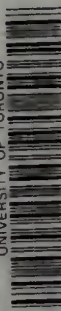


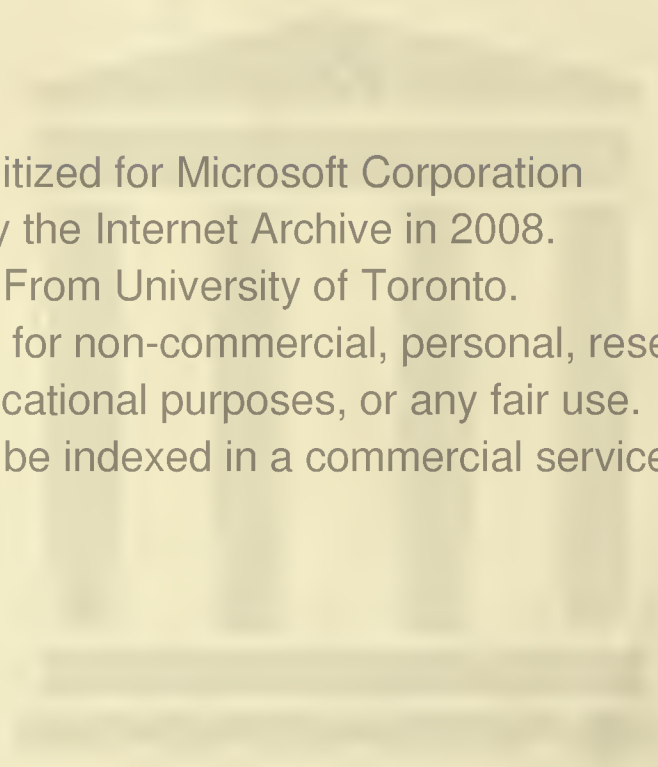
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THE HISTORY OF

天 地 會

THIAN TI HWUI.

THE

HUNG-LEAGUE

OR

HEAVEN-EARTH-LEAGUE.

A SECRET SOCIETY WITH THE CHINESE IN CHINA AND INDIA.

BY

GUSTAVE SCHLEGEL,

Interpreter for the Chinese Language to the Government of Netherlands-India,
Member of the Batavian Society of Arts and Sciences,
and of the
Royal Institute for the Philology, Geography and Ethnology of Netherlands-India.

WITH AN INTRODUCTION AND NUMEROUS CUTS AND ILLUSTRATIONS.

BATAVIA,
LANGE & C^o.
MDCCLXVI.

1866
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P R E F A C E.

It is a known fact that secret societies not only exist in China itself, but also with the Chinese in the Colonies, where they lead very often to a tacit resistance against the laws of the land, or even to revolt. In the spring of the year 1863, a lot of books were, very accidentally, found by the police in the house of a Chinaman suspected of theft at Padang (Sumatra), which proved the existence of a secret society at that place, numbering about 200 members. These books, containing the laws, statutes, oath, mysteries of initiation, catechism, description of flags, symbols and secret signs etc., etc., were placed officially into my hands for translation. Most of these books were, at the time, quite unintelligible to me and, as the case pressed, I had no leisure to study them more thoroughly. I requested; however, the Government to return these books to me after the decision of the case, and to place all Chinese and foreign documents relating to Chinese secret societies in the N. I. Archipelago at my disposal, as I hoped to be enabled, in that way, to find out the secrets of those societies. Government acceded liberally to this request, and ordered all such books, if found, to be delivered to me. In this way we got, besides the books found in Padang, a Chinese book full of drawings, found in 1851 at Japara (Java), with the statutes of the Shantung-branch; a memorial concerning seven friendly societies found in Palembang (Sumatra) and a copy of Dr. Milne's account of the Triad-society.

The most valuable contributions, however, were two Chinese manuscripts presented to the Batavian Society of Arts and Sciences by Mr. Teysman, of Buitenzorg, containing the whole Catechism, History, description of the rites, lodges, flags, secret signs and implements, enriched with a series of drawings; both which books were kindly placed at my disposal by the above named society.

I am indebted also to my colleague, M. von Faber, Esq., for the loan of a print on linen of the diploma of the brotherhood, obtained from Montrado, and to the Resident of Rhuio, E. Netscher, Esq., for the loan of half a dozen similar diplomas. Provided with these valuable

and interesting documents we have been enabled to throw more light on this remarkable association, of which little, and very fragmentary knowledge was formerly obtained. (1)

Much, however, remains still to be studied, and we do not presume that the present work contains all possible information. Notwithstanding all our endeavours we could not induce a single Chinaman in this place whom we supposed to be a member to confess this. But even if this had been the case, not much benefit would, probably, have been derived from it. The greater part of the members, consisting of the lower orders of the population, are not sufficiently versed in their own language and history, or initiated into the secrets of the league, to be able to give any explanation of the symbols, etc.

A second difficulty is found in the unwillingness of Chinese literati to investigate any book treating on this subject. If they are members, and are initiated into the secrets, they are afraid to tell them for, both in China and in the colonies, the league is forbidden by severe laws. In the other case they are prejudiced against it by education and example, as the league is always represented in it's blackest colours; and a Chinaman, not belonging to the league,

(1) We do not deem it unnecessary to mention the principal papers which have been written about the Hung-league. They are:

I. Some account of a Secret Society in China entitled "*The Triad-society*." By the late Dr. *Milne*, Principal of the Anglo-Chinese College. Communicated by the Rev. Rob. Morrison. Read Febr. 5, 1825. (Transactions R. A. S. of Great. Brit. and Irel., Vol. I, 240.)

II. A transcript in Roman characters with a translation of a manifesto in Chinese language, issued by the Triad-society. By the Rev. R. Morrison. Read 4th of April, 1829. (Journal of the A. S., Vol. I, p. 93).

III. The Chinese Triad-society of the Tien-ti-huih. By Lieutenant Newbold and Major-General Wilson, Madras army. Read Jan. 18, 1840. (Journal of the A. S., Vol. VI, p. 120.)

IV. Thien-ti-hoih — Geschichte der Brüderschaft des Himmels und der Erden der communistischen Propaganda China's von E. H. Röttger, früher Missionsprediger im Indischen Archipel. (Berlin 1852).

V. A refutation of Röttger's work by Dr. Hoffmann in the periodical of the Royal Institute for the Philology, geography and ethnology of Netherlands-India, No. 3, 1853, under the title: "*Het Hemel-aarde verbond. Een geheim genootschap in China en onder de Chinezen in Indië. (Milne's en Morrison's mededeelingen dienaangaande herzien, aangevuld en gehandhaafd tegen E. H. Röttgers Geschichte der Brüderschaft des Himmels und der Erden.)*"

VI. A translation of the *Hikajat Abdallah ibn Abdelkader Moensji*, by E. Braddel in the Journal of the Indian Archipelago and Eastern Asia. Sept., 1852.

VII. A second article by Dr. Hoffmann on the Heaven and Earth-league under the title: "*Bijdragen tot de kennis der geheime genootschappen onder de Chinezen, bepaaldelijk het Thien-ti-hoei*." (Periodical for the Philology, geography and ethnology of N. I., Vol. II, p. 292.) The last work containing the most information and compiled with much discernment by the learned professor, from a Manuscript of Abraham Betting van Campen, the August numbers of the Overland China Mail, 1853, and the Chinese Repository, Vol. XVIII, June, 1849.

cannot be induced to take up a manual or book treating of it's rites — the looking on it being deemed already contaminating.

On this account only a high degree of probability may be attached to the translations we have given, especially of the pieces of poetry. For the same reason we have added the original text, wherever we judged it necessary, so that the translation may be later confronted, if necessary. The introduction of the original text has given us, at the same time, the liberty to give a free translation, as the literal meaning can be restored by every sinologue, according to the original.

Milne translated the characters No. 28—43 in the first octagon of his diploma:

兄	弟	全	陳
各	有	號	頭
高	溪	分	派
萬	古	有	傳

by:

The brethern all in battle join;
 Each ready with a chosen sign.
 An ancient brook with parting streams;
 Still flowing down from long past times.

Milne knew nothing of the History of the league and did not know of the *Kao-khi* temple whither the five founders fled. If he had known of it, he would have translated:

The brethern are all marshalled;
 Each ready with a chosen sign.
 From *Kao-khi* (1) they dispersed themselves;
 And since ages this has been transmitted!

By which rendering the obscurity of the quatrain is, at once, cleared up. Later investigations may, perhaps, show that we have made similar mistakes in the translation of some of the pieces of poetry abounding in the present work.

As masonry can only be explained by very learned masons, so the Hung-league can only be explained by a very learned member. In the colonies it is fruitless to search for such a member, for the most learned Chinese we have met with here are, on the average, on a par with the most commonplace schoolmasters in China. In the latter country, it's cradle, however, it would, perhaps, be possible to lay hold of a distinguished and learned Hung-member, who would be able and willing to give correct information.

A last, but not the least, difficulty is found in the numerous allusions to the Buddhist and Taoist symbolism. Concerning the former, we are pretty well informed, but about the lat-

(1) *Kao-khi*, literally translated, means a „high brook” or, as *Milne* says, an „ancient brook.” Here it means the *Kao-khi*-temple from whence the brethern dispersed themselves all over the Empire. (Comp. p. 14.)

ter very little is known. My learned friend Dr. J. Hoffmann, professor of the Chinese language in Leiden, wrote me in answer to a question on this point: "Of the symbolism of the Tao-kia, which seems to be much in vogue with the Chinese in the Indian Archipelago, we know yet very little."

It was of no use to consult the Taoist priests at the place. We found all of them most ignorant concerning their own religion, and none of them could even explain to us the meaning of the amulets found at the end of this work.

The illustrations in the text were cut in wood by a Chinese xylographer, the best, or rather the least unskilful, workman of the place. He was, however, unable to cut with sufficient neatness the plates at the end of this work. As the execution of these plates could not be trusted to a person unacquainted with Chinese, on account of the numerous characters occurring in them, we had to take the task upon ourselves. The plates were drawn with lithographic ink on so-called *transfer-paper*, and then turned over on a stone prepared for their reception. This method has answered well in printing Mr. Medhurst's Chinese Dictionary, and can always be availed of, in cases like the present. Care has been taken to imitate, as far as possible, the Chinese original, so that these plates ought rather to be looked upon as fac-similes, than as copies.

With a few exceptions the Chinese text will be found to be arranged in the European manner of writing, in order to save space. So it must be read horizontally from the left to the right, exactly like any European sentence.

Lastly, we would observe that we have written this work in the English and not in our own language, because the former is more generally known by educated persons, and because the Hung-league does not count so many members in the Dutch colonies, as it does in others where Chinamen are found. We claim, finally, the indulgence of the reader for the numerous typographical errors occurring in this work. It was, perforce, composed by compositors unacquainted with the language; whilst the correction devolved entirely on the author, and had to be done amidst constant interruptions occasioned by his official duties.

GUSTAVE SCHLEGEL,

BATAVIA, *March* 1866.

INTRODUCTION.

EX ORIENTE LUX.

1.

Every person who has read anything of the secret societies in China, must have been struck with the resemblance between them and the society of Freemasons.

We believe that it was Dr. Milne who first noted this resemblance in his paper on the Triadsociety. A communication in the „Münchener gelehrten Anzeigen“ regarding this society, impressed, forcibly, a learned mason from Zürich, Dr. Jos. Schauberg; little as was known at that time about the Chinese Hungleague, yet the doctor expressed it as his conviction, that the Chinese league was similar to free-masonry in its institutions. ⁽¹⁾

The ample materials we now possess will, we hope, enable us to develop further this interesting point, whilst we express the wish, that the more able and learned, especially amongst masons, may be induced, by the few hints we will give, to make the Chinese Hungleague the subject of a more serious and extensive research.

For those who believe in the unity of the human race, it will seem less strange that there should exist a marked resemblance between both societies, and they will more readily comprehend the similarity of the symbols and institutions of these societies. If the theory of the unity of the human race be the more correct one, it would be very likely that the nations, when they spread themselves from the supposed cradle of mankind — the plains of Middle Asia, — over all the world, retained the notion that they were once all brethren and formed one family. Besides, the Chinese have not always been so exclusive as they are now; the Chinese eye-lash-paint-vases, found in Egyptian tombs of the XVIIIth and XXth dynasties (B. C. 1800—1100.), would suggest that there has existed a direct or indirect intercourse between both nations. ⁽²⁾

⁽¹⁾ Nach den Münchener gelehrten Anzeigen für 1857 No. 17, haben die geheimen Gesellschaften im heutigen China, *welche überhaupt in ihren Einrichtungen den Freimaurern ähnlich sind*, besondere eigene Erkennungszeichen und Erkennungsworte haben, und einen innigen Bruderbund bilden, den 5eckigen Stern mit versetzten Chinesischen Characteren zum Siegel. (Dr. Jos. Schauberg, Symbolik der Freimaurerei, Theil I, S. 178. Zürich, 1861.)

⁽²⁾ Davis, China and the Chinese.

The absolute resemblance between the system of Pythagoras and the Chinese musical system is in strong favor of the supposition that he got his notions for it from the Chinese. (1) They attach to numbers all the properties attached to them by the Greek philosopher, and they knew them long before he did, which makes it rather probable that it was he who learned them from the Chinese, (2) though modern critique has shown that the voyage of Pythagoras to India is a fable of the Alexandrine period. (3) It is proved that the Chinese had intercourse with the Romans; and Antoninus even sent an embassy to China. (4) This intercourse was kept up, according to KLAPROTH, till the eleventh century.

According to the masons their society is as old as the world itself; some of them consider Egypt as its cradle. Dr. Schaüberg says: „that the mediaeval building corporations did not originate spontaneously with all their institutions, usages, and symbols, but had a historical antecursor in the Greek and Roman building-mysteries which, in their turn, took their root in the Phenician and Egyptian building-mysteries, and have suffered the influence of the Lightcultus of Zoroaster, and probably, nay surely, of *Budhism*.” (5)

Perhaps masonry divided itself into two branches: one passing to the West, in the way Dr. Schaüberg supposes, and the other directing itself to the East and finding a fertile soil for its development in China. (6)

The members of the Hungleague claim, at least, a high antiquity. In the 32d answer of their Catechism it is said: „Since the time that the foundation of the world was laid, we all bear the name of Hung.” Likewise the Vanguard answers on the 220th Question: „Yin and Yang united, Heaven and Earth accoupled, first produced the sons of Hung in myriads united.”

It will, probably, be objected that the workings of the Hungleague and of the society of freemasons are quite different; that the object of the latter is thoroughly peaceful, whilst the Hungleague has carried civil war and murder wherever it went. We do not deny these facts, but we must bear in mind that the circumstances have forced the brotherhood to become a political body, and that it is impossible for any society to be held responsible for the acts of all its members.

(1) Memoires concernant les Chinois, T. VI, 173.

(2) Ibid. T. II, 193.

(3) Chr. Lassen, Indische Alterthumskunde, I, 862.

(4) Wells Williams, Middle Kingdom. II: pp. 214 & 420.

(5) Symb. d. Freem. II, p. 299.

(6) A few weeks after I had written the above my friend R. Swinhoe, H. B. M. Consul at Formosa, sent me his „Narrative of the North China Campaign of 1860,” where I find on page 366 the following lines on secret signs of recognition between the Peking Chinese: „But a similar sign was made by any native who wished to show the sincerity of his heart. He would point to the sky and to the earth, then to his heart, and would finish the demonstration by holding up his thumb; thus meaning that he called upon heaven and earth to witness the integrity of his heart. The officers declared that these signs of mutual trust and sincerity were proof positive that freemasonry had long been known and established in China.”

Freemasonry has, likewise, formerly been used as a cover for political conjurations in England; (1) and there are surely perverted and bail people amongst masons too. We have, however, not to discuss at present what the Chinese Hungleague has done or does; but what it ought to do according to its own tenets and teachings: that war and revolt is not its proper object the brotherhood itself acknowledges. In the 10th question of their Catechism the master asks: "There is a great and a petty Heaven and Earth-league; do you know that?" whereupon the Vanguard answers: "I do: the petty league originated at the waters of San-ho; the great league is contained in the principle of Heaven." (2)

The following discourse which we find at the head of two copies of the handbook of this league, gives us a better idea of its tendency. It is entitled: "Excellent words of exhortation," and says: "A great man easily establishes his house; the true noble has no difficulties in fixing his will. They always retreat a step and are, therefore, in peace and rest; they always yield some points and, therefore, have no troubles. They suffer insults and, therefore, are calm and composed; they restrain themselves some moments and, therefore, are happy as the Gods above.

The blue mountains do not care for man's affairs,
Nor did the green waters ever wash away right or wrong.
If some one asks you the affairs of the Hungleague;
Shake your head and answer: "I don't know."

I have also heard people say:

Make righteous profits and gains and fulfil your duties;
Do not act wrongly and confuse right and wrong.

"Drink pure and clear water, but do not touch the wine of brothels. Converse with virtuous friends and renounce heartless companions. If people insult you, injure you, revile you, abuse you, — how ought you to take it? You ought to bear it, suffer it, endure it, and forgive it. Don't ask immoral people to drink wine with you. Don't believe those who are righteous with their mouths and unrighteous in their hearts. Do not frequent people who turn you a cold shoulder, and are without heart or faith.

Do not despise people whose fortune has turned; for you will only be for a few years a lamb and an inferior. (3) Always remember in your actions the fundamental principles of Heaven, of Earth and of yourself. (4)

(1) Symb. d. Freim. II. Introduction, p. VII.

(2) 小會在三河水. 大會在天本

(3) This sentence contains the promise that they will be free in a few years.

(4) 天本. 地本. 自本. The fundamental principle, or the intrinsic virtue of Heaven is contained in these four words: 元亨利貞, which gives existence, increase, perfection, and consummation. Heaven, therefore, is *Perfect* (團圓).

The fundamental principle, or intrinsic virtue of Earth is to produce mountains and rivers, trees and grains, animals and birds, in short, all which is imposing, grand, and useful. Hence it is called *Majestic*. (威風).

Let your name be HUNG. The statutes and concerns of the Hungleague are handed down from man to man, and in the red-flower pavilion you have bound yourself by an oath."

So we find, with a few exceptions, in the formulary of oath, and in the statutes and laws of this league, a spirit of fraternity, devotion, filiality and piousness, which offers not the least idea of rebellion or murder; and on every page the member of the Hungleague is reminded of the object: "Obey Heaven and act righteously." It is written on the second wall of the lodge, whilst the cosmopolitic spirit of the league is expressed by the words on the fourth wall: "Extreme conversion, which blends with Heaven."

Fraternal love and faith are also the first masonic duties. A fragment of a harangue to a serving brother may serve as an illustration: ". You ought, with immutable faith, to be devoted to the lodge and to each member. You have been received into the bond of the brethern as a brother, and have solemnly bound yourself to serve all the brethern, in every case, as a faithful brother. Fulfil inviolably this sacred duty, then you may be sure that we will never forget, in word or deed, that you are our brother. From this day forth you belong to us, you are a member of our lodge, and you will be and remain so until your death, whilst you ought to redeem through your whole life the promise just now given, and may not deviate from yourself nor from your word. Not only before the lodge but, especially, before the profane world, you ought to show, by your actions and behaviour, that the first masonic duty, which can, however, be practised by the meanest mason, is fraternal love and fraternal faith" (1)

So, too, says MERZDORF, in his paper "The symbols, history, laws and object of Masonry" (Leipzig, 1836): "Masonry considers every man as a brother, and excludes no one who believes in God, morality and immortality." (2)

The so oft repeated "Obey Heaven and act righteously" accords well with the saying of the Constitution-book of the lodge "Archimedes" in Altenburg: "Act as a man who is penetrated with the purest esteem for equity and duty for God and man, should act." (3)

From this it results clearly, that masonry is, and ought to be, cosmopolitic; and this is also recognised by masons. This cosmopolitism is expressed in the name of the Chinese league: the character *Hung*, (4) composed of *water* (5) and *many*, (6) signifies *inundation*; and, in a tropical sense, great, extensive, boundless. So it means that the league intends to inundate the world with the blessings of the primary virtues; that every one who intends sincerely the liberation of his fellow creatures from tyranny and immorality, is, in fact, a member of the league, whose influence, therefore, is immensely great.—boundless like an inundation.

The fundamental principle, or intrinsic virtue of Man is contained in these five words: 仁 義 禮 智 信, Humanity, righteousness, propriety, wisdom and faith. Hence it is said that man stands between Heaven and Earth, and that one and the same principle is common to these three powers.

(1) Symb. d. Freim. II, 261.

(2) Ibid. I, 375.

(3) Ibid. I, 376.

(4) 洪

(5) 水

(6) 共

„When darkness dispersed and light arose, sun, moon and stars moved on their eternal orbits, and man adored God as the creator of the world and of man. God the creator is, also, therefore, the everlasting light, the eternal law of the world — the everlasting Harmony, Order and Wisdom which creates and maintains all. The world was made because God the Eternal thought and spoke; for the thinking and speaking of God is production and creation. The holy word is the godlike fundamental thought and the godlike fundamental word, — the word of words, — by virtue of which the All was created and born in the beginning by the all-mighty One out of the primary darkness, when He spoke and there was.” (1)

This notion of the single and undivided God has been retained through all ages by the Chinese. They named Him the *Supreme ruler* (Shang-ti), (2) whilst they gave Him as synonyms the names *Heaven* (Thian), (3) *Old Heaven* (Lao thian) (4) and *Sovereign Heaven* (Hwang thian) (5). Some philosophers called Him, also, *Li*, (6) or the necessary principle which makes that all things are as they exist, and *Tai-kih*, (7) *Greatest extreme*; whilst they mean to express by all these names what we express by: „Essential truth, sovereign wisdom, eternal and immutable reason which is in All and every where, which subsists by itself and through itself, „which gives to all intelligent beings the excellency of their nature and the sublimity of their understanding.” (8) As father of the universe they called Him Fu-thian, *Father Heaven* (9), like the old Germans called Him *Allvater*.

God, says the old doctrine, by His almighty breath (10), gave to the *Yin* and *Yang* the fecundity of which it was susceptible, by making it pass from the state of rest to the state of motion or work; by letting it take, successively, the different forms and modifications which constitute the different ways of existence in the production of natural things. (11)

Yin and *Yang* may be called darkness and light, night and day, motion and rest, cold and heat, male and female, positive and negative: Sun and Heaven are *Yang*, Moon and Earth are *Yin*. „So we meet,” says Dr. Schauberg, (12) „in the oldest sacred book of Eastern Asia (13) the same worldprinciple of rest and motion, of mutability and immutability, which is expressed in masonry by the two sacred words and pillars *Jachin* and *Boaz*.” The following fragment of a speech contained in the first volume of Dr. Schauberg’s work (p. 650) would not be misplaced in the mouth of a Chinese philosopher discoursing about the properties of *Yin* and *Yang*.

„These pillars,” says the speaker, „have a double symbolical meaning; firstly a cosmogonic or physical, and secondly an ethic or moral one. In the cosmogonic or physical sense, in their

(1) Symb. d. Freim. I, 301—302.

(2) 上帝

(3) 天

(4) 老天

(5) 皇天

(6) 理

(7) 太極

(8) Memoires concernant les Chinois, T. II, p. 11.

(9) 父天

(10) 氣

(11) Memoires, ibid. p. 12.

(12) Symb. d. Freim. I, 318.

(13) In the *Yih-king* or *Book of Changes*, composed in prison by Wan-wang, „the literary prince”, about B. C. 1150.

pure natural meaning, the two pillars proclaim the everlasting change and struggle between light and darkness, night and day, winter and summer, cold and heat, death and life, which forms the life and the law of the creation and the world But the two pillars do not allude only to the cosmogonic or physical dualism which forms the universal and natural life, and which wrangles together as the everlasting universal and natural law; but, still more, to the ethic or moral dualism between good and evil, pure and un-pure, true and false, right and wrong, which constitutes the life of each individual and that of all mankind."

As a symbol of this eternal change we find the diagram, portraying the *Yin* and *Yang*, on the diploma of the brotherhood in the province of Shantung.

Yin and *Yang* united, formed *Harmony* ⁽¹⁾ out of which were produced the three powers ⁽²⁾: *Heaven*, *Earth* and *Man*.

Everything concerning the knowledge of the celestial bodies was ranged under the power *Heaven*. Water, fire, metals, winds, thunder, lightning, geography and all natural productions, constituted the second power *Earth*.

The third power *Man*, the old philosophers looked upon as the only visible creature endowed with intellect, and who was able to do actions worthy of praise or blame, of reward or punishment, according as he was virtuous or depraved. ⁽³⁾ These three powers being produced by one and the same breath possess, of course, the same nature, and are pervaded by one principle; or, as it is said in the 32d answer of the Catechism of the Hungleague:

The three powers were established together,
One principle is common to them.

In the same spirit is this old Chinese adage:

Heaven is above, Earth is below,
Man was born between both;
The three powers were established together,
One principle is common to them.
Oh, How great is Confucius!
By the great virtue of his holy bonds
The whole world followed his conversion,
And by all ages he is honoured.

This intimate union between Heaven, Earth and Man, was expressed by the symbol \triangle . According to the Shwuh-wan this symbol means: "three united in one". It is composed of the character 八, to enter, penetrate and 一, one, so that the symbol \triangle signifies three united, penetrated, *blended* into one. Liu-shu-tsing-hun says: \triangle means intimate union, harmony, the first blessing of *Man*, *Heaven* and *Earth*; it is the conjunction of the three powers because, when they are united, they, together, rule, create and nourish all things. ⁽⁴⁾

(1) 和

(2) 三才

(3) Memoires concernant les Chinois, T. II, pp. 27—28.

(4) Memoires concernant les Chinois, I. 299.

With the Egyptians the equilateral triangle was explained so that one side expressed the male deity, the other side the female deity, and the base "the created." (1)

If we call one side *Male* (Yang or Heaven), the other side *Female* (Yin or Earth), and the base *Man*, we will have the Chinese acceptance of the symbol \triangle expressing Heaven, Earth and Man.

BACHOFEN says: "ONE becomes three by its incorporation with the matter, by its union with the matter — the *two*, — whose vivifying and moving principle, the vital spirit and vital fire, it henceforth forms; the *THREE* is the creating and shaping power in the matter, the *two* — the spirit, the Unity." (2)

So, too, says the old Chinese philosopher Lao-tsze: "The Tao produced *one*; *one* produced *two*; *two* produced *three*; *three* produced all beings", which is explained in this way: that as long as the Tao was concentrated in itself, *One* was not yet born; as soon, however, as the Tao had diffused itself in the universe to produce the creatures, *One* was born. This *One* divided itself in *Yin* and *Yang* who, united, formed *Harmony*. This *Harmony* condensed itself and produced all things. (3) What the Tao is Lao-tsze explains to us himself. He says: "If I were endowed with some prudence I would walk in the great Tao." The great Tao is very even, but the people like the paths. (Chap. LIII). The Tao may be looked upon as the mother of the universe. I don't know its name; to qualify it, I call it the Tao or the Road." (Chap. XXV) So the Tao may be called the Road; but in its most broad and extensive acceptance. (4) This Road was also taught by Confucius who called it the right medium (Chung-yung). His grandson Tsze-sze worked it out. It illustrates the nature of human virtue, and describes the state of the true and immaculate man (Kiun-tsze) who always demeans himself correctly, without going to extremes. It says: "The sage keeps the true medium in all things; the fool neglects it." "O, how grand and sublime is the true medium! but how few are there who know how to keep it long." The philosophers exceed it, the fools don't reach it."

Describing, further, how man ought to be, it is said: "The princely man, in dealing with others, does not descend to anything low or improper. How unbending his valor! He stands in the middle and leans not to either side. The princely man enters into no situation where he is not himself. If he holds a high situation he does not treat with contempt those below him; if he occupies an inferior station he uses no mean arts to gain the favor of his superiors. He corrects himself and blames no others; he feels no dissatisfaction. On the one hand he murmurs not at Heaven; nor, on the other, does he feel resentment towards man. Hence the superior man dwells at ease, entirely waiting the will of Heaven." (5) The whole doctrine of Confucius tended to bring man back to the pure and undefiled state in which he lived in antiquity.

