not

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make such an outcry and disturbance. Had I been disposed to carry off this woman, I could have taken a different road. I but just now met with her, and am carrying her back to *Lee-tbay-cong*." They replied, "We know not what was your intention. You are a young man and she a young woman. We know not whether you speak truth or not. You must go along with us to the Mandarinine."

When they were got a little farther, there came running towards them a great many more people with torches and lanterns, for it was now dark. Among them was *Lee-tbay-cong* himself; Who seeing a handsome young man with his concubine, was greatly enraged; and with-

out having patience to enquire into the matter, laid hold of him and said, "Who are you, that dare seduce away my concubine?" *Tieb-cbung-u* pushed him aside, saying, "This old fellow is no better than a brute, to behave in this uncivil manner without knowing whether he is right or wrong. Your concubine was going away with another, which I prevented; and now when I would restore her to you again, so far from thanking me, you treat me rudely." The old man said, "Who should take her away? She is my woman, and is along with you; and the bundle you have there is my property." *Tieb-cbung-u* seeing him too passionate to hearken to reason, said, "Very well! Be it so!

It

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It is now night ; we cannot at present clear up this matter ; when we come to the Mandarin of the village, we shall see who is wrong." They presently arrived at the Mandarin's house. He inquired what all that disturbance meant ; and was informed, that old *Lee-thay-cong* had brought some people, whom he had caught running away with his concubine.

This Mandarin, whose name was *Swin-kien-tze*, seldom had it in his power to squeeze any one by reason of the poverty of his place : he was therefore very glad to hear he was to have before him so rich a man as *Lee-thay-cong* *. He accordingly ordered

M 3 the

* It is a common Proverb in *China*, The Emperor lets loose so many hangmen, murderers, dogs

the best robes he had to be brought him : and getting all the people he could muster to fill out his audience, set himself up, as if he had been the
 Viceroy

dogs and wolves, to ruin and devour the poor People, when he creates new Mandarines to govern them. *Vide plura apud P. Magal. p. 135, &c.*

We are not to wonder among a People so avaritious as the *Chinese*, and who have so little notion of a future reckoning, that Power and Office are often productive of Tyranny and Oppression. Where there is no principle of conscience, it is not in the power of human laws to prevent injustice. If we examine the *Chinese* Government in Theory, nothing seems better calculated for the good and happiness of the people ; if in Practice, we shall no where find them more pillaged by the great. A Love of Gain is so strongly impressed on the minds of the *Chinese*, and every thing in their situation and country contributes so much to inspire and feed it, that we must expect to find it predominant over all other considerations. The populousness of their country, and the frequency of famines, renders their very lives precarious without great industry and great attention to private gain. [See *L'Esprit des Loix, liv. xix. ch. 20.*] Again, as their

Viceroy of a province. The first, that made his appearance, was the old man. Who said to him, "Sir, my name is *Lee-tbay-cong*. I had a concubine named

Tbao-chéé.

their magistrates are generally raised by personal merit and application, and that even from the lowest ranks, so that they come poor to their governments; they lie under strong temptations to be rapacious and greedy. [*See also note below, p.*

.] It is the business of their Laws to check and correct this evil tendency: and many fine Regulations to this end will be found among those of the *Chinese*: such as the easiness of appeal to superior tribunals: the triennial Inquisitions held upon the Conduct of the Mandarines: the requiring them to give in exact accounts of their administration: and the sending both publick and private Visitors into the provinces to inspect their behaviour, and to receive the complaints of the People, &c. [*See P. Magal. p. 222, 223. P. Le Compte, tom. 2. p. 21---29. ubi plura.*] But after all, as the *Chinese* Laws are merely political institutions, and are backed by no sanctions of future rewards and punishments, though they may influence the exterior, they will not affect the heart, and therefore will rather create an appearance of virtue, than the reality.

Tbao-cbéé. To-day, while my doors were open, and while I, unsuspecting any thing, was busy with the people of my house; she was seduced away by
a young

POWER and RICHES, as the Author observes in a former page, are the sole objects of attention in *China*, because Power and Riches procure every thing which can render this life desirable, and a *Chinese* seldom looks beyond it. And where only principles of this kind prevail, and there is no check from conscience, we must not wonder that general dishonesty and corruption prevail too. The very best Human Laws can only operate upon the hopes and fears of mankind by present rewards and punishments: but a thousand cases will happen where the offender will hope to escape detection; or, if detected, to purchase impunity.

This then is the great deficiency of the *Chinese* Laws, that they are not supported by higher sanctions, than what affect temporal hopes and fears. The not attending to which circumstance hath betrayed two eminent Writers into mistake. The one regarding only the visible corruption of the *Chinese*, hath conceived a mean opinion of their Laws. See *Lord Anson's Voyage*, book 3. ch. 10. The other reflecting on the excellency of their
Laws

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a young man, whom I have taken with her. But I neither know how he got her away; nor whence he comes; nor what is his name." The Man-

Laws hath supposed this corruption only partial and of late standing. *See Mod. Univ. Hist. vol. 8. p. 249, &c.* Whereas that grand source of corruption, a strong Desire of Gain, must always have prevailed in a country so circumstanced as *China*: nor was it in the power of any Laws merely human to prevent its effects.

Perhaps it is unnecessary to mention that the ancient *Chinese* Lawgivers, although they inculcated pretty just notions of Providence, seem to have paid little or no attention to those of a Future state. *Confucius* himself hath scarce dropt a hint on this subject. What opinions of this kind prevail have been chiefly adopted from the worshippers of *FO*; who have brought out of *India* the belief of the *Metempsychosis*. And even the influence which this might have, is lessened and removed by the corrupt doctrines of the *Bonzees*, who propose a thousand ways to compound for iniquity, viz. by Fastings, Penances, Pilgrimages, Alms to themselves and Contributions to their *Pagodas*; in short by being any thing else rather than Good and Virtuous.

darine

darine commanded the seducer to be brought before him. Accordingly *Tiebung-u* made his appearance: but when he was ordered to fall upon his knees, he only laughed at them. Upon which the Mandarin was very much affronted, and said, "Who are you? Do not you know the respect due to the Emperor's tribunal?" "This place, said the youth, is not the grand audience of the *Lee-pu* *! If it be, I will tell you
my

* Of the *Six Sovereign courts at Pe-king* whose power and authority extend over the whole Empire, the names of the *first* and *third* are written by *Europeans* without any difference *Lee-* (or *Li-*) *pu*; although they differ in their meaning, are differently pronounced by the *Chinese*, and expressed by very different characters.

The *first* is the *Li-pu*, or *Tribunal of Mandarines*; whose business it is to furnish all the provinces with officers; to watch over their conduct, to examine their good and bad qualities, and to
give

my name." The Mandarin seeing how little he regarded him, said, "What though you are never so great: and notwithstanding you affect to laugh in this manner, you are guilty of a great offence." "Are you sure then, replied

give an account thereof to the Emperor, that some may be raised to the highest offices as the reward of their virtue; others degraded suitably to their demerits. These are properly speaking Inquisitors of State.

The *third* supreme court is called *Lì-pu*, or *The Tribunal of Rites**; whose province it is to see that the ancient rites and ceremonies are observed throughout the Empire; to inspect all religious matters, all improvements in arts and sciences, all titles of honour and marks of distinction; to examine those who are candidates for degrees; to defray the charges of the temples, sacrifices, &c; and to receive, entertain and dismiss foreign ambassadors.

See P. Magal. p. 208, &c. P. Du Halde, vol. 1. pag. 249, &c.

* Not Rights, as it is erroneously printed in the English version of P. Du Halde folio, and from thence in Mod. Univ. Hist. viii. 146, &c.

he, that I took his concubine? Where are your witnesses? If it were so, could not I have gone off with her another way? Be your office great or small, you hold it from the Emperor in order to administer justice. But whoever sent you here, had but little discernment*." The Mandarin was very much disturbed at this, and said, "You are some practised deceiver, who have learnt to speak in this manner. I fancy you are some great villain, and presume thus because of the smallness of my office. To-morrow I will have you before the *Tao-yée* †. Then I shall see whether

* In the original, "Could not see very clearly."

† The Fourth chair under the *Fu-yen* or Viceroy. Transf.

The *Tao-yée* (or, as it should be pronounced, *Tau-ye*) seems to be the same with what is written

ther you will dare to talk in this manner." [*Tieb-cbung-u* did not think it worth while to reply.]

The Mandarin then called to the old man and said, "How came you that are so advanced in years, to take such a young creature for your concubine? To this shameful inequality, all the disturbance is owing. Let me see this *Tbao-chéé*." She was accordingly brought before him: but when he saw she was an ordinary poor-look-

ten in *P. Magalhães's Hist.* p. 244, *Tai-ye*, which he interprets *The great or first Lord*: being the name by which the people call the *Che-chew*, or Governor of a city of the second order. See note above pag. 138.

N. B. In *Lettres edifiant.* xi. 209, mention is made of the *Tao*, as Governor of three cities, which probably is no other than the Officer here described: a *Chew* or city of the second order having doubtless within its jurisdiction, three or four *Hien* or cities of the third rank.

ing

ing girl, he could not forbear laughing. "What, said he, did you contrive this elopement yourself; or did any one intice you to it?" She made him no answer. "Well, said he, it is too late to make any farther inquiry into this affair to-night. To-morrow I will have you carried before the *Tao-yéé*; who will put your fingers into the stocks* and make you confess the truth." Then he called to *Lee-shay-cong*, and said, "This young man and young woman I deliver into your custody. [Take particular care of them;

* The *Chingé* name according to the Translator here is *Tzan-zeb*: See note, page 67. The great difference in the *European* manner of writing *Chingé* words hath been already accounted for in note, pag. 105.

N. B. This is the Torture generally inflicted on Women. See *Lettres edifiant. & cur. &c. Recueil* xvii. pag. 284.

and] see that they be forthcoming tomorrow, when I will go with you to a superior tribunal.”

For the Mandarin observing that *Tieb-chung-u* was no ordinary person, and hearing him speak so unconcernedly, was not a little afraid of going too far: and therefore chose to refer the matter to a superior court. On the other hand *Lee-thay-cong* perceiving the stranger regarded the Mandarin so little and spoke to him so smartly, could not imagine who he was; and when he was ordered to take him home, was not a little perplexed how to treat him. To keep him without among his servants, he was afraid would excite his resentment. Again,
to

to carry him into an inner chamber, alarmed his jealousy. However remembering that the Mandarin had ordered him to take particular care of him, he said, "It is but for a night!" And therefore ordered him to be shewn into an inner apartment: where he provided him a handsome supper. When it was over he would have taken his concubine away; but reflecting that she was the Mandarin's prisoner; he said, "That I cannot justify. It is but for one night. Let them sleep together." At the same time he prepared a place where he could see all that past between them. "Now, said he, we shall know all in the morning."

CHAP. VII.*

ALTHOUGH *Tieh-chung-u* was not a little offended at the impertinence of the old man and the Mandarin of the village, yet sometimes he could not forbear laughing at the ridiculous distress in which he was involved; and when supper was brought, made no scruple to eat and drink heartily: then ordering *Sioo-tan* to get ready his bed, without any ceremony lay down to sleep.

The moon † at this time was near
the

* CHAP. IX. In the Translator's manuscript.
 † It may perhaps divert the Reader to mention here, that as our Rustics have fancied the dark
 VOL. II. N shades

the full and shone very bright : now it happened that he awoke about midnight, and opening his eyes, saw very clearly, *Tbao-chée* sitting on his bedside ; who perceiving him to stir, stretched forth her hand to embrace him. Upon which he started and said, “ Forbear, woman ! How can you offer at an indecency so ill becoming your sex ? ” This said, he turned himself about again to sleep. The girl was so confounded at this rebuke that she answered not a word ; but went and laid her

shades in the Moon to represent a man with a bush, lanthorn and dog, &c. So the Chinese have conceived them to resemble a rabbit or bare pounding rice in a mortar. And in their first books, which are put into the hands of children, the Moon is so pictured. Again, as we paint the Sun with a human face, the Chinese represent it by a cock within a circle, &c.

Vide plura apud P. Du Halde, vol. 1. pag. 374. et al. auth.

self

self down near the feet of the bed. *Lee-tbay-cong*, who did not sleep a wink all night, but sat watching without, heard him reprimand the girl for her forwardness: by which he clearly perceived him to be a modest and virtuous youth, and no way inclined to any thing bad*. “ I am now convinced, said he to himself, that this woman’s running away was all her own contrivance. The stranger is faultless, and I have certainly wronged him.” For which reason he would gladly have set him at liberty; but reflecting that he was the Mandarin’s prisoner and committed to his custody, he contented himself with saying, “ To-morrow, when we go be-

* “ Clean and free from any thing bad.”
Translator’s MS.

fore the audience, I will endeavour to set the matter right."

