for the good of society, too, is this arena than the camp or
the feudal court, the tournament or the monastery!

There are four regular literary degrees, with some intermedi-
ate steps of a titular sort: The first is called siu-tsai, meaning
‘flowering talent;’ because of the promise held out of the future
success of the scholar; it has often been rendered ‘bachelor of
arts’ as its nearest equivalent. The examinations to obtain it
are held under the supervision of the chihien in a public
building belonging to the district situated near his yamun; and
the chief literary officer, called hioh-ching, ‘corrector of learn-
ing;’ or kiao-yu, ‘teacher of the commands,’ has the immediate
control. When assembled at the hall of examination, the dis-
trict magistrate, the deputy chancellor, and prefect, having
prepared the lists of the undergraduates and selected the themes,
allow only one day for writing the essays. The number of can-
didates depends upon the population and literary spirit of the dis-
trict; in the districts of Nanhai and Pwayne, upward of two
thousand persons competed for the prize in 1832, while in
Hiangshan not half so many came together. The rule for ap-
portioning them was at first according to the annual revenue.
When the essays are handed in, they are looked over by the
board of examiners, and the names of the successful students
entered on a roll, and pasted upon the walls of the magistrate’s
hall; this honor is called hien ming, i.e., ‘having a name in
the village.’ Out of the four thousand candidates referred to
above, only thirteen in one district, and fourteen in the other,
obtained a name in the village; the entire population of these
two districts is not much under a million and a half. Many of
the competitors at this primary tripos are unable to finish their
essays in the day, others make errors in writing, and others
show gross ignorance, all of which so greatly diminish their
numbers, that only those who stand near the head of the list of
hien ming do really or usually enter on the next trial before
the prefect. But all have had an equal chance, and few com-
plain that their performances were disregarded, for they can
try as often as they please.

Those who pass the first examination are entered as candi-
dates for the second, which takes place in the chief town of the
department before the literary chancellor and the prefect, assis-
ted by a literary magistrate called kiao-shao, 'giver of instruc-
tions; ' it is more rigorous than that held before the chihien,
though similar to it in nature. The prefect arranges the candi-
dates from each district by themselves according to their stand-
ing on their several lists, and it is this vantage ground which
makes the first trial in one's native place so important to the
ambitious scholar. The themes on which they have tested their
scholarship are published for the information of friends and the
other examiners. If the proportion given above of successful
candidates at the district examinations hold for each district,
there would not be more than two hundred students assembled
at the prefect's hall, but the number is somewhat increased by
persons who have purchased the privilege; still the second trial
is made among a small number in proportion to the first, and
yet more trifling when compared with the amount of population.
The names of the successful students at the second trial are ex-
posed on the walls of the office, which is called fu ming, i.e.,
'having a name in the department,' and these only are eligible
as candidates for the third trial. In addition to their knowledge
of the classics, the candidates at this trial are often required to
write off the text of the Shing Yu, or 'Sacred Edict,' from mem-
ory, as this work consists of maxims for the guidance of officers.
The literary chancellor exercises a superintendence over the
previous examinations, and makes the circuit of the province to
attend them in each department, twice in three years. There
are various ranks among these educational officials, correpond-
ting to the civilians in the province; transfers are occasionally
made from one service to the other, and the oversight of the
latter is always given at the examinations wherever they are
held. Most of the literary officers, however, remain in their
own line, as it is highly honorable and more permanent. At the
third trial in the provincial capital, he confers the first degree of
siu-tsui upon those who are chosen out of the whole list as the
best scholars.

There are several classes of bachelors, depending somewhat
on the manner in which they obtained their degree; those who
get it in the manner here described take the precedence. The
possession of this degree protects the person from corporeal punish-ment, raises him above the common people, renders him a conspicuous man in his native place, and eligible to enter the triennial examination for the second degree. Those who have more money than learning, purchase this degree for sums varying from $200 up to $1,000, and even higher; in later years, according to the necessities of the government, diplomas have been sold as low as $25 to $50, but such men seldom rise. They are called kien-säng, and, as might be supposed, are looked upon somewhat contemptuously by those who have passed through the regular examinations, and "won the battle with their own lance." A degree called kung-säng is purchased by or bestowed upon the siu-tsai, but is so generally recognized that it has almost become a fifth degree, which does not entitle them to the full honors of a kū-jin. What proportion of scholars are rewarded by degrees is not known, but it is a small number compared with the candidates. A graduate of considerable intelligence at Ningpo estimated the number of siu-tsai in that city at four hundred, and in the department at nearly a thousand. In Canton City, the number of shin-kin, or gentry, who are allowed to wear the sash of honor, and have obtained literary degrees, is not over three hundred; but in the whole province there are about twelve thousand bachelors in a population of nineteen millions. Those who have not become siu-tsai are still regarded as under the oversight of the kiao-yu and others of his class, who still receive their essays; but the body of provincial siu-tsai are obliged to report themselves and attend the prefectoral tripos before the chancellor, under penalty of losing all the privileges and rank obtained. This law brings them before those who may take cognizance of misdeeds, for these men are often very oppressive and troublesome to their countrymen. The graduates in each district are placed under the control of a chief, whose power is almost equal to the deputy chancellor's; from them are taken the two securities required by each applicant to enter the tripos.

The candidates for siu-tsai are narrowly examined when they enter the hall, their pockets, shoes, wadded robes, and ink-stones, all being searched, lest precomposed essays or other aids to com-
position be smuggled in. When they are all seated in the hall in their proper places, the wickets, doors, windows, and other entrances are all guarded, and pasted over with strips of paper. The room is filled with anxious competitors arranged in long seats, pencil in hand, and ready to begin. The theme is given out, and every one immediately writes off his essay, carefully noting how many characters he erases in composing it, and hands it up to the board of examiners; the whole day is allotted to the task, and a signal-gun announces the hour when the doors are thrown open, and the students can disperse. A man is liable to lose his acquired honor of siu-ts'ai if at a subsequent inspection he is found to have discarded his studies, and he is therefore impelled to pursue them in order to maintain his influence, even if he does not reach the next degree. 1

Since the first degree is sometimes procured by influence and money, it is the examination for the second, called kū-jin, or 'promoted men,' held triennially in the provincial capitals before two imperial commissioners, that separates the candidates into students and officers, though all the students who receive a diploma by no means become officers. This examination is held at the same time in all the eighteen provincial capitals, viz., on the 9th, 12th, and 15th days of the eighth moon, or about the middle of September; while it is going on, the city appears exceedingly animated, in consequence of the great number of relatives and friends assembled with the students. The persons who preside at the examination, besides the imperial commissioners, are ten provincial officers, with the futai at their head, who jointly form a board of examiners, and decide upon the merits of the essays. The number of candidates who entered the lists at Canton in the years 1828 and 1831 was 4,800; in 1832 there were 6,000, which is nearer the usual number. In the largest provinces it reaches as many as 7,000, 8,000, and upward.

Previous to entering the Kung Yuen, each candidate has given in all the necessary proofs and particulars, which entitle

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INTERIOR OF KUNG YUEN, OR 'EXAMINATION HALL,' PEKING.
him to a cell, and receives the ticket which designates the one he is to occupy. He enters the night before, and is searched to see that no manuscript essay, "skinning paper," or miniature edition of the classics, is secreted on his person. If anything of the sort is discovered, he is punished with the cangue, degraded from his first degree, and forbidden again to compete at the examination; his father and tutor are likewise punished. Some of the pieces written for this purpose are marvels of penmanship, and the most finished compositions; one set contained an essay on every sentence in the Four Books, each of the sheets covered with hundreds of characters, and the paper so thin that they could be easily read through it. The practice is, however, quite common, notwithstanding the penalties, and one censor requested a law to be passed forbidding small editions to be printed, and booksellers' shops to be searched for them.

The general arrangement of the examination halls in all the provincial capitals is alike. A description of that at Canton, given on page 166, is typical of them all.

The Hall at Peking, situated on the eastern side, not far from the observatory, contains ten thousand cells, and these do not always suffice for the host which assembles. The Hall at Fuh-chau is equally large; each cell is a little higher than a man's head, and is open on but one side—letting in more rain and wind during inclement days than is comfortable. Confinement in these cramped cells is so irksome as to frequently cause the death of aged students, who are unable to sustain the fatigue, but who still enter the arena in hopes of at last succeeding. Cases have occurred where father, son, and grandson, appeared at the same time to compete for the same prize. Dr. Martin found that out of a list of ninety-nine successful competitors for the second degree, sixteen were over forty years of age, one sixty-two, and one eighty-three. The average age of the whole number was over thirty—while in comparison with like statistics for the third degree, a proportionate increase might be looked for. The unpleasantness of the strait cell is much increased by the smoke arising from the cooking, and by the heat of the weather. All ser-

1 The Chinese, p. 50.
vants are provided by government, but each candidate takes in
the rice and fuel which he needs, together with cakes, tea, candles,
bedding, etc., as he can afford; no one can go in with him. The
enclosure presents a bustling scene during the examination, and
its interest intensifies until the names of the successful scholars
are published. Should a student die in his cell, the body is pulled
through a hole made in the wall of the enclosure, and left there for
his friends to carry away. Whenever a candidate breaks any of
the prescribed regulations of the contest, his name and offence are
reported, and his name is "pasted out" by placarding it on the
outer door of the hall, after which he is not allowed to enter un-
til another examination comes around. More than a hundred
persons are thus "pasted out" each season, but no heavy disgrace
seems to attach to them in consequence.

On the first day after the doors have been sealed up, four
themes are selected by the examiners from the Four Books, one
of which subjects must be discussed in a poetical essay. The
minimum length of the compositions is a hundred characters, and
they must be written plainly and elegantly, and sent in without
any names attached. In 1828, the acumen of four thousand
eight hundred candidates was exercised during the first day on
these themes: "Tsäng-tsé said, 'To possess ability, and yet ask
of those who do not; to know much, and yet inquire of those
who know little; to possess, and yet appear not to possess; to
be full, and yet appear empty.'"—"He took hold of things by
the two extremes, and in his treatment of the people maintained
the golden medium." "A man from his youth studies eight
principles, and when he arrives at manhood, he wishes to re-
duce them to practice."—The fourth essay, to be written in
pentameters, had for its subject, "The sound of the oar, and the
green of the hills and water." Among the themes given out
in 1843, were these: "He who is sincere will be intelligent,
and the intelligent man will be faithful."—"In carrying out
benevolence, there are no rules." In 1835, one was, "He acts
as he ought, both to the common people and official men, re-
cieves his revenue from Heaven, and by it is protected and highly
esteemed." Among other more practical texts are the follow-
ing: "Fire-arms began with the use of rockets in the Chau
dynasty; in what book do we first meet with the word for cannon? Is the defence of Kaifung fu its first recorded use? Kublai khan, it is said, obtained cannon of a new kind; from whom did he obtain them? When the Ming Emperors, in the reign of Yungloh, invaded Cochinchina, they obtained a kind of cannon called the weapons of the gods; can you give an account of their origin?"

The three or five themes (for the number seems to be optional) selected from the Five Classics are similar to these, but as those works are regarded as more recondite than the Four Books, so must the essayists try to take a higher style. An officer goes around to gather in the papers, which are first handed to a body of scholars in waiting, who look them over to see if the prescribed rules have all been observed, and reject those which infringe them. The rest are then copied in red ink, to prevent recognition of the handwriting, and the original manuscripts given to the governor. The copies are submitted to another class of old scholars for their criticism, each of whom marks the essays he deems best with a red circle, and these only are placed in the hands of the chancellors sent from Peking for their decision. The examining board are aided by twelve scholars of repute, to each of whom forty or fifty essays are given to read. The students are dismissed during the night of the ninth day, and reassemble before sunrise of the eleventh; all whose essays were rejected on the first review are refused entrance to their cells. At the second tripos, five themes are given out from the Five Classics, and everything proceeds as before in respect to the disposal of the manuscripts. The students are liberated early on the thirteenth as before by companies, under a salute and music as they leave the great door; their number has been much reduced by this time. On the next morning the roll is called, and those who answer to their names for the last struggle are furnished with five themes for essays, one for poetry, taken from the classics or histories, upon doubtful matters of government, or such problems as might arise in law and finance. These questions take even a more extended range, including topics relating to the laws, history, geography, and customs of the Empire in former times, doubtful points touching the classical
works, and the interpretation of obscure passages, and biographical notices of statesmen. It is forbidden, however, to discuss any points relating to the policy of the present family, or the character and learning of living statesmen; but the conduct of their rulers is now and then alluded to by the candidates. Manuals of questions on such subjects as candidates are examined in, are commonly exposed for sale in shops about the time of these examinations. By noon of the sixteenth day of the eighth moon, all the candidates throughout the Empire have left their halls, and the examination is over.

The manner in which subjects are handled may be readily illustrated by introducing an essay upon this theme: "When persons in high stations are sincere in the performance of relative and domestic duties, the people generally will be stimulated to the practice of virtue." It is a fair specimen of the jejune style of Chinese essayists, and the mode of reasoning in a circle which pervades their writings.

"When the upper classes are really virtuous, the common people will inevitably become so. For, though the sincere performance of relative duties by superiors does not originate in a wish to stimulate the people, yet the people do become virtuous, which is a proof of the effect of sincerity. As benevolence is the radical principle of all good government in the world, so also benevolence is the radical principle of relative duties amongst the people. Traced back to its source, benevolent feeling refers to a first progenitor; traced forward, it branches out to a hundred generations yet to come. The source of personal existence is one's parents, the relations which originate from Heaven are most intimate; and that in which natural feeling blends is felt most deeply. That which is given by Heaven and by natural feeling to all, is done without any distinction between noble or ignoble. One feeling pervades all. My thoughts now refer to him who is placed in a station of eminence, and who may be called a good man. The good man who is placed in an eminent station, ought to lead forward the practice of virtue; but the way to do so is to begin with his own relations, and perform his duties to them.

"In the middle ages of antiquity, the minds of the people were not yet dissipated—how came it that they were not humble and observant of relative duties, when they were taught the principles of the five social relations? This having been the case, makes it evident that the enlightening of the people must depend entirely on the cordial performance of immediate relative duties. The person in an eminent station who may be called a good man, is he who appears at the head of all others in illustrating by his practice the relative duties.

Biot, Essai sur l'Instruction en Chine, p. 603.
EXAMPLE OF AN ESSAY.

I ages nearer to our own, the manners of the people were not far removed from the dutiful; how came it that any were disobedient to parents, and without brotherly affection, and that it was yet necessary to restrain men by inflicting the eight forms of punishment? This having been the case, shows that in the various modes of obtaining promotion in the state, there is nothing regarded of more importance than filial and fraternal duties. The person in an eminent station who may be called a good man, is he who stands forth as an example of the performance of relative duties.

"The difference between a person filling a high station and one of the common people, consists in the department assigned them, not in their relation to Heaven: it consists in a difference of rank, not in a difference of natural feeling; but the common people constantly observe the sincere performance of relative duties in people of high stations. In being at the head of a family and preserving order amongst the persons of which it is composed, there should be sincere attention to politeness and decorum. A good man placed in a high station says, 'Who of all these are not related to me, and shall I receive them with mere external forms?' The elegant entertainment, the neatly arranged tables, and the exhilarating song, some men esteem mere forms, but the good man esteems that which dictates them as a divinely instilled feeling, and attends to it with a truly benevolent heart. And who of the common people does not feel a share of the delight arising from fathers, and brothers, and kindred? Is this joy resigned entirely to princes and kings?

"In favors conferred to display the benignity of a sovereign, there should be sincerity in the kindness done. The good man says, 'Are not all these persons whom I love, and shall I merely enrich them by largesses?' He gives a branch as the sceptre of authority to a delicate younger brother, and to another he gives a kingdom with his best instructions. Some men deem this as merely extraordinary good fortune, but the good man esteems it the exercise of a virtue of the first order, and the effort of inexpressible benevolence. But have the common people no regard for the spring whence the water flows, nor for the root which gives life to the tree and its branches? Have they no regard for their kindred? It is necessary both to reprehend and to urge them to exercise these feelings. The good man in a high station is sincere in the performance of relative duties, because to do so is virtuous, and not on account of the common people. But the people, without knowing whence the impulse comes, with joy and delight are influenced to act with zeal in this career of virtue; the moral distillation proceeds with rapidity, and a vast change is effected.

