RESEARCHES

INTO

CHINESE SUPERSTITIONS

By Henry Doré, S.J.

TRANSLATED FROM THE FRENCH

WITH NOTES, HISTORICAL AND EXPLANATORY

By M. Kennelly, S.J.

First Part

SUPERSTITIOUS PRACTICES

Profusely illustrated

Vol. I

T'USEWEI PRINTING PRESS

Shanghai

1914

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Fig. 1

La "*Koang-yng*" aux enfants.

Kwan-yin presenting a child to mothers praying for offspring.

PREFACE.

The present work, entitled *"Researches into Chinese Superstitions"*, belongs to the well known series *"Variétés Sinologiques"*, or Miscellanies on China, published by the Jesuit Fathers of the Shanghai Mission. The first volume was issued from the T'usewei Press in the year 1911. Three others followed successively in 1912 and 1913, and were so appreciated that the French Academy of *"Inscriptions and Literature"* granted them a special award. A fifth is now in the press. The whole collection is to be completed in 1915, and will comprise about eight volumes. The subject treated is of the highest importance, not only from the religious standpoint, but also because of the many interesting sidelights it casts on the social and family life of the Chinese people. As the original is in French, and hence accessible only to a limited number of readers, it has been requested to translate it into English. Such a vast undertaking and the scholarly attainments it supposes would have appalled many. The translator himself felt rather diffident, but encouraged by the genial Director of the *"Variétés Sinologiques"*, various Missionary bodies, and several scholars in the East and at home, he energetically set to work, and the volume now offered to the public is the fruit of his labours.

The Author of the work is the *Rev. Henry Doré, S.J.* Labouring as a Missionary for over twenty years in the two provinces of Kiangsu and Nganhwei, he ever pursued the study of religions in China, and the countless superstitions which swayed the social and family life of the people. For this purpose, he visited cities and hamlets, temples and monasteries, questioning the people about their Gods and Goddesses, their local divinities and deified Worthies, thus collecting valuable materials for his future great work. What he tells us therein, he has witnessed with his own eyes, or heard from the lips of the people with whom he came into daily contact. Real China exists little in the Open Ports. Civilisation has there done its work, and raised the Chinaman to a higher level than his fellow countrymen. Whosoever, therefore, would study him in real

life, must needs see him in the remote regions, the quaint old towns, and the secluded villages of some distant province. This is what the Missionary has done, and hence his descriptions ring genuine, and echo his impressions in a manner which interest and charm the general reader. To his personal observations, he has added a long and serious study of all books relating to his subject. The learned list of Chinese works placed at the head of this volume amply bears out this assertion. From these, quotations and copious extracts are given throughout the work. To the foreign authors indicated in the French edition, the translator has added a few others, which he thinks will be helpful to English readers. Mention may be particularly made of *Doolittle,* who has written interestingly of "Popular Gods and Goddesses" in Southern China, also of *Samuel Beal, Sir Monier Williams, Hackmann, Macgowan, Legge* and *de Groot's* extensive work on the *"Religious System of China"*. Several titles, untranslated in the original French, have been rendered into English in this edition, while short historical and explanatory notes have been inserted, with a view to elucidating abstruse points of history and doctrine which would otherwise remain a puzzle to many a reader.

Pictures of Gods and Goddesses, of Genii and fabulous beings, deified Worthies and Heroes have next been secured. The rich store of albums in the Sicawei Library has wonderfully helped in this matter. Almost every article is illustrated. These pictures complete the text, and exhibit graphically to the reader the belief of the people.

The work will, doubtless, fulfil a useful and scientific purpose both in the Far East and at home. The principal intention of the Author in publishing it has been to help his fellow Missionaries in the field, chiefly those recently arrived from home, and yet unacquainted with the life and religious conditions of the Chinese people. These men shall one day be brought into contact with the superstitions of the country. They must, therefore, have some knowledge of what the people think, believe and worship. Thus equipped, they will offend less native prejudice and promote better the great work of implanting Christian truth in the land.

The work will also prove valuable to the large and ever increasing number of scholars interested in the study of *"Comparative Religion"*. In this field of laborious research, the Missionary has ever proved a most useful helper. His intimate knowledge of the people, his life spent among them, enable him to appreciate thoroughly their religious ideas, and grasp the cryptic meaning and purpose which underlie so many customs and practices.

A third and no less important service will be to exhibit to the intelligent reading public the real aspect and conditions of religious life among the Chinese people. Persons frequently ask the Missionary *"what is China's real religion?* What do the people believe and worship? *What is their knowledge of the true God, of the soul and of man's destiny?* Do they believe in an after-life and what are the conditions of this life"?—The work here offered to the public is the best reply to all these questions.

To begin by *the soul,* the generally accepted opinion is as follows: *Man has two souls*—The first, or superior one, is called the *Shen* 神 or *Hwun* 魂, and emanates from the ethereal part of the Cosmos, the great *Yang* 陽 principle (1). It is manifested by the *K'i* 氣 or breath (vital force). After death, it ascends, according to the Ancients, to the higher regions, there to live on as lucid matter, *Shen-ming* 神 明. According to modern Confucianists it vanishes entirely at death. Buddhists would have it be re-incarnated into men or animals (See on the System of the Metempsychosis p. 135-138), while Taoists place it after death amidst the stars, ordinarily around the Polar regions. The second, or material soul, is the *Kwei* 鬼, which operates in living man under the name of *P'eh* 魄. The *Kwei* emanates from the earth or *Yin* 陰 principle (2), returning thereto after death. It remains with the body in the grave, and forms the ghost (see Note 1. p. 143) of the departed person (3).

(1) Williams defines this: "the pure, ethereal, subtle part of matter, out of which Gods and souls are formed". Dictionary of the Chinese Language 陽.

(2) According to Chinese philosophy, it is one of the primeval forces of Nature, from which by its interaction with the *Yang* 陽 principle, the whole universe has been produced. The inferior of the dual Powers, quiescent matter (Giles and William's Chinese Dictionaries 陰).

(3) For more ample details See de Groot. The Religious System of China. Vol. IV. p. 5.—Wieger. Folk-Lore Chinois Moderne. Introduction § 9).

The notion of *the true God* has almost disappeared, or at least is but dimly known. For the greater part of the people, their God is the *"Pearly Emperor", Yuh-hwang* 玉皇, of Taoist origin; *Buddha* or *Fuh* 佛; *Amitabha* 阿彌陀佛 (O-mih-t'o-fuh), the Ruler of the Western Paradise; *Kwan-yin* 觀音, the Goddess of Mercy; some local or tutelary divinity to whom they give the title of *"Venerable Sire or Lord", Lao-yeh* 老爺: the God of Riches, the God of the Hearth, the God of Fire. Carpenters have their Patron God, also play-actors, wrestlers, fencers, musicians, and even gamblers. It would seem that every need of man has its corresponding divinity, the Gods being thus, as with the Romans, largely names for these various needs, *"Numina nomina"*. The literati acknowledge *"Shang-ti"* 上帝, the Supreme Ruler; *Heaven, T'ien* 天; the Gods of Literature: *Wen-ch'ang* 文昌 and *Kw'ei-sing* 魁星. The modernists among them are utter atheists and materialists. For them, God is but an abstract principle, identified with *Reason* or *Law*, that is, he is nothing else but the moral sense of man, exalted thus to be his own Lord and Lawgiver. Practically, they are as superstitious as the masses, and will burn mock-money, though this is a Buddhist practice, at the tombs of their ancestors.

China's popular religion is, therefore, *a medley of superstitions*, varying according to places, but essentially the same in their fundamental features. Hence the popular adage: *"the three religions are one", San-kiao wei-yih* 三教爲一. Each person in fact selects or adopts what suits best his fancy, or meets his present requirements. The Powers of Nature, Spirits, the Hosts of Heaven, Genii and deified Heroes, Ancestors are also worshipped; even animals, especially the Dragon and the Tortoise, not omitting the mineral world. The whole affords a pitiful spectacle which excites compassion, and has held the people in bondage throughout the past, as well as it degrades them at the present day.

The work, according to the Author's plan, *will be divided into three parts.* — The first treats of *"superstitious practices in general"*. Whosoever has lived among the Chinese will readily acknowledge that such practices are bound up with their every-day life, and influence their actions from the cradle to the tomb. This part deals

also with ancestor worship, the ancestral tablet, burial of the dead, and the sending of clothing and mock-money to the *"Land of Shades"* for the use of the departed soul. Illustrations accompany each article, depicting vividly Gods and Goddesses, Genii and Immortals, the worship of the dead, amulets, charms and even ghosts. These artistic pictures are all due to the T'usewei Press, and the intelligent co-operation of M^r^. Foucret, S. J., to whom I wish to express here my sincere thanks.

The second part of the work shall offer to the reader a full and interesting *"biography of Gods and Goddesses"*, mythical personages and deified Heroes worshipped in the two provinces of Kiangsu and Nganhwei. A short description of the various practices performed by the people to honour them will complete this part.

The third part will be a *"popular history of the Founders of the three great religions of China: Confucius, Lao-tze and Buddha"*. Some account will be also given of their principal doctrines, ethical systems and general influence on the Chinese people. This part, like the second, will be fully illustrated.

Such is, in brief, the great work undertaken by Father Henry Doré, S. J. Though not exhaustive, it will fill a serious gap, and is possibly the best account we can get on *"Superstitions in China"*. The book is written for the general public, avoiding purposely too abstruse discussions, and is based throughout on personal investigations made on the spot. The first volume, now translated into English, is here offered to the public. The others will follow in due succession, and render, it is hoped, valuable service to all those interested in China's religious life and customs.

M. Kennelly, S. J.

Sicawei College, Shanghai.

May 30, 1914.

LIST OF WORKS CONSULTED FOR

THIS FIRST PART, ENTITLED:

SUPERSTITIOUS PRACTICES IN CHINA.

WORKS WRITTEN IN THE CHINESE LANGUAGE.

禮記	Li-ki.
喪禮	Sang-li.
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五禮通考	Wu-li t'ung-k'ao.
通典	T'ung-tien.
白虎通	Peh-lu-t'ung.
宇宙大疑議	Yü-chow ta-i-i.
四書人物考	Sze-shu jen-wuh-k'ao.
朱子語錄	Chu-tze yü-luh.
日知錄	Jeh chi-luh.
五經異義	Wu-king-i-i.
禮記集說	Li-ki tsih-shwoh.
禮記疎	Li-ki shuh.
朱子語類	Chu-tze yü-lei.
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唐書(王璵傳)	T'ang-shu *(Wang-yü-chwan)*
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綱目集覽	Kang-muh-tsih-lan.
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繡像義妖全傳	Siao-siang i-yao-ts'üen-chwan.
司命帝君敬竈全書	Sze-ming-ti-kün king-tsao-ts'üen-shu.
司命寶訓	Sze-ming pao-hsün *(God of the Kitchen).*
禪門日誦	Shen-men jeh-sung *(Prayer-book of Buddhist monks).*
皇歷	Hwang-lih *(Imperial Calendar).*
繪圖詳夢全書	Hwui-t'u siang-mèng ts'üen-shu *(On dreams).*
增補秘傳萬法歸宗	Tseng-pu-pi chwan wan-fah-kwei-tsung *(Talismans and charms).*
干寶搜神記	Kan-pao shen-shen-ki (A work in 20 volumes, composed by *Kan-pao* 干寶, a native of Honan, and published A. D. 317).
搜神記	Sheu-shen-ki *(Lives of Gods and Genii).* A later edition. The same work modified and augmented was subsequently entitled:

重增搜神記	Chung-tseng-sheu-shen-ki *(Also called)*:
重增三教源流聖帝佛師搜神記	Chung-tseng san-kiao yuen-liu sheng-ti Foh-shi sheu-shen-ki.
李昉太平廣記	Li-fang T'ai-p'ing kwang-ki. Encyclopedia composed by *Li-fang* 李昉 A. D. 977. He was a native of Chih-li and a Hanlin. The work is more generally known under the following title:
太平廣記	T'ai-p'ing-kwang-ki. Published A. D. 981. It was composed by order of *T'ai-tsung* 太宗, second emperor of the Sung dynasty. *Li-fang* wrote it assisted by 12 other literati. It contains much that is valuable about Spirits and superstitions.
幼學	Yiu-hsioh.
風俗通	Fung-suh-t'ung.
金綱經	Kin-kang-king.
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大統歷	Ta-t'ung-lih.
通書	T'ung-shu.
梁溪漫志	Liang-k'i-man-chi.
荀子	Sün-tze.

水鏡集	Shui-king-tsih.
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奇門大全	K'i-men-ta-ts'üen.
靈籤書	Ling-ts'ien-shu.
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孟子	Mèng-tze.
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玉匣記通書	Yuh-hsiah-ki-t'ung-shu.
事文類聚	Shi-wen-lei-tsü.
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隋書	Sui-shu.
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三國志	San-kwoh-chi.
集說詮眞	Tsih-shwoh ts'üen-chen.
	by Peter Hwang, S. J.

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Textes Historiques.	*Id.*
Folk-Lore Chinois Moderne.	*Id.*
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Fig. 2

"*Tche-ma*" de "*Koang-yng*" aux habits blancs, brûlé en son honneur pour obtenir des enfants.

Paper print (charm) representing the White-robed Kwan-yin, burnt in her honour to obtain posterity.

Temple of Heaven in Peking.

CHAPTER I.

BIRTH AND CHILDHOOD

誕 生 幼 時

Tan Sheng Yiu Shi

ARTICLE I.

BEFORE BIRTH

To have a numerous posterity, is the great, if not the greatest desire of all Chinese. Hence many are the divinities invoked in order to obtain children! The following are a few of these Gods selected from among hundreds.

A). **Gods specially worshipped in order to obtain children.**

First of all we find the famous Goddess *Kwan-yin* or *Kwan-yin Pu-sah* 觀音菩薩, whose worship is ever on the increase. A picture representing her is found in all temples, and almost everywhere, one can see a small shoe or several of them deposited at the foot of her statue. This is an offering made by some woman, who

has begged the Goddess to grant her a child. As a pledge of her trust, the shoe has been placed there. Various are the customs connected with this offering. Elsewhere, one of a pair of shoes deposited at the feet of the Goddess, is borrowed, and when the expected child is born, the shoe is restored; and as an ex-voto, a new pair is added into the bargain. A sacred banquet frequently accompanies the above act, to return thanks for the favour received. In such cases a bonze recites a prayer in thanksgiving.

T'ien-sien Sung-tze 天仙送子 (the Celestial Fairy granting children), is exposed in several houses of pagans. This Goddess, of Taoist origin, seems to be none other than the daughter of the God who dwells in the Sacred Mountain of the East. She is called the *T'ai-shan* 泰山 Goddess, *T'ai-shan Niang-niang* 泰山娘娘 (1), and is specially worshipped in *Shantung* 山東, and all the adjoining provinces. Other inferior Goddesses serve her as assistants and seem charged with carrying out her orders. They may be generally seen beside her, either in temples, or in pictures which represent her. The following are the names of those commonly found attending on her:

Ts'ui-sheng Niang-niang 催生娘娘.
The Goddess accelerating birth.
Sung-sheng Niang-niang 送生娘娘.
The Goddess granting children.
Tze-sun Niang-niang 子孫娘娘.
The Goddess bestowing posterity (sons and grandsons).
Chu-sheng Niang-niang 注生娘娘.
The Goddess of fecundity.

This last Goddess is particularly worshipped in several of the Southern provinces. She is attended on by a host of female genii, whose duty is to protect children.

The festival of this Chinese "Fatal Sister" falls on the fifteenth day of the sixth month; meats placed on the family bed are offered to honour her.

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(1) See T'ai-shan Niang-niang Pao kiuen 泰山娘娘寶卷 p. 8. 15.

ei-sing du haut des cieux protège le nouveau-né. Sur un char on voit le bonnet des académiciens.

Kw'ei-sing, the God of Literature, protects from on high the new-born child.
On a car is seen the academic head-dress worn by scholars.

Fig. 4

Tchang Kouo-lao, le pourvoyeur d'enfants.
Chang Kwo-lao offers a descendant to a newly married couple.

Pictures represent her riding on a unicorn, or a phœnix, or borne on the clouds of heaven ; she holds a child in her arms, and her attendant ladies throng round to render her every service.

According to popular belief, at least in many places, this Goddess receives from *Yen Wang* 閻王, the God of Hades, the souls purified by expiations in the Buddhist hell, and by the series of transmigrations deserved through their faults in some previous existence. It is she who decides into what bodies these souls are to be reborn on earth.

Elsewhere, prayers are preferably addressed to the Holy Mother, Queen of Heaven, *T'ien-hou Sheng-mu* 天后聖母, whose statue occupies the most honourable place in the temples known as *Peh-tze t'ang* 百子堂, or temples of the "Hundred Children".

Among other female deities, tutelary guardians of children, mention may also be made of the Goddess that guides childhood, the Goddess presiding over suckling, the Holy Mother, who grants fecundity: *Pao-sheng Sheng-mu* 保生聖母 etc...

Female deities are not alone invoked: a few gods are likewise particularly disposed to graciously hear the prayers addressed to them for the obtaining of children. Thus *Ngan-kung* 宴公, has great repute in the district city of *Fan-chang hsien* 繁昌縣, province of *Ngan-hwei* 安徽, and he is constantly worshipped in order to obtain male children.

Families of official standing and literati frequently invoke *Kwei-sing* 魁星, the God of Literature, and beg him grant them talented offspring, who may win academic laurels at the examinations. For the same purpose, a picture of *Kwan-kung* 關公, is exposed in the nuptial chamber of the young couple, offering them a youthful descendant wearing the official academic head-dress.

At other times, we find *Lü Tung-pin* 呂洞賓 and *Kwan-kung* 關公, bearing in their arms a male child This is an assurance that the new home will be blessed with numerous progeny, reckoning amongst them learned literati and remarkable state officials. It is indeed a well known fact that *Lü Tung-pin* 呂洞賓, is one of the

Immortals honoured by the literati, and that *Kwan-kung* 關公, combines in his person the title of God of War and patron of Literature.

Chang Kwo-lao 張果老, sitting on a donkey, offers also a descendant to the newly married couple, and a picture representing him is often found in the nuptial chamber.

Pagans employ many luck-bearing pictures to secure the above purpose. It is thus that one generally finds, either a unicorn with a child sitting on it, or a phœnix holding a child, and wending its flight towards some home; also the well known pictures called the "Hundred Children", on which are represented one hundred male children, who share among themselves all the honours and dignities of the world.

Fig. 5

T'ien sien song tse. Assise sur son char, elle porte un enfant à un heureux ménage.

The Celestial Fairy that bestows children. *Borne on a chariot, she presents a child to a happy household.*

Fig. 6

Ki-ling song-tse, ou la licorne apportant un enfant.
The Ki-lin or Unicorn bestowing a child.

B). **Some other superstitious practices.**

1°. *Exposing the tablet (of a certain Goddess) in the house.*

Ts'ui-sheng Niang-niang 催生娘娘, the Goddess hastening birth, is held in great veneration.

When childbirth is too laborious, incense is burnt in her temple, vows are made, or even her tablet is fetched with great pomp and exposed in the house of the woman in labour; the clothes of the latter are laid upon this tablet to urge the protection of the Goddess.

K'o-ku Niang-niang 葛姑娘娘, formerly midwife at *Hwo Chow* 和州, in the province of *Ngan-hwei* 安徽, and subsequently deified, on account of the services she rendered during her earthly career, is worshipped by all the women of the place, who organize an annual procession in her honour. Shrines are erected to venerate her, and her tablet occupies a prominent position in the temples dedicated to the other local deities. This tablet is taken from house to house, so that she may extend her protection to all cases of childbirth.

2°. *Talismans.*

Should childbirth be too delayed, recourse is had to Taoist or Buddist monks, who write out paper talismans and charms. It is but required to paste these on the woman's body to secure the desired effect.

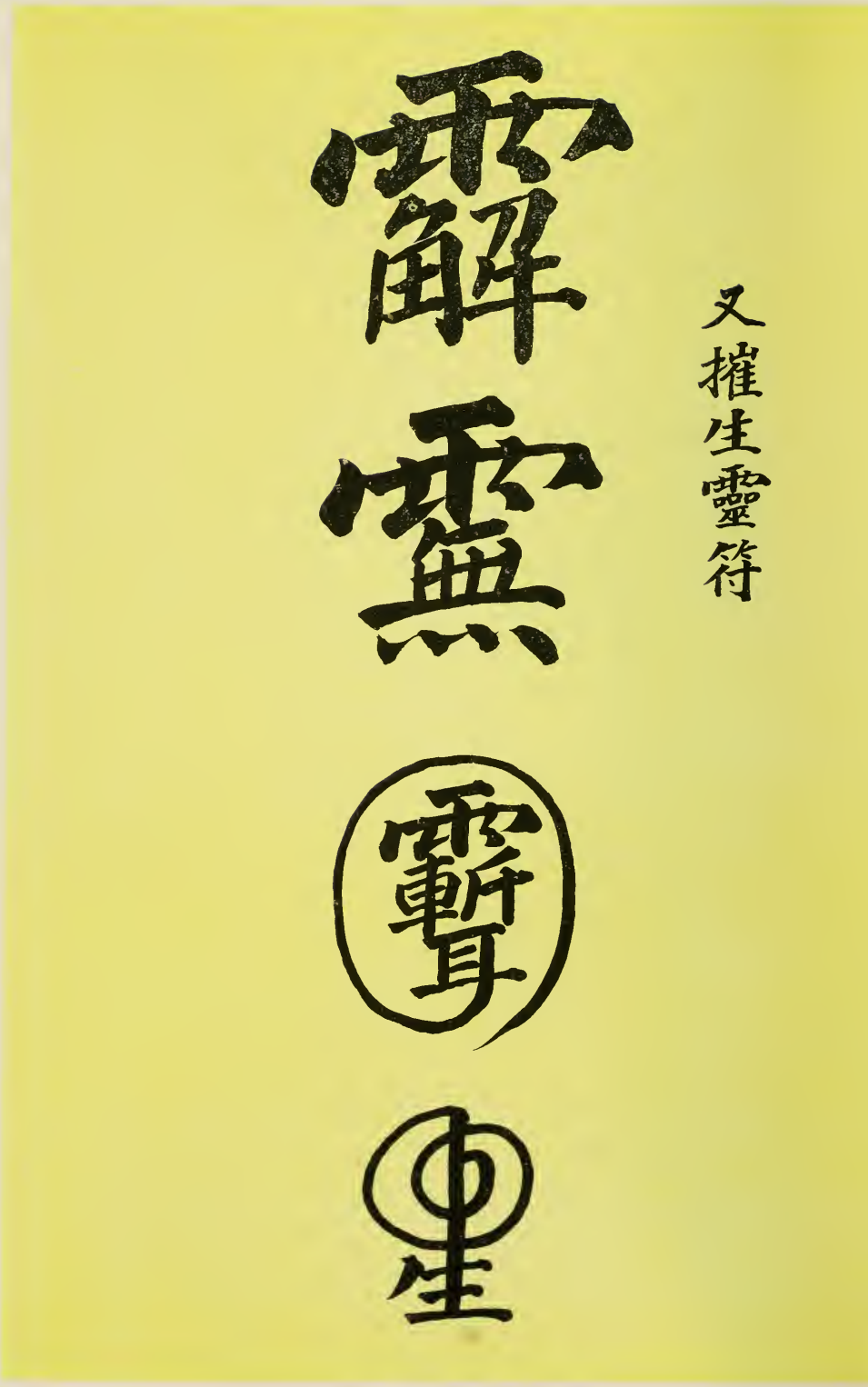
Many of these charms enjoy great repute. The common people are thoroughly convinced, that when applied, the child will see the light of day, even were it necessary that the mother's womb be rent and split open.

Sometimes these charms are burnt, and the ashes, mingled with some beverage, are administered to the patient in order to hasten the delivery.

Annexed herewith (figures 7 and 7bis) are models of two paper charms, reputed infallible for hastening the delivery of women with child.

Manner of using these charms. — They are burnt, and the ashes steeped in wine, are given to the woman in labour.

Fig. 7bis



Autre talisman très efficace pour activer la délivrance.
Another efficacious charm for hastening delivery.

children, who will bear the name applied to the little statue. This means is frequently employed by those who have no male offspring in the family.

7° *New-born child offered to a God.*

In other families, the following means is adopted. A vow is offered to a particular divinity, and a promise made, that the new-born child will be offered to him as a Buddhist monk, and that he will don the monkish garb, in grateful acknowledgment of the favour received.

In both cases, the child is ransomed, by offering an alms to the temple, either in money or in kind. The practical side of the bargain is never neglected !

A child-bearing woman should carefully avoid entering a place where silk-worms are reared, and this for two reasons. Woman being of the female or dark principle *Yin* 陰, is bound to affect them adversely, but the principal reason is that the silk-worms are smothered in their cocoons, and hence it is to be feared that the child in the mother's womb will meet with a similar fate.

ARTICLE II.

AFTER BIRTH.

1° *The first tubbing. Si-tsao* 洗 澡.

On the third day after a child is born, it is placed in a tub, and carefully washed. When the operation is over, a fortune-teller is summoned. Considering the circumstances of the day and hour of birth, he forecasts what obstacle or ill-starred barrier, may beset the pathway of the new-born child. In a word, he casts his horoscope.

2°. *The seven-star lamp. Ts'ih-sing teng* 七 星 燈.

If he must meet on his way the barrier of the seven early diseases, *Ts'ih-chao fung-hwan* 七 朝 瘋 關, he is destined to die within seven days. In this untoward circumstance, seven lights, called the seven-star lamp, *Ts'ih-sing teng* 七 星 燈. must be prepared without delay. and are to be kept burning beside the child during seven days and nights.

3°. *The peach-wood arrows. Tao-tsien* 桃 箭.

If the wiles of some evil genius are feared, peach-wood arrows are very often prepared, and shot by an archer in all directions, or simply placed over the cradle of the child. Peach-wood, as we shall see further on, is a powerful antidote against attacks by evil spirits.

Fig. 8

Archer tirant des flêches en bois de pêcher, pour mettre en fuite le chien céleste.
Bowman shooting peach-wood arrows to scare away the heavenly dog.

4°. *The devil that ravishes children. T'eu-sheng kwei* 偷生鬼.

Frequently the fatal visit of the devil that ravishes children *T'eu-sheng kwei* 偷生鬼, is the object of the greatest anxiety on the part of parents. This matter shall be treated subsequently, when dealing with the superstitions concerning children. While writing these lines, let me be allowed to adduce as an illustration of the above superstition, a quite dramatic incident, which occurred in the town of *Hwo Chow* 和州. The evil spirit *T'eu-sheng kwei* 偷生鬼, appeared at first in the shape of a yellow dog, apparently that of a neighbour, and threatened to ravish a child, who happened to be then ailing.

The dog is immediately driven away; then a dozen watchmen are summoned, and armed with knives, they keep watch day and night. The child thus escapes for the first time. A few days afterwards, a cursed cat peeps in at the door. A second battle must be now fought. This time, the mother herself takes an active part in the struggle. Stripping off the child's clothes, she lays him stark naked on the bed, in order to keep at a respectful distance the villainous female form assumed by *T'eu-sheng kwei* 偷生鬼. This done, she takes in her hand the full apparel of the child, ascends to the house-top, and there, in presence of all the neighbours assembled to contemplate the scene, sets to curse *T'eu-sheng-kwei* 偷生鬼, casting in her face all sorts of pagan abominations, so that, should she still preserve a remnant of shame, she durst not intrude on the gaze of her child, while he is garbed as Adam in the terrestrial paradise. In fine, she pours out such a volley of curses, that the child escapes death, and she is congratulated by all her friends.

5°. *Peach-wood amulets. Tao-fu* 桃符.

It still happens that parents are so credulous as to believe in the quaint stories of bygone times, which pretend that in order to give solidity to the foundations of a large building, or to the pillars of a bridge, the demons employ children as propping stones. Soothsayers employ this tricky practice even at the present day. Assuming a disconsolate appearance, they inform the parents

that their child has been chosen to impart solidity to such or such a bridge in process of construction. Great anxiety is naturally experienced. Peach-wood amulets are then made, and hung round the neck of the child, thus preventing the demons from approaching him.

6°. *Amulet made of dog's hair to protect the child until it first leaves the house. Keu-mao-fu* 狗毛符. *(dog-hair charm).*

During the first month after birth, neither the child or its mother may cross the threshold of the house. The child's head must be first shaved; then a lock of his hair is mixed with some dog's hair, rolled up into a ball and sewn on to his clothes, after which he may be taken out. Henceforth, he can visit neighbours, who have now nothing to fear from his presence. It would be a great misfortune for a family, if a new-born child entered their house before being a month old. Many superstitions would have then to be resorted to in order to prevent impending evil.

In the Northern parts of China, even the threshing-ground in front of the house, is dug up to ward off some terrible misfortune. (1) The mother herself should first of all visit a member of her own family before entering the house of a stranger.

7°. *Wearing a necklace made of copper coins (cash). Ts'ien-lung* 錢龍.

Moreover, it is customary to hang a few coppers on a red string, and place this on the neck of the god *Ch'eng-hwang* 城隍, in his temple.

Ch'eng-hwang 城隍 is the god of walled cities and moats, and holds the rank of celestial madarin. When the necklace has been worn some time by the god, it is placed on the neck of the child, and used as a charm to ward off all untoward evils.

8°. *Killing a cock. Sha-ki* 殺鷄.

In some places, it is customary to kill a cock on the third day after a child's birth. This sacrifice is offered to the ancestors of the

(1) See "Bulletin de la Société Belge d'études coloniales." Sep. Oct. 15th year.

Fig. 9

Tchang-sien song-tse.

Chang the Immortal, who protects children.

family, whose lineal descent is maintained in the person of the child. It is also to thank the Goddess *Sung-tze Niang-niang* 送子娘娘, the giver of children. Those who are too poor, may purchase some meat, and offer it instead of a cock. If the fortune-teller finds that the new-born child must pass the barrier of old age, *Lao-jen-kwan* 老人關, there is but one means to rescue him, from the mortal danger to which he is exposed. An old man, willing to take mourning, is chosen, and thanks to this device, the child will escape all danger of death.

9°. *Names of animals or of slave-girls given to male children. Ch'uh-ming* 畜名, *Ya-t'eu* 丫頭.

It often happens that children are given the name of an animal, as "little pussy", *Siao-mao* 小貓; "little dog", *Siao-keu* 小狗; at other times, they receive the name of a slave-girl, *Ya-t'eu* 丫頭. The following is the reason of such appellations. People imagine that by using a little cunning and trickery, they may succeed in deceiving the wily elves, who seek to injure male children, but care little to molest girls or animals. To put them on a false track, the name of an animal or of a girl is given to the new-born male child, whom one wishes to protect from their vexatious pursuits. Hearing him called by these names, they are led to believe that he is indeed a little animal, or at most a girl, and will thus abandon the idea of cutting short his life.

10°. *Little bell-charms. Ling-tze* 鈴子.

Many consider that the custom of attaching little bells to the feet of a child, when it begins to walk, has had a superstitious origin. The purpose was to frighten the malevolent spirits by means of these bells and thus scare them off.

11°. *The vermilion mark.*

Red is the colour betokening joy, and is employed on marriage days and other festal occurrences. It is a lucky omen. Hence children may be seen bearing a vermilion mark on the tip of the nose, on the forehead, or on the two cheeks, and this augurs happiness.

12°. *Ill-treating the corpses of little children.*

When all the children die in a family, the custom of horribly mutilating a body is frequently resorted to. It is cut up with knives, and sometimes even cruelly lacerated with the teeth, in order to prevent it from returning, and molesting those who may be subsequently born. It is also customary in some places to hang on the neck of the corpse a magic charm-bag, made of dog's hair and other ingredients, in order to counteract any charms or witchcraft it might use in case it returned to life once more.

Le cadenas, gage d'une vie longue et heureuse.
Padlock assuring a long and happy life.

ARTICLE III.

SUPERSTITIOUS CUSTOMS CONCERNING CHILDREN.

1. Wearing the padlock. Tai-suo 戴鎖.

Many children wear a padlock attached to the neck with a silver chain. This is intended to enchain them in somewise to existence, and prevent their being ravished by death from their affectionate parents. These padlocks may be found in all silversmiths' shops, and vary in size and shape. Sometimes the Buddhist or Taoist priests, *Tao-shi* 道士, tie them on with their own hands round the necks of children. There are also the "hundred family padlocks," *Peh-kia-suo* 百家鎖, or those purchased by general subscription. Life and death depend alone on God's will, and nobody has it in his power to enchain a person to the present life. Experience proves every day, that death does not respect those who wear padlocks as preservatives, any more than those who fail to use them.

II. Wearing the silver collar. Tai-k'üen 戴圈.

The collar is a ring made of silver, large enough to be taken off or resumed at will, without it being necessary to disjoin it. It is generally composed of a single piece, and the head can easily pass through the opening. This ring is worn round the neck, almost in the same manner as a dog's collar. Would to heaven, some seem to say, that my child were as easy to rear and bring up as those little whelps that are seldom ever sick, enjoy excellent appetite and die but rarely. Such is in general the idea entertained about the education of a child. It is merely the bringing up of a little dog.

Others, and I have heard the opinion expressed in the *Hsia-ho* 下河 country, North *Kiang-su* 江蘇, pretend that this silver ring hems in life, so to say, in the body of the child, and hinders the soul from being separated from the body, much in the same way as hoops prevent a barrel from falling to pieces.

Commonly this ring is called *Keu-k'üen* 狗圈, or a dog-collar. A person often meets friends of a family, offering one of these silver rings, as a mark of congratulation, whenever a male child is born to them.

Parents, fearing to be unable to bring up a child, lend him for form sake to a neighbour. This latter, through a figure of speech, becomes his foster father, the child being called his dry son, *Kan-eul-tze* 乾兒子, and he presents him a collar as an adopted son.

At times, one meets children wearing a silver ring passed through the nose, as is wont to be done with cattle.

Jeune enfant portant le collier.
Child wearing the silver collar.

Fig. 12

Le pendant d'oreille.
Boy wearing an ear-ring.

III. Wearing ear-rings. Tai-eul-ch'ui-tze 戴耳錘子.

Boys wear an ear-ring attached to one of their ears during childhood, and often even in more advanced age. Youths of twenty summers and more may be found with this appendage, which is made either of silver or gold.

The idea, generally connected with this practice, is the following.

Only little girls wear ear-rings. Should I attach one on the ear of my boy, the evil spirits, who ever seek to injure male children, shall be deceived by this device. Seeing an ear-ring, they will take the individual wearing it for a girl, and thus will not molest him. Some astrologers also say it is intended to deceive the female constellations, that preside over the destiny of the family, and put to death all its male offspring.

Persons give to this ear-ring the form of the weight of a clock, as this represents according to their idea something heavy and hard to raise. The evil spirits would thus be unable to snatch from this world my beloved child, the weight attaching him to the ground and riveting him to existence. Generally, it is the uncle of the child who fixes the ear-ring on him.

If it be necessary to take it off, the child's own parents would never dare lay their hand on it. This fact, I have witnessed several times.

In order to deceive the evil spirits, who are thought to have caused the death of a child, the name of a girl is given to the next male child born.

To this practice must be generally ascribed the term "slave girl" *Ya-t'eu* 丫頭, which is so frequently applied to male children.

In the district of *Suh-tsien* 宿遷, and the departments of *P'i Chow* 邳州, and *Hai Chow* 海州 (North Kiangsu), one finds frequently little boys called by their pet name, *Lih-k'eu* 立扣, or *Lik-shwan* 立閂. These expressions denote that they have been buckled, linked, solidly pinned together, after enduring great trouble to secure them.

It is especially in the two following cases that these names are given: when parents have been long childless, or when the eldest children of a family have died. In almost all such cases, new-born male children receive an ear-ring, as if they were girls.

Fig. 13

L'enfilée de sapèques.

Child wearing a string of cash suspended from the neck.

IV. Wearing a string of cash. Tai-ts'ien 戴錢.

This practice, it may be said, is universal. In some places, all children have one or several copper-coins (cash), hung on a red string and worn round the neck.

Ancient coins of the *T'ang* 唐, or *Sung* 宋 dynasty are preferred. Among those of the late Manchu or *T'sing* 清 dynasty, cash dating from the reign of *K'ang-hsi* 康熙, or *Kia-k'ing* 嘉慶, are also much prized.

This string of cash (comprising sometimes eight or ten coins) is for the child a kind of talisman portending happiness, a prosperous future, riches and well-being. It supplies the absence of the padlock, and is an easier and less expensive practice.

V. Wearing the eight diagrams. Tai-pah-kwa 戴 八 卦.

Other children wear in a like manner, attached to a cord and hanging from the neck, a rather large plate made of copper, silver or mother-of-pearl. On one side are inscribed the eight diagrams of *Fuh-hsi* 伏 羲, commonly called "*Pah-kwa* 八 卦", while the obverse of this large breast-plate or medal, bears the *Shih-eul-shuh* 十 二 屬, or twelve animals representing the cycle of sixty years. Sometimes these plates have the shape of a real medal. They bear inscriptions resembling preservative talismans, and are accompanied by pompous sentences assuring untold prosperity in the future.

L'amulette des huit trigrammes.
Charm representing the eight diagrams.

Fig. 15

Enfant portant la couronne de cheveux.
Child with crown of hair shaven off.

VI. Wearing the crown of hair. Liu-ku 留箍.

This practice consists in shaving the summit of the head, and leaving but a ringlet of hair over the forehead. On no account must this crown be shaved till a child has attained the age of sixteen, otherwise he will be exposed to an untimely death. The following explains this apprehension. According to the fanciful stories told by the Taoist priests *"Tao-shi"* 道士, before a child reaches the age of manhood, he must pass through certain barriers occurring along the roadway of youth, and unless he bears this distinctive mark, the road of life is barred against him and he meets with death.

Fortune-tellers, after having examined the eight horary characters, which determine the exact time of a child's birth, calculate the year and month, at which during the course of his life, he will reach a particular barrier, then finally at what age he will attain the last one. When all the barriers are passed, the crown of hair may be shaved, as there is no further danger to be feared.

Note. — *It seems that in some places this practice of shaving the head is the general fashion, independently of any superstitious notion, which may have given rise to it. In such a case, I consider that christian parents should avoid by all means, not only to consult the fortune teller, but should likewise banish any belief whatsoever in these pretended passages through barriers, otherwise they commit a real superstitious act, by allowing this crown of hair to be worn by their children.*

These barriers are thirty in number; their names will be found in one of the subsequent chapters.

VII. Wearing the habit of a bonze.

Chang hwo-shang i-shang 穿和尙衣裳.

It must be generally admitted that parents who make their children wear the habit of a bonze, do so a little through custom, and without having any settled idea on the matter. It is, however, difficult to admit that there is not at least some hankering after the protection of the gods, *Pu-sahs* 菩薩. when one makes a child wear the habit of their special ministers, the bonzes.

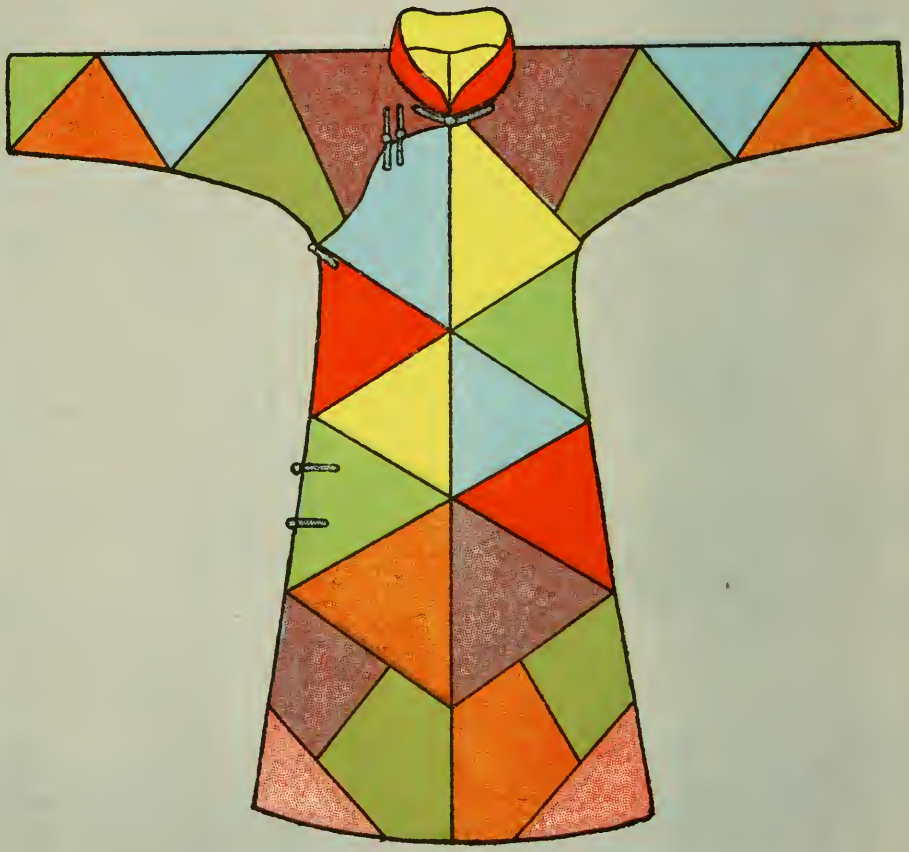
Others practise this superstition after full and mature consideration, or even after having explicitly vowed to do so. If the god or *Pu-sah* 菩薩, grants me a child, I promise that he shall wear the habit of a bonze till he reaches such an age.

Fig. 16

Forme de l'habit de bonze.

Habit of Buddhist monk worn by children.

Fig. 17



Spécimen d'un habit des cent familles.

Variegated dress known as that of the "hundred families".

Wearing the dress of the hundred families.

Peh-kia-i 百家衣.