At break of day the old man carried with him a purse of money, and went to the Mandarin to desire him to drop the affair, and not bring it before a superior tribunal. The Mandarin [willing to shew his power] answered him sternly, "Did you send me hither, or invest me with this office, that I am to be directed by you in the execution of it? The order* was written out last night, and you must all go this morning before the *Tao-yéé*. Come; come; let us set out." The old man seeing there was no remedy, brought the persons in his custody

* The *Chop*. MS.

and

and attended the Mandarin; who set out with them followed by a great crowd of people.

Now it happened to be the birth-day of the *Tao-yéé*, and a great number of Mandarines were come to visit him in compliment to the occasion: but as the trumpets had only sounded the first time*, and the gates were not yet thrown open,

* Near the great gate of a Mandarin's palace are two small towers, wherein are drums and other instruments of music; on which they play at different hours of the day, especially when the Mandarin goes in or out, or ascends the tribunal. P. Du Halde, vol. 1. p. 284.

When they sound the first time, the Mandarines, &c. who wait without to receive orders, are to be in readiness: when the second time, they go in to do business: when the third time, the gates are shut again. Trauf.

N. B. It is a usual compliment to a Governor, &c. on his birth-day for all the other Mandarines of the place to visit him. At the same time the

open, they were all waiting without. When therefore they saw the concourse of people coming, they sent to know what was the matter: and were told that a young man had run away with another person's concubine. The people that were present asked him, how he, who seemed to be a gentleman, could be capable of such an action. *Tieb-chung-u* made them no answer. Then they asked the girl if that was the person, who had inticed her away. She replied,

principal inhabitants of his district frequently go in a body and salute him at his palace. When the latter are admitted into his presence, one of them taking wine lifts it up on high, and with both hands offers it to the Mandarin, and says aloud by way of wish; "*This is the wine that brings good luck.*" "*This is the wine that brings long life.*" Then another presents sweetmeats, saying, "*This the sugar of long life.*" &c. This ceremony is afterwards repeated by the rest.

See P. Du Halde, vol. i. 294.

had

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“ Yes; it was he who persuaded me to do it.” This answer she gave to every one that asked her; which did not a little please the Mandarin of the village. It happened that at the same time arrived the *Pao Cbe-bien** from whom *Tieb-chung-u* had so lately parted. He likewise was come to visit the *Tao-yéé*, and to compliment him on the occasion of the day. As he came out of his chair, he looked round and saw the crowd that was gathered about the youth. Upon which he sent to the Mandarin of the village † to inquire what was the matter, and why

* He is here mentioned with his surname prefixed to that of his office. Transf.

† In the original, “ *Zbe-quan*, or little Mandarin of the village.”

Mandarine, or rather *Mandarim*, is a Portuguese

why they crowded so about that young gentleman? He came up and told him, that he had been taken along with a young woman, whom he had seduced; and that having been brought before him, he was willing to carry him to a higher tribunal. When the *Che-bien* heard this, he was very angry and said,

guese word signifying *commander*; from *Mandar* (*q. à mandare Lat.*) to rule, command, &c. Under this general appellation the *Portuguese* (who first entered *China*) have comprehended all the degrees of *Chinese* magistrates and officers, military and civil. In the language of the country they have the title of *Quan* or *Quan-fu*, *Ruler*, *President*, from their authority; and that of *Lao* (or *Lau*-) *yee*, i. e. *Lord* or *Master*, on account of their quality. This last is properly the title of *Literati* of the first rank, whether in any employment, or not, but is sometimes given in compliment to others: even *Shuey-guwin* is in the original of Page 124. mentioned by a servant under the name of *Shuey-u-lao-yee*.

P. Du Halde, vol. 1. 2, &c. Lettres edif. vol. iii. 132.

“ It

“It is false. I do not believe it. Some villainous trick is played him. Do you know that his name is *Tieb-chung-u*, son of the *Tu-cha-yuen* or Superior of the viceroys*. He was at my city, and was pressed to marry a young lady of the first rank there, which for par-

* Although the Translator's interpretation of this Title hath every where been retained, it seems to be inaccurate. *Tu-cha-yuen* is the name of a tribunal; the Mandarines that compose it, being controllers of the court and all the empire. *Tieb-ying* was probably either president or first assessor of this tribunal. The former of these is equal in dignity to the president of the six superior tribunals, and is a Mandarin of the second order: and the first assessor is of the third, &c. Their employment is to take care, both at court and over all the empire, that the laws and good customs are observed; that the Mandarines perform their functions justly and truly; and that all the people do their duty. They punish slight faults in their own tribunals, but great offences they report to the Emperor. It is from this court that every three or four years visitors are dispatched over all the empire.

P. Magal. p. 222. Lettres edif. xxv. 253, 255.

ticular

particular reasons he declined: And is it likely that he would come to a poultry village and take up with such a dirty thing as this? No: there is some villainy at the bottom." "I know nothing of that, said the other: but he was brought before me by the old man, who was injured: and the woman herself accuses him of being the cause of her elopement. However I have not pretended to determine any thing about it: and for that reason have brought them hither."

The *Pao Cbe-bien* then ordered his people to look out for a convenient place, where he might sit down and examine into the matter*. When he was

* A Mandarin may in some cases act out of his own district, and can inflict the Bastinado
any

was seated he said to the youth, "You have but just now left my city: how is it that you have caused this crime to be laid to your charge?" Upon which he told him all that had happened. "Well, said the other; and did not you inquire the name of the young man, whom you met with this woman?" "He replied, I did. He is cousin to the old man, and his name is *Suan-yin*." When the *Che-bien* heard this, he called for *Lee-tbay-cong* and the girl; and reprimanded the former, saying, "Are not you ashamed, thus advanced in years, to take so young a creature to be your company where; in the street, upon the road, or wherever he finds occasion.

See P. Du Halde, v. 1. p. 311. Lettres edifiant. Rec. 22. p. 244. P. Le Compte, tom. 2. p. 28. P. Semedo, p. 240.

cubine?

cubine? You were unable to manage and govern her, so she struck up an intimacy with your cousin and would have run away with him. And now when people have endeavoured to restore her to you, you abuse them for it. Is it thus you repay the services which are done you? Your age protects you or I would have you bastinadoed*. *Tieb-chung-u* interceded for him and the young woman, and desired they might be released :

* The *Bastinado* may be called the daily bread of the *Chinese*, being inflicted on all ranks and on all occasions: it is bestowed on the bare breech with an instrument many feet long, called *Pan-ise*, being a thick piece of split *Bambú* (a hard massy and heavy sort of cane) which is rendered flat on one side and broad as one's hand. If the number of blows does not exceed twenty, it is esteemed a fatherly correction, and not at all disgrace-

leafed : which was immediately granted. After which the little Mandarin of the village came up and made his reverence, asking pardon for what he had done.

Then

disgraceful : for the Emperor himself causes it to be inflicted on persons of distinction, and behaves to them afterwards as usual. A very small matter will incur this fatherly chastisement, as the giving abusive language, a few blows with the fist, &c. After the correction is over they are to kneel at the feet of their judge, bow their bodies three times to the earth, and thank him for his care of them.

When a Mandarin sits in judgment he hath before him on a table, a Case full of small Sticks or Tallies, and is attended by officers called *Upi*, holding these cudgels in their hands rested on the ground : who when the Mandarin throws down these tallies, seize the offender, lay him on his face on the ground, pull his drawers over his heels, and give him alternately five blows a-piece for every tally on his bare skin. In slight cases the offender may by a dexterous bribe procure them to lay their blows on lightly : or even hire others to receive them in his stead.

When they are laid on very severely before
the

Then the *Che-bien* said to the young gentleman, “ Yesterday I was desirous you should stay with me longer, but could not succeed. To-day I have the good fortune to meet with you again, and as you are detained by this

the great tribunals, seventy, or eighty blows will dispatch a person, and many die under them. (*P. Semedo.*) At other times 200 have been received without loss of life. (*Lettres edifiantes xix. 69.*)

A Mandarin never stirs abroad without being attended by these *Lictors*, and if a person does not dismount when he passes by, or happens to cross his road, &c. he is sure to receive five or six blows, which are over in a moment.

Parents give this correction to their children, Pedagogues to their scholars, and Masters to their servants : for they never use whips.

All kinds of punishment, &c. begin with this as their first course, and it is so common, that all bestow it, all receive it, and all have felt it. So that as *Japan* is said to be governed by the *Catana* or scimitar, *China* may be said to be ruled by the *Pan-tse* or Battoon.

P. Semedo, p. 141, &c. *P. Du Halde*, vol. 1. p. 311. *P. Le Compte*, tom. 2. p. 60. *Lettres edifiantes*. Rec. 19. p. 437.

accident,

accident, I hope now you will spend a day or two with me." The other told him he was so complaisant he knew not how to refuse him. The Mandarin charmed with his compliance, said, "With your leave then, I will go and present my compliments to the *Tao-yéé*, and instantly come back to you."

When he had given his present to that magistrate and wished him joy on his birth-day, he returned home with *Tieb-chung-u* and made a splendid entertainment for him. When they were at table * he every now and then made the

* Anciently the *Chinese* used neither Tables nor Chairs, but sat and eat squat on the floor, like all the other Eastern Nations: but ever since the dynasty of *Han* (which ended about 180 years

the fair *Shuey-ping-sin* the subject of his discourse: which was ever in her praise.
 “ Sir, said the youth, all you say of

years before CHRIST) they have used both Chairs and Tables: of which they they have many very beautiful and of several fashions. At their great Entertainments, every guest hath set before him a little neat square Table beautifully japanned, on which are served the several dishes designed for him, either in bowls of the same japanned stuff, or of china. In some cases, when the great number of guests constrains them, they set two to each table. These Tables are set off in the fore-part with silk ornaments of needlework or pieces of linen, hanging down from the edge: but have neither table cloths nor napkins. For the *Chinese* never touch their meat with their hands, neither use knives, forks, nor spoons; but only two small Sticks of ivory or ebony tipped with silver: all their meat being minced small. These Sticks are called by the *Chinese Quay-tse*, and by some of our Voyagers *Chopsticks*, which they manage so dexterously that they can take up a grain of rice with them. How they contrive to eat soup with them will be shewn in a future note.

P. Semedo, p. 66, &c. P. Du Halde, vol. 1.
 p. 299, 301, &c. Mod. Univ. Hist. viii. 277.

her

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her is but just. I now look upon you as my friend, and shall tell you one thing very truly. When I saw her the first time at your audience, her beauty made the deepest impression on my heart. But afterwards when my ill fortune involved me in trouble, and she was pleased to take me into her house, where she treated me with all the tenderness of a sister: then was I forced to relinquish my hopes. For my having been her guest so long hath caused a suspicion, which, although at present it seems forgotten, would not fail to revive, should such a marriage take place; and we should both be involved in disgrace and unhappiness. Do not urge me therefore any more on this subject, lest you

cause me to take an oath to you, that I never will think of it. After what hath passed, to prosecute this marriage would be against all good order." The *Che-bien* urged him no farther on the subject. When therefore they both had drank 'till midnight, they retired to rest.

In the morning when *Tieh-chung-u* was about to prosecute his journey, the *Pao Che-bien* ordered his servants to bring him twelve *shoes*, or pieces of silver; which he presented to the young gentleman in order to defray his expenses on the road. When he would have returned him thanks, he prevented him, saying, "This is not worth mentioning: I only desire you to hear
me

A. CHINESE HISTORY. 195

me a word or two. You must not go travelling about the world in this manner. You had better return to your house, and pass your time with books in study. And when the day of examination arrives, you may come to be made a great doctor, and have your name famous throughout the world. But if you proceed in your present method, you will never acquire reputation and glory." "Sir, said the youth, I thank you for your good counsel; and shall not forget it." Then bidding adieu to each other, they parted.

When *Tieb-chung-u* was got upon the road, he could not help reflecting on the change so visible in the *Che-bien's*

behaviour: and especially on the earnestness with which he had urged him to prosecute the marriage. "Is it, said he to himself, from any private views of his own, or from a sincere inclination to serve me? Whatever were his intentions, I have said nothing that can bear an ill construction." Then he reflected on the lovely features and fine person of *Sbuey-ping-sin*; as well as on her great ingenuity and sense. "What a capacity must she possess, would he say; to extricate herself out of so much danger? Again, what goodness must she have, when I had left her house so abruptly upon the discourse of her uncle without taking leaving of her, that she did not resent it: but on the contrary sent me
a pre-

A CHINESE HISTORY. 197

a present for my journey? Another woman would have been highly affronted at my going away in so unhand-some a manner. Whoever can obtain her will be very happy. I am the most unlucky of all mankind. Had I been fortunate, I should have come to the city where she lives like myself, without any disturbance. Then I might have heard of her in such a manner, as with a good grace to have proposed a treaty of marriage, and might perhaps have succeeded. But as my acquaintance commenced with her through trouble and misfortune, there is no touching upon such a subject. I am very unhappy. Her age is exceeding suitable, and so is her condition and temper to mine." As he

was going on in this pensive manner, his servant intreated him to mind his way, which they should be in danger of losing, and begged of him not to be so much cast down. “*Siow-tan*, said he, I was thinking of *Sbuey-ping-sin*, what a lovely and what a sensible lady she is : and how great is my misfortune not to have known her but through troubles and disturbance* . Were I to search the world through, I should never meet with one of so many perfections, and such transcendent goodness.” “I believe, Sir, said he, her equal is not be found under heaven †.” “Now, said his master, I will

* The *Chinese* expression is, “Through troublesome times.”