As a reasonable being and possessing the divine essence, man has various duties to fulfil.

(1) Krause, *Kunsturkunden*, I, 1, pag. 455, Note a.

(2) *Symb. d. Freim.* II, 326.

(3) *Le livre de la voie et de la vertu.* Traduit par St. Julien, pag. 158.

(4) *Le livre de la voie et de la vertu.* Introduction, XIII—XIV.

(5) *Collie's Four books*, pp. 6—10.

He ought to know himself and to know others. He has to fulfil the three social bonds, ⁽¹⁾ which are the relation between ruler and ruled, husband and wife, father and son. To these are added the duties of brothers and friends amongst each other, which five duties constitute the five relations. ⁽²⁾ Humanity, righteousness, propriety, wisdom and faith, are the five constant virtues ⁽³⁾ he has conscientiously to consider. He has to restrain and modify his passions: joy, anger, love, sorrow, fear, hatred and concupiscence. ⁽⁴⁾ As a subject, citizen, father, husband, son, brother, friend, senior and junior, he has several duties to fulfil. He ought to act properly and righteously in all the circumstances of life as: birth and death, funerals, marriages, in his conduct and actions, in his duties as an officer, in his pursuits of husbandry, in the perpetration of ceremonies, and intercourse with others. ⁽⁵⁾

God or Shang-ti was adored in antiquity on the top of a mountain: the chief of the nation, the emperor, alone ascended this mountain, whilst the people remained standing at its foot. There the emperor *prayed* to the Supreme Ruler, to Him who had created everything. For this purpose five mountains were destined, called „The five peaks.” ⁽⁶⁾ Afterwards the loss of time occasioned by the voyages to these mountains, suggested the idea to erect a building for the purpose of praying to Shang-ti. This building was called, under the first dynasty Hia (B. C. 2209—1766), the *Ski-shih* ⁽⁷⁾, „The House of Generations and Ages” or the temple erected by the dynasty of Hia in honour of Him who made the ages and generations. Under the Shang-dynasty (B. C. 1766—1122), this temple was called the *Shang-chung-uh*, ⁽⁸⁾ or The temple renewed by the Shang-dynasty. Under the Chau-dynasty (B. C. 1122—255), it was named the *Ming-thang*, ⁽⁹⁾ Temple erected in honour of Him who is the source of all light, or, simply, „The temple of light.” The character *Ming*, ⁽¹⁰⁾ light, is composed of two parts—Sun ⁽¹¹⁾ and Moon. ⁽¹²⁾ Nothing being more resplendant in the eyes of man than the sun and moon, he naturally took these symbols to name the place especially designed for the worship of *Him* who is the *Father of light*.

Afterwards, this temple was divided into two parts: one was called the *Sun-temple*, ⁽¹³⁾ and the other the *Moon-temple*, ⁽¹⁴⁾ or, more literally, the altar of the Sun and the altar of the Moon.

It is possible that the, in the Hungleague, so oft repeated words *Ming-thang*, which we have translated by *Hall of Ming* (the palace of the Ming, or Bright, dynasty), may refer to this old Lighttemple. Further investigations would be necessary, however, on this important point; for if *Temple of light* is the true meaning which ought to be attached to the expression *Ming-thang*, it would be proved, beyond doubt, that the object of the Hungleague is not simply the restoration of the

⁽¹⁾ 三綱⁽²⁾ 五倫⁽³⁾ 五常⁽⁴⁾ 七情⁽⁵⁾ Memoires concernant les Chinois, T. II, pp. 175—181.⁽⁶⁾ 五岳⁽⁷⁾ 世室⁽⁸⁾ 商重屋⁽⁹⁾ 明堂⁽¹⁰⁾ 明⁽¹¹⁾ 日⁽¹²⁾ 月⁽¹³⁾ 日壇⁽¹⁴⁾ 月壇

Light-dynasty (1), but the search after *light* in the masonic acceptation. The mason is consecrated by the white apron and the sword, like the priest is by the tonsure. The tonsure is a symbol of light, the symbol of the sundisk. The sun itself is often taken in religion and in masonry as the symbol of the *Light* and of *God*, especially as the Eye of Providence and Omniscience. (2) So we find the sun as a red disk painted on the doors of Buddhist temples in *China* and *Japan*. Besides, the member of the Hungleague is, like the mason, consecrated by the white dress and the sword.

2.

Before we pass to the comparison of the symbols of masonry and of the Hung-league, we have to offer a few remarks on the sacred numbers of the Chinese.

The unity, according to the old doctrine of the Chinese, is the principle of calculation and the beginning of numbers; the *ten* or *decas* is the limit where calculation ends, and the complement of numbers. From 1 to 10 is the representation of the two principles Yin and Yang in the state of primordial confusion. 1, 3, 5, 7 & 9 are the perfect numbers: these numbers, not having the *decas*, have the principle without having the limit; they have the beginning but not the end. 2, 4, 6, 8 & 10 are the imperfect numbers: these numbers do not possess the unity; they have the limit but not the principle; they have the end but not the beginning. (3)

The number 3, as we have seen already on page xiv & xv, possesses a high mystic and symbolical meaning. "The principle of all doctrine", says Hoai-nan-tsze "is *one*. One being alone, could never beget anything; but it could produce everything, as it contained in itself the two principles whose harmony and union produce everything." In this sense it may be said that 1 produces 2, 2 produces 3 and by 3 all things are produced. Heaven and Earth form what we call time. Three lunations form a season. (4) Hence 3 offerings were made in the ceremonies for the worship of the ancestors, and the people wept thrice. (5)

So there are 3 lights: sun, moon and stars. Three bonds: between Prince, Father and Husband. Three kinds of sacrifices: the great, middle and inferior. (6)

With the Budhists we have the three treasures: Budha, Dharma and Sangha, or the Intelligence, the Law and Church. These three treasures are called *Preciosa*, like the 3 movable and 3 unmovable *Preciosa* (jewels or Regalia) of the masons which may, as Dr. Schauberg thinks, have been, very probably, imitated from Budhism. (7)

(1) 明朝 Ming-dynasty.

(2) Symb. d. Freim. I, 260.

(3) Mémoires concernant les Chinois, T. VI, 137.

(4) 時 (5) Mémoires concernant les Chinois, T. VI, 118.

(6) 大祀。中祀。小祀

(7) Symb. d. Freim. II, 372 & ff. Krause, Kunsturkunden, I, 2, pp. 92 & 369. Lenning, Encyclopädie, unter *Kleinode*.

According to the Shu-king there are 3 virtues: „Honesty, severity and kindness. (1) Three things the emperors ought to observe in ruling the people, viz: to make right the virtues of the people, to make the people prosperous, and to make the people flourishing. (2)

In three parts the Chinese army was divided, these consisting of the superior and inferior officers and the soldiers. (3)

There are 3 beginnings: (4) the first beginning (5) on the 15th of the first month; the middle beginning (6) on the 15th of the seventh month; and the last beginning (7) on the 15th of the tenth month.

The first elementary book for children is written in verses of 3 words each, and is called the Trimetrical classic. (8) Equally the Chinese distinguish 3 souls, called the San-hwan. (9) Three years is the time of mourning for a parent, being reduced, however, in practise, to 3×9 , or 27 months. Three times a woman is dependent: as a virgin upon her father, as a wife upon her husband, as a widow upon her son. If a husband remains away 3 years from his wife without giving sign of life, his widow is allowed to marry again with consent of the authorities. (10) There are 3 degrees of the pain of death, (11) viz: Quartering, Decapitation and Strangulation. (12)

Even the number of concubines of the emperor of China is based upon the numbers 3 and 9. According to the *Book of Rites*, composed towards the year B. C. 1112 by Chao-kung, He is allowed 3 concubines of the first rank; 3×3 , or 9 concubines of the second; 3×9 , or 27 concubines of the third, and 9×9 , or 81 concubines of the fourth rank. (13)

All the odd numbers are male (Yang), and the even numbers are female (Yin), just as Pythagoras taught. Heaven is male (Yang), Earth is female (Yin): therefore the odd numbers represent Heaven and the even numbers Earth.

To illustrate this, these numbers, from the unit to the decas, are drawn up in the following diagram.

(1) 三 德. 一 曰 正 直. 二 曰 剛 克. 三 曰 柔 克. Chapter
Hung-fan (洪範).

(2) 正 德. 利 用. 厚 生 Shu-king, chapter Yu-mu.

(3) Mémoires concernant les Chinois, T. VII, 75.

(4) 三 元 (5) 上 元

(6) 中 元 (7) 下 元

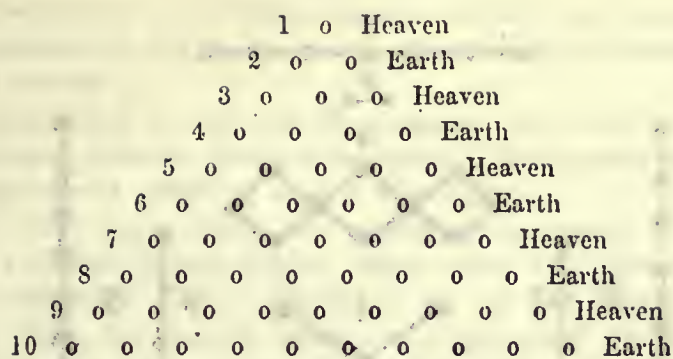
(8) 三 字 經 (9) 三 魂

(10) See the 大·清 律 例 Laws of the great Tsing-dynasty.

(11) 三 般 令 典

(12) 凌 遲 Ling-chi, 斬 chan, 縊 i.

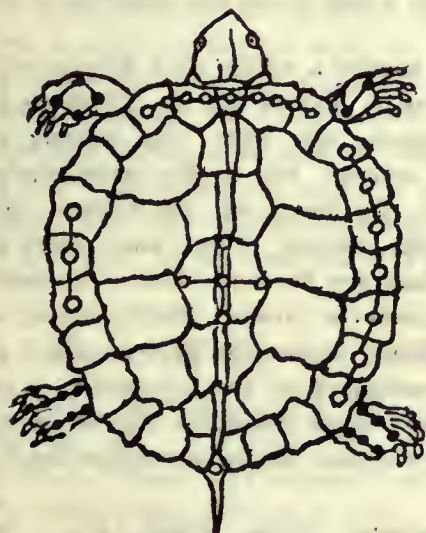
(13) 禮 記 Chap. 曲 禮 Part II, Vol. I, fol. 49 verso, of the Edition 體 註



The odd numbers, added together, make the number 25. So the Yih-king says: "The number of Heaven is 25"; whilst the even numbers, added together, make 30, so the Yih-king says: "the number of earth is 30."

The above diagram was composed from the Loh-shu (1) and Ho-thu. (2)

Tradition says that the emperor Yu (3), walking one day near the river Loh, a large tributary of the Yellow-river, saw a tortoise rise out of the water which had figures of the following outline on its back.



These are nine figures which, added together in every way, always form the number 15; whilst the total number of dots is 45. If we reduce this tortoise to a more arithmetical form we get the figure

4	9	2
3	5	7
8	1	6

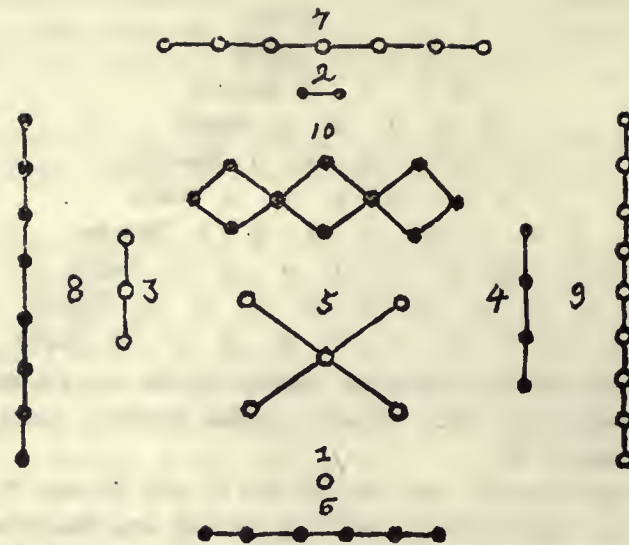
So, too, the emperor Fuh-hi (B. C. 2953) perceived on the back of a strange animal, half dragon half horse, (4) in the river Ho, a figure of the following outlines -----

(1) 洛書

(2) 河圖

(3) 禹 He lived B. C. 2205.

(4) Lung-ma (龍馬)



Of these odd numbers the 5 is the number of *Shangti* or *Thian*; the number of *Heaven* or *God*. BACHOFEN's explication is similar when he says "that the 3 and 5 are the numbers of creation; the numbers of the Creator." (1)

In antiquity 5 families in China formed a hamlet and 5 hamlets a village, (2) a division which has been preserved in Japan. The Chinese natural system is divided into 5. There are five conditions: the external appearance of the body, the speech, the sight, the hearing and the thought. Five periods or revolutions: the year, month or moon, sun or day, stars, and planets. Five intestines: the stomach, the liver, the heart, the lungs and the kidneys. Five cardinal points: the North, South, East, West and Middle. Sweet, bitter, sour, sharp and salt are the 5 tastes; and yellow, red, white, green and black are the five colours. Humanity, righteousness, propriety, wisdom and faith are the five duties or virtues. Earth, wood, fire, metal and water are the 5 elements; Saturn, Jupiter, Mars, Venus and Mercury the 5 planets. We have seen already that God or Shangti was worshipped on five mountains.

Longevity, riches, health, love of virtue, and a natural death constitute the 5 blessings: "May the five blessings descend upon our house" (3) is a common inscription on the lintels of Chinese houses.

At the time of Mencius there were 5 degrees: the emperor, dukes, feudal barons, earls and baronets. (4)

(1) Gräbersymbolic, pp. 246 & ff.

(2) 五家爲鄰，五鄰一里 Sacred Edict, III.

(3) 五福臨門

(4) 天子，公，侯，伯，子，男

The emperor governed 1000 Ly or Chinese miles; the dukes and barons each a 100 Ly; the earls 70, and the baronets 50 Ly. (1) At present the 5 degrees of nobility are Duke, marquis, earl, viscount and baronet. (2)

Five were the founders of the political Hungleague: they have 5 banners, 5 lodgès etc. The diploma of the society given by Milne, is pentagonal. The diploma given by us, is octogonal; the number 8 being equally sacred, as we will later explain.

The numbers 5 and 7 are in China the numbers of the world: either that the number 5 refers only to the 5 planets Saturn, Jupiter, Mars, Venus and Mercury, without the sun and moon, when they are called „The 5 planets,” (3) or that they refer to the five planets with sun and moon, in which case they are called „the seven rulers.” (4) The week of the old Chinese was derived from the seven planets. (5) Confucius spoke of the week of seven days, and every seventh day was destined by him for the reflection on the faults and sins committed during the week. (6) In the Yih-king it is said: „Thou shalt come to worship from seven to seven days.” So, too, it is said in the annals of Sze-ma-tsian that the emperor offered a sacrifice to the Supreme Unity, Tai-y, every seven days. (7) Before sacrificing to Heaven and Earth the princely man abstained himself 7 days and fasted 3 days. (8)

The 7 is, especially, the number of death, and in the ceremonies of mourning the number 7 returns at every moment. On the bottom of the Chinese coffins is a plank in which are bored 7 holes, and which is named the „seven-star-plank.” (9) Seven days after the decease a Buddhist priest is asked to pray a mass for the dead. After 3×7 , or 21 days the corpse is buried, if a lucky place has been found. 7×7 days are the 49 days of mourning, called the *seven weeks*. (10) During the Chau-dynasty (B. C. 1122—255) the body of the Emperor remained above earth during *seven* months, that of a vassal *five* months, that of a minister *three* months, and that of an officer *one* month. (11)

So we find back in the old Chinese doctrines the ideas of Creation, existence and destruction expressed by the numbers 3, 5 & 7. „In a masonic view”, says Dr. Schauberg (12), „the

(1) Hia-meng, 萬章 Part. II. Chap. II, 3.

(2) 公. 候. 伯. 子. 男

(3) 五星 (4) 七政

(5) Bailly, Histoire de l'Astronomie ancienne, p. 493. Gaubil, Mémoires, T. XVI, p. 352.

(6) Gaubil, Lettres édifiantes, p. 368.

(7) Tai-y (大乙) Mémoires concernant les Chinois, T. IX, 381.

(8) 七日戒三日齋 Commentary on the Lun-yü, Book III.

(9) 七星板 (10) 七旬

(11) 天子七月. 諸侯五月. 大夫三月. 士踰月, See the

Tso-chüen, (左傳) Records of Tso-khiu-ming (左邱明).

(12) Symb. d. Freim. II, 333.

number 3 appears as the number of creation, as the beginning, — the 5 as the number of existence and life, as the middle, — and the 7 as the number of destruction, as the material end and the celestial beginning."

We mention a few examples more to show how important a part the number 7 has in the Chinese institutions. According to the Shi-king the insignia of rank of a regulus in antiquity were *sevenfold*: he had 7 kind of clothes, 7 kind of chariots etc. (1)

The old Chinese had seven mountains of worship to the presiding spirits. (2) The works of Mencius consist of 7 chapters which treat of the *four* virtues; rectitude, virtue, benevolence and righteousness. (3) Seven are the reasons for divorce in China, viz: Barrenness, adultery, talkativeness, thievery, disobedience to the husband's parents, bad character or incurable malady. (4) Boys and girls in China are separated in their seventh year.

The Chinese count 3 souls and 7 spirits, the latter referring to the energy of the limbs and the 5 senses. (5) Joy, anger, sorrow, fear, love, hatred and concupiscence are the 7 passions. (6)

The mandarins, military, literati, priests, labourers, artisans and merchants form the seven classes of citizens. (7)

"Seven years" said Confucius, "the sage instructs the people," (8) and the commentary adds that he teaches them a filial, brotherly and faithful conduct. (9) Likewise the Chinese moralist Lam-luh-chau (10) mentions a man, named Loh-yang, (11) who travelled *seven* years to improve himself.

The square means, in the first place, the world and was anciently represented by the symbol □. (12) In a narrower sense it means the earth, or state, or kingdom. Hence the altar of earth in Peking is square, whilst the altar of Heaven is circular. Most of the Chinese cities are square, and divided into four parts by two cross-streets running to the four Cardinal points. Likewise the "forbidden city", the inner part of Peking, the sacred red town, the seat of the Emperor, is square.

A room or house is called *Fang*, (13) a character composed of *Hu*, (14) to protect, and *Fang*, (15) a square, — thus a protected or inclosed square.

(1) Shi-king. P. Lacharme interpretatione, Pars I, cap. 10, ode 9, at the note.

(2) Mémoires concernant les Chinois, T. II, 171.

(3) 道德仁義

(4) 大清律例 Laws of the Tsing-dynasty.

(5) W. Williams. Canton dictionary under 魄

(6) 七情. 喜怒哀懼愛惡欲

(7) Mémoires concernant les Chinois, T. IV, 312.

(8) 子曰. 善人教民七年 Hia-lün, Book XIII, Chap. 29.

(9) 孝弟忠信

(10) 籃鹿州 (11) 洛陽

(12) Mémoires c. l. Chinois, I, Tab. VI.

(13) 房

(14) 戶

(15) 方

As a symbol of the world, the *Lodge* of the Hungleague is square and is called *Fang*, "the inclosed square" or, in a narrower sense, the *House*, *Loggia* (*Ital.*), *Lodge* (*English*), *Loge* (*French*, *German* & *Dutch*.) The lodge is contained within a circle (*Catechism*, Q. 219 & 227) as a symbol of the universality of the brotherhood.

In a wider sense the square means "correctness, righteousness."

Confucius did not eat anything which was not cut square, for the princely man does not leave off correctness even being in haste; therefore he always cut up his meat in square slices before he ate. (1) In the *Yih-king* it is also said: "The princely man has a square (correct) heart and is pervaded by righteousness." (2)

Fuh-hi to whom is ascribed the invention of signs to express thoughts, has been supposed to form them in the following manner.

He took 2 straight lines, one entire and one broken _____, _____, which lines were called *Liang-i* (3), "the two fundamental rules." These two lines were combined together and formed "the four figures" (*sze-siang*) (4), standing thus:



Doubling these bigrams and trebling the number of strokes he got the eight diagrams (*Pah-kwa*) (5), standing thus:



These 8 diagrams were multiplied to 64 by subsequent combinations, and the Chinese scripture is supposed to have been derived from these primary lines.

"One, two, three and four" says Tso-khiu-ming in his *Chuen*, (6) "contain the most profound doctrine. This doctrine did not escape the ancients, who made it the object of their most profound studies and meditations."

The number 4 is expressed by a very expressive character, *Sze* (四) which is composed of the old symbol *kwui* (口) four, square, and *pah* (八) to divide or separate, denoting that the square is to be separated. (7) Hence the division into four of many things in China.

The first division of mankind in China was fourfold, viz: The learned, husbandmen, artisans,

(1) *Lun-yü*, Book X, Chap. VIII, 3.

(2) 君子方中通理 *Yih-king*, Chap. II, under 坤.

(3) 兩儀 (4) 四相 (5) 八卦

(6) See note 11, at the foot of page XXI. Tso-khiu was a contemporary of Confucius and, consequently, much more ancient than Pythagoras who taught the same doctrine. (*Mémoires concernant les Chinois*, VI, 136).

(7) *Morrison's Chinese Dictionary*.

and merchants. (1) "In high antiquity," says Davis (*China and the Chinese*), "knowledge and wisdom were the chief claim for distinction and consideration. The society progressing, and the nomadic hordes settling at fixed places, they directed their attention to agricultural pursuits. With the gradual increase of the raw production, the origin of cities and the beginning of exchange between town and country, the handicraft follows and, lastly, the inland and foreign trade appears with the increase of capital and the augmentation of manufactures."

The old Chinese counted four seas (2) which were supposed to surround the Earth, whilst four rivers, called the four canals (3), discharged their waters in these 4 seas, after having watered and fertilized the whole empire. "The four seas," or "within the four seas," denotes till the present day the empire or the world.

From the remotest antiquity the year was divided into 12 lunations. The old Chinese counted the lunations by the number of days elapsing from the conjunction of the sun with the moon until the next conjunction, and as there could not always be an equal number of days, they counted, alternatively, 29 and 30 days to complete their lunations. Thus 12 of their lunations formed their common year; whilst the embolismic year was divided into 13 lunations.

These 12 lunations were divided again into four seasons, (4) which were divided, each, into 3 parts, beginning, middle and end, viz: one lunation for each of these parts. Besides, they divided the year into 24 equal parts, which are the points where the sun is when passing through the different signs of the zodiac. These points were called the 24 terms. (5) The day was divided into 12 hours, each hour being the double of our hours, and it was reckoned, under the first dynasties, from midday to midday. Only during the third dynasty Wu-wang (B. C. 1122) ordered the day to begin at midnight.

The hours were divided again into 2 equal parts, each composed of 4 quarters. (6) Hence the names for month and moon are, in Chinese, as in most languages the same, viz: *Yueh*, (月) a character derived from the old hieroglyph ☾, *moon*. It is scarcely necessary to mention the 4 cardinal points: N. S. E. W. or, according to the Chinese order which takes, firstly, the point whence the light came: E. W. S. N. (7)

To these were added the Zenith and Nadir (8) and they, together, were called, the 6 points. (9)

The fields and lands were divided into 4 parts which division is still retained in the character for field, *tian* (10). Equally the Chinese provinces were subdivided into four classes, the Fu, Ting, Chau and Hien, (11) which division exists also in Siam for the cities. (12) Fourfold, too, are the

(1) 士農工商, called the four classes (四民)

(2) 四海 (3) 四瀆 (4) 四時

(5) 二十四節 (6) *Mémoires c. l. Chinois*, II, 159 & ff.

(7) 東西南北 (8) 上, 下

(9) 六合 (10) 田 (11) 府, 鎮, 州, 縣.



(12) Pallegoix, *Description du Royaume de Thai ou Siam*, I, p. 293.

human virtues ⁽¹⁾, viz., *Li* ⁽²⁾, the ceremonies, usages, and everything which is comprised in what we call *politeness*. The *I* ⁽³⁾, viz., that duty which makes us give to each what is his due, *propriety, justice*. The *Lian* ⁽⁴⁾, *disinterestedness*, doing nothing which could be detrimental to others; and the *Chi* ⁽⁵⁾ or *Shame*, the fear of infamy attached to a bad action. ⁽⁶⁾

We have still a few words to say concerning the numbers 6 and 8, before we pass to the high symbolical number 9.

The Chinese of antiquity had six venerable Ones ⁽⁷⁾, who were genii presiding over the four seasons, the temperature, the sun, the moon, the planets and stars, and the earth ⁽⁸⁾. Six are the liberal arts, viz., Etiquette, Music, Archery, Chariotting, Writing and Arithmetic ⁽⁹⁾, called the *Luh-i*. ⁽¹⁰⁾ There are 6 departments or ministeries in Peking, called the *Luh-po*. ⁽¹¹⁾ At the time of *Li-wang* the magnates had six sorts of chariots, dresses etc., as the princes had seven sorts of each. ⁽¹²⁾ So the Chinese count, also, six elements or departments, viz., fire, water, metal, wood, earth and grains ⁽¹³⁾; and six kinds of sacrificial animals, viz., the horse, oxen, sheep, fowls, dogs and swine, called the *Luh-chuh*. ⁽¹⁴⁾

Six kinds of grain, viz: Paddy, barbadoes, pulse, wheat, millet, and paniced millet, called the *Luh-kuh*. ⁽¹⁵⁾

Six is also the symbol of *Earth* in the eight diagram, being represented by six broken lines , whilst *Heaven* is represented by six entire lines , which bear, each, the name of the number 9.

The Emperor *Chi* ⁽¹⁶⁾ used the number 6 very extensively. He gave order to compose a sextile arithmetic, which was used in Astronomy for the periodic revolutions of the stars and seasons; in Geography, for the itinerary measures, the position and reciprocal distance of places; in Geometry, for the land-survey; in Music, for the great ceremonies; in Commerce and Arts, for the different measures of dimension and weight. He determined that 6 inches should be the measure of the foot, and 6 feet the geometric pace. His own chariot was 6 feet long, drawn by six horses. His cap, which he wore when sitting on his throne, was 6 inches high. The product of 6 multiplied by itself was the dividing number of the Empire, which he proposed himself to visit in periods divided by six. ⁽¹⁷⁾

(1) 四 維

(2) 禮

(3) 義

(4) 廉

(5) 恥

(6) Mémoires c. l. Chinois, II, 176—177.

(7) 六 宗

(8) 四 時. 寒 暑. 日. 月. 星 辰. 水 旱

(9) 禮 樂 射 御 書 數

(10) 六 藝

(11) 六 部

(12) *Lacharme*, Shi-king, Pars I, Cap. 10, ode 9, at the note.

(13) 六 府, See the Shu-king.

(14) 六 畜, See the Trimetrical classic (三字經).

(15) 稻 粱 菽 麥 黍 稷. 六 穀

(16) 始 皇 帝, B. C. 221.

(17) Mémoires III, 234—235.