"The rank of men is exceedingly different; some fill the imperial throne, but every one equally wishes to do his utmost to accomplish his duty; and success depends on every individual himself. The upper classes begin and pour the wine into the rich goblet; the poor man sows his grain to maintain his parents; the men in high stations grasp the silver bowl, the poor present a pigeon; they arouse each other to unwearied cheerful efforts, and the principles implanted by Heaven are moved to action. Some things are difficult to be done, except by those who possess the glory of national rule; but the kind feeling is what I myself possess, and may increase to an unlimited degree.
The prince may write verses appropriate to his vine bower; the poor man can think of his gourd shelter; the prince may sing his classic odes on fraternal regards; the poor man can muse on his more simple allusions to the same subject, and asleep or awake indulge his recollections; for the feeling is instilled into his nature. When the people are aroused to relative virtues, they will be sincere; for where are there any of the common people that do not desire to perform relative duties? But without the upper classes performing relative duties, this virtuous desire would have no point from which to originate, and therefore it is said, 'Good men in high stations, as a general at the head of his armies, will lead forward the world to the practice of social virtues.'

The discipline of mind and memory which these examinations draw out furnishes a grade of intellect which only needs the friction and experience of public life to make statesmen out of scholars, and goes far to account for the influence of Chinese in Asia. The books studied in preparation for such trials must be remembered with extraordinary accuracy, though we may wish they contained more truth and better science. The following are among the questions proposed in 1853, and must be taken as an average: "In the Han dynasty, there were three commentators on the *Yih King*, whose explanations, and divisions into chapters and sentences were all different: can you give an account of them?"—"Sz'ima Tsien took the classics and ancient records in arranging his history according to their facts; some have accused him of unduly exalting the Taoists and thinking too highly of wealth and power. Pan Ku is clear and comprehensive, but on Astronomy and the Five Elements, he has written more than enough. Give examples and proof of these two statements."—"Chin Shao had admirable abilities for historical writings. In his *San Kwoh Chi* he has depreciated Chu-koh Liang, and made very light of 1 and 1, two other celebrated characters. What does he say of them?" This kind of question involves a wide range of reading within the native literature, though it of course contracts the mind to look upon that literature as containing all that is worth anything in the world.

Twenty-five days are allowed for the examining board to decide on the essays; and few tasks can be instanced more irksome to a board of honest examiners than the perusal of between fifty and seventy-five thousand papers on a dozen subjects, through which the most monotonous uniformity must necessarily run,
and out of which they have to choose the seventy or eighty best — for the number of successful candidates cannot vary far from this, according to the size of the province. The examiners, as has already been described, are aided by literary men in sifting this mass of papers, which relieves them of most of the labor, and secures a better decision. If the number of students be five thousand, and each writes thirteen essays, there will be sixty-five thousand papers, which allows two hundred and sixty essays for each of the ten examiners. With the help of the assistants who are intrusted with their examination, most of the essays obtain a reading, no doubt, by some qualified scholar. There is, therefore, no little sifting and selection, so that when at the last the commissioners choose three rolls of essays and poems from each of the sessions belonging to the same scholar, to pass their final judgment, the company of candidates likely to succeed has been reduced as small in proportion as those in Gideon's host who lapped water. One of the examining committee, in 1832, who sought to invigorate his nerves or clear his intellect for the task by a pipe of opium, fell asleep in consequence, and on awaking, found that many of the essays had caught fire and been consumed. It is generally supposed that hundreds of them are unread, but the excitement of the occasion, and the dread on the part of the examining board to irritate the body of students, act as checks against gross omissions. Very trivial errors are enough to condemn an essay, especially if the examiners have not been gained to look upon it kindly. Section LII. of the code regulates the conduct of the examiners, but the punishments are slight. One candidate, whose essay had been condemned without being read, printed it, which led to the punishment of the examiner, degradation of the graduate, and promulgation of a law forbidding this mode of appealing to the public. Another essay was rejected because the writer had abbreviated a single character.

When the names of the successful wranglers are known, they are published by a crier at midnight, on or before the tenth of the ninth moon; at Canton, he mounts the highest tower, and, after a salute, announces them to the expectant city; the next morning, lists of the lucky scholars are hawked about the streets,
and rapidly sent to all parts of the province. The proclamation which contains their names is pasted upon the governor's office under a salute of three guns; his excellency comes out and bows three times towards the names of the promoted men, and retires under another salute. The disappointed multitude must then rejoice in the success of the few, and solace themselves with the hope of better luck next time; while the successful ones are honored and feasted in a very distinguished manner, and are the objects of flattering attention from the whole city. On an appointed day, the governors, commissioners, and high provincial officers banquet them all at the futa's palace; inferior officers attend as servants, and two lads, fantastically dressed, and holding fragrant branches of the olive (Olea fragrans) in their hands grace the scene with this symbol of literary attainments. The number of Α.Μ., licentiates, or kū-jin, who triennially receive their degrees in the Empire, is upwards of thirteen hundred: the expense of the examinations to the government in various ways, including the presents conferred on the graduates, can hardly be less than a third of a million of tael. Besides the triennial examinations, special ones are held every ten years, and on extraordinary occasions, as a victory, a new reign, or an imperial marriage. One was granted in 1835 because the Empress-dowager had reached her sixtieth year.

The third degree of tsūn-szu, 'entered scholars,' or doctors, is conferred triennially at Peking upon the successful licentiates who compete for it, and only those among the kū-jin, who have not already taken office, are eligible as candidates. On application at the provincial treasury, they are entitled to a part of their travelling expenses to court, but it doubtless requires some interest to get the mileage granted, for many poor scholars are detained from the metropolitan examination, or must beg or borrow in order to reach it. The procedure on this trial is the same as in the provinces, but the examiners are of higher rank; the themes are taken from the same works, and the essays are but little else than repetitions of the same train of thought and argument. After the degrees are conferred upon all who are deemed worthy, which varies from one hundred and fifty to four hundred each time, the doctors are introduced to the Emperor,
and do him reverence, the three highest receiving rewards from
him. At this examination, candidates, instead of being pro-
moted, are occasionally degraded from their acquired standing
for incompetency, and forbidden to appear at them again. The
graduates are all inscribed upon the list of candidates for pro-
motion, by the Board of Civil Office, to be appointed on the first
vacancy; most of them do in fact enter on official life in some
way or other by attaching themselves to high dignitaries, or get-
ting employment in some of the departments at the capital.
One instance is recorded of a student taking all the degrees
within nine months; and some become hantlin before entering
office. Others try again and again, till gray hairs compel them
to retire. There are many subordinate offices in the Academy,
the Censorate, or the Boards, which seem almost to have been
instituted for the employment of graduates, whose success has
given them a partial claim upon the country. The Emperor
sometimes selects clever graduates to prepare works for the use
of government, or nominates them upon special literary com-
missions; 1 It can easily be understood that no small address in
managing and appeasing such a crowd of disciplined active
minds is required on the part of the bureaucracy, and only the
long experience of many generations of the graduates could suf-
fice to keep the system so vigorous as it is.

The fourth and highest degree of hantlin is rather an office
than a degree, for those who attain it are enrolled as members
of the Imperial Academy, and receive salaries. The triennial
examination for this distinction is held in the Emperor’s palace,
and is conducted on much the same plan as all preceding ones,
though being in the presence of the highest personages in the
Empire, it exceeds them in honor. 2 Manchus and Mongols

and usages of the several trials. Also Doolittle’s Social Life, Vol. I., Chaps.
XV., XVI., and XVII.; Biot, Essai sur l’Histoire de l’Instruction Publique en
III., pp. 257 and 321, IV., p. 3, and VII. (3d Series, 1839), pp. 32–81;
Journal Asiatique Soc. Bengal, Vol. XXVIII., No. 1, 1859; Journal N. O. Dr.
309.
compete at these trials with the Chinese, but many facts show that the former are generally favored at the expense of the latter; the large proportion of men belonging to these races filling high offices indicates who are the rulers of the land. The candidates are all examined at Peking; one instance is recorded of a Chinese who passed himself off for a Manchu, but afterward confessed the dissimulation; the head of the division was tried in consequence of his oversight. It is the professed policy of the government to discourage literary pursuits among them, in order to maintain the ancient energy of the race; but where the real power is lodged in the hands of civilians, it is impossible to prevent so powerful a component of the population from competing with the others for its possession.

The present dynasty introduced examinations and gradations among the troops on the same principles as obtain in the civil service; nothing more strikingly proves the power of literary pursuits in China, than this vain attempt to harmonize the profession of arms in all its branches with them. Their enemies were, however, no better disciplined and equipped than they themselves were. Candidates for the first degree present themselves before the district magistrate, with proper testimonials and securities. On certain days they are collected on the parade-grounds, and exhibit their skill in archery (on foot and in the saddle), in wielding swords and lifting weights, graduated to test their muscle. The successful men are assembled afterward before the prefect; and again at a third trial before the literary chancellor, who at the last tripos tests them on their literary attainments, before giving them their degrees of siu-tsai. The number of successful military siu-tsai is the same as the literary. They are triennially called together by the governor at the provincial capital to undergo further examination for ku-jin in four successive trials of the same nature. These occasions are usually great gala days, and three or four scores of young warriors who carry off prizes at these tournaments receive honors and degrees in much the same style as their literary compeers. The trials for the highest degree are held at Peking; and the long-continued efforts in this service generally obtain for the young men posts in the body-guard of
the governors or staff appointments. The forty-nine successful candidates out of several thousands at the triennial examination for kū-jin in Canton, November, 1832, all hit the target on foot six times successively, and on horseback six times; once with the arrow they hit a ball lying on the ground as they passed it at a gallop; and all were of the first class in wielding the iron-handled battle-axe, and lifting the stone-loaded beam. The candidates are all persons of property, who find their own horses, dresses, arms, etc., and are handsomely dressed, the horses, trimmings, and accoutrements in good order—the arrows being without barbs, to prevent accidents. One observer says, "the marks at which they fired, covered with white paper, were about the height of a man and somewhat wider, placed at intervals of fifty yards; the object was to strike these marks successively with their three arrows, the horses being kept at full speed. Although the bull's-eye was not always hit, the target was never missed: the distance did not exceed fifteen or twenty feet."¹

Since military honors depend so entirely on personal skill, it may partly account for the inferior rank the graduates hold in comparison with civilians. No knowledge of tactics, gunnery, engineering, fortifications, or even letters in general, seems to be required of them; and this explains the inefficiency of the army, and the low estimation its officers are held in. Sir J. Davis mentions one military officer of enormous size and strength, whom he saw on the Pei ho, who had lately been promoted for his personal prowess; and speaks of another attached to the guard on one of the boats, who was such a foolish fellow that none of the civilians would associate with him.² All the classes eligible to civil promotion can enter the lists for military honors; the Emperor is present at the examination for the highest, and awards prizes, such as a cap decorated with a peacock's feather; but no system of prizes or examinations can supply the want of knowledge and courage. Military distinctions not being much sought by the people, and conferring but

¹ Ellis, Embassy to China, p. 87; Chinese Repository, Vol. XVI., p. 62; Vol. IV., p. 125.
little emolument or power, do not stand as high in public estimation as the present government wishes. The selection of officers for the naval service is made from the land force, and a man is considered quite as fit for that branch after his feats of archery, as if the trials had been in yacht-sailing or manning the yards.

Such is the outline of the system of examinations through which the civil and military services of the Chinese government are supplied, and the only part of their system not to be paralleled in one or other of the great monarchies of past or present times; though the counterpart of this may have also existed in ancient Egypt. "It is the only one of their inventions," as has been remarked, "which is perhaps worth preserving, and has not been adopted by other countries, and carried to greater perfection than they were equal to." But such a system would be unnecessary in an enlightened Christian country, where the people, pursuing study for its own sake, are able and willing to become as learned as their rulers desire without any such inducement. Nor would they submit to the trammels and trickery attendant on competition for office; the ablest politicians are by no means found among the most learned scholars. The honor and power of official position have proved to be ample stimulus and reward for years of patient study. Not one in a score of graduates ever obtains an office, not one in a hundred of competitors ever gets a degree; but they all belong to the literary class, and share in its influence, dignity, and privileges. Moreover, these books render not only those who get the prizes well acquainted with the true principles on which power should be exercised, but the whole nation—gentry and commoners—know them also. These unemployed literati form a powerful middle class, whose members advise the work-people, who have no time to study, and aid their rulers in the management of local affairs. Their intelligence fits them to control most of the property, while few acquire such wealth as gives them the power to oppress. They make the public opinion of the country, now controlling it, then cramping it; alternately adopting or resisting new influences, and sometimes successfully thwarting the acts of officials,
when the rights of the people are in danger of encroachment; or at other times combining with the authorities to repress anarchy or relieve suffering.

This class has no badge of rank, and is open to every man's highest talent and efforts, but its complete neutralization of hereditary rights, which would have sooner or later made a privileged oligarchy and a landed or feudal aristocracy, proves its vitalizing, democratic influence. It has saved the Chinese people from a second disintegration into numerous kingdoms, by the sheer force of instruction in the political rights and duties taught in the classics and their commentaries. While this system put all on equality, human nature, as we know, has no such equality. At its inception it probably met general support from all classes, because of its fitness for the times, and soon the resistance of multitudes of hopeful students against its abrogation and their consequent disappointment in their life-work aided its continuance. As it is now, talent, wealth, learning, influence, paternal rank, and intrigue, each and all have full scope for their greatest efforts in securing the prizes. If these prizes had been held by a tenure as slippery as they are at present in the American Republic, or obtainable only by canvassing popular votes, the system would surely have failed, for "the game would not have been worth the candle." But in China the throne gives a character of permanency to the government, which opposes all disorganizing tendencies, and makes it for the interest of every one in office to strengthen the power which gave it to him. This loyalty was remarkably shown in the recent rebellion, in which, during the eighteen years of that terrible carnage and ruin, not one imperial official voluntarily joined the Tai-pings, while hundreds died resisting them.

There is no space here for further extracts from the classics which will adequately show their character. They would prove that Chinese youth, as well as those in Christian lands, are taught a higher standard of conduct than they follow. The former are, however, drilled in the very best moral books the language affords; if the Proverbs of Solomon and the New Testament were studied as thoroughly in our schools as the
Four Books are in China, our young men would be better fitted to act their part as good and useful citizens.

In this way literary pursuits have taken precedence of war-like, and no unscrupulous Caesar or Napoleon has been able to use the army for his own aggrandizement. The army of China is contemptible, certainly, if compared with those of Western nations, and its use is rather like a police, whose powers of protection or oppression are exhibited according to the tempers of those who employ them. But in China the army has not been employed, as it was by those great captains, to destroy the institutions on which it rests; though its weakness and want of discipline often make it a greater evil than good to the people. But had the military waxed strong and efficient, it would certainly have become a terror in the hands of ambitious monarchs, a drain on the resources of the land, perhaps a menace to other nations, or finally a destroyer of its own. The officials were taught, when young, what to honor in their rulers; and, now that they hold those stations, they learn that discreet, upright magistrates do receive reward and promotion, and experience has shown them that peace and thrift are the ends and evidence of good government, and the best tests of their own fitness for office.

Another observable result of this republican method of getting the best-educated men into office is the absence of any class of slaves or serfs among the population. Slavery exists in a modified form of corporeal mortgage for debt, and thousands remain in this servitude for life through one reason or another. But the destruction of a feudal barony involved the extinction of its correlative, a villein class, and the oppression of poor debtors, as was the case in Rome under the consuls. Only freemen are eligible to enter the concours, but the percentage of slaves is too small to influence the total. To this cause, too, may, perhaps, to a large degree, be ascribed the absence of anything like caste, which has had such bad effects in India.

The system could not be transplanted; it is fitted for the genius of the Chinese, and they have become well satisfied with its workings. Its purification would do great good, doubtless, if the mass of the people are to be left in their present
state of ignorance, but their elevation in knowledge would, ere long, revolutionize the whole. There can be no doubt as to the important and beneficial results it has accomplished, with all its defects, in perpetuating and strengthening the system of government, and securing to the people a more equitable and vigorous body of magistrates than they could get in any other way. It offers an honorable career to the most ambitious, talented, or turbulent spirits in the country, which demands all their powers; and by the time they enter upon office, those aspirations and powers have been drilled and molded into useful service, and are ever after devoted to the maintenance of the system they might otherwise have wrecked. Most of the real benefits of Chinese education and this system of examinations are reached before the conferment of the degree of hū- jin. These consist in diffusing a general respect and taste for letters among the people; in calling out the true talent of the country to the notice of the rulers in an honorable path of effort; in making all persons so thoroughly acquainted with the best moral books in the language that they cannot fail to exercise some salutary restraint; in elevating the general standard of education so much that every man is almost compelled to give his son a little learning in order that he may get along in life; and finally, through all these influences, powerfully contributing to uphold the existing institutions of the Empire.

From the intimate knowledge thus obtained of the writings of their best minds, Chinese youth learn the principles of democratic rule as opposed to personal authority; and from this instruction it has resulted that no monarch has ever been able to use a standing army to enslave the people, or seize the proceeds of their industry for his own selfish ends. Nothing in Chinese politics is more worthy of notice than the unbounded reverence for the Emperor, while each man resists unjust taxation, and joins in killing or driving away oppressive officials. Educated men form the only aristocracy in the land; and the attainment of the first degree, by introducing its owner into the class of gentry, is considered ample compensation for all the expense and study spent in getting it. On the whole, it may safely be asserted that these examinations have done more to maintain
the stability, and explain the continuance, of the Chinese government than any other single cause.