† In the original it is, “Under the copes of Heaven.”

go home and stay a year, and when the examination is held, will offer myself a candidate. If I come off with credit and success, I shall have fulfilled my duty to my father and mother. Whether I am promoted to an office or not, I shall be unconcerned, provided I can but acquire a name. Then will *Sbuey-ping-sin* hear of it, and be convinced how steadily I adhere to my word, and how punctually I follow the advice she gave me."

Having confirmed himself in these resolutions, he put forward on the road towards the city of *Tab-ming*, the place of his birth.

C H A P. VIII.

SHUEY-ping-fn having sent her servant with a present of money and sweetmeats [as was before related] was not a little impatient, when she found he did not return. Her fears suggested some mischief had happened, so that she was plunged in great anxiety and concern, till the afternoon, when her messenger came back. She inquired the reason of his stay, and was informed that the young stranger was but just departed from the city: that her present had been delivered to him, and that with it he had hired a mule for his journey. She asked what he had said at his departure. Then *Shuey-*

yeong

yeong faithfully related all that he was ordered to report. She said nothing to him farther at that time, but bidding him refresh himself retired to her apartment. When she was alone, she reflected, that although *Tieb-chung-u* had met with disturbance on her account, she had made him all the returns in her power: that he was now fully recovered, and was no longer involved in trouble for her sake. This gave her a satisfaction, which was alone interrupted by her fears of some new attack from *Kwo-kbé-tzu* and her uncle: to prevent and obviate these would, she thought, require her attention.

Shame for the ill success of his schemes had kept *Sbuey-guwin* for some days

days from her house; when one morning she saw him enter with a visible satisfaction in his countenance. He came up and asked if she had heard the news. "How should I who am a woman and live recluse, she answered, know what passes abroad in the world?" He replied, "I will tell you, When you brought home to your house the young stranger *Tish*, I thought so highly of him, as to propose him to you for a husband. Your steady refusal was a great proof of your judgment and penetration. If you had consented, you would have been very unhappy. Whom could you believe this stranger to be?" She replied, "I know nothing of him or his family. But his discourse and actions shewed him to be

be a man of sense and honour." Her uncle affected to laugh at this very heartily: "Ay, ay! said he, a man of great sense and honour to be sure! You have always discovered great discernment hitherto. Your eyes were like the sun. How came they now to be so eclipsed? *Tieb-chung-u* is an impostor; his pretended sickness was all a cheat. What ill intentions he had, I know not: but you are very lucky, that he did nothing here to involve you in disgrace. The pitcher goes often up and down the well, but is broken at last*.

He

* The Translator hath here subjoined the original words, *Waub quon poo ly tsing shan po*. The Reader will remark the difference between this proverb and its correspondent one with us, *The pitcher goes many times to the well, but comes home broken at last*.

The Chinese apply their Earthen-ware to
more

He had no sooner left this city, but coming to the village *Tong-chin* he was
guilty

more uses than we, but we are not to suppose that it is all of that kind, which we call China-ware or Porcelain. This is even with them a dear and valuable commodity. They have many sorts of common potters ware made all over the empire; but this last is manufactured only at one place called *King-te-ching*. This is a large town in the province of *Kiang-fi*, three miles long and containing near a million of souls: which hath something so peculiar in the temper of the air or quality of the waters, that although none of the principal ingredients are found in its neighbourhood, the Manufacture could never be made to succeed any where else.

P. Dentrecolles a French Jesuit hath obliged the world with a very ingenious and exact Description of the whole process, from which and the other authors referred to below, we shall extract such an account as may answer all the purposes of amusement.

The *Chinese* call this curious ware *Tse-ki*. Its name of *Porcelain* is derived from the Portuguese, with whom *Porcellana* signifies a cup, or basin, or saucer; and was first applied to those white glossy shells called *Cowries*, which pass for money on the coast of *Africa*; and afterwards to china-ware, probably from an opinion that it might be composed of them.

This fine manufacture is of so long standing
among

guilty of a very scandalous action." She eagerly inquired, "What he had done?"

among the *Chinese*, that their oldest records mention nothing of its inventor or discovery. The town abovementioned hath been famous for making it upwards of thirteen hundred years.

There are, exclusive of the colours, three principal ingredients in china: these are a dry Earth, a moist Clay, and a stony Oil.

The first is a kind of stone, of a very fine grain, ground to powder, which being mixed with water and reduced to a cream, is brought to the consistence of paste.

The second is a kind of fullers earth, of a greyish white, full of shining particles. These two are brought to *King-te-ching*, in the form of bricks: the former of them is called by the *Chinese*, "the flesh" and "the latter the bones" of the china.

The third ingredient is the oil, which is drawn from a particular stone by a very curious process, and mixed with another liquid extracted from lime and fern ashes. The former are the materials of which china is composed; the latter, the varnish which gives it the glossy whiteness.

It would be useless to trace the work through all the different hands of the manufacturers: let it suffice to say, that their first care is to prepare the materials to the highest degree of fineness and purity, a hair or grain of sand being sufficient to spoil the piece it is in. The materials

done?" "He went into the house, said he, of a rich man there, who had a beautiful

rials are then delivered over to the Potters, where it passes from wheel to wheel and from hand to hand; one applying it to the mold, another thinning it with the chizzel, a third smoothing the edges: thus a cup or saucer shall sometimes pass through seventy hands before it is completed; each of which uses such dispatch, that a workman at the wheel requires but *three deniers* [half a farthing] for twenty-six pieces.

From these it passes to be painted and varnished with the oil abovementioned. Of the Painters, one strikes the circle at the edge, a second sketches the figures, which are painted by a third, &c.

Last of all it is sent to the furnace, of which there are not less than three thousand in *King-te-ching*.

"I have been surprized, says *P. Dentrecolles*,
 "to see a porter ballance upon his shoulders
 "two long narrow boards ranged with china-
 "ware, and pass through so many crowded
 "streets without breaking them. It is true,
 "people are careful to avoid hitting them
 "never so little; for in that case *they* * would
 "be obliged to make good the damage; but
 "still it is surprizing that he can preserve his
 "equilibrium.

When

* *Not the Porter as it is absurdly expressed in P. Du Halde, Eng. vol. 1. p. 349.*

beautiful concubine, of whom he was very fond. What brought him there I know

When brought to the oven the china is inclosed in earthen cases; one or more pieces in a case: which are afterwards piled up within the oven in such a manner, that the bottom of one serves for a cover to the top of another.

The Ovens or Furnaces are each about twelve feet high, and twenty-four wide; and will require at one baking one hundred and eighty burdens [*charges fr.*] of wood. At first the oven is heated for a day and a night: the fire is afterwards kept up by two men, who relieve each other and throw in wood. The *Chinese* are of opinion that the whole mass is reduced to a state of fluidity, which they infer from hence, that if a small copper coin † be put on the top of one of the piles in the furnace, it will pierce all the cases and vessels, so that each will have a hole in the middle. When the ware is baked, &c. they discontinue the fire, and keep the door of the oven shut for some time. It is afterwards taken out for sale.

After so much care and labour, we are not to wonder that fine china-ware is dear in *Europe*, especially if we add, that few bakings succeed quite well, and that often the whole is lost, the ware and cases being reduced to a substance as solid as a rock. Too fierce a fire, or insuffi-

cient

† N. B. No kind of metal can be made to incorporate with Porcelain.

know not, but *Tieb-chung-u* carried this woman away. The rich men in the villages,

cient cases, may spoil all. Thus a hundred workmen are ruined for one that gets rich; to which the rigorous demands of the Emperor and the Mandarines do not a little contribute. These often require works impossible to be performed.

Every trade in *China* hath its tutelar deity, and that of the Potters owes its original to the following accident. The Emperor sent down models, which after many vain attempts the workmen humbly represented it was not possible to execute: they received no other answer but blows, and still more pressing instances: at last one of the workmen in despair threw himself into the burning oven and was consumed in an instant. The china-ware then baking, it is said proved perfectly fine, and entirely to the Emperor's liking. The desperado became an hero, and was thenceforth worshipped as the divinity presiding over the Porcelain works, under the name of *Pú-sa*.

Although the *Chinese* Workmen cannot execute all the models which are brought them, yet they compleat many surprizing works: thus we are told they cannot make square Slabs of china of one piece big enough for the top of a table, or seat, or picture-frame, &c: the largest they can attain to being but about a foot square, all exceeding that are sure to warp: yet *P. Dentre-*
colla

villages, have a greater authority over the inhabitants, than those of the city ; So that a great many people were dispatched after them, who overtook them both together ; when they came up with them, blows ensued, in consequence of which they beat him till he was almost killed. Then they carried him before
the

colles assures us that he hath seen a large Lanthorn, like that of a ship, all of china, through which one candle enlightened a whole room. He tells us also that they make Flutes, Flagelets, and other musical instruments of porcelain; as likewise Ducks and Tortoises to float on the water: and that he hath seen a Cat so painted to the life, with a lamp placed in its head to represent the eyes, that Rats were frightened at it. The same Writer informs us that they have made Urns, which have cost more than eighty crowns a piece at the furnace.

To conclude this long Note, we are told the *Chinese* are almost as curious in *European* glasses and crystals, &c. * as we are in china-ware: and that if a fondness for Old china prevails

* N. B. *The Chinese Mirrours are of polished steel.*
P. Du Halde 1. 196. *Lettres edifiantes.* xxviii. 194.

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the Mandarin of the village. There he disputed with, and so provoked that magistrate, that he gave out an order to carry him before the *Tao-yéé*. The result I have not heard: but when he came before that audience, I doubt not but he would let fall some provoking word, and procure himself to be beat so severely, as not to survive it.”

“ Pray, Sir, said *Shucy-ping-sin*, how

among our *Virtuosos*, it is carried to still greater height in *China*, where the smallest utensil which is of great antiquity will fetch an extravagant price. It is believed that the superior beauty and excellence of the ancient china, was owing to their taking greater time to mature and prepare their materials, than the present quick demands from *Europe* will allow them.

See *Lettres edifiant.* Rec. 12. p. 258—360.

Rec. 16. p. 320—366. P. Du Halde. vol.

1. p. 338—353. *Mod. Univ. Hist.* vol. 8. p.

243, &c. See also a curious memoir on this subject in *Harris's voyages*, &c. ii. 940.

came you to know all this?" He replied, "The *Che-bien* having been to pay his compliments* to that Mandarin,

* The *Chinese* Expression is, "Having been to wish him a good feast."

Feasting is a very important article among the *Chinese*. There is no meeting, departure or arrival; no prosperous event, nor occasion of grief, but what is subject matter for an entertainment either of welcome or farewell, congratulation or condolence. At their grand feasts it is common to have twenty or twenty-four [little] dishes [chiefly of *ragoo*] served up one after another on each table, none of which are removed till all is over. Between every seven or eight dishes they bring in Soup either of flesh or fish, with a sort of small loaves or pies, which they take with their Chop-sticks, dip into the soup and eat without any ceremony: all the rest is conducted in great form.

The *French*, who have refined so much on the art of eating, are far out-done by the *Chinese* cooks. With nothing but the Beans which grow in their country, and with the meal of Rice and Corn, together with Spices and Herbs, they can prepare a great many dishes very different from each other.

The *Chinese* are not only fond of hogs-flesh, &c. but of that of horses and dogs; which are

darine, all his people give this account." His niece upon this, laugh-

not rejected by the common people, tho' they die of age or disease. Even Cats, Rats, and such like animals, are sold openly by the butchers. And here it may be observed, that the beef is sold there without any bones, these being always first taken out.

But the most delicious food of all are *stags pizzles*, *birds nests*, and *bears claws*. The *first* are dried in the sun in summer and rolled in pepper and nutmeg: before they are dressed they are soaked in rice-water to make them soft, and, after being boiled in the gravy of a kid, are seasoned with various spices. The *birds nests* are commonly found on the rocks along the coasts of *Tonquin*, &c. and are built by birds not unlike the swallow; they are supposed to make them with little sea-fishes cemented by the scum of the sea and some viscous juice, which distils from their backs. These nests contract a transparent solidity and greenish hue when dried; and resemble the rind of a large candied citron in shape and size: mixed with other meats they give them a very agreeable relish. The *bears paws*, of which the hindmost are in highest esteem, are stripped of their skin and preserved like stags pizzles.