The 8 is the fourth of the imperfect numbers and the duplication of the 4. The famous diagrams of *Fuh-hi* were arranged into 8 figures in an octagonal, as represented on the warrant of the Shan-tung branch. ⁽¹⁾ They were called, as we have mentioned already, the eight suspended, *Pah-kwa*, because they were suspended every where for the instruction of the people. The number 8 refers in the Hung-league especially to the 8 salutations or genuflexions mentioned on page 134. Related to these 8 genuflexions are the common eight gradations, of obeisance in Chinese life, commencing with the lowest form of respect called *Kung-shan* ⁽²⁾ which is merely joining the hands and raising them before the breast. The next is *Tso-yih* ⁽³⁾ bowing low with the hands thus joined. The third is *Ta-tsien* ⁽⁴⁾ bending the knee as if about to kneel; and *Kwei* ⁽⁵⁾, an actual kneeling, is the fourth. The fifth is *Kau-tau* ⁽⁶⁾ kneeling and knocking the head on the ground, which, when thrice repeated, makes the sixth called *san-kau* ⁽⁷⁾ or "thrice knocking." The seventh is *luh-kzu* ⁽⁸⁾, or kneeling and knocking the head thrice upon the ground, then standing upright and again kneeling and knocking the head three times. The climax is closed by the *san-kwei-kiu-kau* ⁽⁹⁾, or thrice kneeling and nine times knocking the head. ⁽¹⁰⁾

The 8 points of the compass are called the 8 faces ⁽¹¹⁾ or 8 points ⁽¹²⁾. The *Pah-yin* ⁽¹³⁾ are the 8 sounds in Chinese music.

The highest Chinese officers are allowed eight sedan-bearers, and such an official is often distinguished by the number of chair-bearers he has. A *Pah-thai-kiao* ⁽¹⁴⁾, an "eight-borne sedan", is said instead of the Governor-General. Other officers are entitled to 4 or 2 bearers. ⁽¹⁵⁾

We have seen above that *one* produced *three*. In the same way 3 multiplied by itself produces 9. The number 9 is, as such, the last of the perfect numbers. (Compare pag. xvii). The great Emperor *Yu* — who saw the figure *Lo-shu* on the back of a tortoise, divided into nine principal parts, three on each of the sides and three in the middle — terminated in 9 all the operations he made on, and by means of, the numbers. ⁽¹⁶⁾ We have seen also that by 3 all was created; with the nine as term, this brings to our mind the masonic sentence on the underpart of the monument of the master: *Ternario formatur, novenario dissolvitur.* ⁽¹⁷⁾

The old Chinese hieroglyph for the number 9 is 韭 ⁽¹⁸⁾, and carries with it the signification of the *highest*. The ninth Heaven is the highest one. Nine times man ought to knock

⁽¹⁾ See p. 32.

⁽²⁾ 拱手

⁽³⁾ 作揖

⁽⁴⁾ 打千 or 打籤

⁽⁵⁾ 跪

⁽⁶⁾ 叩頭

⁽⁷⁾ 三叩

⁽⁸⁾ 六叩

⁽⁹⁾ 三跪九叩

⁽¹⁰⁾ Williams, Middle Kingdom, II, p. 68—69.

⁽¹¹⁾ 八面

⁽¹²⁾ 八方

⁽¹³⁾ 八音

⁽¹⁴⁾ 八擡轎

⁽¹⁵⁾ Williams, Middle Kingdom, I, 404. Tonic dictionary under *Pah*.

⁽¹⁶⁾ Mémoires II, 191.

⁽¹⁷⁾ Symbolic d. Freim., II, 560.

⁽¹⁸⁾ Mémoires I, planche vi.

his head on the ground when worshipping *Shang-ti* or God. Under the first dynasties the land was divided into 9 equal portions (井), cultivated by 8 families, which gave to the emperor the produce of the ninth, whilst the other portions were divided for their own use. Nine of these squares were surrounded by a brook; 81 had a small canal, and 9 of these a larger one. (1) *China* is still often designated by the name *Kiu-chau*, "the nine regions", because it was the emperor *Yu*, the founder of the dynasty of *Hsia*, who divided *China* into 9 parts in the year B. C. 2197 (2).

The imperial city of Peking has 9 gates; whilst the imperial palace is called *Kiu-chung* (3), the "nine-walled". The Emperor himself is called *Kiu-wu-chi-tsun* (4) "the venerable of the nine fifth." (5)

There are 9 grades or degrees of rank, called *Kiu-pin* (6), as there are 9 grandees called *Kiu-king*. (7)

The astrologers, conjurers or magicians, writers, attorneys or solicitors, mediators, envoys or ambassadors, officials, husbandmen, military and literati (8) are the 9 professions. (9)

Ninefold are the apertures of animal bodies, designated by the name *Kiu-kiao*. (10) There were 9 kinds of punishments, the *Kiu-king* (11), and 9 officers who had the care of Government stores, called *Kiu-fu*, the 9 offices. (12)

In antiquity the Emperor made to distinguished personages the so-called "nine presents" (13), consisting of chariots, clothes, musical instruments, the permission to have a red-painted door, the permission to have an elevated seat in one's hall, a body-guard of soldiers dressed in dragon-embroidered clothes, bow and arrows, axe and hatchet, black millet and fragrant wine. (14)

In the great ceremony of ploughing, practised annually by the Emperor of *China*, the Emperor himself ploughs 3 furrows; the 3 princes each 5, and the 9 grandees each 9 furrows. (15)

A common sentence on Chinese door-posts is the phrase *San-to-kiu-ju* (16), "The three manys and nine likes." The 3 manys being many years of happiness and life and many sons. The explication of the nine likes is found in the *Shi-king* where it is said: (17)

"May Heaven be yours and confirm you, and may there be nothing that does not prosper to you. (May your happiness be) like a mountain, like a hill, like a field on an elevated place,

(1) Mémoires IX, 370

(2) Mémoires II, 168.

(3) 九重

(4) 九五之尊

(5) i. e. The 5th line of the 6—9 diagram given on page xxv.

(6) 九品

(7) 九卿

(8) 陰陽家. 法家. 墨家. 名家.

縱橫家. 仕家. 農家. 兵家. 儒家. (9) 九流

(10) 九竅

(11) 九刑

(12) 九府, Dictionaries of Morrison, Williams, etc.

(13) 九錫

(14) 輿馬. 衣服. 樂器. 朱戶. 納陛. 虎賁.

弓矢. 鈇鉞. 秬鬯, Imperial Dictionary of Khang-hi.

(15) Mémoires c. l. Chinois, T. III, 500 & ff.

(16) 三多九如

(17) Pars II, Cap. I, ode 6.

„like an earth-mound, like a welling brook, so that there may be nothing more to be added „to your felicity (May it be) like the moon increasing to fullness, like the sun rising „to brightness. May you live long like the mountain *Nan-shan* which does not get fractured nor „crumble down; like the pine and cypress whose leaves, eternally green, grow „uninterruptedly.” (1)

When Confucius asked the boy *Hiang-toh* what were the connecting bonds between Heaven and Earth, and what the beginning and ending of the dual powers *Yin* and *Yang*, the boy answered; „Nine multiplied nine times makes eighty one, which is the controlling bond of Heaven and Earth; eight multiplied into nine makes seventy two, the beginning and end of the dual powers.” (2) 72 are the earthly malign stars (3) or the diamond-stars of earth, that is to say the seventy-two intelligences charged with the administration of the Universe; whilst the 36 Heavenly stars (4) are the 36 *decans* of the ancient Egyptian and Chaldean zodiacs, because each section of 10 degrees of the zodiac was under the inspection of a particular genius, who was called *Inspector*, *éphorus* or *decanus*.

The number 12 is sacred because the zodiac is divided into 12 signs or houses, and because the addition of the sacred numbers 5 and 7 gives 12. Likewise the numbers 30 and 360 are also sacred, the first because each sign of the zodiac was divided into 3 sections of 10 degrees each, and the second, because it is the year without *epagomenes*, or the division of the zodiac into 360 degrees.

If we may apply the science of the astronomical numbers to this work some important results may be obtained. The 36 peaches and 72 plums in Answer 175 of the Catechism (pag. 2) may mean these 36 decans and 72 intelligences which, in fact, settle Heaven and Earth, astronomically speaking.

The whole number of strokes in the punishments inflicted upon unfaithful and disobedient members of the Hung-league is based upon the numbers. These numbers are 2×9 or 18; 3×7 or 21; 3×12 or 36; 2×36 or 72; $36 + 72$ or 108; 30×12 or 360.

This short digest on the sacred numbers of China will suffice to understand the meaning of the numbers used in the Hung-league. Those who wish to know more about them, may consult in the „*Mémoires concernant les Chinois*,” the able treatises of Father *Amiot* on the numbers and the music of the Chinese.

(1) 天 保 定 爾 以 莫 不 與 如 山 如 阜 如
 罔 如 陵 如 川 之 方 至 以 莫 不 增
 如 月 之 恆 如 日 之 升 如 南 山 之 壽
 不 騫 不 崩 如 松 柏 之 茂 無 不 爾 或
 承

(2) Chinese Repository, Vol. X, pp. 614 & ff.

(3) 七十二地煞星

(4) 三十六天罡星

3.

We come now to the most important part of our introduction, viz., the comparison of the symbols of Masonry and of the Hung-league, which will give us many points of striking resemblance.

According to Dr. Schauberg ⁽¹⁾, the sword is worn by masons as combatants of light against darkness, of good against evil, of the true against the false, and as a sign that they hope to enter the everlasting light and life by the victorious waging of this combat.

If we observe what we have said in the first part of our introduction on the ancient Light-worship of China ⁽²⁾, it would not seem improbable that the same meaning is attached to this symbol in the Hung-league. At present the sword is used, especially, for the defence of the lodge against attacks, and for the reception of new members. *Gaedicke* in his *Free-masons-lexicon* says in his chapter „Weapons or sword” that in olden times every brother in the lodge ought to be armed with a sword for defence in case of an attack of the lodge, and as a symbol of manly force. Likewise *Mossdorff* in the *Encyclopaedia* says: „that formerly the sword served perhaps for the defence of the sacred place of the lodge.”

The new members are received at the Hung-gate by the brotherhood drawn up into a double row, forming an arch by crossing the points of their swords. ⁽³⁾ A similar ceremony seems to have prevailed with the old masons, as would appear from the 15th Question of the presiding master in the English apprentice Catechism: „How did you enter and whereat?” „At the point of a sword or spear, or some other warlike instrument, which was put upon my breast.” ⁽⁴⁾

Till the present day it is a custom amongst freemasons to receive high officers or high-placed people under an arch of crossed swords. The prince and princess of Wales were received at Oxford by the Freemasons of the *Apollo-lodge* by eight templars who formed an arch of swords. ⁽⁵⁾

We may note, also, that the swords of the members of the Hung-league are straight and two-edged, like the swords of the freemasons, which symbolize the rays of light. ⁽⁶⁾

We have translated in the whole bulk of this work the reunion-places of the Hung-league by the masonic term *lodge*. This is not an arbitrary rendering, but given only after a ripe analysis of the meaning of both words *lodge* and *fang* ⁽⁷⁾, and of the interpretation which the masons and the members of the Hung-league give to it. ⁽⁸⁾ With the masons the word *Lodge* is the symbol of the world. Dr. Schauberg even goes so far as to surmise that the word, as well as the square by which it is expressed, is derived from Buddhism. The younger birmanese Buddhists in After-India call the universe *Logha*, which means in their language „Gene-

⁽¹⁾ Symb. d. Freim., I, 53.

⁽²⁾ See p. xvi.

⁽³⁾ See pp. 58 and 81, Q. 164; pag. 87, Q. 204.

⁽⁴⁾ Symb. d. Freim., I, 55.

⁽⁵⁾ Supplement Illustrated London-news; June 27, 1863.

⁽⁶⁾ Symb. d. Freim., I, 55.

⁽⁷⁾ 房

⁽⁸⁾ Compare also what we have said on pp. xxii—xxiii.

tic destruction and regeneration," because the world renews itself spontaneously after every contest of storms, water or fire. ⁽¹⁾

The lodges of the freemasons and of the Hung-league are both square and perfectly oriented, with the principal gate or entrance towards the East. Now we will compare for a moment the old English apprentice Catechism and the Catechism of the Hung-league.

The 89th question in the former runs:

"How broad brother?" (is the lodge).

A. "Between North and South."

Q. 90. "How high brother?"

A. "From Earth to Heaven."

The 230 question of the Catechism of the Hung-league runs:

"How high is the lodge?"

A. "As high as one's eyes can reach."

Q. 231. "And how broad?"

A. "As broad as the two capitals and 13 provinces." ⁽²⁾

The latter, as a Chinese locution, means simply as the whole empire or, *in extenso*, as the whole world or universe. Now the old Chinese symbol for a state, a kingdom or the world is a square (compare p. xxii), and as such we find this symbol amongst the designs on the walls of the Lodge of the Hung-league. ⁽³⁾

The Chinese lodge is situated, like the masonic lodge, towards the East. In the old Chinese light-worship, the East, as the source of all light, is sacred. Already in the 13th question of the Catechism of the Hung-league the novice is asked:

"Whence do you come?" and he answers: "I come from the East."

Q. 16. "At what time did you come hither?"

A. "I went at sunrise when the East was light." ⁽⁴⁾

In Browne's Masterkey these questions are given under another form, viz.,

"Whence do you come as a mason?"

A. "From the west."

Q. "Whither do you go?"

A. "To the East."

The idea, however, is quite similar, as the Chinese member has entered the lodge by the East-gate. The members of both societies seem, however, to express, by their answers, the desire for the research of light.

In both, the *Masonic* — and *Hung*-lodge, the altar and seat of the presiding master are at the East. The East, symbolizing the source of light, is an idea so natural, that we need not wonder to find it back with the Chinese. All nations have considered it so, because

⁽¹⁾ Symb. d. Freim., II, 311.

⁽²⁾ See p. 93.

⁽³⁾ See Tab. VII & VIII, and comp. p. 20.

⁽⁴⁾ See p. 61.

they saw the sun rise every day with undiminished splendour at that part of Heaven, spreading light and warmth around.

The members of both societies call each other brethern. In Browne's Masterkey the master asks the apprentice: "What manner of man, a free and accepted mason ought to be?"

"A free man, born from a free woman, the brother of a king, the companion of a prince or the fellow of a mendicant, if he be a mason."

Q. "Why this equality amongst masons?"

A. "We are all brethern since the creation, but we are still more so by virtue of an intimate union." (1)

If we compare now art. 3 of the Oath (2), it will be seen that the members of the Hung-league consider all classes, if they be members, as brethern. Art. 13 of the Oath says: "After having entered the Hung-league, you are bound by a bloody oath, you have become one gall and one heart (with the brethern.)" (3)

The words: "In peace united together, the pledged myriads make it their signal" (4) express the same idea of freemasonry, and are somewhat like Schiller's expression: "Seid umschlungen, Millionen!" (5)

The spirit of fraternity and equality which vivifies masonry is found also amongst the members of the Hung-league. The latter call themselves *Tai-ping*, which means in the natural acception "Universal peace", but in a Buddhist sense "Equality." Hence the lodge is called also *Tai-ping-ti*, "Land of equality." This spirit is, however, so diffused amongst all the ceremonies, laws and principles of the Hung-league, that we would only repeat what is contained in these, and to which, therefore, we refer the reader.

The bond in the Hung-league is confirmed by a bloody oath, and there are traces in the rituals of masonry that formerly the brethern confirmed their oath also with blood. (6)

This custom is as old as the world. The Scythes, when making a bond, made themselves a small wound and mixed the blood running out of this wound with wine, which they drank. The same ceremony was practised by the Greeks, Romans and the Magyars of present day. *Catalina* and his confederates united themselves by drinking bloody wine. (7) The same custom seems to have been in use with the old Germans. (8)

With the Chinese the bloody oath is very old (9), and a different character is used for this oath and the simple sworn oath. In olden times, when a prince made a treaty with the prince of another country, the ear of a victim was cut off and laid in a jade vase; the contract was written with it's blood, and the parties, having smeared the corners of their mouths with

(1) Symb. d. Freim., II, 82.

(2) See p. 136.

(3) See pag. 138.

(4) 和合共同結萬爲記, See page 24, note 3.

(5) Symb. d. Freim., II, 512.

(6) Symb. d. Freim., II, 53.

(7) Grimm, Rechts-alterthümer, 194.

(8) Grimm, Lieder der älteren Edda, 237.

(9) See p. 1-2.

blood, read the treaty aloud. (1) This ceremony was called *Shah-hiueh*. (2) The drinking of blood was the symbol that they were now of one blood, and would consider each other as brothers born from one womb. If a victim was slaughtered or the head of an animal cut off, the idea was expressed that the perjurer might be cut off like this victim. It will be remembered that with the Romans the parties swore that even as they killed now the sacrificial sow, even so *Jupiter* might strike the perjurer. (3)

With the *Dajaks* on Borneo the same custom prevails: Rev. *J. H. Barnstein* of the Rhenish Missionary Society, who died in October 1863 at *Bandjermasin*, had sworn fraternity with the *Kahajan*-tribe, which fraternity was confirmed by the shedding of blood of both parties. - So he was enabled to wander and live unscathed amongst those wild and barbarian tribes. (4)

The society of Ash-drinkers (*Téphrapotes*), erected in Italy in 1498, after the execution of *Savonarole* on the 23d of May by pope Alexander VI, also confirms it's oath by the drinking of a mixture of ashes, wine and blood. Three of his disciples had saved his head from the stake and, having mixed the burnt flesh into a cup of wine, one of the three, who had been wounded in the affray, dropped his blood into it, and of this mixture they drank, swearing to revenge their beloved master. (5)

Before the swearing of the oath, three cups of wine are pledged to Heaven, Earth and the Altar. (6) In the oldest English Catechism the novice is requested by the master of the seat to pledge wine to the genius (*funde merum genio*), by which genius was meant the genius of the corporation and of the league. Dr. Schauberg thinks that the custom is probably derived from the Roman building corporations. (7)

On page 117 & ff., we see that the new members of the Hung-league are dressed in mourning apparel with straw-sandals at their feet and dishevelled hair. The new member becomes dead for every one except for the members of the league. Not that he is, therefore, allowed to discard his parents or family, — on the contrary, he ought to serve them faithfully and love them even more. But the death is the symbol of regeneration as a new man, who has to fulfill his duties the more strenuous and faithfully; he has only put aside his corruptness and perversity, and considers himself, after having entered the league, as NEW-BORN. (8)

In masonry the same symbolical meaning is attached to the death of the Master. His reception should be a second birth, the birth of a new man. (9) Likewise the Hung-member calls himself also *Sin-ling*, „a new man.” (10) The Emperor *Ching-tang* of the *Chang*-dynasty

(1) Chinese Imperial Dictionary of *Khang-hi*, under *Ming* (盟).

(2) 歃血

(3) Lasaulx, Studien, 216.

(4) Chinese Repository, Vol. V, No. 5, p. 234. Bataviaasch Handelsblad, 18 November, 1863.

(5) Revue des deux Mondes, T. 46, 1 Août, 1863. (6) See pag. 126.

(7) Symb. d. Freim., I, 601. (8) 出世 See pp. 56 and 233.

(9) Symb. d. Freim., I, 633. (10) 新丁

caused the following words to be engraved on his bathing tub: "Every day renew thyself, daily and daily renew thyself, and again renew thyself." (1)

The masonic apprentice who enters the lodge is obliged to wear his left shoe slipshod, or properly, he should take off both his shoes. By thus taking off his shoes symbolically, he is reminded that he ought to approach pure and humbly the sacred place. Therefore he is, also, dressed with a white apron and gloves, as a symbol that he ought to come with pure hands, pure body, and pure clothes before the temple and altar of God. (2)

Likewise the new Hung-member appears before the altar dressed in white (3), and even in linen or cotton clothes, and not in woollen, for wool is made of animals which are impure, and whose spoils priests are not allowed to wear.

The colour of mourning in China is white: instead of the gaudy red, blue or black silk, white thread is plaited into the cue. Scrolls upon doors and visiting cards are of white paper, and the mourners wear shoes made of white cloth or grass; whilst their head is envelopped in a white kerchief or bonnet. The corpse of the deceased is shrouded in a white cloth, and the tablet on which the name of the deceased is written, is covered, immediately after the corpse has been confined, with white cloth. The Chinese do not explain why they have taken white as the colour of mourning, but it is more than probable that it's symbolical meaning is that the deceased has gone to Heaven, to the eternal LIGHT.

Dr. Schauberg says: "the light-seeking masonic apprentice is symbolically purified, by his three passages through the fire and water, of all impurity and evil; and only after this purification, expiation and consecration, he is allowed to put on the white dress, the white apron and the white gloves and, armed with the sword, enter among the knights of light." (4)

Likewise the new Hung-member is only allowed to enter the league after the purification by water. (5) At the reception in some masonic lodges the water is given to the novice with these words: "As the water purifies your body, purify ye also your soul from perverted desires and your life from impure blots". (6) To the Hung-member is said: "Wash clean the dust of Tsing and the colour of your face will appear; do away with your corruptness and perversity to sit in the temple of Ming." (7)

One of the greatest symbols is the lighting of lamps. Light is the most important symbol in Masonry as well as in the Hung-league; for when light was born, darkness dispersed itself, and so perversity and evils will disappear when the light of humanity appears. Therefore the novice answers on the 294th question which runs: "What is held to be the highest in the lodge?" — "The Hung-lamp is held to be the highest;" and in the quatrain it is said: "The Hung-lamp shines high and the world is equalised" (8); and when the lamp is lighted it is said again: "The Hung-lamp once lighted, illuminates the faithful." (9) The Hung-member ans-

(1) 大學, the Great Learning.

(2) Symb. d. Freim., I, 453.

(3) See pag. 117.

(4) Symb. d. Freim., I, 460.

(5) See pag. 115.

(6) Symb. d. Freim., I, 463.

(7) See pag. 115.

(8) See p. 105.

(9) See p. 123.

wers on the question "whence the light came?", by: "The light came from the holy temple." (1)

In Question 172 and ff., of the Catechism of the Hung-league is spoken of peach-trees, whilst in Answer 276 peaches, willows, firs and cedars are mentioned. (2) These trees are sacred with the Chinese. Peaches have been, and are still, in China the symbol of long life or immortality. Therefore the peach-fruit enters into all the ornaments in paint and sculpture which are made in rooms, on furniture etc., and, especially, in the presents of congratulation and felicitation offered to one's superiors or equals. They are preserved as Newyears-gifts; and, by want of genuine ones, porcelain, jade or coloured-stone peaches are offered. According to the *Shin-nung-king*: "the peach *Yu* prevents death and eternizes life. If one has not been able to eat of it early enough, yet it preserves the body incorruptible till the end of the world." According to the *Shu-y-ki*: "whosoever eats of the fruits of the *Yu*-peach on the mountain *K'ioh liu*, gets eternal life." According to the *Shin-hian-kan*: "the peach of immortality produces only one fruit in 1000 years, but it frees man for ever from hunger This fruit is of a beauty and odour which are not of this world." According to the *Shin-hian-thuen*: "Kao having eaten of the gum of this peach became immortal." (3)

According to the Taoist tradition the peach-tree was planted by a certain *Wang-mu* (4); 3000 years elapsed before the tree blossomed, and again 3000 years passed before the flowers set fruit. (5)

Another species of peach had some resemblance with the tree of the knowledge of good and evil. Some peaches could not enter in the ancient sacrifices. Every peach with a double almond was mortal. According to *Pin-y-lu*: "it is death which makes the peach feared, how then should the sage not fear it?" According to the *Sin-lun*: "In the *Yang*-garden was the peach of death; as soon as he approached it he felt that he would die." According to *Sun-lau-tsz*: "the peach-plum has a ravishing beauty, but afterwards it gives death." According to the *Fong-su-tong*: "In the book of *Hoang-ti* is spoken of two brethren of the remotest antiquity who found on a mountain a peach-tree under which were some hundreds of demons, to cause the death of man and ruin him for ever." In the *Lieh-chuen* is said about the evils which afflict earth: "the tree of knowledge has been the cause and occasion of sin." (6)

In accordance with the above, Answer 190 of the Catechism runs:

On the faithful and loyal who eat of them Heaven bestows blessings;
But the traitors and wicked will see their bones rot. (7)

The pine and cypress are since the remotest antiquity the symbols of eternal life. When all other trees fade and lose their leaves, both these trees remain green and strong. Therefore Confucius said (8): "When the year becomes cold, then we know how the pine and the cy-

(1) See pag. 183.

(2) See pag. 82, seq., and pag. 102.

(3) Mémoires c. l. Chinois, T. XI, 293.

(4) 王 母

(5) Mémoires, T. III, 75.

(6) Mémoires, T. XI, 293.

(7) See pag. 84.

(8) Lun-yü, Book IX, Chapt. xxvii.

press do not wither." "In spring and summer the fir and cedar are not different from other trees and plants"; says a commentary, "but when the cold season has come all trees and plants lose their leaves and fade, whilst the fir and cedar alone remain beautiful and do not wither like the other trees and plants." The pine was also anciently the symbol of eternal friendship: *Liu-hiao-phiao* (1), author of the "Discourse on all broken friendships" (2), says that anciently one broke a green branch of a pine-tree, in order to confirm the oath of friendship, pointing at the same time towards the transparent waters as a symbol of faith (3).

Pines, cypresses and chestnuts were planted in antiquity on the public places of towns (4) just as the *Eskelieh*, the great public place in *Cairo*, is girded by enormous oriental acacias (5). The cedar is also the emblem of the love between husband and wife, as it is according to the Persian mythus. Chinese tradition speaks of a beautiful woman named *Ho*, wife of *Han-phang*, secretary to the king *Khang* of the Sung-dynasty (960—1278). The king who desired the woman, put her husband in prison where he killed himself from despair. The king wishing one day to offer violence to his wife, she threw herself down from the terrace on which they were standing, and perished. In her girdle was found a letter addressed to the king, in which she expressed the wish that she might be buried in one grave with her husband; but the king, revengeful even after her death, buried them opposite each other in different graves. During the night, however, two cypresses grew on these graves, which were in ten days so large that their branches interlaced; the trunks bowed to each other and their roots grew together. The people called these trees "Love-trees." (6)

So the fir, pine, cedar and cypress are in the Hung-league the symbols of the never-dying and ever regenerating life, the symbol of force and indestructibility, just as the *acacia* is in masonry. (7) According to Layard (8) the cypress was sacred in Iran, *China*, *Babylonia*, *Assyria*, *Phoenicia*, *Arabia*, *Egypt* and in whole *Asia minor*, in *Greece*, *Rome* and in the whole roman Empire as the symbol of life, as the symbol of immortality, of eternal life, and, therefore, used every where on graves and tombs, just as this is the case with the masonic *acacia*. (9)

Some flowers are also sacred with several nations. As representative of flowers, the *rose* is sacred with the masons, and roses are strewn by the brotherhood on the bier of the deceased brother. (10) It is especially the *lotus* which is sacred in the Hung-league, because it is a symbol of the sun; the *lotus* rises to the surface of the water as soon as the sun appears, and dives down with the sinking of the sun. The *rose* has been called the queen of flowers, but the *lotus*, sublime in its purity, grace, and exquisite beauty, may surely be called their god-

(1) 劉孝標

(2) 廣絕交論

(3) 援青松以誓心。指白水而旌信

(4) Lun-yü, Book III, Chapt. XXI.

(5) Braun, Geschichte der Kunst, I, 213.

(6) 相思樹 (See the 列異志, Records of Marvels.)

(7) Symb. d. Freim., I, 157.

(8) Recherches sur le culte du cyprès pyramidal.

(9) Symb. d. Freim., I, 159—160.

(10) Symb. d. Freim., II, 33.

dess. A fine slender stem about five feet long upholding a broad cup, most elegant in its form, nearly eight inches broad when fully expanded; the leaves of a pure alabaster white, soft like velvet, veined with the most delicate rose-coloured pencillings, containing in their centre the fruit, an inverted cone of fair green encircled by a fringe of golden anthers.

Some of the brethren in the Hung-league wear a wreath of golden flowers on their heads (1), which wreath is lost if they be disobedient. (2) Till the present day a branch of golden flowers to wear in the hair, is given in China to those who have obtained the degree of doctor.