The principal defects and malversations in the system can soon be shown. Some are inherent, but others rather prove the badness of the material than of the system and its harmonious workings. One great difficulty in the way of the graduated students attaining office according to their merits is the favor shown to those who can buy nominal and real honors. Two censors, in 1822, laid a document before his Majesty, in which the evils attendant on selling office are shown; viz., elevating priests, highwaymen, merchants, and other unworthy or uneducated men, to responsible stations, and placing insurmountable difficulties in the way of hard-working, worthy students reaching the reward of their toil. They state that the plan of selling offices commenced during the Han dynasty, but speak of the greater disgrace attendant upon the plan at the present time, because the avails all go into the privy purse instead of being applied to the public service; they recommend, therefore, a reduction in the disbursements of the imperial establishment. Among the items mentioned by these oriental Joseph Humes, which they consider extravagant, are a lac of taels (100,000) for flowers and rouge in the seraglio, and 120,000 in salaries to waiting-boys; two lacs were expended on the gardens of Yuenming, and almost half a million of taels upon the parks at Jeh ho, while the salaries to officers and presents to women at Yuenming were over four lacs. "If these few items of expense were abolished," they add, "there would be a saving of more than a million of taels of useless expenditure; talent might be brought forward to the service of the country, and the people's wealth be secured."

In consequence of the extensive sale of offices, they state that more than five thousand tsin-sz doctors, and more than twenty-seven thousand kū-jin licentiates, are waiting for employment; and those first on the list obtained their degrees thirty years ago, so that the probability is that when at last employed, they will be too old for service, and be declared superannuated in the first examination of official merits and demerits. The rules to be observed at the regular examinations
are strict, but no questions are asked the buyers of office; and they enter, too, on their duties as soon as the money is paid. The censors quote three sales, whose united proceeds amounted to a quarter of a million of taels, and state that the whole income from this source for twenty years was only a few lacs. Examples of the flagitious conduct of these purse-proud magistrates are quoted in proof of the bad results of the plan. "Thus the priest Siang Yang, prohibited from holding office, bought his way to one; the intendant at Ningpo, from being a mounted highwayman, bought his way to office; besides others of the vilest parentage. But the covetousness and cruelty of these men are denominated purity and intelligence; they inflict severe punishments, which make the people terrified, and their superiors point them out as possessing decision: these are our able officers!"

After animadverting on the general practice "of all officers, from governor-generals down to village magistrates, combining to gain their purposes by hiding the truth from the sovereign," and specifying the malversations of Tohtsin, the premier, in particular, they close their paper with a protestation of their integrity. "If your Majesty deems what we have now stated to be right, and will act thereon in the government, you will realize the designs of the souls of your sacred ancestors; and the army, the nation, and the poor people, will have cause for gladness of heart. Should we be subjected to the operation of the hatchet, or suffer death in the boiling caldron, we will not decline it."

These censors place the proceeds of "button scrip" far too low, for in 1826, the sale produced about six millions of taels, and was continued at intervals during the three following years. In 1831, one of the sons of Hswqua was created a kū-jin by patent for having subscribed nearly fifty thousand dollars to repair the dikes near Canton; and upon another was conferred the rank and title of "director of the salt monopoly" for a lac of taels toward the war in Turkestan. Neither of these persons ever held any office of power, nor probably did they expect it; and such may be the case with many of those who are satisfied with the titles and buttons, feathers and robes,
which their money procures. The sale of office is rather accepted as a State necessity which does not necessarily bring tyrants upon the bench; but when, as was the case in 1863, Peiching, head of the Examining Board at Peking, fraudulently issued two or three diplomas, his execution vindicated the law, and deterred similar tampering with the life-springs of the system. During the present dynasty, military men have been frequently appointed to magistracies, and the detail of their offices intrusted to needy scholars, which has tended, still further, to disgust and dishearten the latter from resorting to the literary arena.

The language itself of the Chinese, which has for centuries aided in preserving their institutions and strengthening national homogeneity amid so many local varieties of speech, is now rather in the way of their progress, and may be pointed to as another unfortunate feature which infects this system of education and examination; for it is impossible for a native to write a treatise on grammar about another language in his own tongue, through which another Chinese can, unaided, learn to speak that language. This people have, therefore, no ready means of learning the best thoughts of foreign minds. Such being the case, the ignorance of their first scholars as regards other races, ages, and lands has been their misfortune far more than their fault, and they have suffered the evils of their isolation. One has been an utter ignorance of what would have conferred lasting benefit resulting from the study of outside conceptions of morals, science, and politics. Inasmuch as neither geography, natural history, mathematics, nor the history or languages of other lands forms part of the curriculum, these men, trained alone in the classics, have naturally grown up with distorted views of their own country. The officials are imbued with conceit, ignorance, and arrogance as to its power, resources, and comparative influence, and are helpless when met by greater skill or strength. However, these disadvantages, great as they are and have been, have mostly resulted naturally from their secluded position, and are rapidly yielding to the new influences which are acting upon government and people. To one contemplating this startling metamorphosis,
the foremost wish, indeed, must be that these causes do not disintegrate their ancient economies too fast for the recuperation and preservation of whatever is good therein.

Another evil is the bribery practised to attain the degrees. By certain signs placed on the essays, the examiner can easily pick out those he is to approve; $8,000 was said to be the price of a bachelor's degree in Canton, but this sum is within the reach of few out of the six thousand candidates. The poor scholars sell their services to the rich, and for a certain price will enter the hall of examination, and personate their employer, running the risk and penalties of a disgraceful exposure if detected; for a less sum they will drill them before examination, or write the essays entirely, which the rich booby must commit to memory. The purchase of forged diplomas is another mode of obtaining a graduate's honors, which, from some discoveries made at Peking, is so extensively practised, that when this and other corruptions are considered, it is surprising that any person can be so eager in his studies, or confident of his abilities, as ever to think he can get into office by them alone. In 1830, the Gazette contained some documents showing that an inferior officer, aided by some of the clerks in the Board of Revenue, during the successive superintendence of twenty presidents of the Board had sold twenty thousand four hundred and nineteen forged diplomas; and in the province of Nganhwui, the writers in the office attached to the Board of Revenue had carried on the same practice for four years, and forty-six persons in that province were convicted of possessing them. All the principal criminals convicted at this time were sentenced to decapitation, but these cases are enough to show that the real talent of the country does not often find its way into the magistrate's seat without the aid of money; nor is it likely that the tales of such delinquencies often appear in the Gazette. Literary chancellors also sell bachelors' degrees to the exclusion of deserving poor scholars; the office of the hiohching of Kiangsi was searched in 1828 by a special commission, and four lacs of taels found in it; he hung himself to avoid further punishment, as did also the same dignitary in Canton in 1833, as was supposed, for a similar cause. It is in this way, no doubt, that
the ill-gotten gains of most officers return to the general circulation.

Notwithstanding these startling corruptions, which seem to involve the principle on which the harmony and efficiency of the whole machinery of state stand, it cannot be denied, judging from the results, that the highest officers of the Chinese government do possess a very respectable rank of talent and knowledge, and carry on the unwieldy machine with a degree of integrity, patriotism, industry, and good order which shows that the leading minds in it are well chosen. The person who has originally obtained his rank by a forged diploma, or by direct purchase, cannot hope to rise or to maintain even his first standing, without some knowledge and parts. One of the three commissioners whom Kiyeng associated with himself in his negotiations with the American minister in 1844, was a supernumerary chihien of forbidding appearance, who could hardly write a common document, but it was easy to see the low estimation the ignoramus was held in. It may therefore be fairly inferred that enough large prizes are drawn to incite successive generations of scholars to compete for them, and thus to maintain the literary spirit of the people. At these examinations the superior minds of the country are brought together in large bodies, and thus they learn each other's views, and are able to check official oppressions with something like a public opinion. In Peking the concourse of several thousands, from the remotest provinces, to compete at or assist in the triennial examinations, exerts a great and healthy influence upon their rulers and themselves. Nothing like it ever has been seen in any other metropolis.

The enjoyment of no small degree of power and influence in their native village, is also to be considered in estimating the rewards of studious toil, whether the student get a diploma or not; and this local consideration is the most common reward attending the life of a scholar. In those villages where no governmental officer is specially appointed, such men are almost sure to become the headmen and most influential persons in the very spot where a Chinese loves to be distinguished. Graduates are likewise allowed to erect flag-staffs, or put up a red sign
over the door of their houses showing the degree they have obtained, which is both a harmless and gratifying reward of study; like the additions of Cantab. or Oxon., D.D. or LL.D., to their owner's names in other lands.

The fortune attending the unsuccessful candidates is various. Thousands of them get employment as school-teachers, pettifogging notaries, and clerks in the public offices, and others who are rich return to their families. Some are reduced by degrees to beggary, and resort to medicine, fortune-telling, letter-writing, and other such shifts to eke out a living. Many turn their attention to learning the modes of drawing up deeds and forms used in dealings regarding property; others look to aiding military men in their duties, and a few turn authors, and thus in one way or another contrive to turn their learning to account.

During the period of the examinations, when the students are assembled in the capital, the officers of government are careful not to irritate them by punishment, or offend their esprit de corps, but rather, by admonitions and warnings, induce them to set a good example. The personal reputation of the officer himself has much to do with the influence he exerts over the students, and whether they will heed his caveats. One of the examiners in Chekiang, irritated by the impertinence of a bachelor, who presumed upon his immunity from corporeal chastisement, twisted his ears to teach him better manners; soon after, the student and two others of equal degree were accused before the same magistrate for a libel, and one of them beaten forty strokes upon his palms. At the ensuing examination, ten of the siu-tsai, indignant at this unauthorized treatment, refused to appear, and all the candidates, when they saw who was to preside, dispersed immediately. In his memorial upon the matter, the governor-general recommends both this officer, and another one who talked much about the affair and produced a great effect upon the public mind, to be degraded, and the bachelors to be stripped of their honors. A magistrate of Honan, having punished a student with twenty blows, the assembled body of students rose and threw their caps on the ground, and walked off, leaving him alone. The prefect of Canton, in 1842, having become obnoxious to the citizens from
the part he took in ransoming the city when surrounded by the British forces, the students refused to receive him as their examiner, and when he appeared in the hall to take his seat, drove him out of the room by throwing their ink-stones at him; he soon after resigned his station. Perhaps the siu-tsei are more impatient than the kü-jin from being better acquainted with each other, and being examined by local officers, while the kü-jin are overawed by the rank of the commissioners, and, coming from distant parts of a large province, have little mutual sympathy or acquaintance. The examining boards, however, take pains to avoid displeasing any gathering of graduates.

We have seen, then, in what has been of necessity a somewhat cursory resumé, the management and extent of an institution which has opened the avenues of rank to all, by teaching candidates how to maintain the principles of liberty and equality they had learned from their oft-quoted 'ancients.' All that these institutions need, to secure and promote the highest welfare of the people—as they themselves, indeed, aver—is their faithful execution in every department of government; as we find them, no higher evidence of their remarkable wisdom can be adduced, than the general order and peace of the land. When one sees the injustice and oppressions in law courts, the feuds and deadly fights among clans, the prevalence of lying, ignorance, and pollution among commoners, and the unscrupulous struggle for a living going on in every rank of life, he wonders that universal anarchy does not destroy the whole machine. But 'the powers that be are ordained of God.' The Chinese seem to have attained the great ends of human government to as high a degree as it is possible for man to go without the knowledge of divine revelation. That, in its great truths, its rewards, its hopes, and its stimulus to good acts has yet to be received among them. The course and results of the struggle between the new and the old in the land of Sinim will form a remarkable chapter in the history of man.

With regard to female education, it is a singular anomaly among Chinese writers, that while they lay great stress upon maternal instruction in forming the infant mind, and leading it
on to excellence, no more of them should have turned their attention to the preparation of books for girls, and the establishment of female schools. There are some reasons for the absence of the latter to be found in the state of society, notable among which must stand, of course, the low position of woman in every oriental community, and a general contempt for the capacity of the female mind. It is, moreover, impossible to procure many qualified schoolmistresses, and to this we must add the hazard of sending girls out into the streets alone, where they would run some risk of being stolen. The principal stimulus for boys to study—the hope and prospect of office—is taken away from girls, and Chinese literature offers little to repay them for the labor of learning it in addition to all the domestic duties which devolve upon them. Nevertheless, education is not entirely confined to the stronger sex; seminaries for young women are not at all uncommon in South China, and it is not unusual to find private tutors giving instruction to young ladies at their houses. Though this must be regarded as a comparative statement, and holding much more for the southern than for the northern provinces, on the other hand, it may be asserted that literary attainments are considered creditable to a woman, more than is the case in India or Siam; the names of authoresses mentioned in Chinese annals would make a long list. Yuen Yuen, the governor-general of Canton, in 1820, while in office, published a volume of his deceased’s daughter’s poetical effusions; and literary men are usually desirous of having their daughters accomplished in music and poetry, as well as in composition and classical lore. Such an education is considered befitting their station, and reflecting credit on the family.

One of the most celebrated female writers in China is Pan Hwu-pan, also known as Pan Chao, a sister of the historian Pan Ku, who wrote the history of the former Han dynasty. She was appointed historiographer after his death, and completed his unfinished annals; she died at the age of seventy, and was honored by the Emperor Ho with a public burial, and

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the title of the Great Lady Tsao. About A.D. 80, she was made preceptress of the Empress, and wrote the first work in any language on female education; it was called Nü Kiao or Female Precepts, and has formed the basis of many succeeding books on female education. The aim of her writings was to elevate female character, and make it virtuous. She says, "The virtue of a female does not consist altogether in extraordinary abilities or intelligence, but in being modestly grave and inviolably chaste, observing the requirements of virtuous widowhood, and in being tidy in her person and everything about her; in whatever she does to be unassuming, and whenever she moves or sits to be decorous. This is female virtue." Instruction in morals and the various branches of domestic economy are more insisted upon in the writings of this and other authoresses, than a knowledge of the classics or histories of the country.

One of the most distinguished Chinese essayists of modern times, Luhchuan, published a work for the benefit of the sex, called the Female Instructor; an extract from his preface will show what ideas are generally entertained on female education by Chinese moralists.

"The basis of the government of the Empire lies in the habits of the people, and the surety that their usages will be correct is in the orderly management of families, which last depends chiefly upon the females. In the good old times of Chou, the virtuous women set such an excellent example that it influenced the customs of the Empire—an influence that descended even to the times of the Ching and Wei states. If the curtain of the inner apartment gets thin, or is hung awry [i.e., if the sexes are not kept apart], disorder will enter the family, and ultimately pervade the Empire. Females are doubtless the sources of good manners; from ancient times to the present this has been the case. The inclination to virtue and vice in women differs exceedingly; their dispositions incline contrary ways, and if it is wished to form them alike, there is nothing like education. In ancient times, youth of both sexes were instructed. According to the Ritual of Chou, 'the imperial wives regulated the law for educating females, in order to instruct the ladies of the palace in morals, conversation, manners, and work; and each led out her respective classes, at proper times, and arranged them for examination in the imperial presence.' But these treatises have not reached us, and it cannot be distinctly ascertained what was their plan of arrangement.

"The education of a woman and that of a man are very dissimilar. Thus, a man can study during his whole life; whether he is abroad or at home, he
can always look into the classics and history, and become thoroughly acquainted with the whole range of authors. But a woman does not study more than ten years, when she takes upon her the management of a family, where a multiplicity of cares distract her attention, and having no leisure for undisturbed study, she cannot easily understand learned authors; not having obtained a thorough acquaintance with letters, she does not fully comprehend their principles; and like water that has flowed from its fountain, she cannot requite her conduct by their guidance. How can it be said that a standard work on female education is not wanted! Every profession and trade has its appropriate master; and ought not those also who possess such an influence over manners [as females] to be taught their duties and their proper limits? It is a matter of regret, that in these books no extracts have been made from the works of Confucius in order to make them introductory to the writings on polite literature; and it is also to be regretted that selections have not been made from the commentaries of Ching, Chu, and other scholars, who have explained his writings clearly, as also from the whole range of writers, gathering from them all that which was appropriate, and omitting the rest. These are circulated among mankind, together with such books as the Juvenile Instructor; yet if they are put into the hands of females, they cause them to become like a blind man without a guide, wandering hither and thither without knowing where he is going. There has been this great deficiency from very remote times until now.