See P. Du Halde, vol. 1. p. 298—303. p. 314.
Lettres édifiant. xi. 250. P. Semedo, p. 4,
65. Mod. Univ. Hist. viii. 277.

ed and said, "Why do you tell me, that *Tieb-chung-u* is a bad man and a cheat? If you should come and report that CON-FU-CEE * was guilty of murder; what were that to me?"

"It is true, said her uncle, this is nothing to you. I only tell you a fact I have heard. I could not but be sorry to see you receive a person into your house, whom you neither knew, nor whence he was. If you would look out for men that are truly wise and learned, you should go nearer home; where their characters and families are well known; where you may easily be informed what studies they follow, and what repute they are in for their learning." "Uncle, said

* *Confucius*. See above note pag. 116.

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she, although what you have been telling me were true, I am no way concerned in it; nor is it any business of mine to enter upon its confutation. Yet such is the opinion I have of that young gentleman, and such proofs have I seen of his integrity and worth, that I am persuaded this is a malicious and groundless calumny." "This young man, he replied, is no enemy of mine. Why then should I report this, if it were not true? It was related to me thus, by the *Cbe-bien's* people. You are mistaken therefore if you think him an honest man; you might as well say, *The yellow river is clear* *." "Till I see it with my own eyes,

* The second river in *China* is the *Wbang-HO*, or (as it written by the Portuguese with whom M hath

eyes, she replied, I shall still deem him incapable of any thing base. This story is incredible : It cannot be. Perhaps it was some one, who resembled him

hath the nasal sound of N G) *Hoam-HO* *, i. e. *the yellow River*, which rises not far from the source of the *Ganges* in the Tartarian mountains west of *China*, and having run through it with a course of more than six hundred leagues, discharges itself into the eastern *Sea*. It hath its name from a yellow mud, which always stains its water, and which after rains composes a third part of its quantity. The Watermen clear it for use by throwing in alum. The *Chinese* say, its waters cannot become clear in a thousand years ; whence it is a common proverb among them for any thing which is never likely to happen, “ When the yellow river shall run bright.”

This river is in some places half a league over, and every where so rapid, that it would make terrible ravages if the *Chinese* did not restrain it with very strong dykes, one of which is ten leagues long : they are even said to have turned its current out of one province into another.

Vid. Martin. Atlas Sin. p. 14. P. Le Compère, tom. 1. p. 169. P. Du Halde, vol. 1. p. 40, 326. Lettres edifiant. vii. 170, &c.

* Not Hoambo, as it is erroneously given in *Mod. Univ. Hist.* viii. 5, &c. in *Lockman's Jesuites travels*, ii. 37, and in many other books.

in person, that was taken for him. Uncle, be so good as to make farther inquiry into this affair : and if you find it to be, as you have related, I will venture to give up both my eyes. For certain I am, that he cannot have been guilty of so dishonourable a thing.” *Sbuey-gurwin* laughed and said, “ I would not have you lose your eyes, but keep them in their places. However, to convince you, I will go again and inquire ; and when you find it true, how will you be able to look me in the face ?” “ I rather believe, Sir, said she, you will be ashamed to see me, when you find you are mistaken.”

Sbuey-gurwin was a little piqued at her answer, and hastened to the *Che-bien's* audience. He inquired of the officers.

Some

Some said that *Tieb-chung-u* was guilty. Others believed he was falsely accused. At last he met with one who had been present at the examination. From him he learnt the whole truth of the matter. *Sbuey-gurwin* was so ashamed of his mistake, that he did not venture at first to return to his niece. "This girl, said he, is as cunning as a witch. She is mistaken in nothing. What shall I now do to get clear of this affair? I will go and consult *Kwo-kbé-tzu*." To his house he repaired; where he told him all that had passed, and how ashamed he should be to contradict his story. "Sir, and father-in-law, he replied, you are surely a saint. Who in these days, beside yourself, makes any scruple of reporting a fact, as they would

would have it ? Who scruples to say the thing that is not * ? *Tieb-chung-u* hath given us a good handle, and shall not we make a song or history of him ? There are those, who can convert the least shadow into substance; and if they catch hold of a word, will compose a volume." " You say true, replied the other: but whom shall we get to draw up this ballad ?" " Who should do it but myself, said *Kwo-kbá-tzu* ? Am not I a student ? I can do that surely !" *Sbuey-gwin* said, " If you will do it, it will be very sufficient." " But although I should compose this song, said the other, I do not chuse to write it." " That, replied his father-in-law, may be per-

* In the original, " They will make any thing dead to be alive."

formed by another hand. To procure it to be written shall be my care. Come, let us see what you will make of it." *Kwo-kbé-tzu* stood a little to recollect himself, and thus began. †

* * * * *
 * * * * *
 * * * * *
 * * * * *

Kwo-kbé-tzu having repeated the foregoing lines, *Shuey-guwin*, who had listened to them with great attention, clapped his hands and cried out, "Excellent! Excellently good! But I am afraid, said he, from the particular

† In the Translator's M.S. there is left a blank of a page and half in folio for this curious lampoon, which it must have been entertaining to have seen, as a specimen of *Chinese* satire.

manner

manner of the description, my niece will scarcely believe they are of any body's composing but our own." "Let her think so, if she pleases, replied the other; that signifies nothing." *Sbuey-guwin* procured a person to write them; and then took them with him: but before he went, the other said to him, "If your niece will be influenced in my favour by those lines, it will be well. If not, I shall soon be able to plague her; for in a short time there will come a *Ngan-yuen* or Grand Visitor into this province *, who was a pupil of

* Beside the Viceroy, there is sent occasionally into each of the Provinces, says *P. Magalhães*, a Visitor called *Ngan-tai* or *Ngan-yuen* *. His office continues but for one year, and is very formidable.

* Called *Cha-yuen*, by *P. Semedo*, probably from the tribunal which dispatches them. See note above pag. 185.

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of my father's. Him will I get to oblige her to marry me. And as your brother hath no son, instead of bringing

formidable. He takes cognizance of all causes criminal and civil; of the militia, revenue, &c. He visits, inquires and informs himself of every thing. He receives the accusations of the people against all their governors, not excepting the Viceroy himself. The inferior Mandarines he punishes or cashier: he gives in a memorial against the greater, and they are immediately suspended from the function of their offices 'till an answer comes from court.

Besides this, there are often private Inspectors, or Spies, sent into the provinces to observe the conduct of the Mandarines, and to report them accordingly.

It is easy to conceive what excellent purposes these institutions might answer; but these good ends are too often defeated by the corruption and avarice of the officers, who are seldom found proof against bribes and presents, notwithstanding the risk they run in taking them.

P. Magal. p. 241. P. Semedo, p. 129. P. Du Halde, vol. 1. 258, &c.

N. B. We are told by some authors, that since the conquest of the *Tartars*, it having been found that the Spies or private Inspectors mentioned

bringing her home to my house, I will go and solemnize the marriage at her own *. Then what tricks will she find to evade it?" Here *Sbucy-gurwin* started, and said, "I thought, at first, you only wanted my niece. Now I find you would have all she is possessed of. I cannot consent to this. You must carry her home, otherwise her house and effects will be yours; nor will it be in my power to handle then

tioned above abused their trust, *these* have been laid aside. However the Mandarines are obliged to transmit from time to time to court a full and just account of their administration, noting all the miscarriages and mismanagements laid to their charge; and in case they are found to have concealed or palliated them, they are liable to be severely punished.

See Mod. Univ. Hist. viii. 148, &c.

* This is frequently the *Chinese* custom in such circumstances.

so much as a straw." "Sir, and father-in-law, said *Kwo-kbé-tzu*, can you think I have any thing in view beside your niece? You cannot but know I want for nothing. I am son of a prime minister; and have every thing at command. As for your brother's house, when I am once possessed of his daughter, you may depend on that and all that belongs to it." "I am satisfied, said the other, I will go and carry the verses to my niece. If she acquiesces, it is well. If she scolds, or is angry, I will give her a hint about the Grand Visitor. And whatever she says, I will come and impart to you." "Well, go then, replied the youth; I will wait here till you bring me an answer."

What

What the young lady says to this, we must look for in the next chapter.

C H A P. IX. *

SHUEY-guwin carried the paper of verses to his niece. "Well, said he, to oblige you I have made enquiry, and find it to be true. It is a very dirty business †. When I told you before that this man was a cheat, and every thing that was bad, you would not believe me. Now I have brought a convincing proof of it. You will both find that he is so; and that he hath caused reflections to be thrown upon us. She asked him, "What he meant?"

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

† "Very ugly and nasty." Translator's M.S.

He

He answered, "As I went to the *Che-bien's*, I saw a croud of people reading a paper; so many, that I was not able to come near. I heard them say there were more in other places. I went in search, and accordingly found one. I thought you would not believe me, so I took it down and here have brought it." The young lady having opened and read the paper, fell a laughing, and said to her uncle, "*Kong-bob*, or much joy!" "Why, said he, do you give me joy? What do you mean by it?" She answered, "Because you, that a little while ago could neither write nor read, are now able of a sudden to compose and write verses." "Whatever others, said he, might be disposed to believe concerning me, you know very well my insufficiency, and

how incapable I am of any such thing. You are disposed to be merry." "It is true, said she, it was not you that made them, but *Kwo-kbé-tzu*. They are the offspring of his masterly pencil*." "Alas! answered *Sbu-y-guwin*, he is looked upon as a man of letters: so am I. But he knows as little as myself. Far from being master of his pencil, he knows not how to use it at all †." "If he knows not how to handle his pencil, said the young lady, he knows how to use his tongue. The composition is

* In the Translator's M.S. it is. "He wrote them with a great or master pencil."

† The *Chinese* Idiom is, "You must not talk of his master pencil; he knows not how to use a little one."

The Author of this History intended to sink these two characters very low in the opinion of his Readers, by representing them so illiterate in a country, where letters are in high repute, and also very common. For as the meanest may

is altogether his own." "Why, said *Sbuey-gurwin*, should you talk thus? He is no enemy to *Tieb-chung-u*, what reason then could he have to abuse him?"

be candidates for degrees, many apply to letters, who being rejected at the examinations, have no other way to subsist, but by teaching others. There are few men therefore but can write and read in some degree. It is no less uncommon to find a woman that can do either. This must render the character of *Sbuey-ping-fu* the more extraordinary. Yet a *Chinese* Moralist says, "You cannot commend a woman more, than to say she is not learned."

See P. Magal. p. 88. P. Semedo, p. 58. P. Du Halde, vol. 2. p. 50. Lettres edif. xiii. 353.

The *Chinese* in writing use no pens, but pencils made of the hair of some animal, commonly a rabbit. This pencil they hold not obliquely as painters use; but perpendicularly, as if they would prick the paper. The Reader perhaps needs not to be informed, that they write not from the left hand to the right, as we; nor from the right hand to the left, as the Hebrews; but in lines from the top of the leaf to the bottom, beginning at the right hand. The *Chinese* paper is not made of silk, as is commonly supposed; but of the inward bark of *Bambú* and several other

him?" "Think not, replied she, I am unacquainted with what passes in the breast of your son-in-law. He was alone the author of these verses. Nobody

trees; and is remarkable, not only in that they can make it into sheets of extraordinary size; but also that, after it hath been written on and worn to pieces, they can work it over again, and from the scraps make new paper. The *Chinese* paper hath a beautiful silken gloss, but it is thin, brittle, and not at all durable. (*Lettres edif. xxi. 128.*) Their *ink* (which is known in *Europe* by the name of *Indian ink*), is made of lamp-black, of which the best is got by burning old pines. They mix perfumes with it to correct the smell. These ingredients are worked into the consistence of paste, which is then put into wooden moulds of the shape they would have it. The *Chinese standish* is a little polished marble, with a hollow at one end to contain water: in this they dip their stick of ink and then rub it on the smooth part of the marble. The *pencil, paper, ink and marble*, are called by the *Chinese, se pau*, or *the four precious things*; which they pique themselves on keeping very neat. Every thing which relates to letters is so reputable in *China*, that even the making of ink is not esteemed a mechanic employment.

P. Du Halde, vol. 1. p. 366—374.

besides

besides him knows any thing of the stranger. But fine as their composition may be, your niece, Sir, is a weak filly girl, and so far from being able to discover their beauties, she cannot even comprehend their meaning. How then can she be touched or affected by them? You had better lay aside all thoughts of this kind, and not spend your time to so little purpose."