There may be also some relation between the *Rose-garden*, as the land of the blessed where the good go after their decease, and the *Pung-lai* (3) of the Budhists, the Paradise filled with myriads of fragrant flowers and trees, where the elected enjoy eternal blessings, knowing neither hunger nor thirst.

We find back also in the Hung-league the steel-yard, scales and foot-measure as instruments to weigh and measure in a natural and symbolical sense, just as it is in masonry. (4) The mirror is, also, found in both societies with the same symbolical idea attached to it. The quatrain on the mirror says that "it reflects the heart of man." (5) The mason is brought before the mirror, that he may know himself. (6)

According to the old English ritual of reception of the mason-apprentice, he had a string or a rope around his neck, which *Krause* explains by saying that probably the wearing of a string was an old oriental custom. The fetter is in masonry the symbol of the bond by which the neophyte is united to the brotherhood. (7) In the Hung-league the red silk-thread is worn in the sleeve as a sign of recognition, and as a symbol of unity. (8) In the Chinese marriage ritual the bride and bridegroom drink wine out of two cups, tied together by a red silk-thread.

In the "Great Mystery of the Freemasons discovered" (London, 1725), it is said that a true mason may be recognised by this sign: "One describes a right angle, by placing the heels together, and the toes of both feet outwards at some distance, or by any other kind of triangle." (9) The members of the Hung-league form the triangle in the inverted way, uniting the toes and separating the heels. According to Dr. Schauberg the triangle of the masons represents the pythagoric character Y, meaning the word *Hugiea* or *immortality*. (10) It means something else according to the explication of the Hung-league, viz., the eight salutations which every member has made before being admitted. (11) We note only this resemblance without discussing the relation which may exist between both signs.

So we mention, also, the resemblance between the abbreviations of words in both societies. The masons following the Egyptian Hieroglyphical system, which consists in abbreviating the

(1) Oath, art. 19, page 140.

(2) 蓬 萊

(3) Pag. 43.

(4) Symb. d. Freim., I, 336.

(5) Krause, I, 2, pag. 47.

(6) See pp. 134 & 169.

(7) Laws, art. 64, page 160.

(8) Symb. d. Freim. Compare also pp. 43—45.

(9) Symb. d. Freim., I, 104 & ff.

(10) Compare the last line of the second quatrain on pag. 219.

(11) Symb. d. Freim., II, 77.

word with 8 points, as: Rec.: 1st Deg.: for: Reception in the first Degree. ⁽¹⁾ The sectarians of the Hung-league also abbreviate the characters, and put two or three of these mutilated characters together, as 彳川口 for 洪順堂 *Hung-shun-thang*, "Hall of obedience to Hung." ⁽²⁾

With the masons of the middle-ages the secret writing consisted in writing the vowels *a*, *e*, *i*, *o* and *u*, with the ciphers 1, 2, 3, 4 and 5, and by always placing the first letter before the last letter of the word, as e. g., 3 2132 v b 2 for "I believe." ⁽³⁾

In the Hung-league some characters are formed nearly in the same way, as e. g., the name of the league *Hung* (洪) which is written: 彳 八 卅 一, (3, 8 — *pak* for 100 which is also pronounced *pak* —, 20 and 1), being the component parts of this character. ⁽⁴⁾ This way of writing is the nearest approach to the Hebrew manner of secret writing. "In Hebrew there were, as in Greek, no ciphers distinct from the letters: each letter representing a number. Therefore, starting from a superstitious idea of the inspiration of the sacred books, the rabbins imagined that the sum obtained by the addition of the letters of a certain word had a mysterious signification, which permitted, in case of need, to substitute for this word another word giving the same sum. In this way they corrected some passages scandalous in the narrow Judaic view of the time. E. g., being shocked by the literal sense of a certain passage (Numb. XII, 1), where it is said that Moses had married an Ethiopian woman, a *coushith* (word equivalent to the number 736), they substituted for this ill-sounding term the word *Jephath marehek* (good looking) the letters of which, added together, gave, also, the sum 736; so that it then meant that the Hebrew legislator had married "a good looking woman," which phrase no longer scandalized them." ⁽⁵⁾

Another method of secret writing in the Hung-league is to add a character to the real one. Generally they use the characters *Tian*, lightning, and *Hou*, tiger: these characters are added to the left side of the intended one. Examples of this kind of secret writing are found on page 22 in the Genealogical table of the founders, and on pages 28 seq., in the Lodge-marks.

This method is Taoistical, and characters, combined in such a way, are often found on Taoist charms. So we saw on a Taoist print, representing a tiger or leopard, the characters 翹 魁. Properly written these characters are 光明鎮宅, "Kwang-ming protects the house."

Lastly we might, also, perhaps, compare the three degrees in masonry of *Apprentice*, *Fellowcraft* and *Master* to the terms of the Hung-league 結弟, *sworn brother*, 義兄, *adopted brother* and 義伯, *righteous uncle*, which mean the younger brethren, those of the same degree, and the elder brethren. ⁽⁶⁾

In conclusion we do not think it improbable that the Hung-league is the depository of the old religion of the Chinese; consisting in the belief in a single and undivided God worshipped,

⁽¹⁾ Symb. d. Freim., I, 94—95.

⁽²⁾ Comp. p. 51.

⁽³⁾ Symb. d. Freim., II, 257.

⁽⁴⁾ Comp. p. 86, note 1.

⁽⁵⁾ Revue des Deux Mondes, 1 Oct. 1863. La Littérature apocalyptique chez les Juifs et les Chrétiens, par Albert Reville.

⁽⁶⁾ See p. 233.

symbolically, by the adoration of LIGHT which, in all religions, has been considered as His essence.

The members of this league use the character 洪 (inundation) indiscriminately for the character 紅 (red): the words *Hung-kia* (洪家) could, therefore, be rendered by the expression the "Red-fellows"; and *red* being the colour of the sun — the light — by the "Light-fellows." We think that the characters 明朝 occurring so oft in this league ought, perhaps, not to be translated by the *Ming-dynasty*, but by the *Reign* (dynasty) of *Light* (Ming). The following legend would seem to go far to prove this supposition.

Tradition says that *Shun-ti* (順帝) or *Tohwan-Timur*, last emperor of the Mongol-dynasty, dreamt one night that ants and wasps filled the harem. Having ordered his attendants to sweep the Hall, there started forth from the South a man dressed in purple, who bore on his left shoulder the sign of the *Sun*, and on his right, the *Moon*. The Emperor hastily asked, who are you? The stranger did not answer, but drew his sword and made towards the Emperor. Wishing to avoid him, he endeavoured to run out of the palace, the door of which the man clad in purple immediately shut. The frightened monarch called out for assistance and awoke.

About the same time the abbot of a temple in the province of *Kiang-su*, near *Tung-yang-fu*, had a vision, in which he saw the council of Gods deliberating who should settle again the Middle Kingdom. Two star-genii, in the neighborhood of the constellation *Ursa-major*, took the *Sun* (日) and the *Moon* (月) in their hands and put them together (明 *Ming*), intimating by this that the principles of Dualism in nature, *Yin* and *Yang* (1), should rule the world in righteousness. When the priest woke from his trance a poor man with his pregnant wife requested admittance to his temple, being driven from their home by the Mongol soldiery. Here the mother was delivered of the babe, who should, afterwards, become the first monarch of the glorious dynasty of Ming, *Hung-wu*. (2) His father going to bathe, saw a beautiful piece of red satin floating down the river. He picked it up and made a dress of it for the babe. The child became afterwards a cow-boy; but, for some misdemeanour, he was turned away by his employer. He just laid down on mother earth to sleep and dreamt that he saw a throne of scarlet colour, on which two images (3) were seated; and then again came some persons who presented him with a purple robe. *Hung-wu* carried in all his battles a red flag as his principal standard. (4)

We see here that *red*, *purple*, *scarlet*, are mentioned at every important phase of *Hung-wu's* life. His name, which has been translated sometimes by "Knight of inundation" (5), must, we think, be rendered by the "Red knight" (6) which is, must surely, intended by the two

(1) See p. XIII.

(2) Comp. p. 3.

(3) Yin and Yang or Sun and Moon.

(4) Chinese Repository, Vol. VII, p. 353, seq., translated from the 洪武全傳 or "Complete History of *Hung-wu*."

(5) 洪武

(6) 紅武

characters *Hung-wu*. *Red* is the colour of the sun or of the light, and „Knight of light” would, in relation with his being the founder of the *Light* (Ming) *dynasty*, be, perhaps, still a better interpretation. Symbolically he is then the defender of the light of humanity against the encroachments of the darkness of vice incorporated in the shape of the Mongol barbarians, bred in the dark wastes of Mongolia.

It may seem strange that the Hung-league tries to attain its object by revolt and civil war; but this is sanctioned by Chinese philosophy, especially that taught by *Mencius*. According to his principles, the people may dethrone, nay, even kill a bad prince. He hopes, however, that a „Minister of Heaven” will do this; hoping that Heaven will raise up some one to help the people; some one who shall so occupy in his original subordinate position as to draw all eyes and hearts to himself. Let him then raise the standard, not of rebellion, but of righteousness, (1) and he cannot help attaining to the highest dignity. He continues to say: „There was one man (the tyrant Chow) pursuing a violent and disorderly course in the empire, and King *Woo* was ashamed of it. By one display of his anger, he gave repose to all people. Let your Majesty” said he to King *Siuwen*, „in like manner, by one burst of anger, give repose to all the people of the empire.” Although *Mencius* advises here *rebellion*, he does not consider that as unjust, because the House of Chow had forfeited its title to the Empire. (2) Likewise, in *Hung-wu’s* eyes, the Mongol-dynasty had forfeited its claims and, therefore, he drove them from the throne. In the eyes of the present members of the *Hung-league* the Tartars have forfeited their claims and must, therefore, be exterminated. Theirs is a sacred war of righteousness against tyranny — of humanity against oppression and vice. If our supposition that the Hung-league has existed since antiquity is correct, they must have waged continually a war for the defence of righteous principles. For the same reason they will consider such a war righteous against every one who oppresses them, or whose government they think hurtful to the people, be they Tartars, Mongols, Chinese or Europeans. They mean to represent in the world the combat of light against darkness, which they see accomplished day by day in the Heavenly spheres; and the means they use thereto are not considered unlawful by them, as we have observed above.

The Chinese are not a savage or unruly people; they are fully alive to the horrors of anarchy, and to the benefits of order. They will suffer hardships and misfortunes if they are in the natural course of things; but they will submit less to tyranny than any other Eastern nation. This is not better illustrated than by the following incident related in the „Family Sayings,” occurring during the voyage of Confucius to *Thsi*: passing the mountain *Thai* he saw a woman weeping by a grave. The sage having asked her why she wept so, she answered: „My husband’s father was killed here by a tiger, and my husband also; my son now has shared the same fate.” Confucius then asked her why she did not remove to another place, and as she replied: „There is here no oppressive government,” he turned himself

(1) 起義兵

(2) James Legge, Chinese classics, Vol. II, Prolegomena, pag. 48, seq.

to his disciples and said: "My children, mark ye! Oppressive government is fiercer than a tiger."

Wherever a just mode of governing them has been adopted the Chinese have never been troublesome. Singapore, always cited as a refutation to this fact, owes the unruliness of her Chinese population to the defects in her own Government.

We fully acquiesce with Mr. Oliphant's judgment when he says: "At present there is a population of 70,000 Chinamen in Singapore, and not a single European who understands their language. The consequence is, that, in the absence of any competent interpreter, they are generally ignorant of the designs of Government, and, regarding themselves still as Chinese subjects, are apt to place themselves in an antagonistic attitude whenever laws are passed affecting their peculiar customs. No effort is made to overcome a certain exclusiveness arising hence; and this is fostered by the secret societies, which exercise an important moral influence upon the minds of all, but more particularly the ignorant portion of the population.

. We have fortunately in their own empire a perpetual proof before our eyes of that reverence for authority *when judiciously enforced*, which is one of their chief characteristics, and which has for so many centuries been the preservation of it's union and one great source of it's prosperity." (1)

Whenever due regard is paid to the prejudices of the nation, and when care is taken to explain to them the necessity or expediency of a new law or regulation, the Chinese, the most reasonable and cool of all Eastern races, will remain at ease, and the existence of their secret society will not endanger in the least this quietness. It is a sheer impossibility to try to eradicate the Hung-league where it exists. Notwithstanding the military expeditions of the N. I. Government to Borneo, the league still flourishes there. It exists at Sumatra, and even Java, always thought to be free of this brotherhood, is not without it's members. Only once in the latter time they declared themselves, namely in 1852 in *Japara*, when, probably on account of some unreasonable or vexacious regulation, great uneasiness prevailed amongst the Chinese population. A small military demonstration was sufficient, however, to restore the peace, and researches being made, it was found that this uneasiness was created by the workings of a lodge of the Hung-league, whose handbook was afterwards discovered. Since, no manifestation has taken place.

We leave to those in power to judge if the existence of the Hung-league is dangerous for the tranquillity of a colony or state or not. Societies, as long as they are secret, always excite the mistrust of the governing powers. Freemasonry, persecuted formerly as a most dangerous institution, has proved itself, after it's recognition, to be not only innoxious, but even highly beneficial. Now, that we trust that the secret of the Hung-league is sufficiently cleared up to be well understood, a similar forbearance might, perhaps, without danger, be shown to this sister-society the HEAVEN-EARTH-LEAGUE.

(1) Narrative of the Earl of Elgin's mission to China and Japan, Vol. I, 20.

PART I.

HISTORY OF THE HUNGLEAGUE.

The Chinese annals do not throw any light on the origin of the Hungleague: neither seems it to have much occupied the attention of the members themselves, for we find nothing in the books of this league, except the vague allusions we have mentioned in our introduction.

The same may be said of the society of freemasons; which, as a known body, commenced only with the Greek- and Roman building corporations.

"In antiquity," says Dr. Schauberg, "masonry was most surely unknown, that is to say, that its principles were never known and practised by a large number of men. Masonry never influenced the popular life. Some philosophers or religious sects may have taught something similar to masonry, but it was just only philosophy or mysticism, by which this relation is sufficiently characterized." (1)

Covenants sworn to in the same manner as is done now by the Hung-brotherhood, viz: by shedding blood, existed already at the time of the Chau-dynasty. (B. C. 1122). Officers were appointed at that time, in whose hands the oaths were taken, whilst private sworn covenants were forbidden by law. (2)

Parties who had sworn such an oath, considered each other as brothers and had the same obligations to fulfil towards each other, as if they were real brothers.

The people of the state of Yueh (3) pronounced the following oath, when swearing friendship together, after having consecrated it by the sacrifice of a white dog and a red cock, on an earthen altar:

You in a chariot may be seated, whilst I a bamboo hat do wear;
But when some other day we'll meet, your chariot leave and to me bend.
You may afoot your steps be bending, whilst me a prancing steed doth bear;
But when some other day we'll meet, then from my horse will I descend.

(1) Symbolie d. Freim. I, 294.

(2) Chun-tsiu (春秋) Vol. I. Pars I. Chapt. *Fin-kung*. (隱公)
Histoire Générale de la Chine. Vol. I, 310, at the note. Vol. II, p. 228.

(3) (越) An ancient state during the civil wars B. C. 481—255.

卿 乘 車 我 戴 笠
 他 日 相 逢 下 車 揖
 君 步 行 我 乘 馬
 他 日 相 逢 爲 君 下 (1)

The Chinese annals afford many illustrations of such fraternal bonds. (2) One of the most renowned, to which the Hungleague alludes at every moment, is that sworn between Liu-pi, Chang-fi and Kwan-yü.

This alliance was sworn during the civil wars, that desolated the Chinese empire, between the overthrow of the Han-dynasty and the establishment of the eastern *Tsin*. These wars lasted from the years 168 till 265 of our era. It was in the year 184, that the Western Chinese revolted against the Emperor. They wore yellow turbans around their heads and were called, therefore, the „*Yellow-cap-rebels*”. (3) As is generally the case in China, the Emperor was too weak to subdue these rebels. He issued a proclamation, calling upon all the valiant of the empire to enlist and fight against the insurgents.

Two men, Liu-pi and Chang-fi, having read this proclamation, went to a tavern to speak about it.

Liu-pi himself was an offspring of the reigning dynasty of Han. Whilst sitting there, a certain *Kwan-yü* joined them. Animated by a common spirit, these three men sought to devise the means of restoring peace to the land.

At the proposal of Chang-fi, they came the next day in the peachgarden behind his house; and being assembled under the blooming peach-trees, they sacrificed a black ox and a white horse, and having offered incense, they knelt down and swore the oath of fraternity. Liu-pi was named „first brother” of the league. Having enlisted volunteers, they succeeded, after a long war, in subduing the „Yellow-caps” and in restoring peace to their country. (4)

It is impossible to tell with any certainty, whence the Hungleague sprung. It may be, that it was born of the system of clans, which gave the people the spirit of association. In antiquity the Chinese counted only one hundred families, and till the present day they do not possess many more names. When these families separated, each family, as was natural, kept together. The members of each family having the same origin and name, would of course consider each other as brothers. (5)

(1) See the 風土記 and the 北戶錄

(2) As e. g. the sworn family alliance between the states Tshin and Tsin, known by the name: Tshin-Tsin-chi-ming (秦晉之盟)

(3) 黃巾賊

(4) See the History of the three states.

(5) Even at the present day a Chinese, if asked if he is a relation of this or that man, will say: „Yes! he bears the same name I do.”

If the Hungleague proceeded from these clans, it is certain that Buddhism influenced it largely, as will be easily recognized in many of its rites.

It is probable, in this case, that the Buddhists were also the first who made a political league of the fraternal clans. Admitted at first with open arms by the Chinese government, they were afterwards severely persecuted by some of the Emperors. Of these, Wu-tsung⁽¹⁾ was one of the most cruel persecutors.

In the year 845 of our era he issued a rescript against the Buddhist religion, ordering all the small wayside temples to be destroyed. He destroyed about forty thousand temples and forced over two hundred thousand priests and nuns to return to the lay-state.

The officers charged with the execution of this mandate, confiscated the properties of these monks for the benefit of the state, and restored the governmental buildings with the materials from the destroyed temples. This cruel persecution incensed the priests highly. Those of the convent on the „five-terrace-mountain”⁽²⁾ joined immediately the army of *Yen-chau*: the officers of the army, however, were forbidden to receive them, and they were ordered back to their respective domiciles.⁽³⁾

It is also a remarkable fact, that the founder of the *Ming*-dynasty called himself the *Hung-knight*⁽⁴⁾ and had been in his youth a Buddhist priest.

The Hungleague, however, did not appear as a regular political body, before the Tartar sway. Barbarians as the Tartars were in comparison with the Chinese, they trampled upon the Chinese nationality in the most insulting manner. They forced the whole nation to adopt the dress of their conquerors, and to let their hair grow long and plaited into a cue.

„Many are the changes,” remarks Davis, „which may be made in despotic countries, without the notice or even the knowledge of the lower portion of the community; but an entire alteration in the national costume affects every individual equally, from the highest to the lowest, and is, perhaps, of all others, the most open and degrading mark of conquest.”

Another reason for the resistance against the Tartar sway, was the fearful immorality they brought into China, especially the vice for which, once, two cities were destroyed, and which is common amongst the Mongols and Tartars, as it is with most nomad tribes. Amongst them, sensuality is sanctified by religion⁽⁵⁾, a feature never observed in the old religion of the Chi-

(1) 武宗

(2) 五臺山 This temple lies 40 chinese miles NE from the Wu-tai-hien (五臺縣) in the prefecture of Thai-yuen (太原府)

(3) Hist. Gén. de la Chine. T. VI, pp. 489—490.

(4) 洪武 Hung-wu.

(5) We have seen a representation of two figures, accomplishing the mystery of copulation, cut in wood, taken away from a *Lama* temple in the neighbourhood of *Peking*. Compare also: R. Swinhoe. Narrative of the North-China Campaign of 1860, pag. 363.

nese. (1) This vice infested, gradually, the whole empire. It is least found in the Southern provinces, but increases towards the Northern provinces, showing clearly its origin. (2)

The Hungleague rightly considers this degrading corruption as the principal cause of the degeneration of the Chinese empire and therefore punishes it with DEATH. (Code of 72 Laws, art. 21 & 70).

The two cradles of the Hungleague, the provinces of *Canton* and *Fukien*, were also those which most resisted the Tartar sway and till the present day it are these provinces, which most hate those nomadic usurpers. The natives of the latter province, still wear a kerchief wound around their head, in order to conceal the badge of subjection — the cue. As the inhabitants of these provinces were masters of the coast, they equipped large fleets, where with they made inroads on the coastplaces. Two of the most famous leaders of those expeditions, were *Ching-chi-lung* (1640) and *Kow-shing* his son, better known by the name of *Koxinga*.

The latter, wanting a stronghold to repair and equip his fleets, attacked the isle of Formosa; drove the Dutch out of their settlements, and founded a regular kingdom.

Since that time the Hungleague became better known. The sacred edict of the Emperor *Fung-ching*, speaks of it under the names *Incenseburners* (3) and *White-lotus-sect* (4), names which the people, probably, gave to this league, as it calls itself *Hungleague*, or *Heaven and Earth-league*. It takes also the name of *Three-united-league*, (5) because the league is based upon the bonds existing between Heaven, Earth and Man.

These three names are the only ones, that may be applied to the league: all the other names are only watchwords. The statutes of *Shantung*, found in *Japara*, have given us the clue to these names.

The first chiefs of the lodge there, were six men living in the district of *Lung-chap* (6) on the ridges of the *Hau-hwui* mountains. (7) They were called: *Hung-khi-hai*, *Hwang-khi-tsing*, *Chau-yuen-tsing*, *Chin-li-chang*, *Su-yuen-hiun* and *Ching-chi-lung*. (8) Each of them took a different watchword. (9) *Hung* took the watchword *I-hing* (10), patriotic rise, or rise of justice. *Hwang*, the watchword *Hai-shan* (11), Sea and Land. *Chau*, the watchword *Ta-tao* (12), large knife or sword. *Chin*, the watchword *Siao-tao* (13), the small knife or poniard. *Su*, the watchword *Ping-yen* (14), Handle and eaves; and *Ching*, the watchword *Tung-tsze* (15), the boy. (16)

(1) W. Williams, Middle Kingdom. II, 224.

(2) For further particulars on this subject, my article on *Prostitution in China*, printed in the XXXIII Volume of the Transactions of the Batavian Society of arts & sciences, may be consulted.

(3) 聞香 Wan-hiang.

(4) 白蓮教 Peh lian kiao.

(5) 三合會 San-hoh-hwui.

(6) 龍州縣

(7) 後惠嶺

(8) 洪其海. 黃其青. 周元青. 沈利章. 蘇元勳. 鄭枝龍

(9) 號 Hao.

(10) 義興

(11) 海山

(12) 大刀

(13) 小刀

(14) 柄檐

(15) 童子

(16) The statutes of Shan-

tung mention also, that the four last brethren died on the *Ramhead-Island*. (羊頭嶼)

These watchwords were probably adopted, because the three above mentioned genuine names were too well known by the Tartar government, to be openly adopted. Concealed under these watchwords, they might be confounded with the numerous "friendly societies" for mutual help, existing in all parts of *China* and the islands of the Indian Archipelago. At *Palembang*, only, on the westcoast of Sumatra, there exists seven of these societies, which have neither secret signs nor are bound by oath. (1)

The criminal prosecutions directed against the Hungleague, brought to light some of its symbols and usages. It was found, that the members of this league called each other brethren, that they wore distinctive badges, etc. etc.

The Tartar government immediately perceived the resemblance between the sectarians of the Hungleague and the Christians.

The missionaries of the order of Loyola, at that time in great number in China and much honoured at court for their sciences, assumed to worship the Supreme God, Shangti, though they called Him "Thian-chü", The lord of heaven, in order to save the susceptibility of the monarch; as he reserves himself alone the right to worship Shang-ti. The Hung-league also worships the One-God, a crime of high-treason, therefore, in the eyes of the Government.

The Hungleague makes lists of the men it has enrolled and it was known, too, that the missionaries made lists of the persons they had converted, which lists were sent to Europe. The Government considered these people as enlisted in the service of the Europeans, to aid them in any plan of revolt. (2) The example set by Japan fortified the Tartar government in this idea, for as long as the Catholics remained in Japan, nothing but intrigue, schism and civil war was heard of, which calamities might, sooner or later, befall China too, if the criminal eagerness of the missionaries in enlisting people of all classes, was not checked. (3)

The emperor Yung-ching felt more and more aversion to both doctrines, which he confounded together. In an audience given to three missionaries in the year 1724, he said: "The false laws are those, which, under pretext of teaching virtue, incite the people to rebellion, like the law of the White-lily-sect." (4)

Not only the Government thought both doctrines to be similar; but the persons belonging to the Hungleague did so too: (5) showing plainly enough the fraternal and spiritual connection existing between the doctrines of the Hungleague and of Christ.

The league, however, degenerated into a band of rebels and robbers, that seemed to have lost every notion of the proper spirit of its association.

In 1849, however, a kind of revival took place through the exertions of a certain Hung-siu-

(1) Notice on the fraternal societies existing at Palembang. (Governm. Archiv.)

(2) Histoire générale de la Chine, T. XI, 526.

(3) W. Williams, Middle Kingdom. II, 306.

(4) Hist. Gén. de la Chine, T. XI, p. 400.

(5) W. Williams, Middle Kingdom. II. 320.

tsiuen ⁽¹⁾ who, as his name already indicates, was a member of the Hungleague. This man obtained some knowledge of Christianity from tracts given to him in 1833 by the native evangelist *Liang-Afah*, and increased it by studying a few months in 1846 with Rev. I. J. Roberts, an American missionary in Canton. The result of this study was, that he changed the name of the Hungleague in that of Shangti-hwui, ⁽²⁾ "The league of God" or "The Association of the Supreme Ruler." He himself took the name of Thai-phing-thian-kwoh-wang ⁽³⁾ or "King of the heavenly kingdom of universal peace." Government, however, did not leave him in peace, and was the first to attack the association, because it dared to worship *Shangti*. Treated as rebels guilty of high-treason, they were obliged to defend themselves, and they did so more forcibly than ever before, bringing, within a few years, the old Chinese empire to the brink of destruction. ⁽⁴⁾ But by this war the league lost also its purity again.

One of the grandmasters, *Yang*, called the Eastern king, named himself the younger brother of Jesus and pretended that the holy Ghost made known the Divine will through his medium.

Not all the horrors, however, committed in name of the Heaven & Earth-league, ought to be considered as its acts. There are lots of pirates, who assume the name because it is feared; but who do, in fact, not at all belong to the Hungleague. So the robbers, who desolated Amoy in 1853, took the name of *small knife*. They did not, however, belong at all to this branch, but were only scavengers and coolies from the village of Peh-shwui-ying, ⁽⁵⁾ under the command of a certain *Hwang-wei* ⁽⁶⁾ or, according to the local pronunciation, *Ooe-Ooe*, a seller of cowhides. This band was dispersed as soon as it sprang up, and most of its members fled to Singapore and the Islands of the Indian Archipelago.

What distinguishes the genuine Hungleague is its indestructibility. Defeated at times, it springs up again with renewed force, whilst the bands of robbers that desolate, sometimes, the country, are extirpated generally in a very short time. We cite, willingly, the words of Williams in his preface to his work "The middle Kingdom": "The cohesion of the main body of the insurgents for so many years, indicates a vitality and energy of principle among them, which shows that their leaders have a following they can depend on to some degree." The present work may serve to throw some more light on this *following* and show that, whatever may be *now* the condition of the Hungleague, it had once and has still, sure and trusty bases — fraternity and morality. We do not doubt that, when peace will be restored in China, either by the overthrow of the Manchoo-dynasty or by the people gradually submitting peaceably to its rule, the Hungleague will be able to purify itself from all political and criminal elements and become again what it most surely was formerly, a bond of brethren following the great precept taught by Christ and Confucius: "As ye would that man should do to you, do ye also to them likewise."