"Woman's influence is according to her moral character, therefore that point is largely explained. First, concerning her obedience to her husband and to his parents; then in regard to her complaisance to his brothers and sisters, and kindness to her sisters-in-law. If unmarried, she has duties toward her parents, and to the wives of her elder brothers; if a principal wife, a woman must have no jealous feelings; if in straitened circumstances, she must be contented with her lot; if rich and honorable, she must avoid extravagance and haughtiness. Then teach her, in times of trouble and in days of ease, how to maintain her purity, how to give importance to right principles, how to observe widowhood, and how to avenge the murder of a relative. Is she a mother, let her teach her children; is she a step-mother, let her love and cherish her husband's children; is her rank in life high, let her be condescending to her inferiors; let her wholly discard all sorcerers, superstitious nuns, and witches; in a word let her adhere to propriety and avoid vice.

"In conversation, a female should not be sordid and garrulous, but observe strictly what is correct, whether in suggesting advice to her husband, in remonstrating with him, or teaching her children, in maintaining etiquette, humbly imparting her experience, or in averting misfortune. The deportment of females should be strictly grave and sober, and yet adapted to the occasion; whether in waiting on her parents, receiving or reverencing her husband, rising up or sitting down, when pregnant, in times of mourning, or when fleeing in war, she should be perfectly decorous. Rearing the silkworm and working cloth are the most important of the employments of a female; preparing and serving up the food for the household, and setting in order the
sacrifices, follow next, each of which must be attended to; after them, study and learning can fill up the time."  

The work thus prefaced, is similar to Sprague's _Letters to a Daughter_, rather than to a text-book, or a manual intended to be read and obeyed rather than recited by young ladies. Happy would it be for the country, however, if the instructions given by this moralist were followed; it is a credit to a pagan, to write such sentiments as the following: "During infancy, a child ardently loves its mother, who knows all its traits of goodness: while the father, perhaps, cannot know about it, there is nothing which the mother does not see. Wherefore the mother teaches more effectually, and only by her unwise fondness does her son become more and more proud (as musk by age becomes sourer and stronger), and is thereby nearly ruined."—"Heavenly order is to bless the good and curse the vile; he who sins against it will certainly receive his punishment sooner or later: from lucid instruction springs the happiness of the world. If females are unlearned, they will be like one looking at a wall, they will know nothing: if they are taught, they will know, and knowing they will imitate their examples."

It is vain to expect, however, that any change in the standing of females, or extent of their education, will take place until influences from abroad are brought to bear upon them—until the same work that is elsewhere elevating them to their proper place in society by teaching them the principles on which that elevation is founded, and how they can themselves maintain it, is begun. The Chinese do not, by any means, make slaves of their females, and if a comparison be made between their condition in China and other modern unevangelized countries, or even with ancient kingdoms or Moslem races, it will in many points acquit them of much of the obloquy they have received on this behalf.

There are some things which tend to show that more of the sex read and write sufficiently for the ordinary purposes of life, than a slight examination would at first indicate. Among these may be mentioned the letter-writers compiled for their use, in which instructions are given for every variety of note and epis-

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1 _Chinese Repository_, Vol. IX., p. 542.
tle, except, perhaps, love letters. The works just mentioned, intended for their improvement, form an additional fact. A Manchu official of rank, named Sin-kwăn, who rose to be governor of Kiangsï in Kiaking's reign, wrote a primer in 1838, for girls, called the Nü-rh Yü, or 'Words for Women and Girls.' It is in lines of four characters, and consists of aphorisms and short precepts on household management, behavior, care of children, neatness, etc., so written as to be easily memorized. It shows one of the ways in which literary men interest themselves, in educating youth, and further that there is a demand for such books. A few lines from this primer will exhibit its tenor

Vile looks should never meet your eye,
Nor filthy words defile your ear;
Ne'er look on men of utterance gross,
Nor tread the ground which they pollute.
Keep back the heart from thoughts impure,
Nor let your hands grow fond of sloth;
Then no o'ersight or call deferred
Will, when you're pressed, demand your time.

In all your care of tender babes,
Mind lest they're fed or warmed too much;
The childish liberty first granted
Must soon be checked by rule and rein;
Guard them from water, fire, and fools;
Mind lest they're hurt or maimed by falls.
All flesh and fruits when ill with colds
Are noxious drugs to tender bairns—
Who need a careful oversight,
Yet want some license in their play.
Be strict in all you bid them do,
For this will guard from ill and woe.

The pride taken by girls in showing their knowledge of letters is evidence that it is not common, while the general respect in which literary ladies are held proves them not to be so very rare; though for all practical good, it may be said that half of the Chinese people know nothing of books. The fact that female education is so favorably regarded is encouraging to those philanthropic persons and ladies who are endeavoring to establish female schools at the mission stations, since they have not prejudice to contend with in addition to ignorance.

Vol. I.—37
CHAPTER X.

STRUCTURE OF THE CHINESE LANGUAGE.

It might reasonably be inferred, judging from the attention paid to learning, and the honors conferred upon its successful votaries, that the literature of the Chinese would contain much to repay investigation. Such is not the case, however, to one already acquainted with the treasures of Western science, and, in fairness, such a comparison is not quite just. Yet it has claims to the regard of the general student, from its being the literature of so vast a portion of the human species, and the result of the labors of its wisest and worthiest minds during many successive ages. The fact that it has been developed under a peculiar civilization, and breathes a spirit so totally different from the writings of Western sages and philosophers, perhaps increases the curiosity to learn what are its excellences and defects, and obtain some criteria by which to compare it with the literature of other Asiatic or even European nations. The language in which it is written—one peculiarly mystical and diverse from all other media of thought—has also added to its singular reputation, for it has been surmised that what is “wrapped up” in such complex characters must be pre-eminently valuable for matter or elegant for manner, and not less curious than profound. Although a candid examination of this literature will disclose its real mediocrity in points of research, learning, and genius, there yet remains enough to render it worthy the attention of the oriental or general student.

Some of its peculiarities are owing to the nature of the language, and the mode of instruction, both of which have affected the style and thoughts of writers: for, having, when young,
been taught to form their sentences upon the models of antiquity, their efforts to do so have moulded their thoughts in the same channel. Imitation, from being a duty, soon became a necessity. The Chinese scholar, forsaking the leadings of his own genius, soon learned to regard his models as not only being all truth themselves, but as containing the sum total of all things valuable. The intractable nature of the language, making it impossible to study other tongues through the medium of his own, moreover tended to repress all desire in the scholar to become acquainted with foreign books; and as he knew nothing of them or their authors, it was easy to conclude that there was nothing worth knowing in them, nothing to repay the toil of study, or make amends for the condescension of ascertaining. The neighbors of the Chinese have unquestionably been their inferiors in civilization, good government, learning, and wealth; and this fact has nourished their conceit, and repressed the wish to travel, and ascertain what there was in remoter regions. In judging of the character of Chinese literature, therefore, these circumstances among others under which it has risen to its present bulk, must not be overlooked; we shall conclude that the uniformity running through it is perhaps owing as much to the isolation of the people and servile imitation of their models, as to their genius: each has, in fact, mutually acted upon and influenced the other.

The "homoglot" character of the Chinese people has arisen more from the high standard of their literature, and the political institutions growing out of its canonical books (which have impelled and rewarded the efforts of students to master the language), than from any one other cause. This feature offers a great contrast to the polyglot character which the Romans possessed even to the last, and suggests the cause and results as interesting topics of inquiry. The Egyptian, Jewish, Syriac, Greek, and Latin languages had each its own national literature, and its power was enough to retain these several nations attached to their own mother tongue, while the Gauls, Iberians, and other subject peoples, having no books, took the language and literature of their rulers and conquerors. Thus the kingdom, "part iron and part clay," fell apart as soon as the grasp of Rome
was weakened; while the tendency in China always has been to reunite and homologate.

In this short account of the Chinese tongue, it will be sufficient to give such notices of the origin and construction of the characters, and of the idioms and sounds of the written and spoken language, as shall convey a general notion of all its parts, and to show the distinction between the spoken and written media, and their mutual action. They are both archaic, because the symbols prevented all inflexion and agglutination in the sounds, and all signs to indicate what part of speech each belonged to. They are like the ten digits, containing no vocable and imparting their meaning more to the eye than the ear.

Chinese writers, unable to trace the gradual formation of their characters (for, of course, there could be no intelligible historical data until long after their formation), have ascribed them to Hwangti, one of their primeval monarchs, or even earlier, to Fuh-li, some thirty centuries before Christ; as if they deemed writing to be as needful to man as clothes or marriage, all of which came from Fuh-li. A mythical personage, Tsang-kieh, who flourished about B.C. 2700, is credited with the invention of symbols to represent ideas, from noticing the marking on tortoise-shell, and thence imitating common objects in nature.

The Japanese have tried to attach their kana to the Chinese characters to indicate the case or tense, but the combination looks incongruous to an educated Chinese. We might express, though somewhat crudely, analogous combinations in English by endeavoring to write 1-ty, 1-ness, 1-ted, for unity, oneness, united, or 3-1 God for triune God.

At this crisis, when a medium for conveying and giving permanency to ideas was formed, Chinese historians say: "The heavens, the earth, and the gods, were all agitated. The inhabitants of hades wept at night; and the heavens, as an expression of joy, rained down ripe grain. From the invention of writing, the machinations of the human heart began to operate; stories false and erroneous daily increased, litigations and imprisonments sprang up; hence, also, specious and artful language, which causes so much confusion in the world. It was
for these reasons that the shades of the departed wept at night. But from the invention of writing, polite intercourse and music proceeded; reason and justice were made manifest; the relations of social life were illustrated, and laws became fixed. Governors had laws to which they might refer; scholars had authorities to venerate; and hence, the heavens, delighted, rained down ripe grain. The classical scholar, the historian, the mathematician, and the astronomer can none of them do without writing; were there no written language to afford proof of passing events, the shades might weep at noonday, and the heavens rain down blood." 1 This singular myth may, perhaps, cover a genuine fact worthy of more than passing notice—indicating a consentaneous effort of the early settlers on the Yellow River to substitute for the purpose of recording laws and events something more intelligible than the knotted cords previously in use. Its form presents a curious contrast to the personality of the fable of Cadmus and his invention of the Greek letters.

The date of the origin of this language, like that of the letters of Western alphabets, is lost in the earliest periods of post-diluvian history, but there can be no doubt that it is the most ancient language now spoken, and along with the Egyptian and cuneiform, among the oldest written languages used by man. The Ethiopic and Coptic, the Sanscrit and Pali, the Syriac, Aramaic, and Pehlevic, have all become dead languages; and the Greek, Latin, and Persian, now spoken, differ so much

1 Professor H. A. Sayce, of Oxford, in reference to a suggested possible connection between the Chinese and primitive Accadian population of Chaldea, says in a letter to the London Times: "I would mention one fact which may certainly be considered to favor it. The cuneiform characters of Babylonia and Assyria are, as is well known, degenerated hieroglyphics, like the modern Chinese characters. The original hieroglyphics were invented by the Accadians before they descended into Babylonia from the mountains of Elam, and I have long been convinced that they were originally written in vertical columns. In no other way can I explain the fact that most of the pictures to which the cuneiform characters can be traced back stand upon their sides. There is evidence to show that the inventors of the hieroglyphics used papyrus, or some similar vegetable substance, for writing purposes before the alluvial plain of Babylonia furnished them with clay, and the use of such a writing material will easily account for the vertical direction in which the characters were made to run."
from the ancient style, as to require special study to understand the books in them: while during successive eras, the written and spoken language of the Chinese has undergone few alterations, and done much to deepen the broad line of demarkation between them and other branches of the human race. The fact, then, that this is the only living language which has survived the lapse of ages is, doubtless, owing to its ideographic character and its entire absence of sound as an integral factor of any symbol. Their form and meaning were, therefore, only the more strongly united because each reader was at liberty to sound them as he pleased or had been taught by local instructors. He was not hindered, on account of his local brogue, from communicating ideas with those who employed the same signs in writing. Upon the subsequent rise of a great and valuable literature, the maintenance of the written language was the chief element of national life and integrity among those peoples who read and admired the books. Nor has this language, like those of the Hebrews, the Assyrians, and others already mentioned, ever fallen into disuse and been supplanted by the sudden rise and physical or intellectual vigor of some neighboring community speaking a patois. For we find that alphabetic languages, whose words represent at once meaning and sound, are as dependent upon local dialects as is the Chinese tongue upon its symbols; consequently, when in the former case the sounds had so altered that the meanings were obscured, the mode of writing was likely to be changed. The extent of its literature and uses made of it were then the only safeguard of the written forms; while as men learned to read books they became more and more prone to associate sense and form, regarding the sound as traditionary. We have, in illustration of this, to look no further than to our own language, whose cumbersome spelling is in a great measure resulting from a dislike of changing old associations of sense and form which would be involved in the adoption of a phonetic system.

The Chinese have had no inducement, at any stage of their existence, to alter the forms of their symbols, inasmuch as no nation in Asia contiguous to their own has ever achieved a literature which could rival theirs; no conqueror came to impose
his tongue upon them; their language completely isolated them from intellectual intercourse with others. This isolation, fraught with many disadvantages in the contracted nature of their literature, and the reflux, narrowing influence on their minds, has not been without its compensations. A national life of a unique sort has resulted, and to this self-nurtured language may be traced the origin of much of the peace, industry, population, and healthy pride of the Chinese people.

The Chinese have paid great and praiseworthy attention to their language, and furnished us with all needed books to its study. Premising that the original symbols were ideographic, the necessities of the case compelled their contraction as much as possible, and soon resulted in arbitrary signs for all common uses. Their symbols varied, indeed, at different times and in different States; it was not until a genuine literature appeared and its readers multiplied that the varicnts were dropped and uniformity sought. The original characters of this language are derived from natural or artificial objects, of which they were at first the rude outlines. Most of the forms are preserved in the treatises of native philologists, where the changes they have gradually undergone are shown. The number of objects chosen at first was not great; among them were symbols for the sun, moon, hills, animals, parts of the body, etc.; and in drawing them the limners seem to have proposed nothing further than an outline sketch, which, by the aid of a little explanation, would be intelligible. Thus the picture  would probably be recognized by all who saw it as representing the moon; that of  as a fish; and so of others. It is apparent that the number of pictures which could be made in this manner would bear no proportion to the wants and uses of a language, and therefore recourse must soon be had to more complicated symbols, to combining those already understood, or to the adoption of arbitrary or phonetic signs. All these modes have been more or less employed.

Chinese philologists arrange all the characters in their language into six classes, called lunch shu, or "six writings." The first, called siang hing, morphographs, or "imitative symbols," are those in which a plain resemblance can be traced between
the original form and the object represented; they are among
the first characters invented, although the six hundred and
eight placed in this class do not include all the original symbols.
These pristine forms have since been modified so much that
the resemblance has disappeared in most of them, caused chiefly
by the use of paper, ink, and pencils, instead of the iron style
and bamboo tablets formerly in use for writing; circular strokes
being more distinctly made with an iron point upon the hard
wood than with a hair pencil upon thin paper; angular strokes
and square forms, therefore, gradually took the place of round
or curved ones, and contracted characters came into use in place
of the original imitative symbols. In this class such characters
as the following are given:

\[\text{tortoise, chariot, child, elephant, deer, vase, hill, eye.}\]

altered to

\[\text{龘 車 子 象 鹿 壹 山 目}\]

\[\text{kwey, chi, tes', siang, luh, hu, shan, muh.}\]

The second class, only one hundred and seven in number, is
called \text{ch'i se}, \text{i.e., 'symbols indicating thought.' They differ
from the preceding chiefly in that the characters are formed by
combining previously formed symbols in such a way as to indi-
cate some idea easily deducible from their position or combina-
tion, and pointing out some property or relative circumstance
belonging to them. Chinese philologists consider these two
classes as comprising all the symbols in the language, which
depict objects either in whole or in part, and whose meaning is
apparent from the resemblance to the object, or from the posi-
tion of the parts. Among those placed in this class are,

\[\text{† moon half appearing, signifies evening; now written 夕}\]
\[\text{⊙ sun above the horizon, denotes morning; now written 早}\]
\[\text{‖ something in the mouth, meaning sweet; now written 甘}\]
The third class, amounting to seven hundred and forty characters, is called *huow i*, i.e., 'combined ideas,' or ideographs, and comprises characters made up of two or three symbols to form a single idea, whose meanings are deducible either from their position, or supposed relative influence upon each other. Thus the union of the sun and moon, 乍 *ming*, expresses brightness; 木 *kien*, a piece of wood in a doorway, denotes obstruction; two trees stand for a forest, as 灜 *lin*; and three for a thicket, as 灴 *san*; two men upon the ground conveys the idea of sitting; a mouth in a door signifies to ask; man and words means truth and to believe; heart and death imports forgetfulness; dog and mouth means to bark; woman and broom denotes a wife, referring to her household duties; pencil and to speak is a book, or to write. But in none of these compounded characters is there anything like that perfection of picture writing stated by some writers to belong to the language, which will enable one unacquainted with the meaning of the separate symbols to decide upon the signification of the combined group. On the contrary it is in most cases certain that the third idea made by combining two already known symbols, usually required more or less explanation to fix its precise meaning, and remove the doubt which would otherwise arise. For instance, the combination of the sun and moon might as readily mean a solar or lunar eclipse, or denote the idea of time, as brightness. A piece of wood in a doorway would almost as naturally suggest a threshold as an obstruction; and so of others. A straight line in a doorway would more readily suggest a closed or bolted door, which is the signification of 门 *shan*, anciently written 闩; but the idea intended to be conveyed by these combinations would need prior explanation as much as the primitive symbol, though it would thenceforth readily recur to mind when noticing the construction.