Connected with what has been just stated on wearing the habit of a bonze, is the custom of begging from door to door a piece of cloth, and with the various and different pieces making a dress for a child, upon whom one wishes to call down the blessing of the gods. This child is cherished by all, every one considers him as their own, and makes him a present of a dress, how then may people not hope, that he will be preserved through the special protection of the gods or *Pu-sahs* 菩薩? Such is the reason which has given rise to this curious custom.

To the same superstition may be attached the one called "the string of the hundred families", *Peh-kia-sien* 百家線. A person goes round begging a bit of thread from door to door. With these various coloured threads, a kind of tassel is made, and hung on to the dress of the child. The purpose is the same as in the preceding case.

VIII. Shao-p'o-hai 燒破鞋. *Burning old shoes.*

Kwa yu-wang 掛魚網. *Suspending the fishing-net.*

It is nowadays admitted among the common people, that evil spirits, generally known as *"T'eu-sheng-kwei"* 偷生鬼 (spirits that ravish children), endeavour during the first hundred days after the birth of a child, to spirit away its soul. These *"T'eu-sheng-kwei"* 偷生鬼 are none other than the souls of young girls who have died unmarried.

They are not considered as really belonging to the human race, and cannot be reborn as men, in the world beyond the grave. It is for this reason that they wander here below, in quest of the soul of a male child, which they would fain ravish, in order that through this means they may be reborn as men in the womb of a mother.

When the hundred days are elapsed, they have no further power over the life of a child. Should a child die before the hundred days are over, a person ascends to the house-top, and there curses the "ravishers of children", and orders them to restore the soul they have spirited away. To obviate any possible attack on their part, the following devices are resorted to:

1°. All old shoes available are gathered, and every day during one hundred days, a bit of one of these shoes is burnt beside the cradle of the child, in order that the offensive smell, which fills the room, may put to flight the ravishers.

2°. A large fishing-net, *Wang* 網, is taken and disposed in the form of bed-curtains, around the cot of the child. These fishing-nets, as everybody knows, are smeared with hog's blood, to give them more resistance and make them last longer. It is thus imagined, that the spirits who ravish children, *T'eu-sheng-kwei* 偷生鬼, seeing traces of blood on the net, will be frightened and take to flight, without venturing to injure the child. Moreover, each of the meshes of the net gives the illusion of an eye, and seeing so many eyes riveted on them, the spirits take to flight.

Dieu de la longévité sortant d'une pêche.

The God of Longevity issuing from a peach.

3°. A sieve, *Shai-tze* 篩子, is likewise employed for the same purpose, as each of the holes seems to be an eye.

IX. Chi siao-hai-ping-chi fu 治小孩病之符.

Amulets to ward off diseases from children.

Numerous are the superstitious practices imagined to cure sick children. Taoist and Buddhist monks find here an inexhaustible source of profit, and consequently have invented all kinds of health-giving devices, through invoking a particular divinity, eluding every unlucky star, and practising such and such a ceremony (See in the Vth and VIIth volumes of superstitions practised in China, various prayer-formulae, several lucky and unlucky stars, and numerous paper-charms composed for this purpose). (1).

X. 乾親 *Han-tsin. Dry (nominal) adoption.*

When fear is entertained that a child may die, he is adopted into another family, and takes its name. Such adoption is purely nominal. It is not guaranteed by a contract and gives no right to an inheritance. The custom is based on the superstitious notion, that an unlucky lot has befallen the family, and that the only means of preserving a child, is to pass him over fictitiously to a more fortunate household.

On the day that the dry adoption is concluded, the natural father, in order to wish long life to his child, offers to the adopting father a hundred small bread-loaves (provision for a hundred years), the latter making a present to the child of a basket to hold the loaves. The child's milk-name is also changed. A blue string is then placed round his neck, appended to which is a number of cash (copper coins) equal to the years he has lived, care being taken to add a fresh coin every year, till he attains the age of fifteen, when it is deemed that he has passed the thirty dangerous barriers, which beset the path of all youngsters.

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(1) See Zikawei 徐家滙 albums V, VII.

XI. Pien-tze-shang kwa hung-pu 辮子上掛紅布.

Piece of red cloth hung on to the extremity of the queue.

When a child has had once the small-pox, a piece of red cloth is attached to the extremity of the queue. This is somewhat of a sign to remind *Sien-ku lao-t'ai* 仙姑老太 (the old fairy goddess) not to send him again the same disease.

XII. Tao-huh-so 桃核鎖. *The peach-stone padlock.*

A kind of padlock is made by cutting the kernels of the flat-peach *P'an-tao* 蟠桃. The mother fixes one of these padlocks on each of the child's feet, and employs for tying them on, the string that binds the queue. The peach, as is well known, is the fruit that confers immortality (1), being served up to the gods at the flat-peach festival, *P'an-tao hwei* 蟠桃會, in the palace of the goddess *Wang-mu Niang-niang* 王母娘娘 (2). The common people believe that peach-stone padlocks confer longevity, bind children to life, and have also a mysterious power for warding off evil influences.

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(1) See Mayers Chinese Reader's Manual "Tao" 桃 (the peach) p. 213.

(2) See Mayers. ibid. "Si Wang-mu" 西王母 (the Western Royal Mother) p. 178.

Fig. 19

Porte-bonheur. Puissiez-vous avoir cinq garçons vigoureux, riches, montant de dignités en dignités !

Lucky charm. May you have five male children, healthy, rich and attaining to the highest honours !

Fig. 19bis

Allusion aux cents enfants de *Wen-wang*. Ayez cent enfants, et que l'un d'eux soit reçu premier académicien !

Allusion to the numerous children of Wen Wang. May you have many children and may one of them be a first tripos!

XIII. Chw'ang 床. *The child's cot.*

The child's cot, if made of special wood, may also contribute to the future happiness of the babe that will be laid therein. The wood most sought after, is that of the peach-tree, *"T'ao-shu"* 桃樹, which confers longevity; also that of the jujube-tree *"Tsao-shu"* 棗樹, as the word *"Tsao"* 棗 (jujube) is similar in sound to *"Tsao"* 早, which means early. This is a presage that the child will early attain to official dignity. A third kind of wood employed for children's cots is that of the pine, *Sung-shu* 松樹, as this tree is ever green, and it is customary to sketch the God of Longevity beside a pine-tree, hence it is a pledge of long life. A cot, made of the wood of any of the above trees, combines every chance of a glorious future.

ARTICLE IV.

CROSSING THE BARRIERS.

過 關 *Kwo-kwan.*

Every child is destined to pass, in the early stages of its existence, through a series of barriers, which occur either monthly or annually along the path of life. It is only when the last one has been passed, at the age of sixteen, that all danger is over.

We have already seen (p. 19), how the crown of hair, fashioned on the head of children, is a passport or permit, thanks to which a child succeeds in escaping every annoyance on the part of barrier-spirits, who molest youthful wayfarers on the road of life.

We append herewith the names of the thirty barriers to be passed, without entering into details as to the precautions which are to be taken, on such or such a day, month or year, when one may have to cross each of those difficult passages.

Should any desire to get more ample information on the matter, they can consult the work entitled "*Wan-pao-ts'üen-shu* 萬 寶 全 書". Herein are found the whole collection of pictures illustrating the thirty barriers, and indicating the means, all fancifully invented, for passing through them free of toll.

1st Barrier — Barrier of the four seasons, guarded by a maleficent demon.
2nd ,, — Barrier of the four pillars.
3rd ,, — Barrier of the demon *Niu-wang* 牛 王 (the Cow-king).
4th ,, — Barrier styled the devil's gate, guarded by a maleficent demon.
5th ,, — The Barrier where life is exposed.
6th ,, — Barrier of insurmountable difficulty.
7th ,, — Barrier of the golden hen falling into a well.
8th ,, — Barrier of the private parts.

9th Barrier — Barrier of the hundred days (1).
10th ,, — Barrier of the broken bridge.
11th ,, — Barrier of the nimble foot (kicks being here administered, one must be fleet of foot so as to escape
12th ,, — Barrier of the five genii. them).
13th ,, — Barrier of the golden padlock.
14th ,, — Barrier of the iron snake.
15th ,, — Barrier of the bathing tub.
16th ,, — Barrier of the white tiger.
17th ,, — Barrier of the Buddhist monks.
18th ,, — Barrier of the heavenly dog.
19th ,, — Barrier exciting heaven's pity.
20th ,, — Barrier of the lock and key (here the door must be unlocked).
21st ,, — Barrier where the bowels are sundered.
22nd ,, — Barrier where the head is broken.
23rd ,, — Barrier of the thousand days.
24th ,, — Barrier of nocturnal weeping.
25th ,, — Barrier of the burning broth.
26th , — Barrier where children are buried.
27th ,, — Barrier where life is shortened.
28th ,, — Barrier of the general's dagger.
29th ,, — Barrier of deep-running waters.
30th ,, — Barrier of fire and water.

1 四季關煞	9 百日關	17 和尙關	25 湯火關
2 四柱關	10 斷橋關	18 天狗關	26 埋兒關
3 牛王關煞	11 急脚關	19 天弔關	27 短命關
4 鬼門關煞	12 五鬼關	20 開關鎖關	28 將軍劍關
5 撞命關	13 金鎖關	21 斷腸關	29 深水關
6 直難關	14 鉄蛇關	22 打腦關	30 水火關
7 金鷄落井關	15 浴盆關	23 千日關	
8 下情關	16 白虎關	24 夜啼關	

(1) The demon that ravishes children "T'eu-sheng-kwei" 偷生鬼, has no further power over a child after he has passed this barrier; his power expires when the hundred days are over.

See above "Superstitions concerning children" § VIII p. 22.

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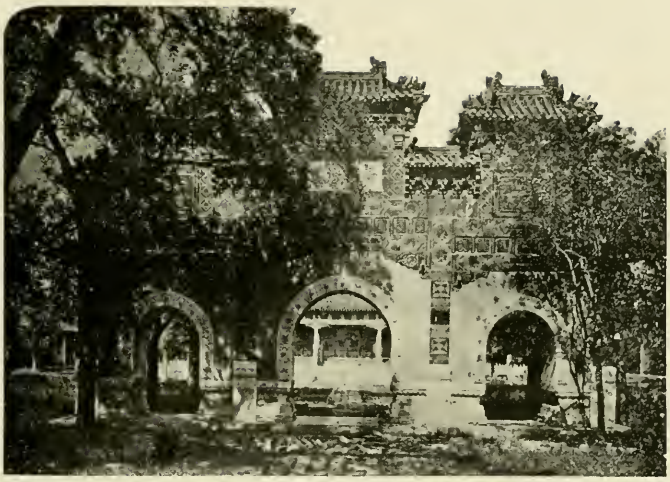

CHAPTER II.

BETROTHAL AND MARRIAGE.

紅 事

Hung Shi

ARTICLE I.

BETROTHAL (1).

In all marriages of Chinese, match-makers or *Mei-jen* 媒人, play a prominent part. When they have toured from the family of the bridegroom's father to that of the bride, and enjoyed many a hearty meal, meanwhile making overtures about the future marriage, and when both sides have agreed on the amount of purchase-money, which the bridegroom will pay to secure the bride, then talking ends and a step is made to sign the written contract.

(1) The few superstitious customs on betrothal and marriage which we describe in this chapter, have several points in common with those mentioned by Dr Weiger in his work entitled "Rudiments". We have added thereto the local observances of Nganhwei and Kiangsu, omitting those which have not gained currency in these two provinces.

1°. First document. *Ts'ao-pah-tze* 草八字 (rough draft of the eight characters), elsewhere styled *Hoh-swan-t'ieh* 合算帖, (card making the proposal), or also *Sheng-keng* 生庚 (comparing horoscopes). The bridegroom writes on this card the two cyclic characters, indicating the year of his birth, the two indicating the month, the two indicating the day, and the two marking the hour, making thus a total of eight characters:

$$2+2+2+2=8.$$

Hence comes the name "draft of the eight characters". Upon receipt of this card, the bridegroom's family reciprocates a similar one on the age of the young lady. This card is exchanged, in order to enable the fortune-tellers, to ascertain whether the destiny of the bridegroom corresponds with that of the bride. These professional jugglers compare the characters with the five elements: metal, wood, water, fire and earth. They also compare the two cyclic animals, that have presided over the birth of the youthful couple, in order to ascertain whether they will abide together in harmony. According to the set rules of the art, they will draw therefrom happy or unhappy omens of the intended marriage. These rules are based on the liking or disliking of the cyclic animals for each other: thus the tiger is the sworn enemy of the serpent; also on the juxtaposition to or incompatibility of such an element with another, as for instance fire and water. When this operation is over, the choice of a lucky day is fixed upon, help being here afforded by the Imperial calendar, commonly called "*Hwang-lih-t'eu*" 皇歷頭, which marks carefully the black (unlucky) and yellow (lucky) days. As may be understood, this first exchange of documents on age, is a test to ascertain whether the intended marriage may be brought to a happy issue, or whether on the other hand there are fundamental obstacles based on the superstitious rules of fortune-telling. In case the marriage is deemed possible, another document is exchanged.

2°. Second document. *Ting-ts'in-t'ieh* 定親帖 (card fixing the marriage day).

This piece fixes the day on which the marriage will take place; it is sent by the bridegroom to the family of the bride. It informs

them that he has had the matter seriously examined by those skilled in the art, and that according to the cyclic characters on the age of the respective parties, nothing has been found which would seem opposed to the conclusion of the engagement. Moreover, those consulted, have fixed the exchange of the contract to take place on such a day of the month. This is what I beg to announce to you.

3°. Third document. *Chw'an-heng-t'ieh* 傳庚帖 (exchanging horoscopes).

This is the real contract, attesting that an engagement has taken place. It is also called *"Hsia-shu"* 下書 (counterpart of the contract), and the transaction is commonly rendered by the expression *"Kwo-li"* 過禮 (sending of presents). This contract is drawn up in double. It is the bridegroom, who sends first his contract to the bride, or rather to her parents. An earnest, fixed by the match-makers, accompanies it. This consists in a certain sum of money, handed over to the family of the bride, also in a paraphernalia of hair-pins, ear-rings, rings, bracelets, and jewels according to the standing of the parties. The bride's family, on its side, prepares a betrothal contract, drawn up almost on the same terms as that of the bridegroom, and forwards it to his family, in reply to the one received from them. The betrothal is thus legally concluded, and terminates under the most favourable auspices. On the occasion of the presents sent, there are often some customs which are tainted more or less with superstition.

ARTICLE II.

THE MARRIAGE.

Fixing its date.

It is generally the girl's family that fixes the month in which the marriage is to take place, while that of the bridegroom decides as to the day. Hence the two following pieces are exchanged:

A). *Piece fixing the month for the marriage.* — The choice of the month depends on the cyclic animal that has presided over the birth of the girl. The following are the rules laid down.

Should the damsel be born in the year of

雞 *Ki*	The cock.	The marriage must take place in	the seventh month.
兎 *T'u*	The hare.	,,	idem.
虎 *Hu*	The tiger.	,,	the second ,,
猪 *Chu*	The hog.	,,	the third ,,
龍 *Lung*	The dragon.	,,	the fourth ,,
牛 *Niu*	The ox.	,,	the fifth ,,
鼠 *Shu*	The rat.	,,	the sixth ,,
猴 *Heu*	The monkey.	,,	the eighth ,,
蛇 *Shêh*	The serpent.	,,	the ninth ,,
犬 *K'üen*	The dog.	,,	the tenth ,,
羊 *Yang*	The sheep.	,,	the eleventh ,,
馬 *Ma*	The horse.	,,	the twelfth ,,

B). *Piece fixing the day of the month.* — The girl having fixed the month, the bridegroom now resumes his rights, and fixes the precise day, in which the marriage will take place. This piece is called *"Kia-ts'ü-t'ieh"* 嫁娶帖, or commonly *"Hsia-ts'ü-t'ieh"* 下娶帖, the marriage contract, or the marriage card.

Some time after having forwarded this missive, the bridegroom sends his presents, to urge the giving away of the bride. These presents are enclosed in a red box, as a warning to be ready, and prepare all things for the day fixed by the fortune-tellers.

The bride's family sends the marriage outfit of their daughter: household furniture and utensils, garments and auspicious presents,

varying according to the place. These comprise leaves of immortals, *Wan-nien-ts'ing* 萬年青, for wishing long life; sprigs of fragrant artemisia, to expel all evil influences; peony flowers *Meu-tan-hwa* 牡丹花, portending riches; pomegranates *Shih-liu* 石榴, auguring numerous progeny. These fruits contain a large number of kernels or stones, called "*Tze*" 子 in Chinese; now, this character *Tze* 子 (kernel), is identical in sound with *Tze* 子, meaning children. Jujubes are also offered, *Tsao-tze* 棗子 (jujube) being pronounced in the same manner as *Tsao tze* 早子, (have) children quickly! Chestnuts, *Lih-tze* 栗子, form another word similar in sound with the two characters *Lih tze* 立子, meaning to beget children: bran, *Fu-tze* 麩子, is a term which has as homonym *Fu tze* 富子, a rich son.

A present always received with pleasure on this occasion is that of the seven kinds of grain "*Ts'ih-tze-li*" 七子禮.

The zest of these expressions results from the pun on the words. The character *Tze* 子, kernel, grain, being identical in sound with the character *Tze* 子, which means offspring.

The following are some of the fruits which enter into the make-up of these presents.

The water-lily, the sun-flower, the seeds of the pumpkin, the gourd and the water-melon, the pomegranate, the chestnut, the pear and the peach.

The first contain a large amount of seeds, and this augurs a numerous progeny.

The chestnut and the pear, *Lih-tze* 栗子 and *Li-tze* 梨子, closely resemble *Lih-tze* 立子, to beget children.

The peach is the fruit that confers immortality. All these terms are as many portents of future happiness.

ARTICLE III.

DEPARTURE OF THE BRIDE.

Before entering his sedan-chair to meet the bride, the young man makes his obeisance before the tablets of Heaven and Earth, and those of his ancestors; he afterwards performs a similar series of bowing before his parents, and all the neighbouring families. Care has been taken to place a child in his sedan, thereby wishing him to have one soon himself.

The customary ceremonies on the arrival of the bridegroom in the family of his father-in-law being over, and dinner taken, a pair of chopsticks is tendered to him, and also two wine-cups, wrapped up in red paper. He is thus deemed to bear away the happiness and abundance of the family. Care has been taken to turn the front of the sedan-chairs, which bear the bride and bridegroom, in the direction wherein is found the God of Joy that day. The Imperial calendar and other superstitious guide-books indicate this direction.

Sometimes, the bride is packed up like a bundle, in a large wooden chest, and her feet are padlocked. Porters bear this box to the sedan-chair, on the top of which is represented a unicorn, holding a male child.

At the rear of the bride's sedan, are suspended a sieve, *Shai-tze* 篩子, and a metallic mirror, *King* 鏡, to render favourable every evil influence.

Behind the sedan, an Imperial almanac, *Lih-t'eu* 歷頭, is also placed, as a portent of good; lastly, the bride herself carries a small mirror attached to her button-hole, and does not part with it till she is seated on the nuptial bed. The reader can see, on the adjoining page, a photo-engraving representing one of these mirrors. It was purchased at *Hai Chow* 海州, North *Kiangsu* 江蘇, and is about eight inches in diameter. The front side is polished and shining, like an ordinary looking-glass; on the back, are two embossed circles and four characters, *Wu-tze teng k'o* 五子登科,

Fig. 20

Miroir en cuivre.

Brass miror.

which mean, may your five children attain the highest literary degrees!

In the middle, is a ring, soldered on to the metal plate, and by means of which it may be attached with a cord or a ribbon. Young brides, in North *Kiangsu* 江蘇 fix it on the abdomen, the day when they proceed in a sedan-chair to the house of the bridegroom, and likewise, when they return in a sedan to the family of their parents, a short time after the marriage ceremony.

The female attendants, selected to form an escort of honour to the bride, on the way from her paternal home to that of the bridegroom, must be born under the auspices of a cyclic animal, living in peace with the animal that presided over the birthday of the bridegroom. Were these animals at enmity with each other, the peace and prosperity of the future household would be endangered.

The following table exhibits the cyclic animals, which are mutually at variance with each other.

The horse	is the	enemy	of the ox,
The sheep	,,	,,	rat,
The cock	,,	,,	dog,
The tiger	,,	,,	serpent,
The hare	,,	,,	dragon,
The hog	,,	,,	monkey.

According to the above rules, the companions of the bride are chosen.

ARTICLE IV.

THE BRIDE ENTERS THE HOUSE OF THE BRIDEGROOM.

When the marriage procession reaches the bridegroom's house, the encaged bride is taken out from the red sedan, and conducted to the large reception-hall. (It happens more frequently that the bride sits simply in the sedan). While this operation is being performed, a man whose cyclic animal of birth can live in peace with those of the new couple, fires off a string of crackers before the doorway.

When the bride leaves her cage, she is protected by means of a sieve, which shields her, it is thought, from evil spirits (1). Some pretend that only good influences penetrate through the holes of the sieve; others explain the matter differently. The numerous holes of the sieve, according to them, resemble so many eyes gazing steadfastly on the evil spirits, that should they wish to injure the youthful spouse, they are struck with terror at this sight, and take to flight. Frequently, lucky influences are flashed on the young lady, by employing a mirror, which throws rays of light on to her person. Elsewhere, she carries simply on her person a brass mirror, designed to ward off every evil influence, as has been stated previously (p. 34). In some places, as at *Hwo Chow* 和州, and *Han-shan hsien* 含山縣 (in the province of *Nganhwei* 安徽), on the arrival of the bride, the ceremony of evaporating vinegar, *"Hsiang-t'an"* 香潭, is practised. The vinegar, being brought into contact with red-hot iron, rushes up in a column from the vase, and this indicates the rapid increase of fortune which awaits the new couple.

The bride, on coming out from the sedan, must lay her foot on a saddle. Saddle, in Chinese, is expressed by the character *Ngan* 鞍, which is pronounced *Ngan* 鞍, exactly similar in sound to *Ngan* 安, meaning peace or tranquillity.

For the above operation, the bride has sometimes to borrow one of the shoes of the bridegroom.

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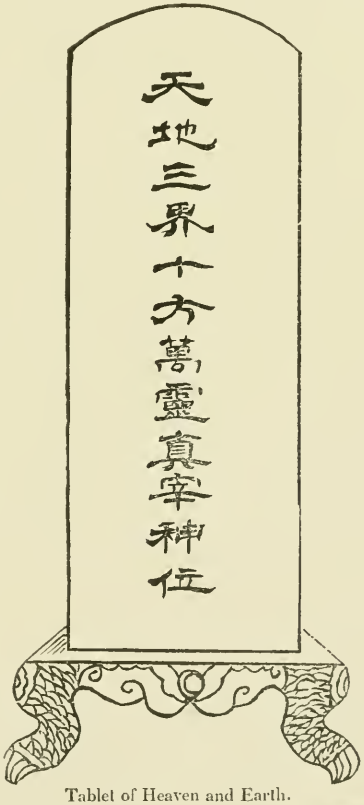
(1) Doolittle, Social Life of the Chinese, Vol. I. p. 83, finds this custom also existing in Southern China. Here, the sieve "is put on the top of the sedan, over its door".

Fig. 21

Introduction de la fiancée dans la maison du mari. Le soulier et la selle.
Conducting the bride to the bridegroom's house. The slipper and the saddle.

Frequently also, beneath the saddle, is placed the pack-saddle of a beast of burden, called in Chinese *Shao-tai* 招袋, a kind of wallet, this expression corresponding in sound with another *Shao-tai* 招代, meaning to be blessed with offspring and have plenty children.

Previous to the arrival of the new couple for the celebration of the marriage ceremony, it is customary in places of North *Kiang-su* 江蘇, to prepare a bushel (peck), upon which are laid a balance and a string of small copper coins (cash). The bushel or peck, which is employed in measuring grain, is the symbol of abundance; the balance, employed in commercial transactions, is a pledge of success in business; finally, the copper cash, which constitute the monetary basis of China, vividly represent fortune, so eagerly sought after by all. This custom implies both a wish of happiness and riches for the newly married pair, and is also a kind of talisman tending to produce the desired good effects. To neglect it in the ceremony, would, doubtless, injure the future of the young couple.



Tablet of Heaven and Earth.

The bride is conducted to the table or altar, upon which stands the tablet of Heaven and Earth (1); candles burn and incense is lighted in the censer.

(1) The inscription on this tablet reads as follows: Spiritual seat of the true Lord of Heaven and Earth, (ruling over) the three regions, the ten points of direction, and all living creatures (souls).

The three regions of existence are, according to the Taoists, heaven, earth, and the waters; according to the Buddhists, the regions of earthly longings, of form and formlessness (this latter place is the ante-chamber to Nirvana).

The ten directions are the four cardinal points, together with the four intermediate ones, to which are added "above and below" (Note of English translator).

The bridegroom takes his place beside the bride, then both bow profoundly (kneel) before the tablet; the same ceremony is repeated before the ancestral tablet. and also before the God of the kitchen, *Tsao-kün* 竈君, after which they mutually salute each other. and the marriage ceremony is accomplished (1).

The new couple are next conducted to the nuptial chamber, where both sit on the bed, the bride meanwhile holding her eyes downcast.

Now commences an abominable ceremony known by the name of *Nao-sin-fang* 鬧新房, that is to say ribaldry, in all the coarseness conveyed by this word. During three days and nights, all may come in to see the bride, and pour out in her presence the most impertinent remarks (2). It is admitted that a grey-headed old man may use on this occasion the language of the most dissolute youth. Such are the horrors of paganism, from which it would seem that even the very notion of modesty has been banished.

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(1) See Doolittle, Social Life of the Chinese, Vol I. p. 85, the same ceremony as practised in South China. Here both drink some wine from the same goblet, a cock made of sugar is eaten, and the wedding dinner is partaken of.

(2) Doolittle remarks that this is a very trying ordeal for the bride, as she may not refuse to be seen, nor absent herself from the gaze of the public. Ibid. p. 90.

Fig. 22

Nao sing fang. Plaisanteries grivoises.

Nao sin-fang. Ribald jesting.

In several places, it is customary for the newly married couple, to visit the ancestral hall or *Tz'e-t'ang* 祠堂 of the family, and there worship before the tablets of the ancestors. I have seen this ceremony performed at *T'ai-p'ing fu* 太平府, in *Nganhwei* 安徽 province. In all cases, the bride must offer meats before the tablet of her father-in-law and mother-in-law, if they happen to be deceased. This is a strict duty for a married woman. (1).

Should the bride die before accomplishing this ceremony, Confucius lays down the principle that the coffin should not be taken to the hall of the eldest ancestor, nor the tablet placed beside that of her venerable mother-in-law. Her husband must not walk (in the funeral procession) leaning on a stick, nor wear straw-sandals, nor weep for her in a secluded chamber.

The corpse of the deceased must be taken back to her family, and interred amidst its members, as she has not fulfilled her duties of a daughter-in-law (2).

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(1) Li-ki 禮記 or Book of Rites, Ch. V. Tseng tze-wen 曾子問 三月而廟見稱來婦也擇日而祭於禰成婦之義也.

(2) See Li-ki 禮記 or Book of Rites, Ch. V. Tseng-tze-wen 曾子問. wherein are recorded the proper words of Confucius establishing these observances.

孔子曰不遷於祖不祔於皇姑婿不杖不菲不次歸葬於女士之黨氏未成婦也.

CHAPTER III.

DEATH AND BURIAL.

白事

Peh Shi

ARTICLE I.

BEFORE DEATH.

As soon as the first symptoms of approaching death become apparent, should the dying person be a child, the ceremony of "summoning back the soul" (See chapter on this subject) is always practised. Frequently also the soul of persons of more advanced years is called back. I have seen it practised in regard to a young married man, aged twenty-four years, and already the head of a family.

When the above rite has been unsuccessfully accomplished, many have recourse to a supreme and last device, namely to bring the temple-god or *Pu-sah* 菩薩, into the abode of the dying person. This ceremony is called *T'ai Pu-sah* 抬菩薩, fetching the *Pu-sah* 菩薩 or god.

People proceed to one of the local temples, and there look for the statue of some famous *"Pu-sah"* 菩薩. It is placed on a kind of portable altar-chair attached to two poles: four men bear it on their shoulders, while two others precede, beating gongs with all their might, to warn that the god is passing by and pay him due honour. It is needless to say that fire-crackers are plentifully sent off. When the procession reaches the door of the dying man's house, the god is received with full honours, and begged to graciously cure the sick person, or at least to indicate an efficacious remedy in the case. The god is next taken to an apothecary's shop, so that he may there select a remedy suited to the requirements of the present ailment. One or two Taoist priests, *Tao-shi* 道士, attend on each side of the *Pu-sah* 菩薩, as he rests on the shoulders of the bearers. The apothecary turns round, and points out with the finger one of the drawers containing his drugs. Should the *Pu-sah* 菩薩 remain still, it is a sign that the remedy is of no avail: should he advance or withdraw a little, or rather if his bearers help him to proceed backwards or forwards, precisely at the moment when the apothecary points out a remedy, this is the good one, and that which must be obtained at any cost. Needless to add that the apothecary speculates much on popular credulity to vend at a high price an ordinary remedy.

The outfit of the dead.

In case of serious illness, and when the last moment draws near, the outfit for the dead is prepared in all haste. This outfit comprises the following articles:

A). *In the case of a man* — Boots and a ceremonial head-dress, minus its red tassels (these two articles are generally made of paper); the sole of the boots must be soft and flexible, hard-soled foot-wear being unsuited for the dead: a long gown and an overcoat or *Wai-t'ao* 外套. These latter must not be furnished with brass buttons, as they would be over weighty, and the deceased could not take them over to the nether world. Such are the requirements in regard to outer garments.

The under-wear, trousers and waistcoat, must be padded, even in the summer season.

B). *In the case of a woman.* — A long gown, over-mantle and veil, together with the under-wear above mentioned.

All these garments must be new as much as possible; they must not be fur-lined or have any skins of animals, and consequently flannel clothes must be likewise strictly discarded, lest the deceased might be reborn into the body of an animal.

Generally, among the lower class of people, the whole under-wear is made of white cotton-cloth.

The other garments are coloured, according to the taste of each one. Red and yellow are, however, two colours reserved for scholars and officials. Silk and satin may be generally used.

The two fastenings, called *Kioh-tai-tze* 脚 帶 子, which bind the lower extremity of the trousers at the ankle, and the girdle properly speaking, *Tai-tze* 帶 子, are carefully omitted, a simple string being used instead to bind the waist.

The reason of this is the following: the girdle, *Tai-tze* 帶 子, is similarly pronounced in Chinese as *T'ai-tze* 擡 子, to bear away or carry off children.

Hence, as it is feared above all, that the deceased might take a fancy to carry away his children with him to the other world, he is denied the use of a girdle.

This custom is based, as may be seen, upon mere punning on the words. For the same reason, it is avoided putting the buttons in the button-holes, *K'eu-tze* 釦 子, as this expression sounds like *K'eu-tze* 扣 子, "to kidnap children".

The dying man also must in nowise be allowed to expire on the family bed, as this would be subsequently haunted. In the Northern parts of China, where the family bed is an adobe construction or *K'ang* 炕, it is said that if a person dies thereon, he will have to transport dry clay-bricks in the nether world.

Great care is therefore taken to prepare another bed, employing sometimes a simple door placed on two trestles, and on which the dying man is laid. Howsoever weak he may be, he must be transported on this rough couch, even were it to cause his death. Let him therefore die, but it will be in accordance with the laid-down rules !

Those who assist a dying person are careful to take away all the bed-curtains, as these, it is thought, resemble a fishing-net, and if the dying person departs from this world surrounded by such meshes, he will be changed into a fish in the other world.

A still more cruel custom consists in removing the pillow from under the dying person's head, in order that the feet may not be perceived. Should he happen to gaze on his feet when dying, great misfortunes would befall his children. This absurd custom, doubtless, hastens death in many cases.

ARTICLE II.

AFTER DEATH.

As soon as the dying person has given up the ghost, care is immediately taken to consult the Imperial almanac, *Hwang-lih-t'eu* 皇歷頭, to observe whether the day is lucky or unlucky; in case it happens to be unlucky, a sieve or a mirror is suspended over the door-way.

The sieve allows but good influences to pass through it, while the mirror has the power of changing evil into real happiness.

This preliminary operation over, it is proceeded to lay out the dead person. First he is washed, then the black strings binding the extremity of his queue are removed, and blue ones put on. A person takes cotton-wool or a towel and wipes his face therewith. He is afterwards dressed out in his mortuary robes, which we have previously described (p. 42).

Paper hangings are suspended over the door-way, to announce that a person is dead in the family. These hangings vary in form according to places; in some localities, they are dispensed with, and it is deemed sufficient to affix a few written characters on the outer walls of the house.

These preparations being carried out, as soon as night sets in, the members of the family light up lanterns, and weeping, proceed to inform the local tutelary deity *T'u-ti Lao-yeh* 土地老爺, that a member of the family has departed from this world. They beg him to show kindness towards him, stating that during his mortal career he was weak and infirm, and toiled hard along the pathway of life. After a display of fire-crackers and the offering of incense, each one goes home. The second day, all return, and bearing lanterns, proceed to the temple of the local deity *T'u-ti Lao-yeh* 土地老爺, this time for the purpose of bringing back the soul of the deceased, which was deemed to be hospitably received in the temple. But where is it to be found? In order to discover its whereabouts, a copper coin (cash) is rubbed against the wall of the temple, and where it adheres (whether through mere chance, or because it has

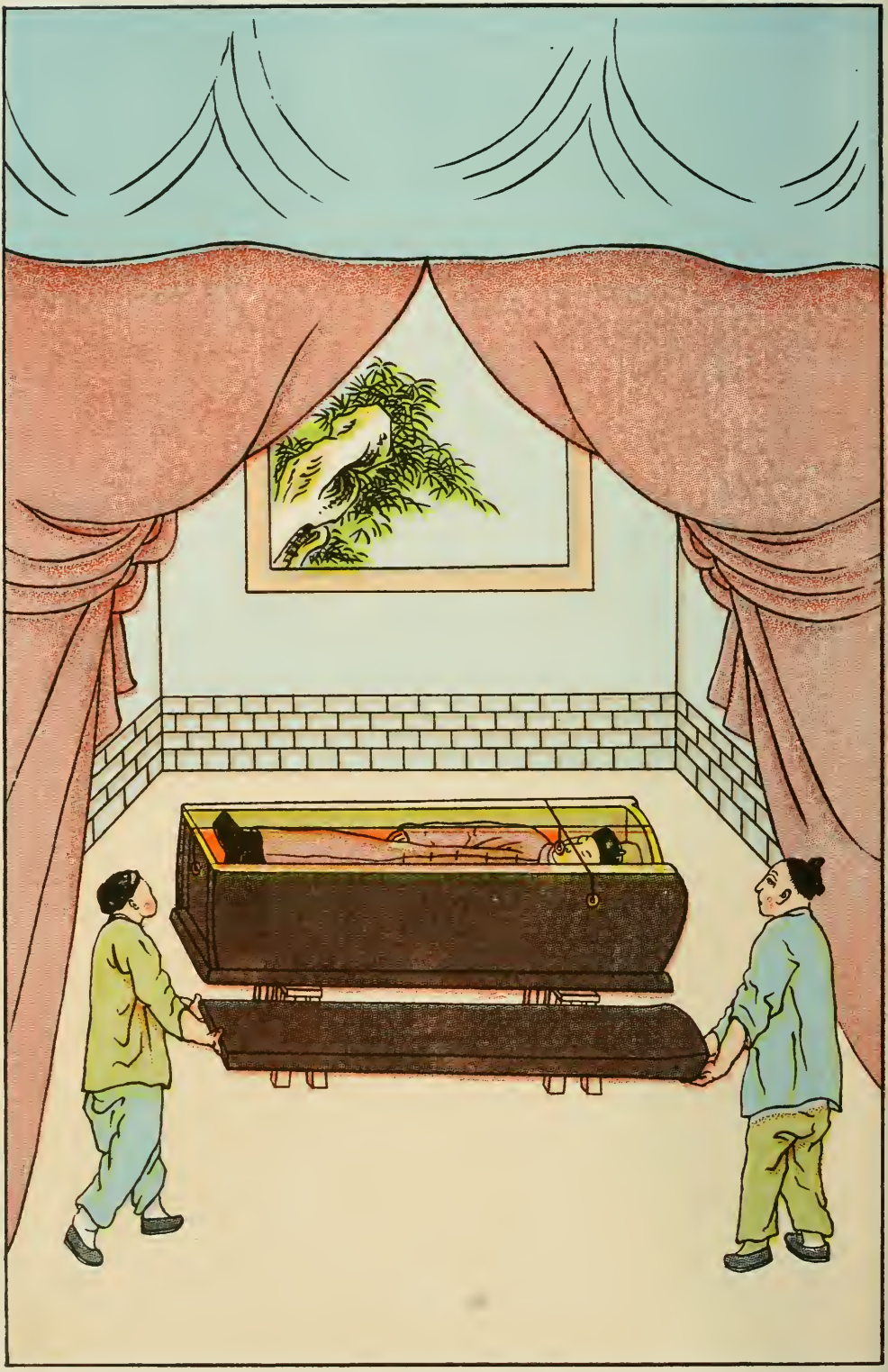
encountered a spider's web), there dwells the soul of the departed, which is forthwith brought back.

When the house is reached, victuals to be used on the way, are put in a kind of paper wallet, and placed on a paper sedan-chair or a waggon, according to the locality. This being accomplished, the departed soul is requested to take its seat on the paper waggon, and start for the long journey of eternity. The waggon is then set on fire, and the soul wings its flight to the nether world. Frequently on such occasions, some of his old shoes are burnt, care having been taken to cut the soles in two; through this device they are despatched to him for use in the other world.

Oftentimes also, a small table covered over with ashes is placed near the sedan or waggon, in order to act as a lift for the departed soul, and help it to enter more conveniently the sedan-chair. Each one hastens to examine whether the departing spirit has not left some mark resembling a footprint on the ashes.

A rather quaint custom consists in attaching round the neck of the deceased two wisps of cotton-wool, in order that he may bear away the misfortune of the family, and preserve it from having a too numerous brood of girls.

Fig. 23



Han-k'eou-ts'ien. Sapèque serrée dans la bouche du défunt.
Han-k'eu-ts'ien. Coin pressed in the mouth of a corpse.

ARTICLE III.

PLACING THE CORPSE IN THE COFFIN.

The corpse must be put into the coffin on a lucky day, as it might otherwise contaminate the neighbourhood. Some families await a day or even two before putting the body into the coffin.

In this latter case, a large kitchen-knife is placed on the corpse, as it lies in the bier. This sharp cutting instrument is heavy, and can be used as a defensive weapon. The deceased is rendered unable to get away, and so his soul cannot further return to molest the living.

For clearness sake, we shall mention briefly the ordinary superstitions connected with the coffin itself, after which we shall describe the divers objects placed in the mortuary room.

1°. *Placing the corpse in the coffin-the coffin itself.*

In the Lower *Yang-tze* 揚子 region, every coffin is closed with a big nail, called *Tze-sun-ting* 子孫釘, "the posterity nail". This is deemed essential in order to obtain numerous offspring. The custom exists little in North *Kiang-su* 江蘇. In *Ngan-hwei* 安徽, however, all put a small copper coin (cash) in the mouth of the corpse.

Sometimes the mouth is maintained open by means of a small wooden wedge; at other times, it is opened by loosening the jaws contracted during the last convulsions of death. This solemn operation is carried out quite methodically. A pair of cords or threads are placed crossing each other on the open coffin, one extending from head to foot, the other being drawn over the face. They must meet exactly over the mouth of the corpse, as it lies in the coffin.

At the point of intersection of the two threads, a third one is suspended, bearing at its extremity a small copper coin (cash), which drops down into the mouth of the corpse. It is left there some time and then withdrawn. This is called *Han-k'eu-ts'ien* 啗口錢, or coin pressed in the mouth.

The eldest son, if he be still young, treasures this coin, and hangs it on his neck as an amulet. Should he be unwilling to use

it, it is offered as a present to some other family, to be worn by the eldest of the boys.

It may not be useless to remark here that many pagan children, who wear coins (cash) hung on to the neck by a red string, have among them one which has been pressed in the mouth of a corpse *Han-k'eu-ts'ien* 啗口錢, and another issued from the mouth of *Peh-lao-yeh* 白老爺 *(See demon-scaring charms and amulets).*

Frequently a little rice is placed in the mouth of the corpse, previous to removing the wooden wedge; this is the farewell meal given here below.

Let us now see how the coffin, the last resting-place of man in this world, is prepared. At the bottom of it are placed little bundles containing dry lime, ashes and earth. These must be equal to the number of years which the deceased has lived. If he dies at sixty, sixty parcels must be placed in the coffin. All these materials are wrapped up in paper *"P'i-chi"* 皮紙.

Sometimes a layer of cotton-wool is added to serve as a mattress. At the head of the coffin is placed a cushion, called *Ling-kioh-chen* 菱角枕, (1) or buffalo-horn pillow, from its resemblance to the horned shape of the water-caltrop.

This pillow is composed of two parts juxtaposited, and must not contain either straw or chaff, but only ashes and dry lime. The upper covering is made of red cloth, the two corners (horns) being turned upwards: the lower covering is of blue cloth, and the inferior corners are turned downwards. They resemble a pair of crescents juxtaposited. The head of the corpse is placed in the middle of the upper crescent. It is dressed out in full mortuary robes, and covered over with a red wadded quilt as wide as the coffin. For the last time, a little rice is put in the dead man's hands, in order that he may apease therewith the hungry dogs of the village, which he must cross on his way to the nether world.

(1) 菱 Ling. The water-caltrop *(Trapa bicornis)*, an aquatic vegetable, the fruit of which is eaten.

This is called the viand for apeasing the dogs, *Ta-ken-shih* 打狗食.

Others, endowed with more foresight, add thereto a pair of chopsticks, to be used as cudgels, in case the hungry dogs made a too determined attack to bite him. A mirror is placed in an upright position at his feet, in order that his own reflected image would deliver him from any subsequent death. Dead twice for all, he could hardly die again!