Sbuey-guwin was so disconcerted, that he had not a word to offer farther on that head; but he said, "Niece, there is one thing I have to tell you. Think not that *Kwo-kbé-tzu* will ever give you up; or lay aside his thoughts of you. He waits for the sanction of higher authority, than that of the Man-

darines of this city. Yesterday the news arrived, that a *Ngan-yuen* or a Grand Visitor is coming hither, whose name is *Fung-ying*; one that was a pupil of his father's, and highly esteemed by him *. When he arrives, *Kwo-kbé-tzu* intends to apply to him for his authority to conclude the marriage: which he will have compleated at your own house. Now as your father is not at home,
and

* The employment of a *Tutor* or *Preceptor* is accounted very honourable in *China*, and many of those, who afterwards arrive to the greatest posts, employ in their younger years the intervals of study in instructing the children of great men, especially if they have not much substance of their own. The Parents maintain them, make them presents, treat them with great respect, and every where give them the upper hand: *Siew-fang*, our *Master*, our *Doctor*, is the name they give them. The Tutors not only teach their Pupils letters, but accompany them, and form their manners.—They instruct them not only in the history

and as I am a private person without any habit, and you a young woman of sixteen or seventeen years, how will you be able to manage this matter?"

"Uncle, replied the young lady, this Mandarin comes with the Emperor's commission, and will doubtless act conformably to it. He is sent to supervise the province, and to rectify whatever is amiss. But I imagine he will exceed the bounds of his commission, if

history and laws of their country, but in the ceremonies, salutes, compliments and rules of visiting; these being no less the objects of study, and equally deemed to belong to learning. In return for all this care, and pains their Pupils treat them with the greatest reverence, bowing to them with four prostrations, as to their Father, and never addressing them with *you* or *I*. [See note above pag. 150. and note vol. 1. p. 202.] They also retain the highest respect for them as long as they live.

P. Du Halde, vol. 1. p. 375. P. Semedo, p 36.
59, 63, &c.

Q 4

he

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he comes here to offer any violence. Now marriage is an affair of private concern, and no way relates to the business of his office : nor is he any ways required to interpose in it. Should he therefore be wrought upon in the manner you threaten, he may not perhaps see himself in his post at the expiration of the year. But he is a man of understanding, and will not break the Emperor's laws : or even if he should, let us not be afraid."

" You affect to speak in a very lofty strain, said her uncle ; and talk of not fearing. When you come before the Grand Visitor, should he speak but two words with authority and justice, will not you be afraid ? Certainly you will be very
much

much frightened." " True, she replied, when it is with justice. Every body is afraid that is guilty : but who is concerned that is altogether innocent? You must not talk of this Mandarin only : but was it the Emperor himself, I should not fear : nor will I be terrified so far as to give myself up to the loss of my happiness *." " To me, said *Sbuycuwin*, you may talk in this manner. It would excite the laughter of any one else. What I tell you proceeds from friendship ; regard it as you please : but when the time comes, you must not blame me : nor can you deny I have given you warning." " It is an old saying, replied his niece,

Every

* In the original, " To the loss of myself."

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Every one hath an understanding, a memory, and a will to direct him *. If you do not comprehend this, there is another common saying, that Every one knows his own necessity, whether it be hunger, cold, or heat. Be pleased therefore, Sir, to manage your own affairs. Your niece knows how to observe that which is lawful, just, and reasonable. Whatever I do, whether it be well or ill, whether it prove unfortunate or happy, let it not affect you with any concern."

These words seemed to *Shuey-guwin*

* The original literally is, "Every one is governed [sc. *directed*] by an understanding, a memory, and a will." The meaning of this Proverb is doubtless, as given above. It contains a fine rebuke on such, as too forwardly take upon them to *direct* others.

like

like the keen edge of swords dividing an iron bar. He looked very stern and out of humour, and rising up from his seat, said, "All I have told you proceeds from good will. A village mouth is good physic*. You may hearken to my words or not, as you please." He then went away, resolving to urge *Kwo-kbé-tzu* to prosecute the affair with the utmost rigour †.

* *That is,* The advice is commonly wholesome which flows from the mouth of the homely villager, whose simplicity of manners hath kept him unacquainted with the arts of falsehood: and therefore such advice is not to be rejected on account of the meanness of its author.

† Here follows in the original a very prolix and unimportant paragraph, wherein *Shuey-guwin* relates to his son-in-law all that had passed between him and his niece, and confirms him in his resolution of applying to the *Ngan-yuen*, &c. As there was nothing in the whole passage worth retaining, the Editor hath suppressed it: a liberty he hath sometimes taken elsewhere.

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It was about two months after this, that the Grand Visitor arrived. *Kwo-kbé-tzu* went two leagues out of the city to meet him * : and made him a great many presents and entertainments. That Mandarin thought himself very much obliged by these civilities, and expressed a concern that he did not know how to return them : telling him that as he was but just arrived from

* When one of the superior Mandarines comes to take possession of his government, he is received with great pomp and state. When he is ready to set out from court, many of the officers of the tribunal go thither to attend him : others advance a great way to meet him, who as he passes from city to city is honourably accompanied both by horse and foot : and at least a league before he comes to the place where he is to reside, two or three thousand soldiers are marched out to receive him. After these follow all the Mandarines, and after them a vast concourse of people.

P. Semedo, p. 128. P. Du Halde, &c.

the

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the court †, he had nothing to present him worth his acceptance; he desired him therefore to point out some way in which he could do him service. *Kwo-kbé-tzu* answered, “Sir, you are

† This will be accounted for, when we consider the expensive presents every Mandarin is obliged to make, who solicits for any government. There is not any government of a city or town, which does not cost the person, who is preferred to it, several thousands of crowns; sometimes twenty, sometimes 30,000, and so proportionably for all other offices great and small. To be a Viceroy of a province, before a Mandarin can have his commission sealed, will cost him sometimes 70,000 crowns. All this, under the specious name of presents, is given to the ministers of state, to the presidents of the six supreme councils, &c. &c. On the other hand the great Mandarines of the provinces, to reimburse themselves and to satisfy their avarice, extort presents from those under them; and these again replenish their purses at the expence of the miserable people. In short there is not any Viceroy, or Visitor of a province, who at the end of three years does not return with six or 700,000, and sometimes a million of crowns. So that it may be said of *China*, as it was of ancient *Rome*, “All things are there set to sale.”

See P. Magal. p. 134, &c.

a person

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a person of high quality and office. How can I presume to ask you any favour?" "Do not consider me in that distant light, replied the other, but rather as your intimate friend, to whom you may speak with intire freedom." "You do me a great deal of honour, replied the youth; there is indeed one thing which intimately concerns my welfare, and sits nearest to my heart. Could I but obtain your assistance in that ——" The Mandarin desired to be informed what it was. "My father, he replied, is in a public employment; which so intirely engrosses his attention, that he hath none to bestow on the affairs of his family. For this reason, I am not yet married *."

* He means probably "not married to his satisfaction:" or perhaps he does not stick at a little falsehood.

"What,

“What, said the other, have you yet made no offer of marriage to any one’s daughter?” “Yes, he replied, I have; but the lady whom I would wish to marry, hath refused me; and therefore I intreat you to interpose in my favour.”

When the Grand Visitor heard these words he laughed aloud, and said, “There is something very singular and strange in all this. Your father is a minister of the first rate. You are a young man of quality. Who can refuse to marry with you? Pray whose daughter have you applied to, that you have been so unsuccessful?” He replied, “To the daughter of *Sbuey-keu-yeb*, assistant to the tribunal of arms.” “Her father, said the Mandarin, hath long
 been

been banished into *Tartary* *. Who takes care of his house? Is it her mother? She I suppose will not give her consent." *Kwo-kbé-tzu* answered, "Her mother hath been dead many years. There is no one left here beside this young person. It is she herself who refuses my offer." "How! said the other, she, who is a young maiden! how can she refuse you? I fancy when you made your offer, or gave your present, she might know nothing of it." "My Lord, replied the youth, she knew it

* The Original is *Pien-thing*, i. e. *out of China*, or *without the wall*.

Transf.

Tartary is the common place of Banishment for the Chinese. See *P. Du Halde*, vol. 1. 229. *Lettres edifiant. xvii. 114, &c.* How grievous a punishment Banishment must be to them, we may easily conceive from their excessive fondness for their own country. [See *Ogilbye*, vol. 2. pag. 2. & 7.]

very

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very well : but hath always been endeavouring to play me tricks." " If it be so, said the Grand Visitor, why did not you apply to the *Che-foo* and *Che-bien*, and get them to manage this business for you ?" " I have applied to them both, said he, but she esteeming their offices but small, paid little regard to them. I therefore now have recourse to your lordship : and beg you will compleat this affair in my behalf. This will lay me under the greatest obligation as long as I live." " To promote marriage, said the Grand Visitor, is a thing highly good and charitable. I see nothing wrong in the affair in question : and therefore will undertake it for you. Who was your
VOL. II. R mediator

mediator or bridesman * before? Perhaps he did not make the offer clearly understood." The other told him, it was the *Pao.Che-bien*, who carried the present himself to her house; which in her father's absence, was received by her uncle: and that every body knew this to be matter of fact. "If it be so, replied the Mandarin, I will issue out an order to-morrow, empowering you to go and carry her home to your house in order to marry her." "Should I go for her, replied the other, she would never be prevailed on

* The *Chinese* never marry (although the parents of the young people be never so intimate) without a Mediator, or one who goes between both parties: wherefore they chuse whom they please, there being as well men, as women, who perform this office. P. Semedo, p. 71. Lettres edifiant. x. 140.

to enter the chair : but would doubtless contrive some way to escape. I only beg the favour of you to let me go to her house and solemnize the marriage there." The Grand Visitor replied, " Very well : you may do so." Having finished their discourse on this and other subjects, and the entertainment being ended ; *Kwo-kbé-tzu* retired.

Within two days the Grand Visitor performed his promise, and sent a *chop* or order to the *Che-hien*, as follows.

" I, the *Ngan-yaen* or Grand Visitor,
" signify, that as marriage was the
" first law or contract in the world,
" the time for solemnizing it should

R. 2

" not

“ not be neglected : therefore as *Kwo-*
 “ *kbé-tzu* son of *Kwo-sho-sú* hath made
 “ offers and presents to the daughter
 “ of *Shuey-keu-yé*, which treaty of
 “ marriage was under the direction
 “ of you the *Cbe-bien* ; the marriage-
 “ present being carried by yourself :
 “ and it being requisite that they should
 “ now proceed to the completion of
 “ the same, I therefore command and
 “ authorize the said *Kwo-kbe-tzu*, now
 “ in the absence of her father, to go
 “ to the house of his bride and marry
 “ her there : it being a thing good and
 “ laudable. And you the *Cbe-bien* are
 “ hereby required not to delay the
 “ execution of this order beyond the
 “ space of one month, under pain of
 “ prosecution for default thereof.”

The

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The *Pao Cbe-bien* when he had received this order and read it, saw plainly it was the contrivance of *Kwo-kbé-tzu*. Yet to go and lay open the whole affair, he thought would expose him to that young man's resentment. On the other hand, the Grand Visitor would be apt to call him to account, whenever the truth should be discovered. After some deliberation therefore, he resolved to send a private account to that Mandarin of what he knew of the matter: which was conceived in these terms.

“ This is to acquaint your Excellency *, in answer to your *cbop* or order: that I was indeed the person

* *Ngan Tbaij*.—*Tbaij* is as much as *Excellency*,
Transf.

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“ who undertook the treaty of marriage you mention. The other persons concerned were *Kwo-kbé-tzu* and *Sbu-y-guwin*. The young lady opposed it, as a thing she disliked: for which reason it yet remains in dispute, and unfinished. Yesterday I received an order to see the marriage concluded, which it behoves me to obey. But I am sensible that she is still very averse to it: and therefore lest any difficulty or disgrace should happen, which may extend so far as to reflect upon your Excellency, I have ventured to give you this information; which I hope you will not take amiss. Nevertheless be it done according to your pleasure.”

When

When the Grand Visitor received this letter, he was very angry with the *Che-bien*. "What! said he, am I in this great office, and have every thing at my disposal, even life and death, and yet am not able to prevail in so inconsiderable an affair, as the marriage of a silly girl, daughter of a banished criminal? It would be an affront to my dignity to pay any regard to her weak reasoning and trifling arguments." Accordingly he dispatched a second order to the *Che-bien*, which was to this purpose.

" If *Sbuey-ping-fin* did not consent
 " to the marriage, why did you make
 " yourself the bridesman? You seem
 " determined to perplex and disturb

R 4

" me.

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“ me. You are therefore hereby re-
“ quired to go once more to her house,
“ and acquaint her that she must mar-
“ ry *Kwo-kbé-tzu* without farther de-
“ lay. If she refuses, bring her before
“ me.”