It is somewhat singular that the opinion should have obtained so much credence, that their meanings were easily deducible from their shape and construction. It might almost be said, that not a single character can be accurately defined from a mere inspection of its parts; and the meanings now given of some of those which come under this class are so arbitrary and
far-fetched, as to show that Chinese characters have not been formed by rule and plummet more than words in other languages. The mistake which Du Ponceau so learnedly combats arose, probably, from confounding sound with construction, and inferring that, because persons of different nations, who used this as their written language, could understand it when written, though mutually unintelligible when speaking, that it addressed itself so entirely to the eye, as to need no previous explanation.

The fourth class, called chuen chu, ‘inverted significations,’ includes three hundred and seventy-two characters, being such as by some inversion, contraction, or alteration of their parts, acquire different meanings. This class is not large, but these and other modifications of the original symbols to express abstract and new ideas show that those who used the language either saw at once how cumbersome it would become if they went on forming imitative signs, or else that their invention failed, and they resorted to changes more or less arbitrary in characters already known to furnish distinctive signs for different ideas. Thus yu  the hand, turning toward the right means the right; inclined in the other direction, as tso  it means the left. The heart placed beneath slave,  signifies anger; threads obstructed, as  , means to sunder; but turned the other way, as  , signifies continuous.

The fifth class, called kiai shing, i.e., ‘uniting sound symbols,’ or phonogram, contains twenty-one thousand eight hundred and ten characters, or nearly all in the language. They are formed of an imitative symbol united to one which merely imparts its sound to the compound; the former usually partakes more or less of the new idea, while the latter loses its own meaning, and gives only its name. In this respect, Chinese characters are superior to the Arabic numerals, inasmuch as combinations like 25, 101, etc., although conveying the same meaning to all nations using them, can never indicate sound. This plan of forming new combinations by the union of symbols expressing idea and sound, enables the Chinese to increase the number of characters without multiplying the original symbols; but these compounds, or lexigraphs, as Du Ponceau calls
METHOD OF FORMING PHONETIC CHARACTERS.

them, do not increase very rapidly. In Annam they have become so numerous in the course of years that the Chinese books made in that country are hard to read. The probable mode in which this arose can best be explained by a case which occurred at Canton in 1832. Immature locusts were to be described in a proclamation, but the word *nan*, by which they were called, was not contained in any dictionary. It would be sufficient to designate this insect to all persons living where it was found by selecting a well-understood character, like 南 *south*, having the exact sound *nan*, by which the insect itself was called, and joining it to the determinative symbol 鈤 *insect*. It would then signify, to every one who knew the sound and meaning of the component parts, the *insect nan*; and be read *nan*, 鉴 meaning this very insect to the people in Kwangtung. If this new combination was carried to a distant part of the country, where the insect itself was unknown, it would convey no more information to the Chinese who saw the united symbol, than the sounds *insect nan* would to an Englishman who heard them; to both persons a meaning must be given by describing the insect. If, however, the people living in this distant region called the phonetic part of the new character by another sound, as *nam*, *nem*, or *lam*, they would attach another name to the new compound, but the people on the spot would, perhaps, not understand them when they spoke it by that name. If they wrote it, however, both would give it the same signification, but a different sound.

In this way, the thousands of characters under this class have probably originated. But this rule of sounding them according to the phonetic part is not in all cases certain; for in the lapse of time, the sounds of many characters have changed, while those of the parts themselves have not altered; in other cases, the parts have altered, and the sounds remained; so that now only a great degree of probability as to the correct sound can be obtained by inspecting the component parts. The similarity in sound between most of the characters having the same phonetic part is a great assistance in reading Chinese, though very little in understanding it, and has had much influence in keeping the sounds unchanged.
There are a few instances of an almost inadvertent arrival at a true syllabic system, by which the initial consonant of one part, when joined to the final vowel of the other, gives the sound of the character; as ma and fî, in the character 麦, when united in this way, make mi. The meanings of the components are hemp and not, that of the compound is extravagant, wasteful, etc., showing no relation to the primary signification. The number of such characters is very small, and the syllabic composition here noticed is probably fortuitous, and not intentional.

The sixth class, called kia tsiê, i.e., ‘borrowed uses,’ includes metaphoric symbols and combinations, in which the meaning is deduced by a somewhat fanciful accommodation; their number is five hundred and ninety-eight. They differ but little from the second class of indicative symbols. For instance, the symbol ropriate or, meaning a written character, is composed of a child under a shelter—characters being considered as the well-nurtured offspring of hieroglyphics. The character for hall means also mother, because she constantly abides there. The word for mind or heart is sin 目, originally intended to represent that organ, but now used chiefly in a metaphorical sense. Chinese grammarians find abundant scope for the display of their fancy in explaining the etymology and origin of the characters, but the aid which their researches give toward understanding the language as at present used is small. This classification under six heads is modern, and was devised as a means of arranging what existed already, for they confess that their characters were not formed according to fixed rules, and have gradually undergone many changes.

The total number in the six classes is twenty-four thousand two hundred and thirty-five, being many less than are found in Kanghi’s Dictionary, which amount to forty-four thousand four hundred and forty-nine; but in the larger sum are included the obsolete and synonymous characters, which, if deducted, would reduce it to nearly the same number. It is probable that the total of really different characters in the language sanctioned by good usage, does not vary greatly from twenty-five thousand, though authors have stated them at from fifty-four thousand
four hundred and nine, as Magaillans does, up to two hundred and sixty thousand eight hundred and ninety-nine, as Montucci. The Chinese editor of the large lexicon on which Dr. Morrison founded his Dictionary, gives it as his opinion that there are fifty thousand characters, including synonyms and different forms; and taking in every variety of tones given to the words, and sounds for which no characters exist, that there are five thousand different words. But even the sum of twenty-five thousand different characters contains thousands of unusual ones which are seldom met with, and which, as is the case with old words in English, are not often learned.

The burden of remembering so many complicated symbols, whose form, sound, and meanings are all necessary to enable the student to read and write intelligibly, is so great that the result has been to diminish those in common use, and increase their meanings. This course of procedure really occurs in most languages, and in the Chinese greatly reduces the labor of acquiring it. It may be safely said, that a good knowledge of ten thousand characters will enable one to read any work in Chinese, and write intelligibly on any subject; and Prémare says a good knowledge of four or five thousand characters is sufficient for all common purposes, while two-thirds of that number might in fact suffice. The troublesome ones are either proper names or technical peculiar to a particular science. The nine canonical works contain altogether only four thousand six hundred and one different characters, while in the Five Classics alone there are over two hundred thousand words. The entire number of different characters in the code of laws translated by Staunton is under two thousand.

The invention of printing and the compilation of dictionaries have given to the form of modern characters a greater degree of certainty than they had in ancient times. The variants of some of the most common ones were exceedingly numerous before this period; Callery gives forty-two different modes of writing pao, 'precious;' and forty-one for writing tsun, 'honorable;' showing the absence of an acknowledged standard, and the slight intercourse between learned men. The best mode of arranging the characters so as to find them easily, has been a sub-
ject of considerable trouble to Chinese lexicographers, and the various methods they have adopted renders it difficult to consult their dictionaries without considerable previous knowledge of the language. In some, those having the same sound are grouped together, so that it is necessary to know what a character is called before it can be found; and this arrangement has been followed in vocabularies designed principally for the use of the common people. One well-known vocabulary used at Canton, called the Fan Yun, or 'Divider of Sounds,' is arranged on this plan, the words being placed under thirty-three orders, according to their terminations. Each order is subdivided into three or four classes according to the tones, and all the characters having the same tone and termination are placed together, as kam, lam, tam, nam; etc. As might be supposed, it requires considerable time to find a character whose tone is not exactly known; and even with the tone once mastered, the uncertainty is equally troublesome if the termination is not familiar: for singular as it may seem to those who are acquainted only with phonetic languages, a Chinese can, if anything, more readily distinguish between two words #ming and #ming, whose tones are unlike, than he can between #ming and #meng, #ming or #bing, where the initial or final differs a little, and the tones are the same.

An improvement on this plan of arrangement was made by adopting a mode of expressing the sounds of Chinese characters introduced by the Buddhists, in the Yuh Pien, published A.D. 543, and ever since used in all dictionaries. This takes the initial of the sound of one character and the final of another, and combines them to indicate the sound of the given character; as from li-en and y-ing to form ling. There are thirty-six characters chosen for the initial consonants, and thirty-eight for the final sounds, but the student is perplexed by the different characters chosen in different works to represent them. The inhabitants of Amoy use a small lexicon called the Shih-wu Yin, or 'Fifteen Sounds,' in which the characters are classified

1 Biot has a brief note upon the methods employed by native scholars for studying pronunciation. Essai sur l'instruction en Chine, p. 597.
on this principle, by first arranging them all under fifty finals, and then placing all those having the same termination in a regular series under fifteen initials. Supposing a new character, chien, is seen, whose sound is given, or the word is heard in conversation and its meanings are wanted, the person turns to the part of the book containing the final ien, which is designated perhaps by the character kien, and looks along the initials until he comes to ch, which is indicated by the character chang. In this column, all the words in the book read or spoken chien, os whatever tone they may be, are placed together according to their tones; and a little practice readily enables a person speaking the dialect to use this manual. It is, however, of little or no avail to persons speaking other dialects, or to those whose vernacular differs much from that of the compiler, whose own ear was his only guide. Complete dictionaries have been published on the phonetic plan, the largest of which, the Wu Ché Yun Fu, is arranged with so much minuteness of intonation as to puzzle even the best educated natives, and consequently abridge its usefulness as an expounder of words.

The unfitness of either of these modes of arrangement to find an unknown character, led to another classification according to their composition, by selecting the most prominent parts of each character as its key, or radical, and grouping those together in which the same key occurred. This plan was adopted subsequently to that of arranging the characters according to the sounds, about A.D. 543, when their number was put at five hundred and forty-two; they were afterward reduced to three hundred and sixty, and toward the close of the Ming dynasty finally fixed at two hundred and fourteen in the Tsê Lui. It is now in general use from the adoption of the abridged dictionary, the Kanghi Tsê Tien; though this number could have been advantageously reduced, as has been shown by Gonçalves, its universal adoption, more than anything else, renders it the best system. All characters found under the same radical are placed consecutively, according to the number of strokes necessary to write them, but no regularity is observed in placing those having the same number of strokes. The term primitive has been technically applied to the remaining part of the
character, which, though perhaps no older than the radical, is conveniently denoted by this word. The characters selected for the radicals are all common ones, and among the most ancient in the language; they are here grouped according to their meanings in order to show something of the leading ideas followed in combination.

Corporal.—Body, corpse, head, hair, down, whiskers, face, eye, ear, nose, mouth, teeth, tusk, tongue, hand, heart, foot, hide, leather, skin, wings, feathers, blood, flesh, talons, horn, bones.

Biological.—Man, woman, child; horse, sheep, tiger, dog, ox, hog, hog's head, deer; tortoise, dragon, reptile, mouse, toad; bird, gallinaceous fowls; fish; insect.

Botanical.—Herb, grain, rice, wheat, millet, hemp, leeks, melon, pulse, bamboo, sacrificial herb; wood, branch, sprout, petal.

Mineral.—Metal, stone, gems, salt, earth.

Meteorological.—Rain, wind, fire, water, icicle, vapor, sound; sun, moon, evening; time.

Utensils.—A chest, a measure, a mortar, spoon, knife, bench, couch, crockery, clothes, tiles, dishes, napkin, net, plough, vase, tripod, boat, carriage, pencil; bow, halberd, arrow, dart, ax, musical reed, drum, seal.

Descriptive.—Black, white, yellow, azure, carnation, sombre; color; high, long, sweet, square, large, small, strong, lame, slender, old, fragrant, acrid, perverse, base, opposed.

Actions.—To enter, to follow, to walk slowly, to arrive at, to stride, to walk, to run, to reach to, to touch, to stop, to fly, to overspread, to envelop, to encircle, to establish, to overshadow, to adjust, to distinguish, to divine, to see, to eat, to speak, to kill, to fight, to oppose, to stop, to embroiler, to owe, to compare, to imitate, to bring forth, to use, to promulge.

Miscellaneous.—A desert, cave, field, den, mound, hill, valley, rivulet, cliff, retreat. A city; roof, gate, door, portico. One, two, eight, ten. Demon; an inch, mile; without, not, false; a scholar, statesman, letters; art, wealth; motion; self, myself, father; a point; again; wine; silk; joined hands; a long journey; print of a bear's foot; a surname; classifier of cloth.

The number of characters found under each of these radicals in Kanghi's Dictionary varies from five up to one thousand three hundred and fifty-four. The radical is not uniformly placed, but its usual position is on the left of the primitive. Some occur on the top, others on the bottom; some inclose the primitive, and many have no fixed place, making it evident that no uniform plan was adopted in the original construction. They must be thoroughly learned before the dictionary can be readily used,
and some practice had before a character can be quickly found. The groups occurring under a majority of the radicals are more or less natural in their general meaning, a feature of the language which has already been noticed (page 375). Some of the radicals are interchanged, and characters having the same meaning sometimes occur under two or three different ones—variations which seem to have arisen from the little importance of a choice out of two or three similar radicals. Thus the same word tsien, 'a small cup,' is written under the three radicals gem, porcelain, and horn, originally, no doubt, referring to the material for making it. This interchange of radicals adds greatly to the number of duplicate forms, which are still further increased by a similar interchange of primitives having the same sound. These two changes very seldom occur in the same character, but there are numerous instances of synonymous forms under almost every radical, arising from an interchange of primitives, and also under analogous radicals caused by their reciprocal use. Thus, from both these causes, there are, under the radical ma, 'a horse,' one hundred and eighteen duplicate forms, leaving two hundred and ninety-three different words; of the two hundred and four characters under nin, 'an ox,' thirty-nine are synonymous forms; and so under other radicals. These characters do not differ in meaning more than favor and favour, or lady and ladye; they are mere variations in the form of writing, and though apparently adding greatly to the number of characters, do not seriously increase the difficulty of learning the language.

Variants of other descriptions frequently occur in books, which needlessly add to the labor of learning the language. Ancient forms are sometimes adopted by pedantic writers to show their learning, while ignorant and careless writers use abridged or vulgar forms, because they either do not know the correct form, or are heedless in using it. When such is the case, and the character cannot be found in the dictionary, the reader is entirely at fault, especially if he be a foreigner, though in China itself he would not experience much difficulty

where the natives were at hand to refer to. Vulgar forms are very common in cheap books and letters, which are as un-sanctioned by the dictionaries and good usage, as cockney phrases or miner’s slang are in pure English. They arise, either from a desire on the part of the writer to save time by making a contracted form of few strokes instead of the correct character of many strokes; or he uses common words to express an energetic vulgar phrase, for which there are no authorized characters, but which will be easily understood phonetically by his readers. These characters would perchance not be understood at all outside of the range of the author’s dialect, because the phrase itself was new; their individual meaning, indeed, has nothing to do with the interpretation of the sentence, for in this case they are merely signs of sound, like words in other languages, and lose their lexicographic character. For instance, the words *kia-fi* for coffee, *kap-tan* for captain, *mi-se’* for *Mr.*, etc., however they were written, would be intelligible to a native of Canton if they expressed those sounds, because he was familiar with the words themselves; but a native of Shensi would not understand them, because, not knowing the things intended, he would naturally refer to the characters themselves for the meaning of the phrase, and thus be wholly misled. In such cases, the characters become mere syllables of a phonetic word. Foreign names are often transliterated by writers on geography or history, and their recognition is no easy task to their readers.1

In addition to the variations in the forms of characters, there are six different styles of writing them, which correspond to black-letter, script, italic, roman, etc., in English. The first is called *Chuen shu* (from the name of the person who invented it), which foreigners have styled the *seal character*, from its use in seals and ornamental inscriptions. It is next to the picture hieroglyphics, the most ancient fashion of writing, and has undergone many changes in the course of ages. It is studied by those who cut seals or inscriptions, but no books are ever printed in it.