Wealthy folks lay the corpse on a bed of gold or silver ingots. This affords them happiness unalloyed, and assures the future of their posterity *(See on this ancient custom, Ch. V. Article 4).*

Most well-to-do people have their dead equipped with jewels, a custom which provokes the cupidity of robbers, and it is highly probable that the next step will be the violation of these rich tombs. Chinese law visits this crime with the death-penalty.

When the corpse has been fully laid out in its grave clothes and placed on the bier, a very clean towel is dipped in hot water, and used in wiping for the last time the face of the deceased, after which, the strip of cloth called *Tsing-k'eu-pu* 淨口布, or cloth for washing the mouth, is nailed on. This extends entirely over the coffin, beneath the cover, and is intended to prevent any dust from entering, or falling on the face of the corpse.

Nothing further now remains but to close the coffin. Care has been taken to draw three hairs from the queue of the deceased: these are entwined on three big nails intended for closing the lid of the coffin. They are called *"Wan-ting"* 綰釘 or also *"Chwan-ting"* 轉釘, that is entwined nails.

Here again there is a real pun on the two expressions: *Wan-ting* 綰釘, to entwine a nail, and *Wan-ting* 晚丁, posterity, descendants.

Similarly, there is a play on the pronunciation of the words *Chwan-ting* 轉釘, to wind (something) round a nail, and *Chw'an-ting* 傳丁, to propagate posterity. In fine, it is an omen portending numerous descendants.

When the carpenter approaches to drive down the big nails used for closing the coffin, the son of the deceased, kneeling beside the mortal remains of his sire, shouts to him: "fear not, they are going to nail down the coffin!"

In several places, it is the son himself who drives in the first nail.

Likewise, when as stated above, the strip of cloth called *Tsing-k'eu-pu* 淨口布, is nailed on, the son has to warn his father to withdraw his hands, in order to avoid being wounded by the nails.

When all these preparations are over, the coffin is placed on two trestles, in the middle of the mortuary chamber, awaiting the burial.

2°. *Objects placed beside the coffin.*

At the head of the coffin, but to the front, and consequently between the outer door and the coffin itself, is placed a small table. It is important to understand well the objects laid on this table, as it is in reality the centre of all superstitions.

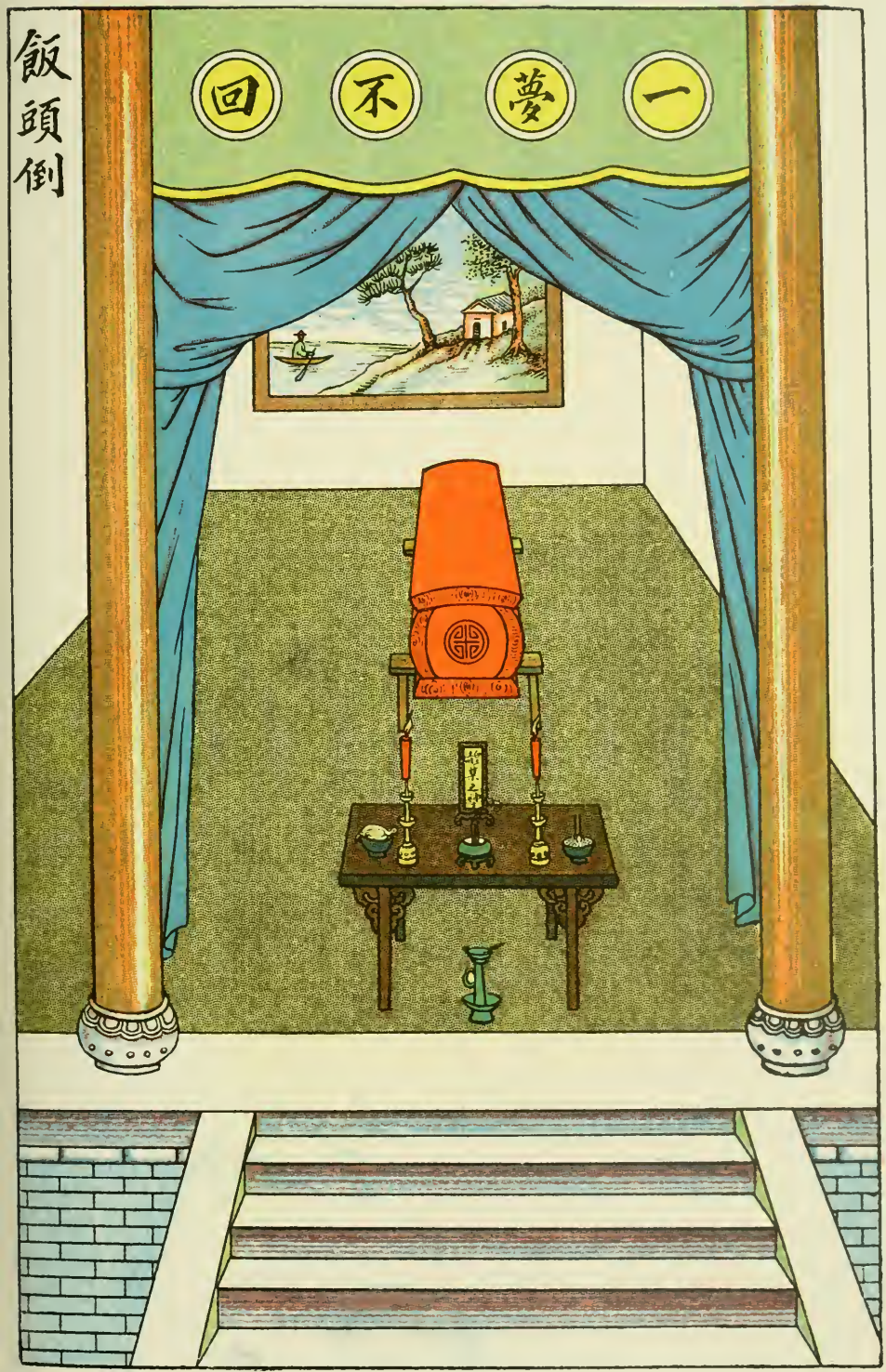
A). In the centre of the table is erected the seat of the soul, called *Ling-tso-tze* 靈座子, or *Hwun-p'ai-tze* 魂牌子 (the ghost's slab). This is a paper tablet, a kind of envelope or large rectangular red wrapper, supposed to contain the soul of the departed, whose name is written thereon.

B). On the left of this tablet is laid a bowl of rice, in the middle of which is placed a boiled or hard egg, having a hole pierced in its upper part. Two chopsticks are stuck, either in the egg itself, or in the rice, according to places. This offering is called the rice (placed) at the rear of the head, *Tao-t'eu-fan* 倒頭飯.

C). On the right of the tablet, in a large bowl, is placed a cock, slaughtered but uncooked: the feathers, except those of the tail, have been entirely plucked off, and the head is turned towards the coffin.

D). On the middle of the table, before the tablet, is a censer, in which incense is burning.

Fig. 24



Tao-t'eou-fan. Le riz de derrière la tête.
Tao-t'eu-fan. Rice placed behind the head of a corpse.

E). On each side of the tablet are two large candlesticks, in which two candles burn constantly.

F). On the front of the table, near the corner, is a small Chinese lamp, fed with oil.

G). Several add to the above a pair of chopsticks, a wine-cup, a jar of wine, a wash-hand-basin for toilet purposes, and a pair of shoes, the soles of which are cut in two and wrapped up in cotton-cloth.

Under the coffin, between the two benches, is placed a lamp not unfrequently equipped with seven wicks, *Ts'ih-sing-teng* 七星燈), which burns day and night.

To the rear of the lamp is placed a mirror, wherein is reflected the image of the coffin. This coffin is thus reckoned as two, hence for some time to come no other death will occur in the family. The lamp is often placed on the grindstone of the household.

The annexed engraving illustrates all this ceremonial.

3°. *Escorting the soul. Fung-ling* 封靈.

On the third or fifth day after death, wealthy families invite Buddhist priests to help the soul over the bridge (doubtless, the bridge of anguish, spanning the red torrent, and from the summit of which, the two demons Short-life and Quick-death, cast into the waters beneath the souls travelling over it). (1).

Buddhist priests arrive in procession, and at evening, assemble in front of the house of the deceased. Outside the principal door, a rough construction resembling a bridge is erected, by means of tables placed with the four feet upwards; to each foot of these tables is attached a lighted lantern.

At the entrance to the bridge is placed an elevated platform, on which the principal Buddhist priest ascends, wearing his five-cornered cap. Standing on the platform, he recites some incantation classics, then scatters cakes on the ground, which are scrambled for by the spectators; the priests then depart and the ceremony is concluded.

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(1) See Yuh-lih ch'ao-chw'an 玉歷鈔傳 Treatise on the Infernal regions.

4°. *Awaiting the burial.*

Whether the coffin be kept for a long or short time in the house of the departed, matters little; it is the tablet, seat of the soul, that becomes the object of all customary superstitions.

Every person coming to the house of the deceased, must bring some mock-money, which is presented to the person appointed for receiving guests.

The guest will then burn the mock-money, and offer his condolences to the son of the deceased, who bows his acknowledgments kneeling on the ground, to show thereby how profound is his grief.

The tablet remains exposed during forty-nine days, or the full space of seven weeks.

During this time, a series of funeral repasts is given and presents are received. Among the latter, may be found "mourning scrolls", *Wan-chang* 輓 帳, or large inscriptions written on rectangular pieces of satin, silk, or cloth, and which are carried on the burial day in honour of the deceased.

While the coffin rests on the trestles, little children are wont to leap over it, in order to obtain courage.

We shall see in like manner, how the egg placed in the bowl of rice, beside the head of the corpse, is eaten for the same purpose. A pun is made on the word *"Tan"* 蛋, meaning an egg, and *"Tan"* 膽, courage. Eating this egg will inspire courage.

ARTICLE IV.

BURIAL.

1°. *Preparing the burial.*

Almost everywhere, a skilled geomancer is summoned to inspect the environs, and select a suitable spot as a burial-place. His duty is also to indicate the direction in which the coffin must be laid. On this depend fortune, literary degrees, and a numerous posterity. Future happiness is influenced by the judicious choice of a burial-site (1).

Generally, the geomancer, after having selected a favourable site, takes a live cock, and traces with the bill of the bird a kind of cross on the ground; he then pours thereon some native wine.

Wealthy folks have a solemn ceremony for dotting the character *Chu* 主, on the tablet of the deceased (2).

For this purpose they invite a literary graduate, who dressed out in official robes, ascends majestically a platform, takes with solemnity in his hand a pencil dipped in vermilion, and makes the famous dot on the top of the character *Chu* 主. This is called dotting the character *Chu* 主 or *Tien-chu* 點 主. The ceremony is rather expensive, but also what honour it confers on the family! The rite is accomplished either in the ancestral hall or at the burial ground.

In this latter case, some eminent person must be also invited to perform the solemn bowings to the Earth, made on the brink of open grave just before lowering the coffin. The person, who thus officiates, is styled *Tsʻe-tʻu* 祠 土 (he who sacrifices to the Earth), while the one who has dotted the character *Chu* 主, is called *Tien-chu-kwan* 點 主 官 (he who superintends the dotting of the character).

2°. *Carrying out the coffin.*

While Buddhist or Taoist priests, "*Tao-shi*" 道 士, surround the corpse and terminate the liturgic prayers; as mock-money is

(1) See article on Fung-shui 風 水. Ch. VIII § 2.

(2) See Doolittle. Social Life of the Chinese. Vol. I. p. 207.

being burnt in abundance, the coffin is at last taken out. This is a solemn moment, and loud lamentations break forth. One of the Taoist priests, armed with a large kitchen-knife, strikes the coffin, and breaks with a second blow an empty bowl. The purpose of this is to awaken the defunct, and warn him to make ready for the approaching journey.

Immediately afterwards, the heavy coffin is lifted up and borne to the middle of the road, as also the table, upon which has been placed the tablet of the deceased.

The eldest son, leaning on the coffin, kneels down before the corpse; he wears full mourning dress, and bears on his head the three-ridged cap, *San-liang-kwan* 三樑冠, so called from its peculiar shape.

The Buddhist priests invite him to take his father's tablet and fetch it back home, after which he returns and follows the funeral procession, leaning on the hearse. He bows his respects to the bearers, and begs them to carry gently his venerable sire. In case they may fulfil this duty negligently, he is armed with a kind of wand, entwined with a long strip of white paper, and styled *Tao-sang-pang* 倒喪榜, wherewith he can chastise them if they jolt too much the corpse in the coffin (1).

On the top of the coffin is placed a rooster, one of its legs being attached by a string to the carrying-poles (2). The word cock, *Ki* 雞, is pronounced almost in the same manner as "*Kih*" 吉, meaning good luck. The bird is therefore of good omen (3).

Let us remark by the way, that if the deceased had but an only son of tender years, all precautions are taken lest he would bear him away to the world of spirits. When the coffin is taken out of the house, the little lad is placed in a large basket, and hoisted by

(1) In several places, this strip of white paper, entwined round a bamboo, is used as a mark to guide the departed spirit back to the grave.

(2) In Southern China a white cock is used. Doolittle. Social Life of the Chinese. Vol. I. p. 214.

(3) See Ch. X. Article VIII.

means of a cord and pulley fixed in a cross-beam, to beneath the roof of the house. He is thus kept out of danger, and the deceased must depart without him.

3°. *Order of the funeral procession* (1).

a). The procession opens by two men carrying a pair of streamers or flags, made of white paper, and called "*Yin-lu fan-tze* 引路旛子", or landmarks to guide the spirit on its way to Hades.

b). They are followed by a person scattering mock-money. He carries a basket filled with a plentiful supply of paper-coin, and strews it along the way, to enable the departed spirit to purchase its passage, and secure "the right of way" to the world of shades (2).

c). Two large paper figures called *T'ung-nü* 童女, and *T'ung-nan* 童男, a damsel and a youth (3). The first bears a tea-cup and tea-pot; the second carries a tobacco-pipe and pouch. They are designed to act as slaves or servants to the dead man in the infernal regions.

d). Two miniature mountains, one styled the golden mountain, *Kin-shan* 金山, made of gold-gilt paper; the other called the silver mountain, *Yin-shan* 銀山, made of silver-gilt paper. Both are destined to furnish the deceased with an inexhaustible supply of gold and silver (4).

e). Two bearers carry a paper sedan-chair, *Lu-kiao* 路轎, for the benefit of the deceased.

f). There are also mock-steeds, with their riders, all in paper, it is needless to say.

g). Two paper swash-bucklers, called the "gods opening the way" *K'ai-lu-shen* 開路神, or *Ta-lu-shen* 打路神. Their duty is to clear the road, and disperse all intruders who might obstruct the way (5).

(1) See also Doolittle, Social Life of the Chinese, Vol. I, p. 200.

(2) See Ch. III, article VII, infra.

(3) Doolittle calls them the "golden lad" and the "gemmeous lass". Ibid. p. 213.

(4) Two famous temples, are erected on golden and silver Islands, opposite Chen-kiang 鎮江, province of Kiang-su 江蘇.

(5) They are from ten to fifteen feet long, and four or five in diameter. They are burnt in front of the grave. Doolittle, loc. cit. p. 203.

One of them bears a club, and the other an axe.

h). After these are borne the tablets of the spirit of the deceased, *P'ai* 牌. Following the practice of high officials, they are accompanied by a host of youthful attendants, *Kang-p'ai* 扛 牌, carrying various insignia. The deceased is deemed to have acquired an increase of dignity in the nether world, hence he is accompanied by his insignia of rank.

i). At the extremity of bamboos are carried special insignia, such as may be seen in processions in honour of the gods: *Ts'ien-fu, kwan-kia*, (upturned) hands, adzes and hammers etc... all in tinfoil.

Wealthy people have these instruments carried in front of the coffin. They are carved in wood, and covered over with tinfoil.

j). The procession of Taoist, *Tao-shi* 道 士, or Buddhist priests, wearing the surplice or coloured cope *Kia-sha* 袈 裟 (1), and playing the flute, beating cymbals, or murmuring some liturgical prayers.

k). Four literary graduates, acting as masters of ceremonies, and conducting the funeral rites.

4°. *At the grave-side.*

As soon as the procession has left the city or village, all these insignia are burnt, and thus deemed forwarded to the deceased, to be used by him in the land of shades (sometimes, however, they are fired at the grave-side). Generally, the only objects retained, are the two white paper-streamers, *Yin-lu fan-tze* 引 路 旛 子, which are stuck in the ground, on each side of the coffin of the departed, in order that his soul, after its flight through the air, may easily find again the grave (2).

While the coffin is being lowered into the grave, mock-money is burnt and music played; fire-crackers are sent off in abundance, lamentations and wailings are redoubled, and all kneel down to bow a last farewell to the deceased.

(1) From the Sanscrit *Kashaya*, a coloured garment. Nowadays, a cope or outer robe worn by Buddhist priests when officiating. It is made of very thin cotton or gauze.

(2) See article on Streamers, Ch. V. Article VII. infra.

Frequently also, a paper sedan-chair is burned, to be used by the departed spirit when travelling to the lower regions (1), to which he is conducted by a kind of usher-demon, called *Yin-kwei t'ung-tze* 引鬼童子 (the lad leading the soul).

Each disembodied spirit has a name written on its forehead: "honourable penitent", "obedient servant"... etc. It is *Tsao-kün* 竈君, the kitchen-god, who thus marks his devotees, recommending them to the mercy of the ruler of Hades.

One meets frequently along the country, in the midst of the fields or on the hill-sides, coffins simply covered over with straw or wild plants. It is interesting to know the reason thereof.

Three reasons are generally assigned for this custom.

1°. The time for the burial of the deceased was found to be unlucky, the fortune-tellers having declared, that a burial on that special day would bring misfortune on the descendants, hence the coffin has been simply laid on the ground, and temporarily covered over, awaiting a lucky day in which the burial may take place.

2°. A lucky burial-place for the coffin has not yet been found. Geomancers, either cannot agree, or the family wishes to obtain a lucky spot, but the owner, guessing the intention of the purchaser, raises the price. In such cases, the coffin is laid on a temporary resting-place, awaiting a full burial ceremony when the site has been purchased.

3°. Women, who die in childbirth, are, as we shall subsequently see, most harshly treated by Buddhism. The coffin, in which their mortal remains are placed, must remain exposed in the open during three years. It is sometimes covered over with straw, but it is not allowed to bury it, or raise a mound over it. It is thus that this inhuman doctrine brands with a public stigma the memory of those unfortunate victims.

(1) It is charitably supposed he would enjoy riding, instead of being obliged to walk to the infernal regions. Doolittle. Social Life of the Chinese. Vol. I. p. 174.

ARTICLE V.

AFTER THE BURIAL.

Fixed times for mourning services.

The third day after the burial, the ceremony called "returning to the mountain" *Fu-shan* 復山 (grave-side) is performed. Four bowls of meat are offered, pork, fowl, fish and pea-curd. On the table are placed a pair of chopsticks, a jar of wine and a wine-glass.

Two tresses of rice-straw, having a number of knots corresponding to the years the deceased lived here below, are placed on each side of the grave; the extremity of these is then fired to keep company with the departed spirit. They are called "smoke faggots" *Yen-heu-pa* 煙候把, and remnants of them are found frequently near graves. On the same occasion, fire-crackers are sent off and mock-money is burnt on the grave.

This ceremony is sometimes called "rounding off the mound or tumulus" *Yuan-fen* 圓墳.

It is especially on that same day that the departed spirit returns to its former home, seeking daylight (literally his eye-sight *Yen-kwang* 眼光), of which he had been recently deprived there.

So far, every care has been taken not to disturb anything in the house. It is not swept, and clothes and bed-coverlets are left unwashed, lest the deceased, on returning, would not enjoy again the light of day or recover his eye-sight. Now, in what manner of way does the departed spirit return?

Some say that he scrambles down through the chimney, and so a little ladder made of bamboo or reeds is placed against the fireplace, to facilitate his entering the house.

Others prefer believing that he climbs over the garden-wall, so again a little ladder is placed there to help him over.

Care has been taken to spread some fine ashes over the floor of the room, in order to discover from his footprints, whether he has been reborn as a man or has entered the body of a brute. That night is a sleepless one for the members of the house, and if the

least noise is heard at the door or the window-sill, immediately all lights are put out.

An egg has been carefully prepared for him and placed in a bowl, as also a single chopstick, in order to detain him further.

As a matter of fact, it is a most difficult task to eat a hard egg, when one is provided with only one chopstick.

The expected visit being over, the egg is given to children in order to increase their courage, *Tan-tze ta* 膽子大; a pun being made on the word *Tan* 蛋 egg, and *Tan* 膽 the gall, which is considered the seat of courage in China.

The offering of a house, provided with furniture, servants and other requisites, the whole in paper, is made on the forty-ninth day after death, at least generally (1). It is burnt, and thus conveyed to the world of shades for the benefit of the deceased.

Frequently, a second paper-house is burnt for those who have attained the age of fifty or sixty years. This offering is made at the end of the third year.

Lastly, it may sometimes happen that an old man has no surviving children, and that some of his brothers or next of kin are already deceased.

As he will thus have nobody to offer him a paper-house after death, he anticipates on the event, and burns one for his own use, having taken care to forward it to one of his relatives in the nether world, begging him to keep it in store for him, until the day when he shall come to enjoy it. The Chinaman is far-seeing, whatever people may say to the contrary! The offering of this paper-house is called "providing for old age" *Cheu-ling* 周齡.

"Straw-tresses" or *Fan-k'üen* 飯圈. Who has not seen along country roads and by-ways, the remnants of straw-tresses placed on graves? These tresses or circlets of straw are called *Fan-k'üen* 飯

(1) In Southern China, this is also a very busy and eventful day. The mourning family provides a feast for invited relatives and friends. After this date, the offering of rice to the deceased is discontinued; he must henceforth cook his own food. Doolittle. Social Life of the Chinese. Vol. I. p. 187.

圈, or *Fan-ku-tze* 飯箍子. Chinese cooks use them to warm the various dishes served up as an accompaniment to cooked rice.

These old straw-tresses are placed on the graves of children, to prevent the "heavenly dog" *T'ien-keu* 天狗, from devouring them (1). They are thus encircled or hedged in, so to speak, in their graves, and cannot be withdrawn from them. Moreover, the heavenly dog takes the tress for a collar, and retreats in all haste, in which case he resembles much the dog of the fable, that had little love for his collar.

The following are some of the fixed times, in the course of the year, when certain mourning ceremonies are practised for the benefit of the dead.

On the first day of the first month, they are wished a happy new year, crackers are exploded, and mock-money is placed on the graves.

On the thirteenth day of the first month, the first year after death, a lamp is placed on the grave of the deceased, with a box of matches beside it, in order that the departed spirit may light it again himself, in case it went out. This lamp is called the "ghost's lamp" *Kwei-teng* 鬼燈. Many wealthy folks place large vases filled with oil near the graves of their dead. These vast receptacles are in reality lamps and burn for whole months.

At the festival of the tombs or *Ts'ing-ming* 清明 (clear-brightness), celebrated about April 5, all grave-mounds must be repaired, rounded off and cleaned; a round sod of fresh earth is dug up, and placed on the summit of the conical tumulus. This round sod of earth, it is thought, represents the ceremonial head-dress worn by the Chinese. Fire-crackers are exploded, mock-money is burnt, and the ceremony is brought to a close by a series of bowings towards the ground. Sometimes, meats are placed on a table before the grave, and offered in sacrifice to the manes of the departed. In the province of *Kiang-su* 江蘇, mock-money is placed in a hamper of rice-straw tresses, and burnt, imagining to remit thus a corresponding amount to the land of shades.

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(1) See above p. 8.

In the country round *Shanghai* 上 海, a brisk business is done in these hampers of rice-straw tresses. Boat-loads of them arrive constantly, and being burnt, are conveyed to the world of spirits.

On the fifteenth of the seventh month, the visit to the ancestral graves is renewed, and sacrifice offered to the manes of the dead. It is at this time that the tutelary god of the city, *Ch'eng-hwang* 城 隍, acting as celestial mandarin, gathers the hungry and wandering ghosts, *Ku-hwun* 孤 魂 (neglected or orbate spirits), and offers them presents consisting of mock-money, mock-clothing, meats and cakes, all made of paper (1), in order to escape their vengeance. This ceremony is called "gathering the spirits", *Sheu-kwei* 收 鬼.

On the first of the tenth month winter garments are offered to the dead. They are burnt on the graves, and thus forwarded to the spirit-land. It is a matter of fact that all these clothes, caps, boots, shoes and dresses etc... are made of paper. Mock-money is also added. The ceremony is calling "letting out the spirits", *Fang-kwei* 放 鬼.

On the anniversary of the death of a person, it is customary to proceed to his grave and offer mock-money. This is "the remembrance offering", and shows that his memory is still fresh in the minds of the living.

Generally, at the four principal periods, *Sze-tsieh* 四 節, or trimonthly festivals, that is : the first day of the year, the festival of the tombs *Ts'ing-ming* 清 明, the fifth of the fifth month, and the fifteenth of the eighth month, a commemorative service is held in honour of the dead.

On the fifteenth day of the first month, at nightfall, guide-lamps, *Lu-teng* 路 燈, are lighted. These little lamps are placed on the brink of running streams, to guide the souls of those who died in early lifetime. *Yen-wang* 閻 王, the God of Hades, has not

(1) It is a matter of wonder that the immense number of these hungry and naked spirits can be contented with such scant and poor provisions. Doolittle. Social Life of the Chinese. Vol. I. p. 206.

received them, so they wander over the world, and not knowing where to go to, live by rapine and plunder. Thanks to these little lamps, they can find their way and be reborn.

The fifteenth of the seventh month is commonly called "the ghosts' festival", *Kwei-tsieh* 鬼節. Little lamps, prepared with rush-pith wicks entwined with cotton-wool and steeped in oil, are lighted. The rind of a water-melon serves as a bowl. These lamps are set floating, and wafted by the stream and the cool evening breeze, are borne on canals and rivers, with a view to helping the souls of drowned persons to find their way and be reborn.

The seventh month is that of the dead, and is entirely given over to helping the departed souls. Buddhist and Taoist priests perform various expiatory ceremonies, and make processions every evening through towns and villages, preceded by cymbals and musical instruments, for the purpose of alleviating the condition of wandering souls.

Le char funèbre conduit par l'esprit *Sao-chen*.

Hearse accompanied by the funeral God.

ARTICLE VI.

SUPERSTITIOUS PAPERS BURNT AT FUNERALS.

Chi-ma 紙馬.

A large amount of superstitious papers is employed at funerals, fancying thereby to benefit the dead. On these papers are pictures of various divinities, or of imps of the infernal regions, who may render service to the departed souls in the nether world. It is thus sought to secure their good-will on behalf of those who have departed from this life. Herewith are a few specimens of such papers, offered merely to whet curiosity, for if we wished to be complete, many more would have to be added.

1°. *Propitiating the funeral god. Sao-shen Pu-sah* 掃神菩薩.

On the burial day a paper is burnt, bearing on it the representation of a hearse, and the god who leads the procession, *Sao-shen Pu-sah* 掃神菩薩.

It is he who must carefully lead the funeral procession to the grave. It is therefore important to ingratiate oneself with him.

Above the hearse, *Sang-ch'eh* 喪車, floats the evil star of the deceased, under its male *(Hsiung* 雄), and female *(Tz'e* 雌) form (1).

(1) This star is the Hwun-k'i 魂氣 (the breath of the soul), a phantom or spectre, which assumes a male and female form. In apparitions, the male form is said to have the body of a cock, while the female has that of a hen. See p. 135, infra. Also illustration 62. bis.

2°. *The ten kings of Hades. Ming-fu Shih-Wang* 冥府十王 (1).

After a person's death, it is customary to burn a superstitious paper *Chi-ma* 紙馬, in honour of the ten gods of Hades, hence the name given to it. This custom owes its origin to the Buddhist doctrine on the ten divisions of hell, over which preside ten demons, the names and functions of whom will be given in Book II, of this work. A petition is therefore addressed to them, begging that they be merciful to the deceased, who is to appear before their judgment seat.

On each side of the tablet or little print, burnt in their honour, are found the buffalo-headed *Niu-t'eu* 牛頭, and the horse-faced *Ma-mien* 馬面, assistants of the underworld.

(1) 冥府 Ming-fu. The dark or obscure region, the underworld, Hades.

Fig. 26

Ming-fou-che-wang.

Ming-fu-shih-wang. Charm for propitiating the ten kings of Hades.

Fig. 27

Long-tché pou-sah, le pourvoyeur de véhicules dans l'autre monde.
Lung-cheh Pu-sah. The God of the Dragon-chariot (hearse), Undertaker in the nether world.

3°. *The god of the dragon-chariot (hearse). Lung-ch'eh Pu-sah* 龍車菩薩.

On this third print is represented, according to the means of conveyance employed in the locality, either a sedan-chair, preceded and followed by bearers of official insignia, or a cart drawn by horses. In both cases the idea is the same, the purpose being to represent some means of conveyance for the departed soul, whereby it may travel over the long road leading to the lower regions. These conveyances are supplied by a "god undertaker", called *Lung-ch'eh Pu-sah* 龍車菩薩. Hence this superstitious picture is burnt in his honour, to secure his good-will towards the soul which he is to lead to the nether world.

4°. *The god of the hungry ghosts. Ku-hwun Pu-sah* 孤魂菩薩.

The above merciful title is generally given to *Ti-ts'ang-wang* 地藏王 (1). It is he who has spread among the people the ceremonies intended to help those abandoned ghosts (See his life). By burning this picture, on which he is represented gathering these outcasts, who have failed to find the road of rebirth, he is begged to lead unerringly and promptly the soul of the deceased to its destined place and abode.

Hence, as will be seen further on, this god is considered as the undisputed lord of the "Land of Shades". It is therefore of the utmost importance to secure his protection.

Oftentimes, this superstitious paper is called "*Muh-lien*" 目連, such being the name given to this god as a Buddhist priest.

Very frequently also, a superstitious picture, *Chi-ma* 紙馬, representing the kitchen god, is burnt, for it is he, it must not be forgotten, who inscribes on the forehead of the soul to be judged, the characters which will partly decide its destiny, according as they appear favourable or unfavourable.

After having placed the coffin in the grave, it is customary in some places to burn a superstitious picture, *Chi-ma* 紙馬, in honour of the tutelary god of the mountain, *Shen-shan* 神山 (2), who watches over the burial ground. It is his duty to keep watch over the grave of the departed, and prevent any such misfortune as violation of the tomb. He is generally represented as watching beside the coffin at the entrance to the graveyard. He is thus the warden of the deceased, and also of the mound or tumulus raised over the grave.

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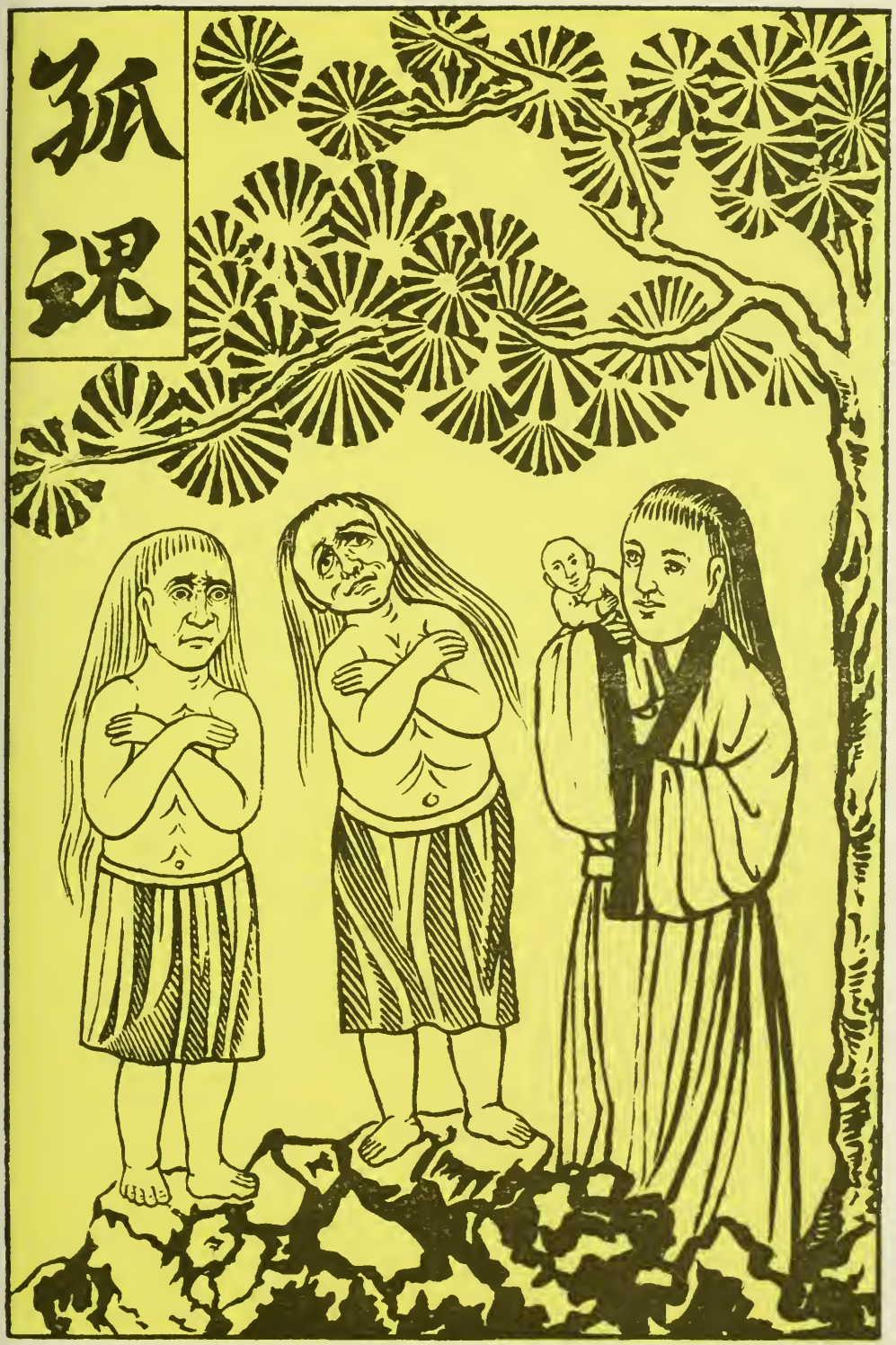
(1) The ruler of Hades, and as such, much revered by the people. He has under him twelve myrmidons, executioners of all horrors and pains, from which, however, if assiduously worshipped, he can deliver departed souls. Hackmann. Buddhism as a Religion. p. 211.

(2) In Southern China, the hill gods are also worshipped, as it is believed they protect the graves of those who are buried there. Doolittle. Social Life of the Chinese. Vol. I. p. 206.

Fig. 28



Kou-hoen pou-sah, le protecteur des âmes abandonnées.
Ku-hwun Pu-sah. The God protector of wandering ghosts.

L'achat du droit de passage.

Purchasing the right of way.

ARTICLE VII.

PURCHASING THE RIGHT OF WAY.

Mai-lu-ts'ien 買路錢.

Formerly *Kao-ch'ai* 高柴, a follower of Confucius, and district magistrate of *Ch'eng hsien* 成縣, damaged the crops, when burying his wife. *Shen-siang* 申祥, son of *Tze-chang* 子張, warned him thereof and begged him to compensate for the loss. *Kao-ch'ai* 高柴 refused, stating that if he purchased the right of way for the burial, it would be setting up a precedent detrimental to many others (1).

According to the custom at present prevailing, when a coffin is borne to the grave, a person is specially detained to march at the head of the procession, and scatter mock-money along the road. This is called "purchasing the right of way", and is more or less connected with the historical incident attributed to *Kao-ch'ai* 高柴.

In Japan, whenever a burial takes place, a tent is erected, beneath which incense is burnt before the corpse. This is called the "orphan tent". A person is detained to precede the procession, and scatter copper coins along the road. This is called "purchasing the right of way". The poor and beggars come and gather up these coins. It would, therefore, seem that the custom passed over from Japan to China (2).

Kao-ch'ai 高柴 was wrong in refusing to make good the damage caused to the crops on the burial day of his wife. The reason which he adduces is not convincing, and the example set by him must not be followed, for whosoever causes damage to another must compensate him for the loss. In fine it is not a question about purchasing the right of way. Such are the just reflexions of serious Chinese writers.

(1) See Li-ki 禮記 or Book of Rites, Ch. T'an kung hsia 檀弓下, (Yuan 元 edition A. D. 1322, fol. 69). 子皐曰孟氏不以是罪子 朋友不以是棄予. 以吾爲邑長於斯也. 買道而葬後難繼也.

(2) Shi-wu yuan-hwei 事物原會 近俗出殯. 扛柩而行. 令人前道. 散擲帛錢. 名曰買路錢. 謂卽高柴買道之遺意. 又日本國. 凡出殯. 殯前設香亭一座. 名謂孤墓. 令一人在前散銅錢而行. 亦名買路錢. 任貧乞者拾之. 似此俗又自日本流入中國矣.

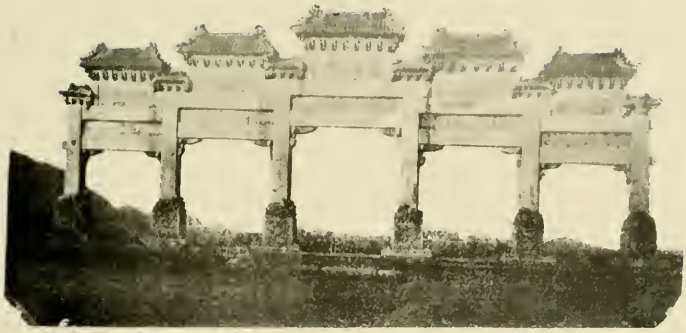
In regard to this Japanese custom of scattering pieces of copper coin along the way, it is hard to say whether the real purpose is to give an alms to the poor, or to disperse the crowd of vagabonds who obstruct the road, and may injure the crops along the way, exposing thereby to compensate for the damage caused by them.

Be that as it may, it is the custom nowadays, to scatter mock-money without burning it, along the way of the procession. This is what all are agreed to call: "purchasing the right of way".

Every public or private property has a road leading to it, and all may use this way free of cost. This is quite true, but pagan Buddhists believe that wandering and hungry ghosts crowd round on a burial day to get some alms, and if refused, it is feared they will obstruct the procession.

In former times, no mock-money was scattered along the way on burial days, and the procession met with no accident for all that. Never, in fact, was it heard that the procession halted in the middle of the journey, or had been compelled to return.

The followers of Confucius, to act, as they say, in accordance with the intention of *Kao-ch'ai* 高柴, purchase the right of way for the funeral procession. In so doing, however, they deceive simple folks, and deceive also themselves. This custom is universal throughout *Kiang-nan* 江南.



CHAPTER IV.

PETITION-TALISMANS FOR THE BENEFIT OF THE DEAD.

ARTICLE I.

ORDINARY CASES OF DEAD PERSONS.

Buddhist and principally Taoist priests, *Tao-shi* 道士, whose imagination is fertile in inventing means of getting money, have given full scope to their researchful genius, especially in varying the nostrums useful to the dead, and helpful for the souls in the nether world. The vulgar mass needs ceremonies, which appeal to the eye, impress the imagination, and are also well adapted to the idiosyncrasy of the Chinese people, as well as to the manner of death of the deceased. It is to meet these two requirements, that they have imagined to address petitions to their gods, begging them to show mercy to the dead. To such petitions, they add talismans or charms, which have, as they consider, the power of delivering the soul from Hades, and assuring it a happy rebirth. Variety dispels all monotony, so their petitions and talismans vary according to the god invoked, or the manner of death of the person for whom one intercedes.

These petition-talismans are printed by shops known as "superstitious paper shops" *Chi-ma-tien* 紙馬店, which sell all such articles commonly used by the people. When somebody is near

dying, a person hastens to purchase one of these petition-papers, and warn the king of Hades that a soul is soon to appear before his judgment seat. After death, petitions vary, according to the causes which have brought it on. Thus, there are some for all cases, others for those who die by hanging or drowning, or who have committed suicide, etc...

When Buddhist or Taoist priests, *Tao-shi* 道士, perform their respective ceremonies for the benefit of the dead, these petition-talismans are burnt, in order that they may reach more expeditiously the god to whom they are addressed.

Burning is the great means of communication between the present world and that beyond the grave. We shall give here a few of these papers, which are generally and most commonly employed in places throughout the province of *Ngan-hwei* 安徽.

1°. *Lao-kün* 老君 *(printed on yellow paper).*

This paper reads as follows:

Talisman of the Honourable *Lao-kün, T'ai-shang Lao-kün* 太上老君 (1), to purify and save the souls of the dead.

This talisman has been granted by *Lao-kün* 老君, for the benefit of all the dead. It will help to cleanse their bodies, refine their virtues, blot out their faults, render them stainless, and utterly efface even the last remnants of the sins which they have committed in a previous existence (allusion to the doctrine of the metempsychosis). Cleansed from all earthly dross, they shall be deemed worthy to be admitted into the presence of *Yen-wang* 閻王 (2). In witness whereof, we accomplish to-day this expiatory ceremony (allusion is here made to the Taoist priests, *Tao-shi* 道士, who must be invited to pray and burn the above mentioned petition), and burn this talisman, in full compliance with the orders received from *Lao tze* 老子.

(1) Lao-kün 老君 or Lao-tze 老子, the old or venerable philosopher. Born B.C. 604; time and place of death unknown. He founded the Taoist system of philosophy and mysticism, improved upon by his disciples. In A.D. 666, the emperor Kao-tsung 高宗 of the Tang 唐 dynasty bestowed on him the title 太上玄元皇帝, the Great Supreme, the Emperor of the Dark First Cause. Again in A.D. 1013, the title 太上老君 was added by Imperial command. Mayers, Chinese Reader's Manual, Lao-tze 老子.