(1) 洪秀全 He who accomplishes the glory of the Hungleague.

(2) 上帝會 (3) 太平天國王

(4) W. Williams, Middle Kingdom. Preface, pp. 5 & ff. 4th. Ed.

(5) 白水營 (6) 黃位

POLITICAL HISTORY OF THE HUNGLEAGUE.

In two copies of the handbook of the Hungleague in our possession, we find a history of the origin of the political Hungleague.

As it is somewhat different and more complete than the History given by Dr. Hoffmann ⁽¹⁾, we give an entire translation of the original text.

In the year *Kah-wu* ⁽²⁾ of the reign of Emperor *Khang-hi* ⁽³⁾ there lived in the state *Si-lu* ⁽⁴⁾ a great general called *Phang-lung-thian*. ⁽⁵⁾

The prince of the Eleuths ordered him to take the command over an army of 200,000 men and a hundred officers, and to make, with them, an inroad into China. The governor of the frontierplace was an effeminate man, who had not the least notion of warfare. As soon as he saw that the Eleuth-troops commenced the attack, he left the frontierplace and marched against them; but the battle had scarcely commenced, when he was pierced by the lance of an officer of *Phang-lung-thian*. His troops having lost their leader, were routed immediately, and the frontierplace *Si-liang* ⁽⁶⁾ was lost.

The Eleuthian troops entered the fortress that same night.

⁽¹⁾ Tijdschrift van het Kon. Instit. voor de taal-, land- en volkenkunde van Nederlandsch-Indië. Deel II, 1854.

⁽²⁾ 甲午 A. D. 1714. ⁽³⁾ 康熙 He occupied the throne from the year 1661—1722 of our era.

⁽⁴⁾ 西魯 called by the Western nations *Eleuths*.

This people occupied the N.W. part of China and was divided into four hordes, viz. The Mongol Eleuths of the Yellow-river. (黃河 Hwang-ho); the Mongol Eleuths of the Kokonor (the Western lake 西海); the Northern Eleuths, who occupied the North of the mountains *Allai* (The Heavenly mountains 天山)

Tse-wang-rabdan was chief of the fourth and smallest horde. *Kaldan*, king of the Northern Eleuths, subjugated gradually the other hordes to his authority and made one state of them under the name *Olot*. (Eleuth). The Chinese write this word *Ngo-lo-teh*. (額魯特) *Khang-hi*, apprehending that this neighbour would become dangerous for his own kingdom, which was only just settled again after a most dangerous revolt in the Southern and Western provinces of China, sent several embassies to *Kaldan*, enjoining him to live in peace with his neighbours; but as this proved to be of no avail, he at last declared war against him. He himself thrice took the field, but after having fought more than ten years with alternate success and defeat, peace was only restored by the death of *Kaldan* in 1699. *Khang-hi* was, however, not able to subdue the Eleuths, and it was only in the year 1757, that the Emperor *Kien-lung* subjected them to the rule of China. (Hist. gén. de la Chine, T. XI 79 & ff. Memoires concernant les Chinois, T. I. 325 & ff.)

⁽⁵⁾ 彭龍天

⁽⁶⁾ 西涼, now *Yung-chang-wei* (永昌衛) in the prefecture *Liang-chau* (涼州府) of the province *Kan-su* (甘肅) 38°20' Lat. 99°50' Longitude.

The next frontierplaces fell before them, as if they were felling bamboo. They pushed on till they came to *Tung kwan* ⁽¹⁾, where they halted and pitched their camp.

The population fled from all places, for the soldiers of *Lung-thian* were strong, and his officers brave, so that nobody could resist them in battle.

Tung-kwan was now in a very precarious position. The military commanders of the town, *Liu-king* ⁽²⁾ and *Hwang-sze-tsinen*, ⁽³⁾ conscious that they would lose it against them in a pitched battle, barricaded the gates of the fortress, and mounted the walls in order to defend the place.

The two commanders held council throughout the whole night and wrote urgent despatches to the court.

When the emperor *Khang-hi* had read these despatches, he started back and, turning extremely pale, asked all his civil and military officers, who would go and fight the robbers. Nobody however dared to go and, forced by necessity, it was agreed to propose His Majesty to issue a ukase to convoke an army and make an appeal upon all the valiant and brave of the empire.

This ukase having been proclaimed, it was sent to all the provinces, and copies of it were posted up everywhere.

On a certain day such a ukase also reached the provinces of Canton and Fuh-kien, and copies of it were posted up in every place. A monk of the convent *Shao-lin*, ⁽⁴⁾ situated on one of the mountains of the *Kiu-lian* chain in the prefecture *Fuh-chau*, ⁽⁵⁾ in the province of Fuh-kien, having perused attentively the imperial proclamation, related it to the abbot *Tah-tsung*, ⁽⁶⁾ after his return to the convent. "Are there in whole China not even one or two able officers, who can command an army to fight them?" exclaimed the abbot. "It is said so in the proclamation," replied the monk, "which is sent round in all the provinces of the whole empire; so I suppose, that at that time, there had not yet been sent an expedition to chastise them."

"Our convent numbers 128 brethern," said the abbot, "and each of us is sufficiently versed in the military art and magics, to destroy the Eleuthian soldiers. To morrow I will call upon all the brethern to go with me to the capital, to take down the proclamation and take the field, in order to repulse these Western barbarians. In this way the heroes of our convent will become renowned. Besides, by driving back the Eleuths, we shall have averted a calamity from the people, and saved thousands of lives and, in the second place, the empire of our Emperor shall be preserved. The fame of our convent will also spread itself beyond the seas and will be propagated for thousands of ages. Our merits will be very great, and our fame will be established for ever. Does that please you?"

All the monks answered with one voice: "We shall obey your commands!"

(1) 潼關 a fortress at a branch of the yellow-river in the province of Shen-si, 106°25' Longitude, 35°8' latitude.

(2) 劉景 (3) 黃思泉 (4) 少林寺

(5) 福州府 (6) 達宗

The next day the whole brotherhood of the convent armed itself and marched to the capital: resting at night and marching during the day, they reached it in a few days. They then took down the proclamation, went to the ministry and presented their memorial to the Emperor.

His Majesty, having read the memorial, was very much pleased: he immediately ordered the officials of the board of war to furnish provisions, arms, dresses, cuirasses and horses, and he gave orders that all the monks should be introduced to Him, that He might examine them Himself in military tactics. The abbot said: "Your subject has brought on purpose all the monks of his convent hither, in order to drive back the Eleuths."

The Emperor then gave to the abbot the rank of Lieutenant-general, and to the other monks the rank of Major. They all kneeled down, expressing their thanks for this favour. "Your subjects will go to battle," observed the abbot, "without making use of a single soldier of Your Majesty, for the people of my convent, who are 128 men strong, are sufficient to destroy and exterminate the Eleuthian soldiers. We pray Your Majesty not to be anxious or concerned about it, for it is our hearts desire to preserve the empire; we shall obtain the victory by stratagems, in order to accomplish this."

"Since you have found a means of restoring peace with Eleuth," replied the Emperor joyously, "my anxiety has been dispersed, and I am not under the least concern that your fame shall not be commemorated on bamboo and silk." Having pronounced these words, He accompanied them Himself to the door.

The monks, having had a parting audience with the Emperor, marched to the drill-ground, where they drew themselves up and set out for their journey.

They rode without stopping, displaying their power and military pomp far and wide, and, in a few days, they reached Tung-kwan.

As they were approaching the place, the two commanders, Liu-king and Hwang-sze-tsinen, had just mounted the walls to reconnoitre. Suddenly they saw a fluttering of flags and pennons: a great cloud of dust arose, and they saw, in the distance, a great division of troops approaching.

The two commanders, conceiving it to be the relieving army, quickly ordered the gate-keeper to open the gates, and they escorted the monks within the fortress.

The two commanders, seeing that it was only a band of bald priests, were very much astonished, but they dared not speak about it.

The common civilities being performed and tea over, the two commanders said: "We have been guilty of a great offence that we did not go to meet your Excellency when you approached: we pray you, however, to excuse us."

"Don't mention it," replied the abbot. "Your Excellency," said Liu-king, "has come here to chastise the Eleuths; but what is the reason that no civil and military officers have taken the field?"

"When your despatches arrived," replied the abbot: "His imperial Majesty had the kindness to ask the civil and military officers, which of them could repulse the Eleuths. None of them dared to do so; but, after ripe deliberation, they made to His Majesty the proposal to issue a ukase for convoking the people to take arms: that every body, of whatever rank or condition, either

officer or burgher, priest or sorcerer, if he possessed the required abilities, could take the command over an army to fight the Eleuths. When I heard this, I took down the proclamation and went to the capital to see His Majesty; and in this way I have come here."

After this explanation they talked about ordinary things: supper was prepared in the meantime, and they sat down to a substantial dinner.

The repast being finished, the abbot asked some questions respecting the Eleuths: how it fared with them lately, and where they had pitched their camp.

The two commanders then gave him an account of it. He asked also: "At the time you fought with them, did you lose or gain?" "The Eleuthian soldiers are ferocious and fierce," replied Liu-king; "I once left the frontierplace to fight them, but dared not commence a general engagement, and drew my troops back again. Yesterday they have been shouting all day long, and therefore we took still more care and kept rigorous watch. Fortunately, the walls and moats of the fortress are strong and maintainable, so that we have been able to preserve it. But to day your Excellency has arrived to save and protect us by some excellent stratagem; you excell in military tactics above all other generals, and, to be sure, you will gain the victory. But it is proper that we arrange now our plan of attack, and plot some good stratagem, that we may obtain a complete victory. If we don't do that, Phang-lung-thian will not be easily vanquished." "You have been long resident here," replied the abbot, "and are surely fully acquainted with the topography and condition of the place, as you, probably, also know the movements of the ennemy. Be kind enough to explain all this to me distinctly." "I ordered, some time ago, Hwang-sze-tsiuen to make a map from the 4th to the 8th degree," replied Liu-king; "the important passes, where a passage is to be found, are distinctly noted and drawn upon it and I will give it now to your Excellency, that you may make your plans on it and study it."

The abbot, having looked carefully over the map, and having fixed it in his memory, said: "To morrow, when they commence the attack, we shall look to their movements, and most surely obtain the victory."

The next morning the abbot choose his men one by one, and communicated his stratagem to them. He placed the one here and the other there, in an ambush, in all sorts of ways. He then drew his sword and, making some magic passes, muttered an exorcism. He adressed Heaven and the spirits Luh-ting ⁽¹⁾ and Luh-kah ⁽²⁾, to come to his assistance and decide the battle. When the battle was at its height these spirits, indeed, poured down a rain of sand and stones: a violent storm arose, and the dust and earth obscured heaven, so that the Eleuthian soldiers crushed each other and, thoroughly routed, took to flight.

Having reached the ravine Hü-hu-chuh, ⁽³⁾ bombs and mines burst every where, and from every place fire-darts came whistling. The whole pass was obscured by smoke, and the soldiers and officers of Phang-lung-thian all perished. The abbot then recalled his troops, and

(1) 六丁 (2) 六甲 (3) 許虎竹坑

every one acknowledged his abilities. He remained still two days in the place and then took his leave of the two commanders, exhorting them to maintain and defend the fortress faithfully.

Having despatched the report of his victory to the court, he set out himself for Peking, and having reached the residence, they threw themselves at the feet of the emperor and related the circumstances of the extermination of the Eleuths.

His Majesty, greatly delighted, wished to make them officers and ennoble them: according to His commands they were paraded three consecutive days through the town, and a repast was given to them in the imperial palace. His Majesty wished to retain the abbot at court as his counsellor, and to appoint the other monks to high posts. The abbot and his monks, however, kneeling down, refused the favour, saying: "Your subjects lead a pure life, and are priests who follow the doctrine of the divine Budha. We would not have dared to transgress His pure precepts, if it had not been that the country was ruined by the soldiers of Eleuth: so we have destroyed and exterminated them; but now we ought again to obey those pure precepts, forbidding us to desire worldly happiness, and accept, inconsiderately, of high posts. We all wish to return to our convent Shao-lin, there again to worship Budha, to say our prayers, to sanctify our life, and to correct our minds, that we may reach perfection and enter *Nirvan*. We only accept of the presents which Your Majesty bestows upon us, in order to requite Your divine favour."

"That you do not accept nobility," said the emperor, "is already proof enough that you are virtuous men; but I have a jade ring of three links and an imperial seal of one pound and five ounces weight: these I wish to present to your Excellencies, as a reward for your merits: besides I will proclaim the affair throughout all the provinces, in order to glorify your exalted merits and virtues, and to make your names known."

All the monks then kneeled joyfully down, and lisped their thanks for the imperial favour; thereupon they left court, and returned to their convent.

In the 61st year of his reign, the emperor Khang-hi died, and Yung-ching⁽¹⁾ succeeded Him in the government of the empire. (A. D. 1723).

The seasons had always been favorable, the state was flourishing, and the people happy. But in the 11th year of the reign of Yung-ching, a certain Tang-shing⁽²⁾ was appointed provincial judge in the capital Fuh-chau. This Tang-shing was a man who had false propensities, and was a thorough villain. He had a cruel and barbarous heart, and he was avaricious, greedy and merciless.

Having entered upon office, he came very often to the Shao-lin convent to burn incense and worship Budha. Seeing there this quantity of imperial gifts, as the threelinked jade and the

(1) 雍正 He reigned from the year 1723—1736.

(2) 鄧勝

precious seal, his avidity awoke and he sought for a scheme by which he could get them. He continually prayed the abbot to give him the threelinked ring and the imperial seal; but the monks knew him too well and said: "These are precious gifts, bestowed upon us by the late Emperor: besides, the imperial seal has full powers; it has the power to bastinate the wicked and to decapitate the traitors. How should we dare then to give it inconsiderately away?"

Tang-shing cherished hate and revenge in his heart on account of this refusal, and had a grudge against the Shao-lin convent. He began now to think how he could make himself master of the jade seal and precious gifts by treachery, and therefore he sent a memorial to the Emperor wherein he said that the monks of the Shao-lin convent daily seduced the hearts of the people by witchcraft and bad proceedings.

That they were, besides, in possession of a jade seal given to them by the late emperor, with which they could exercise full power over all things. That he truly feared that their actions were reprehensible, and that they plotted treacherous schemes. He remarked that if they should revolt the disaster would be very great.

Such was the purport of his memorial to the Emperor.

Although Yung-ching did not know his treacherous plot, still he doubted if every thing was true. Therefore he again asked Tang-shing if this affair was really so. Tang-shing reported: "that the affair was true and proved, and not falsely represented by His faithful subject." The emperor Yung-ching, highly incensed, asked what he should do. Shing answered Him: "According to my ideas, we ought, under pretense of burning incense, conceal secretly some thousand men with salpêtre, sulfur and gunpowder, dry wood, rushes, grass, and suchlike combustible articles, near the convent and, pretending that the fire originated by the lighting of the incense, burn it. Soldiers ought to be posted in a circle around it, so that not even a mouse may escape. In this way all these treacherous monks shall be burned, and further calamities be averted: I don't know, however, if this is permitted."

The emperor Yung-ching gave his consent to this plan, and ordered Tang-shing to take some troops and execute it.

The fire, in fact, broke out when the incense was lighted. The monks were, at the time, all in deep slumber. Suddenly they were frightened out of their dreams and, starting from their beds, they saw flames arise through the whole convent, and a cloud of smoke ascend the Heaven. They could neither quench the fire nor escape.

They did not know then that it was an attempt of a treacherous functionary.

More than a hundred monks perished in the flames, and only a few of them escaped with life: several of them having, however, their hair singed and their heads scorched, and being severely burnt. It was a great shame that so many of the monks of the Shao-lin convent who had protected the state with the utmost fidelity, and who were sincere and desinterested, now lost their lives by the covetous thoughts of Tang-shing: for these burned monks being all men of a virtuous life, their injured ghosts were unappeased, and the wrongs done to them reached the Heaven and moved the Holy Dharma-Budha, who exclaimed: "That the

Shao-lin convent has been destroyed by fire, was fixed by destiny: but of these men there are still a few who have not yet perished. They shall surely begin something afterwards, and I ought, therefore, to save them, and show them a way to save their lives." He then changed a yellow and black cloud into a long sandroad, and saved the lives of the remaining monks by leading them along the highroad to a bay near Shih-san-li at Ufan, where the white clouds joined Heaven. (1)

They came there together, but only five of them were left, the remainder having perished on the road. At this place they were concealed by two boatmen, called Sieh and Wu. Tang-shing having heard, however, at daybreak, that some of the monks had escaped, ordered his soldiers to pursue and seize them, in order to avert further calamities. These soldiers, approaching the sea, suddenly saw some people before them, whom they quickly pursued. The five monks, having fled some ten miles, looked round and saw, at once, their pursuers. Before them was the ocean which stopped their further proceeding and they did not see a single chance of escape. What was now to be done?

The five men then deliberated together, and dropped on their knees before Heaven in order to pray. Loudly they exclaimed: "Great God! Great God! Budha! Budha! We, monks of the Shao-lin convent, have made ourselves meritorious for the Gods of the land! We have served the late prince with the utmost fidelity! Now a traitor has injured us! More than 120 people have been burnt and perished, and there are now only five men remaining, who have not yet perished! Having fled now to this place, there is no escape before us, and behind us pursuing soldiers are approaching! We pray Thee to have compassion upon us and save us!"

Having prayed and worshipped, they suddenly saw two genii, Chu-kang (2) and Chu-khai, (3) sitting on the end of a cloud. They pointed with the finger and cried: "Make haste!"

Then they saw a yellow and black floating cloud which changed into a long sandroad, and also a bridge of two planks.

The five men immediately fell upon their knees and looking upwards, they said a prayer of thanksgiving. After this prayer they fled on the highroad and went over the bridge.

When the pursuing soldiers arrived, they saw nobody. They looked around everywhere, but there was no shadow to be found of them: so they returned and made a report of their encounter.

The monks escaped the mouth of the tiger by the road which the two genii showed them. By good fortune *Thsai-teh-chung* (4) had the precious seal upon him during the night that the

(1) 五 汛 十 三 里 白 雲 連 天 之 處

(2) 朱 剛 (3) 朱 開

(4) 蔡 德 忠 The names of the other four are Faug-tai-hung (方 大 洪); Ma-chao-hing (馬 超 興); Hu-teh-ti (胡 德 帝) and Li-sih-khai (李 色 開)

convent was burned. So they reached the place Kao-khi ⁽¹⁾-near Yun-siao, ⁽²⁾ where they halted. They saw there a temple and, having got nearer, they saw that it was the ancestral temple of *Ling-wang*. ⁽³⁾

As they wanted water to quench their thirst, they went to the brook in order to draw it, and then saw something floating on the surface of the water. The five men all saw it, and waded through the water and lifted it out. They then saw that it was a white porcelain censer. ⁽⁴⁾ Looking narrowly at it, they saw written on the censer four characters: "Fan-tsing, fuh-ming," ⁽⁵⁾ overturn the Tsing, restore the Ming-dynasty. The five monks then saying to each other: "This is the will of God!" concealed the white porcelain censer amongst their luggage.

Being pursued again by a troop of horse, they fled to a hillock where they found the family of a certain Ching-kiun-tah, who had been decapitated and thrown into the river, for supposed treachery. His family had found his corpse floating on the water, and had buried it on the hillock.

The five men saw there, suddenly, a peachwood sword shoot out of the ground. On the sword was written in characters: "Two dragons dispute about a pearl," ⁽⁶⁾ whilst on the point of the sword was engraved again the words: "Overturn Tsing, restore Ming."

Two women took up this sword, and routed the pursuing soldiers with it.

That night the five men remained with the family of Ching-kiun-tah, and they returned the next day to the *Ling-wang* temple.

There they found five horse dealers, named: Wu-thian-ching ⁽⁷⁾, Li-sih-chi ⁽⁸⁾, Hung-thai-sui ⁽⁹⁾, Yao-pieh-tah ⁽¹⁰⁾ and Lin-yung-chao ⁽¹¹⁾, who, having heard of the wrongs done to them, united themselves with the five monks.

Some time afterwards there came also a certain Chin-kin-nan, ⁽¹²⁾ an officer of the board of war and member of the Han-lin college, ⁽¹³⁾ who had lost his charge by the intrigues of his enemies. He had since been roaming over the world under pretence of teaching philosophic doctrines, but wishing, in his heart, to gather valiant men. Having heard of the wrongs done to the monks of the Shao lin-convent, he came to join them.

They went together to the temple of a Bodhisatwa, where they remained some days, and where

⁽¹⁾ 高溪地 ⁽²⁾ 雲霄 115°04' L. 24°07' Lat. ⁽³⁾ 靈王

⁽⁴⁾ 白定香爐 The district Peh-ting (白定縣) in the prefecture of Jao-chao (饒州府) in the province of Kiangsi, is renowned for the fabrication of porcelain, especially of the white sorts.

⁽⁵⁾ 反清復明 See Tab. II, fig. 1. ⁽⁶⁾ 二龍爭珠

⁽⁷⁾ 吳天成 ⁽⁸⁾ 李色智 ⁽⁹⁾ 洪太歲

⁽¹⁰⁾ 姚必達 ⁽¹¹⁾ 林永超 ⁽¹²⁾ 陳近南

⁽¹³⁾ The imperial academy of sciences at Peking.

they met Wan-hiung ⁽¹⁾ and I-hiung ⁽²⁾, to whom they told their history, and they all passed the night in the ancestral temple Kao-khi.

During that same night, they saw a red flame flash out of the porcelain censer, like a flash of lightning. All said: "How astonishing!"

They then agreed to unite themselves at this place before Heaven and Earth, just like Liu-pi ⁽³⁾, Kwan-yü ⁽⁴⁾ and Chang-fi ⁽⁵⁾, who had sworn together an oath in the peach-garden, to remain friends for life and death; to avenge, with one heart and united forces, the murder perpetrated on the 120 brethren, and to imitate Han-phang ⁽⁶⁾ and Li-chang-kwoh. ⁽⁷⁾

Having no incense, they pulled out some grass, and lighted two stakes of dry wood, instead of candles. As they had no divining blocks, they took two flowered cups ⁽⁸⁾ and, saying the following prayer:— "If it be true, that the day shall come that we can avenge the injury done to the Shao-lin convent, that we shall overturn the dynasty of Tsing and restore that of Ming, these cups, in falling, may not break!"— they threw the cups in the air which, falling down, indeed did not break. All pricked themselves in the fingers and, having mixed their blood with wine, all drank of it and swore an oath, that they would be like brethren, and go over all the world to raise troops, buy horses, and convoke all the braves of the empire.

This happened on the 21st day of the third month of the year Kah-yin ⁽⁹⁾ (1734) on the hour Sze. ⁽¹⁰⁾

Suddenly there came a boy scarcely thirteen years of age: his face was like the jade-stone of a cap, and his lips were like red pearls. His countenance and attitude were very uncommon, and his face was naturally fine and beautiful. He was, besides, of high stature and was, indeed, very nobly formed, being quite different from other people.

He wished to enlist in the army of the monks. All said, however: "You are still very young; what are your abilities, that you dare to enlist yourself?"

The boy answered: "I am no one else than the great-grandson of the Emperor Tsung-ching-wang ⁽¹¹⁾ of the great dynasty of Ming; the grandson of the prince imperial, born by the concubine Li-shin ⁽¹²⁾, from the hareem of Tsung-ching-wang. My name is Chu ⁽¹³⁾, my surname, Hung-chuh. ⁽¹⁴⁾

I remember that my ancestor, the great emperor Hung-wu ⁽¹⁵⁾, was lord over the great empire and the glorious possessions of China. Now the country is usurped by those dogs of barbarians; and I am the only one remaining. If I do not get my empire back again, how can I show my face before my ancestors in the next world?"

(1) 萬兄 (2) 義兄 (3) 劉備 (4) 關羽

(5) 張飛 See p. 2. (6) 韓朋 (7) 李昌國

(8) See Tab. II, fig. 2. (9) 甲寅 (10) 巳時

(11) 崇禎王 A. D. 1628—1644. (12) 李伸 (13) 朱

(14) 洪祝 (15) 洪武 The founder of the Ming-dynasty. A. D. 1368—1398.

Having said this, he wept.

Again, said he: "I then heard that you had risen to avenge yourselves and, therefore, I came on purpose to join you. I fervently hope that you, my brethern, will help the force of my single arm.

When I have regained my empire and have settled the foundations of the house of Ming, in order to revere the temple of my ancestors, I shall requite the monks of the Shao-lin convent.

I shall build anew the convent and restore the statue of Budha, as a thanksoffering for the divine help. I then shall enjoy glory and fame with all the patriotic brethern, and we shall obtain perfection. Our name will be known all over the world and be propagated for myriads of ages. Is this not excellent?"

Having said this, his breast was soaked by his tears, and he lamented and moaned in such a way, that all were moved by his grief.

They then asked him to give some proof of his origin. The prince produced a precious purse and a perfume-bag of imperial make (1), in order to prove his assertion. All were moved to tears in seeing this: they lifted him upon a high seat, and kneeled down before him on the ground; but the prince raised the brethern from the ground and said: "You don't want to show me so much honour. How should I dare to accept of it?"

They all exclaimed: "Heaven has sent the prince imperial, that his name may be renowned!

This is according to the will of God! Let us obey Heaven, and act righteously, and go to all the regions of the world!"

They immediately made him their leader and, having engaged some troops and bought horses and victuals, they looked about for a good opportunity to begin the great affair.

One day they came to the town Shih-ching (2), in the prefecture of Hwui-chao (3), in the province of Canton, where they saw in the white-heronwood (4), in the camp of universal peace (5), a new built convent.

In this convent lived an abbot, called Wan-yun-lung (6), who passed his life in worshipping Budha. Hearing the noise of men and horses, he came out of his convent, and made signs with his hand.

Suddenly all these men approached him. Wan-yun-lung said then to them: "Gentlemen! whither do you go with all these troops? Be pleased to enter my convent and rest awhile."

All the brethern then entered the convent, and whilst they were partaking of some tea, Wan-yun-lung asked them the circumstances of the destruction of the Shao-lin convent. They having detailed everything to him, he exclaimed with a loud voice: "O finish, finish!"

The brethern hearing Wan-yun-lung pronounce these compassionate words, and seeing, that he

(1) 御制寶袋香囊 (2) 石城

(3) 惠州府 23°02'24" Lat. 111°52'30" Lon.

(4) 白鶴林 (5) 太平寨 (6) 萬雲龍

was twelve feet tall and eight feet in circumference, with a head as big as a bushel, red hairs, and arms like branches of trees, and possessing the strenght of a myriad of men, they immediately acknowledged him as their elder brother. (President, grand-master national).

This happened on the 25th day of the 7th month of the year Kah-yin ⁽¹⁾, of the reign of Yung-ching, during the hour Chao. ⁽²⁾

Having mixed their blood with wine, they swore that they would restore the dynasty of Ming, after having destroyed that of Tsing: that they would go to Chang-ngan ⁽³⁾ and kill the benighted prince. ⁽⁴⁾

Wan-yun-lung was made chief, and Chin-kin-nan master, of the league; whilst the bravest of all, a certain Hwang-ching-yin, ⁽⁵⁾ was made leader of the vanguard, and his name changed into Thian-yu-hung. ⁽⁶⁾

They all adopted the name of Hung, ⁽⁷⁾ and took the word „Patriotism” ⁽⁸⁾ as their watchword.

On the 20th day of the 8th month, (Sept. 17.) Wan-yun-lung brought his troops in the field against a Tartar army, and the battle lasted till the 9th day of the 9th month (Oct. 5.): all at once, the hand of Wan-yun-lung lowered, he left off fighting and fell dead on a sharp paving stone.