1 One may gain some idea of this difficulty by referring to the geographical names contained in the Russo-Chinese Treaty, quoted on page 215.
書有六體曰篆曰隸曰楷曰行曰圩曰草
書有六體曰篆曰隸曰楷曰行曰圩曰草曰宋
書有六體曰篆曰隸曰楷曰行曰圩曰草曰宋
The second is the \textit{li shu}, or style of official attendants, which was introduced about the Christian era, as an elegant style to be employed in engrossing documents. It is now seen in prefaces and formal inscriptions, and requires no special study to read it, as it differs but slightly from the following.

The third is the \textit{ki'ai shu}, or pattern style, and has been gradually formed by the improvements in good writing. It is the usual form of Chinese characters, and no man can claim a literary name among his countrymen if he cannot write neatly and correctly in this style.

The fourth is called \textit{hing shu}, or running hand, and is the common hand of a neat writer. It is frequently used in prefaces and inscriptions, scrolls and tablets, and there are books prepared in parallel columns having this and the pattern style arranged for school-boys to learn to write both at the same time. The running hand cannot be read without a special study; and although this labor is not very serious when the language of books is familiar, still to become well acquainted with both of them withdraws many days and months of the pupil from progress in acquiring knowledge to learning two modes of writing the same word.

The fifth style is called \textit{tsao tso'}, or plant character, and is a freer description of running hand than the preceding, being full of abbreviations, and the pencil runs from character to character, without taking it from the paper, almost at the writer's fancy. It is more difficult to read than the preceding, but as the abbreviations are somewhat optional, the \textit{tsao tso'} varies considerably, and more or less resembles the running hand according to the will of the writer. The fancy of the Chinese for a "flowing pencil," and a mode of writing where the elegance and freedom of the calligraphy can be admired as much or more than the style or sentiment of the writing, as well as the desire to contract their multangular characters as much as possible, has contributed to introduce and perpetuate these two styles of writing. *How much all these varieties of form superadd to the difficulty of learning the mere apparatus of knowledge need hardly be stated.

The sixth style is called \textit{Sung shu}, and was introduced under the Sung dynasty in the tenth century, soon after printing on
wooden blocks was invented. It differs from the third style, merely in a certain squareness and angularity of stroke, which transcribers for the press only are obliged to learn. Of these six forms of writing, the pattern style and running hand are the only two which the people learn to any great extent, although many acquire the knowledge of some words in the seal character, and the running hand of every person, especially those engaged in business, approaches more or less to the plant character. But foreigners will seldom find time or inclination to learn to write more than one form, to be able to read and communicate on all occasions.

Besides these styles, there are fanciful ones, called 'tadpole characters,' in imitation of various objects;¹ the Emperor Kienlung brought together thirty-two of them in an edition of his poem, the *Elegy upon the City of Mukden.*²

All the strokes in the characters are reduced to eight elementary ones, which are contained in the single character

![Character](character.png)

_yung, 'eternal.'_

A dot, a line, a perpendicular, a hook, a spike, a sweep, a stroke, a dash-line.

Each of these is subdivided into many forms in copy-books, having particular names, with directions how to write them, and numerous examples introduced under each stroke.³

¹ The writer has an edition of the *Thousand Character Classic,* containing each couplet of eight words in a different form of character, making one hundred and twenty-five styles of type—too grotesque to be imitated, and probably never actually in use.

² See page 193. In order that the Manchu portion of this famous poem might not appear inferior to the Chinese, the Emperor ordered thirty-two varieties of Manchu characters to be *invented* and published in like manner with the others. Rémusat, *Mélanges,* Tome II., p. 59. Père Amlot, *Éloge de la Ville de Moukden.* Trad. en français. Paris, 1770.

³ *Chinese Chrestomathy,* Chap. I., Secs. 5 and 6, where the rules for writing Chinese are given in full with numerous examples; *Easy Lessons in Chinese,* ch. 59; *Chinese Repository,* Vol. III., p. 37.
The Chinese regard their characters as highly elegant, and take unwearied pains to learn to write them in a beautiful, uniform, well-proportioned manner. Students are provided with a painted board upon which to practise with a brush dipped in blackened water. The articles used in writing, collectively called wan fang se' pao, or 'four precious things of the library,' are the pencil, ink, paper, and ink-stone. The best pencils are made of the bristly hair of the sable and fox, and cheaper ones from the deer, cat, wolf and rabbit; camel's hair is not used. A combination of softness and elasticity is required, and those who are skilled in their use discern a difference and an excellence altogether imperceptible to a novice. The hairs are laid in a regular manner, and when tied up are brought to a delicate tip; the handle is made of the twigs of a bamboo cultivated for the purpose. The ink, usually known as India ink, is made from the soot of burning oil, pine, fir, and other substances, mixed with glue or isinglass, and scented. It is formed into oblong cakes or cylinders, inscribed with the maker's name, the best kinds being put up in a very tasteful manner. A singular error formerly obtained credence regarding this ink, that it was inspissated from the fluid found in the cuttle-fish. When used, the ink is rubbed with water upon argillite, marble, or other stones, some of which are cut and ground in a beautiful manner. Chinese paper is made from bamboo, by triturating the woody fibre to a pulp in mortars after the pieces have been soaked in ooze, and then taking it up in moulds; the pulp is sometimes mixed with a little cotton fibre. Inferior sorts are made entirely from cotton refuse; and in the North, where the bamboo does not grow, the bark of the Broussonetia; or paper mulberry, furnishes material for a tough paper used for windows, wrappings, and account books, etc. Bamboo paper has no sizing in it, and is a frail material for preserving valuable writings, as it is easily destroyed by insects, mildew, or handling.1

In the days of Confucius, pieces of bamboo pared thin, palm

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leaves, and reeds, were all used for writing upon with a sharp stick or stile. About the third century before Christ, silk and cloth were employed, and hair pencils made for writing. Paper was invented about the first century, and cotton-paper may have been brought from India, where it was in use more than a hundred years before. India ink was manufactured by the seventh century; and the present mode of printing upon blocks was adopted from the discovery of Fungtau in the tenth century, of taking impressions from engraved stones. In the style of their notes and letters, the Chinese show both neatness and elegance; narrow slips of tinted paper are employed, on which various emblematic designs are stamped in water lines, and enclosed in fanciful envelopes. It is common to affix a cipher instead of the name, or to close with a periphrasis or sentence well understood by the parties, and thereby avoid any signature; this, which originated, no doubt, in a fear of interception and unpleasant consequences, has gradually become a common mode of subscribing friendly epistles.

The mode of printing is so well fitted for the language that few improvements have been made in its manipulations, while the cheapness of books brings them within reach of the poorest. Cutting the blocks, and writing the characters, form two distinct branches of the business: printing the sheets, binding the volumes, and publishing the books, also furnish employment to other craftsmen. The first step is to write the characters upon thin paper, properly ruled with lines, two pages being cut upon one block, and a heavy double line surrounding them. The title of the work, chapter, and paging are all cut in a central column, and when the leaf is printed it is folded through this column so as to bring the characters on the edge and partly on both pages. Marginal notes are placed on the top of the page; comments, when greatly extended, occupy the upper part, separated from the text by a heavy line, or when mere scholia, are interlined in the same column in characters of half the size. Sometimes two works are printed together, one running through the volume on the upper half of the leaves, and separated from that occupying the lower half by a heavy line. Illustrations usually occupy separate pages at the commencement of the
book, but there are a few works with woodcuts of a wretched
description, inserted in the body of the page. In books printed
by government, each page is sometimes surrounded with drag-
on, or the title page is adorned in red by this emblem of im-
perial authority.

When the leaf has been written out as it is to be printed, it
is turned over and pasted upon the block, face downward.
The wood usually used by blockcutters is pear or plum; the
boards are half or three-fourths of an inch thick, and planed
for cutting on both sides. The paper, when dried upon the
board, is carefully rubbed off with the wetted finger, leaving
every character and stroke plainly delineated. The cutter then,
with his chisels, cuts away all the blank spots in and around
the characters, to the depth of a line or more, after which the
block is ready for the printer, whose machinery is very simple.
Seated before a bench, he lays the block on a bed of paper so
that it will not move nor chafe. The pile of paper lies on
one side, the pot of ink before him, and the pressing brush on
the other. Taking the ink brush, he slightly rubs it across the
block twice in such a way as to lay the ink equably over the
surface; he then places a sheet of paper upon it, and over that
another, which serves as a tympanum. The impression is
taken with the fibrous bark of the gomutti palm; one or two
sweeps across the block complete the impression, for only one
side of the paper is printed. Another and cheaper method in
common use for publishing slips of news, court circulars, etc.,
consists in cutting the characters in blocks of hard wax, from
which as many as two hundred impressions can often be taken
before they become entirely illegible. The ink is manufac-
tured from lampblack mixed with vegetable oil; the printers
grind it for themselves.

The sheets are taken by the binder, who folds them through
the middle by the line around the pages, so that the columns
shall register with each other, he then collates them into vol-
umes, placing the leaves evenly by their folded edge, when the
whole are arranged, and the covers pasted on each side. Two
pieces of paper stitch it through the back, the book is trimmed,
and sent to the bookseller. If required, it is stitched firmly with
thread, but this part, as well as writing the title on the bottom edges of the volume, and making the pasteboard wrapper, are usually deferred till the taste of a purchaser is ascertained. Books made of such materials are not as durable as European volumes, and those who can afford the expense frequently have valuable works inclosed in wooden boxes. They are printed of all sizes between small sleeve editions (as the Chinese call 24 and 32 mos) up to quartos, twelve or fourteen inches square, larger than which it is difficult to get blocks.

The price varies from one cent—for a brochure of twenty-five or thirty pages—to a dollar and a half a volume. It is seldom higher save for illustrated works. A volume rarely contains more than a hundred leaves, and in fine books their thickness is increased by inserting an extra sheet inside of each leaf. At Canton or Fuhchau, the History of the Three States, bound in twenty-one volumes 12mo, printed on white paper, is usually sold for seventy-five cents or a dollar per set. Kanghi’s Dictionary, in twenty-one volumes 8vo, on yellow paper, sells for four dollars; and all the nine classics can be purchased for less than two. Books are hawked about the streets, circulating libraries are carried from house to house upon movable stands, and booksellers’ shops are frequent in large towns. No censorship, other than a prohibition to write about the present dynasty, is exercised upon the press; nor are authors protected by a copyright law. Men of wealth sometimes show their literary taste by defraying the expense of getting the blocks of extensive works cut, and publishing them. Pwan Sz’-ching, a wealthy merchant at Canton, published, in 1846, an edition of the Pei Wun Yun Fu, in one hundred and thirty thick octavo volumes, the blocks for which must have cost him more than ten thousand dollars. The number of good impressions which can be obtained from a set of blocks is about sixteen thousand, and by retouching the characters, ten thousand more can be struck off.

The disadvantages of this mode of printing are that other languages cannot easily be introduced into the page with the Chinese characters; the blocks occupy much room, are easily spoiled or lost; and are incapable of correction without much
expense. It possesses some compensatory advantages peculiar to the Chinese and its cognate languages, Manchu, Corean, Japanese, etc., all of which are written with a brush and have few or no circular strokes. Its convenience and cheapness, coupled with the low rate of wages, will no doubt make it the common mode of printing Chinese among the people for a long time.

The honor of being the first inventor of movable types undoubtedly belongs to a Chinese blacksmith named Pi Shing, who lived about A.D. 1000, and printed books with them nearly five hundred years before Gutenberg cut his matrices at Mainz. They were made of plastic clay, hardened by fire after the characters had been cut on the soft surface of a plate of clay in which they were moulded. The porcelain types were then set up in a frame of iron partitioned off by strips, and inserted in a cement of wax, resin, and lime to fasten them down. The printing was done by rubbing, and when completed the types were loosened by melting the cement, and made clean for another impression.

This invention seems never to have been developed to any practical application in superseding block-printing. The Emperor Kanghi ordered about two hundred and fifty thousand copper types to be engraved for printing publications of the government, and these works are now highly prized for their beauty. The cupidity of his successors led to melting these types into cash, but his grandson Kienlung directed the casting of a large font of lead types for government use.

The attention of foreigners was early called to the preparation of Chinese movable types, especially for the rapid manufacture of religious books, in connection with missionary work. The first fonts were made by P. P. Thoms, for the E. I. Company's office at Macao in 1815, for the purpose of printing Morrison's Dictionary. The characters were cut with chisels on blocks of type metal or tin, and though it was slow work to cut a full font, they gradually grew in numbers and variety till they served to print over twenty dictionaries and other works, designed to aid in learning Chinese, before they were destroyed by fire in 1856. A small font had been cast at Serampore in 1815,
and in 1838, the Royal Printing Office at Paris had obtained a set of blocks engraved in China, from which thick castings were made and the separate types obtained by sawing the plates. M. Le Grand, a type-founder in Paris, about the year 1836, prepared an extensive font of type with comparatively few matrices, by casting the radical and primitive on separate bodies; and the plan has been found, within certain limits, to save so much expense and room that it has been adopted in other fonts.

These experiments in Europe showed the feasibility of making and using Chinese type to any extent, but their results as to elegance and accuracy of form were not satisfactory, and proved that native workmen alone could meet the native taste. Rev. Samuel Dyer of the London Mission at Singapore began in 1838, under serious disadvantages, for he was not a practical printer, to cut the matrices for two complete fonts. He continued at his self-appointed task until his death in 1844, having completed only one thousand eight hundred and forty-five punches. His work was continued by R. Cole, of the American Presbyterian Missions, a skilful mechanic in his line, and in 1851 he was able to furnish fonts of two sizes with four thousand seven hundred characters each. Their form and style met every requirement of the most fastidious taste, and they are now in constant use.

While Mr. Dyer's fonts were suspended by his death, an attempt was made by a benevolent printer, Herr Beyerhaus of Berlin, to make one of an intermediate size on the Le Grand principle of divisible types; his proposal was taken up by the Presbyterian Board of Missions in New York, and after many delays a beautiful font was completed and in use about 1859. At this time, Mr. W. Gamble of that Mission in Shanghai, carried out his plan of making matrices by the electrotype process, and completed a large font of small pica type in about as many months as Dyer and Beyerhaus had taken years. By means of these various fonts books are now printed in many parts of China, in almost any style, and type foundries cast in whatever quantities are needed. The government has opened an extensive printing office in Peking, and its example will encourage native booksellers to unite typography with xylographic print-
ing. More than this as conducing to the diffusion of knowledge among the people is the stimulus these cheap fonts of type have given to the circulation of newspapers in all the ports; but for their convenient and economical use Chinese newspapers could not have been printed at all. It will be quite within the reach of native workmen, who are skilled in electrotyping, stereotyping, and casting type, to make types of all sizes and styles for their own books, as the growing intelligence of the people creates a demand for illustrated and scientific publications, as well as cheap ones.¹

Nothing has conduced more to a misapprehension of the nature of the Chinese language than the way in which its phonetic character has been spoken of by different authors. Some, describing the primitive symbols, and the modifications they have undergone, have conveyed the impression that the whole language consisted of hieroglyphic or ideographic signs, which depicted ideas, and conveyed their meaning entirely to the eye, irrespective of the sound. For instance, Régnisat says, “The character is not the delineation of the sound, nor the sound the expression of the character;” forgetting to ask himself how or when a character in any language ever delineated a sound. Yet every Chinese character is sounded as much as the words in alphabetic languages, and some have more than one to express their different meanings; so that, although the character could not delineate the sound of the thing it denoted, the sound is the expression of the character. Others, as Mr. Lay,² have dissected the characters, and endeavored to trace back some analogy in the meanings of all those in which the same primitive is found, and by a sort of analysis, to find out how much of the signification of the radical was infused into the primitive to form the present meaning. His plan, in general terms, is to take all the characters containing a certain primitive, and find out how much of the meaning of that primitive is contained in each one; then he reconstructs the series by defining the primitive, incidentally showing the intention of the framers of the characters in choos-

² Chinese as They Are, Chap. XXXIV.
ing that particular one, and apportioning so much of its aggre-
gate meaning to each character as is needed, and adding the
meaning of the radical to form its whole signification. If we
understand his plan, he wishes to construct a formula for each
group containing the same primitive, in which the signification
of the primitive is a certain function in that of all the characters
containing it; to add up the total of their meanings, and divide
the amount among the characters, allotting a quotient to each
one. Languages are not so formed, however, and the Chinese
is no exception. Some of Mr. Lay's statements are correct, but
his theory is fanciful. It is impossible to decide what propor-
tion was made by combining a radical and a primitive with any
reference to their meanings, according to Mr. Lay's theory, and
how many of them were simply phonetic combinations; prob-
ably nine-tenths of the compound characters have been con-
structed on the latter principle.