(2) The ruler of Hades.

太上沐浴度魂真符

右奉

太上符命普鳥亡过

净身洽德浣濁流清蕩除累世葉

洗滌多生罪垢

健神魂之清净宜冠伐以超

朝佩戒持经坐

真悟道一如　　鈞命準此奉行

年　月　日

Talisman purificateur de *Lao-tse*.

率領通家孝眷人等是日皈命
諸萬西方教主阿彌陀佛
南無幽冥教主地藏能仁
翼府十殿大慈王官　太佈
靈光証盟丹懇具申情欵投詞伏為壇中諷经超度正度
當資在日陽年　歩原命生於　年　月　日
時受生人道　故於　年　月　日　時分故辭世
魂返仙鄉不覺光陰易逝日月遄流人間屆逢
之期痛想形容敬神超度仰王
佛力指引生方
取今　月　日修建冥程往生　　奉花佛事于内功德
佛祖之洪恩次荅
冥王之厚德仍迴善利均賴平安將此功德投入
阿彌陀佛如集慈光接引　正度當資故
承此良因早晨　蓮界　伏願
花開蓮現見木性之彌陀
花落蓮成了性心之淨土
詮疏
右于

信士　人等　月　日

年　月

追亡魂

Supplique à *Ti-ts'ang-wang*.

Such a year,... month,... and day,...

This petition-talisman is employed by Taoist priests.

2°. *Petition-talisman in honour of Amitabha (O-mi-t'o-fuh* 阿彌陀佛) *and the ruler of Hades (Ti-ts'ang-wang* 地藏王).

We, your faithful followers, N... (names inserted here), in this month (name of month), with all the members of our household, the pious son, his relatives and kinsfolk, prostrate before Amitabha, *O-mi-t'o-fuh* 阿彌陀佛 (1), the ruler of Hades, *Ti-ts'ang-wang* 地藏王, and the ten gods of the infernal regions, do hereby implore your great mercifulness. We even venture to draw up a written engagement with you, and as contracting parties, we offer up our prayers for so and so, N... (name inserted here), aged... (here his age), and born in such a year... and month... and at such a day... and hour..., whose soul has returned to the realm of the Immortals.

How rapid is the flight of years! In truth, life lasts but a moment! We remind you amidst tears of the arrival of this beloved being, whom death has ravished from our gaze. Deliver him, we humbly beseech you, from the land of suffering, and graciously grant him to be reborn in a state filled with happiness and joy.

At present, in such a month... and on such a day... we accomplish this ceremony for his benefit, to open up for him the road leading to a new rebirth, amidst prosperity and glory. Thanks to your unbounded mercifulness, great Amitabha, *O-mi-t'o-fuh* 阿彌陀佛, and thou ruler of Hades, *Ti-ts'ang-wang* 地藏王, we hope that his soul will be admitted into the abode of peace and happiness; we reckon also that this ceremony, performed for his benefit, will deserve for him the happiness of being reborn into the body of a man. Once more, *O-mi-t'o-fuh* 阿彌陀佛, *Jü-lai fuh* 如來佛 (2) and *Tz'e-kwang-fuh* 慈光佛 (3), we humbly beg you to save his soul.

(1) Amitabha (boundless light). The celestial prototype corresponding to the historical Guatama. Also the sovereign lord of the Western heavens, and hence highly popular among the Chinese. Hackmann. Buddhism as a Religion. p. 159.

(2) A translation of the "Sancrit Tata-gata" or the "Thus come Buddha". One whose coming and going accords with that of his predecessor. The highest appellation given to every Buddha. Giles. Chinese-English Dictionary. Jü-lai 如來.

(3) The mercifully enlightening Buddha.

"When the lotus-flower opens, the fruit is already in formation (man being reborn partakes already of the nature of Buddha); but when the flower falls, the fruit is quite formed" (thus does death achieve the work of Nirvana, and thanks to such a state, man becomes a perfect Buddha". We respectfully offer to you this petition for the benefit of such a soul, and in order that it may reach you, we burn it. Done in such a year..., month..., and day...

This petition is drawn up on yellow paper, and is exclusively reserved to Buddhist priests.

Fig. 31bis

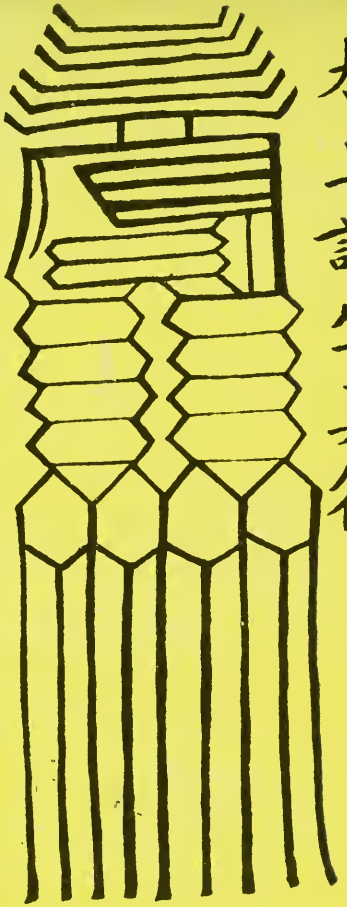
Passe-port pour l'autre vie. Brulé en l'honneur de *Ti-ts'ang Wang*.
Passport to the nether world. Written charm burnt in honour of Ti-ts'ang Wang, ruler of Hades.

Second petition couched in similar style.

3°. *Petition-talisman begging a happy rebirth.*

Taoist priests, *Tao-shi* 道士, burn this petition in order that the deceased may be reborn into the body of a man, or at least into the body of a genial animal. It is printed on yellow paper, and addressed to *Lao-kün* 老君.

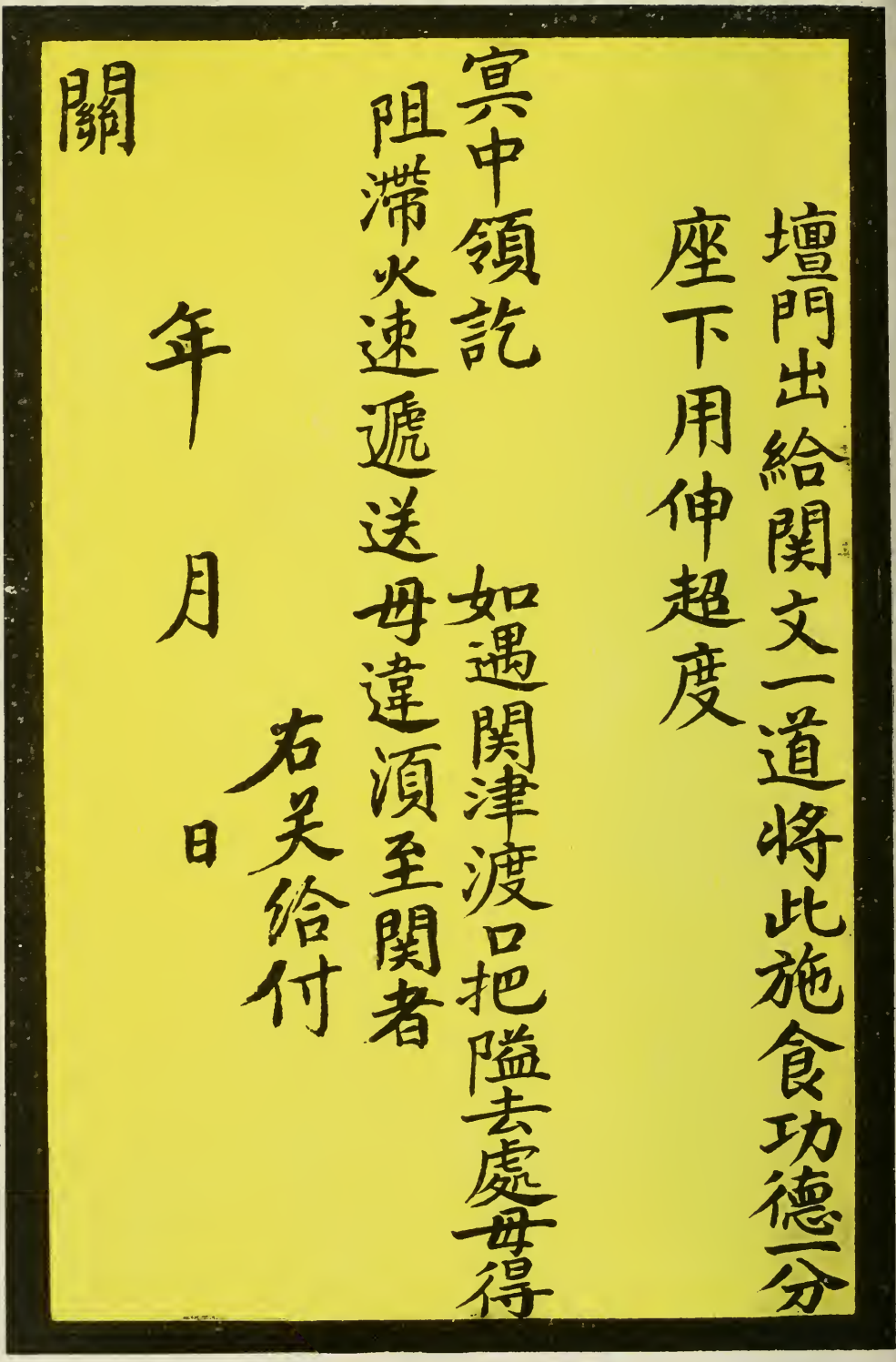
太上託生真符



欒鬱儀結嶙水火合形
陰陽結孚遠覩
光明隨光託化上去
福廷一如
誥命風火驛傳
年 月 日吉時
查天成
承誥奉行
太乙救苦天尊青玄上帝

Supplique pour obtenir une réincarnation avantageuse.

Fig. 33



Passe-debout pour la douane sur la route des enfers.

Permit exempting from tolls on the way to the Infernal regions.

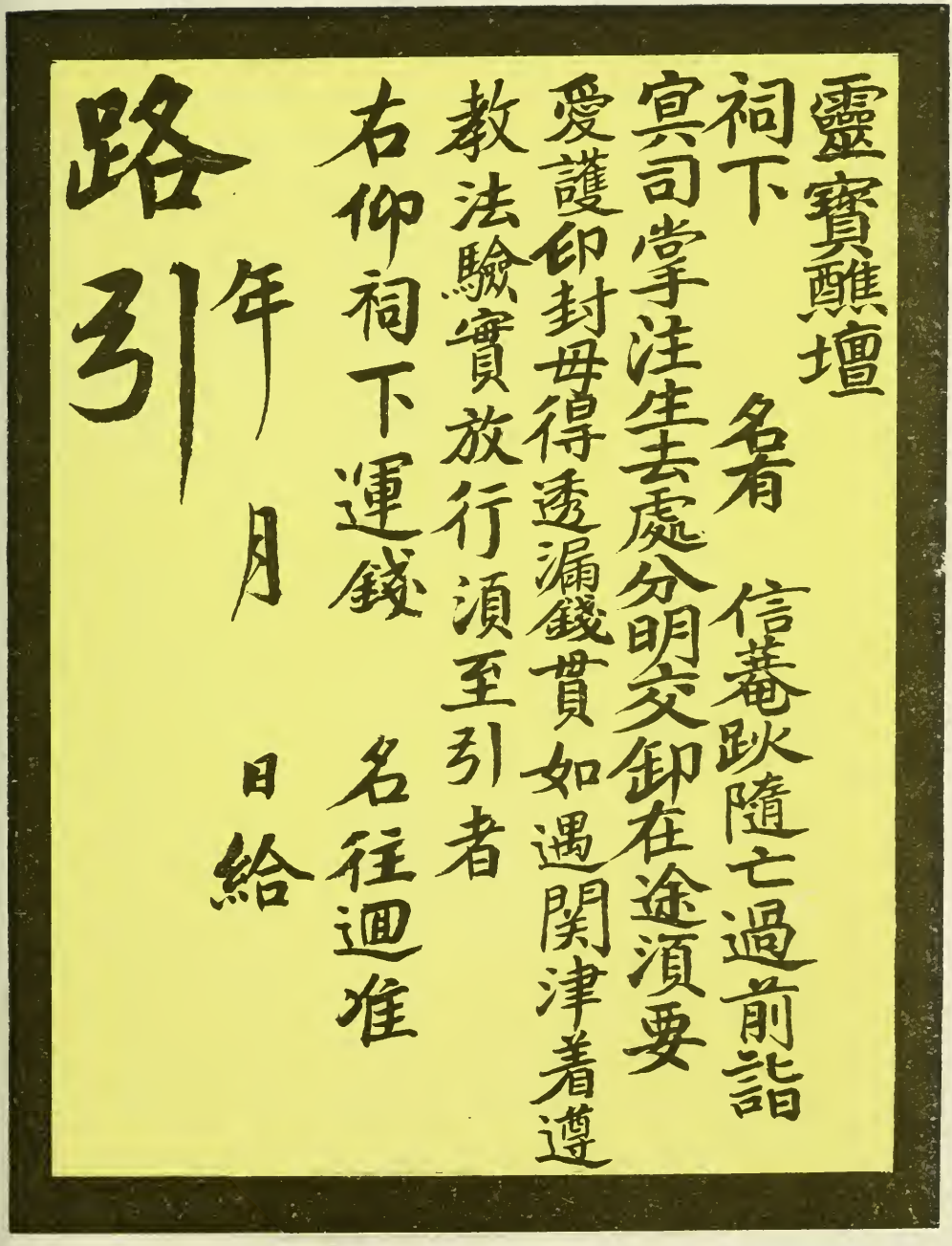
4°. *Permit (for transit) delivered to the departed soul*

Buddhist priests print on yellow paper, bearing the Imperial colours, a permit (for transit), which they deliver to a departed soul, and through means of which it can pass without any difficulty the barrier found on the way leading to the infernal regions. It is an order given to the barrier-keepers not to hinder in anywise the passage of such a soul. Taoist priests, *Tao-shi* 道士, may also grant a similar official permit. These people shrink from nothing.

5°. *Passport granted to the soul. Lu-yin* 路引.

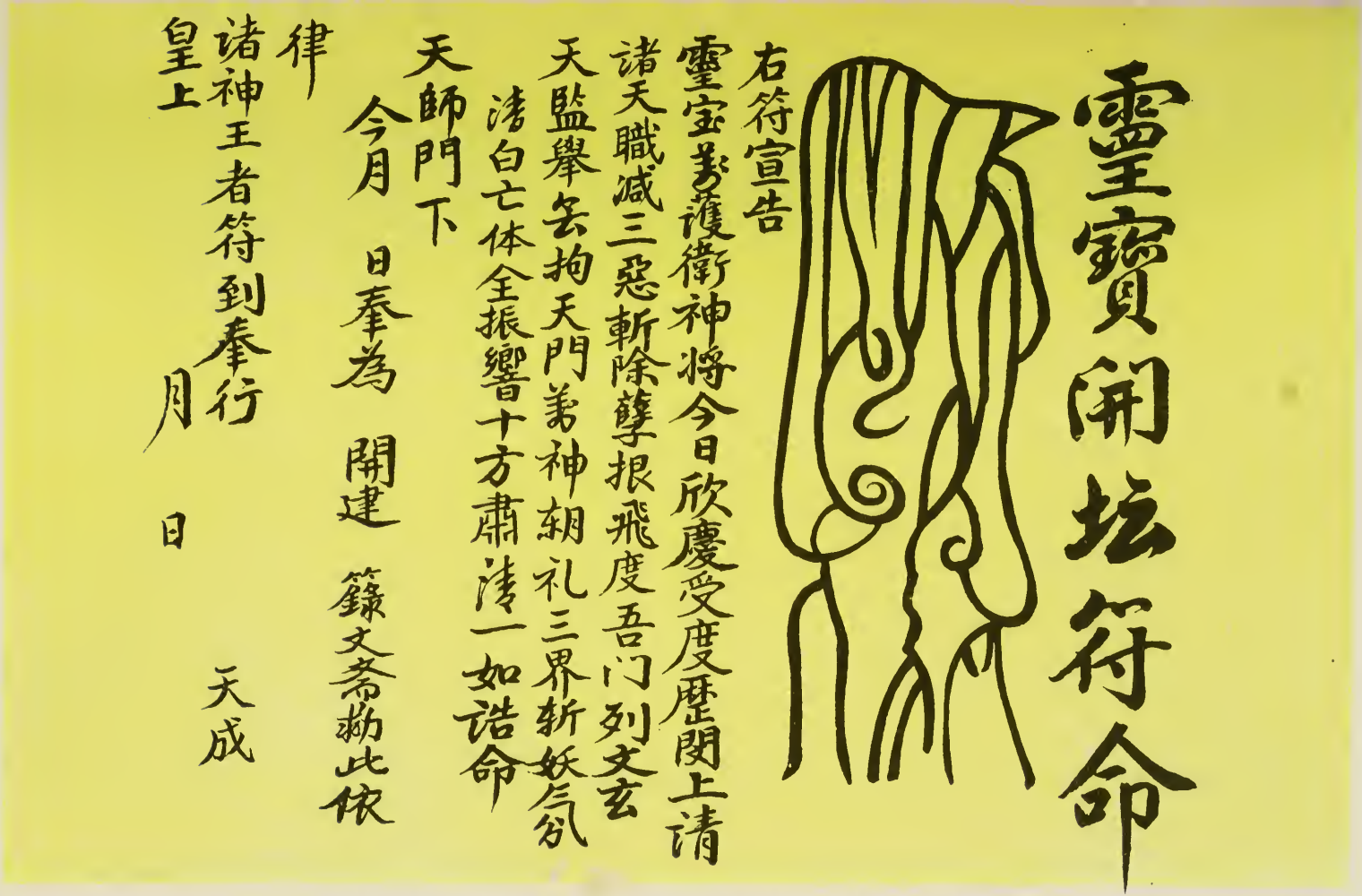
This is a certificate delivered by competent authority, and securing full freedom of passage to the soul along the road leading to the world beyond. The deceased, thanks to this badge, passes the barriers free of toll, and is assured of protection throughout the way. On the document are the bearer's name, as also the year, month and day, on which it has been delivered. This passport is on yellow paper and is burnt at the burial service.

Fig. 34



Lou-yng tan-tse. Passe-port de l'âme.

Lu-yin tan-tze. Passport delivered to the departed soul.



K'ai-t'an pour les âmes errantes, égarées sur la route des enfers.

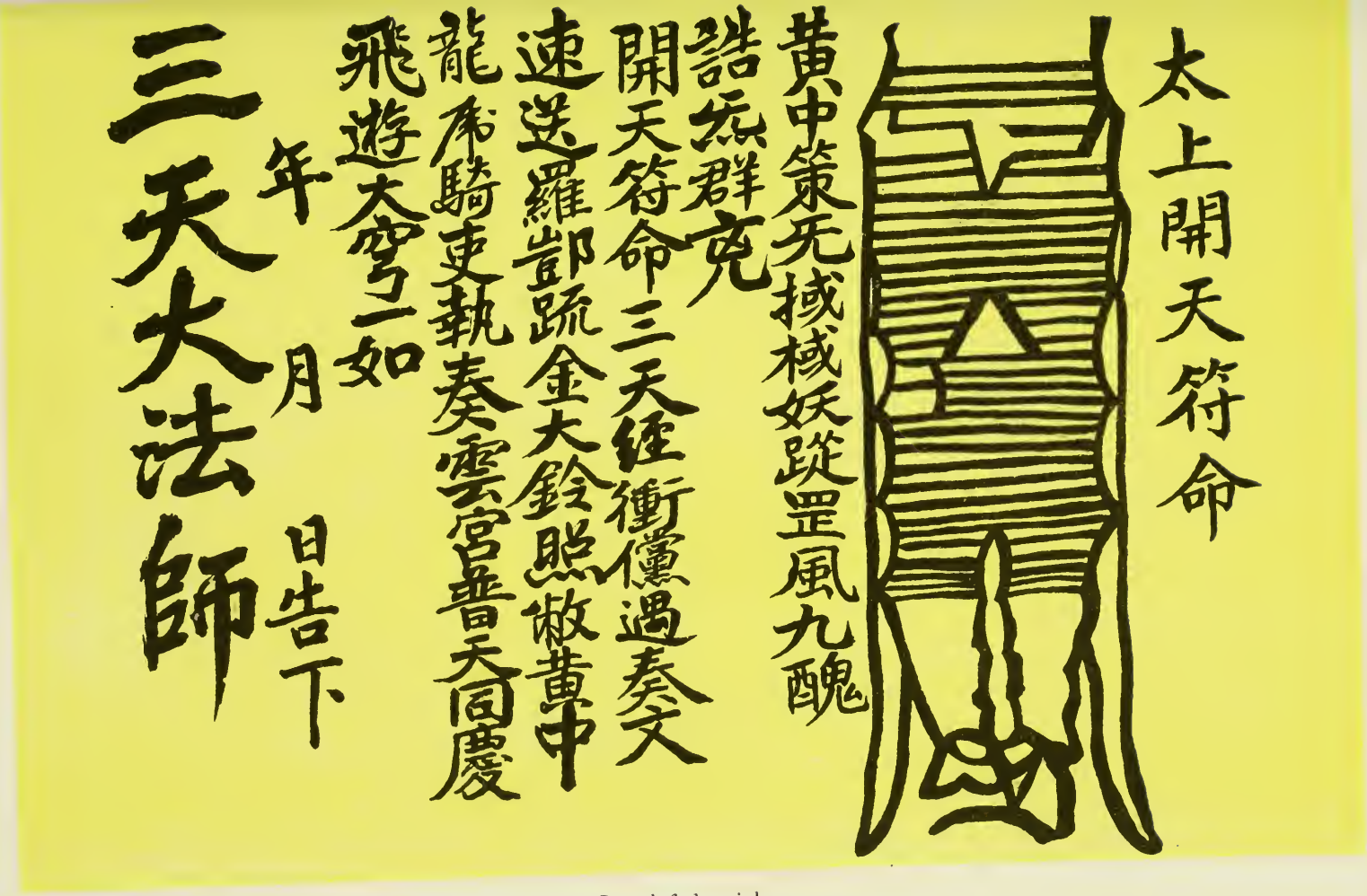
6°. *Opening the ceremony of the Lemuria* (1). *K'ai-t'an* 開壇.

This petition is burnt for the benefit of wandering and vagabond souls, who have been unable to find the road to rebirth in the womb of a mother. All good spirits, as well as the soul of the deceased, whose name is on the print, are begged to protect them from malevolent demons. This charm is placed on the platform erected for Buddhist and Taoist priests, *Tao-shi* 道士, and burnt at the opening of the expiatory ceremony for the benefit of the dead.

(1) Originally Remuria, but corrupted to Lemuria. A festival instituted by Romulus to appease the manes of his brother Remus. The ancient Greeks and Romans supposed that the souls of the dead wandered all over the world and disturbed the peace of its inhabitants. Among them were good spirits, called Lares familiares (ancestors), and evil ones, known by the name of Larvae or Lemures. To appease those latter, the Lemuria were celebrated, and lasted three days and three nights. On this occasion, it was usual for the people to burn black beans, as the smell was supposed to be insupportable to the evil spirits. They also muttered magical words, and by beating kettles and drums, believed the ghosts would depart and no longer molest the living (See Lempriere's Classical Dictionary. Lemuria).

7°. *Opening the portals of the Buddhist paradise. K'ai-t'ien* 開天.

This charm, endowed, it is believed, with marvellous efficacity, is considered as the key of heaven, and infallibly procures happiness to the soul for whose benefit it is burnt. It rescues from the infernal regions the soul to whom it is remitted, and opens wide for it the portals of the Buddhist paradise. This warrant from Above is printed on yellow paper, carefully dated, and bears the name of the departed soul.



La clef du ciel.

太上淨酆都開通業道寶誥

元始符命時刻昇仙比都咸池部衛形魂
制魔保舉度品
南宮死魂受煉仙化成人生生受度刼刼
長存隨刼輪轉與
天齊年承度三塗五苦八難超凌
三界逍遥　上清一如告命
天運　　年　　月　　日吉時告下
承誥奉行

開通冥路天尊

Certificat de bonne conduite envoyé au dieu des enfers.

8°. *Informing the ruler of Hades* (1).

This is a proclamation, written by the Abbot of a Buddhist monastery, in *Kiang-su* 江蘇, and pretending to inform the god of Hades, *Ti-ts'ang-wang* 地藏王, that such a person, recently deceased, has been a faithful follower of Buddha, and as such, deserves to be mercifully treated in the nether world.

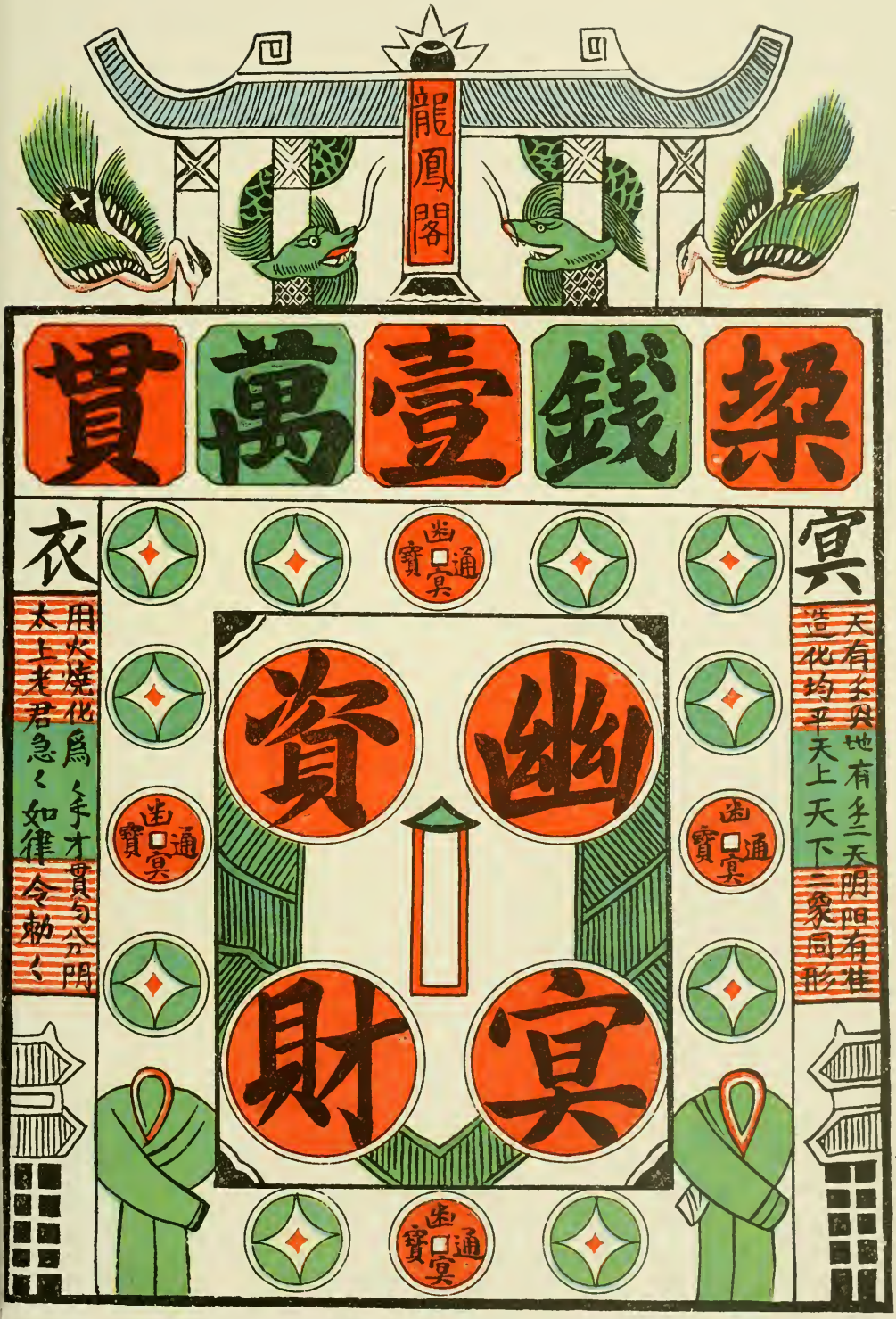
The document, duly prepared, is on yellow paper. To obtain it, one may apply to the Superior of a monastery, who signs it, and indicates the name of his monastery, the year, month and day, when it has been issued for the benefit of such a departed soul.

(1) In Southern China, a ceremony for informing the ten rulers of Hades, of the death of a person, takes place on the sixth day. Taoist priests officiate. Doolittle. Social Life of the Chinese. Vol. I. p. 182.

9°. *Temporary seat of the soul.*

At a funeral, this paper is suspended from a reed or bamboo, and the soul of the departed is requested to come and establish his seat therein, in order to receive the offerings of clothing and mock-money remitted for his benefit to the lower world.

Fig. 38



Siège transitoire de l'âme.

Temporary seat of the (departed) soul.

Fig. 39

La bourse de l'âme.
Wrapper containing the soul.

10°. *The envelope of the soul.*

This is a tablet or envelope, folded in rectangular shape. It resembles much one of those large envelopes employed for sending official letters in China, and is, in fine, a kind of paper wrapper designed to receive the soul. It is fixed upright on the little table, behind the coffin, and beside the rice placed at the rear of the deceased's head, *Tao-t'eu-fan* 倒頭飯 (1).

This is the first seat of the soul, or temporary one, awaiting the time when the tablet will be permanently set up.

It is only the rightful heir of the deceased who may hold this important paper. I have seen cases in which plaintiffs have taken it to officials, as a proof of their legitimate claims. The annexed illustration is a fac-simile of one of these envelopes, which has been presented to the *Han-shan hsien* 含山縣 magistrate by the prosecuting party, to prove their right to the inheritance of the deceased. It was considered as a piece of evidence in the lawsuit, which took place over the dividing of the property.

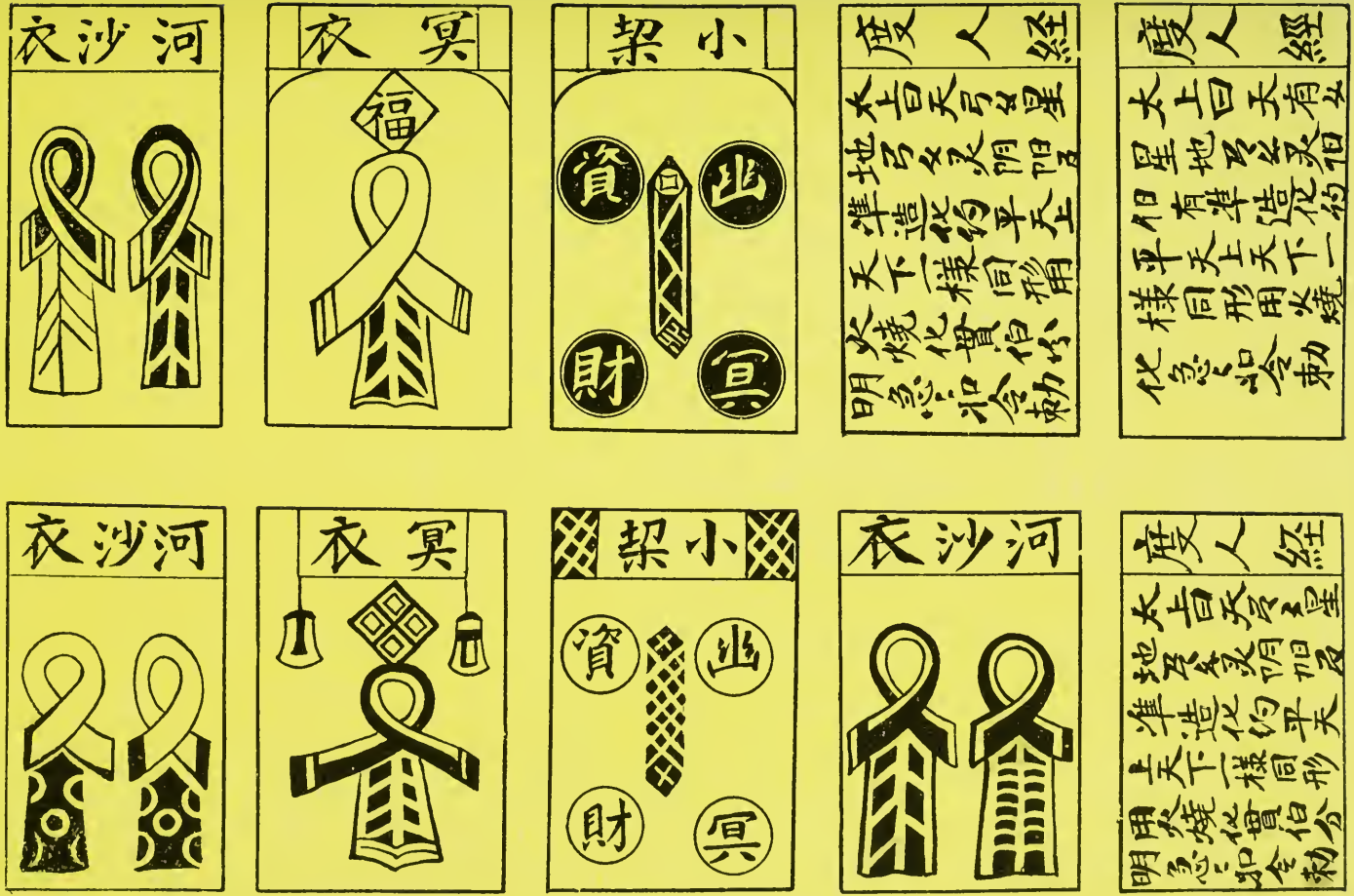
(1) See above, p. 50. Objects placed beside the coffin.

11°. *Burning mock-clothing for the benefit of the dead.*

In shops dealing in superstitious objects, sheets of yellow paper are found, upon which are printed the likeness of coats and boots, as generally worn by the living.

To these sheets are usually added some sentences or petitions, designed to afford relief to the soul, for whose benefit this mortuary outfit will be burnt. At the approach of winter, every filial son must prepare such an outfit for his deceased father or mother. When he has provided all the mock-clothing, intended to be conveyed to the dead, he proceeds to their grave, and burns thereon the entire outfit for their benefit, in order that they may not suffer too much from the cold in the nether world (1).

(1) This ceremony takes place on the first of the tenth month (See above, p. 61).



Habits de papier brulés pour le mort.

Fig. 41

Coffre-fort en papier.

Fire-proof safe burnt and forwarded to the dead.

12°. *Sending a paper-safe to the dead.*

Property does not seem to be any better protected by the majesty of the law in the nether world than in the present one, so it can hardly be called "the better world". In this realm of bribery and knavery, a good safe is indispensible, in order to secure protection from burglars. Thus, the custom arose of sending a paper-safe, which being burnt, was conveyed to the departed soul. He would use it, to store safely therein his treasures of gold and silver. It is a gleam of civilisation, penetrating among those "gentlemen of the lower regions". Formerly, people were contented with sending them the objects used during a previous existence: houses, horses, servants, a complete outfit of clothes, paper trunks and articles of furniture; but since modern industry has turned out fire-proof safes, equipped with safety locks, these valuable inventions are now forwarded them, and this fills up the cup of their happiness, by securing them the perpetual enjoyment of their treasures. Truly, Buddhism is a religion of progress!

ARTICLE II.

PETITION-TALISMANS RESCUING FROM THE "BLOODY POND" (1).

The bloody pond, *Hsueh-hu* 血 湖, also called the "pool of the bloody pail", is an immense expanse filled with blood and mire, into which are plunged those unfortunate mothers who die in childbirth, and what is still more distressing, according to the teaching of modern Buddhism, every woman who has given birth to a child, is rendered thereby unclean, and must remain plunged in the "bloody pond", until rescued therefrom. Now, to secure this desired result, it is absolutely necessary to invite Buddhist priests to pray for them. Such is the theory (2).

This ceremony is very expensive, and brings in a large annual income to all these impostors. I had been lucky enough to secure two papers commonly used in such ceremonies.

The first is a petition-talisman, which differs but little from the generality of these classics, invented to relieve similar ills of suffering humanity. It is burnt during the expiatory ceremony, performed either by Buddhist or Taoist priests, *Tao-shi* 道 士. It is printed on yellow paper, and bears the name of the victim, as also the year, day and hour, in which the ceremony took place.

The other is a much more important document, as it grants to the Buddhist priests a special warrant or diploma, conferred on them by Buddha himself, whereby they are officially patented and granted the perpetual and exclusive right of performing this melancholy function. Considering the importance and difficulty of securing this paper, we give it here translated in full.

The precious formula of the *"bloody pail"* composed by Buddha, and conserved in the great Buddhist repository *"Ta-tsang-king"* 大 藏 經.

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(1) This ceremony is also practised in Southern China, its object being to save the spirit of a deceased mother from this pretended punishment. Doolittle. Social Life of the Chinese. Vol. I. p. 196.

(2) See Chap. V. Article XI infra.

Fig. 42

佛說大藏正教血盆尊經

爾時目連尊者昔日往到羽州追陽縣見一血盆池地獄濶八萬四千由旬池中有一百二十件事鉄梁鉄柱鉄伽鉄索見南閻浮堤女人許多披頭散髮長枷扭手在地獄中受罪獄卒鬼王一日三度將血勒教罪人吃此時罪人不并伏吃遂被獄主將鉄棒打作叫聲目連悲哀問獄主不見南閻浮堤丈夫之人受此苦報只見許多女人受其苦痛獄主答師言不干丈夫之事只是女人產下血露污觸地神若污穢衣裳將去溪河洗灌水流污漫誤諸善男女取水煎茶供養諸聖致令不淨天水大將軍刻下名字附在善惡簿中候百年命終之後受此苦報目連悲哀遂問獄主將何報答產生阿娘之恩出離血盆池地獄獄主答師言惟有小心孝順男女敬重三寶更為阿娘持齋二年仍結血盆勝會請僧轉誦此經一藏滿日懺散便有船苦舡載過奈河江岸看見血盆池中有五色蓮花出現罪人心生歡喜重悅便得超生佛地諸大菩薩及目連尊者啟告奉觀音閻浮堤及信善男女顯覺修取大辦前程莫教跌落遭刦難得佛說女人血盆經若有信心書寫受持令伊二世母親盡得升天受諸歡樂衣食自然長命富貴并有天龍八部大助目連得之敬喜信受奉行祭祀而去

佛說大藏正教血盆尊經

閻羅真言

南謨閻羅根那哆靈廣淨佉囉佉囉俱住俱住麾囉麾囉閻羅咤貧背穌州聖神潑妹拏婆婆團

Fac-similé de la précieuse prière, dite du lac sanglant.

Fac-simile of the precious charm delivering from the "bloody pond".

"*Muh-lien* 目 連", having travelled to *Chui-yang hsien* 追 陽 縣, in *Yü Chow* 羽 州, saw a hell called the "pool of the bloody pail" (so called from its resembling a lake), and of such extent that it required eight hundred and forty thousand days to cross over it. Therein are found one hundred and twenty kinds of torture: iron beams, iron pillars, iron collars and chains. In the southern part of this pond are plunged a countless number of women, their hair dishevelled and their hands bound with shackles. The ruler of Hades compels them thrice a day to drink blood, and should they refuse, he threshes them soundly with iron rods. *Muh-lien* 目 連, touched with compassion, on hearing them groan beneath the lashes, said to the ruler of Hades: "Why don't their husbands come here"? — "This punishment, replied *Yen-wang* 閻 王, is not for their husbands. They are here, because in giving birth to children, they have discharged polluted blood, which offends the Spirits of the Earth. Moreover, they have washed their blood-stained clothes in rivers and streams, whence men and women draw this contaminated water, and make therewith tea, which they afterwards offer to the gods. Offended by such irreverence, these latter despatch a celestial warrior, who writes the names of the guilty in the book of good and evil, then after death, they have to undergo this punishment". — *Muh-lien* 目 連, overwhelmed with sadness, asked the ruler of Hades, how, in order to requite the benefit of existence, he could deliver his mother from the "bloody pond". The ruler replied: "by honouring one's parents, worshipping the Buddhist Trinity (1), above all by inviting the Buddhist priests to perform the ceremony of rescue, during which they must recite the (annexed) prayer. Then in the midst of the "bloody pond" variegated lotus flowers will appear, a skiff despatched from the flotilla of anguish will meet her, and bear her to the banks of the *Nai-ho* 奈 河 (2), where she can be reborn in a blissful land". *Kwan-yin* 觀 音 (3), by order of

(1) That is "Buddha, the Law (Dharma) and the Church (Sanga)". Also called the three "Precious Ones". Eitel. Handbook of Chinese Buddhism.

(2) The Buddhist river Styx, so called, because the soul cannot help crossing it. Sixty days after death, paper boats are burnt to help the soul to cross over it. Failing this device, the soul may be drowned. Williams. Dictionary of the Chinese Language. 奈 河.

(3) The Goddess of Mercy.

Buddha, enjoined on *Muh-lien* 目 連 to exhort the faithful to write out this formula and distribute it to women, in order that by reciting it, they may escape falling into the "bloody-pond" at their death, be reborn in a land of joy and happiness, possess all the favours of fortune and glory, through the protection of the eight guardians of the heavenly dragon. *Muh-lien* 目 連 thanked effusively, offered sacrifice to *Kwan-yin* 觀 音, and withdrew" (1).

Follows the Sanscrit text of the above prayer, transliterated by means of Chinese character writing.

This prayer is burnt by the Buddhist priests, during the ceremony which they perform, for the purpose of rescuing from the "bloody pond" all women who have given birth to children, and not merely those who have died in childbirth. Thus, *Muh-lien*'s 目 連 mother did not die in giving him birth, and nevertheless, according to this paper, she was detained in the "bloody pond".