The *Che-bien* when he had received this second order, and observed it to run in very positive terms, such as would admit of no evasion; went in the first place to the house of *Kwo-kbé-tzu*, and gave him notice that he was required to marry within the space of one month. He answered very joyfully, “ Ay, ay! with all my heart.” From thence he went to the house of *Sbuey-ping-sin*: and bade a servant inform her, that he was come to speak with
with

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with her by the Grand Visitor's order. The young lady, who knew well enough what was in agitation, commanded two of her servants to fix up the curtain in the great hall; and, as soon as it was let down, she entered. Then she bade one of them go to the *Che-bien*, and desire him to inform her in plain terms what was the purport of the order he had brought. He replied, "It is concerning your marriage with *Kwo-kbé-tzu*. When I interposed at first, you shewed such aversion to it, that he hath for a long time desisted. But this great Mandarine, who is newly arrived, was a pupil of his father, and therefore hath been prevailed on to lend his countenance and assistance to have the marriage at length completed.

Yesterday

Yesterday I received an order requiring me to give notice to you both, that it must be concluded within the space of one month. I am just come from the house of *Kwo-kbé-tzu*, whom I have advised of it. And I now wait upon you on the same account, that you may be prepared accordingly." The young lady replied, "Far am I from objecting to so honourable a thing as matrimony. Only my father is not at home, and I have not his licence. I am not mistress of myself, therefore beg you will do me the favour to go and acquaint his Excellency of it." "This, said the *Cbe-bien*, is the second order I have received to this purpose. The first I set aside, and gave my reasons for it. After which

which I received a severe reprimand, together with this new order, which is very positive. I cannot presume therefore to say any thing more to him. But do as you please. I do not pretend to force your inclinations. I only give you notice, as I am in duty bound." She begged the favour to see the order itself, which was so absolute and positive. He called his secretary, and bade him deliver them both to her servant. When she had perused them, she said to the Mandarin: "The reason why I refused to marry *Kwo-kbé-tzu*, was because my father was absent, and I had not his consent. Should I marry without it, I am afraid he will be very angry with me when he comes home. For my vindication therefore,

be

be pleased to intreat the Grand Visitor to let the two orders remain in my hands: which will declare plainly the conduct of the whole affair; and that it is done by his Excellency's appointment." The *Cbe-bien* consented to leave them with her, and promised to acquaint the Grand Visitor with her request, telling her he doubted not but that Mandarine would either permit her to keep them, or afford some other way for her to shew the reasons of her conduct.

“ How is this, said the *Cbe-bien* when he was withdrawn, that the young lady so suddenly accepts of *Kwo-kbé-tzu*! Is it this superior authority, which hath made her comply? or hath she

she

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she any other design which I cannot discover? I imagined she had kept herself all along for the handsome stranger.” He went immediately to the Grand Visitor and told him what she said. That Mandarin laughed, and was very well satisfied. “ How came you the other day, said he, to send me word that she was very cunning and subtle, and altogether averse to this marriage? You see now she is all compliance. If she desires to keep the two orders by her, as a justification of her conduct; let it be granted.” The *Che-bien* went immediately, and informed her of it. “ You must not now, said he, change your resolutions. This is no longer the affair of *Kwo-kbé-tzu*; but relates to the Grand Visitor himself. Let
your

your house therefore be put in order, and when the bridegroom can fix on a fortunate day, I will wait upon you with previous notice." The young lady replied, "As this is his Excellency's order, I shall not disobey it or go from my word; though he himself possibly may." "How! said he, can so great a man vary in his resolutions? No, no! that cannot be. You may depend on his steadiness." Then withdrawing, he went to *Kwo-kbé-tzu*, and gave him notice to chuse a fortunate day to complete his marriage. He believing that the young lady had consented, was very joyful, and hastened to provide and prepare things for his wedding.

C H A P. X.

THE Grand Visitor seeing that *Sbuey-ping-sin* had accepted his order, was very well pleased, and having now been a few days in possession of his post, opened his gates to administer justice. The first day that he gave audience, about fifty came to present their petitions. He received them all, and appointed them to attend a few days after, when they should have them considered. All the company retired except one young woman, who remained upon her knees. The servants of the audience on both sides bade her depart. She did not obey them : but rising up went still nearer to the tribunal. And then cried aloud, " I am the daughter of one under
condemn-

condemnation. For this reason I did not get up and depart: not daring to hide myself or fly from justice. I came here this day to end my life. By this means I shall neither disobey your Excellency's orders, nor yet offend my own honour." With these words she drew forth a knife or poinard, and was going to plunge it in her bosom *. The fight

* It is worth observation that the *Chinese*, who are the most cowardly people in the world, are much addicted to Suicide, and none more than the females and most pusillanimous among them: and yet the love of life is one of the foibles of their character, in which they exceed all other nations; carrying it to such a height, that it is reckoned unpolite to mention Death in their hearing.—It is certain their language affords a thousand periphrases to soften the expression. *Something hath happened to him: He is retired afar off in ascending: He hath repos'd his chariot* [or, as we should say, *finish'd his career,*] &c. are phrases they would use to avoid saying a person *is dead*: and these even in their Edicts and Memorials.

Lettres edifiant. xxiii. 98. P. Du Halde, 1.
280, 502, 544, 525, &c.

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of this very much surprized the Mandarin, who asked, Who she was, and what was the matter? "If you are injured, said he, I will redress you." At the same time he ordered his people to prevent her from doing herself any mischief. She replied, that she was daughter of the Mandarin *Sbuey-keu-ye*, who was at present under sentence of banishment. "I am now, proceeded she, in my seventeenth year. My mother being dead and my father at a distance, I remain alone in my house a poor helpless maiden, observing the laws of virtue and modesty, as it becomes all young ladies to do. While I thus pass my time in innocence, suspecting no harm, I have been treacherously persecuted by a youth, named *Kwo-*

kbé-tzu, who hath contrived a hundred ways to ensnare me; all which I have still endeavoured to avoid. For some time past he hath foreborne to trouble me: but there is lately arrived a Mandarin of great power and rank, who was his father's pupil. With this gentleman hath *Kwo-kbé-tzu* lodged a petition, and obtained his favour: inso-much that the first thing he did after his coming, was to do violence to my inclinations by commanding me to marry this young man, contrary to all reason and law: [for he hath obtained no licence of father or mother: neither hath any mediator or bridesman interposed.] Two orders have been delivered out for that purpose. These I could not oppose, as being a young woman

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woman lone and friendless. But when I saw them, I was even bereaved of my life with apprehension and fear. Finding at length there was no other remedy, I sent my servant with a petition to *Pe-king*, with orders to strike on the Emperor's drum *. He hath accordingly been gone three days. This procedure I imagine you can never pardon, and am therefore come here with
a firm

* Besides the Drum, some of the ancient Emperors had a Bell fixed at the gate of the palace, and a white Table. So that he, who chose not to speak with the Emperor in person, wrote his request on the latter, and it was instantly carried to him. But whoever would speak with him rang the bell or beat on the drum, and they were presently brought in and had personal audience. It is recorded of one of their first Emperors, that one day he rose from table twice at the sound of the bell, and another day left the bath three times to receive the complaints of the poor. *P. Du Halde, vol. 1. p. 146.*

It is pity so excellent an institution is no longer kept

a firm resolution to end my life in your presence." As soon she had spoken these words, she again attempted to stab herself with her poinard.

The Grand Visitor did not much regard what she said about *Kwo-kbé-*

tzu,

kept up. The drum still remains, but its use hath long been discontinued. *P. Semedo* tells us that during his residence, of two and twenty years, he never remembered it beaten upon above once; and then he that did it had his answer in *bastinadoes*, for having disturbed the Emperor, who was half a league off.

This father was in *Cbina* before the conquest of the Tartars in 1644, when the reigning family had quite shut themselves up from all public access, which was the cause of their ruin.

The new succession of Emperors of the *Tartar* race have observed a very different conduct, often shewing themselves to the people, and attending to their grievances, but they have not revived the ancient practice in question, notwithstanding that the remembrance of it is still kept up.

P. Gaubil, whose curious description of *Pe-king*,

tzu, but when he heard she had dispatched a servant to *Pe-king*, and saw her so resolutely determined to kill herself, he was seized with the greatest apprehensions. He begged her to forbear; saying, "How should I know what you have been telling me? Till now I never learned how the affair

king was published last year in *the Philosophical Transactions*, tells us, that in the Pavillion, called *Tchoua-kou-ting*, there is "a drum, and that Mandarines and soldiers keep guard there day and night. In ancient times when any person had not justice done him, and thought himself oppressed, he went and beat this drum; at the sound of which the Mandarines ran, and were obliged to carry the complaint of the party oppressed to the great men or ministers, [rather to the Emperor. *Vid. Author. infra citat.*] At present the use of the drum is abolished: but it hath been thought proper to preserve this ancient monument of *Chinese* government."

See *Philos. Transact. Roy. Soc. for 1758*, part 2d. P. Sernedo, pag. 110. P. Du Halde, vol. 1. p. 474, 523, &c.

stood. But you have great reason for what you say. You must not offer any violence to yourself. I will take care you shall have justice done you. Yet there is one thing I must observe : you say you have licence of neither father nor mother ; so far you are right : but that you had no mediator or bridesman, is not true." " The *Pao Che-bien*, replied the young lady, was indeed a bridesman, but not to me. He was such to my *sister*, my uncle's daughter † : and her hath *Kwo-kbé-tzu* accord-

† It is owing to the remains of the patriarchal simplicity* which so still remarkably prevails in the domestic and political conduct of the *Chinese*, and not to any defect in their language, that a Niece occasionally calls her *uncle father*, and her *consins brothers*, and that an Uncle calls his *niece daughter*, &c. It is perhaps owing to

a con-

* See *Lettres edif.* xv. 164. xxiii. 32.

accordingly married, and long since carried home to his house." "If it be so, said the Mandarin, you have great reason on your side. But why did not you deliver in a petition to me, and inform me truly of the case. Had this been done, the last order had never been issued out. Why were you so

a concurrence of both these causes, that some of the wild nations of North America do the same. See an account of the *Iroquois* in *Lettres edifiantes*. xii. 144.

As to the *Chinese*, there is no nation in the world where the various degrees of consanguinity are more accurately defined by particular names. We only use the word *uncle* to signify the Brothers of both Father and Mother: but in the *Chinese* language there are words not only to distinguish the Brothers of the Father from those of the Mother (as in the *Latin*) but also those which are Younger or Elder, than the Father or Mother. In like manner they have four different words to express the Grandfather and Grandmother of both sides. With the same exactness they express all the other degrees of affinity. See P. Magal. pag. 102.

hasty to fend away a petition to *Peking?*” “I should not have taken these measures, she replied, had I not seen how absolute your last order was: wherein too plainly appeared the interest my adversary had gained in you. Now if I had sent up no petition to the court, but had died here in obscurity, every thing had continued in impenetrable darkness, and there had remained nothing to clear up my fame and conduct.” He told her, the injury she complained of was not of such consequence, but that he could have redressed it; so that she needed not have applied to the Emperor, or have carried matters so far. “As this, added he, is a trifling affair, I can hardly conceive how a petition could be drawn
up

up without enlargement or misrepresentation; which must fall very heavy upon you when it comes to be read*.”

She replied, “ Why should I need to put any thing in it but matter of fact ?” Then taking a paper out of her

* It may be thought a paradox to say, that the *Chinese* can inflict punishments or confer rewards after death: and yet 'tis certain they affect to do both.

The *Chinese* are remarkably sollicitous about their sepulture; there are even sons who will sell themselves in order to bestow funeral honours on their parents. These honours are therefore by way of punishment sometimes denied the defunct, and their ashes are burnt and scattered in the air. The *Chinese* are no less greedy of rank and title; these again are sometimes cancelled after their death; and their memory is declared for ever infamous.

On the other hand, it is not unusual for the Emperor to bestow both title and rank upon those who no longer exist to enjoy them: he issues out patents by which he raises the deceased to the dignity of Mandarines, and annexes honourable distinctions to their names. Nay when he is disposed

her bosom, she presented it to him, as a true copy of what she had sent. He cast his eye over it, and found it contained a brief and succinct relation of the injustice done her, and by whom : informing his majesty, that before this could have reached his hands, she should have surrendered up her life, by killing

posed to reward the services of his departed ministers by uncommon honours to their memory, it is not unfrequent by express patents to confer marks of distinction also on their fathers and grandfathers, and even female ancestors. [*See copies of such patents in P. Du Halde, 1. 271.*] It is also customary to erect grand sepulchres for the deserving at the public expence, and for the greater honour the Emperor sometimes writes their elogium with his own hand : but the most signal mark of favour is to declare them SAINTS, to build them temples, and to sacrifice to them among their idols : Divinity being as easily communicated in *China*, as the quality of a Count or Marquis is in some countries of *Europe*.