A private brought the news to the five brethern who were looking on from the ramparts; they marched immediately to the rescue and beat the government troops, leaving countless numbers killed on the field which was covered with corpses, whilst the blood flowed like a river — the victorious brethern then took the head and corpse of Wan-yun-lung along and went North-east-wards.

Just at this moment a five-coloured floating-cloud appeared in the N. E. The five monks saw by it that, though Wan-yun-lung had perished, Heaven yet showed variegated clouds in order to appoint him as grand-master.

They buried him on the leftside behind the „Five-phoenix-hill,” ⁽⁹⁾ near the lake Chu ⁽¹⁰⁾ at Pah-koh-tun; ⁽¹¹⁾ the grave is 30 feet high and 218 feet 3 inches long, and is called the „Octagonal camp.” ⁽¹²⁾ It lies at the Southeast and fronts the Northwest, and its geomantic situation is Yin-shin-fan-kin. ⁽¹³⁾

There is an obelisk on the grave of a triangular form, nine feet high and three feet six inches

⁽¹⁾ 甲寅 Aug. 23. 1734.

⁽²⁾ 丑時 from 1 A. M. till. 3 P. M.

⁽³⁾ 長安 = Peking.

⁽⁴⁾ 昏君 ⁽⁵⁾ 黃成恩

⁽⁶⁾ 天祐洪 ⁽⁷⁾ 洪 ⁽⁸⁾ 義

⁽⁹⁾ 五鳳山 ⁽¹⁰⁾ 朱湖 According to another version, the name of this lake is Fan-tui-wu

(糞堆湖) The dunghill-lake.

⁽¹¹⁾ 八角墩 ⁽¹²⁾ 八角營 ⁽¹³⁾ 寅申分金 This is a geomantic expression. Literally translated it means: „The element metal divided by the branch Yin and the stem Shin.

broad. It is named the "Ten-millennial stone." (1) — On the front-side are written sixteen characters, to each of which three drops of water (2) have been added — together 48 drops of water, and before the grave stands a pagoda with nine stories. (See Tab. IX, fig. 3).

The confederates now dispersed themselves over all the provinces of China, in order to gather troops and money.

The five monks of the Shao-lin-convent were made heads of the five principal lodges, and the five horsedealers, of the 5 minor lodges. Tshai-teh-chung went to the province of Fuh-kien where he erected the first lodge, (3) which he named: "The blue-lotus Hall." (4)

The horsedealer Lin-yung-chao went to the province of Kan-su and grounded the lodge "Phoenix-district." (5)

Fang-ta-hung went to the province of Canton where he erected the second lodge, (6) which he named the "Hall of obedience to Hung." (7) The horsedealer Li-sih-chi went to the province of Kwang-si, and grounded the lodge "Golden-orchid-district." (8)

Ma-chao-hing went to the province of Yun-nan where he erected the third lodge, (9) which he named "The Hall of our queen." (10) The horsedealer Wu-thian-ching went to the province of Sze-chuen where he grounded the lodge "Established-law-district." (11)

Hu-teh-ti went to the province of Hu-nan where he erected the fourth lodge, (12) which he named the "Blended-with-Heaven Hall." (13) The horse dealer Yao-pieh-tah went to the province

(1) 萬歲碑 See Tab. I.

The expression: "A myriad of years" means: "May your Majesty live for ever!" and is therefore synonymous with our expression: "Long live the King!" In a tropical sense it is also used for the Emperor, and the meaning of the words Wan-sui-pi is therefore: the imperial or Emperor's gravestone."

(2) 卍 If we take away the "three drops of water" on the left, the sixteen characters are:

受	職	少	林	寺	開山	齊 ⁽¹⁾	壹	也	達
Received	an office	Shao-	lin-	convent	buried	the first	is		Tah-
宗	公	和	尚	處					
tsung-	kung-		Priest's	place					

Place where Tah-tsung-kung, the first priest of the Shao-lin-convent who had got a title, is buried.

The form of the obelisk is that of the imperial gravestones, representing the gnomon (圭) encircled by the imperial dragon, (龍) or the union of the Yin and Yang, the male and female dualism in nature. In the triangle at the top is the pearl (珠) which the dragon holds in its mouth: the other ornaments are without any meaning, and only added for embellishment.

(3) 長房

(4) 青蓮堂

(5) 鳳皇郡

(6) 式房

(7) 洪順堂

(8) 金蘭郡

(9) 叁房

(10) 家后堂

(11) 建章郡

(12) 肆房

(13) 參天堂

(1) In another copy we find the ordinal 第

of Hu-peh, where he grounded the lodge "*Happy-border district*." (1)

Li-sih-khai went to the province of Cheh-kiang where he erected the fifth lodge, (2) which he named the "*Expensive-conversion Hall*." (3) The horsedealer Hung-thai-sui went to the province of Kiang-si, in the "*White-dog-grotto*," (4) where he grounded the lodge "*Dike-west-district*." (5)

-
- (1) 福 浦 郡 (2) 伍 房 (3) 宏 化 堂 See Catechism, Q. 236. P. IV, § I.
 (4) 白 狗 洞 (5) 隴 西 郡

PART II.

DESCRIPTION OF THE LODGE AND ITS APPURTENANCES.

The lodges of the Triadsociety form quite a camp: the lodge, properly said, is a square surrounded by four walls having, at the four points, four gates. (1) These walls, as may be seen on Tab. VII & VIII, are covered with the mysterious symbol of "Union" Δ , and with the old symbol for "State" \square , so that, probably, these symbols mean: "A united state: a state enjoying universal peace, on account of its being harmonious."

On the top of each gate is hoisted the flag of the general who guards it; the inscription on these flags is the same, differing only in the names of the generals to whom they belong: the two characters near the flagstaff "Kin-lan" (2) signify the *Golden orchid*, which name is derived from the Yih-king, or Book of changes, where it is said: 同心之言其臭如蘭 *Sympathetic words smell like the Cloranthus*. The book *Glorious things of the reign of Siuen-wu* (3) tells us that when *Tai-hung-ching* (4) had got a new friend, he noted his name down in a book; burning incense and praying to his ancestors — which book he had named "The book of the golden orchid," (5) meaning the book of friendship or fraternity. The expression 契合金蘭 "Covenant of the golden orchid," means nothing else but the swearing fraternal friendship together: so the book "Tales of the age" (6) says of three friends who were united by fraternal bonds of friendship: "Shan-kung, Hi and Yuen had made the covenant of the golden orchid." (7)

(1) The engraving on Tab. VII, represents the West-gate (to the left) and the East-gate (to the right). Tab. VIII represents the North-gate (to the left) and South-gate (to the right).

(2) 金蘭 *Chloranthus inconspicuus*. (Swartz.)

(3) 宣武盛事

(4) 戴弘正

(5) 金蘭簿

(6) 世說

(7) 山公與嵇阮契合金蘭

Between these two characters is the name of the general to whom the flag belongs: thus Han-phang ⁽¹⁾ on the flag of the Eastgate; Han-fuh ⁽²⁾ on the flag of the Westgate; Ching-thian ⁽³⁾ on the flag of the Southgate; and Li-chang-kwoh ⁽⁴⁾ on the flag of the Northgate. Along the upper border of the flags are written the characters: Shao-mieh-thsing-mwan ⁽⁵⁾ "Exterminate the Mantchoo's of the Tsing-dynasty."

In the middle of the flags are written the characters: Hing-wang-hwui-shing ⁽⁶⁾ "The flourishing League is victorious."

On the Eastgate of the lodge is written the verse:

To the East on the *Wood* ⁽⁷⁾ it is difficult to go;
Sun, moon, mountains and streams come from the Eastern-sea.

On the Westgate is written the verse:

On the narrow road of the *Metal* ⁽⁸⁾ you ought to be careful:
Of the two roads it is manifest that to the west there is no impediment.

On the Southgate is written the verse:

The fiery road to the *Fire* ⁽⁹⁾ is very hot:
In the districts Chang, Ts'iuen and Phing and in Nanking, it is cold.

On the Northgate is written the verse:

At Yin-kui ⁽¹⁰⁾ the *Water* is deep and, indeed, difficult to escape;
But in Yun-nan and Sze-chuen there is a road to go.

Tab. VI gives a drawing of the great gate of the lodge, as is proved by the superscription above the gate, signifying "The city of willows." ⁽¹¹⁾

The walls are surmounted by different weapons, such as axes and swords; whilst a flag is hoisted on them with the words Chao-kien ⁽¹²⁾ "convoke troops" meaning, perhaps, simply a rendez-vous-flag.

The pavilion on the top of the wall is surmounted by the celebrated gourd or calabash with the twig of Li-tieh-kwai, one of the eight genii. ⁽¹³⁾

The stones of the underwall are in the form of dragonscales.

Within the lodge is the Hall of Fidelity and Loyalty, ⁽¹⁴⁾ also surmounted with axes, lances, swords and a flag, with the inscription Ling: ⁽¹⁵⁾ "command, warrant."

Within this Hall is the genealogical table of the founders of the league, set up in the shrine Kao-khi.

(1) 韓 朋 (2) 韓 福 (3) 鄭 田

(4) 李 昌 國 (5) 收 滅 清 滿

(6) 興 旺 會 勝

(7) (8) (9) (10) See Catechism, note on A. 263. P. IV, S. I.

(11) Muh-yang-ching (木 楊 城) (12) 招 軍

(13) See Catechism, note on A. 56.

(14) See Tab. V. (15) 令

GENEALOGICAL TABLE.

	溪	廟	高
		始	太
	祖	朱洪英啟勝	太
	先鋒天祐洪	祖 秉正 除 奸	萬雲龍
電 魁 魁 魁 魁		母 倬氏	祖 庇氏
		金氏	五 胡德帝
	祖 李色開	馬超興	方大洪
金 蘭 堂 上 歷 代 宗 親 神 位		姚必達	洪太歲
	虎林永超	將吳天成	五 李色智
		忠 韓朋	四 鄭田
		賢 昌國	
			滿 陶 堂 上 歷 代 宗 親 祖 位

KAO-KHI-TEMPLE.

YIN	THE FIRST GREAT FOUNDERS.	DRAGONS.
	Chu-hung-ying (2) Hung-khi-shing (3)	
YANG	THE GREAT FOUNDERS.	TIGERS
	Master Kin-nan (4) The vanguard Thian-yu-hung.	
UNITED	Wan-yun-lung (5) maintains the right, and extirpates the traitors.	TORTOISES
	FOUNDRESSES.	
BY CHANGE	Lady Pi, lady Kin, lady Choh.	SNAKES
	THE FIVE FOUNDERS.	
ACCOMPLISH. (1)	Thsai-teh-chung	ASSEMBLE.
Kin-lan	Hu teh ti Fang-ta-hung	Mwan-thao
Hall.	Ma-chao-hing Li-sih-khai	Hall.
The		The
spirit-seats		ancestral-seats
of the	THE FIVE TIGER-GENERALS.	of the
successive	Wu-thian-ching	successive
generations	Li-sih-chi Hung-thai-sui	generations
of all our	Yao-pieh tah Lin-yung-chao	of all our
kindred.	THE FOUR GREAT FAITHFUL EXCELLENT ONES.	kindred.
	Han-phang Ching-thian	
	Han-fuh Chang-kwoh.	

(1) Dragons, tigers, tortoises and snakes are assembled. If the dual principles in nature are united, they produce all things by metamorphosis.

The character 電 (lightning), on the side of each character, is only put to make the meaning obscure.

(2) 朱 his posthumous name is Hung-ying (洪英); his wife was called Choh. (悼) They are buried at San-hoh-khao (三合口) in the district Thsiao, (譙) in the state of Phei (沛), in the province of Kiang-nan. (江南) He was the great founder. (太祖)

(3) 洪 his posthumous name is Khi-shing. (啟勝) His wife was called Kin. (金) They are buried at the foot of the mountain Ting (丁), in the district Tun-hwang. (墩煌) He is called the great ancestor. (太宗)

(4) The leader Chin-kin-nan, (陳近南) Master of the lodge. (先生) See pag. 14.

(5) The great brother (president) Wan-yun-lung, master of the camp. (寨主) See pag. 16.

On an altar is placed the tablet of which we have given an engraving on Tab. IX, fig. 1. In the upper triangle are the characters 長日照大山 "The lengthening sun shines on the great mountains;" and the characters 彪壽合和同 "Three generations united together in peace."

On the second panel is written the words: "The faithful incense goes before." (1)

On the third panel is written, in the middle, the name Li-chu-hung, (2) and on both sides the words: "In peace united together, the pledged myriads make it their signal." (3)

Then follows a panel with the character Chü, (4) meaning Shin-chü (5) "the Lord of the spirit" — the place where it is supposed that the spirit of the departed dwells.

On the fifth panel are written nine characters which, we believe, ought to be read in this order: Lung hien puh ching, pien puh khai hung kwan. (6) "If no veritable dragon appears, the Hungpasses will not be opened." Meaning, probably, that the Hungpasses will only be opened to a veritable Emperor of the Dynasty of Ming.

On the sixth panel is written the character Tsung (7) — All.

On the right side are the characters: *Wood, establish, bushel, world — (the dynasty of) Tsing ought to be exterminated;* (8) and on the left side the characters: *Over myriads of miles we are har-*

- (1) 忠香先 i. e. The faithful brethern. (2) 李朱洪
- (3) 和合共同結萬爲記 (4) 主
- (5) 神主 (6) 龍現不正便不開洪關
- (7) 總 (8) 木立斗世清該絕

At the beginning of the dynasty of Ming there was a man named Liu-peh-wan, (劉百温) general of the emperor Hung-wu (洪武) (1368 of our era). When Hung-wu became Emperor, Liu-peh-wan took his dismissal and, having made a voyage through the whole empire, turned monk. This Liu-peh-wan passed for a learned diviner. One day somebody asked him what would be the destiny of the dynasty which would follow that of Ming. He answered: "The secrets of the gods ought not to be divulged." (仙機不可漏洩)

He took, however, a pencil and drew a man with a cuirass and a man dressed in a short coat, fighting together, and explained his drawing by the following words: 一甲士一短衣二人死在蒼埔上。木立斗世天下知。

"One cuirassed warrior and one shortcoat: both men perish on the green turf. Wood, establish, bushel, world, Heavens-under know." He added: "this is the prophecy regarding the dynasty."

Nobody, at the time, understood the meaning of this obscure saying; it is explained, however, thus: The cuirassed man means the Tartars, who wear cuirasses; the shortcoats are the British, who wear shortcoats. They will destroy each other, and then China will begin a new era of glory.

The last line of the prophecy is a concealed meaning of the length of reign of the emperors of the Tartar dynasty, as:

moniously united — (the dynasty of) Ming shall flourish again. (1)

The character 彳川口, in the middle of the panel, is a mutilation of the three characters *Hung-shun-tang* (2) "The Hall of obedience to Hung", the name of the second lodge in the two provinces Kwang-tung and Kwang-si.

The brethren worship before these tablets as they would worship before the tablets of their own ancestors.

In the middle of the lodge stands the "precious nine-storied pagoda," wherein the images of the five founders are placed. (3)

There, too, is the "red-flower-pavilion" or the "pavilion of the *Hibiscus rosa-sinensis*" (4), where the oath is sworn. This pavilion is adorned with four dragons having on their foreheads the character *Wang* (5), "king." The eaves are made in the form of snake, or dragon-scales, and the name of the pavilion is written on the outside of the cupola of that pavilion.

The city of willows contains all things necessary, as appears from the enumeration in Q. 257 & ff of the Catechism.

The Budha *Kia-lan* is much revered, and has his own shrine.

There is, also, the shrine of the "Earth and land" (6), of which we have given an engraving on Tab. IX, fig. 2. On the outside of the shrine are written the words —

木 is composed of 十 & 八 = 18. — *Shun-ti*, the first emperor of the Tsing-dynasty, reigned 18 years (1644—1662).

立 is: 六 & 一 = 61. — The reign of *Khang-hi* lasted 61 years (1662—1723).

斗 is: 十 & 三 = 13. — The length of reign of *Yung-ching* (1723—1736).

世 is: three horizontal, and three vertical strokes 三 川, or 30 + 30 = 60 years; the length of reign of *Kien-lung* (1736—1796).

天 is: 25; as the Book of Changes (*Yih-king*) has the phrase: 天數廿有五, The number of Heaven is twenty and five. (Compare pag. xix). — *Kia-king* reigned 25 years (1796—1821).

下 is: 30; as the book of Changes has the phrase: 地數三十, The number of Earth is thirty. (Compare pag. xix). — *Tao-kuang* reigned 30 years (1821—1851).

知 This character has not yet been sufficiently explained. It is, however, generally analyzed in 午, the commercial number for 11, and 一口, one mouth or man, and explained: "One man will reign eleven years."

Ham-fung reigned indeed this time (1851—1862). With him the Tartar-dynasty ought to have finished; but till now the lucky star of this dynasty seems not yet to wane before the Chinese rebellion. The future will show, however, if the meaning attached to this last character, is the correct one.

(1) 萬里和同明再興

(2) 洪順堂 (3) See Tab. IX, fig. 3; and compare Catechism, A. 270.

(4) 洪花亭 (5) 王 (6) 土地廟

If there is dust in a happy place, the wind itself sweeps it away.
A virtuous house is without cares, and the sun always shines in it.

We abstain here from a further description of the lodge, as it is given very minutely in the Catechism of the Vanguard in Q. 227 and following.

On Tab. IV we have given an engraving of the celebrated Hung-gate.

We finish this description with a few remarks on the style and architecture of the buildings of the Hung-league.

According to the original drawings, only the underpart of the buildings seems to be made of stone or brick; the upperpart seems to be made of a frame of wooden pillars, probably filled up with stamped mud, or plaited bamboo daubed with plaster.

The tops of the roofs are always surmounted by the pear-shaped gourd, or censer of Li-tieh-kwai, one of the eight genii; a twig or tendril is sticking out on both sides of the gourd.

The walls are all surmounted with different kinds of weapons and flags, indicating the war-like spirit of the brotherhood.

Of course occasion or money is not always found to erect the lodge according to its requisites. In that case the buildings are made of bamboo, or of trunks of trees, in the style of the American blockhouses; instead of watchtowers (Q. 254 of the Catechism), a seat is made between the branches of some high tree, a ladder of rattan allowing the "look-out" to mount it.

In the Indian Archipelago the Chinese build their lodges in deep forests, in places only known to the brotherhood; there the feared Hung-family holds its reunions, whilst the guards, perched on their lofty seats, keep a sharp look-out for the strangers or policemen who might approach and detect their secret meeting place.

The approaches to the places of reunion are horrible: the road leading over hills, streams, marshes, and swamps. The initiated, however, know the track which they have to go; but the pursuers, generally, are not able to follow them, as they remain sticking in the bogs. ⁽¹⁾

In the book found at Japara is a description with drawings of the approaches to the Shan-tung lodge: a stone road leads to the first pass, called the "Heaven-screen-pass." ⁽²⁾ Past this is the "Earth-net-pass." ⁽³⁾ Next comes the "Sun-moon-pass" ⁽⁴⁾, at which pass each brother is obliged to pay one Mace and two Candareen (or one gram and two decigrams of silver, about one shilling).

After this pass comes a stone bridge, over a river, which leads to the *Hall of fidelity and loyalty* ⁽⁵⁾ where are the shrines of the five ancestors, flanked to the right by the Councilroom ⁽⁶⁾, and to the left by the Court ⁽⁷⁾; here the brother must produce his Capital (3 Hung-cash) and Diploma.

⁽¹⁾ W. A. van Rees, Montrado. Geschied- en krijgskundige bijdrage, betreffende de onderwerping der Chinezen op Borneo.

Some account of the Heaven-Earth-league, by Abdallah ibn Abdel-kader Moensji, translated by T. Brad-del. (Journal of the Indian Archipelago and Eastern Asia. September, 1852.)

⁽²⁾ 天防關

⁽³⁾ 地羅關

⁽⁴⁾ 日月關

⁽⁵⁾ 忠義堂

⁽⁶⁾ 議事堂

⁽⁷⁾ 理事堂

From this goes a long road along the mountain-chain *Hwui-ling* (1), girded on the one side by this mountain, and on the other side by the sea. At the end of this road is the "Outside-moss-pass" (2), called also the "Pavilion of the black-river" (3). Thirteen Chinese miles farther is the "Golden-sparrow-frontier" (4), so called on account of the name of the mountain at whose foot it lies. Past this pass are four buildings: over the front one are written the words: "Patriotic rise which enlarges the empire." (5) The second one is called the Palace of justice (6), with the Civil entrance (7) to the left, and the Military entrance (8) to the right.

The Lodge follows immediately. 24 miles farther is the "Look-up-and-fathom pavilion" (9), which is at the foot of the Yin-yang-mountain (10) near the sea. From here, if the brother wants to see the Goat-head-island (11), he must go in a boat and sail one day. On this island is the Rock-grotto-cavern (12), where ammunitions are stored.

If the brotherhood is in the midst of a populous place, where the greatest secrecy is to be observed, and where no large woods are in the neighbourhood, the lodge is dispensed with altogether, and the meetings are held at the house of the President.

The ceremonies are, of course, then also shortened; as, for example, the "arch of steel" is replaced by a red piece of cloth, under which the new members pass.

SECTION II.

INSTRUMENTS OF THE LODGE.

We come now to the most important instruments of the lodge: the seals, flags, banners, etc., which give the power and prestige to the heads of the league; as an order stamped with the seal of the lodge is to be obeyed blindly, and the whole brotherhood being obliged to follow when the flags are raised.

Amongst the instruments of the Lodge, the Diploma occupies, of course, the first place.

We have seen nine copies of this instrument printed on linen and on paper. They ought to be divided into two classes: the grand and small diploma. The latter, being given to each of the members of the society, is much abbreviated, and some of the characters are even omitted, and a black dot is put in their place. They do not differ notably amongst each other, as will be explained hereafter.

The grand diploma, as is shown on the engraving, is square, having two square margins, whilst the inner margins are octagonal; the middle of the seal being again occupied by two squares.

- | | | |
|------------|----------------------|------------|
| (1) 惠 嶺 | (2) 出 苔 關 | (3) 黑 河 亭 |
| (4) 金 雀 界 | (5) 開 國 義 興 | (6) 義 殿 |
| (7) 入 相 | (8) 出 將 | (9) 仰 泌 亭 |
| (11) 羊 頭 嶼 | See pag. 4, note 16. | (10) 陰 陽 山 |
| | (12) 石 洞 門 | |



In the outer rim are the names of the eight genii: *Li-(t'ieh)-kwai* and *(Han)-chung-li* above; *(Chang)-kao-(tao)* and *(Lu)-tung-pin* to the right; *(Lan)-thsai-ho* and *(Han)-siang-tsze* to the left; *(Ho)-sian-ku* and *(Tsao)-kwoh-kiu* below.

On another copy are found the following characters written on the outer rim:

Above: 燒丹藏爐葫揚李搖搖自扇寶滴鐘 Chung-li moves a precious fan; Li-kwai holds a pear-shaped censer in which is burning the wonderful elixir.

To the left: 籃花把手一和彩劍寶掛上背濱洞 Tung-pin has a precious sword slung over his back; Thsai-ho holds a flower-basket in his hand.

Below: 笙管一吹橫子湘，道古爲人老菓張 Chang-kao-lao is an old priest; Siang-tsze plays on a flute.

To the right: 橋浮立意如姑仙，板玉雙公曹舊國
The lord Kwoh-kiu-tsau holds two castanets of jade; Sian-ku stands on a floating bridge with a sceptre in his hands.

This stanza is the same as the answer on Q. 56., in the Catechism, and is called the stanza on the eight genii.

In the second rim we find above, below, to the right and left, in the middle of the rim, the characters Heaven, Earth, Sun, and Moon.

The other characters are to be read in the following order:

In the uppercorner to the left

五人分開一首詩

Five men distributed one piece (of) poetry.

„The five men (founders) divided a piece of poetry amongst themselves; and nobody knows that the heroes of Hung have it about them.”

In the undercorner to the left

此自傳得衆兄弟

Since this was perpetuated (amongst) all the brethern.

„Since this (piece of poetry) has been perpetuated amongst all the brethern, they can recognize each other, when meeting again.”

In the undercorner to the right

身上洪英無人知

About one's self the Hung-heroes no-body knows.

In the uppercorner to the right

後來相認團圓時

Afterwards mutually (can) recognize at reunion's time.

We will see, afterwards, in the chapter on secret signs, that brethern who meet each other make use of verses, in such way, that if one cites part of a verse the other answers with the next part. Brethern can recognize each other by this; whilst the uninitiated do not understand a word of it. (1)

In the four corner-triangles are four mysterious forms for the characters 忠 (2) 心 (3) 義 (1) 氣 (4), Faith & Righteousness, or „faithful & righteous” as we found out from other copies on which these characters were written in the common form.

Above are written the characters 北李昌國 „At the North is Li-chang-kwoh.”

Below are the characters 南鄭田 „To the South is Ching-thian.”

To the right are the characters 東韓朋 „To the East is Han-phang.”

And to the left are the characters 西韓福 „To the West is Han-fuh.”

These are the names of the four great faithful excellent-ones (2), who keep guard at the four gates of the lodge.

In the same rim are, also, written the characters 天仙賢福 „The heavenly genii are excellent and happy.”

(1) See P. VI, s. VII, Roundelay on smoking tobacco; and comp. pag. 148.

(2) See p. 22—23, and Catechism Q. 243.

In the fourth rim, above, are the characters 變化千萬千 "The changes are thousands and ten-thousands" or: "there are innumerable changes (in nature, etc.)."

In the same rim, below, are the five mystic lodge-marks, meaning: Three generations united together in peace." (1)

On both sides are the characters 龍不正便不開洪關 "If the dragon is not genuine, the Hung-passes will not be opened"; (If there is no true emperor coming forth, the passes of Hung will not be opened). (2)

In the fifth rim we have, in the uppermargin, the characters "Kia-hao (家后) which is the name of the third lodge in the provinces of Yun-nan and Sze-chuen. (3) These two characters ought, we believe, to be connected with the words "Hung-phiao."

To the left and right are the characters *Sun* and *Moon*.

On the sides the distich:

共同和合. 結萬爲記

All, together, harmoniously united;
The pledged myriads make it their signal.

In the midst of the diploma are the characters *Hung-phiao* (4), "The Hung swerve." We suppose, however, that the last character is written instead of the character *Phiao* (5), which signifies a warrant or passport. In that case the character would mean "Warrant of Hung", which interpretation agrees with the style of a seal or diploma. Connected with the characters *Kia-hao* it may mean: Passport of Hung, (given by) the *Kia-hao* (or 3d) Lodge.

The small diploma differs slightly from the grand one, as the annexed cut shows. The first and third rim being omitted, and the characters at the undermargin of the fourth rim being daubed black.

The character *Hung*, in the midst of the seal, is placed in the mystic triangle; and in the distich in the fifth rim stands: 共洪和合 "with Hung harmoniously united:" 洪 having taken the place of 同.

In the slang of the society this diploma, which is printed on linen or silk, is called the *Purse* (腰屏).

We have said above that the diplomas differ a little. Besides the diploma of the 家后 *Kia-hao*-lodge, we found also diplomas whereon are found, instead of those characters, the characters 聖旨 Holy will, or Imperial order.

On these diplomas we find instead of the distich: Lung puh ching, pieu puh khai hung kwan, the distich:

英雄第一, 豪傑駢起

(1) & (2) Comp. p. 24.

(3) See p. 18.

(4) 洪 飄

(5) 票



The heroes are the first; the braves join them & rise.

Instead of the four characters in the second rim: Heaven
Moon Sun, stand the characters Earth

興
唐 孫 with the same meaning ⁽¹⁾; whilst the two characters 變 化, Changes are replaced by the complicated form of character for Heaven-Earth, 龍 麟.

Under the two middlemost characters 洪 飄, stand the characters 山 日, the upper two characters meaning: Mountain, Sun; whilst the undermost characters are abbreviated for 洪 順 堂, "Hall of Obedience to Hung," the name of the second lodge in Canton.