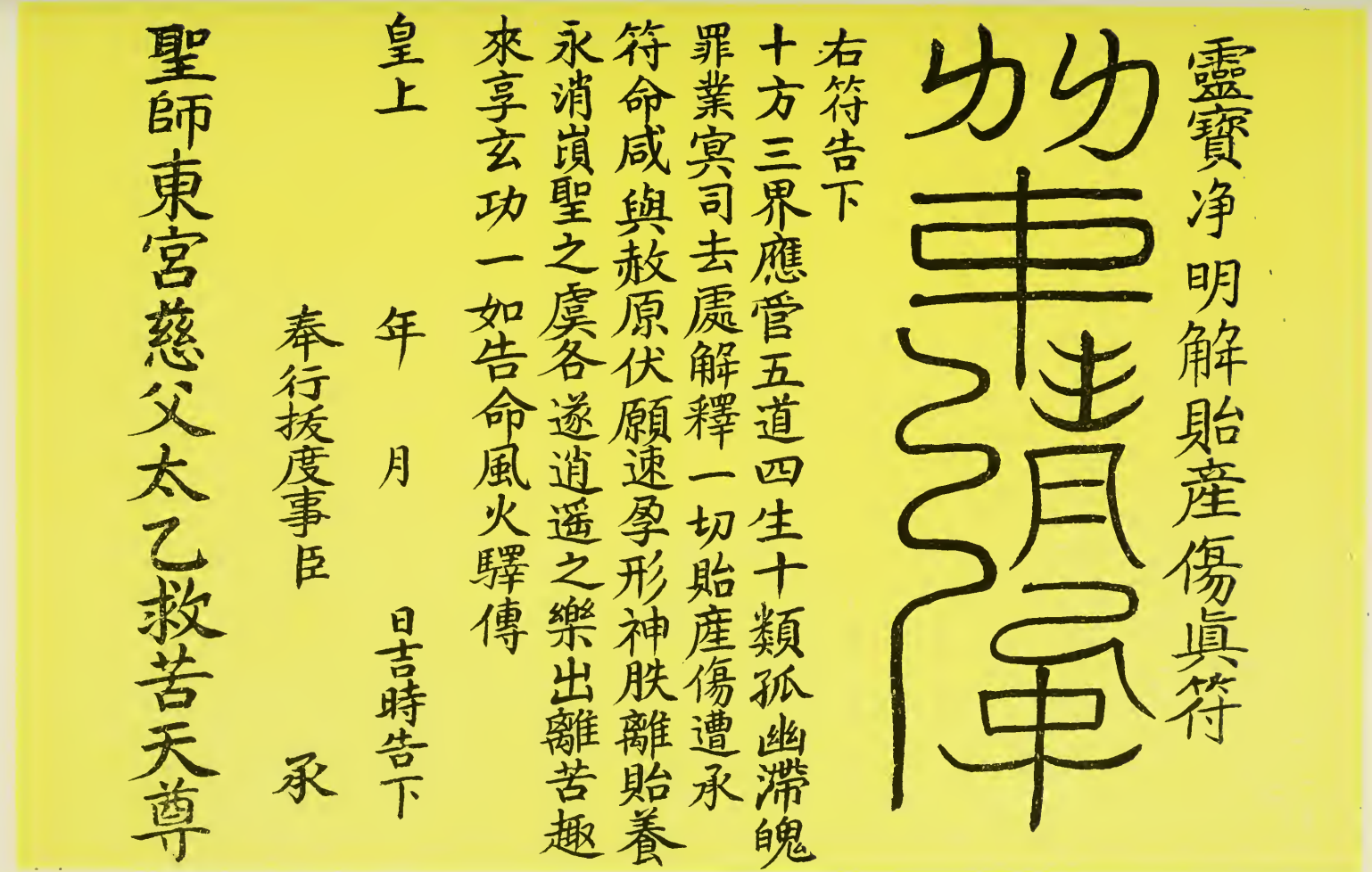
This ceremony is based on an absolutely false and unnatural principle, which sets down as a sin deserving hell the propagation of the human race through legitimate means.

This hell is called the pool of the *"bloody pail"*. An allusion is here made to a Chinese vessel employed at parturition. This vessel or pail is called *"p'en"* 盆, and it is this same character (term), which enters into the composition of the expression *Hsueh-p'en-ch'i* 血 盆 池, or "pond of the bloody pail". It is well known that the Buddhist priest *Muh-lien* 目 連, mentioned here, is none other than the famous *Ti-ts'ang-wang* 地 藏 王, deified by Buddhists, and worshipped at *Kiu-hwa-shan* 九 華 山, in the province of *Ngan-hwei* 安 徽. He was one of the most cunning men, and the original propagator, if not the inventor of this horrifying doctrine, which inspires such fear into pagan women, and fills the coffers of Buddhist priests (2).

This legend of the bonze *Muh-lien* 目 連, rescuing his mother from hell, is, as may be understood, a repetition of the story

(1) See Notice on Ti-ts'ang wang 地 藏 王, the ruler of Hades, Book III.

(2) See Life of Ti-ts'ang-wang 地 藏 王. Book II.



Supplique pour une femme morte en couches.

attributed to Maudgalyayana (1), the cherished pupil of Buddha, and who delivered his mother from hell.

The Taoist priestesses, *Tao Nai-nai* 道奶奶, witches inhabiting *Hai Chow* 海州, have availed themselves of the popular belief in the "bloody pond" *Hsueh-hu-ch'i* 血湖池. At the foot of Pagoda Hill, *T'ah-shan* 塔山, in the district of *Shuh-yang-hsien* 沭陽縣, may be seen a muddy swamp, and this, according to these witches, is the "bloody-pond", into which are plunged women who have died in childbirth, and even others who have simply brought forth children. The problem, therefore, is to release them from the filthy pool in which their souls are immersed.

A difficult task indeed, according to the witches, and in order to succeed, they must assemble in large numbers. Families interested in the success of the undertaking invite, therefore, all the witches of the neighbourhood, offer them a hearty meal and then conduct them to the brink of the Pagoda Hill pond, *T'ah-shan* 塔山. Having reached the pond, they set up howling and beating on pieces of wood, after which the relatives of the deceased stir up the mud with sticks, search in the pond, and pretend to release therefrom the soul of the unfortunate woman. When the comedy is over, all return home, and make a handsome offering to the old witches, *Tao-nai-nai* 道奶奶, to thank them for their good work and their excellent howling. The people of the locality call the ceremony an assembling, *Tso-hwui* 做會.

(1) One of the disciples of Sakyamuni, especially noted for his magic powers, through which he transported an artist to Tuchita, to get a view of Buddha, and make a statue of him. He also went to hell and released his mother. Eitel. Handbook of Chinese Buddhism.

ARTICLE III.

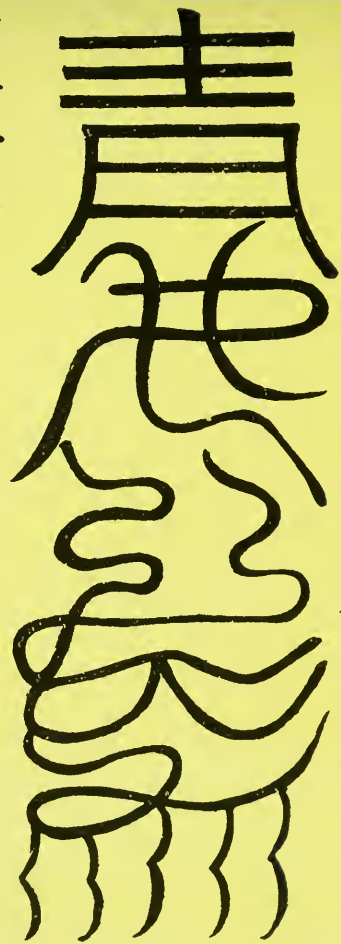
PETITION-TALISMANS FOR SPECIAL CASES.

1°. *For the benefit of a person who has committed suicide (printed on yellow paper).*

According to the Buddhist doctrine, as exposed in the treatise on the Infernal regions, *Yuh-lih-ch'ao-chw'an* 玉歷鈔傳, all those who have committed suicide without sufficient reason, are confined after their death in a special place called the "city of suicide victims", *Wang-sze-ch'eng* 枉死城. Buddhist priests have invented a charm, which, according to them, has the power of releasing from this dismal abode the soul of the person who has committed suicide, and conferring upon him the favour of a new rebirth.

The fatal cord that has caused his death is solemnly execrated.

靈寶淨明解縊死傷眞符



右符告下
十方三界應管五道四生十類孤幽滯魄
罪業冥司去處解釋一切縊死傷遭承
符命咸與赦原伏願金刀斷繫上躰完形
永消索綆之繇各遂逍遙之樂出離苦趣
來享玄功一如告命風火驛傳
皇上　年　月　日吉時告下
奉行濟度事臣　承
聖師東宮慈父太乙救苦天尊

Charme libérateur brulé pour l'âme d'un pendu.

靈寶淨明解殺死傷眞符

右符告下
十方三界應管五道四生十類孤幽滯魄
罪業冥司去處解釋一切殺死傷遭承
符命咸與赦原伏願金刀斷利宝劍摧餘
永無殘害之餘各遂逍遥之樂出離苦趣
來享玄功一如告命風火驛傳

皇上　　年　月　日吉時告下

奉行濟度事臣　　承

聖師東宮慈父太乙救苦天尊

Supplique pour la victime d'un assassinat.

2°. *For the benefit of a person assassinated (printed on yellow paper).*

It is stated in the treatise on the Infernal regions, *Yuh-lih-ch'ao-chw'an* 玉歷鈔傳, that the soul of a person unjustly put to death, or who died as a result of wounds received, enjoys freedom, and pursues the assassin in order to be avenged on him. The victim is not satisfied until he has delivered him over to the infernal judges, and feasted his eyes on the spectacle of his torture. It is only then that he can be reborn in the womb of a mother.

The annexed charm or talisman is designed to hasten the day of this happy rebirth. The dagger or sword which slew the victim is solemnly execrated, and the wish expressed that they be broken to pieces.

3°. *For a person harassed by evil spirits (printed on yellow paper).*

This charm has the power of hastening the rebirth of those unfortunate souls that are harassed by evil spirits. Buddhism teaches that maleficent demons roam over the world seeking vengeance on mortals, and that they frequently kill persons who do not protect themselves from their attacks. Chinese doctors find here a means of evading responsibility when their prescriptions fail. They then vend at an exorbitant price certain magical nostrums designed to break the spell which threatens life. Experience has taught them "to make hay while the sun shines". Buddhist and Taoist priests, *Tao-shi* 道士, lose no time in imitating them, and if death ensues, they burn this petition in order to rescue the victim's soul.

靈寶淨明解邪妖傷眞符

右符告下
十方三界應管五道四生十類孤幽滯魄
罪業冥司去處解釋一切邪妖傷遭承
符命咸與赦原伏願返邪皈正慕道求眞
永除魅害之災各遂逍遥之樂出離苦趣
來享玄功一如告命風火驛傳

皇上　　年　月　日吉時告下

奉行拔度事臣　　承

聖師東宮慈父太乙救苦天尊

靈寶淨明解塚訟傷眞符

右符告下
十方三界應管五道四生十類孤幽滯魄
罪業冥司去處解釋一切塚訟傷遭承
符命咸與赦原伏願不惹口孽皈依正路
永免磨唆之苦各遂逍遙之樂出離苦趣
來享玄功一如告命風火驛傳
皇上　年　月　日吉時告下
奉行濟度事臣　承
聖師東宮慈父太乙救苦天尊

Supplique pour la victime d'un procès.

4°. *For the victim of an unjust lawsuit.*

The Chinaman is a born wrangler. Persons are occasionally met with whose death has resulted from the strain, worry and endless vexations caused by court underlings, who protract the pleadings, and beneath a show of justice aim at the final ruin of the victims. Sometimes, in order to put an end to their existence, these swallow a large quantity of opium, and proceeding to the house of their opponent, seek thereby to ruin him by dying at his door, all other means having failed. This is the supreme vengeance of the weak against the powerful.

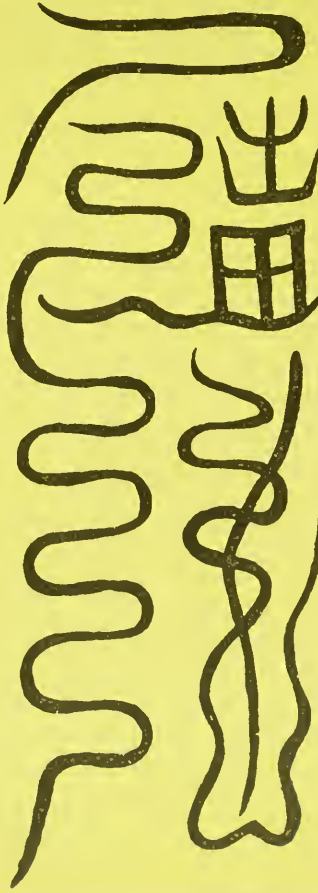
The annexed talisman or paper charm is designed to deliver the soul from punishment in the infernal regions, and help it to be reborn in a happier state of existence.

5°. *For the victim of a felonious murder (written on yellow paper).*

When it happens that a person has been waylaid, has fallen into the trap laid for him, or dies as the result of wounds and ill-treatment received, Taoist priests, *Tao-shi* 道士, are summoned, and burn the annexed charm for the purpose of delivering his soul from the punishment inflicted in hell, and helping it to re-enter the wheel of the metempsychosis (1).

(1) This symbolises the ever recurring series of evanescent phenomena, all evolving from eternal cosmic matter. The six spokes of the wheel represent the six different regions in which one may find a new existence: the heavens, the Titanic world, the man-world, the animal world, the region of ghosts and hell. Hackmann. Buddhism as a Religion. p. 165.

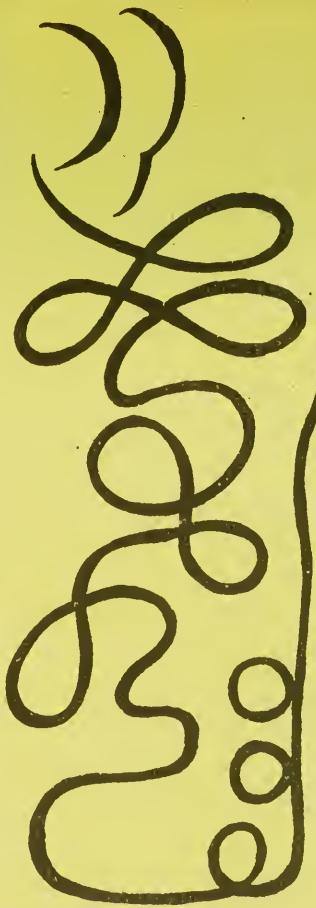
靈寶淨明解伏連傷眞符



右符告下
十方三界應管五道四生十類孤幽滯魄
罪業冥司去處解釋一切伏連傷遭承
符命咸與赦原伏願沉病早息宿借咸消
永無傳染之繇各遂逍遥之樂出離苦趣
來享玄功一如告命風火驛傳
皇上　年　月　日吉時告下
奉行濟度事臣　承
聖師東宮慈父太乙救苦天尊

Supplique pour un homme mort par suite de blessures.

靈寶淨明解溺水傷真符



右符告下
十方三界應管五道四生十類孤幽滯魄
罪業冥司去處解釋一切溺水傷遭承
符命咸與赦原伏願斷離慾海沉溝陷河
永消波涛之寃各遂逍遥之樂出離苦趣
來享玄功一如告命風火驛傳
皇上　年　月　日吉時告下
奉行投度事臣　承
聖師東宮慈父太乙救苦天尊

Supplique pour les noyés.

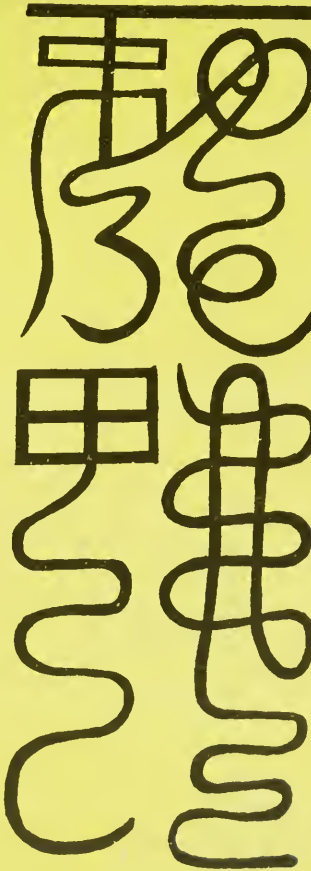
6°. *For the benefit of drowned persons (written on yellow paper).*

We shall give further on, chapter VIII, article 14, details of the ceremony which the Taoist priests, *Tao-shi* 道士, perform to rescue from the waters the soul of a person who has been drowned. Here, we shall deal only with the written charm, whereby his soul is delivered from hell, and helped to be reborn in another body. This paper is burnt during the ceremony performed after his death, and in case his corpse still floats on the surface of the ocean waves, or lies immersed in lakes, rivers or canals, the ruler of Hades must make all endeavours to rescue his soul out of the depths. The victim's name and the date on which the ceremony has been performed, are carefully written on the petition-talisman.

7°. *For a person who has died in prison (written on yellow paper).*

Oftentimes, prisoners who die in the loathsome gaols of China are secretly buried, and one is apprized of their death only long afterwards. For the benefit of those unfortunate victims, Buddhist priests burn the annexed charm during the ceremony performed to relieve their souls in the underworld.

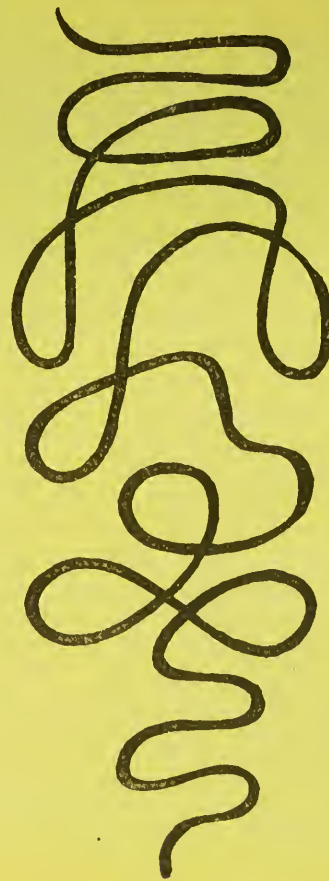
靈寶淨明解獄死傷真符



右符告下
十方三界應管五道四生十類孤幽滯魄
罪業冥司去處解釋一切獄死傷遭承
符命咸與赦原伏願早答風息猛犴塵消
永無拘繫之纏各遂逍遥之樂出離苦趣
來享玄功一如告命風火驛傳
皇上　年　月　日吉時告下
奉行投度事臣　承
聖師東宮慈父太乙救苦天尊

Supplique pour ceux qui meurent en prison.

靈寶淨明解冤債傷真符



右符告下
十方三界應管五道四生十類孤幽滯魄
罪業冥司去處解釋一切冤債傷遭承
符命咸與赦原伏願冤讐永釋業債雪消
永無執對之憂各遂逍遙之樂出離苦趣
來享玄功一如告命風火驛傳
皇上　年　月　日吉時告下
奉行濟度事臣　承
聖師東宮慈父太乙救苦天尊

Supplique pour les victimes de calomnies.

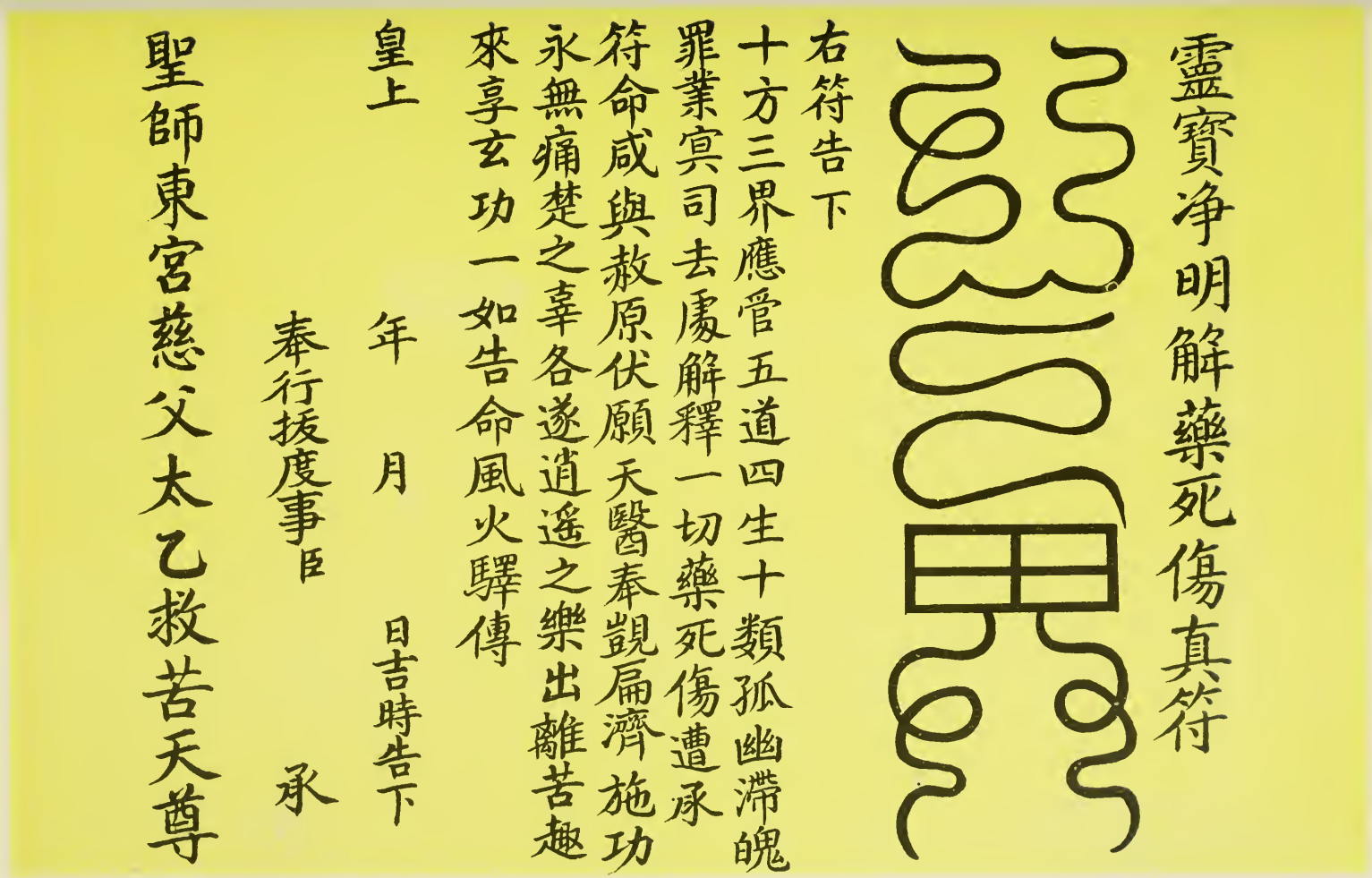
8°. *For the victims of calumny (written on yellow paper).*

This is a charm designed for delivering calumniated persons, and thanks to which, justice will be rendered them in the nether world. Here below, the reputation of these people has been blasted, and grief has shortened their days; the impartial judges of Hades will now rehabilitate their memory, and reward them for the sufferings they have endured. The punishment of his calumniators and a felicitous career in a future existence, such are the wishes expressed for the benefit of the victim. The annexed paper charm is designed to procure him this twofold favour.

9°. *For a person poisoned by doctors' prescriptions (written on yellow paper).*

This is, indeed, a wonderful charm, and one which can be frequently employed in China. With reference thereto, the Chinese tell a story which well depicts the situation. Once upon a time, the god of Hades fell ill, and despatched one of his attendants to the world of the living to fetch him a good doctor. You will recognize him, said he, in the following manner. Examine closely the houses of the medical profession, and count the number of souls that beset their doors, to avenge themselves on them for having poisoned them in a previous existence. The man at whose door you shall find the smallest number, is the one you must invite to come and cure me. The imp departed to fulfil his errand; thousands of avenging souls crowded round the doors of the whole profession. He began to despair, when at last he espied a door at which stood only one soul who came there to seek vengeance. Elated with joy, he fetched him to the god of Hades, and rendered an account of his mission. The god questioned the medico, and said: when did you begin to practise your profession? — Only a short time ago. — How many patients did you treat? — Only one. — And he died, didn't he? — Yes — Get away, you are no better than the others!

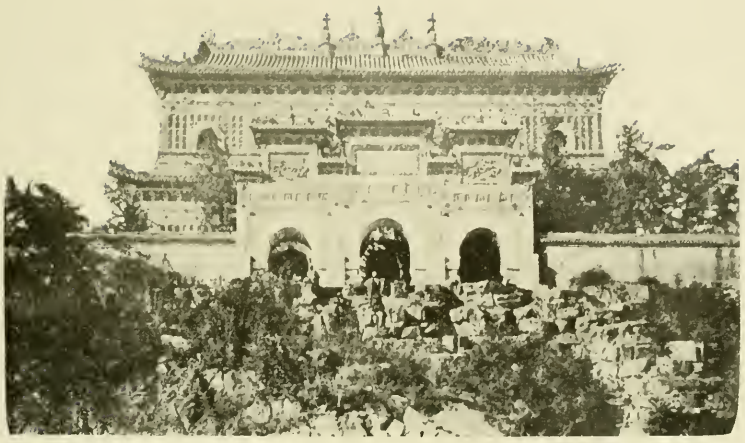
It is a stroke of genius on the part of Buddhist and Taoist priests, *Tao-shi* 道士, to have invented such a beneficent charm in favour of so many unfortunate beings, who daily fall victims to the insensate treatment of countless self-commissioned quacks. This paper at least is designed to relieve their souls, while their bodies have been stricken down by death.



靈寶淨明解藥死傷真符

右符告下
十方三界應管五道四生十類孤幽滯魄
罪業冥司去處解釋一切藥死傷遭承
符命咸與赦原伏願天醫奉覲扁濟施功
永無痛楚之辜各遂逍遙之樂出離苦趣
來享玄功一如告命風火驛傳
皇上　年　月　日吉時告下
奉行拔度事臣　承
聖師東宮慈父太乙救苦天尊

Supplique pour l'âme d'un homme mort empoisonné par les médecins.



CHAPTER V.

DIVERS SUPERSTITIONS FOR THE BENEFIT OF THE DEAD.

ARTICLE I.

THE ANCESTRAL TABLET.

Muh-chu 木 主 (1).

In ancient times, neither the tablet nor the personator was employed at funerals and sacrifices offered to the dead. It was only when the burial was over that a personator was chosen, and the tablet erected. The ceremony took place in the mortuary room, where sacrifice was offered. We shall explain the essentials of these two ceremonies and the purpose for which they are performed.

(1) Literally the "wooden host". The addition of the dot (as described above, p. 53.) makes the disembodied spirit *present*, as though it 住 chu, indwelt, lived therein), and therefore efficacious, Ling 靈, or able to take care of the survivors. Giles, Chinese-English Dictionary 主.

I. The Personator. Shi 尸.

1°. *What is a personator?*

A personator, *Shi* 尸, represents the dead person. One of the members of the family is chosen to represent the dead person, during the sacrifice which is offered to the departed soul. He must be of the same sex as the defunct, that is, men must be represented by a male person, while deceased women are to be personated by one of their own sex.

The personator of a dead man is chosen from among his legitimate grandsons (1); if he has none, one of his grand-nephews is taken, a relative at least in the fifth degree of consanguinity; should there be none of this degree, one is chosen in the husband's family, outside the fifth degree. A son, whose father is still living, cannot fulfil the office of personator.

The woman, personating a dead person of the female sex, must be the wife of one of the grandsons.

After the burial of the married couple, each one has a personator, but only the one representing the husband appears in the ceremony.

A table with meats on it is prepared for the sacrifice. The personator is then brought in and sits down with his face turned southwards, the tablet being at his right. The worshippers, who are of equal descent with the deceased person, bow to the personator. All, even the elders, kneel twice towards the ground, offer him meats and invite him to drink. He feigns to eat and drink for form sake. The Emperor, high officials of State and mandarins, have alone personators; youths and the common people are entitled to none. Youths, who die before attaining the age of virility, are divided into three different classes: the first, comprising those from sixteen to nineteen; the second, those from twelve to fifteen; the

(1) See the Li-ki 禮記, or Book of Rites, Ch. V, Tseng-tze wen 曾子問. The following are the exact words of Confucius: 孔子曰, 祭成喪者必有尸, 尸必以孫, 孫幼則使人抱之, 無孫則取於同姓可也.

third, those from eight to eleven years. Children, who have not yet attained seven years, and those below, are quite unnoticed in the line of descendants.

The above was the custom in ancient times in choosing a personator.

2°. *Whence originated the idea of having a personator?*

The origin of this custom is a disputed point. We will expose here the principal opinions held by the literati.

a). The first opinion is that of *Tu-yiu* 杜佑 (1), of the *T'ang* 唐 dynasty. It disapproves of the custom. The following are the words of this writer: "The ancients employed a personator. This rite deserves censure, and has been abolished by our great Worthies. One vied with the other in practising it. Now that an era of progress has set in, and these silly customs have disappeared, it is important not to revive them; common sense bids to refrain from them. Some half-baked literati of our days would fain re-establish this ceremony of the personator. This is quite absurd." 古人用尸者, 蓋上古樸陋之禮, 至聖人尙未改, 相承用之, 至今世則風氣日開, 樸陋之禮已去, 不可復用, 去之方爲合禮, 而世之迂儒必欲復尸, 可謂愚矣(2).

b). The second opinion holds that the personator is as it were the image of the soul, *Shen-siang* 神像.

The chapter on the ceremonial concerning the Border sacrifices taken from the Book of Rites, *Li-ki kiao-t'eh-sheng* 禮記郊特牲, says: "the personator is the image of the departed soul", *Shi, shen-siang yeh* 尸, 神像也.

(1) A scholar of profound erudition, who held high offices of State under Teh Tsung 德宗 and Hsien Tsung 憲宗, A.D. 806-821, of the Tang 唐 dynasty. Mayers, Chinese Reader's Manual.

(2) See General Repertory, Tung tien 通典. The original, written by Tu yiu 杜佑 (see above) comprises two hundred books. It is divided into eight sections, one of which is on rites. In 1747, an Imperial mandate ordered to add a supplement. This was published in one hundred and forty four books. In 1756, a third part was added, giving details for the Manchu dynasty. This latter has one hundred books. Wylie, Notes on Chinese Literature, p. 63.

Pan Ku 班固 (1), who lived in the time of the *Han* 漢 dynasty, writes: "The personator is found in the ceremony wherein sacrifice is offered to ancestors, because the soul emitting no perceptible sounds and having no visible form, the loving sentiment of filial piety finds no means of displaying itself, hence a personator has been chosen to whom meats are offered, after which he breaks the bowls, quite rejoiced, as if his own father had eaten plenty. The personator, drinking abundantly, imparts the illusion that it is the soul which is satiated". 祭之所以有尸者, 因鬼神聽之無聲, 視之無形, 孝子思慕哀傷, 無所寫洩, 故立尸而饗之, 毀傷其饌, 欣然若親之飽, 尸酳若神之醉 (2).

It must be inferred from these words that the personator was not then considered as the agent or seat of the soul, for these two writers affirm: "the personator is the image of the soul" — "the personator drinking imparts the illusion that it is the soul which is satiated". 尸, 神像也.....尸酳若神之醉.

The meaning is obvious. The personator is, therefore, not considered in this ceremony as the agent or seat of the soul, but merely as its representative, or as a kind of living medium, who was sometimes dressed up in the clothes of the departed person, in order to make the illusion more apparent (3).

c). Third opinion. The personator is but the bearer of the ancestral tablet. In the work entitled *Yü chow ta-i-i* 宇宙大疑議, it is said: "the personator is employed during sacrifices to the dead, in order to carry the ancestral tablet". 祭之有尸, 所以出木主也.

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(1) Appointed Imperial historiographer by Ming-ti 明帝. He wrote the treatise entitled "Annals of the White Tiger" Peh-hu t'ung 白虎通, which he left unfinished. Being involved in the rebellion of Teu-hsien 竇憲, he was cast into prison and died there A. D. 92. Mayers. Chinese Reader's Manual. p. 166.

(2) Annals of the White Tiger, Peh-hu t'ung 白虎通.

(3) See Wieger. Textes philosophiques. pp. 57 and 77: also pp. 137 and 156. All these texts show that the personator was but the image of the soul or the living likeness of the dead person.

It is the grandsons who fulfil this function, and take the tablet out. Should they be too young and unable to fulfil this duty, then a person is appointed to carry it. The function of the personator is to carry the ancestral tablet, hence there is no need of having such a one immediately after death, as the tablet is not yet erected. 始死無尸, 未立木主故也.

The work entitled, *Tsih shwoh ts'üen chen* 集說詮眞, sums up in a few words the sense of this text: "the filial son chooses a personator to carry the tablet, but not to be the resting place of the soul of the dead person. His intention is therefore manifest". 夫立尸用以抱木主, 則非以棲神, 其義更明.

In fine, in the three preceding opinions, the writers either condemn the custom of employing the personator, or restrict his function to that of carrying the tablet, or at most only see in him an image of the dead person's soul.

d). The fourth opinion confutes the whole trend of thought found in the works of the ancient literati, and maintains unhesitatingly that the personator is not only a pure image of the soul, but must be considered as the seat and agent of the soul of the dead person.

The two most famous champions of this new school are *Ch'eng I-chw'an* 程伊川 (1), known also as *Ch'eng-i* 程頤 or *Ch'eng Ming-tao* 程明道, and *Chu-hsi* 朱熹 (2).

The former writes: "the ancients, when sacrificing to the dead, employed the personator, because the soul and the vital force of the dead person after being separated from the body, seek

(1) This writer lived A. D. 1033-1107. Wholly absorbed in philosophical researches, he acceded but late to official position. His criticisms on the classics opened a new era in Chinese philosophy and were adopted by his great successor, Chu-hsi 朱熹. Mayer's. Chinese Reader's Manual. p. 34.

(2) A. D. 1130-1200. Born in Fo kien, 福建, where his father (a native of Ngan-hwei 安徽) was then in official employ. He devoted his early years to the study of Buddhism and Taoism, but abandoned them for Confucianism and the ancient classics, of which he became the great expounder and commentator, his opinions being followed even to the present day. Within the last one hundred and fifty years, critics have vigorously impugned the doctrines of his school. Mayers. Chinese Reader's Manual. p. 25.

an agent of the same nature, 必求其類而依. Now, men being all of the same kind, the father and the children being all of one family and of the same stock, the soul of the departed person is requested to come and establish its seat in one of them as in an agent."

Chu-hsi 朱熹 (*Yuan-hwui* 元晦), the eminent scholar and head of the modern school, writes with no less clearness. "In ancient times all employed a personator when sacrificing to the dead. Since the descendants continue the life of their ancestors, the personator shares, therefore, in the life of the departed person, and the ancestor's soul descends undoubtedly upon his descendants, and reposes therein to enjoy the sacrifice offered." 尸與死者, 同是一氣, 祖先之神, 必降於其子孫, 附著歆享 (1).

As to the exact time when this custom commenced and ended, we have but the testimony of the two works: the "General Repertory" *T'ung-tien* 通典, and "Daily Jottings" *Jeh chi luh* 日知錄 (2), which inform us vaguely that it began to fall into disuse towards the close of the *Chow* 周 dynasty, and that under the *Ts'in* 秦 and *Han* 漢 dynasties it was no longer practised. It is noteworthy, however, to remark that at the time of Confucius it flourished vigorously, as may be seen by the quotations which we have given from the Book of Rites, *Li-ki* 禮記. Besides, *Pan-ku* 班固, who lived under the *Han* 漢 dynasty, seems to say that the custom prevailed in his days, and he describes the purpose thereof as a rite of which he was an eye-witness. — The text quoted above seems to suppose this.

II. The Tablet.

1°. *What is the tablet of the dead?*

After the burial and the sacrifice to the dead, a wooden tablet, *muh-chu* 木主 (literally "wooden host"), was erected.

(1) See Records of the Sayings of Chu-tze, Chu-tze yü luh 朱子語錄, collected and published by his disciples in one hundred and forty books, A. D. 1270. Wylie. Notes on Chinese Literature. p. 85.

(2) A collection of notes on a variety of subjects, being the result of thirty years jottings during the daily readings of the author, Ku Yen-wu 顧炎武. It comprises 32 books, and was published about the year 1673. Wylie. ibid. p. 163.

In making it, the wood of the mulberry-tree was employed, hence also the name given to it of mulberry-wood tablet, *sang-chu* 桑主.

At the end of the first year, a sacrifice known as *Lien-tsi* 練祭 was offered, so called from the white silk cap, *lien-kwan* 練冠, which the son of the deceased wore on the occasion. The sacrifice being over, the mulberry-wood tablet was buried, and replaced by one made of chestnut wood, and hence called the chestnut-wood tablet, *lih-chu* 栗主. It was erected in a place of honour.

An Imperial tablet was one foot two inches long, while that of dukes could be but of one foot in length.

On the mulberry-wood tablet, no carving or painting was allowed; on the back of the chestnut-wood tablet the posthumous or temple name of the deceased was written.

According to some writers, officials and literati had no wooden tablet; that of officials was made of silk cloth mounted on a wooden framework, *shuh-poh* 束帛; the literati had but a tablet made of tressed straw, *kieh-mao* 結茅.

The assertion which maintains that in ancient times officials and literati had no wooden tablet, is admitted by the following scholars:

Hsü-shen 許愼 (1) and *Cheng-yuan* 鄭元, both of the *Han* 漢 dynasty (A. D. 25-221).

Ts'ui-ling 崔靈, who lived under the Southern *Liang* dynasty, *Nan-liang* 南梁 (2).

Kia Kung-yen 賈公彥, of the *T'ang* 唐 dynasty (A. D. 620-907).

Sze Ma-wen 司馬温, who lived under the *Sung* 宋 dynasty (A. D. 960-1280).

(1) Celebrated as a scholar under Hsien-ti 献帝, A. D. 190-221. Author of the dictionary Shwoh-wen 說文, the first lexicon of the Chinese language.

(2) This short-lived dynasty reigned A. D. 502-550. North and South were then divided between rival houses.

The contrary proposition, endeavouring to prove that in ancient times officials and literati had a wooden tablet, is held by the following scholars :

Sü-miao 徐邈 (1), of the *Tsin* 晉 dynasty (A. D. 265-290).

Yuan-yih 元懌, prince of *Ts'ing-ho* 清河, who lived at the time of the Northern *Wei* dynasty, *Peh-wei* 北魏 (2).

This latter opinion seems more in accordance with the teaching of the Book of Rites, *Li ki* 禮記, chapter XX. § *Tsi-fah* 祭法 (3).

From the period of the *Wei* 魏 and *Tsin* 晉 dynasties, down to those of *T'ang* 唐 and *Sung* 宋, the officials and literati had no right to have a wooden tablet, *muh-chu* 木主, erected to their memory ; they were only entitled to the *tz'e-p'ai* 祠版, or tablet in the family ancestral hall, also known as *shen-p'ai* 神版, the spirit's tablet. This could be of one foot and an inch in length, four inches and a half wide, and five lines thick. Eight characters were engraved thereon to indicate that it was the seat of the soul of such an ancestor, with his posthumous or temple name, or of such an illustrious dame.

For a man : 某祖考某封之神座
For a woman : 夫人某氏之神座

At the time of the *Sung* 宋 dynasty (A. D. 960-1280), the founders of the modern school : *Cheng I-chw'an* 程頤川, and *Chu Yuan-hwui* 朱元晦, fixed the shape of the wooden tablet, *muh-chu* 木主.

Henceforth, officials and literati had their wooden tablet. It could be one foot two inches in height, three inches in width, and a little over an inch thick. The two upper corners project about half an inch. An inch further down, a line is drawn to separate the upper part from the lower, leaving empty one third of an inch

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(1) Third century A. D. Official and contemporary with Ts'ai-yung 蔡邕, famous scholar, humorist and Epicurian, whose genius illumined the turbulent epoch of the close of the Han 漢 dynasty. Mayers. Chinese Reader's Manual. p. 197.

(2) The Northern Wei 魏, or Toba Tartars, held sway in Shansi 山西 and Honan 河南 from A. D. 386-536.

(3) See Tu-li t'ung-k'ao 讀禮通考.

on the top, and about an inch on the back part. In the centre is inscribed or written : tablet of the soul of such a one, belonging to such a generation, of such a dignity, title and rank.

The present-day custom is to write both on the front and back part of the tablet, parallel to the central inscription, the exact date of the birth and death, the name of the district city, and the ward or parish of the deceased ; also the name of the hill (burial place), and the direction in which the coffin of the defunct has been placed. On the front tablet is written the following inscription: "tablet of the soul of such a person, official of such a name, and of such a district"; or in case of a woman : "tablet of the soul of such a woman, bearing such a title". — The two tablets are then placed together and inserted into the piedestal. Such are the rules which hold at the present day (1).

Nowadays also, commoners and peasants, all without exception, may erect a tablet in honour of their ancestors. Let us examine the reasons which originally determined the setting up of the tablet.

2°. *For what purpose was the tablet erected?*

a). It is the image of the soul and a tangible symbol erected to the memory of the deceased, affording thereby a fixed object for filial piety.

At the time of the *Han* 漢 dynasty, the scholar *Hsü-shen* 許愼 wrote: "the tablet is the image of the soul ; having rendered the last sad duties to his sire, the filial son has no object whereon he may fix his affection, hence he offers sacrifice and erects a tablet. 主者神像也, 孝子既葬, 必無所依, 所以虞而立主 (2).

Pan-ku 班固, another scholar, who lived under the same dynasty, wrote similarly : "the soul, properly speaking, has no dwelling place ; the filial son fixes his affection on the tablet, and employs it to draw the attention of succeeding generations". 神本無方, 孝子係必題之, 欲令後可知 (3).

(1) See the Wu-li t'ung-k'ao 五禮通考, and Tu-li t'ung-k'ao 讀禮通考.