Lettres edifiant. xv. 132. xix. 78, &c. P. Du Halde, vol. 1. 306, 352, & ubi supra. P. Le Compte, ii. 59, &c.

herself.

herself before his tribunal : and that she sent her slave to fall down at his feet in order to petition for redress: and that though she should be laid in her tomb, her shade would still retain a grateful sense of the justice his majesty would do to her memory *.

The

* The literal translation is, " that although she was laid in her tomb, she should still have a grateful remembrance of the justice his majesty would do to her."

Although it appears not that either *Confucius*, or the other ancient *Chinese* lawgivers, ever inculcated any notion of a future state, and although the modern *Literati* generally treat it all as fiction; [*See note above pag. 169.*] yet various doctrines relating to it prevail in *China*.

The most general is that of the *Bonnois* or followers of FO, who teach that there is a paradise or delightful abode in the west, where FO waits to receive [the most distinguished of] his votaries, and to make them partakers of his bliss. On the other hand, that there is a hell beneath the earth, the abode of *Yen* or evil spirits, and under the dominion of a *Yen-wang*,
or

The very sight of the address of this petition threw the Grand Visitor into a cold sweat, and made him shudder. At first he was disposed to chide her
 severely

or *king of demons*; and that they there are *Lo-ban* or *spirits of destiny*, whose business it is to convey the souls of men into their bodies at the moment of their birth, and to drag them away at the moment of death to the subterraneous dominions, where [if they have deserved it] they are cruelly tormented by [the] other spirits. They believe hell to contain nine several compartments, and that after the soul hath passed through them all, it transmigrates into a new body * : if it hath behaved well in its former state, into that of a man, a prince, &c. if otherwise, into that of a beast, &c. They believe even brutes to be capable of future rewards and punishments; and that if they have been either more or less cruel than is suitable to their nature, they either become human creatures, or lose all existence. These opinions are so prevalent in *China*, that it is a common expression
 of

* FO the author of this doctrine lived 500 years before PYTHAGORAS, who may therefore well be supposed to have picked it up in his travels into India, among the followers of FO, viz. Brachmans or Bramins,

severely for a precipitancy so fatal. But fearing it should drive her to extremities, he thought it better to soothe her

of acknowledgment for any favour, *If after my death, my soul shall pass into the body of a dog or a horse, I shall be at your service.* P. Du Halde, vol. 2. 67.

The sect of *Tao-ise* also acknowledge a future glory and a hell: the glory to be conjoined to the body, not only in the other life, but in this; pretending that by certain exercises, meditations, or, according to some authors, by certain chymical secrets, a person may renew his youth and childhood, and even become one of the *Sien-jin*, that is, fortunate ones of the earth, [or according to P. Du Halde] *immortal men*, or *flying immortals*, so called because they never die, but fly from one mountain to another. This sect also make some profession of belief in a metempsychosis. See P. Du Halde, vol. 2. p. 168.

See also on the above articles, P. Semedo, p. 90, 87. P. Du Halde, 1. 646, 673, 675, &c. P. Magal. p. 74, &c.

Such is the best account of this subject which the Editor hath been able to collect from various writers concerning *Cbina*, who are all of them very confused and obscure on this article. It may perhaps give the Reader the clearest notion of what the *Chinese* generally believe concern-

her with gentle speeches. "When I came here, said he, I was utterly ignorant

concerning the soul and a future state, to subjoin a few passages from the writings of the *Chinese* themselves in their own words.

"The reason [for setting up the image or tablet of a deceased ancestor, in order to reverence it] saith a *Chinese* writer quoted by *P. Du Halde*, "is, because *the soul* or *spirit* of the dead being *invisible*, a child stands in need of a sensible object to put him in mind of his parents." Vol. 1. p. 309.

In a *Chinese* novel, given by the same author, it is said of a Mandarin's lady, "She fainted away, and remained a long while in that condition, as if her *three souls* had intirely left her." Vol. 2. p. 162.

In a memorial which a Mandarin makes to one of the Emperors, he thus apologizes for the freedom he had taken. "Being old and ready to join your father *under the earth*, I would prevent the reproaches he would make me did I hold my peace." Ibid. vol. 1. pag. 567.

"Although I should not punish him, (saith the late Emperor *Yong-ching* in a declaration concerning one of his ministers) "*the soul* of my father, *which is in heaven* [*T'ai tien chi ting*] doubtless sees clearly his criminal conduct, and will cause secretly to defend

ignorant of this affair. *Kwo-kbé-tzu* drew me designedly into it. I thought

“ cend upon him the chastisement he deserves.”
Lettres edifiant. xxii. 194.

“ By digging up the dead (saith a Mandarin in a public edict) “ by stealing their bones, and “ by mixing them with those of beasts, they “ would cause *the souls* of the defunct to cast “ forth bitter cries.” Lettres edifiant. xv. 131.

“ If the person guilty of imbruing his hands “ in the blood of another, be not punished with “ death, (saith a *Chinese* author) the ghost (*manes* “ *lat.*) of him, who was murdered, and which “ cries for justice, will never be at rest.” P. Du Halde, vol. 2 p. 155.

We may conclude this long note with observing, that no people are more superstitious than the *Chinese* in the article of apparitions, spectres, &c. and that they have a ridiculous opinion that the soul of a criminal, when he is executed, in passing out of the body falls upon the first persons it meets with, on whom it vents all its fury and loads with curses; especially those who have contributed to its punishment. And hence it is, that as soon as they see the stroke of death given, they run away with all their might. Lettres edifiant. xxvii. 398.

See alio P. Du Halde, vol. 1. p. 584. n. 646, 671. vol.2. p. 78, 84, 123, &c. Lettres edif. xv. 134.

I was

I was doing a good action in promoting a marriage. It was out of friendship and benevolence that I interposed. I find I have been mistaken; and was misinformed as well about the consent of your father and mother, as about the intervention of the bridesman. Lady, proceeded he, return home to your house. Rest easy and quiet. Think no more of the tricks which have been played you: for I will set forth an order forbidding any one to molest you, or to concern themselves in any wise farther on the subject of your marriage. In return for which I must intreat you to dispatch a messenger away to bring back your petition." She replied, "To deliver out such an order as you mention is all I can expect

expect or desire of your Excellency; and will be such a mark of your goodness as will deserve my best thanks. But how shall I cause my servant to return, when he hath been gone already three days on his journey?" "I will undertake to do that, answered he, if you will but give me a description of his person and dress." Then calling some of the most capable men of his audience, he dispatched them away, with an account of the person they were to pursue, commanding them to travel night and day with all imaginable speed, 'till they had overtook him and brought him back with the young lady's petition. She then took her leave, and went home in a chair, which the Grand Visitor had prepared

for her. There at present we shall leave her and return to the *Che-bien*, *Sbuey-guwin*, and his son-in-law, none of whom had the least notice of what had happened.

On the contrary the latter of these was very joyfully employed in preparing things for his wedding, and in chusing out a fortunate or good day. Of which, as soon as it was concluded on, he gave notice to her uncle; who accordingly went to acquaint her with it, and to give her joy. At this *Sbuey-ping-sin* laughed, and said, "What do you mean by a good day, and by giving me joy? Do you mean in this world or the other?" *Sbuey-guwin* replied,

* In orig. *Kin heb lay heb.*

“ Oh.

“ Oh niece! you may make a jest of it to me: but you must not trifle with the Grand Visitor. Do you consider that he is a great Mandarin and whatever he says is the same as if spoken by the Emperor himself. He hath power over life and death *.” “ She replied, how should

* It belongs to the *Visitor* to cause the sentences of death passed throughout the whole province to be put in execution: in order to which he assigns the city whither, on a day appointed, all those that are condemned shall be brought to him, and there he is presented with a list of their names: then taking his pencil he marks six or seven of them, (if he prick down more he is counted cruel) these are presently carried to execution, the rest returned to their respective prisons. It belongs also to this Mandarin to visit the walls, castles, &c. He sets forth with a great train and pomp, having banners carried before him, and other ensigns of majesty. This is usually performed every year. P. Semedo, pag. 129.

It seems to be this officer, whom *P. Du Halde* describes under the name of *Ngan-cha-tse* or The chief criminal judge of a province. [vol. 2. p.

should I make a jest of any thing to you, who are to me as a father. But the Grand Visitor that is now, is not the same that was the other day. He it quite changed, and become another person. To jest with the former is a thing of no consequence." "If

299.] But according to this last author, unless in some extraordinary cases, wherein the Emperor permits execution on the spot, no Mandarin, or even Superior Tribunal, can pronounce definitive sentence of death. The judgments passed on all persons for capital crimes are to be examined, agreed to and subscribed by the Emperor. The late Emperor *Yong-chin* gave orders in 1725, that none should be put to death till after his trial was presented to him three times. When the crime is very enormous, the Emperor in signing the dead warrant, adds: *As soon as this order shall be received, let him be executed without delay.* Otherwise he writes, *Let him be kept in prison, 'till autumn and then executed.* There being a day fixed in autump, whereon all capital offenders are put to death throughout the empire.

See P. Du Halde, vol. 1. p. 313.

you

you meant to make a jest of him, said her uncle, why did you accept the orders he issued out." " Uncle, said she, I took them merely to make a jest of them."

She had hardly spoke before a servant entered to acquaint her that the Grand Visitor had sent a paper of declaration. She asked of what nature. " Doubtless, said her uncle, it is to hasten the completion of your marriage. Let me go out and see what it contains." The young lady assented. He accordingly went into the great hall, and seeing the officers, asked them what they had to say to his niece. " I suppose it is to require her to prepare for her wedding." The officers told

him it was not so. "Our master the Grand Visitor, said they, having been but a short time arrived, knew not how affairs stood with regard to the marriage of this young lady. He never suspected but she had licence from her father and mother to marry, and that the bridesman had been accepted. It was but yesterday he was informed of the truth. He now gives out this order and declaration, forbidding any one to concern himself or meddle with her, whether by laying claim to her, or otherwise forcing her to marry against her inclinations."

Shuey-gurwin seeing the declaration and hearing what the officers said, was ready to die with fear, and utterly unable
to

to answer one word: but taking the paper he went in and gave it to his niece. "Here, said he, is a declaration from the Grand Visitor; I know not what it contains." She accordingly opened it and read as follows.

"Whereas the Mandarin *Sbuey-
keu-ye* * when banished into a distant
country,

* In the original his title is given at length, viz. *The Ping-pu Sbuey-she-lang*. That is, "*Sbuey* assistant to the tribunal of arms."

The administration of the *Chinese* government is chiefly managed by six sovereign courts at *Pe-king*, called *Leu-pu*, whose power and authority extend over all the provinces of the empire. Each of these councils hath a president, whom they call *Cbang-sbu* *, who is a Mandarin of the first rank. It hath also two assistants or assistants;

T 4

* Written *Cham-Xu* and *Xi-lam*, by *P. Smedo*, after the manner of the *Portuguese*; with whom *X* hath the sound of *SH*; and *M* of *NG*. The not attending to this hath caused strange confusion in the orthography of *Chinese* names. See *Dion. Kao*, p. 124. note. and *Mod. Univ. Hist.* viii, p. 4. note about *strange guttural*.

“ country, left at home one only
 “ daughter, who hath not yet been
 “ presented in marriage *; and whereas
 “ she, who is left thus a lone and
 “ desolate, keepeth her house quiet-
 “ ly in his absence, and observeth
 “ all the duties becoming a young
 “ woman : I hereby require and com-
 “ mand

fessors; one of the left hand, called *Co-she-lang*; the other of the right, called *Geu-she-lang*; these are Mandarines of the second order. Excepting only that of *Co-lau*, these are the highest and most profitable offices of the whole empire; so that when a Viceroy of any province, even the most principal, is to be preferred, he esteems himself well provided for, if he be but made assessor of one of these councils. Which are as follows:

1. *Li-pu*, or tribunal of Mandarines. [See note p. 170.]
2. *Hu-pu*, or tribunal of the treasury.
3. *Li-pu*, or tribunal of rites. [See note p. 170.]
4. *Ping-pu*, or tribunal of arms. [See vol. 1. note p. 69.]

5. *Hing-*

* i. e., who hath never yet accepted any nuptial present, or offer of marriage. See note vol. 1. p. 90.

“ mand the *Che-foo* and *Che-bien* to
 “ take particular care that she be no
 “ way molested; and that no one be
 “ suffered either by force or other un-
 “ fair practice to endeavour to marry
 “ her. Upon the first notice that any
 “ presume to act contrary to this Order,
 “ let me be advised, and I shall profe-
 “ cute them with the utmost rigour.”

5. *Hing-pu*, or tribunal of crimes. [See vol. 3. chap. 7. note.]