On other copies the 3 Hung-cash are printed on the outside of the seal. ⁽²⁾

In the province of Shan-tung the brotherhood has the following diploma, which is called "the red bill." ⁽³⁾

⁽¹⁾ See the additions and exegetical notes. ⁽²⁾ See Part VI, s. ix.

⁽³⁾ 紅 單 Hung-tan, or 洪 單 The Hung-bill. (See the cut on next page.)



It is a square piece of white linen, the middle of which is occupied by an octagonal figure, in which are drawn the celebrated diagrams of the Emperor *Fu-hi*. Within this figure is the symbol of eternal change, of the struggle between light and darkness, rest and motion, called Yin and Yang. ⁽¹⁾

The characters on the upper margin of the diploma are the watchword of the *I-hing-kung-sze*, "The patriotic-rise-society." ⁽²⁾ To the right is written the name of the member to whom the diploma is given, and to the left are the characters *Ki-hao*, "Mark."

Circulars, diplomas, receipts, etc., are stamped in vermilion with the common seal of the society. On the greater one, which is square, each side being one inch and a half long, are engraved the characters *I-hing-kwan*, "Hall of I-hing." ⁽³⁾ On the smaller one, a square inch large, are engraved the characters *I-hing-kung-sze* ⁽⁴⁾, "Society of I-hing."

The lodges have, besides, each their own seal. On the seal of the first lodge, in Fuh-kien and

(1) See Introduction. pag. XIII.

(2) See p. 4.

(4) 義興館

(3) 義興公司

Kan-su, are engraved the characters "Kiang-kung", *Duke of the river.* (1)

On that of the second lodge, in Kwang-tung and Kwang-si, are engraved the characters "Hung-hau," *Marquis of Hung.* (2)

On that of the third lodge, in Yun-nan and Sze-chuen, are engraved the characters "Lui-peh," *Earl of Lui.* (3)

On that of the fourth lodge, in Hu-nan and Hu-peh, are engraved the characters "Khi-tze", *Viscount of Khi* (name of a branch of the Yellow-river). (4)

On that of the fifth lodge, in Cheh-kiang and Kiang-si, are engraved the characters "Thai-nan," *Baronet of Thai.* (5)

The Yellow-state-canopy (6) and Army-standard (7) are also very important things in the lodge; the first is made of yellow silk: it consists of five flounces, and is surmounted by the gourd with tendril of *Li-tieh-kwai*, one of the eight genii.

On two streamers, attached to the covering of the canopy, are written the words:

Heaven and Earth are bright, and in the world is universal peace.

Sun and moon are unveiled, and the stars and constellations glisten brilliantly. (8)

It is held above the head of the prince hereditary, the last offspring of the House of Ming.

Quatrain on the state canopy:

The cool state-canopy has, properly, five flounces;

With both hands it is raised to screen the person of the prince hereditary.

From antiquity till the present day there has always been abundance;

When we have aided our Lord to mount his throne, he will reward the meritorious.

涼	傘	本	原	有	五	層
雙	手	擎	遮	太	子	身
古	今	天	下	存	大	有
保	主	登	基	賞	功	人

This canopy is called "The precious parasol of yellow silk." (9)

The Army-standard, consisting of a board surrounded by ornamental carved work, bears the inscription: "Warrant of the commander of the army." (10) We find these two quatrains on it:

(1) 江 彪

(2) 洪 彪

(3) 涓 彪

(4) 淇 彪

(5) 漆 彪

Compare Part. VI, s. x. The five great Bases.

(6) See Tab. X, fig. 2.

(7) See Tab. X, fig. 1.

(8) 天 明 地 明 天 下 太 平

日 開 月 開 象 星 耀 輝

(9) 黃 羅 寶 傘

(10) 三 軍 司 命

I.

The Army-standard is placed in the Flower-pavilion;
 It follows our lord and chief when he goes to fight the Tartars.
 When the victorious army has returned,
 We will build our camps and, surely, have a universal peace.

三	軍	司	命	插	花	亭
追	隨	主	上	去	征	清
得	勝	班	師	回	轉	日
下	寨	安	營	定	太	平

II.

The Army-standard is planted in the middle;
 It's majesty terrifies the Chinese and barbarians — let us kill the Tsing!
 The commands are severe and plain, and the army is tremblingly alive to them;
 We will for ever settle the Middle Kingdom, and enjoy universal peace.

三	軍	司	命	鎮	中	央
威	振	華	夷	乞	殺	清
號	令	嚴	明	三	軍	肅
永	定	中	原	享	太	平

The flag of Benevolence and Justice is square: in the midst of the flag is written the word *Leader*;⁽¹⁾ around this word, in a circle, are the names of the five virtues: *Benevolence, Equity, Propriety, Wisdom and Faith*.⁽²⁾ On the uppermargin are written the words: *The heavenly court is the pattern of the empire*; ⁽³⁾ to the right are written the words: *All, together, harmoniously united*,⁽⁴⁾ and to the left: *The pledged myriads make it their signal*.⁽⁵⁾ On the pennon are written the words: *Obey Heaven and act righteously — restore again the dynasty of Ming*.⁽⁶⁾

This flag is not stuck up perpendicularly, but hangs horizontally, moving, in the middle, at a thick flagpole, at whose top are stuck small flags; but our engraving will show enough.⁽⁷⁾

We find the following quatrain on this flag —

(1) 師	(2) 仁 義 禮 智 信	(3) 天 庭 國 式
(4) 共 同 和 合	(5) 結 萬 爲 記	
(6) 順 天 行 道 復 轉 明 朝		

(7) See Tab. XI.

The flag of benevolence and justice of the leader was the first;
 The five lodges separated and began to lay the foundation.
 The eighteen provinces shall return to the lord of Ming.
 It (the flag) is left in the flower-pavilion to teach the sons of Hung (how to act).

仁	義	師	旗	第	一	枝
五	房	分	派	始	開	基
二	九	山	河	歸	明	主
留	在	花	亭	教	洪	兒

We next have the Great-red-flag ⁽¹⁾ of which we find no drawing: in Q. 124 of the Catechism is given, however, a quatrain on it.

So, also, the flag of the great ancestor Chu-hung ⁽²⁾, of which no description is found.

We next have the flag of the great Ming ⁽³⁾, of which, also, no drawing is given. The following quatrain is found on it:

The sun-moon (flag) ⁽⁴⁾ is the first amongst the flags.
 The united heroes of Hung laid the first foundation. ⁽⁵⁾
 Man ought to preserve his fidelity and piety;
 He shall not be allowed to talk abroad of our rights and wrongs.

日	月	旗	中	第	一	枝
會	合	洪	英	創	始	基
爲	人	須	當	存	忠	孝
不	許	外	頭	說	是	非

All the other flags are triangular, having a pennon above the flag.
 There are flags for Sun ⁽⁶⁾, Moon ⁽⁷⁾ and the seven Stars ⁽⁸⁾.

On this last flag we find this quatrain:

The flag of the seven stars of Ursa-major
 Calls the heroes of Hung to enter the city.
 We have pledged ourselves in the "blue lotus," (this name being) given to it by the Ming. ⁽⁹⁾
 The eighteen provinces are the patrimony of the Lord of Ming.

⁽¹⁾ 大紅旗 ⁽²⁾ 朱洪英太祖旗

⁽³⁾ 大明旗 ⁽⁴⁾ i. e. Ming (明), this character being composed of the characters
 日, Sun and 月, Moon. ⁽⁵⁾ For the restoration of the Ming-dynasty.

⁽⁶⁾ See Tab. XII, fig. 1. ⁽⁷⁾ See Tab. XII, fig. 2.

⁽⁸⁾ 七星旗, See Tab. XII, fig. 3. ⁽⁹⁾ See pag. 13.

北	斗	七	星	旗	一	枝
招	集	洪	英	入	城	池
結	合	青	蓮	明	分	派
二	九	山	河	明	主	基

There are, also, flags for the four seasons: Spring (1), Summer (2), Autumn (3) and Winter (4); for the four points: East (5), West (6), South (7) and North (8); and the flags for the five elements: Metal (9), Wood (10), Water (11), Fire (12) and Earth (13).

The four great faithful excellent ones also have each a flag, of which we have already given a drawing and description on page 21 and Tab. VII & VIII.

Then there is the Warrant of the Army (14) and the Warrant of the General. (15)

We come now to the flags of the five lodges. (16)

I. The great flag of the Lodge in Fuh-kien, on Tab. XIII, fig. 1, is black: on the margin near the flagstaff are written the characters: *Kin-kiang-siang* = The silken (flag with the) mark Kiang. (17) Then the words: "The leader Tshai-(tih-chung), in the province of Fuh-kien; the secret lodge-mark "Three;" and the words: "The flourishing league is victorious."

On the uppermargin are written the characters: *Chuen-tai-kü-jit*, which are the mutilated characters for *Shun-thian-chuen-ming* (18), "Obey Heaven and restore (the dynasty of) Ming."

On the pennon above the flag are written the following words: "The black flag flutters! the heroes are all convoked! the Heaven-destined Emperor shall again restore the dynasty of Ming!"

Fig. 2 on the same plate shows the small flag of the secret character for "Three;" whilst fig. 3 shows the flag of the character "Duke."

On this flag we find the following quatrain:

The black flag of Fuh-kien is made with the character "Three;"
 In Kan-su they gathered and laid the first foundation.
 The name of the hall is the blue lotus: Ming has given it (this name);
 The eighteen provinces fortify the imperial domains. (19)

(1) Tab. XII, fig. 4.

(2) Fig. 5.

(3) Fig. 6.

(4) Fig. 7.

(5) Fig. 8.

(6) Fig. 9.

(7) Fig. 10.

(8) Fig. 11.

(9) Fig. 12.

(10) Fig. 13.

(11) Fig. 14.

(12) Fig. 15.

(13) Fig. 16.

(14) Fig. 17.

(15) Fig. 18.

(16) Compare also pag. 18.

(17) Compare pag. 33. 相 stands in the place of 號

(18) 川大車日 = 順天轉明

(19) According to the old Chinese law the land was divided into 9 parts, in this way 井; the middle part being the Emperor's domain.

福	建	烏	旗	彪	字	爲
甘	肅	聚	會	結	始	基
堂	號	青	蓮	明	分	派
二	九	山	河	壯	帝	畿

II: The great flag of the second lodge in the province of Canton, on Tab. XIII, fig. 4, is red. Near the flagstaff are written the characters *Kin-hung-siang*, "the silken (flag with the) mark Hung." Then the words: "The leader Fang-(ta-hung) of Canton"; the mark "Ages;" and the words: "The flourishing league is victorious." On the uppermargin the characters: *Chuen-tai-kü-jit*, or *Shun thian chuen-ming*, "Obey Heaven and restore (the dynasty of) Ming."

On the pennon above the flag are written the words: "The red flag flutters! the heroes are all convoked! the Heaven-destined Emperor shall again restore the dynasty of Ming!"

Fig. 5 on the same plate shows the small flag of the secret character for "Age;" whilst fig. 6 shows the flag of the secret character for "Marquis."

On this flag we find the following quatrain:

Traveling in an easterly direction, near to Kwang-si,
 Hwui-chao has raised the patriotic (flags) in (the temple) Kao-khi.
 The mark "Age" is known amongst the heroes of Hung over all the world.
 In the twelve arsenals the Bases are all similar. ⁽¹⁾

東	邊	行	程	伴	廣	西
惠	州	起	義	在	高	溪
麓	字	洪	英	通	四	海
十	二	軍	房	底	並	齊

III. The great flag of the third lodge in the province of Yun-nan, on Tab. XIII, fig. 7, is carnation-red. Near the flagstaff are written the characters: *Kin-lui-siang*, "the silken (flag with the) mark Lui." Then the words: "The leader Ma-(chao-hing) of Yun-nan; the mark "United;" and the words: "The flourishing league is victorious." On the uppermargin the characters: *Chuen-tai-kü-jit* or *Shun thian chuen-ming*, "Obey Heaven and restore (the dynasty of) Ming." On the pennon above the flag are written the words: "The carnation-coloured flag flutters! the heroes are all convoked! the Heaven-destined Emperor shall again restore the dynasty of Ming!"

Fig. 8 shows the small flag of the secret character for "United;" whilst fig. 9 shows the flag of the secret character for "Earl."

On this flag we find the following quatrain ———

⁽¹⁾ See the 12 Bases of Canton, P. VI, s. x.

The carnation-coloured fine flag is the third;
 Sze-chuen has assembled and "United" with Yun-nan.
 Kia-hao (1) has arranged the 4 × 9 (base).
 The changes of the 4 × 7 (bases) are daily different.

赤	色	彩	旗	本	居	三
西	川	聚	會	彪	雲	南
家	后	排	來	爲	四	九
四	七	變	通	日	參	商

IV. The great flag of the fourth lodge in the province of Hu-nan, on Tab. XIII, fig. 10, is white. Near the flagstaff are written the characters: *Kin-khi-siang*, "The silken (flag with the) mark Khi." Then the words: "The leader Hu-(teh-ti) of Hu-nan;" the mark "Peaceably;" and the words: "The flourishing league is victorious." On the uppermargin the characters: *Chuen-tai-kü-jit* or *Shun thian chuen-ming*, "Obey Heaven and restore (the dynasty of) Ming."

On the pennon above the flag are the words: "The white flag flutters! the heroes are all convoked! the Heaven-destined Emperor shall again restore the dynasty of Ming!"

Fig. 11 shows the small flag of the secret character for "Peaceably;" whilst fig. 12 shows the flag of the secret character for "Viscount."

On this flag we find the following quatrain:

In San-thsu the fourth lodge is settled,
 With one heart and united forces to help the lord of Ming.
 The silken (flag with the) mark "Peaceably" shall pacify the universe;
 By the white banner the eighteen (provinces) are settled.

三	楚	排	行	第	四	房
同	心	協	力	佐	明	主
彪	得	錦	相	平	天	下
白	旗	二	九	定	安	排

V. The great flag of the fifth lodge in the province of Cheh-kiang, on Tab. XIV, fig. 1, is green. Near the flagstaff are written the characters: *Kin-thai-siang*, "The silken (flag with the) mark Thai." Then the words: "The leader Li-(sih-khai) of Cheh-kiang;" the mark "Together" and the words: "The flourishing league is victorious."

On the uppermargin the characters: *Chuen-tai-kü-jit*, or *Shun thian chuen ming*, "Obey Heaven and restore (the dynasty of) Ming."

(1) The name of the 3d lodge; see these bases in P. VI, s. x.

On the pennon above the flag are written the words: "The green flag flutters! the heroes are all convoked! the Heaven-destined Emperor shall again restore the dynasty of Ming!"

Fig. 2 on the same plate shows the small flag of the secret character for "Together;" whilst fig. 3 shows the flag of the secret character for "Baronet".

On this flag we find the following quatrain:

To the fifth lodge is allotted the green-coloured banner;
 We have sworn an oath together to exterminate the Mantchoos.
 Unanimously we'll stand by, and be "Together" faithful and trusty;
 If prosperity comes down the lord of Ming shall early mount the throne.

五	房	派	分	綠	色	旗
共	立	誓	章	滅	蠻	兒
齊	心	保	扶	翹	忠	信
泰	來	明	主	早	登	基

THE FLAGS OF THE FIVE TIGER-GENERALS.

1. The first flag of Lin-yung-chao, on Tab. xiv, fig. 4, is black. Near the flagstaff are written the characters *Kin-nan*, "the golden orchid".⁽¹⁾ Then the words: General Lin; and the words: "The flourishing league is victorious."
 On the uppermargin the characters: *Chuen-tai-kü-jit*, which are the mutilated characters for *Shun-thian-chuen-ming*, "Obey Heaven and restore (the dynasty of) Ming."
 The inscription on the pennon is the same as that on the pennon of the flag of the first lodge.
2. The flag of the general Li-sih-chi is red. The inscription the same as on the first flag; but instead of the words *General Lin* it bears the inscription "General Li." That of the pennon the same as on the pennon of the second lodge. (Tab. xiv, fig. 5.)
3. The flag of the general Wu-thian-ching is carnation. The inscription the same as on the first flag; instead of the words *General Lin* it bears the inscription "General Wu." That on the pennon the same as on the pennon of the third lodge. (fig. 6.)
4. The flag of the general Yao-pieh-tah is white. The inscription the same as on the first flag; instead of the words *General Lin* it bears the inscription "General Yao." That on the pennon the same as on the pennon of the fourth lodge. (fig. 7.)
5. The flag of the general Hung-thai-sui is green. The inscription the same as on the first flag; instead of the words *General Lin* it bears the inscription "General Hung." That on the pennon the same as on the pennon of the fifth lodge. (fig. 8.)

FLAG OF HEAVEN AND EARTH.

Fig. 9 on Tab. xiv shows the flag of Heaven; and fig. 1 on Tab. xv that of Earth. On

⁽¹⁾ See p. 20.

both flags are written, near the flagstaff, the words: "Golden orchid;" in the middle the words: "The flourishing league is victorious;" and on the uppermargin the characters: *Chuen-tai-kü-jit*, or *Shun-thian-chuen-ming*; "Obey Heaven and restore (the dynasty of) Ming."

In the middle of the flag of Heaven is written the word "Heaven;" and in the middle of the flag of Earth the word "Earth."

Tab. xv, fig. 2 gives us a representation of the *Audience-flag*. Near the flagstaff are written the words: "Golden orchid — the warrant of Hung;" then the secret character for *Three*; and under it the words: "Introduce to audience;" whilst the middle of the flag bears the inscription: "The flourishing league is victorious."

On the undermargin stands the inscription: "Abolish the Tsing, exterminate the Manchoos."

On the uppermargin the characters: *Chuen-tai-ting-shau*, which are a mutilation of the characters *Shun-thian-hang-tao*, "Obey Heaven and act righteously." (1)

On the pennon are written the words: "The red flag flutters! the heroes are all convoked! the Heaven-destined Emperor shall again restore the dynasty of Ming!"

Fig. 3 on the same plate is the flag of *Tun-thian-hwai*. Near the flagstaff are written the words "Golden-orchid;" the name "Tun-thian-hwai;" and the words "the flourishing league is victorious."

On the uppermargin the characters *Chuen-tai-ting-shau*, or *Shun-thian-hang-tao*, "Obey Heaven and act righteously"; and on the undermargin the inscription: "Abolish the Tsing, exterminate the Manchoos."

On the pennon is the same inscription as on the pennon of the foregoing flag.

Fig. 4 gives a drawing of the great flag in the city of Willows. This flag is red with a white jagged border: the upper border having 19, and the under border 17 points.

Near the flagstaff are written the words: "In the golden-orchid we have pledged fraternity." In the middle of the flag stand the words: *Leader and River and Mountains* (the empire); under the character *Leader* stands the inscription: "The Hung spring up in myriads to protect;" and in the middle stand the words: "The flourishing league is victorious."

On the uppermargin the characters: *Chuen-tai-ting-shau* or *Shun-thian-hang-tao*, "Obey Heaven and act righteously"; and on the undermargin the inscription: "Abolish the Tsing, exterminate the Manchoos."

The next flag (Tab. xv, fig. 5) is of the same size, form, and colour as the foregoing flag.

Near the flagstaff are written the words: "Brave, valiant, vigorous, sturdy." In the middle stands the secret character for "Three." Under this character stands the inscription: "The heroes of Hung are convoked and assembled"; and towards the point are written the words: "The flourishing league is victorious."

On the uppermargin the characters *Chuen-tai-ting-shau* or *Shun-thian-hang-tao*, "Obey Heaven and act righteously"; and on the undermargin the words: "In the golden orchid we have pledged fraternity."

(1) 川大丁首 — 順天行道

Fig. 6 is the flag of revenge bearing the inscription: "Let us avenge our griefs and wash out our injuries;" whilst on the flag fig. 7 are written the words: "the passes are opened and the road appears."

The flagstaffs are celebrated by this quatrain:

The inside of the lodge is truly imposing!
 There are myriads of flagstaffs which are quite red,
 The people of the Tsing-dynasty shall return again to (allegiance of) the lord of Ming,
 When the great banner is risen all must follow it.

木	楊	城	內	真	威	風
萬	丈	旗	杆	透	身	洪
清	朝	人	復	歸	明	主
扯	起	大	旗	皆	當	從

Next in importance to the flags are the *Bushels*.⁽¹⁾ In the flower-pavilion of each lodge is found one, on which the secret character belonging to that lodge is painted.

In these bushels are the following articles: Five-coloured cloth; five-coloured silkthread; all sorts of incense and fasting-vegetables; the Red wood; Plums; Long-Cash;⁽²⁾ metal Mirrors; the Abacus;⁽³⁾ the Steelyard; Footmeasures; to the right and left Firs and Cedars; five-coloured flags; Pencils and Ink; the precious State-canopy of yellow silk; the Hung-lamp; red rice; the Prince hereditary (betel-nuts); the Army-leader (lime); Provisions (betel-leaves); Weapons (lime-spatula); Golden-flowers; the fine Red (beaf) and porkslices; Sevens (fowls); Eights (ducks); Sixes (geese); and all sorts of great and small flags and banners.

The Hung-bushel is celebrated by this quatrain:

Within the lodge the granaries are filled with provisions;
 The precious swords, both flashing, stand in the bushel.
 Like two Phenixes looking towards the sun the brethern stand (around it);
 On the golden steps they are assembled to establish the bonds and virtues.

木	楊	城	內	糧	滿	倉
寶	劍	雙	輝	斗	中	藏
雙	鳳	朝	陽	兄	弟	在
金	塔	聚	會	立	綱	常

(1) 斗 or 洪斗 the Bushel of Hung.

(2) See Tab. xvi, and compare Catechism, note on A. 196.

(3) A machine for reckoning; counting board.

The renowned censer of white porcelain is celebrated by this quatrain:

A lump of white porcelain was the original foundation;
 Nobody knows that, in the whole universe, we are pledged together.
 We wear a sword to defend us, though our mouths are sweet; ⁽¹⁾
 Let us take the censer, till Heaven gives an opportunity.

白	定	一	身	爲	根	基
定	結	天	下	無	人	知
按	劍	相	防	蜜	口	氣
振	起	爐	來	天	降	時

The feared *Red staff*, with which justice is done to the offenders of the law of Hung, is three feet and six inches long, and four pound eight ounces heavy. It is made of a fir growing on the mountain *Pao-nan*. ⁽²⁾ The name of this fir is the *rare red wood*. ⁽³⁾

The *Precious sword* ⁽⁴⁾ is celebrated by the following two quatrains:

I.

The *Dragon-pool* was drawn first to regain the country;
 It has exterminated several myriads and thousands of Tartars.
 It smashes phantoms and demons, and kills generals;
 It shall help the state, and protect the prince of Ming.

龍	泉	初	出	討	江	山
殺	盡	胡	人	數	萬	千
能	破	妖	魔	和	斬	將
得	來	輔	國	保	明	君

II.

The peach-wood seven-starred sword
 Remains in the flower-pavilion at the Emperor's side.
 The flashing of its edges strikes against (the star) *Niu-tao*.
 It protects the land of our lord, and settles the imperial patrimony.

桃	李	七	星	劍	一	枝
留	伴	花	亭	帝	王	邊
利	氣	光	華	冲	牛	斗
保	主	江	山	定	帝	基

⁽¹⁾ i. e. Although we are in appearance friendly to them, we wear poniards with us to kill them if necessary.

⁽²⁾ 寶南, the precious South; it is written also 保南山, Protecting-South-mountain.

⁽³⁾ 洪奇木 See Catechism, Q. 315—317. ⁽⁴⁾ See page 14. The sword is named *Dragon-pool* because it is twisted like a dragon in a pool.

The next quatrain sings the praise of the *Scissors* with which the hair of the neophytes is cut off:

The clouds were heavy and we could not see the sky;
 But with one clip of the metal scissors all around became red.
 When the clouds were rent open, the pure moon appeared;
 May on the dynasty of Ming quickly a true dragon (emperor) descend.

雲	霧	重	重	不	見	天
金	刀	一	剪	萬	里	洪
辟	開	雲	霧	現	明	月
明	朝	早	早	降	真	龍

On the *Precious mirror* we find this quatrain:

Nü-wa wrought stones to repair the blue Heaven; ⁽¹⁾
 She left her precious mirror to reflect the heart of men.
 Sun and moon ⁽²⁾ are pure as ice and clear as diamond;
 It breaks through millions of fiery soldiers.

女	媧	煉	石	補	青	天
留	存	寶	鏡	照	人	心
日	月	冰	清	並	玉	潔
能	破	火	輪	百	萬	兵

The *jade foot-measure* is illustrated by the following quatrain:

How high is Heaven! how far does Earth extend!
 The jade footmeasure of Lupan ⁽³⁾ can measure it.
 Sun and moon ⁽⁴⁾ are measured and given to the Hung-named;
 The kingdom of our lord shall flourish every where.

天	幾	高	兮	地	幾	長
魯	班	玉	尺	可	度	量
度	開	日	月	分	洪	姓
我	主	江	山	萬	方	揚

(1) Nü-wa, sister or wife of Fuh-hi, who is supposed to have repaired, with precious stones, the holes in Heaven which Kongkong had made.

(2) The dynasty of Ming. See page 35, note 4.

(3) Lu-pan the patron of carpenters; the Chinese Tubal-Cain.

(4) See note 2.

On the *Balance* is found the following quatrain:

Heaven is high, Earth is broad! in former and present days alike;
 But we don't yet know it's weight or lightness.
 Let us take the golden scales and weigh them;
 The precious steelyard gives us back our lord and king.

天	高	地	厚	古	今	同
未	知	輕	重	有	幾	分
把	將	金	秤	來	中	按
玉	厘	歸	還	吾	公	王

The next quatrain sings "the placing of the Balance":

This thing is even and just (like) the stars and constellations are merciful;
 Within the city of willows it weighs clearly;
 It adjusts the dynasty of Tsing to return to the house of Ming;
 And the whole country then, surely, will have universal peace.

一	物	平	衡	星	斗	仁
木	楊	城	內	秤	分	明
秤	到	清	朝	歸	明	朝
一	統	江	山	定	太	平

The "Weighing" is illustrated by the following quatrain:

The Heaven is high and even like the ocean;
 The Dragon-gates ⁽¹⁾ shall open another day.
 We have all roamed through the world;
 But the official titles will come from the five gates. ⁽²⁾

天	高	平	如	海
龍	門	他	日	開
一	身	遊	四	海
官	職	五	門	來

(1) The gates of the imperial palace.

(2) The five gates of the imperial palace, 臯門, the Bright-gate; 雉門, the Pheasant-gate; 庫門, the Treasury-gate; 應門, the Gate of replies; 路門, the Road-gate.

The meaning of the quatrain is that the whole brotherhood shall be rewarded with titles and posts when the dynasty of Ming has been restored.

The *Steelyard* is celebrated by this quatrain:

This instrument is glorious (like) the stars and constellations are bright;
 In the city of willows we weigh exactly.
 But what are affairs settled by, since antiquity and present days?
 We have weighed, and found that it is by faithful and loyal hearts.

此	物	榮	華	星	斗	明
木	楊	城	內	戩	分	明
古	今	世	事	何	爲	定
觀	來	原	是	忠	義	心

On the *Counting-board* or Abacus we find the following quatrains:

I.

A piece of red-wood is wrought into an octagonal pavilion:
 It is divided into acres, and one can count clearly on it.
 We'll count till the dynasty of Tsing has returned to the lord of Ming;
 We'll count again a year, and then we'll have the court of Ming.

紅	木	闕	成	八	角	亭
得	來	分	頃	算	分	明
算	到	清	朝	歸	明	主
再	算	一	年	後	明	廷

II.

On the golden board are myriads of thousands of changes;
 We compute the multiplication und division before Ming.
 We'll multiply and divide till the Tsing-dynasty is finished in this world;
 Gentlemen! quickly restore the kingdom of Ming.