(2) See the Wu-king i-i 五經異義.

(3) See Annals of the White Tiger, Peh-hu t'ung 白虎通.

Ch'eng Peh-yü 成伯璵, who lived in the time of the *T'ang* 唐 dynasty, says: "as the heart of the filial son found no object worthy of his affection after the burial of his father, he bethought himself of erecting a (commemorative) tablet. 葬後孝子之心, 因無所親, 故立神主 (1).

The famous scholar, *Ch'en Kao* 陳澔, of the *Yuan* 元 dynasty, quoting the words of the scholar *Fang* 方, writes as follows: "In truth, the soul has no fixed abode, so it cannot be attached to any material resting-place. What people have agreed to call the seat of the soul, is in reality a seat erected for the living". 神無方也, 無方則無位, 所神位者, 亦人位之耳 (2).

According to these ancient writers, the original purpose in erecting the tablet was, therefore, to have a tangible symbol of the departed soul, affording a fixed object to the filial piety of the descendants, but it was never intended to make thereof the abode or seat of the soul of the dead person.

b). The soul of the deceased abides really in the tablet.

We now come to a more modern phase of thought, which has been gradually evolved.

Under the *T'ang* 唐 dynasty, *K'ung yin-tah* 孔穎達 (3) wrote as follows: "the tablet is the seat wherein dwells the departed soul. 木主所以依神 (4).

Under the *Sung* 宋 dynasty, *Ch'eng I-chw'an* 程伊川, a writer already quoted, holds the following language: "Should a sacrifice be offered to ancestors without erecting them a tablet, their soul has no seat wherein to dwell. 祭而無木主, 則神不依.

According to *Chu-hsi* 朱熹, the ancient rite concerning the tablet was to establish a seat, wherein one desired the ancestral soul

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(1) See the Wu-li t'ung-k'ao 五禮通考.

(2) See the Li-ki tsih-shwoh 禮記集說.

(3) A. D. 574-648. A descendant of Confucius in the 32nd degree, and a distinguished scholar and public functionary. Mayers. Chinese Reader's Manual.

(4) See Discussions on the Book of Rites, Li-ki shu 禮記疏.

Fig. 53

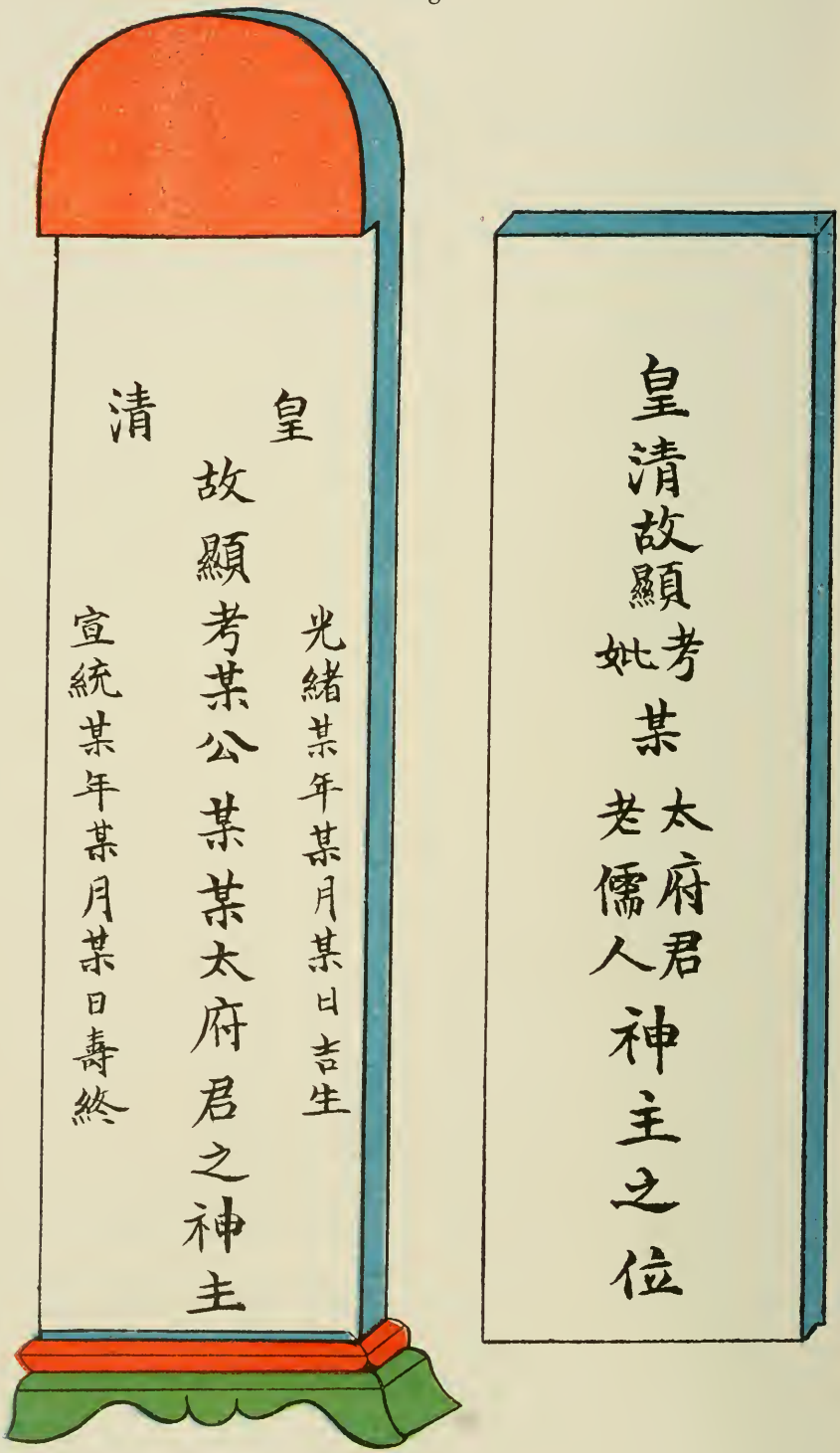

Figure de la tablette des ancêtres.
Ancestral tablet (front and back parts).

to reside. 古立木主, 惟立一座, 欲祖考之精神萃聚也(1).

Some modern writers have given various absurd explanations of the ancient classics. From these erroneous comments results the popular belief that the soul of the defunct resides really in the tablet. It is, therefore, fancied that one will enjoy happiness by repeatedly bowing and praying before it. Likewise, it is considered that misfortune will befall people, if this duty is either neglected or discarded.

Popular credulity is in nowise puzzled by any amount of anomalies or contradictions. The tablet is not erected until the burial has taken place, how then can it be explained, why the soul, which dispensed with a seat before the burial, now comes and abides therein, when the name of the deceased person is affixed thereon?

Moreover, how explain why the soul, which is thought to be fixed on a piece of cloth borne before the coffin, seeing its name inscribed on the tablet, suddenly abandons its first resting-place, and hastens to take up a new seat on the tablet?

In fine, the tablet cannot be erected but once, hence in case it is broken or lost in any way, where will the poor soul henceforth reside?

3°. *Description of the ancestral tablet.*

This tablet is composed of two upright pieces, each, however, of unequal length.

The first, which is the longer and thicker, is generally inserted on a carved block or piedestal. It is placed to the rear. The top portion is sometimes carved, and almost always painted red and varnished. It varies in form, assuming at times a semi-circular shape (see annexed figure), and at others resembling a truncated pyramid.

The second piece, which is the shorter, is placed to the front. It bears the prescribed inscription, which, on ordinary occasions, meets the eye of the visitor. Lest the characters, however, might

(1) See Chu hsi's Miscellanies. Chu-tze yü-lei 朱子語類.

be effaced in the course of time, the same formula, with details of birth, death and date of burial, is also inscribed on the longer piece placed at the back.

This second inscription is invisible, being hidden from view by the front piece.

The two pieces of the tablet are placed together, impinging on each other, their surfaces having been planed smooth. When both are thus placed, one would hardly suspect that there are two distinct pieces.

La prostration devant un tombeau.

"Kotowing" before a grave.

ARTICLE II.

"KOTOWING" TO THE DEAD.

K'eu-pai wang-jen 叩 拜 亡 人.

The kind of obeisance mentioned here is commonly called "kotowing", *K'o-t'eu* 磕 頭, or knocking the head on the ground. A full description of it is found in the Book of Rites, *Li-ki* 禮 記, chapter *T'an-kung* 檀 弓.

The following are the very words of Confucius himself: "generally", says he, "guests who come to condole are first saluted by kneeling towards them, and knocking the head on the ground to manifest one's grief. However, the process of knocking the head on the ground, before bowing to the guests, is a more expressive manner of showing grief, and I prefer the latter way, in cases when mourning lasts for three years". 孔 子 曰, 拜 而 后 稽 顙 頹 乎, 其 順 也, 稽 顙 而 后 拜 乎, 其 至 也, 三 年 頎 之 喪, 吾 從 其 至 者.

This ritual bowing before the corpse, or when performed during the period of mourning, is technically termed *K'i-sang* 稽 顙, and consists in kneeling, opening the hands and placing them forward on the ground, knocking the head on the ground, and maintaining that posture even for some time, *K'i-liu* 稽 留 (remaining bowed down).

The custom of bowing to the dead, kneeling towards them, and knocking the head on the ground, goes back to the remotest times (1), and each one practises it as he deems fitting. (Man being dead, his soul is separated from the body, which is henceforth but a lifeless corpse. Nevertheless, those mortal remains, though deprived of the spirit that animated them, are an essential part of the human being, and as such deserve respect. Special ceremonies have always been employed in honouring them, and this is quite in accordance with reason. The manner, in which the Chinese people consider

(1) See Ritual of Mourning, Sang-li 喪 禮. 作 揖 跪 叩, 俯 伏 稽 顙 等 禮, 行 於 亡 人, 自 古 已 然.

nowadays such honours, is quite different from the above standpoint, hence the Catholic Church has prohibited them).

The common people treat at present a corpse as if it were an intelligent being, and call the tomb the sepulchre of the soul, *Ling-kiu* 靈柩 (1). Over it are affixed inscriptions begging the protection of the soul, *Ling-yiu* 靈右, the table placed beside it is called the throne of the soul, *Ling-tso* 靈座, while the tablet is styled the seat or resting-place of the soul, *Ling-wei* 靈位. This tablet bears in Chinese the name of *Ling-p'ai* 靈牌, or also *Pang-t'ieh* 榜帖, and consists of a strip of white cloth, one foot in length and a little over three inches wide, upon which is written: "tablet of such or such a person. It is placed on a small table beside the coffin, and is afterwards burnt at the burial service together with some mock-money.

During lifetime, kneeling is not practised indiscriminately towards everybody. How then does it happen that when a person is dead, be he a young man or an inferior, superiors and elders, forgetting their dignity, kneel down and bow before his corpse, fearing even to be too sparing of their prostrations? Should you ask them why they so act, they will tell you they hope the deceased will procure them happiness, or they fear his maleficent influence; in fine, they consider him as the dispenser of happiness or misfortune. It is for this reason that they kneel and bow repeatedly before him. Let us now suppose that two or three intelligent persons, though kneeling before the corpse of the deceased, have no intention of begging him to grant happiness or avert misfortune, but wish merely to observe an outward rite of civility towards him, it is nevertheless obvious, that the wise conduct of these two or three men of common sense, will be quite inefficient to dispel the silly hopes entertained by thousands, nay by hundreds of thousands of men, hence the Catholic Church has been compelled to prohibit such honours.

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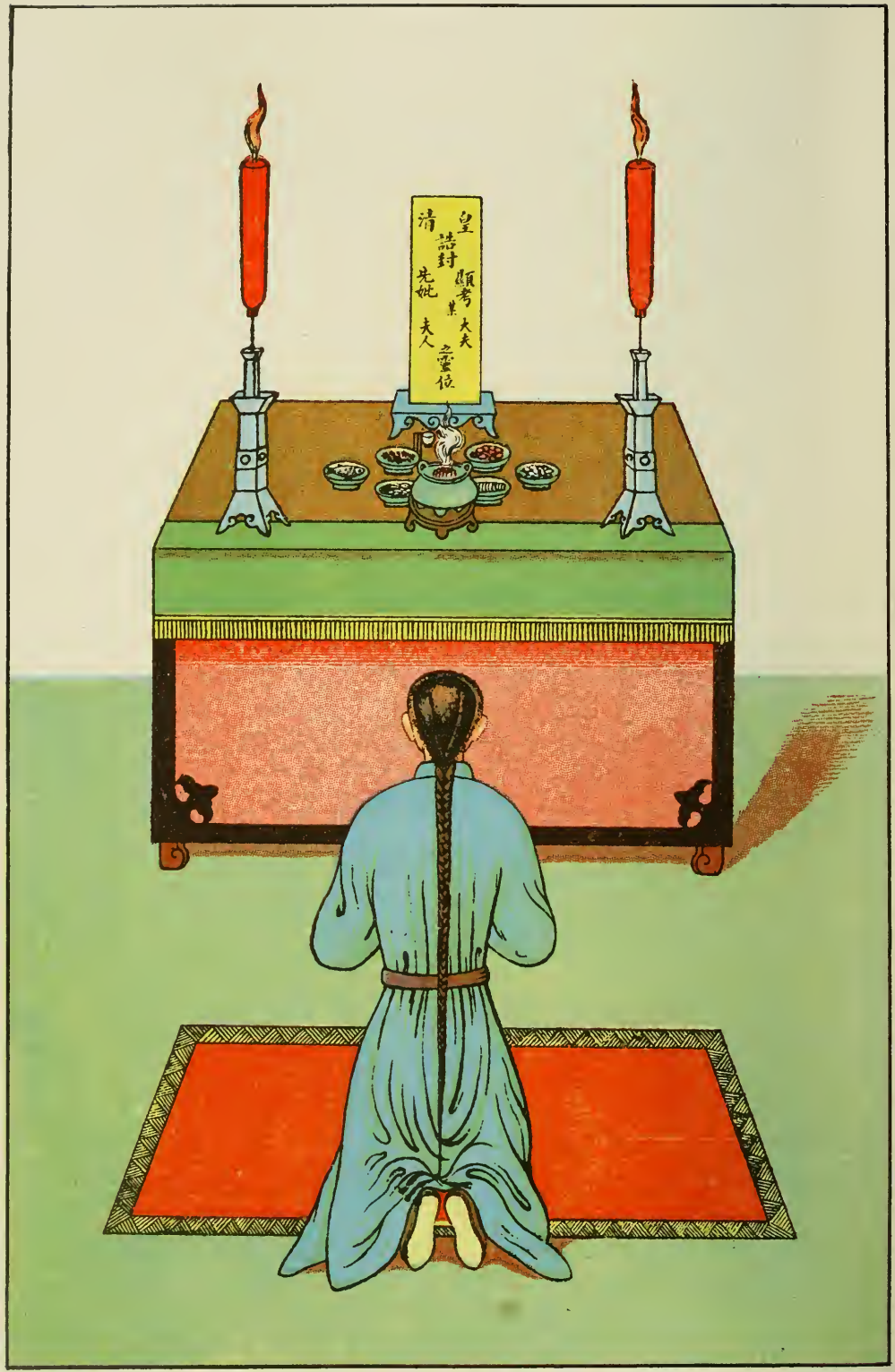
(1) Ling 靈. The disembodied spirit, manifesting itself in an efficacious manner, and henceforth protecting descendants.

Fig. 55



Oblations devant la tablette des ancêtres.

Offerings placed before the Ancestral tablet.

ARTICLE III.

SACRIFICES OFFERED TO THE DEAD.

Tsi-tsien wang-jen 祭薦亡人.

Rich and poor, all offer meats to deceased parents. This custom goes back to the remotest antiquity. It is a strict duty to prepare wine, meats, fruit and vegetables, which are placed on a table, and the dead are invited to come and partake thereof.

This ceremony is practised when the corpse is placed in the coffin, also on the burial day, and on the two anniversaries of the birth and death of the deceased (1).

The tenth anniversary of the death of the deceased is celebrated as the fiftieth; on the sixtieth anniversary, a congratulatory address is read, and presents are offered in the same manner as among the living.

The work entitled: *Fung-shen-kia li tsih shwoh* 馮善家禮集說, says: "Since presents and congratulations are offered during lifetime, why not manifest after death one's filial piety, by offering sacrifice on the anniversary day of the demise of the deceased?" (2).

The "Prayer-formularies for birthdays and death anniversaries", *Sheng-ki chuh-wen* 生忌祝文, give the congratulatory formula to be used on the occasion: "In such a year, month and day, I, the filial son (here name is inserted), beg to offer a petition to such a grandee (3), and say to him: years flit away with wonderful rapidity; on the annual anniversary of thy birth, I was wont to congratulate thee while thou wert still living, now that thou art no more, could I possibly forget thee? My filial affection is undying; beneath the immense vault of the heavens, I invite thee to drink and eat of

(1) See Yao liu lu shu 姚旅露書.

(2) See Fung-shen-kia li-tsih-shwoh 馮善家禮集說. 親在生辰,既有慶禮,沒遇此日,能不感慕,如死忌之可也.

(3) After death the soul is raised to higher dignity and rank. See above, p. 56.

these meats, which with my whole heart I offer thee, and beg thee to graciously accept" (1).

The Ritual of Mourning, *Sang-li* 喪禮, employs almost the same phraseology. If we seek the reason, whence originated these offerings made to the dead in ancient times, we find it is not precisely to furnish food to the departed souls, but rather to manifest filial piety. Failing other means, the customs holding during life are availed of and applied to the dead. Such an offering is, therefore, but a mark of undying affection, and means in nowise that the dead will partake of the meats offered.

The work known as *Sung-t'ao-kuh ts'ing-i-luh* 宋陶穀清異錄, contains the following: the wooden (artificial) fruits placed before the tablet of the ancestor of the Chow dynasty, *Chow T'ai-tsu* 周太祖 (2), were seen to assume the appearance of natural ones".

In the work entitled *Ming-tu-muh t'ing-yü ki-t'an* 明都穆聽雨紀談, we read: "nowadays, rich and poor, place on the burial day, natural or artificial fruits before the tablet of a dead person. The artificial fruits are painted in imitation of natural ones". These ritual offerings of both natural and artificial fruits, indicate obviously, that the intention was not to offer them as food to be eaten by the dead.

Only the living, who have a material body, are capable of eating; after death, the soul is separated from the body, which is soon corrupted and crumbles to dust. Henceforth, the disembodied spirit endures neither hunger nor thirst; how then can it need any food? Even the ignorant understand these principles. Unfortunately, Buddhist doctrine has invaded the people's mind, pretending that souls in the nether world still need drink and food, that their

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(1) See Sheng-ki chuh-wen 生忌祝文. 維年日月,孝子某,致昭告於考某官府君曰,歲序易遷,生辰復遇,存既有慶,沒寧致忘,追遠感時,昊天罔極,謹以清酌庶饈,恭伸追慕,尚饗.

(2) The Posterior Chow, *Hou-chow* 後周, is the last of the five ephemeral dynasties which succeeded the downfall of T'ang 唐. It ruled Central China, A. D. 951-960, amidst the greatest confusion and turmoil.

descendants should furnish them therewith, and offer them meals at stated periods, failing which they become "hungry ghosts" (1).

These nonsensical ideas are so ingrafted in the popular mind that it is difficult to extirpate them. Meats and wine are offered, because it is fancied the dead eat and drink in reality (2). In order to understand better the attitude of the Chinese mind, with reference to these sacrifices offered to the dead, let us put the question by way of objection, and see how it is avoided solving it. Nothing depicts better the mind of a person, than the manner in which he beats about the bush, when an objection is urged against his system.

Objection. — Chinese books contain the following: "After three days fasting, the ears become deaf and the eyes are overcast". Now it happens, that in the course of a year, sacrifices are offered at most only six or seven times to the dead, whence it results that they remain one or two months without eating or drinking, the meats previously offered being all consumed. Did they really stand in need of food, wouldn't they have died of hunger many a day ago?

As to the manner of making these offerings, people are contented with placing the meats on a table, and when the sacrifice is over, every bit of meat and every drop of wine still remains there; the ancestors have tasted nothing, so then of what avail is the sacrifice?

Every intelligent person ought to manifest his filial piety in conformity with reason, and in a manner advantageous to his parents. But isn't it highly unreasonable to invite a spiritual soul to come and partake of material food?

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(1) Buddhism has borrowed from China its ancestor worship, though opposed to the leading doctrine of Buddha. In large monasteries, ancestral tablets are erected to the souls of the cremated members of the community, in exactly the same manner as the usual monuments of the kind. Once every year, a festive rite, accompanied by an offering, takes place before all the ancestral tablets in the monastery. Hackmann. Buddhism as a Religion. p. 229.

(2) See Ming-tu-muh t'ing-yü ki t'an 明都移聽雨紀談. 今士庶之家. 凡有喪者. 其靈座前皆設殽菜. 或土或木. 任意爲之. 而飾以色.

What would a person say of a son, who prepared a banquet for his parents, when they were several thousand miles away from him, and knowing they could not return?

Such acts are in nowise inspired by filial piety, but denote a total lack of practical common sense.

Reply.—The above logical conclusion seems to be implied in a passage from the Book of Rites, *Li-ki* 禮記, chapter *T'an-kung* 檀弓, where we find the following: "When a man has given up the ghost, it is customary to set out beside him dry flesh and pickled meats. When he is borne to the grave, the flesh of the victims offered is placed on little carriages, which follow the hearse. After the burial service meats are offered him, but nobody has ever seen the dead person partake of these offerings" (1).

One would expect here to see the obvious conclusion drawn: therefore, it is needless to offer him anything, since he never enjoys it. We are, however, deceived; the Book of Rites, *Li-ki* 禮記, concludes quite otherwise. Here is what it says: "From the remotest antiquity, such offerings have never been neglected, in order not to abandon the dead. Therefore this custom which some people reprove, is in nowise blameworthy" (2). It has ever existed, therefore it is good; it is the custom in China, therefore we practise it. This clinches the question.

Video meliora proboque, deteriora sequor! (3).

It is even customary in some places to prepare an opium-pipe and a little recipient filled with the drug. Both are placed on the table together with the offerings, in order that the deceased may enjoy his pipe after dinner, as he was wont to do while living. This is a rather modern innovation.

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(1) Li-ki 禮記. Ch. T'an-kung. Section II. Pt. II. n° 8.

(2) 始死脯醢之奠, 將行遣而行之, 既葬而食之, 未有見其饗之者也, 自上世以来, 未之有舍也, 爲使人勿倍也, 故子之所刺於禮者, 亦非禮之善也.

(3) I see the better way, and I approve, and yet I follow what is worse. Ovid. Metamorp. VII. 18.

If we consider attentively the innermost thoughts of pagan Chinese, we ever discover lurking at the bottom of their heart a more pressing motive, more or less avowed. They cherish the hope that their parents will protect them, shower blessings on them, and it is often for this purpose that offerings are made to them.

People of this kind believe more or less in the existence of "hungry ghosts", a doctrine invented by Buddhists, but sacrifice to the dead to secure happiness and avoid misfortune, and not merely for the purpose of manifesting filial piety. As proof thereof, we read in the "Glosses to the Chow Ritual", *Chow-li chu-shu* 周禮註疏 (1), that all the ministers sacrificed in their private shrines, and after the sacrifice, offered the flesh of the victims to the prince, to procure him happiness, as they fancied. Every person offering sacrifice draws down happiness on himself: should he offer part of the victim to the prince, he makes him a present of happiness.

Elsewhere we find: "the victims offered in sacrifice are shared with the prince and grandees, and those who receive these meats receive the blessings of the spirits, *Kwei-shen* 鬼神: it is for this reason that both raw and sodden meats are offered" (2).

We find likewise the same doctrine exposed in the work entitled "Record of popular customs", *T'ung-suh-pien* 通俗編 (3): "On this belief are founded the various names given to these meat-oblations by those who offer them: "present of happiness", *Fuh-li* 福禮, while the distributing of them is called "distribution of happiness", *San-fuh* 散福" (4).

At the present day, those who make these sacrifices and offerings, have the intention of either presenting food to the dead, or of securing happiness, both of which are contrary to sound reason.

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(1) See Chow-li chu-shu 周禮註疏. Chow-li t'ien kwan shen-fu 周禮天官膳夫. 諸臣自祭家廟, 祭訖, 致胙肉於王, 謂之致福, 致福者, 凡祭祀主人受福, 若與王受福然, 故云致福.

(2) See Chow-li ch'un kwan-ta-tsung-peh 周禮春官大宗伯.

(3) See T'ung-suh-pien 通俗編. 故今人稱牲物, 曰福禮, 分胙, 曰散福.

(4) Those who receive these offerings, after a sacrifice, eat and drink their happiness Williams. Dictionary of the Chinese Language 福.

Hence, in the seventh year of the reign of *K'ien-lung* 乾隆, Pope Benedict XIV issued a Bull (1), forbidding the offering of such sacrifices to the dead. The Church proscribes these ceremonies, because the rite is opposed to sound reason.

We have seen above, how scholars themselves, brought up in the midst of paganism, condemn these customs as tainted with Buddhist errors.

It is historically proved that the custom originated in the remotest times of the Chinese nation. History, as a matter of fact, informs us that the Emperor *Shun* 舜 (2), invested *Chu* 朱, son of the defunct emperor *Yao* 堯, with the feudal demesne of *"Tan"* 丹, on condition that he would offer annually a ritual sacrifice to the Manes of his (Shun's) father (3).

This is the first official record wherein we find that sacrifices were offered to the dead.

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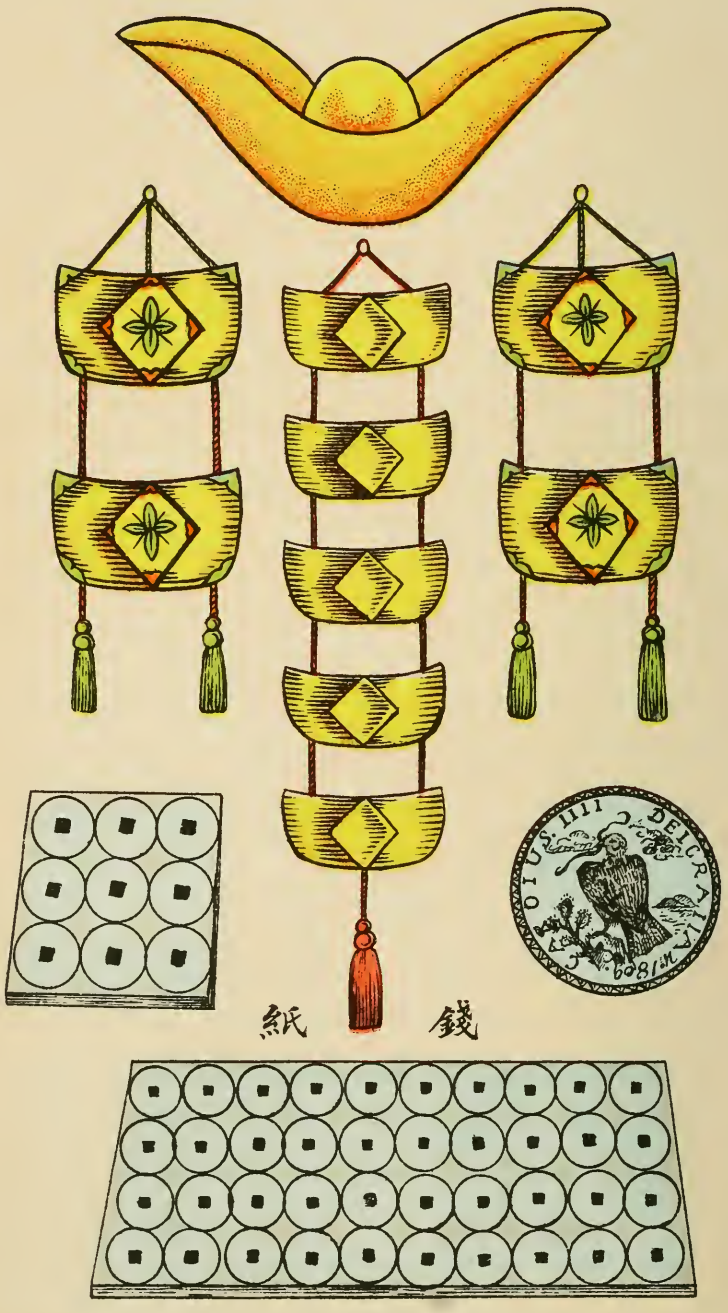
(1) This document is dated 11th July, 1742. It was not, however, published till the 9th August following. It finally settled all disputed points.

(2) One of the three great Emperors of the legendary period. Said to have ruled China B. C. 2255-2205.

(3) See Tze-chi t'ung-kien kang-muh 資治通鑑綱目. 封堯子朱於丹以奉先祀.



Le papier-monnaie. Divers genres.
Various kinds of mock-money.

ARTICLE IV.

MOCK-MONEY.

Chi-ts'ien 紙錢

At the time of the Western or Former *Han*, *Ts'ien-han* 前漢 (B. C. 206—A. D. 25), wealthy folks placed pieces of copper money in the coffins with the dead. During the reign of the Emperor *Wu-ti* 武帝 (B. C. 140-86), robbers violated the tomb of his ancestor, *Wen-ti* 文帝, and appropriated the silver deposited therein (1).

During the reign of the Eastern or Later *Han* dynasty, *Heu-han* 後漢 (A. D. 25-221), while the Emperor *Hwo-ti* 和帝 (A. D. 89-106) ruled the country, *Ts'ai-lun* 蔡倫 (2), bethought himself of employing the bark of trees and other materials for paper-making, hence it is at this time that people began to use it for writing purposes.

This document is found in the work entitled "Chronicles of the Later *Han* 漢, referring to *Ts'ai-lun* 蔡倫" (3). During the two dynasties of *Wei* 魏 and *Tsin* 晉, that is to say from the commencement of the Three Kingdoms, *San-kwoh* 三國 (A. D. 221-420), cunning knaves cut up paper and offered it instead of money to the Spirits, *Kwei-shen* 鬼神, but this custom was not yet general (4).

T'ang Yuan-tsung 唐元宗, given to various superstitions, and a votary of all kinds of gods, established as High Master of Ceremonies *Wang-yü* 王璵, the twenty-sixth year of his reign, in the period *K'ai-yuan* 開元 (A. D. 739). This minister, with the

(1) See Chronicles of the Former Han 前漢, Ts'ien-han-chu Chang-t'ang-chwan 前漢書張湯傳.

(2) The reputed inventor of paper-making in China. He was the first who substituted silk and ink for the bamboo tablet and stylus. Chief eunuch and chamberlain of the Imperial household; he was ennobled as Marquis of the Dragon Pavilion, Lung t'ing-hen 龍亭侯. Giles. Chinese Biographical Dictionary. p. 751.

(3) Heu-han-shu Ts'ai-lun-chwan 後漢書蔡倫傳. 東漢和帝朝, 蔡倫始將樹皮等物, 造作紙張. 然紙以供書寫.

(4) See Fung shi wen kien ki 封氏聞見記. 魏晉間, 始有好事者, 剪紙爲錢, 以事鬼神, 然惟行方里俗.

approval of his Lord, began to burn mock-money at the Imperial sacrifices. Learned persons of those days condemned this practice as contrary to established rites, and thus it was not then introduced as a custom among the people, but became popular later on. It has existed thenceforward down to the present day, in which we find it practised throughout all China (1).

This custom of burying bullion with the dead, if it did not, even at the time of the *Han* 漢 dynasty, excite the cupidity of robbers, it removed at least from circulation a valuable commodity, by hiding it in the ground. On this score it deserved to be abandoned, and thus people henceforth began to use paper money (2).

In later times, a novel contrivance was imagined, that of making gilt paper ingots resembling silver and gold, also perforated paper, which was burnt and reduced to ashes for the benefit of the dead.

The origin of this use of paper instead of money goes back, as we have seen, to *Wang-yü* 王璵, who lived in the time of the *T'ang* 唐 dynasty. He used it in the Imperial sacrifices, and the people followed his example. In his days, however, learned persons combated the innovation, so that it did not extend immediately, but at last it became general, and could not be extirpated without difficulty. There were not wanting, however, men of common sense, who unmasked its inanity. Among them, we may mention the following :

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(1) See Chronicles on the Books of the T'ang 唐 dynasty. T'ang-shu Wang-yuh chwan 唐書王璵傳. T'ung-kien Kang-muh 通鑑綱目. 迨唐元宗, 性好鬼神, 無神不祈, 開元二十六年, 擢王璵爲祠祭使, 璵仰合上意, 始於朝廷祀典, 焚化紙錢, 當時知禮者, 咸非之, 故未能通行, 後乃沿傳成俗, 而未有革之者, 遂四海同風矣.

(2) Burying real money with the dead was common during the Han 漢 dynasty, and in subsequent times. The use of paper money began during the dynasties of Wei 魏 and Tsin 晉 (third and fourth century). It had at first a hard struggle against orthodoxy, which absolutely refused to approve a thing unknown to the holy ancients. In the seventh century, it took the shape it possesses to-day. The Confucian school of philosophy, which flourished during the Sung 宋 dynasty (tenth century), sanctioned its use in the worship of the dead. De Groot. The Religious System of China. Vol. II. p. 714.

During the reign of *Chen-tsung* 眞宗 (A. D. 998-1023), of the *Sung* 宋 dynasty, there lived an official called *Wang Sze-tsung* 王嗣宗, his surname being *Hsi-yuan* 希阮, a native of *Fen-chow* 汾州, in the province of *Shansi* 山西.

Fulfilling the functions of Prefect of the second order, he forbade all unorthodox sacrifices, and had the temples of the false gods razed to the ground. Later on, he was promoted to the rank of viceroy. Being on his death-bed, and seeing his family burning pieces of silk in order to procure happiness, he cried out with a strong voice and ordered them to cease, saying: "if the Spirits are intelligent, how can they accept bribes"? (1).

During the reign of *Hwei-tsung* 徽宗 (A. D. 1101-1126), also of the *Sung* 宋 dynasty, the two ministers *Kao-fung* 高峰 and *Liao Yung-chung* 廖用中, presented a petition, in order to obtain that the burning of paper-money be prohibited, saying: "perforating paper, so as to make it resemble money, and burning it to procure happiness, is an absurd practice and a silly delusion. If the Spirits are endowed with intelligence, it is really insulting them" (2).

While the coffin of the Emperor *Kao-tsung* 高宗 was being borne to the grave, all the officials burned mock-money before his remains, whereupon the heir-apparent, subsequently *Hsiao-tsung* 孝宗 (A. D. 1163-1190), showed his disapproval and rebuked them as follows: "mock-money is a Buddhist practice to deliver the soul from Hades; my Holy Sire needs no such things" (3).

Chu-hsi 朱熹 says: "Nowadays, whenever a burial takes place, one must bring mock-money, coloured paper, silks and other needless articles. When they have been burnt, nothing remains

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(1) See Last Memorials of the Sung Emperors, Sheng tsung toh-i 聖宗擬遺. 神苟有知, 豈枉法受賄耶.

(2) See Li Tsi-wung tze hsia luh 李濟翁資暇錄. 徽宗朝, 大臣高峰, 廖用中, 奏請禁焚紙錢, 謂當世鑿紙爲錢, 焚以徼福於鬼神者, 不知何所據依, 乃荒誕不經之說, 要亦下里之所傳耳, 使鬼神有知, 謂之慢神其鬼可也.

(3) See Yeh-hwoh-pien 野獲編. 紙錢乃釋氏教人藉以超度, 本非聖主所宜用.

but the ashes, useless alike for the living and the dead. These practices are far inferior to those of ancient times, when people offered real silver and garments, each one according to his filial piety and means, or merely a foot-length of cloth, a bushel of millet", as he pleased.

The Book of Rites, *Li-ki* 禮記, contains the following: "lavish prodigality is blameworthy as much as stinginess; sincere respect excludes both extremes. Tearful regrets, if not accompanied by some offerings at burials, are inadequate in the eyes of every enligthened person" (1).

As may be seen from this quotation, *Chu-hsi* 朱熹 prefers presents in kind, as was the custom in ancient times. Offerings must be made and mock-money presented, but these though worthless for the living and the dead, are still better than nothing at all. As a matter of fact, all the literati burn mock-money for the benefit of their deceased ancestors. They inveigh in fine style against this ridiculous ceremony, but in practical life totally forget their pompous outpourings. Many a reader might be pleased to hear the reasons advanced in defence of such strange conduct. I beg, therefore, to expose briefly here a few of the arguments exchanged between foreign missionaries and the literati. Some of these I have heard, and others I have proposed personally. No better means could be found, showing the flimsy character of their motives for adhering to a ceremony, which in reality they acknowledge as absurd, but still wish to practise through fear of offending national customs.

The Missionary. — Man, during his life here below, is exposed to hunger, and seeks wherewith to apease it; he suffers from cold, and requires clothes to protect himself; without money he cannot procure the good things of life, hence the necessity of having money. After death, the body crumbles to dust; the soul, being a spiritual substance, suffers neither from hunger or cold. Had it a heap of gold, all would be absolutely useless; of what avail then is paper-money?

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(1) See Sung-yü wen-pao ch'ui-kien-luh wai-tsih 宋俞文豹吹劍錄外集. 今人弔喪送紙錢紙繪諸偶物, 焚爲灰燼, 於生死俱無益, 不若復古賻贈之禮.

The Chinaman. Confucius says that we must treat our deceased parents in the same manner as when they were living. Now, a loving son must procure money, to help his aged parents in their needs, and it is for this reason that we offer them paper-money.

The Missionary. — You must treat your deceased parents in the same manner as when they were living. Well, during their lifetime, did you give them paper instead of money? When there was no rice in the house, and they requested you to procure them some, what would they say, if you gave them but a bundle of paper-ingots, covered with tinfoil, to purchase eatables?

The Chinaman. — Mock-money is the currency used by the ghosts, *kwei* 鬼. It is forwarded them by burning it; that's the custom.

The Missionary. — Now, after burning the paper, what remains? Merely a little ashes. No intelligent person, either in this or the ghost-world, would ever take ashes for money. Make that experiment, burn a little paper, and with the ashes which remains, try to buy whatever you please, the vendor will laugh at you, or perhaps consider himself insulted by the very fact of your offering him ashes, instead of the coin of the realm. Do you then take your deceased parents for idiots?

The Chinaman. — By no means, but we consider that in forwarding them this burnt paper-money, they can use it to bribe a little the executioners of the lower world, and thanks to these presents secure thereby their favour, abridge the time of their expiation, and obtain some mitigation of their sufferings.

The Missionary. — In the present world, gaolers may accept bribes, and without the approval of the judges mitigate the sentence of prisoners, but in the nether world the demons cannot cheat the supreme Ruler, all-powerful, all-knowing, and who will grant no favours to those who have fallen into his hands. Moreover, who has ever seen the ghosts, *Kwei* 鬼, come and gather up the ashes of burnt paper-money? On the contrary, do we not see every day the remains of these ashes trodden under foot, abandoned near the

graves, or swept by the winds into drains and sinks? The ruler of Hades never comes to gather them up, why then burn them for him?

Besides, do you consider him so silly, as to be unable to distinguish ashes from real gold and silver?

The Chinaman. — I am ignorant as to the condition of things in the nether world, but I know it is my intention in offering paper-money, to manifest my filial piety towards my deceased parents; there is nothing in that but a good and noble feeling.

The Missionary. — Without doubt, your purpose is good and noble-minded, but it is exceedingly to be regretted that you employ a means quite opposed to the end that you seek. Let me simply tell you that you grossly insult your parents, for in offering them ashes as real money, you deceive them, you treat them as absolute idiots, who cannot even discern a heap of ashes from a silver ingot. They must curse you in the nether world, and deplore your lack of intelligence in practical matters. The first rule of filial piety is to practise it in an intelligent manner.

The Chinaman. — I don't object, but it is the custom in China, and we find that any one who fails to observe it, is lacking in filial piety.

The Missionary. — Since you have quoted at the outset the authority of Confucius, you will not take it ill of me to quote him also in this discussion. All those who, according to you, do not burn paper-money for the benefit of their deceased parents, lack filial piety; but have you well considered the extent of your words? Confucius, your greatest *Saye,* has never burnt paper-money, for the very good reason that the art of making paper was invented only several hundred years after his death. This invention is due to *Ts'ai-lun* 蔡 倫. Therefore, in your opinion, Confucius was lacking in filial piety. All your *Sages* of ancient times, *Yao* 堯 (1),

(1) Yao 堯, stands at the dawn of Chinese history as a model of all virtue. He ascended the throne B. C. 2357, and reigned over 70, some say even over 90 years. Mayers, Chinese Reader's Manual, p. 272.

Shun 舜 (1), *Yü* the Great 大 禹 (2), the duke of Chow, *Chow Kung* 周 公 (3), *Meng-tze* 孟 子 (4), so many illustrious personages down to *Wang-yü* 王 璵, who lived in the VIIIth century of the christian era, and all these lacking in filial piety, for it was the above *Wang-yü* 王 璵, who first introduced this custom, and historians attack his memory, because by this absurd invention he abandoned the ancient traditions of his ancestors, preferring the silly nonsense of Buddhists, to the customs handed down from the remotest antiquity.

I have never found a scholar, who has been able to reply to this last argument. Confucius showed filial piety without burning mock-money, so I can well follow his example. This short dialogue exhibits amply why paper-money is burnt for the benefit of the dead.

(1) Another of the legendary heroes of China's Golden Age. He succeeded Yao 堯 on the throne, and mourned for him during three years. Mayers. Chinese Reader's Manual.

(2) Successor to Shun 舜. He completed the work of controlling the waterways of China. Confucius said of him that he displayed the utmost filial piety towards the Spirits. Mayers. Ibid.

(3) Younger brother of the first sovereign of the Chow 周 dynasty. He is ranked in virtue, wisdom and honours, as yielding place only to the great rulers of antiquity, Yao 堯 and Shun 舜. He died full of years B. C. 1105. Mayers. Ibid.