6. *Kong-pu*, or tribunal of public works.

Subordinate to these are forty-four Tribunals, each of which hath a President and at least six Councillors.

P. Du Halde, vol. 1. p. 248. P. Sernedo, p. 124.

N. B. It may be proper to mention here once for all, that the Mandarines are throughout this history always mentioned either with the title of their office subjoined to their first name, as, “The *Shuey-she-lang* ;” “The *Tieb-tu-yuen* ;” “The *Kwo-hio-tse* ;” “The *Fung-ngan-yuen*,” &c. Or else with the addition only of *Lao-ye* ;” as “*Shuey-lao-ye*, &c. [See note p. 184.] but to prevent confusion, the Editor hath chosen to retain every where their proper name only.

When

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When she had read it, she smiled and said: "What is this to the purpose? This is not to frighten men but monkeys. However, as it is a proof of his good will, I shall esteem it a great favour." Then she ordered her servant to put two *taels* of silver in a red paper for the officers that brought the declaration, and five *mace** for the officers' servant. These she delivered to her uncle to give them. Not knowing how to refuse her, he quietly went and presented it to them, with his niece's thanks. Then he came back to her and said, "You were not mistaken when you said this Mandarin would change his sentiments. It is certain he hath now done it. But how

* Two *Taels* are 13s. 4d.—Five *Mace* are 3s. 4d.

comes he, that was before so pressing for the conclusion of your marriage, to give out now so contrary an order? This is what I cannot comprehend." His niece replied, "Where is the difficulty in this matter? He was then but just arrived, and esteeming me a poor silly girl, thought it was of no consequence what became of me. Then he only regarded *Kwo-kbé-tzu*. But being now better informed; and finding that should he persist to offer me injustice, it would endanger his office; he hath altered his measures." "Your father, said *Sbuey-gurwin*, is not at home to protect you. What can you do of yourself? Can he be afraid of you?" She smiled and said, "Uncle, you must ask no farther

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ther questions. In a few days you will be better informed."

Upon this he left her, his imagination being wholly busied in unravelling an affair which seemed to him of inscrutable intricacy. Unable to fathom so great a mystery, he went to inform *Kwo-kbé-tzu* of it. To the latter it appeared so incredible, that he openly professed he could not believe it. "Do you think I would deceive you, said *Sbuey-garwin*? Was not I there myself? And did not I give her present to the servants? If you have any doubt of it, I would have you apply to the Grand Visitor himself. This I would also advise you to do, in order to learn the motives of his conduct."

duct." This advice appeared so reasonable to *Kwo-kbé-tzu*, that he ordered his chair and went immediately.

That Mandarin had hitherto received him with the greatest kindness; and notwithstanding the most urgent business, always had him admitted. But now he sent an excuse, and said he had so many petitions and other affairs to dispatch, that he could not see him. Finding he could not gain admittance, *Kwo-kbé-tzu* bowed and withdrew. The next morning he presented himself again, but still was answered that the Grand Visitor was prevented from seeing him by unavoidable business. He returned four or five days successively, but constantly recei-

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ved the same excuse. Surprized at this change, and enraged at the repeated mortifications he met with, " I will send a letter, said he, to my father at court, and acquaint him of the abuse and contempt I receive."

He was very much provoked and mortified : but what farther relates to him will be seen at large in Book the Third.

The End of Book the Second.

ADDI.

ADDITIONS AND CORRECTIONS.

PAGE 10. lin. 3. note referring to the word
[even *.]

* This expression is familiar to the *Chinese*. In the *Sbi-king*, one of their canonical books, it is spoken in praise of an ancient Emperor, that "his way is straight." *P. Du Halde, v. 1. p. 409.*

The scriptures abound with this metaphor, [See *Pf. 5. 8. Isai. 40. 3. and 59. 8. Lam. 3. 9. Mat. 3. 3. Heb. 12. 13.*] which is so obvious, that we are not to wonder that it hath even been adopted by the *Indians of North America*. In a late conference their warriors told one of our governors, "that they had been sent to make the path straight, and to accommodate differences."

See account of the conferences of Oâ. 19. 1759. Dated Charles-Town, South-Carolina, Nov. 1.— Lond. Chron. Jan. 26. 1760.

Page 23. lin. 2. note [blame *.]

* The *Chinese* have some notion of an original state of innocence. Their historians teach that, before the time of *Fo-bi*, their first Emperor and Legislator, the two sexes clothed alike, and conversed together without restraint.

See *P. Du Halde, vol. 1. p. 137. 411. Mart. Hist. p. 23. &c.*

Pag.

Pag. 92. Addition to the note.

N. B. In what light the *Chinese* consider foreign nations will appear from the following words of the late Emperor *Yong-ching* [who died Oct. 7. 1735.] in a speech he made to the Jesuites. "I am Sovereign Master of *The kingdom of the middle*: all other states great and small send me tribute: I take a pleasure in giving them instructions: if they profit by them, well and good! if not, I am not concerned at it." See *Lettres edif. Rec. xviii. pref. xxxiv.*

And even in the last vol. of *Jesuites Letters* published so lately as 1758, we find the fathers in order to pave the way for a new embassy from *France*, endeavouring to prevail with the *Chinese* ministry, not to consider his most christian majesty, as "tributary to the Emperor, but to treat him upon the footing of an equal: neither to look upon his presents, as tribute; or those of the Emperor, as the bounty of a superior. Nor again to regard his letters, as supplicatory petitions, nor to give to the answers which should be returned, the name of orders intimated to him from the Emperor." But we don't find that these applications met with any success.

See *Lettres edif. &c. Rec. 28. pref. p. xxiii.*

Page 96. Note.

The Reader is desired to cancel the last eight lines of this Note, viz. from [From this table, &c.] to the end; and in their stead to read, as follows.

The

The *first* of these, or *Çu*, begins as soon as the clock with us hath struck *eleven*; the same is to be observed of the rest. Each of these hours hath smaller divisions and subdivisions, answerable to our minutes, &c.

It is remarkable that, whereas we reckon our Hours by numbers, but have particular names for our Months, the *Chinese* on the contrary compute their Months by numbers, but assign particular names and characters to their Hours. Thus we say, *January, February, &c.* but the *Chinese* simply, *The first* or *second moon*: on the other hand we only distinguish our Hours by *one, two, or three o'clock*, whereas the *Chinese* have a peculiar arbitrary name for each, as in the table.

If the *Chinese* excel us in some inventions, they fall vastly short of us in their manner of giving notice of the time of the day: their only method being as follows. In each of their cities is a tower, wherein their Hours are measured by a kind of *Clepsydra* or water clock: where the water running out of one vessel into another, lifts up a board marked with the names of the hours. As soon as a new hour is begun, one or more persons, who are stationed there for that purpose, immediately give public notice of it, by striking upon a prodigious large drum; and at the same time set up in public view a tablet or board, whereon the name of the current Hour is painted in characters of gold half a yard long. *Vid. Bayer, tom. 2. p. 336.*]

To have done once for all with their computations of time, we may observe briefly, that the *Chinese* compute their annals by Cycles of

sixty years, as the *Greeks* did by *Olympiads*: and that the *Chinese* civil year, which commences about the twenty-fifth of *January*, consists but of 354 days, and is set right with the course of the sun, by inserting an intercalary Month every *third* and *fifth* year.

And especially be it remarked, that although the *Chinese* keep no *Sabbath*, or seventh day of rest, they nevertheless divide the weeks like us, according to the order of the planets, reckoning the twenty-eight days of every Month successively by seven and seven throughout the year: [See *P. Du Halde*, v. 2 p. 132.] thereby confirming that remark of learned men, that there is hardly any nation under heaven, among whom some tradition of the world's having been created in seven days may not be discovered, by the arbitrary division of their time into weeks of seven days.

Vide Selden. Jus Nat. & Gent. lib. 3. cap. 22.
 —*Huet. demonstrat. Evang. prop. 4. cap. 11. p.*
264. Gro-tius de veritat. lib. 1. sect. 16.

Page 131. Note, add:

N. B. The Editor hath been informed by a gentleman lately come from *China*, that the *Tael* is always estimated at 6s. 8d. English. See also the *Translator's* pref. to *P. Du Halde*, fol. v. 1. p. viij. and *Dampier*, vol. 2. *Supplemt. p. 61.*

Page 136. Note, add:

N. B. See also a very exact, though somewhat different, account of this curious Ever-

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gen (for such the Tea-shrub is) in *Kämpfer's Hist. of Japan. Supplemt.*

Page 169. Note, *add.*

N. B. The great progress of the religion of *Fo* among the *Chinese*, is perhaps to be accounted for, from its supplying the doctrines of a future state, so agreeable to the mind of man. This at least was the case in *Japan*. [See *Kämpfer*, p. 248.] As for the sect of *Tao-ise*, they have evidently borrowed their notions on this subject from the other. See page 269. note.

Page 194. lin 12. [silver *;]

* Our merchants give the name of *shoes* to those wedges or oblong pieces, into which the *Chinese* commonly cast their gold. [See notes, vol. 4. pag. 109. & pag. 153.] but it is not usual with them to give this name to their wedges of silver: however there is no doubt but these are meant by the expression in the text.

N. B. These "*shoes* of silver" are perhaps the same with what *Kämpfer* calls "*Shuets* of silver:" one of which, he says, weighs about five ounces, and is worth about a pound of sterling.

See *Hist. of Japan*, page 318.

Page 290.

The little marginal note should run thus.

N. B. *The Chinese mirrors* are of polished steel,
(See

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(See P. Du Halde, 1. 196. Lettr. ed. xxviii. 194.)
not but the Chinese manufacture a kind of glass, but we are told that it is more brittle than ours, breaking when exposed to too sharp an air. P. Du Halde, 1. 105. Mod. Univ. Hist. viij. 73.

Page 280. Note, lin. 14.

2. The *Hu-pu* or Tribunal of the Treasury. [This court hath the care of the public treasury, finances, &c. together with the private estate, revenues, and expences of the Emperor. It pays the salaries and pensions of all the state officers: and keeps the rolls and registers which are made every year of all the families, number of men, measure of land, and the duties thence arising to the Emperor. See P. Du Halde, 1. 249. Mod. Univ. Hist. viij. 146.]

Page 281. Note, lin. 3.

6. The *Kong-pu*, or Tribunal of public-works. [This court superintends all the Emperor's buildings: and takes cognizance of all the towers, bridges, causeys, dikes, rivers, canals, highways, and streets throughout the empire. P. Du Halde. Mod. Univ. Hist. &c. ubi *Supra*.]

THE END OF THE SECOND VOLUME.

E R R A T A in VOL. II.

PAGE 5. line 12. of the Note *r.* tells us. *Ibid.* l. last but 2. for whither *r.* where. p. 7. bottom *r.* N. B. Nieuboff - - - (p. 59.) - - - P. Magalbains and for 220. *r.* 230. p. 8. l. 16. *dele* go and. p. 17. l. 9. *r.* use. p. 23. l. 6. *r.* for that hath *r.* which hath. p. 38. l. 5. *r.* weak that he. p. 39. note l. 12. for figures *r.* fingers. p. 42. l. 3. *r.* with it myself." N. B. After these words should have been a break.— p. 44. l. 10. *Sc.* *r.* service: she, who is of an admirable disposition, doth. *Ibid.* l. 16. *r.* advice, added he addressing. p. 55. note for am *r.* "Am. p. 59. l. 5. *r.* was but too. p. 66. note, l. 5. for to *r.* with. p. 67. l. 7. *r.* Lieu-biau-whey. p. 68. note, *dele* the three last lines. p. 83. note, l. 9. after wines, add, and spirituous liquors. p. 99. l. 7. *dele* all the. p. 104. note, l. 1. for into, *r.* in. p. 130. l. 4. *r.* prevent it. p. 131. note, l. 16. *r.* (2) *Lettres edifiant.* p. 132. l. 1. for wait *r.* go. p. 143. l. 6. *dele* second hath. p. 144. note, l. 1. *r.* differently. p. 146. note, l. 3. *r.* Liv. xvi. *Ibid.* l. 10. 11. *r.* where nature hath so much force, that morality hath. p. 150. note, l. 22. *r.* Even a person. p. 151. note, l. 10. after cavaliers, add and yet they always go on foot. p. 156. l. 3. from bottom *dele* to and. p. 167. note, l. 6. add 237. p. 185. note, ult. *r.* xxv. 143, 286. p. 197. l. penult. *r.* exceedingly. p. 198. l. penult. for original *r.* Translator's MS. p. 201. l. 15. for these *r.* which. p. 206. note, l. 2. for it *r.* each piece. p. 228. note, l. 2. after fize, add (frequently 12 or 14 feet long) p. 237. note, l. 5. after town,

VOL. II. add