The fifth class of syllabic symbols were formed by combining
the symbolic and syllabic systems, so as to represent sound
chiefly, but bearing in the construction of each one some refer-
ence to its general signification. The original hieroglyphics con-
tained no sound, i.e., were not formed of phonetic constituents;
the object depicted had a name, but there was no clue to it. It
was impossible to do both—depict the object, and give its name
in the same character. At first, the number of people using
these ideographic symbols being probably small, every one
called them by the same name, as soon as he knew what they
represented, and began to read them. But when the ideas at-
ttempted to be written far exceeded in number the symbols, or,
what is more likely, the invention of the limmers, recourse was
had to the combination of the symbols already understood to ex-
press the new idea. This was done in several modes, as noticed
above, but the syllabic system needs further explanation, from
the extent to which it has been carried. The character 維 nan,
to denote the young of the locust, has been adduced. The
same principle would be applied in reading every new character,
of which the phonetic primitive merely was recognized, although
its meaning might not be known. Probably all the characters
in the fifth class were sounded in strict accordance with their
PHONETIC CHARACTER OF THE LANGUAGE.

Phonetic primitives when constructed, but usage has changed some of their sounds, and many characters belonging to other classes, apparently containing the same primitive, are sounded quite differently; this tends to mislead those who infer the sound from the primitive. This mode of constructing and naming the characters also explains the reason why there are so few sounds compared with the number of characters; the phonetic primitive perpetuated its name in all its progeny.

More than seven-eighths of the characters have been formed from less than two thousand symbols, and it is difficult to imagine how it could have been used so long and widely without some such method to relieve the memory of the burden of retaining thousands of arbitrary marks. But, until the names and meanings of the original symbols are learned, neither the sound nor sense of the compound characters will be more apparent to a Chinese than they are to any one else; until those are known, their combinations cannot be understood, nor even then the meaning wholly deduced; each character must be learned by itself, just as words in other languages. The sounds given the original symbols doubtless began to vary early after coming into use. Intercommunication between different parts of the country was not so frequent as to prevent local dialects from arising; but however strong the tendency of the spoken monosyllables to coalesce into polysyllables, the intractable symbols kept them apart. It is surprising, too, what a tendency the mind has to trust to the eye rather than to the ear, in getting and retaining the sense of a book; it is shown in many ways, and arises from habit more than any real difficulty in catching the idea vivâ voce. If the characters could have coalesced, their names would soon have run together, and been modified as they are in other languages. The classics, dictionaries, and unlimited uses of a written language, maintained the same meaning; but as their sounds must be learned traditionally, endless variations and patois arose. Moreover, as new circumstances and increasing knowledge give rise to new words in all countries, so in China, new scenes and expressions arise requiring to be incorporated into the written language. Originally they were unwritten though well understood sounds; and when first writ-
ten must be explained, as is the case with foreign words like 
tabu, ukase, vizier, etc., ad infin., when introduced into Eng-
lish. Different writers might, however, employ different primiti-
tives to express the sound, not aware that it had already been 
written, and hence would arise synonyms; they might use dis-
similar radicals, and this as well would increase the modes of 
writing the sound. But the inconvenience of thus multiplying 
characters would be soon perceived in the obscurity of the sen-
tence, for if the new character was not in the dictionary, its 
sound and composition were not enough to explain the meaning. 
When the language had attained a certain copiousness, the mode 
of education and the style of literary works compelled scholars 
to employ such characters only as were sanctioned by good use, 
or else run the risk of not being understood.

The unwritten sounds, however, could not wait for this slow 
mode of adoption, but the risk of being misunderstood by using 
characters phonetically led to descriptive terms, conveying the 
idea and not the sound. Where alphabetic languages adopt a 
technic for a new thing, the Chinese make a new phrase. This 
is illustrated by the terms Hung-mao jin, or 'Red Bristled 
men,' for Englishmen; Hwa-ki, or 'Flowery Flag,' for Ameri-
cans; Si-yang, or 'Western Ocean,' for Portuguese, etc., used at 
Canton, instead of the proper names of those countries. Cause 
and effect act reciprocally upon each other; in this instance; the ef-
effect of using unsanctioned characters to express unwritten sounds, 
is to render a composition obscure, while the restriction to a set of 
characters compels their meaning to be sufficiently comprehen-
sive to include all occasions. Local, unwritten phrases, and 
unauthorized characters, are so common, however, owing to 
the partial communication between distant parts of so great a 
country and mass of people, that it is evident, if this bond of 
union were removed by the substitution of an alphabetical lan-
guage, the Chinese would soon be split into many small nations. 
However desirable, therefore, might be the introduction of a 
written language less difficult of acquisition, and more flexi-
ble, there are some reasons for wishing it to be delayed until 
more intelligence is diffused and juster principles of govern-
ment obtain. When the people themselves feel the need of it,
they will contrive some better medium for the promotion of knowledge.

The monosyllabic sound of the primitive once imparted to the ideophonous compound, explains the existence of so many characters having the same sound. When these various characters were presented to the eye of the scholar, no trouble was felt in recognizing their sense and sound, but confusion was experienced in speaking. This has been obviated in two ways. One is by repeating a word, or joining two of similar meanings but of different sounds, to convey a single idea; or else by adding a classifying word to express its nature. Both these modes do in fact form a real dissyllable, and it would appear so in an alphabetical language. The first sort of these *hien-hioh se*, or 'clam-shell words,' as they are called, are not unfrequent in books, far more common in conversation and render the spoken more diffuse than the written language—more so, perhaps, than is the case in other tongues. Similar combinations of three, four, and more characters occur, especially where a foreign article or term is translated, but the genius of the language is against the use of polysyllables. Such combinations in English as *household*, *house-warming*, *housewife*, *house-room*, *house-cells*, *hot-house*, *wood-house*, *household-stuff*, etc., illustrate these dissyllables in Chinese; but they are not so easily understood. Such terms as *understand*, *courtship*, *withdraw*, *upright*, etc., present better analogies to the Chinese compounds. In some the real meaning is totally unlike either of the terms, as *tungkia* (lit. 'east house'), for master; *tungh* (lit. 'east west'), for thing; *kungchu* (lit. 'lord ruler'), for princess, etc. The classifiers partake of the nature of adjectives, and serve not only to sort different words, but the same word when used in different senses. They correspond to such words in English as *herd*, *flock*, *troop*, etc. To say a flock of cows, a troop of ships, or a herd of soldiers, would be ridiculous only in English, but a similar misapplication would confuse the sense in Chinese.

The other way of avoiding the confusion of homophonous monosyllables, which, notwithstanding the "clam-shell words," and the extensive use of classifiers, are still liable to misapprehension, is by accurately marking its right *shing* or tone, but as
nothing analogous to them is found in European languages, it is rather difficult to describe them. At Canton there are eight arranged in an upper and lower series of four each; at Peking there are only four, at Nanking five, and at Swatow seven. The Chinese printers sometimes mark the shing on certain ambiguous characters, by a semicircle put on one corner; but this is rarely done, as every one who can read is supposed to know how to speak, and consequently to be familiar with the right tone. These four tones are called ping, shang, kū, and jih, meaning, respectively, the even, ascending, departing, and entering tone. They are applied to every word, and have nothing to do either with accent or emphasis; in asking or answering, entreating or refusing, railing or flattering, soothing or recriminating, they remain ever the same. The unlettered natives, even children and females, who know almost nothing of the distinctions into four, five, seven, or eight shing, observe them closely in their speech, and detect a mispronunciation as soon as the learned man. A single illustration of them will suffice. The even tone is the natural expression of the voice, and native writers consider it the most important. In the sentence,

"When I asked him, 'Will you let me see it?' he said, 'No, I'll do no such thing',"

the different cadence of the question and reply illustrate the upper and lower even tone. The ascending tone is heard in exclamatory words as ah! indeed! It is a little like the crescendo in music, while the departing tone corresponds in the same degree to the diminuendo. The drawling tone of repressed discontent, grumbling and eking out a reply, is not unlike the departing tone. The entering tone is nearly eliminated in the northern provinces, but gives a marked feature to speech in the southern; it is an abrupt ending, in the same modulation that the even tone is, but as if broken off; a man about to say lock, and taken with a hiccup in the middle so that he leaves off the last two letters, or the final consonant, pronounces the juk shing. A few characters have two tones, which give them different meanings; the ping shing often denotes the substantive, and the kū shing, the verb, but there is no regularity in this respect.
"CLAM-SHELL WORDS" AND TONES.

The tones are observed by natives of all ranks, speaking all patois and dialects, and on all occasions. They present a serious difficulty to the adult foreigner of preaching or speaking acceptably to the natives, for although by a proper use of classifiers, observance of idioms, and multiplication of synonyms, he may be understood, his speech will be rude and his words distasteful, if he does not learn the tones accurately. In Amoy and Fuh-chau, he will also run a risk of being misunderstood. If the reader, in perusing the following sentence, will accent the italicized syllables, he will have an imperfect illustration of the confusion a wrong intonation produces: "The present of that object occasioned such a transport as to abstract my mind from all around." In Chinese, however, it is not accent upon one of two syllables which must be learned, but the integral tone of a single sound, as much as in the musical octave.

It is unnecessary here to enter into any detailed description or enumeration of the words in the Chinese language. One remarkable feature is the frequency of the termination ng preceded by all the vowels, which imparts a peculiar singing character to Chinese speech, as Kwungtung, Yangtsz' kiang, etc. In a list of sounds in the court dialect, about one-sixth of the syllables have this termination, but a larger proportion of characters are found under those syllables, than the mere list indicates. In Morrison's Dictionary the number of separate words in the court dialect is 411, but if the aspirated syllables be distinguished, there are 533. In the author's Syllabic Dictionary the number is 532; Wade reduces the Peking dialect to 397 syllables in one list, and increases it to 420 in another. In the Cantonese there are 707; in the dialect of Swatow, 674; at Amoy, about 900; at Fuhchan, 928; and 660 at Shanghai. All these lists distinguish between aspirated and unaspirated words, as ting and t'ing, pa and p'a, which to an English ear are nearly identical. The largest part of the sounds are common to the dialects, but the distinctions are such as to render it easy to detect each when spoken; the court dialect is the most mellifluous of the whole and easiest to acquire. All the consonants in English are found in one or another of the dialects, besides many not occurring in that language, as bw, chw, gw, jw, lw,
m̚v, nw, etc. There are also several imperfect vowel sounds not known in any European language, as hın or ’m, ln or ’n, n̚(a high nasal sound), sz’, ’rh, ch’, etc. The phrase ’m ’ng tāk in the Canton dialect, meaning cannot be pushed, or chain in mai lang, 'a blind man,' in the Amoy, cannot be so accurately expressed by these or any other letters that one can learn the sound from them. If it is difficult for us to express their sounds by Roman letters, it is still stranger for the Chinese to write English words. For instance, baptize in the Canton dialect becomes pu-pi-tai-se’; flannel becomes fat-lan-yin; stairs becomes sz’-ta-se’; impregnable becomes im-pi-luk-na-pu-li; etc. Such words as Washington, midshipman, tongue, etc., can be written nearer their true sound, but the indivisible Chinese monosyllables offer a serious obstacle in the way of introducing foreign words and knowledge into the language.

The preceding observations explain how the numerous local variations from the general language found in all parts of China have arisen. Difficult as the spoken language is for a foreigner to acquire, from the brevity of the words and nicety of their tones, the variety of the local pronunciations given to the same character adds not a little to the labor, especially if he be situated where he is likely to come in contact with persons from different places. Amid such a diversity of pronunciation, and where one sound is really as correct as another, it is not easy to define what should constitute a dialect, a patois, or a corruption. A dialect in other languages is usually described as a local variation in pronunciation, or the use of peculiar words and expressions, not affecting the idiom or grammar of the tongue; but in the Chinese, where the written character unites the mass of people in one language, a dialect has been usually regarded by those who have written on the subject, as extending to variations in the idiom, and not restricted to differences in pronunciation and local expressions. According to this definition, there are only four or five dialects (which would in fact be as many languages if they were not united by the written character), but an endless variety of patois or local pronunciations. The Chinese have published books to illustrate the court, Changchau or Amoy, the Canton and Fuhchau dialects. The differences in the idi-
oms and pronunciation are such as to render persons speaking them mutually unintelligible, but do not affect the style of writing, whose idioms are founded upon the usage of the best writers, and remain unchanged.

The court language, the krown hwoa, or mandarin dialect, is rather the proper language of the country—the Chinese language—than a dialect. It is studied and spoken by all educated men, and no one can make any pretence to learning or accomplishments who cannot converse in it in whatever part of the Empire he may be born. It is the common language throughout the northeastern provinces, especially Honan, Shantung, and Nganhui, though presenting more or less variations even in them from the standard of the court and capital. This speech is characterized by its soft and mellifluous tones, the absence of all harsh, consonantal endings, and the prevalence of liquids and labials. In parts of the provinces where it is spoken, as the eastern portions of Chekiang and Kiangsu, gutturals are common, and the initials softened or changed.

This tongue is the most ancient speech now spoken, for stanzas of poetry written twenty-five centuries ago, in the times previous to Confucius, are now read with the same rhymes as when penned. The expressions of the krown hwoa, although resembling the written language more than the other dialects, are still unlike it, being more diffuse, and containing many synonyms and particles not required to make the sense clear when it is addressed to the eye. The difference is such in this respect that two well-educated Chinese speaking in the terse style of books would hardly understand each other, and be obliged to use more words to convey their meaning when speaking than they would consider elegant or necessary in an essay. This is, to be sure, more or less the case in all languages, but from the small variety of sounds and their monosyllabic brevity, it is unavoidable in Chinese, though it must not be inferred that the language cannot be written so as to be understood when read off; it can be written as diffusely as it is spoken, but such a style is not considered very elegant. There are books written in the colloquial, however, from which it is not difficult to learn
the style of conversation, and such books are among the best to put into the hands of a foreigner when beginning the study. The local patois of a place is called tu tan, or hiang tan, i.e., local or village brogue, and there is an interpreter of it attached to almost every officer's court for the purpose of translating the peculiar phrases of witnesses and others brought before him. The term dialect cannot, strictly, in its previous definition, be applied to the tu tan, though it is usually so called; it is a patois or brogue. The Canton dialect is called by its citizens pak wa, 'the plain speech,' because it is more intelligible than the court dialect. It is comparatively easy of acquisition, and differs less from the kwan hwa, in its pronunciation and idioms, than that of Amoy and its vicinity; but the diversity is still enough to render it unintelligible to people from the north. A very few books have been written in it, but none which can afford assistance in learning it. A native scholar would consider his character for literary attainments almost degraded if he should write books in the provincial dialects, and forsake the style of the immortal classics. The principal feature in the pronunciation of the Canton dialect which distinguishes it from the general language, is the change of the abrupt vowel terminations, as loh, kiah, pih, into the well-defined consonants k, p, and t, as lok, kap, pit, a change that considerably facilitates the discrimination of the syllables. The idioms of the two cannot well be illustrated without the help of the written character, but the differences between the sounds of two or three sentences may be exhibited: The phrase, I do not understand what he says, is in the

Court dialect: Wo min pih tung teh ta kiang shim mo.
Canton dialect: Ngo 'm hiu ki kong mat ye.
The rice contains sand in it.
Court dialect: Na ko mi yu sha ts'.
Canton dialect: Ko tik mai yau sha tsoi no.
None of the provincial patois differ so much from the kwan hwa, and afford so many peculiarities, as those spoken in the province of Fuhkien and eastern portions of Kwangtung. All of them are nasal, and, compared with those spoken elsewhere, harsh and rough. They have a large number of unwritten
sounds, and so supply the lack; the same character often has one sound when read and another when spoken; all of them are in common use. This curious feature obliges the foreigner to learn two parallel languages when studying this dialect, so intimate and yet so distinct are the two. The difference between them will be more apparent by quoting a sentence: “He first performed that which was difficult, and afterward imitated what was easier.” The corresponding words of the colloquial are placed underneath the reading sounds.

\[ \text{Sien} \ k'i \ su \ chi \ si \ lan, \ ji \ ho \ k'i \ hau \ chi \ si \ tek. \]
\[ \text{Tai seng} \ ch'ei \ su \ e \ si \ oh, \ ji \ tui \ au \ k'u'\text{a} \ i \ e \ hau \ giem \ e \ si \ titi\text{oh}. \]

The changes from one into the other are exceedingly various both in sound and idiom. Thus, bien chien, ‘before one’s face,’ becomes bin chan when spoken; while in the phrase cheng jit, ‘a former day,’ the same word chien becomes cheng and not chan; boe chu, ‘pupil of the eye,’ becomes ang a; sit huan, ‘to eat rice,’ becomes chiah puw”. Their dialect, not less than their trafficking spirit, point out the Amoy people wherever they are met, and as they are usually found along the whole coast and in the Archipelago, and are not understood except by their provincial compatriots, they everywhere clan together and form separate communities. Dr. Medhurst published a dictionary of the Changchau dialect, in which the sounds of the characters are given as they are read. Dr. C. Douglas has gathered a great vocabulary of words and phrases used in the Amoy colloquial, in which he has attempted to reduce everything to the Romanized system of writing, and omitted all the characters.