(4) Mencius. B. C. 372-289. Philosopher and moralist, second only to Confucius, whose doctrines he expounded and commented. His works, collected by his disciples, form one of the Four classics. Mayers. Ibid.

ARTICLE V.

BUDDHIST BELLS.

Tolling of Buddhist Bells. Chwang-fan-chung 撞梵鐘.

In almost all Buddhist monasteries, may be seen a bell, which is tolled by the monks morning and evening. These regular tollings comprise a series of 108 strokes. This number 108 represents:

1°. The twelve months of the year = 12.

2°. The twenty-four divisions of the Chinese year, corresponding to the different positions which the sun occupies with reference to the 12 signs of the zodiac. These 24 terms, or *tsieh* 節, divide the solar year into 24 periods of almost equal duration. They are the following: Slight cold, Great cold, Beginning of Spring, Rain water, Excited insects, Vernal equinox, Pure brightness, Corn rain, Beginning of Summer, Small fulness (grain fills), Sprouting seeds (grain in ear), Summer solstice, Slight heat, Great heat, Beginning of Autumn, Stopping of heat, White dew, Autumnal equinox, Cold dew, Frost's descent, Beginning of Winter, Slight snow, Heavy snow, Winter solstice = 24.

3°. The 72 divisions of the Chinese year into terms of 5 days. Each of these terms of five days is denominated *"Heu"* 候. Now, the number 72×5 gives the Chinese year of 360 days.

Adding up the months, the twenty-four terms or *tsieh* 節, and the periods of five days or *"heu"* 候, in a year, we have the total of $12 + 24 + 72 = 108$. It is the whole year which is thus entirely devoted to the honour of Buddha.

The manner of ringing these 108 strokes varies according to different places. The following are a few selections.

1°. At *Hang-chow* 杭州, Capital of *Chekiang* 浙江 province, the tolling is regulated by the following quartet, which has become a popular tune:

Fig. 57

佛　珠

Cloche et chapelet bouddhiques.
Buddhist bell and beads.

At the beginning, strike thirty-six strokes;
At the end, still thirty-six again;
Hurry on with the thirty-six in the middle:
You have in all but one hundred and eight, then stop.

$$36+36+36=108.$$

2°. At *Shao-hsing* 紹興, another quartet has the following:

Lively toll eighteen strokes:
Slowly the eighteen following;
Repeat this series three times,
And one hundred and eight you will reach.

$$(18+18)\times 3=108.$$

3°. At *T'ai-chow* 台州, another city in *Chekiang* 浙江 province, we find the following ditty:

At the beginning, strike seven strokes;
Let eight others follow these;
Slowly toll eighteen in the middle;
Add three more thereto;
Repeat this series thrice;
The total will be one hundred and eight.

$$(7+8+18+3)\times 3=108.$$

Why these bells are tolled. — Although the manner of ringing differs according to different places, it is fancied everywhere, that the sound of the bell procures relief and solace to the souls tormented in the Buddhist hell. It is thought that the undulatory vibrations, caused by the ringing of the bells, provoke to madness the king of the demons, *T'oh-wang* 吒王, render him unconscious, blunt the sharp-edged blades of the torturing tread-mill, and also damp the ardour of the devouring flames of Hades.

At the death of the first Empress *Ma* 馬, of the *Ming* 明 dynasty, every Buddhist monastery tolled thirty thousand strokes for the relief of her soul, because according to the Buddhist doctrine, the departed on hearing the ringing of a bell revive. It is for this

reason that the tolling must be performed slowly (1).

Chinese writers refute these Buddhist notions about bells.

We read in the *Lü-shi ch'un-ts'iu* 呂氏春秋 (2), that the Emperor *Hwang-ti* 黃帝 (3), ordered *Ling-lun* 伶倫 to cast twelve bells, in order to fix the musical notes (4).

The work known as *Yoh-ki* 樂記 (Memorial of Music), says: "the tolling of bells is used as a signal" 以立號.

According to these two writers, such is the precise purpose for which bells are used. They either give forth musical notes, or they are rung to give signals (of joy, sadness or alarm...), but there was never any idea of employing them to rescue the dead. The work entitled "*Shi-ming*" 釋名 (Buddhist names), has the following: "the bell is a hollow instrument; the larger it is, the deeper are its sounds, but who could cast one large enough to make its tollings heard in the infernal regions? Even should that happen, such a sound is but a mere empty noise, incapable of awing the ruler of Hades, and powerless also to break the sharp-edged tread-mill which tortures the damned. Wealthy families, desirous of rescuing from hell the

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(1) See Liang-pan ts'iu-yü-hoh 兩般秋雨盒.

Ts'ih siu lei kao 七修類藁. Shi wen lei tsü 事文類聚.

Leng-kia king 楞伽經. Yung chw'ang siao p'in 湧幢小品.

寺內梵鐘, 晨昏扣擊一百零八下, 亦取此義, 惟扣鐘之法, 各處稍有不同, 如杭州歌云, 前發三十六, 後發三十六, 中發三十六聲息, 通共一百八聲息, 紹興歌云, 緊十八, 慢十八, 三編湊成一百八, 台州歌云, 前擊七, 後擊八, 中間十八徐徐發, 更兼臨後擊三聲, 三編共成一百八, 各處擊法雖異, 然同謂鐘聲能使地獄清凉, 吒王解刑, 劍輪摧折, 猛火停熾, 即代帝后初喪, 每寺各扣鐘三萬杵, 因佛家謂地獄受苦者, 聞鐘聲即甦, 故其杵宜緩.

(2) A miscellaneous treatise in 26 books, embodying many historical facts regarding the early history of China, for which it is the only authority. The work is ascribed to Lü Peh-wei 呂不韋, who lived in the 3rd century B. C. Wylie. Notes on Chinese Literature. p. 157.

(3) The Yellow Emperor, so called because he reigned under the influence of the element earth. One of the five legendary sovereigns who ruled at the dawn of Chinese history, B. C. 2697-2597. He is looked upon as the founder of the Empire, and the inventor of music and Fine Arts. Mayers. Chinese Reader's Manual.

(4) See Hwo-wu-yin 和五音. Mayers says these musical bells were also used for denoting the 12 seasons.

souls of their ancestors, offer presents to the Buddhist monasteries, in order that the monks would toll the bells unceasingly day and night, and perform this service even for several successive days. They may toll them till they deafen the ears of the neighbours, who curse and swear at them ; they may ring till the bells burst, they will never thereby rescue a single soul out of Hades. It matters little whether they toll a brass bell or strike on a wooden one, the result is practically useless in both cases" (1).

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(1) See Buddhist names, Shi-ming 釋名. 鐘空也, 鐘聲愈大, 受氣愈多, 則聲聞愈遠, 然安能鑄若是大之鐘, 使其聲遠達地獄乎, 設曰能之, 而冒冒之虛聲, 焉能震驚冤王, 摧折劍輪乎, 殷富之家, 欲超度先祖, 每貲雇寺僧, 挨班扣鐘, 晝夜不絕, 直連數日, 徒惹四鄰煩厭, 掩耳慢罵, 即使將鐘擊至粉碎, 卒不能超拔一魂, 是彼擊銅鍾, 正與撞木鐘無異耳.

ARTICLE VI.

SENDING PAPER-HOUSES TO THE DEAD.

Chi-fang-tze 紙房子.

In the province of *Ngan-hwei* 安徽, it is customary at the death of a person to offer him a paper-house, as well as the implements, clothes and precious objects, which he was wont to use while living. All these paper articles are burnt, and thus conveyed to the departed soul (1).

Paper-houses, similar to the above, are also used throughout *Kiang-su* 江蘇 province. The framework is made of reed-splints, covered over with paper of various hues. The parlour, inner passage-ways and rooms, resemble as closely as possible the homestead formerly occupied by the deceased. Tables, chairs, a divan, tea-poys, in fine all the requisites of a well furnished house are disposed therein.

The paper-house is then taken to an open space, and there burnt, in order to have it conveyed to the nether world for the benefit of the dead.

Reasoning with these folks is useless. After death, they are told that the body crumbles to dust, and that the soul needs no house to dwell therein. Admitting even that it did, a paper-house would afford protection neither from wind nor rain, and much less after it has been burnt, as the wind scatters the ashes on all sides, and nobody gathers them up, to rebuild the house in the world of shades, and thus render it serviceable to the dead.

You will ever get the same answer. It is the custom! It matters little as to how things stand in the nether world. Burning is the means of communication between the living and the dead.

No son, without being wanting in filial piety, can fail to send

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(1) Yin hsüeh kan sui pih 印雪軒隨筆. 徽俗人死, 必糊紙房一座, 幷生前所須衣飾器具什物焚化以贈.

Fig. 58

Une maison de papier.

Paper-house burnt for the benefit of the dead.

to his aged parents in the nether world a full-furnished home, and should neo-converts to christianity refuse to comply with these unjust requirements, they are forthwith condemned by public opinion and cruelly persecuted.

The custom of making these paper-houses existed already at the beginning of the *Yuan* 元 dynasty. In A. D. 1287, in the VIIIth year of the style *Chi-yuan* 至元, during the reign of the Emperor *Shi-tsu* 世祖 (1), the President of the Board of Punishments officially informed the Emperor, that among the common people, money was needlessly wasted in making paper-houses and other superstitious objects, and he petitioned that such abuses should be suppressed. An Imperial Edict was forthwith issued, forbidding to make any such paper-houses, as well as paper-manikins and paper-horses (2).

It seems very probable that the custom of burning paper-houses for the benefit of the dead, has been correlative with that of burning mock-money, paper-horses etc... This latter began under the *T'ang* 唐 dynasty, A. D. 739. People fancied, that since it was sufficient to burn ingots of paper-money for the benefit of the dead, they could also through the same process send them other things in kind: clothes, houses etc... These paper-houses are equipped with all necessary household articles: wardrobes, chairs, tables, a cooking-stove, kitchen utensils, servants etc... Nothing in line is wanting, not even the requisites for opium smoking. This is the last stage of modern progress.

(1) Better known to foreigners as *Kublai Khan*. After subduing China, he established the Mongol dynasty, which ruled the country A. D. 1280-1368.

(2) Yuan tien chang 元典章. 世祖至元七年, 刑部尚書奏稱, 民間多有無益破費, 如紙房子等, 請飭禁止隨降旨, 看將紙房子人馬等物, 截日盡行禁斷.

ARTICLE VII.

PLACING STREAMERS ON GRAVES.

Chi-fan-tze 紙旛子.

In ancient times, a small flag was erected beside the grave, in order to distinguish it from others by means of this special mark.

At the present day, many persons place a bamboo on the house-top. Buddhists teach that the departed soul, wandering in space, uses this as a landmark to discover its tomb. It is for this reason that a tall bamboo is chosen, to the extremity of which is attached a streamer, *Fan-tze* 旛子, fluttering in the air (1).

The ancients set up a flag beside the grave, in order to indicate its ownership and distinguish it from others, while at the same time the name of the deceased was written on a board placed in front of the coffin.

Nowadays, people believe in the teaching of the Buddhist priests, who assert that the departed soul wanders in space, and cannot find out its resting-place; a high pole is, therefore, set up and a streamer attached to the extremity of it. The streamer bears the name of the deceased, who, thanks to this device, is enabled to find out his way.

Buddhists hold that the soul after death, either goes to the Western Paradise (2), or it must pass through the eighteen departments of Hell, or return to the world of the living through the process of the metempsychosis. Now, here we find these same people

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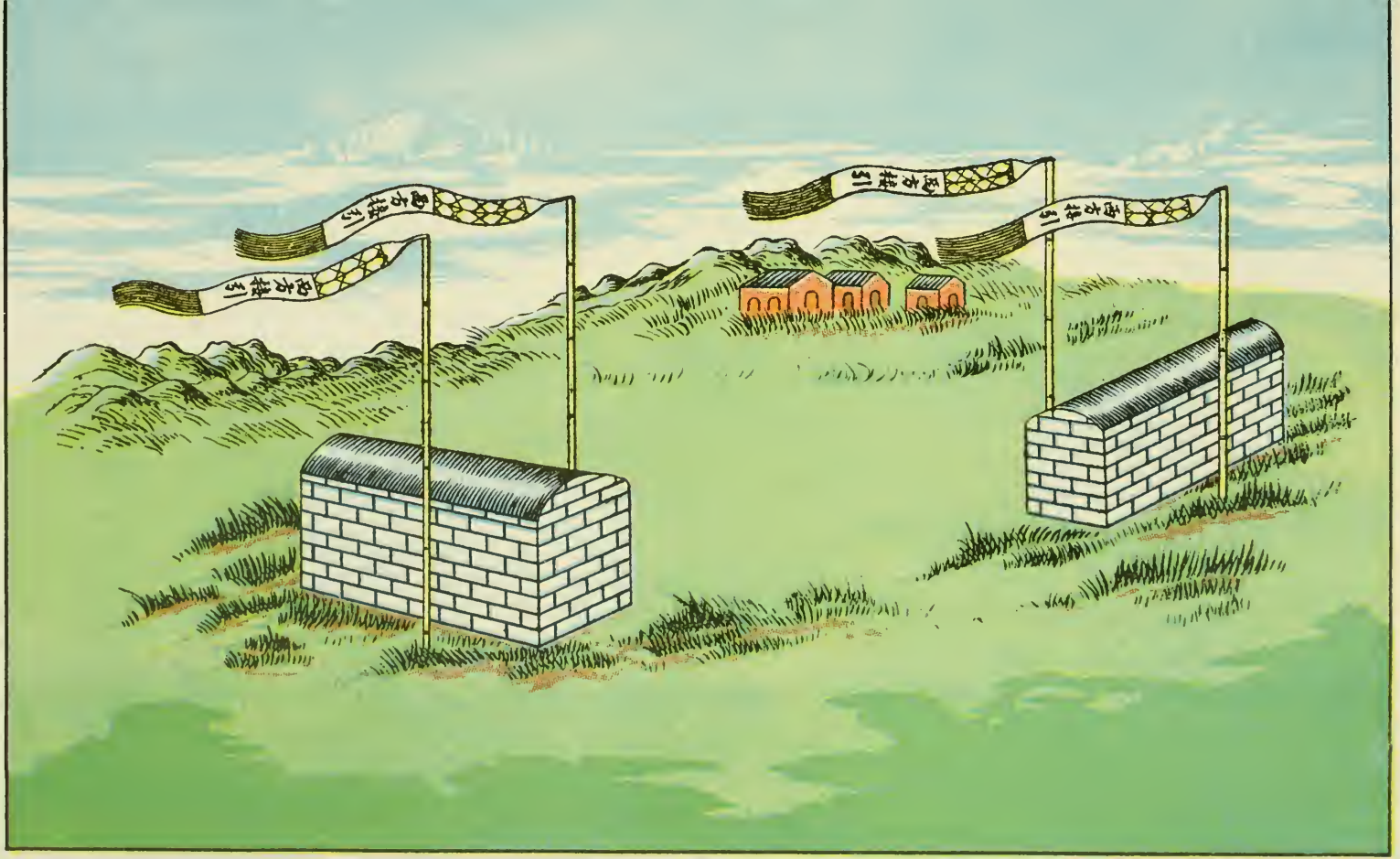
(1) See Chao king ngan Chen luh man ch'ao 趙景安震麓漫鈔. 古者柩側縣旗, 因死者之柩無從辨認, 故以旗識之, 近俗多用竹竿縣出於屋, 釋氏從而附會, 謂死者之魂, 悠颺太空, 認此以歸, 遂有植木張旗, 高入雲表, 名之爲旛.

(2) A latter-day substitution for Nirvana, a philosophical conception too abstruse for the popular imagination. This so-called happy land is ruled by Amitabha and the Bodhissatvas, Kwan-yin and Ta Shih-chi (the Indian Mahasthama), the "three Holy Ones" of Buddhism. Hackmann. Chinese Buddhism. p. 243.



Les drapeaux de papier.

Paper streamers placed on graves.

teaching that the soul wanders in space, without knowing where to go to; that it even requires to see its name written on a strip of cloth, in order to find out its dwelling-place. Is not all this self-contradictory?

In the work entitled "the Great Learning" *Ta-hsioh* 大學 (1), the poet says: "the twittering yellow bird (a species of oriole) rests on a corner of the mound". Confucius said: "when it rests, it knows where to rest. Is it possible that a man should not be equal to this bird"? This means that every being knows its proper resting-place.

This yellow bird, which is so tiny among the feathered tribe, flits in the air, and has no need of a landmark to fly to the corner of the mound, where it chooses to alight.

If really the soul of man, as Buddhism teaches, wanders in space and cannot find out its grave, without seeing this guiding flag, then we must admit that man's soul is less intelligent than the little yellow bird. Formerly, a distinguished Chinese grandee said in eulogising the Emperor *Yao* 堯: "he has ascended beyond the fleecy clouds, and dwells in the happy land of rulers" (2).

The Book of Odes, *Shi-ta-ya* 詩大雅, says: "*Wen Wang* 文王 (3) is on high; the wise kings and the three sovereigns are in heaven" 文王在上. 三后在天.

The place where the good are rewarded, cannot be the same as that where the wicked are punished.

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(1) One of the four lesser Classics. It contains 11 chapters, one by Confucius, and the 10 others by his disciple Tseng-ts'an 曾參. Wylie.Notes on Chinese Literature. p. 7.

(2) See Chwang-tze 莊子. 若人死,果如釋氏所謂,悠揚太空,須臾見旛,方能歸家樓止,是人死.直來如黃鳥矣.然而人死,所當止之處,豈係在死時之宅舍哉,昔華封人祝堯曰,乘彼白雲,至於帝鄉.

(3) The posthumous and canonised title given to Si-Peh 西伯 (the Western chieftain, duke of Chow 周. He was a pattern of princely virtues, and united the principal chieftains against the misrule of the Shang 商 dynasty, which his son, Wu Wang 武王, succeeded in overthrowing B. C. 1122. Mayers. Chinese Reader's Manual. p. 177.

Tyrants like *Kieh* 桀 (1), and *Chow* 紂 (2), wicked men like *Tao-chi* 盜跖 (3), cannot by any means live together with *Yao* 堯 and *Wen Wang* 文王, and dwell in the blissful abode of rulers. Such are the principal arguments whereby Chinese writers refute the above Buddhist doctrine. Our great *Worthies* dwell in a happy land, the realm of rulers, whence tyrants are excluded. Therefore souls do not wander in space as Buddhists assert.

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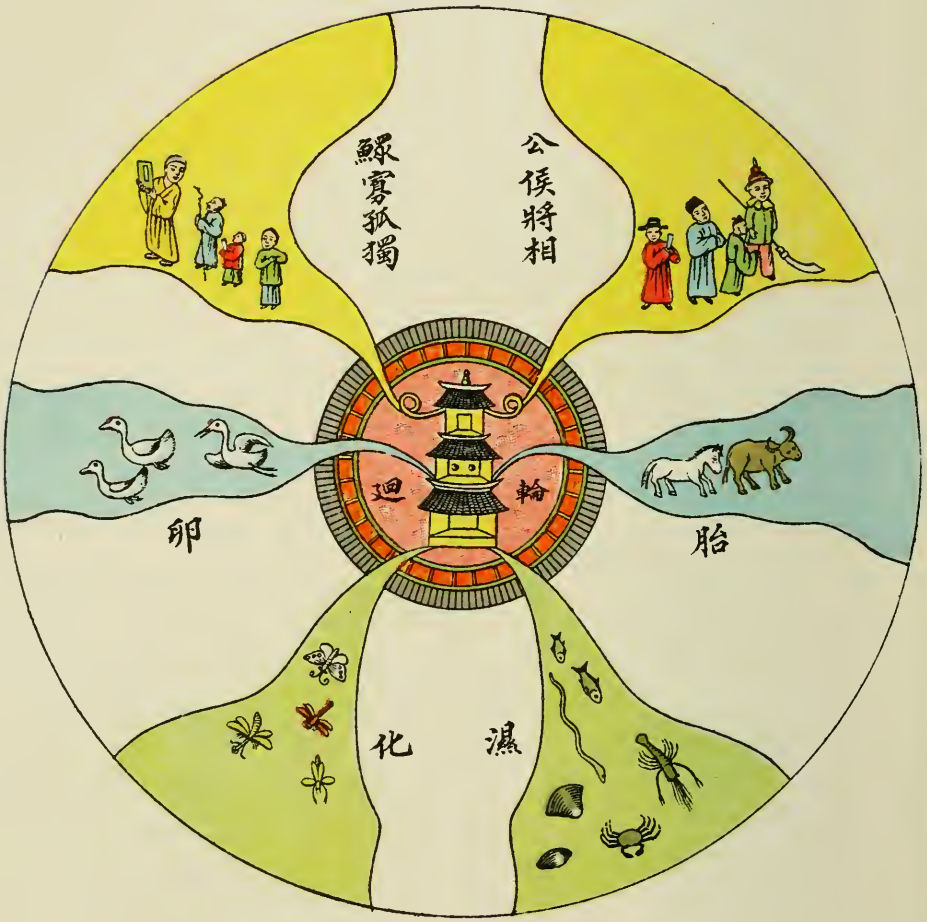
(1) Kieh-kwei 桀癸, the last ruler of the Hsia 夏 dynasty. Voluptuous, cruel and extravagant, he became an object of hatred to his people, and was compelled to flee to Nan ch'ao 南巢 (in the present province of Ngan-hwei), where he died B. C. 1766. Mayers. Chinese Reader's Manual.

(2) Chow-sin 紂辛. the abandoned tyrant, who closed the Shang 商 dynasty. Among his vices, were extravagance and unbridled lust. Defeated by Wu Wang, he fled to a tower, set it on fire, and perished miserably in the flames. Mayers. Ibid.

(3) A leader of thieves; a sort of Robin Hood in early Chinese history.

Fig. 60



La roue de la métempsycose.
The wheel of the Metempsychosis.

ARTICLE VIII.

THE METEMPSYCHOSIS.

Lun-hwei 輪迴.

The metempsychosis is a Buddhist doctrine, teaching that man's soul after death may be reborn, either in another human being, or into the body of one of the brute kind.

At the death of a person, according to Buddhists, "the king of the revolving wheel", *Chwen-lun Wang* 轉輪王 (1), who presides over the tenth department of Hades, examines and weighs the good and evil deeds of men during their mortal existence, and according to their merits or demerits, sends them to the four great continents (2), in order that they may be reborn there as men or women, enjoy a long or short life, and be either rich or poor.

The soul of great sinners is handed over to the demon-torturer *Yeh-ch'a* 夜叉 (3), who slays it with peach-rods. After its death, it is transformed into a murdered ghost or *Tsih* 鬾, hence the pagan saying: "man after his death becomes a *Kwei* 鬼, and the *Kwei* 鬼 is transformed into a *Tsih* 鬾". The head and face of this murdered ghost are changed, and he is reborn in the womb of a mother, or emerges from an egg. He appears in the forenoon and expires in the afternoon, and may crawl or run on the ground. His expiation over, he is reborn as a man, but in some wild country, where he dwells in caverns or holes, and is clothed with animal skins. When, through his endeavours, he has repaired the past, he is

(1) The revolving wheel symbolises the doctrine of transmigration, and answers to the Sanscrit "*Sansara*" 生死大海, the great sea of life and death, human existence, which must be crossed to reach Nirvana. Eitel. Sanscrit-Chinese Dictionary.

(2) According to the cosmogony of the Buddhist Sutras, these four continents or islands, lie respectively South, East, North, and West of Mt Meru, the sacred mountain forming the centre of the universe. India and China are comprised within the limits of the first continent. Mayers. Chinese Reader's Manual. p. 316.

(3) In Sanscrit "*Yaksha*". These demons are messengers of Yama, the judge of the dead, and especially of the Dragon King, who guards the seas around Mt Meru. They are represented with red hair, green faces, bare legs, and carry a tripod on their shoulders. Williams.Dictionary of the Chinese Language 夜叉.

granted the favour of a new existence, and may be reborn as a Chinese citizen.

Those, who during their lifetime, have practised the four social virtues of equity, rectitude, meekness and justice, are sent to the realm of perfect bliss, *Kih-loh-kwoh* 極樂國, the Buddhist paradise of the West, where there is perpetual happiness, and no end of feasting and dancing (1).

The realm of perfect bliss, *Kih-loh* 極樂, lies ten thousand million miles to the West of China. No pain or suffering is found there, and all that is harmful or unpleasant is banished therefrom (2). According to Buddhists, those who have led a perfect life go to this happy land of *Kih-loh* 極樂, situated ten thousand million miles to the West. Now, the entire circumference of the earth is but twenty-five thousand miles. It is, therefore, mere mockery to place the Western Paradise so far away, and these folks deserve the utmost contempt of all learned persons. Such are some of the reflexions of "Young China".

Summary of the arguments set forth by Chinese writers against the existence of the Western Paradise.

According to this opinion, the bad are transformed into fish, worms, birds, or brutes. Now, if a person but considers attentively the whole world, evil-doers form no small portion of humanity, so after a certain number of generations, no real men would be found on this earth, all those who were formerly men, having been changed into fish, insects, birds or brutes.

The population of the globe is ever increasing, and the present-day statistics show it is many thousand times greater than in the

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(1) See the Classic of Yen-wang, Yen-wang-king 閻王經. 凡人一死, 轉輪王即將其在生善惡, 核定等級. 發往四大部洲投生, 分別男女壽夭富貴貧賤, 凡罪孽極重之鬼魂, 着夜叉用桃條打死變蟲, 改頭換面, 託生胎卵濕化, 朝生暮死, 或無足或多足諸物, 俟其罪滿, 再托人生, 投胎不知禮義之地, 居住石洞土窟, 身穿羊毛獸皮, 如能堅心爲善, 方得再轉中華投生, 凡公正仁義者, 送往極樂國婆婆世界.

(2) Record of popular customs, T'ung-sub-pien 通俗編. 西方過十萬億里, 有世界名極樂居是處者, 無八苦四惡道, 三毒五濁業.

Changés en insectes, vers, poissons, animaux.

Metamorphosed into insects, worms, fish, and other animals.

Transformation en coquillages, etc...

Metamorphosed into various kinds of shellfish.

early period of the world's history: if we, therefore, admit as Buddhists do, that this immense number of beings may be reborn, then nobody can engage in marriage, as it may happen that the husband's wife would be his own mother, or the wife may have for husband her own father, reborn into the world.

Officials may no longer beat the common people: a master may have no servants, lest these menials be his own parents, superiors, teachers or friends, who have returned to a new existence.

Moreover, if after death, men become fish, insects, birds or brutes, no one may henceforth employ water-buffaloes for ploughing the fields, or may ride a horse to travel over the country.

Lice, mosquitoes, all kinds of insects, may also bite, sting and annoy you as they please, and you dare not kill them, lest they be your own parents or kinsfolk, who have returned to the present world.

The metempsychosis destroys all social relations, renders life intolerable, and is opposed to common sense.

Mencius, *Meng-tze* 孟子, says: "the nature of the dog is the same as that of the ox, but man's nature differs from both. Human beings are absolutely different from brutes". If man may be reborn as a brute, then his nature differs in nowise from that of the beasts of the field.

All the extravagances of Buddhist monks and adherents, making vain and fruitless efforts to avoid killing sentient beings, result from this ridiculous doctrine. Should any one attempt to draw all possible consequences therefrom, and put them into practice, he would doubtless be considered as a madman. Theoretically, these Chinese writers display much common sense, as everybody sees, but in ordinary life, no one scarcely pays attention to what they say.

Compendious view of the system of the Metempsychosis.

For the sake of clearness, it is considered useful to give a concise view, a brief summary, outlining the general features of the

Chinese belief in the system of the metempsychosis. The spirit reborn is the superior or rational soul, called according to circumstances *Hwun* 魂, *Shen* 神, or *Kwei* 鬼 (1). This soul may be reincarnated in sundry manners.

1°. *By way of possession,* entering into the body of a living man and abiding therein. It then uses his eyes to see, and his mouth to speak, etc... Such a man has thus two distinct souls, namely his own, and that which temporarily indwells in him, as in cases of diabolical possession. These two souls, according to orthodox Buddhists, cannot enter the one into the other.

According to the followers of *Chu-hsi's* 朱熹 school, these two souls may co-penetrate and coalesce into one soul, in the same manner as two glasses of water poured into a bottle, combine and form but one bottle of the same liquid.

2°. *By returning and re-entering the same body.* A departed soul may sometimes return into the body which it has abandoned at death (2), provided the corpse has remained uncorrupted (3). On such a belief is founded the error, nowadays so common, of recalling the soul.

3°. *By way of substitution.* If a soul, deprived of its own body for some reason or other, finds along its way the still uncorr-

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(1) The universe is a compound of an infinite number of Kwei 鬼 and Shen 神, continuously infused into men and animals. In ancient times, the Chinese knew but the Kwei 鬼, the Shen 神 came later on. The Kwei 鬼 is the material soul, emanating from the earth, and returning thereto after death. It remains with the body in the grave. The Shen 神 is the superior soul, emanating from the ethereal part of the cosmos, the great Yang 陽 principle. It is manifested by the k'i 氣, or breath. After death, it ascends to the higher regions, there to live on as lucid matter, Shen-ming 神明. The hwun 魂 is the energy of the Shen 神. De Groot. The Religious System of China. Vol. IV. p. 5. (the soul in philosophy).

(2) During lifetime, Chinese admit the temporary separation of the soul from the body, as in dreams and occasionally in trance and coma. These cases are, however, but insensibility. After death, the soul may also return, and this may take place after months and years. Cases of revival are even chronicled in the Standard Histories All these tales bear a deep Buddhist tinge. De Groot. The Religious System of China. Vol. IV. p. 123. (resuscitation by one's own soul).

(3) Or at least, in a condition good enough for the soul to re-settle in it. De Groot. Ibid. p. 130.

Changés en divers produits du règne végétal.

Metamorphosed into various products of the vegetable kingdom.

五國奇談精怪

Changés en meubles et en divers instruments.

upted corpse of a man, or the body of a brute, it may enter therein, and make it a substitute for its own body. If corruption has but invaded a single member or part of the body, this would not prove an insurmountable obstacle to the above end, as is shown by the legend of *T'ieh Kwai-li* 鐵拐李, whose soul entered the body of a beggar, though already in process of corruption (1).

4°. *By way of rebirth.* This is the ordinary process. The excarnated soul, that seeks to be reborn, enters into the womb of a pregnant woman (2), and animates the fœtus, which so far had but an inferior soul. Frequently, it enters into the fœtus in the latter stage of pregnancy, and then childbirth is generally advanced. Legends even state that sons were thus reborn in the womb of their own mother, and died at the very instant that their new body saw the light of day. — The same theory applies to rebirth in the body of a brute. The souls of men may be re-incarnated as beasts (3).

It must be remarked that the souls of those who die through suicide, or by the hand of an enemy, constitute a special class among the "hungry ghosts" *Ku-hwun* 孤魂, who wander in space, and may be assimilated to the Indian Pretas (4).

Unable to secure rebirth, at least in general, until they have taken vengeance on their murderer, they seek to put to death a living person, or persuade him to commit suicide, in order that his

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(1) See Wieger. Folklore. N° 19.

(2) This process in generally known by the term t'eu-t'ai 投胎, "to make one's way into a uterus". De Groot. The Religious System of China. Vol. IV. ch. 9. p. 115 (the re-incarnation of souls through birth).

(3) In the Buddhist system, souls of men may be re-incarnated as beasts, as a punishment for their demerits in life; while reversely, souls of animals may pass into men as a reward for their virtuous life and conduct. De Groot. Ibid. p. 153.

A little after death, if a person examines carefully what part of the body remains warm the longest, one may devine what the character of the next birth will be. Beal. A Catena of Buddhist Scriptures from the Chinese. p. 41.

(4) The highest order of famishing ghosts. Some live on earth, and are visible at night. They comprise 36 classes. Others live in hell or in the world underneath the first continent. All persons who have acquired an evil "Karma" by their covetous, niggard disposition, are reborn as Pretas. They are tormented by an unappeasable hunger. Beal. Ibid. p. 67.

soul may take the place of their own. When they have thus found a substitute, they may seek a new rebirth. It happens, however, that some of them who consent to forgive their enemies, may be re-incarnated earlier.

The souls of persons who have died by hanging, or assassination, accuse unceasingly their murderers before the infernal judges, until they obtain full justice. When they are re-incarnated before having taken vengeance on their enemies, they ever seek to commit suicide in their new existence.

The annexed illustration, taken from the "treatise on the Buddhist hell" *Yuh-lih ch'ao-chw'an* 玉歷鈔傳, represents the 10th division of Hades, where each one secures re-incarnation in a subsequent existence, there to be rich or poor, to be reborn as a brute, a bird, a fish, or an insect, according to one's merits or demerits in a previous life.

ARTICLE IX.

MURDEROUS GHOSTS.

Pi-shah 避煞.

It is commonly believed among the people, that the soul after death may return to the house, and kill the survivors. Hence originated the custom of fleeing from this murderous ghost, or performing a special ceremony to receive it when it returns, so that it may not injure anybody.

The serious Historic Annals: *Tze-chi-t'ung-kien kang-muh* 資治通鑑綱目 (1), mention as an important event the apparition of the ghost of *Yiu* 有, a member of the family then ruling the principality of *Cheng* 鄭 (2), who was assassinated B. C. 542. Mention of the very name of *Yiu* 有 made everybody tremble. Did it cross the mind of a person to say: "*Yiu* 有 is coming", immediately everybody took to flight. Now, it happened in the second month of the year, at the time the penal code was modified, that somebody saw the ghost of *Yiu* 有 in a dream. He was arrayed in military armour, and addressed to him the following words: "this year, on the 49th day of the cycle, I will kill *Tai* 帶, and the following year on the 39th day of the cycle, it will be *Twan's* 段 turn. Everything happened as announced, and the people were so wild with fear, that the minister *Ch'an* 產 officially ordered *Liang-chi* 良止, *Yiu's* 有 son, to sacrifice to the Manes of his father. This prevented all further evil, and the fear of the people was allayed" (3).

(1) Published at the close of the Ming 明 dynasty by Ch'en Jen-sih 陳仁錫, national historiographer. Revised later on, a new edition, comprising 91 books, was issued in 1708. Wylie.Notes on Chinese Literature. p. 26.

(2) An important feudal State at the time of the Chow 周 dynasty, B. C. 774-500. Today the prefecture of K'ai fung-fu 開封府, in Honan, of which province it occupied about a half. Williams. Dictionary of the Chinese Language 鄭.

(3) See Tze-chi-t'ung-kien kang muh 資治通鑑綱目. 鄭人相驚以伯有. 曰伯有至矣. 則皆走. 不知所往. 鑄刑書之歲二月, 或夢伯有介而行. 曰壬子余將殺帶也. 明年壬寅, 余又將殺段也. 及壬子. 帶卒. 國人益懼. 壬寅段卒. 國人愈懼. 其明月. 子產立公孫良止. 以撫之, 乃止.

The work entitled: *T'an-t'ai-ch'ang poh-shi* Lü *Ts'ai peh-ki-lih* 唐太常博士呂才百忌歷, which treats of superstitious practices at the time of the *T'ang* 唐 dynasty, has the following: "in these days people fled from returning murderous ghosts. The soul of a person who dies on a *Sze* 巳 day of the calendar, is a murderous masculine ghost. It returns to the house on the forty-seventh day after death, and kills little girls of thirteen and fourteen".

"The feminine murderous ghost comes from the South, and kills pale-faced boys in the third house. It returns twice to the house of death, to wit on the twentieth day and on the twenty-ninth".

On such days, those who are afraid, run away. During the *Sung* 宋 dynasty, *Yü Wen-pao* 俞文豹, wrote the following: "Soothsayers consider the number of days that have elapsed since the demise of a person, and deduce therefrom that the murderous ghost will kill all those who are born on such or such days. Even the most filial son will run away on these occasions" (1).

At the present day, only those who dwell to the North of the deceased person's house take to flight. Those living to the South, invite Taoist priests, *Tao-shi* 道士, to come and receive the ghost, and recite incantation classics to ward off all danger. Soothsayers indicate beforehand, the persons the ghost will kill on the burial day, on the day of his return after the burial, directions that render places particularly dangerous, and what persons are exposed to his malevolence.

To corroborate their predictions, they quote *Peh-hoh* 白鶴, who saw the soul of a deceased person, after passing through the twenty-four departments of Hades (2), return therefrom to molest

(1) See Ch'ui-kien-luh wai-tsih 吹劍錄外集. 唐太常博士呂才百忌歷載. 當時素尚避煞. 如巳死日者. 爲雄煞. 越四十七日回家. 煞傷十三四歲女. 雄煞出南方第三家. 傷自色男子. 越二十日及二十九日. 兩次回喪家. 故世俗相承. 至期必走避. 又宋俞文豹. 謂陰陽家. 以人死之日推算. 如子日死者. 則子午卯酉年所生之人. 故殮時. 凡是年生者. 雖孝子亦必出避.

(2) That is the eight hot hells, the eight freezing ones, and the eight of utter darkness. Life may last hundreds of years in each of these hells. Eitel. Sanscrit-Chinese Dictionary. p. 82.

the living. To protect mortals from any evil that may then befall them, he composed his work, entitled the "classic of the six transmigrations", *Luh-lun-king* 六 輪 經. According to this work, if the deceased has departed from this world, on the days marked in the calendar by the cyclic characters *Ch'eu* 丑, *Wei* 未, *Hsüh* 戌, the murderous ghost will appear in feminine form. If the demise has taken place on the days marked by the characters *Tze* 子, *Yin* 寅, *Sze* 巳, *Wu* 午, *Shen* 申, the returning ghost will assume a masculine form.

Should the deceased die on the days corresponding to the characters *Mao* 卯, *Ch'en* 辰, *Yiu* 酉, *Hai* 亥, the returning ghost will be hermaphrodite.

The returning ghost of a person deceased on a *Tze* 子 day, murders men aged between thirty and forty; if a person has died on a *Kiah-tze* 甲 子 day, the ghost murders, when its corpse is buried, all male persons born in the year *Sin-ch'eu* 辛 丑. The spectral visitor is eighteen feet high, and returns on the eighteenth day after death. Persons deceased on a *Ping-tze* 丙 子 day, murder when the corpse is entombed, all those born in the cyclic year *Ting-ch'eu* 丁 丑. The phantom is sixteen feet high, and returns on the sixteenth day after death.

If a person dies on a *Ch'eu* 丑 day, his returning ghost will murder in the Eastern quarter all young girls aged between twenty and thirty. Should one die on a *Yih-ch'eu* 乙 丑 day, the ghost will murder, when the corpse is encoffined, all persons born in the year *Sin-sze* 辛 巳. The spectre is sixteen feet high, and returns on the sixteenth day after death. At last, if a person dies on a *Ting-ch'eu* 丁 丑 day, his returning ghost will murder, when the coffin is entombed, all those born in the year *Kwei-wei* 癸 未. The phantom is fourteen feet high, and returns on the fourteenth day after death.

Should a person die on other days than the above, a similar reckoning is made, based on the combination of the "ten celestial

stems", *Shih-kan* 十 干 (1), and the "twelve earthly branches", *Ti-chi* 地 支 (2), and thence soothsayers foretell what kind of people may be attacked, the direction from which the ghost will come, his height, and the exact day in which he will return.

Preservation from ghost attacks. — The following is the method employed to escape from the malevolent attacks of a returning ghost. On the day in which he is to return, Taoist priests, *Tao-shi* 道 士, are invited to the house, and draw up written charms, which those threatened wear on their persons. The priests must be numerous for the reciting of prayers and incantation classics. Should the persons exposed to danger be of the poorer class, and unable to bear the expenses required on such occasions, then their only remedy is to leave the house on the ill-starred days.

At the present day, the above are the practices generally followed (3).

Ask a Taoist priest, *Tao-shi* 道 士, how he ascertains the exact height of the returning ghost? He will tell you the phantom will

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(1) These cyclic characters are the following: Kiah 甲, Yih 乙, Ping 丙, Ting 丁, Wu 戊, Ki 己, Keng 庚, Sin 辛, Jen 壬, Kwei 癸. They have dual combinations, corresponding to the Yang 陽 and Yin 陰 principles, the five elements and the planets.

(2) The 12 branches are thus enumerated by the Chinese: Tze 子, Ch'eu 丑, Yin 寅, Mao 卯, Ch'en 辰, Sze 巳, Wu 午, Wei 未, Shen 申, Yiu 酉, Hsüh 戌, Hai 亥. The combinations of the 10 stems with the 12 branches, form the sexagenary cycle or Kiah-tze 甲子, invented it is said B.C. 2637, and designed to give names to years. Other combinations, owing to the supposed connection of these characters with the elements, the symbolical animals, and the zodiacal signs, play a great part in Chinese divination, and furnish the groundwork for the soothsayer's skill in forecasting the destiny of mortals. Mongols, Koreans, Japanese, Siamese and Annamese, all believe in these occult influences.

(3) See the "Classic of the six transmigrations", Luh lun king 六輪經. 凡丑未戌日死者, 成雌煞. 子寅巳午申日死者, 成雄煞. 卯辰酉亥日死者, 成雌雄煞. 凡子日死者, 煞傷北方三十以上四十以下之男子. 甲子日死者, 殮時煞傷辛丑年所生之人, 煞高一丈八尺, 越十八日煞回. 丙子日死者, 殮時煞傷丁丑年所生之人, 煞高一丈六尺, 越十六日煞回. 凡丑日死者, 煞傷二十以上三十以下之女子. 乙丑日死者, 殮時煞傷辛巳年所生之人, 煞高一丈六尺, 越十六日煞回. 丁丑日死者, 殮時煞傷癸未年所生之人, 煞高一丈四尺, 越十四日煞回. 其死於他日者, 均按干支分, 別煞傷何方何人, 煞高若干丈尺, 越幾日煞回. 其解禳之法, 屆時請巫祝書符, 取佩身上, 并延若輩倒家即誦經咒. 若貧苦之家, 無資延請巫祝, 則屆時出外避之. 此人俗禳煞之法也.