The dialects of Fuhchau, Swatow, and Canton have been similarly investigated by Protestant missionaries. Messrs. Maclay and Baldwin have taken the former in hand, and their work leaves very little to be desired for the elucidation of that speech. Goddard’s vocabulary of the Swatow has no examples; and Williams’ Tonic Dictionary of the Canton dialect gave no characters with the examples. This deficiency was made up in Lobscheid’s rearrangement of it under the radicals.

The extent to which the dialects are used has not been ascertained, nor the degree of modification each undergoes in those
parts where it is spoken; for villagers within a few miles, although able to understand each other perfectly, still give different sounds to a few characters, and have a few local phrases, enough to distinguish their several inhabitants, while towns one or two hundred miles apart are still more unlike. For instance, the citizen of Canton always says shui for water, and tsê for child, but the native of Macao says sui and chi for these two words; and if his life depended upon his uttering them as they are spoken in Canton, they would prove a shibboleth which he could not possibly enunciate. Strong peculiarities of speech also exist in the villages between Canton and Macao which are found in neither of those places. Yet whatever sound they give to a character it has the same tone, and a Chinese would be much less surprised to hear water called *chouii, than he would to hear it called *shouii in the lower even tone, instead of its proper ascending tone. The tones really approach vowels in their nature more than mere musical inflections; and it is by their nice discrimination, that the people are able to understand each other with less difficulty than we might suppose amidst such a jargon of vocables.

This accurate discrimination in the vowel sounds, and comparative indifference to consonants, which characterize the Chinese spoken languages, has arisen, no doubt, from the monosyllabic nature, and the constant though slight variations the names of characters undergo from the traditional mode in which they must be learned. There being no integral sound in any character, each and all of them are, of course, equally correct, *per se; but the various general and local dictionaries have each tended somewhat to fix the pronunciation, just as books and education have fixed the spelling of English words. Nor do the Chinese more than other people learn to pronounce their mother tongue from dictionaries, and the variations are consequently but partially restrained by them. It may truly be said, that no two Chinese speak all words alike, while yet, through means of the universally understood character, the greatest mass of human beings ever collected under one government are enabled to express themselves without difficulty, and carry on all the business and concerns of life.
The grammar of the Chinese language is unique, but those writers who say it has no grammar at all must have overlooked the prime signification of the word. There are in all languages words which denote things, and others which signify qualities; words which express actions done by one or many, already done, doing or to be done; actions absolute, conditional, or ordered. The circumstances of the doer and the subject of the action, make prepositions necessary, as well as other connecting words. Thus the principles of grammar exist in all intelligible speech, though each may require different rules. These rules the Chinese language possesses, and their right application, the proper collocation of words, and use of particles, which supply the place of inflection, constitute a difficult part in its acquisition. It has no etymology, properly speaking, for neither the characters nor their names undergo any change; whether used as verbs or nouns, adjectives or particles, they remain the same. The same word may be a noun, a verb, an adverb, or any part of speech, nor can its character be certainly known till it is placed in a sentence, when its meaning becomes definite. Its grammar, therefore, is confined chiefly to its syntax and prosody. This feature of the Chinese language is paralleled in English by such words as light, used as a noun, adjective, and verb; like, used as a verb, adjective, and adverb; sheep and deer, used both in the singular and plural; read, used in the past, present, and future tenses; and in all cases without undergoing any change. But what is occasional and the exception in that tongue, becomes the rule in Chinese; nor is there any more confusion in the last than in the first.

A good summary of the principles of Chinese grammar is given by RéMusat, who says that generally,

"In every Chinese sentence, in which nothing is understood, the elements of which it is composed are arranged in the following order: the subject, the verb, the complement direct, and the complement indirect.

"Modifying expressions precede those to which they belong: thus, the adjective is placed before the substantive, subject, or complement; the substantive governed before the verb that governs it; the adverb before the verb, the proposition incidental, circumstantial, or hypothetical, before the principal proposition, to which it attaches itself by a conjunction expressed or understood.

"The relative position of words and phrases thus determined, supplies the
place often of every other mark intended to denote their mutual dependence, their character whether adjective or adverbial, positive, conditional, or circumstantial.

"If the subject be understood, it is because it is a personal pronoun, or that it is expressed above, and that the same substantive that is omitted is found in the preceding sentence, and in the same quality of subject, and not in any other.

"If the verb be wanting, it is because it is the substantive verb, or some other easily supplied, or one which has already found place in the preceding sentences, with a subject or complement not the same.

"If several substantives follow each other, either they are in construction with each other, or they form an enumeration, or they are synonyms which explain and determine each other.

"If several verbs succeed each other, which are not synonyms and are not employed as auxiliaries, the first ones should be taken as adverbs or verbal nouns, the subjects of those which follow; or these latter as verbal nouns, the complements of those which precede."

Chinese grammarians divide all words into shih tse’ and hui tse’, i.e., essential words and particles. The former are subdivided into su tse’ and hwoh tse’, i.e., nouns and verbs; the latter into initials or introductory words, conjunctions, exclamations, finals, transitive particles, etc. They furnish examples under each, and assist the student, with model books, in which the principles of the language and all rhetorical terms are explained. The number and variety of grammatical and philological works prove that they have not neglected the elucidation and arrangement of their mother tongue. The rules above cited are applicable to the written language, and these treatises refer entirely to that; the changes in the phraseology of the colloquial do not affect its grammar, however, which is formed upon the same rules.

Although the characters are, when isolated, somewhat indefinite, there are many ways of limiting their meaning in sentences. Nouns are often made by suffixing formative particles, as nu ki, ‘angry spirit,’ merely means anger; i ki, ‘righteous spirit,’ is rectitude; chin ’rh, ‘needle child,’ is a needle, etc.; the suffix, in these cases, simply materializing the word. Gender is formed by distinctive particles, prefixed or suffixed by appropriate words for each gender, or by denoting one gender always by a dissyllabic compound; as male-being, for the masculine; horse-sire, or horse-mother, for stallion or dam; hero, heroine, emperor,
empress, etc.; and lastly as wang-hau, i.e., king-queen, for queen, while wang alone means king. Number is formed by prefixing a numeral, as Yung, Tsin, two men; by suffixing a formative, mun, tâng, and others, as jin-tâng, man-sort, or men; tumun, he-sor they; by repeating the word, as jin-jin, man-man or men; chu-chu, place-place, or places, i.e., everywhere; and lastly, by the scope of the passage. The nominative, accusative, and vocative cases are commonly known by their position; the genitive, dative, and ablative are formed by appropriate prepositions, expressed or understood. The vocative is common in light reading and historical studies.

Adjectives precede nouns, by which position they are usually determined. Comparisons are made in many ways. Hau is good, kâng hau is better, and chi hau is best; shih fân hau hau is very good; hau hau tih is pretty good, etc. The position of an adjective determines its comparison, as chang yih chiîh means longer by one cubit; yih chiîh chang is a cubit long. The comparison of ideas is made by placing the two sentences parallel to each other; for instance, “Entering the hills and seizing a tiger is easy, opening the mouth and getting men to lean to is difficult,” is the way of expressing the comparison, “It is easier to seize a tiger in the hills, than to obtain the good offices of men.” The proper use of antithesis and parallelism is considered one of the highest attainments in composition. The numerals are thirteen in number, with the addition of the character 零 lîng to denote a cipher. All amounts are written just as they are to be read, as yih peh sz’ shih san, 一百四十三 i.e., ‘one hundred four tens three.’ They are here introduced, with their pronunciation in three dialects.

\[
\begin{array}{cccccccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 100 & 1,000 & 10,000 \\
\text{Court Dialect.} & yih 'rh san sz' wu luh tsih pah kiu shih peh tsien wan. \\
\text{Canton Dialect.} & yat i sam sz' 'ng luk tseat pat kau shap pak tshî man. \\
\text{Fukhien Dialect.} & it ji sam su ngou liok chîl pat kiu sip pek chien ban. \\
\end{array}
\]

The Chinese, like the ancient Greeks, enumerate only up to a myriad, expressing sums higher than that by stating how many
myriads there are; the notation of 362,447,180 is three myriads, six thousand, two hundred and forty-four myriads, seven thousand, one hundred, and eighty. Pronouns are few in number, and their use is avoided whenever the sense is clear without them. The personal pronouns are three, wo, ni, and ta, but other pronouns can all be readily expressed by adjectives, by collocation, and by participial phrases. The classifiers sometimes partake of the nature of adjective pronouns, but usually are mere distributive or numerical adjectives.

Verbs, or "living characters," constitute the most important part of speech in the estimation of Chinese grammarians, and the shun tuh, or easy flow of expression, in their use, is carefully studied. The dissyllabic compounds, called clam-shell words, are usually verbs, and are made in many ways; by uniting two similar words, as kwai-kien (lit. peep-look), 'to spy;' by doubling the verb, as kien-kien, meaning to look earnestly; by prefixing a formative denoting action, as tashnovui (lit. strike sleep), 'to sleep;' by suffixing a modifying word, as grasp-halt, to grasp firmly; think-arise, to cogitate, etc. No part of the study requires more attention than the right selection of these formatives in both nouns and verbs; perfection in the shun tuh and use of antitheses is the result only of years of study.

The various accidents of voice, mood, tense, number, and person, can all be expressed by corresponding particles, but the genius of the language disfavors their frequent use. The passive voice is formed by prefixing particles indicative of agency before the active verb, as "The villain received my sword's cutting," for "The villain was wounded by my sword." The imperative, potential, and subjunctive moods are formed by particles or adjuncts, but the indicative and infinitive are not designated, nor are the number and person of verbs usually distinguished. The number of auxiliaries, particles, adjuncts, and suffixes of various kinds, employed to express what in other languages is denoted by inflections, is really very moderate; and a nice discrimination exhibited in their use indicates the finished scholar.¹

The greatest defect in the Chinese language is the indistinct manner in which time is expressed; not that there is any want of terms to denote its varieties, but the terseness of expression admired by Chinese writers leads them to discard every unessential word, and especially those relating to time. This defect is more noticed by the foreigner than the native, who has no knowledge of the precision of time expressed by inflection in other languages. Adverbs, prepositions, conjunctions, and interjections are not distinguished by native grammarians; the former are classed with adjectives, and the others are collectively called elling tse'—'empty words.'

No distinction is made between proper and common names, and as every word can be employed as a name it becomes a source of confusion to the translator; in some books a single line drawn on the side of characters denotes the names of persons, and a double line the names of places; important words are denoted by commencing a new line with them, raised one or two characters above the other columns, which answers to capitalizing them. In most books an entire absence of all marks of punctuation, and divisions into sentences and paragraphs, causes needless doubt in the mind of the reader. The great convenience experienced in European languages from the use of capital letters, marks of punctuation, separation into sentences and paragraphs, and the distinction of time, is more plainly seen when a translation is to be made from languages like the Chinese and Japanese, in which they are disregarded. A false taste prevents them from using them; they admire a page of plain characters so much that a student who should punctuate his essay would run a risk of being ridiculed.

It is not easy yet to decide on the best way to adapt the technical words in western science to the genius of this language. The vast terminology in natural history, with the still greater array of scientific names, need not be introduced into it, but can remain in their original Latin and Greek, where Chinese scientists can consult them. New compounds have already been proposed for gases, metals, earths, acids, and other elementary substances, in which the radical and primitive are chosen with reference to their meanings, the latter being more complicated
than usual for this purpose. These will gradually get into use
as the sciences are studied, and their number will not be trouble-
somely large.

There are several distinct styles of composition recognized.
The *ku yen*, or the terse antithetic style of the ancient classics,
is considered as inimitable and unimprovable, and really possesses
the qualities of energy, vivacity, and brevity in a superior de-
gree; the *yen chang*, or style of elevated composition, adopted
in essays, histories, and grave works; and the *siao shwoh*, or
colloquial style, used in stories.

If there are serious defects, this language also possesses some
striking beauties. The expressive nature of the characters, after
their component parts have become familiar, causes much of the
meaning of a sentence to pass instantly before the eye, while
the energy arising from the brevity attainable by the absence of
all inflections and partial use of particles, add a vigor to the
style that is hardly reached by any alphabetic language. Dr.
Morrison observes that "Chinese fine writing darts upon the
mind with a vivid flash, a force and a beauty, of which alpha-
betic language is incapable." It is also better fitted than any
other for becoming a universal medium of communication, and
has actually become so to a much greater extent than any other;
but the history of its diffusion, and the modifications it has un-
dergone among the five nations who use it, though presenting a
curious topic for philological inquiry, is one far too extensive to
be discussed here. So general a use of one written language,
however, affords some peculiar facilities for the diffusion of
knowledge by means of books as introductory to the general
elevation of the people using it, and their preparation for substi-
tuting an alphabetic language for so laborious and unwieldy a
vehicle of thought, which it seems impossible to avoid as Chris-
tian civilization and knowledge extend.

It is often asked, is the Chinese language hard to learn? The
preceding account of it shows that to become familiar with its
numerous characters, to be able to speak the delicately marked
tones of its short monosyllables, and to compose in it with per-
spicuity and elegance, is the labor of years of close application.
To do so in Greek, Latin, English, or any settled tongue, is also
a toilsome task, and excepting the barren labor of remembering so many different characters, it is not more so in Chinese than in others. But knowledge sufficient to talk intelligibly, to write perspicuously, and read with considerable ease, is not so herculean a task as some suppose, though this degree is not to be attained without much hard study. Moreover, dictionaries, manuals, and translations are now available which materially diminish the labor, and their number is constantly increasing.

The rules for studying it cannot be laid down so that they will answer equally well for all persons. Some readily catch the most delicate inflections of the voice, and imitate and remember the words they hear; such persons soon learn to speak, and can make themselves understood on common subjects with merely the help of a vocabulary. Others prefer to sit down with a teacher and learn to read, and for most persons this is the best way to begin. At first, the principal labor should be directed to the characters, reading them over with a teacher and learning their form. Commence with the two hundred and fourteen radicals, and commit them to memory, so that they can be repeated and written in their order; then learn the primitives, or at least become familiar with the names and meaning of all the common ones. The aid this preliminary study gives in remembering the formation of characters is worth all the time it takes. Students make a mistake if they begin with the Testament or a tract; they can learn more characters in the same period, and lay a better foundation for acquiring others, by commencing with the radicals and primitives. Meanwhile, they will also be learning sounds and becoming familiar with the tones, which should be carefully attended to as a particular study from the living voice.

When these characters are learned, short sentences or reading lessons selected from good Chinese authors, with a translation attached, should be taken up and committed to memory. Phrases may also be learned at the same time, for use in conversation; an excellent way is to memorize one or two hundred common words, and then practise putting them together in sentences. The study of reading lessons and phrases, with practice in speaking and writing them, will prepare the way for commencing the
study of the classics or other native authors. By the time the student has reached this point he needs no further directions; the path he wishes thenceforth to pursue can easily be marked out by himself. It is not amiss here to remark that many persons ardently desirous of fitting themselves soon for preaching or talking to the people, weary their minds and hinder their ultimate progress by too hard study at first upon the dry characters; others come to look upon the written language as less important so long as they can talk rapidly and well, but in the end find that in this, as in every other living tongue, there is no royal road which does not lead them through the grammar and literature.¹

This sketch of the Chinese language would be incomplete without a notice of the singular jargon which has grown up between the natives and foreigners along the coast, called pigeon-English. It has been so long in use as the medium of traffic and household talk that it now bids fair to become an unwritten patois, of which neither the Chinese nor the English will own the parentage. The term pigeon, a corruption from business, shows, in its transformation, some of the influences which our words must undergo as they pass through the Chinese characters. The foreigners who first settled at Canton had no time nor facilities for learning the dialect, and the traders with whom they bargained soon picked up more foreign words than the former did native. The shopmen ere long formed vocabularies of foreign words obtained from their customers, and wrote the sounds as nearly as possible; these were committed to memory and formed into sentences according to the idioms of their own language, and disregarding all our inflections, in which they had no instruction. Thus the two parties gradually came to understand each other enough for all practical ends; the foreigners were rather pleased to talk

¹ Many aids in learning the general language and all the leading dialects have been prepared in English, French, German, and Portuguese, but several of the early ones, as Morrison, Gonçalves, Medhurst, and Bridgman, are already out of print. The names of all of these may be found most easily in the first volume of M. Cordier's exhaustive Dictionnaire Bibliographique des ouvrages relatifs à l'Empire chinois, pp. 735–804. Paris, 1881.