Fig. 62bis

Hiong-cha. La mauvaise étoile masculine du mort. *Tse-cha.* La mauvaise étoile féminine du mort.
Hsiung-shah. Ghost of deceased in masculine form. Tz'e-shah. Ghost of deceased in female form.

be as many feet high, as the number of days that intervene between death and his spectral apparition. Thus, if he returns after sixteen days, he will be sixteen feet high.

What is this phantom, this returning ghost, called *Shah* 煞, and which assumes a male and female form, *Hsiung-shah* 雄煞 and *Tz'e shah* 雌煞? This spectral visitor or *Shah* 煞, is the murderous breath of the departed soul, *Hwun-k'i* 魂氣 (1).

In apparitions, the feminine spectre has the head of a woman and the body of a hen; while the masculine phantom appears with the head of a man and the body of a cock (2).

For this reason, during the ceremony, which takes place on the day of the ghost's expected return, a rough sketch is made, called "the image of the returning ghost"; a hen is also attached to the leg of a small table, with the purpose of insinuating to the troublesome visitor, that all precautions have been taken to protect the household from his petty annoyances, and hence he must behave himself properly.

How is it known that the returning ghost has the body of a hen?

Formerly, in the province of *Hupeh* 湖北, *Shang-liang* 尙良, grandson of the prince of *Ch'u* 楚 (3), a man endowed with extraordinary strength and courage, did not believe in returning ghosts. On the appointed day, when his brother recently deceased, was to return

(1) The Chinese are haunted with a continual fear of spectres, and believe that the departed soul may frequently become a malicious ghost. The Shah 煞 belongs to this latter class. The word denotes "murderous, killing", and attests amply its dangerous character. It is a metamorphosis of the breath of the corpse, the "Mara" (evil influence) of the Yin 陰. It always escapes from the corpse at night, on the first, second, or third day after death, or even later. Expert soothsayers inform the family of the exact date. De Groot. The Religious System of China. Vol. V. p. 777.

(2) A book of the ninth century described them as bird-shaped. One of these birds was caught in a net in the plains of Shansi 山西. It was of a blue colour and over five feet high. Scarcely was it taken out of the net, when it disappeared from sight. De Groot. Ibid. p. 770.

(3) A large Feudal State in the Chow 周 dynasty, existing from B. C. 740-330. It occupied Hukwang, and parts of Honan and Kiangsu. Its capital was King-chow fu 荆州府. Williams. Dictionary of the Chinese Language.

(in ghost shape) to the house, *Shang-liang* 尙良 sat down at a small table beside the coffin, and began to quaff wine till the midnight-hour.

He then beheld a numerous band of demons surrounding the house; the air shook with their presence. All of a sudden, a hen as big as a crane, striking with its bill, and its eyes aglow with anger, alighted on the coffin.

Shang-liang 尙良 advanced, and seized it with his left hand, his right meanwhile holding his glass brimfull of wine. Then, addressing the monster, he said: "You returning ghost, why don't you fear me?" Sightseers, standing near the door, hearing these words, were so alarmed that their knees quaked, and they trembled from head to foot. *Shan-liang* 尙良 showed the ghost out, without receiving the least harm, and lived afterwards to a ripe old age.

Another extraordinary fact, *T'ai-tsu* 太祖, founder of the Northern *Sung* 北宋 dynasty (A. D. 960), before he became emperor, chanced to enter one day into a house. The inmates, fearing a ghost who was to return, had all fled. The prince found a cock in the guest-hall, and had it placed over the fire to be cooked, but he was compelled to leave without enjoying it.

When the people of the house returned, they saw in the cooking-pan the head of a man. It was thus ascertained that returning ghosts had the head of a man and the body of a cock (1).

But why then, in the ceremony prepared for the receiving of the ghost, is a hen always chosen, and never a cock?

Formerly, say the Taoist priests, *Tao-shi* 道士, all returning ghosts assumed a masculine form, but from the time that *Sung-T'ai-tsu* 宋太祖 had one stewed in the cooking-pan, there were never since only feminine ones.

Finally, are not people constantly found who do not believe in

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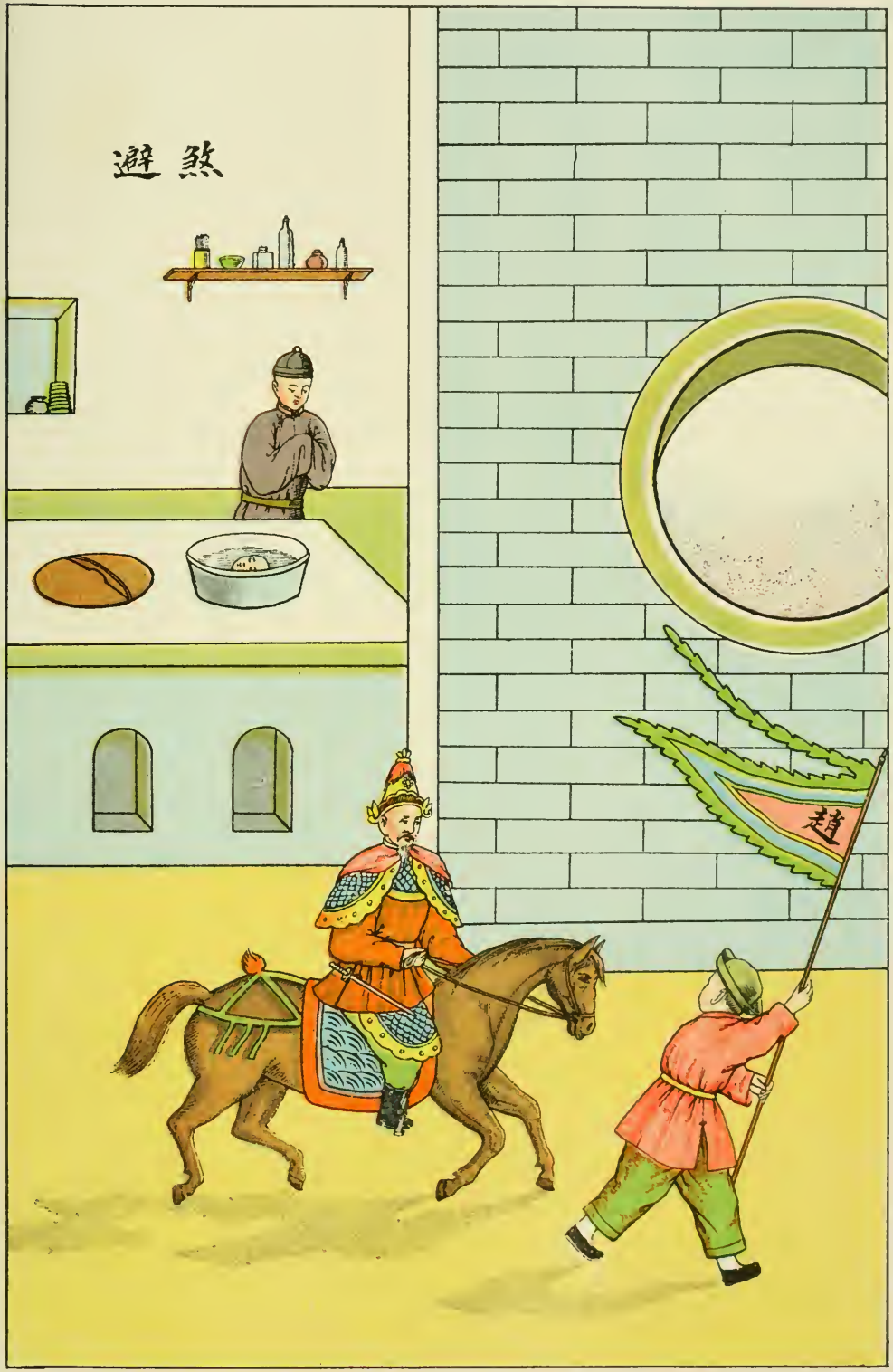
1) See Kien-hu-tsih 堅瓠集, 宋太祖微時, 偶入人家, 其家以避煞走出, 有鷄在庭, 殺而烹之, 未食而出, 其家歸, 見釜中人頭.

Fig. 62



Song T'ai-tsou et le revenant.
Sung T'ai-tsu and the Ghost.

these ghosts, and on the days when they are announced to return, stay quietly at home and never experience the least annoyance?

These ghosts exist when one believes in them; if one does not believe in them, then they do not return. Such is the answer given.

Who is *Peh-hoh* 白鶴, the author of the "Classic of the six transmigrations", *Luh-lun-king* 六輪經, which lays down the rules governing the return of these ghosts, indicating the day when it will take place, and what persons will be killed by them?

We know nothing about him, reply the Taoist priests, *Tao-shi* 道士; we go wherever we are invited to perform certain ceremonies. Although we generally follow the same method as our predecessors, still we sometimes make a few modifications, so that the liturgy varies according to places. This business is our means of subsistence, and we have no time to investigate these questions.

Such is the practical dialogue, which may be imagined as having taken place between a Taoist priest, *Tao-shi* 道士, and any one who wishes to understand thoroughly these vain practices. How explain why the ghost returns on such or such a day, and is unable to do so on others? Why doesn't it stay a little longer? What makes it depart in such haste?

If on the appointed days, some annoyances occur in homes, they must be attributed to the Evil One, whose interest it is to maintain these erroneous opinions; certainly it is not the soul of the deceased person, that returns to its former home, to molest the inmates thereof.

Chao Tung-shan 趙東山, a scholar of *Chekiang* 浙江 province, kept watch beside the coffin of his father before it was borne to the grave, and said in reference to this subject: "what son would ever leave the coffin of his father shut within an empty room, and flee to escape from his malevolent influence? And is it admissible that a father would harm his own son, even if the latter slept alone in the mourning shed from morning till night?" (1).

(1) See Ch'ui-kien-luh-wai-tsih 吹劍錄外集. 安有執親之喪欲全身遠害而扃其柩於空室之內.又豈有爲人父而肯害其子者,遂獨臥苫塊,終夕帖然無事.

This sorry custom has taken a general hold on the common people, and only those who belong to the enlightened class can have courage enough to break off with a state of things so universally admitted.

The work entitled: *Yao-yih-kia kwei t'ung-suh-pien* 姚翼家規通俗編, speaks in a similar manner. Its author, *Ku-mei* 顧湄, says: "through hearing soothsayers talking about ghosts, the entire population of *Kiangsu* 江蘇 has ended by believing in them. As for me, I believe in no such nonsense. When my mother died, I sat up alone beside her mortal remains, to fulfil my duties towards her, and I never saw or heard anything whatsoever. Hence I conclude that all these ghost stories are absolutely unfounded" (1).

N. B. In several families among the common people, ashes are strewn on the floor, or before the door-way of the deceased person's home. The following morning, a minute examination is made, to see whether there are any footprints or other marks found thereon, indicating that the soul has returned. Sometimes a ladder made of reeds, is placed against the garden-wall, to enable the ghost to climb over it easily.

In case the footprint of a bird has been noticed, it is forthwith inferred that the soul has been re-incarnated in the body of a bird. Should Pussy happen to run over the sifted ashes, immediately the conclusion is drawn that the deceased has been transformed into a cat. From the marks left on the ashes, one is enabled to conjecture what is the destiny of the soul in the nether world.

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1) See Ku-mei chi wen-luh 顧湄紀聞錄. 術士妄言. 煞回致殃 吳俗遭喪 概信其說. 予素不信. 居先妣喪, 獨守几筵從而察之, 絕無影響. 由是益知其矣.

Fig. 63

Cérémonie de l'évocation des morts.

Evocation of the Dead.

ARTICLE X.

EVOCATION OF THE DEAD.

Chao-wang 招亡.

The evocation of the dead is practised as a general custom in all pagan localities.

Whenever a member of a family dies, his relatives go and consult a magician or a witch, well known in the country as a medium, who is wont to conjure up the soul, and question it as to its condition in the nether world. This is the evocation of the dead, as we see it practised in many other parts of the world, the method only being a little different owing to the influence of local circumstances.

Generally, at least in these provinces, it is an old woman or sorceress, who acts the principal part. This is in the main only a pure comedy, whence the Evil One benefits, implanting thereby more strongly in the minds of pagans, a thousand absurd errors on the state of the soul after death. Whosoever desires to evoke a departed soul, must do so through a living medium. In the apartment, where the ceremony is to take place, a table is prepared upon which are placed offerings for the soul: mushrooms, cooked vegetables and even meats.

A lamp is lighted, doubtless to guide the soul in the realm of darkness, whence it is requested to return. Beside the table is placed some rice in a bushel or other vessel, and over the rice a balance is laid. Such are the articles generally employed, though they may vary according to the wealth of the family, and the resources of the place. The sorceress, fulfilling the office of medium, covers her head and face with a piece of cloth, evokes the departed soul with whom one wishes to communicate, then mutters in a drawling and inarticulate tone some twaddle about her visits to the "land of shades".

The only requisite conditions to be a reputed medium is a

thorough grasp of the erroneous opinions which prevail in the locality, and ability to turn them to account in a clever manner. The following are some of the questions generally addressed to the deceased, whose soul is believed to use the mouth of the medium, to communicate for a moment with those interested in its welfare.

Do you suffer in the nether world? Will your punishment last long? When will you leave Hades? What is your state in the underworld? Do you fulfil any official function? Are you in need of money, clothes? What may we do to help you? Will such an undertaking, in which we take great concern, succeed or not? When are we going to die ourselves?

One can thus see what a vast field is open to inquiry. Satan seizes the opportunity to sow the seeds of error, either by allowing the medium to descant as he pleases, or inspiring him to deliver misleading replies. All the errors of Buddhism are exhibited in a sitting of a few minutes: hell is not eternal; the dead eat, drink, need clothes and money in the nether world, hold honourable positions, and may be re-incarnated in men, animals, fish etc...

Generally these sittings are but a clever blind, in which the medium deceives those simple folks, who are so silly as to have recourse to him. It is a trade, a remunerative business, which he carries on dissembled beneath the thick piece of cloth covering his face, and hiding the movement of the lips, while he counterfeits his voice to render his oracular sayings more mysterious.

If sometimes, there are answers which apparently surpass the average knowledge of these cunning knaves, they must be attributed to the "Father of lies", who seeks to excite the admiration of his deluded victims.

Some few years ago, a wealthy man, named *Hsü Shi-yin* 許士英, died at *Yun-ts'ao* 運漕. His widow, anxious to know how he fared in the nether world, proceeded to *Wuhu* 蕪湖, in the province of *Nganhwei* 安徽, to consult an old sorceress highly reputed in the neighbourhood. To make some return, at least in kind words, for the handsome remuneration she received, the disconsolate widow

was assured that her husband held an official position in the underworld, "the land of shades", *Yin-kien* 陰間, and therefore she should but rejoice over his happy lot.

Not unfrequently, these magicians employ a youth (1), from 12 to 25 years of age. They hypnotise him, either directly or through some expert, who administers to him ashes from a burnt charm, adding thereto various gestures and hand-signs made over the head. All persons are not equally capable of being hypnotised: the better subjects are generally frail, hysterical youths (2), whose life has been rather disorderly. When the medium has been hypnotised, the sorceress questions him, and the departed soul replies through his mouth. This kind of evocation is practised at *Wuhu* 蕪湖, one of the Open Ports in the province of *Nganhwei* 安徽. I have had ample proofs thereof, and have known all those concerned in the case. In one case even, after the ceremony was over, a widow who had consulted the medium on the state of her husband, wished to burn mock-money, and in so doing set fire to a neighbouring house.

In some places of *Kiangsu* 江蘇 province, these magicians employ little images of idols or *Pu-sahs* 菩薩. They must pray long and fulfil many ceremonies before rendering their image efficacious (3).

When at last it is possessed by the God, divinised, *ling* 靈, as pagans say, they use it as a medium, placing it on their bosom.

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(1) These youths are called Ki-t'ung 乩童, that is divining youths, or simply T'ung-tze, 童子, young diviners. When attached to a temple or family altar, they are called Shen-t'ung 神童, youths possessed by a god. De Groot. The Religious System of China. Vol. VI. p. 1269.

(2). They must be a nervous, impressionable, hysterical kind of people, physically and mentally weak, and therefore easily stirred to ecstasy. The strain on their nerves cannot be borne for many years, and hence they all die young. De Groot. The Religious System of China. Vol. VI. p. 1269 (possessed mediums).

(3). In Southern China, this image is made of the wood of the willow-tree. It is exposed to the dew for 49 nights, after which it is believed to have the power of speaking. The holder professes to send it into the world of spirits, to find the person about whom intelligence is sought. Doolittle. Social Life of the Chinese. Vol. II. p. 115.

begging it to find out such and such a soul with whom one wishes to communicate, and the little statue replies to all questions addressed to the departed soul, as if the spirit dwelt within the image. It may be admitted that there are frequently cunning feats of ventriloquism, which completely delude the beholders (1). There are, however, cases in which it is difficult to hazard an opinion.

The following custom is found in some places, as in *Hsü-chow-fu* 徐州府, and elsewhere. When a woman wishes to become a medium, she goes to an old witch, and begs her to communicate to her, her evoking power. The initiation is carried out as follows: the old witch has in her possession several funerary urns, each of which contains sealed up the soul of a deceased person. The applicant approaches quite close to one of the urns; the old witch then uncorks the vessel, and the imprisoned soul of the dead person escapes into the body of the novice, and henceforth abides within her. Its indwelling presence is apparent to her; she is fully conscious that it accompanies her everywhere, and can inform her on the state of such or such a soul, which has departed to the underworld.

The annexed illustration exhibits the customary ceremony employed in this branch of necromancy. The petitioners may be seen kneeling, addressing their questions to the medium, and listening to the answers which she deigns to give them.

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(1) Doolittle admits also this conclusion: "the questions are addressed to the medium; the replies appear to come from her stomach. There is probably a kind of ventriloquism employed. The fact that the voice proceeds professedly from the stomach of the medium doubtless helps to delude". Social Life of the Chinese. Vol. II. p. 115 (Female mediums between the living and the dead).

Fig. 64

La cérémonie du *Tso-tchai.*

Tso-chai. Buddhist service for releasing souls out of Hades.

ARTICLE XI.

CEREMONIES FOR RESCUING DEPARTED SOULS.

Tso-chai 做 齋 — *Ta-tsiao* 打 醮.

These ceremonies vary from place to place, and even when performed by one Buddhist priest or another. Each one follows his own fancy, his peculiar contrivances, calculated to impress the ignorant and bring grist to the mill. They may be performed by Buddhist or Taoist priests, *Tao-shi* 道 士, at the pleasure of the family. The Buddhist ceremony, however, is generally called *Tso-chai* 做 齋, performing services for releasing a soul; while that performed by the Taoists is styled *Ta-tsiao* 打 醮, thanking their gods for deliverances.

1°. *Passing over the magic bridge. Kwo-sien-k'iao* 過 仙 橋.

The disembodied soul, according to Buddhists, must pass over a long and dangerous bridge (1), which spans a foaming torrent, and obstructs the road towards a new existence. Demons hold all the dangerous points, and cast into the surging waters beneath, the unfortunate souls that venture on the way. To help to pass over it, Buddhist priests have imagined to construct a mock-bridge made out of tables and boards, erected in front of the deceased person's house (2).

The tables on the top are placed with the feet turned up, and from each foot is suspended a lantern: pieces of cloth tied to bamboos act as a railing and help to prevent the spirits from toppling over. At nightfall the bridge is lighted up, and a procession of Buddhist priests arrives, beating wooden clappers and playing on various instruments. While they mutter their formulas, others climb on to the artificial bridge, and play the part of infernal imps (3).

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(1) Only those who are good are supposed to be able to pass over it safely: the wicked are believed to fall over its sides into the waters beneath it, where they perish. Doolittle. Social Life of the Chinese. Vol. II. p. 105 popular superstitions).

(2) The ceremony is supposed to render the passage of the bridge more feasable and safe. Doolittle. loc. cit.

(3) In Southern China these imps have their faces painted, and are dressed in greenish or striped clothing, as the Chinese thus imagine spirits to dress. They generally comprise a tall white devil, short black devil, and sometimes a beggar or a female. Doolittle Social Life of the Chinese. Vol. II. p. 105.

The filial son, who wishes to see his parents over this bridge of sorrows, takes in his hands the tablet of the deceased, and sets out to cross the bridge. He is stopped by a Buddhist priest, personating an infernal imp, who opposes his passage; the filial son falls on his knees, begs and entreats, but all to no purpose. In order to proceed, he must pay down a certain amount. A few paces further on another imp gesticulates frantically; money must be again disbursed, otherwise he will hurl over the railing the son and his tablet. After much parleying, a bulk sum of money is agreed upon and paid out on the spot. And so on till the end.

The passage over the bridge has told heavily on the purse of the too credulous son, but has swelled the pockets of the pate-shaven monks. All is a regular comedy, as every reader can see, but a remunerative one indeed.

2°. *Releasing from the Buddhist purgatory. P'o-ti-yuh* 破地獄.

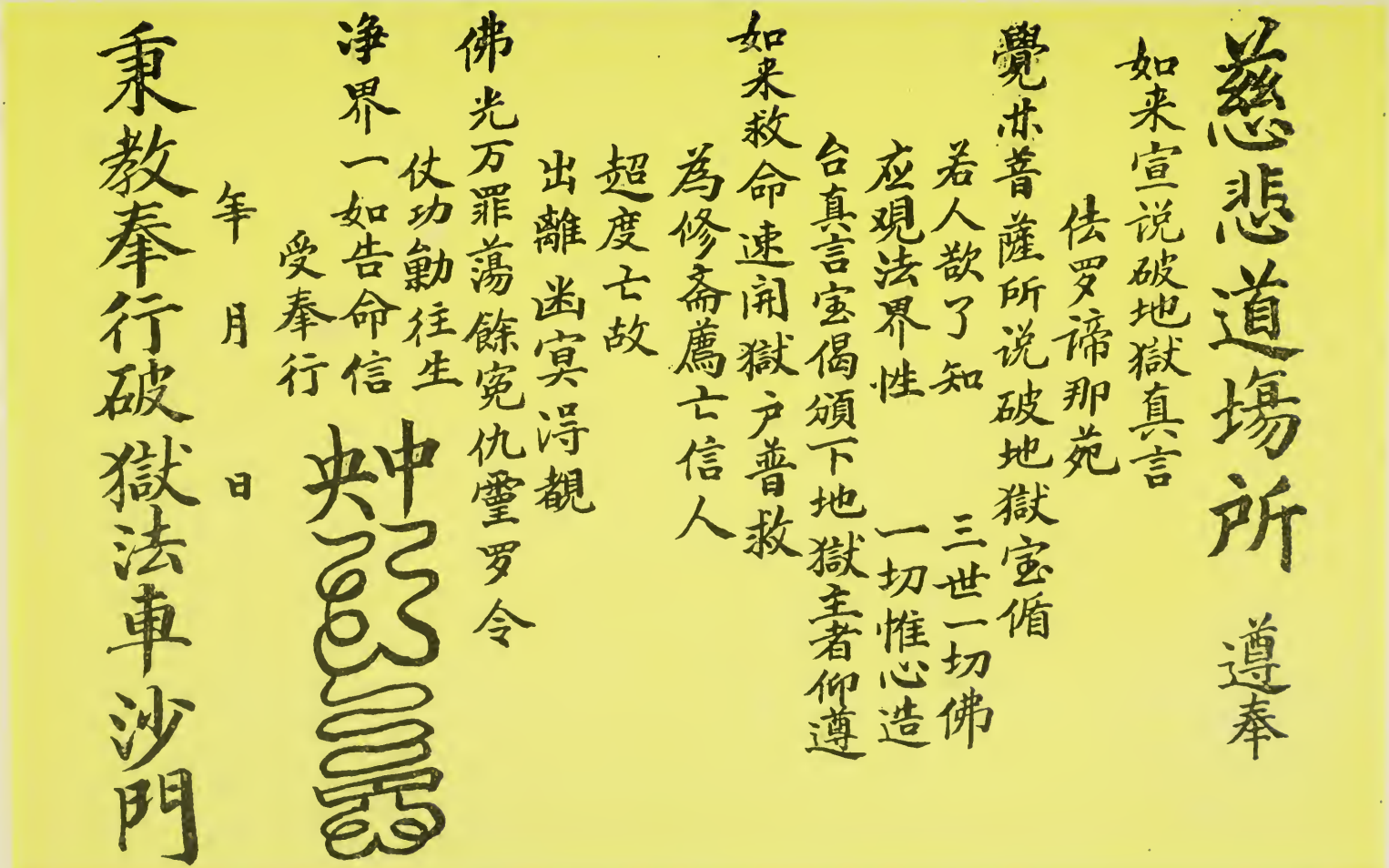
Buddhist and Taoist priests, *Tao-shi* 道士, vie with one another in inventing all kinds of cunning devices, designed to deliver departed souls from the hands of *Yen-wang* 閻王, the ruler of Hades. One of the principal ceremonies is that known as "rescuing from purgatory" *P'o-ti-yuh* 破地獄 (1). The images of the ten rulers of Hades are exposed; offerings are made, and prayers addressed to each of the superintendents of the ten departments of the lower world. When they have been duly informed and propitiated, the soul is deemed rescued from hell or rather from purgatory, as this place of expiation is of but temporary duration (2).

Five written charms, printed on five different sheets of paper, are employed in this ceremony of "releasing from purgatory" *P'o-*

(1) Ti-yuh 地獄 Earth-prison, corresponding to the Sanscrit "Naraka", that is the abode of wicked men. It contains 8 large hot departments, 8 cold ones, and 8 of utter darkness, with minor small ones. The torments and length of life differ in each. Yama and his lictors rule over the unhappy wretches, and the various degrees of torture. His sister performs the same duties in regard to female criminals. Eitel. Sanscrit-Chinese Dictionary.

(2) The Buddhist hell or purgatory is not a place of final retribution, but one of the six phases of transmigration, or conditions in which sentient beings may find a new existence. See above. p. 92. Note.

Fig. 65


慈悲道場所
遵奉
如来宣説破地獄真言
佉罗谛那苑
覺亦菩薩所説破地獄宝偈
若人欲了知 三世一切佛
応観法界性 一切惟心造
台真言宝偈頒下地獄主者仰遵
如来救命速開獄戸普救
為修斎薦亡信人
超度亡故
出離幽冥得覩
佛光万罪蕩餘冤仇霊罗令
仗功勲往生
浄界一如告命信
受奉行
年 月 日
秉教奉行破獄法車沙門

慈悲道場所　遵奉

如来宣説破地獄真言

佉罗諦那苑

覺朱菩薩所説破地獄宝偈

若人欲了知　三世一切佛

应观法界性　一切惟心造

台真言宝偈頒下地獄主者仰遵

如来救命速開獄户普救

為修斋薦亡信人

超度亡故

出離幽冥得覩

佛光万罪蕩餘冤仇靈罗令

仗功勳往生

淨界一如告命信

受奉行

北方

年　月　日

秉教奉行破獄法車沙門

Feuille pour le Nord.

Fig. 65

慈悲道場所　遵奉

如来宣説破地獄真言

佉罗諦那苑

覺亦普薩所説破地獄宝偈

若人欲了知　三世一切佛

应观法界性　一切惟心造

台真言宝偈頒下地獄主者仰遵

如来救命速開獄户普救

為修斋薦亡信人

超度亡故

出離幽冥得覩

佛光万罪蕩餘冤仇靈罗令

仗功勳往生

淨界一如告命信

受奉行

東方

年　月　日

秉教奉行破獄法車沙門

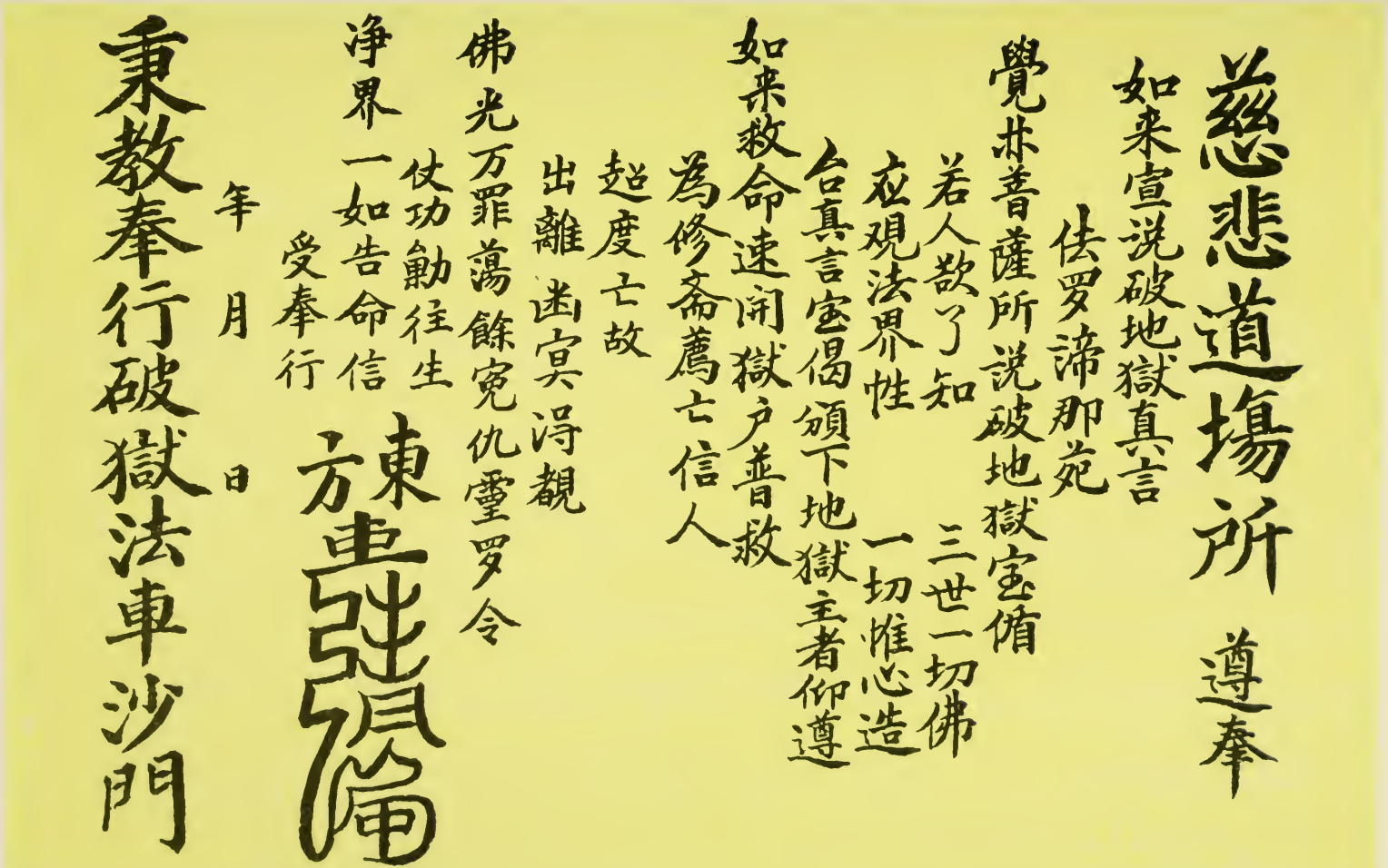


Fig. 65

慈悲道場所　遵奉

如来宣説破地獄真言

佉罗谛那苑

覺亦普薩所説破地獄宝偱

若人欲了知　三世一切佛

应观法界性　一切惟心造

台真言宝偈頒下地獄主者仰遵

如来救命速開獄户普救

為修斋薦亡信人

超度亡故

出離幽冥得覩

佛光万罪蕩餘冤仇霊罗令

仗功勳往生

淨界一如告命信

受奉行

南方

年　月　日

秉教奉行破獄法車沙門

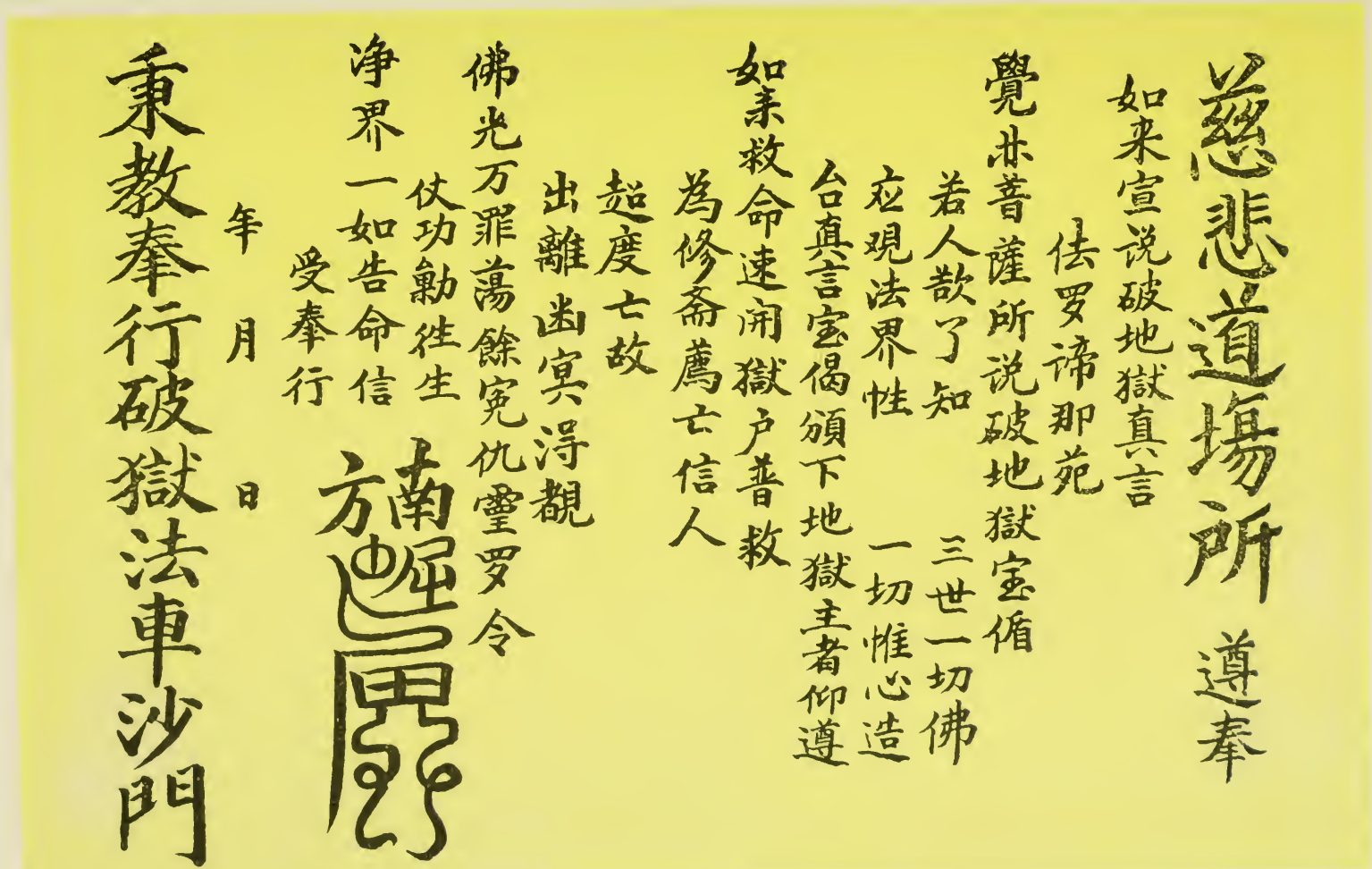
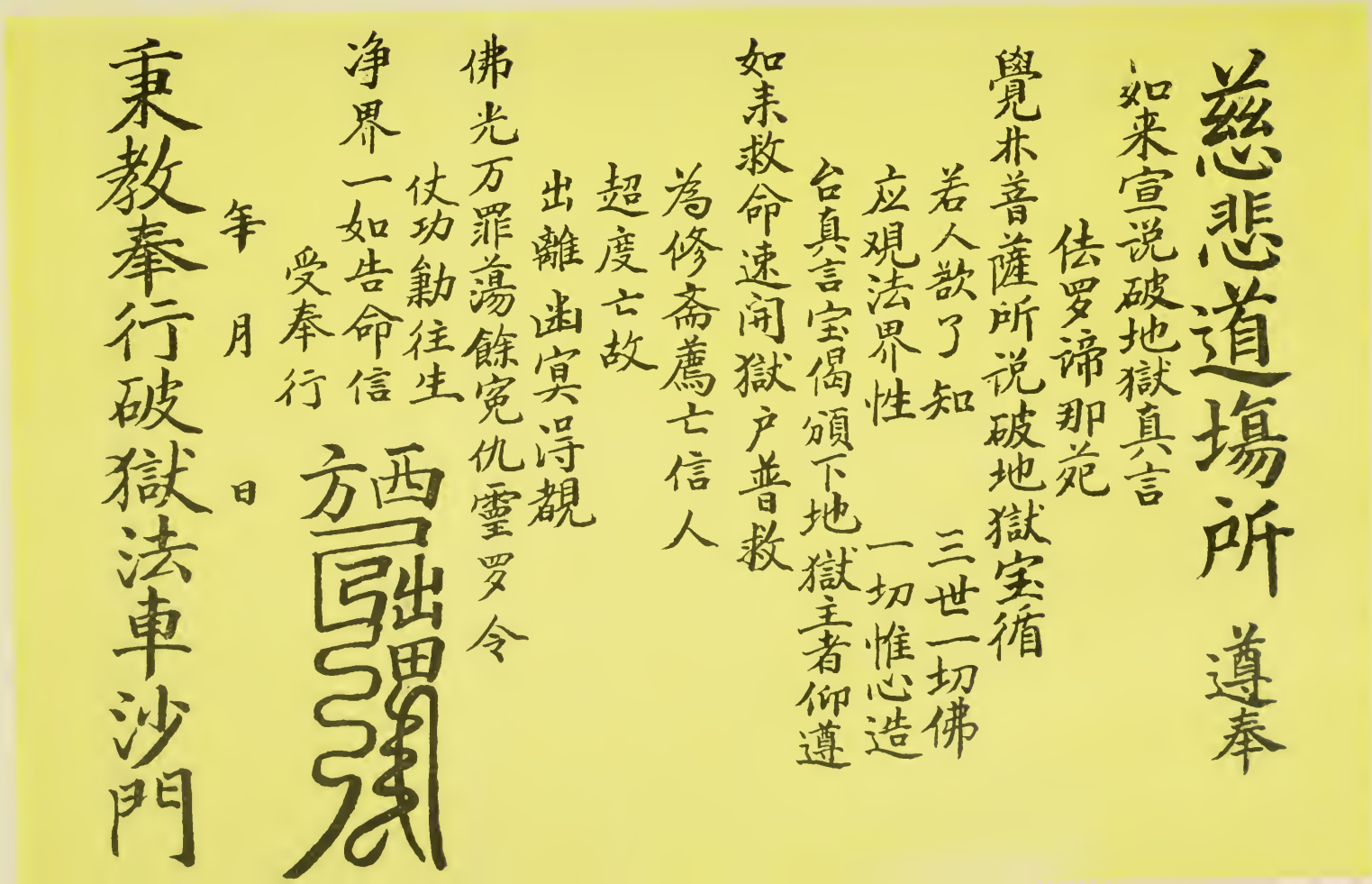


Fig. 65


慈悲道場所 遵奉
如来宣説破地獄真言
佉罗谛那苑
覺朩普薩所説破地獄宝循
若人歎了知 三世一切佛
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ti-yuh 破地獄, which is performed by Taoist, *Tao-shi* 道士, and especially by Buddhist priests. During the ceremony, these sheets are hung up facing the four points of the compass in the order prescribed by the text; a fifth one is suspended in the middle of the hall. When the chanting of the liturgy is over, music played and fire-crackers exploded, these five charms are burnt and thus forwarded to Hades, in order to deliver from the sufferings of hell, the soul for whose benefit the expiatory ceremony has been performed.

This ceremony of releasing from the Buddhist purgatory, *P'o-ti-yuh* 破地獄, is frequently practised, and is a profitable source of income to the clergy (1).

3°. *Rescuing from the bloody pond. Hsueh-hu* 血湖.

This detestable Buddhist doctrine condemns to be plunged into a bloody pond, all women who die in childbirth, and even married women who die several years subsequent to their having children. They have no hope of being rescued therefrom, and must remain immersed in this filthy sink, amidst intolerable suffering, until they become totally annihilated, that is till the end of the world. The only remedy available is to have recourse to Buddhist and Taoist priests, *Tao-shi* 道士, who by their magic formulas are empowered to deliver them.

A rough sketch of the deceased woman is sometimes made, with the eight characters of her horoscope, *Pah-tze* 八字, at the foot. This picture is pasted on the monastery bell (2), in order that through its tollings, the soul of the deceased may be gradually rescued from the pool of mud and blood in which it is plunged.

At other times, the priests burn paper-boats, called "life-boats", designed for crossing this bloody pond. The reader may see above, Chapter IV, Article II, a written charm and the Chinese text of the

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(1) Buddhist or Taoist priests, Tao-shi 道士, can alone deliver souls out of this abode of suffering. Williams. Dictionary of the Chinese Language. 地獄.

(2) See above, p. 125, how the tolling of Buddhist bells procures relief and solace to the souls in hell.

prayer, designed to rescue all women who have brought forth children, from the bloody pond into which they are plunged, as well as the story of this horrible practice, invented by the Buddhist priest *Muh-lien* 目 連, or rather propagated in China through his efforts (1).

Pagan women have a terrible fear of this "bloody pond", and when the mother of a family dies, no expense is spared (2), and Buddhist and Taoist priests, *Tao-shi* 道 士, are invited to chant prayers, in order to rescue her soul without delay from the "bloody pond".

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(1) See p. 84-85. The precious formula of the "bloody pond", composed by Buddha.

(2) In Southern China the rich have this ceremony performed several times, or at least once on a grand scale, before the conclusion of their public mourning ceremonies. Doolittle. Social Life of the Chinese. Vol. I. p. 197.