金	盤	變	化	萬	萬	千
啟	出	歸	除	在	明	前
歸	除	清	朝	天	下	盡
君	家	早	早	復	明	天

The next quatrain illustrates the *Inkstone* on which the ink is rubbed.

The pencil and inkstone of the Saint Confucius are renowned;
 Let us fight bravely in the arena till we reach Chang-ngan. (1)

(1) i. e. The capital, Peking.

The eight diagrams ⁽¹⁾ of the sage are all exact;
 When (all) know the secret and understand our aim, lay them up again.

孔	夫	聖	人	筆	硯	香
科	場	大	戰	到	長	安
賢	人	八	卦	皆	有	准
知	機	曉	意	便	收	藏

The *Pencil* is, likewise, celebrated by this quatrain:

The master (Confucius) has left us a hair-pencil,
 Which is able to become a pillar of the world.
 The eight diagrams manifestly are all exact;
 When (all) know the secret and understand our aim, it can be laid up.

一	枝	毫	筆	夫	子	傳
能	反	天	下	棟	梁	材
八	卦	分	明	皆	有	准
知	機	曉	意	便	可	藏

(1) Invented by the emperor Fuh-hi. Compare Introduction, p. xxiii.

PART III.

SECTION I.

GOVERNMENT OF THE SOCIETY.

The society is governed by the Grand-masters of the five principal lodges in Fuh-kien, Kwang-tung, Yun-nan, Hu-nan and Cheh-kiang.

These Grand-masters are called *Sze*, (1) *Chü-sze*, (2) „Leaders” or *Hiang-chü*, (3) „Incense-masters.” The government of each lodge, throughout the whole Empire and the Colonies, consists of:

One President, TA-KO. (4)

Two Vice-Presidents, RL-KO. (5)

One Master, SIEN-SANG. (6)

Two Introducers, SIEN-FUNG. (7)

One Fiscal, HUNG-KWAN. (8)

Thirteen Councillors, I-SZE, (9) of whom one is Treasurer (10), one Receiver (11), and one Acting receiver. (12)

Agents, THSAO-HIAI (13); and some minor officials who wear flowers in their hair. (14)

Some of the brethren are made TAI-MA, „horse-leaders:” they search for new members and lead them to the lodge. (15)

-
- | | | | | |
|----------|--------------------------------------------------|----------------------------------|--------------------------------------------|----------------|
| (1) 師 | (2) 主 師 | (3) 香 主 | (4) 大 哥 | First brother. |
| (5) 二 哥 | Second brother. | (6) 先 生 | (7) 先 鋒 | Vanguard. |
| (8) 紅 棍 | Red staff. | (9) 議 事 | there are thirteen in commemoration of the | |
| (10) 櫃 匙 | Key of the strong-box. | thirteen provinces of old China. | | |
| (11) 收 櫃 | Receiver of the strong-box. | (12) 代 收 櫃 | | |
| (13) 草 鞋 | Grass-shoes. Oath, art. 19 and 33. P. IV, s. II. | (14) 頭 上 有 花 者 | | |
| (15) 帶 馬 | | | | |

There are four brethren employed to do the summons; they are called the "four great (ones)", *Sze-tai*. (1) The President is, also, called *Hiang-chü*, or "Incense-lord" as we see in the second article of the Prohibitory laws, in the 18th article of the Oath, and in the 9th article of the Regulation.

The President, Vice-Presidents, Master, Vanguard, Fiscal and Councillors form the Council which sits in the Councilroom, called *Kung-thang*, (2) or the *Lodge of universal peace*. (3)

These heads are chosen by public vote of the whole brotherhood. (4) Their names are hung up in the Council-room, and an advertisement of the following purport is pasted to the wall:

天	大	二	先	先	紅	議	草	茲	議	公	阻	是為告白	
運	哥	哥	生	棍	事	鞋	本	定	平	止	方無後患而後可以改換別人。		
年	義	興	公	司	欲	立	上	長	祈	諸			會弟務必出頭
月	日	錄	照	櫃	匙	收	櫃	代	收	櫃			

(1) 四大 庄 See art. 35 and 65 of the laws. P. V, s. I. (2) 公堂 public hall.

(3) 太平 庄 See P. IV, s. I., and Catechism, A. 282.

(4) Oath, art. 19. P. IV, s. II.

TRANSLATION.

„List of the Chiefs whom the I-hing-Society wishes to elect for the year (the year expressed by the cyclical term) of the Heavenly motions, the month, the day.

President (the member) X.

Vice-presidents (the members) X. X.

Master (the member) X.

Introducers (the members) X. X.

Fiscal (the member) X.

Counsellors (the members) X. X.

Treasurer (the member) X.

Receiver (the member) X.

Acting receiver (the member) X.

Agents (the members) X. X.

The brotherhood of our society having now decided upon appointing the above mentioned men as superiors and chiefs, it is right that we make their names public.

If there are amongst those men some who offend the law or act unjustly, being unworthy of the rank conferred upon them, we pray all the brethern of the society, each in particular, to come forward and prevent later troubles. They can then be changed and other men be appointed. — Advertisement.”

The functions of the Master and Vanguard are sufficiently described in the Catechism. ⁽¹⁾

The fiscal keeps in his hands a red staff, with which the criminals are punished. ⁽²⁾

The agents are, also, called *Night-brethern* ⁽³⁾ or *Iron-planks* ⁽⁴⁾: they are sent about every where, and make reports to the brotherhood. They travel at the expense of the society and, besides, are allowed a fee for the commissions with which they are intrusted by members of the league.

The Council appoints them, and the following diploma is given to them as a warrant of their nomination. This paper is about eight inches long and four inches broad; the colour of the paper is peach-red, and of this form and purport —

⁽¹⁾ See part. IV, s. 1.

⁽²⁾ See Catechism. Q. 315—316.

⁽³⁾ 晚弟

⁽⁴⁾ 鐵板 Compare the 33d article of the Oath. P. IV, s. 1.

乙巳年九月廿日

合眾兄弟公舉

許襄兄爲草鞋之職任理公司政事務要

公行正直不得私心妄爲付帖存憑

義興公司



花紅帖

TRANSLATION.

"On the twentieth day of the ninth month of the year *Yih-sze* (1845) all the brethren have publicly nominated the brother *Hü-nang* to the office of grass-shoe (agent). In the management of the affairs of the society he ought

to act fairly and straight-forwardly, and not be selfish and act falsely. We give him this paper as a warrant.

The society *Rise of the patriots's* red diploma."

On the red seal are engraved the characters *I-hing-kung-sze*, "Society of the rise of the patriots."

We see in art. 18 of the Oath, art. 9 of the Regulation, art. 1 of the 10 Prohibitory laws, and art. 12 of the Laws that the President is not allowed to hold a meeting without having first informed, ten days before, the whole brotherhood of it by a circular.

This circular, of the size of the nomination-act of the agents, is vermilion, and of this form and purport —

開 香 帖 式

TRANSLATION.

Form of a circular for holding lodge.

In daytime all ~~is~~ red (light), so come at nighttime;
Come, my pledged brethern, early to the incense-table:
I, your humble servant, will come myself to wait upon you;
For it is right and proper that we pledge fraternity in
the peach-garden.

The year, month, night,
in the "Hall of obedience to Hung" a market
will be opened (1).

The Hung-brother X presents his respects.

(SEAL OF THE SOCIETY I-HING.)

Please to communicate this further.

In one of the copies, also, is found a form
of circular as is used in Siam. (2)

The verse at the head of that circular is dif-
ferent; namely:

具	帖	敬	板	移	玉	趾
望	求	指	示	坐	將	檯
今	晚	洪	門	大	放	開
義	兄	移	步	上	將	檯
晚	弟	親	臨	候	台	駕
桃	園	結	義	理	當	該

日 裡 紅 七 夜 裡 來
義 兄 早 七 到 香 檯
小 弟 親 臨 來 候 駕
桃 園 結 義 理 應 該
年 月 晚 洪 弟
川 口 井 子

煩 爲 通 知



拜

(1) The characters 川口 and 井子 are mutilated forms of the characters 洪順堂 (the name of the 2d Lodge) and 開好, to open a market, i. e. to hold lodge. Comp. p. 25.

(2) 暹羅國開香帖式

I have prepared this note and, respectfully, invite you to move your precious feet;
 I expect and pray that you will instruct me, when I am sitting on the General's terrace.
 This night the Hung-gate will be widely opened;
 You, my pledged brethern, come hither and mount the General's terrace.
 This night I will myself sit down and wait upon you:

For it is right and proper that we pledge fraternity in the peach-garden.

As a token of his commission, a sword, seal and warrant is given to the President of the lodge: the latter being a small triangular flag with the character *Ling* (1) written on it.

By art. 21 of the regulation the heads are enjoined to act strictly just, and not to take bribes. Care also is taken that the counsellors do not take any weapons along with them, as in the heat of the discussion they might perhaps wound each other.

The meetings are generally held on the 25th of the month, in commemoration of the day of the foundation of the league; besides the common Chinese festivals are celebrated by the brotherhood, as:

The Lantern-festival (2) on the 15th of the first month, when each member contributes 360 cash.

The grave-cleansing festival (3) and the festival of the Gods of the land (4), when each member contributes 108 cash.

The dragon-boat-festival (5) in the fifth month, to which each member contributes 36 cash.

The birthday of the God Kwan (6), to which each member contributes 72 cash.

On the 15th of the 7th month each member contributes 72 cash.

On the 25th of the 7th month, the anniversary of the society, each member contributes 36 cash.

On the 15th of the 8th month each member contributes 21 cash for fruits, and sun and moon-cakes (7) for the autumnal festival. (8)

(1) 令 (2) 看花燈 (3) 青明

(4) 土地壇 (5) 爬龍船 (6) 關帝壇

(7) 日月餅 formerly a sacrifice in honour of the Sun and Moon. These cakes, of about a foot diameter, are stamped with the symbols of the sun and moon; a hare piling something in a mortar on the moon-cakes, and a golden crow on the sun-cakes. In the year A. D. 1368 the Chinese thought to throw off the dominion of the *Mongols*. They made a conspiracy to kill all the Mongol guards on the 15th of the 8th Month on the Sun-moon-cake-festival. The signal was given by a circular baked in these cakes, which were sent every where to all families on this day. The massacre began, in fact, on the 15th of the 8th month of the year 1368, and all the mongol soldiers were exterminated.

(Huc. Souvenirs d'un voyage dans la Tartarie et le Thibet. V. I, p. 84. 3d Edition. Paris, 1857.)

(8) 秋節 The cash is the copper money of China. Generally 900 are counted to a dollar, though the currency varies much. 15 cash are about the worth of a penny.

The society gives receipts for these contributions, which are entered in a book kept for the purpose, wherein the revenues and expenses of the league are carefully registered. These receipts are printed on orange-coloured paper, about eight inches long and $3\frac{1}{2}$ inches broad, and of the following form and purport:

義興館			
天	爲	底	居
運	據	銀	住
	川		
年	大		
	丁		憑
月	首		單
日	美	交	收
	井	清	過
	足	公	
	王	司	
		授	
		票	
給			
印			

TRANSLATION.

I-HING-HALL.

Settled at (the name of the place) — receipt: received from (the name of the member)

the sum of (quantity of money expressed), paid. The society gives this ticket

as a proof. Obey Heaven and act righteously! The passes are open the road is clear! (1)

The year (expressed by the cyclical characters corresponding to that year) of the Heavenly motions, the month, day.

Given under our seal.

(the seal of the society) *I-hing-kwan*, "I-hing-hall."

(1) Here again we have mutilated characters: these eight characters being abbreviated from the characters 順天行道, 開開路現. Compare p. 40, note 1, and p. 41, description of the flag fig. 7.

SECTION II.

As an appendix to this chapter we will give a translation of the Directions for those who wish to be affiliated, or who wish to make a visit in a lodge of another place.

TRANSLATION.

If you desire to come before the tribunal of the five founders, you ought to come barefooted, with disheveled hair, and with the lappet of your coat hanging open: it will then be allowed to you to see the five founders.

When you come before the five founders you ought to take five incense-sticks in your hands, and say this quatrain:

Since that I have entered the Hung-gate and sworn the oath,
My faith and loyalty has spread itself over the world.
With a sincere heart we have pledged fraternity together,
And held incense-sticks in our hands in the city of willows.

自	入	洪	門	立	誓	章
忠	心	義	氣	世	傳	流
一	片	丹	心	同	結	義
木	楊	城	內	手	拈	香

Say also this quatrain:

The united waters of the three rivers flow eastwards;
I have taken a look in the gate of the Kao-khi-temple.
I remember the affair of the five founders in that year,
And have come on purpose to thank *Wan-yun-lung*.

三	河	合	水	原	流	東
望	見	高	溪	寺	門	中
憶	昔	五	祖	當	年	事
特	來	拜	謝	萬	雲	龍

Say also this quatrain:

In the tenth month the peachflowers are every where fragrant;
I have heard since long and found out that the Hung are faithful and good.
Each of them is a faithful and excellent officer —
In the peachgarden Liu, Kwan and Chung have pledged fraternity.

十	月	桃	花	萬	理	香
久	聞	知	訪	洪	忠	良
個	七	盡	是	忠	良	將
桃	園	結	義	劉	關	張

Say also this quatrain:

The heroes are assembled together this night
 To assist the dynasty of Ming with sincere and faithful hearts.
 To night I have succeeded in seeing the face of the master,
 This is better than to approach the Emperor in his imperial palace.

英	雄	聚	會	在	今	宵
赤	胆	忠	心	扶	明	朝
今	晚	得	逢	先	生	面
勝	過	龍	門	近	帝	王

After having said these verses you swear to your certificate of birth ⁽¹⁾, which you hand to the master, communicating your name and surname to the Vanguard, as also the Introducer must give his names to the hearing of all the brethren.

When the master asks you the capital ⁽²⁾, you ought to take it in your stretched-out left hand and say this quatrain:

All the purses in the world are the same,
 My parents ⁽³⁾ gave it me to carry it upon my person.
 Above are embroidered the five dragons accompanying the true lord;
 Below are embroidered the words: three ages united peaceably together.

天	下	腰	屏	一	般	同
父	母	賜	我	隨	身	中
上	綉	五	龍	伴	真	主
下	綉	彪	彪	彪	彪	彪

Having said these verses pray the master to accept it, and look then how he receives it. If he stretches forth one finger, do not open your hand, neither if he stretches forth three or four fingers; but if he stretches forth five fingers, open then your hand.

If the master stretches forth two fingers, making the character Hung ⁽⁴⁾, say then this quatrain:

The capital is within my hand;
 Throughout the world it is similar.
 I should wish to open it, and show it to the elder brother.
 But I fear the drafts of wind. ⁽⁵⁾

⁽¹⁾ 庚帖

⁽²⁾ 本錢, the Hung-cash are printed on the diploma. See pag. 31.

⁽³⁾ i. e. the master.

⁽⁴⁾ 洪

⁽⁵⁾ i. e. Strangers.

本 錢 在 掌 中
 天 下 一 般 同
 意 欲 開 兄 看
 恐 怕 半 天 風

After having said this, you pronounce the following quatrain on your own ignorance:

My hairs are not yet dry, and I was born late (1)
 I do not yet quite know the affairs of the flower-pavilion.
 The youngster (2) hopes that his elder brother will instruct him:
 For he remembers the time when he pledged himself in the flower-pavilion.

頭 毛 未 乾 出 世 遲
 花 亭 之 事 未 盡 知
 少 年 望 兄 來 來 教
 乃 念 花 亭 結 義 時

At the Hung-gate you ought to take an incense-stick in both your hands, and say:
 "I salute the two Generals at the Hung-gate! To night X, of the town X, in the district X, of the prefecture X, has arrived here and wishes to enter the gate."

The Generals go then to the master to request his permission.

This being granted, you ought to kneel thrice when entering the Hung-gate. Entering the Hall of Fidelity and Loyalty you ought to kneel four times. Entering the City of willows you kneel twice.

Having come before the Red-flower-pavilion you recite the two quatrains of the "peach-flowers" and the "united waters of the three rivers." (3)

(1) i. e. Entered the league. See P. VI, s. XI.

(2) i. e. I. (3) See p. 54.

神 泉 (1)

(2) i. e. the master.

(3) 共 (3)

PART IV.

AFFILIATION OF NEW MEMBERS.

SECTION I.

THE CATECHISM.

New members for the Heaven and Earth-society are got in several ways. If the initiated are not able to seduce the people to enter the league by an enumeration of the griefs against the Tartar sway and, in this way, excite them to throw off the dominion of the hated usurpers, recourse is had to threats. A person may find some day in his house a chit of paper, stamped with the seal of the society, by which he is ordered to betake himself, at a certain hour, to such and such a place; under menace that if he dares to disobey, or breathe a word of it to the authorities, he and his whole family will be murdered, and his house or possessions burned down. Sometimes, too, he is stopped on the road by an unknown who gives him a similar order.

Violence is also used. One of the affiliated insults a person on the road by giving him a slap on his face. Of course the insulted pursues the offender, who leads him, in this way, to an isolated spot or suburb. Here, at last, he stands at bay, but the scuffle has scarcely begun when, on a signal or whistle given by the initiated, several brethren appear who knock the man down. The victim is then thrown into a bag, and carried away to the place where lodge is held.

Those who have got the mysterious warning to the appointed rendezvous are, in the meantime, trembling for their life, for already they doubt the fate which is awaiting them, and they know, too, that it would be useless to try to escape it; as the justice of the feared society is relentless and speedy.

So, on the appointed day, the warned goes to the place which is indicated to him. He does not, however, see anybody there, as the affiliated are hidden amongst trees or behind old walls to see that he is not followed by either policemen or soldiers.

Already the man begins to breathe more freely and thinks that all danger has passed,

so that he prepares himself to return home, when, all at once, an affiliated appears and beckons him to follow.

At last they reach the place where the whole brotherhood is waiting for them: the mysterious encampment of the *City of willows*.

When all the new members, who have been called for that night, are together, they enter the first gate of the camp, where they find themselves before the *Vanguard*, who asks them their names and surnames, age and time of birth, all which is entered carefully in a book kept for the purpose.

The Vanguard then gives order to form the „bridge of swords.”

The brethren draw themselves up into a double row and, drawing their swords, which are made of steel on the right wing, and copper on the left wing, they cross them in the air, forming a bridge or arch. (1) The new members are then led by the affiliated underneath this arch, which ceremony is called „Passing the bridge.” (2)

After the passing of the bridge, they have to pay a sum of 21 cash as first entry, which money is received by the old *Sieh-pang-lang*. (Q. 180).

The members now find themselves before the Hung-gate (3), which is guarded by the two generals *Wan-tao-lung* and *Wan-tao-fang*.

These generals ask the Vanguard the names of the *New horses*. The Vanguard having satisfied their demand, the generals enter to ask the Master's permission to introduce these members. The Master having granted the request, they are allowed to pass, and are brought to the Hall of Fidelity and Loyalty (4), where again two generals, named *Ching-ki-thian* and *Chin-jun-ching* keep guard, and ask the names of the members to be introduced.

There, at last, the members are instructed in the tendency of the society; they are exhorted to be faithful and loyal to the league to which they are about to be affiliated.

The griefs against the Tartar dominion are enumerated, and promises given for those who shall accomplish their duties faithfully; whilst fearful threats are pronounced against those who should dare to refuse to enter the league. (5)

The recruits now reach the Heaven and Earth circle: the last enclosure before the lodge, and guarded by the two generals *Wu-kan-rl* and *Wu-kin-lai*. (Q. 222.)

After having passed through, and gone across the surrounding moat or ditch (Q. 255), they reach the East-gate of the City of willows, guarded by *Han-phang*. He leads them to the councilroom,

(1) Sometimes this „arch of steel” is replaced by a piece of red cloth, under which the new members pass. We have not been able to find out the meaning of the three stones which the initiated have in their hands during this ceremony. (Compare Q. 202 & ff.) On Tab. II, fig. 3 we have given the engraving of these stones, as we find it in the original drawing.

(2) 過橋

(3) See Tab. IV.

(4) See Tab. V.

(5) Compare A. 214 & ff.

called the "lodge of universal peace" (1), where the whole of the council is assembled. Two generals keep guard at the door of this room.

The Vanguard then wishes good day to the generals who, returning his salute, ask him his desire.

The Vanguard then says: "Thian-yu-hung has a request to present, and should wish to see the five Founders;" whereupon the generals answer: "Wait a moment till we have transmitted your request to the five Founders."

The generals then enter the councilroom and say: "Venerable five Founders! Thian-yu-hung has a request to present and should wish to see you."

The Master (2) then answers: "Call Thian-yu-hung hither to appear before me."

The generals return then to the door and say: "Your request is granted, the Master orders you to appear before him."

The Vanguard then is ushered into the councilroom and says: "May my lord live myriads of years!" (3)

The master now addresses the following questions to the Vanguard:

Q. 1. (4) "Who is there before me on the ground?" whereupon the Vanguard answers:

A. It is Thian-yu-hung.

Q. 2. How can you prove that you are Thian-yu-hung?

A. I can prove it by a verse.

Q. 3. How does this verse run?

A. I am, indeed, Thian-yu-hung,
 Bringing novices into the city; (5)
 Coming in the peach-garden to unite in fraternity,
 And fervently wishing to adopt the name of Hngng.

本	是	天	祐	洪
帶	馬	入	城	中
桃	園	來	結	義
一	心	願	姓	洪

(1) Compare A. 282, and p. 48.

(2) 先生 (3) 我主萬歲.

(4) The letters Q and A are the Questions of the Master and the Answers of the Vanguard. These Questions and Answers bear, in the original, the name of "Secret examination of the Vanguard" (先鋒白問) which we translate, on account of their affinity to the Questions & Answers in the Masonic lodge, by the word *Catechism*.

(5) i. e. the lodge.

Q. 4. What business have you here?

A. I am bringing you numberless fresh soldiers, iron-hearted and valiant, who wish to be admitted to the Heaven and Earth-society.

Q. 5. How can you prove that? ⁽¹⁾

A. I can prove it by a verse. ⁽²⁾

Q. 6. How does this verse run? ⁽³⁾

A. The course of events is clear again, and sun and moon harmonious;
The earth extends to the four seas, and receives the three rivers.
We have sworn together to protect the throne of Chu,
And to help him with all the power of man.

天	運	重	光	日	月	和
地	通	四	海	接	三	河
會	盟	共	保	朱	家	位
人	力	扶	持	百	萬	多

Q. 7. Why do they wish to be admitted to the Heaven and Earth-society?

A. Because they wish to overturn the house of Tsing, and re-establish the house of Ming.

Q. 8. How can you prove that?

A. I can prove it by a verse.

Q. 9. How does this verse run?

A. We have restored the origin, searched the sources, and examined the ancient poetry; ⁽⁴⁾
The people of Tsing usurped our patrimony;
We'll restore now the empire, following the instructions of the leader,
We'll rise by this clear moon, and raise the banner of patriotism.

反	本	窮	原	盆	舊	詩
清	人	強	占	我	根	基
復	回	天	下	尊	師	訓
明	月	中	興	起	義	時

Q. 10. There is a great and a petty Heaven and Earth-league; do you know that?

⁽¹⁾ 有何爲証

⁽²⁾ 有詩爲証

⁽³⁾ 詩何話

⁽⁴⁾ i. e. We have investigated the historical sources and examined the old poems.

A. I do: the petty league originated at the waters of San-ho ⁽¹⁾; the great league is contained in the principle of Heaven.

Q. 11. How can you prove that?

A. I can prove it by a verse.

Q. 12. How does this verse run?

A. The petty league was made at San-ho;
 Many brethren joined in friendship and swore a bloody oath.
 Be it the day that the principle of Heaven is perfect,
 We all will sing songs of universal peace.

小	會	始	創	在	三	河
結	拜	聯	盟	兄	弟	多
正	是	天	本	團	圓	日
大	家	同	唱	太	平	歌

Q. 13. Whence do you come?

A. I come from the East.

Q. 14. How can you prove that?

A. I can prove it by a verse.

Q. 15. How does this verse run?

A. When sun and moon rise together, the East is bright.
 A million of warriors are the heroes of Hung.
 When Tsing is overturned, and the true lord of Ming restored,
 The faithful and loyal will be made grandees.

日	月	齊	出	東	邊	明
百	萬	軍	兵	是	洪	英
反	清	復	明	真	君	子
忠	心	義	氣	爲	公	卿

Q. 16. At what time did you come hither?

A. I went at sunrise when the east was light.

Q. 17. Why did you not come earlier or later, but just at sunrise? How can you prove that?

A. I can prove it by a verse.

Q. 18. How does this verse run?

(1) 三河 Comp. Introduction, p. XI.

- A. As I was roaming over the mountains, the sun was still obscured;
The heart of man on earth turns itself to the east.
When the cocks crowed at dawn, I wished to help my native country; ⁽¹⁾
The bright pearl ⁽²⁾ rose, and reddened myriads of miles around.

遊 山 日 影 正 矇 朧
天 下 人 心 盡 向 東
金 鷄 唱 曉 扶 桑 國
吐 出 明 珠 萬 里 紅

- Q. 19. Who ordered you to come here and enlist in our army?
A. Thian-yu-hung of the ancestral temple Kao-khi ordered us.
Q. 20. Which abilities do you possess that you dare to enter the army?
A. I am fully acquainted with the eighteen military arts.
Q. 21. How can you prove that?
A. I can prove it by a verse,
Q. 22. How does this verse run?
A. I am skilled in the use of the sword and chain-bullet;
I handle the lance as well as *Tsz-lung*; ⁽³⁾
My cudgelling is not different from that of *Hui-ying*; ⁽⁴⁾
And my single club is better than (the two of) *Wei-chi-kung*. ⁽⁵⁾

鋼 刀 鎖 鍊 慣 精 通
鎗 法 可 能 効 子 龍
棍 似 携 英 無 兩 樣
單 鞭 勝 過 尉 遲 恭

- Q. 23. Whence did you come?
A. I came from the red-flower-pavilion, where the Hung-master has instructed me.
Q. 24. How can you prove that?
A. I can prove it by a verse.
Q. 25. How does this verse run?

(1) Sang-kwoh stands for Sang-tsz (桑梓), the place where one is born; the native village, country, fatherland.
(2) i. e. The sun.
(3) A famous general during the time of the three states (168—265).
(4) A man of antiquity very skilled in the use of the cudgel.
(5) A man who lived during the Thang-dynasty (618—907), who fought bravely with two clubs.

A. The master taught me the three bonds ⁽¹⁾ and five virtues; ⁽²⁾
 We were congregated in the red-flower-pavilion, and made an essay. ⁽³⁾
 Our road leads straight to the golden tablets; ⁽⁴⁾
 Afterwards our names will be known and extolled.

先	生	教	習	立	綱	常
花	亭	相	會	作	文	章
去	路	直	登	金	榜	上
後	來	顯	達	姓	名	陽

Q. 26. When did school begin, and when did it end? ⁽⁵⁾
 A. School began on the 21st of the third month at the hour Sz ⁽⁶⁾, and school was closed on the 25th of the seventh month at the hour Chao. ⁽⁷⁾
 Q. 27. How can you prove that?
 A. I can prove it by a verse.
 Q. 28. How does this verse run?
 A. We have learned the classics and odes on the 21st of the third month;
 The pavilion was filled with the sons of Hung.
 If you ask after the coral-groove and palace-examination; ⁽⁸⁾
 The time of examination is fixed on the 25th of the seventh month.

三	月	廿	一	習	經	詩
亭	中	滿	坐	衆	洪	兒
若	問	瓊	林	兼	殿	試
七	月	廿	五	定	科	期

(1) The three bonds: between king and subject; father and son; husband and spouse.
 (2) The five cardinal virtues are: humanity, equity, propriety, wisdom and faith.
 (3) i. e. written the oath.
 (4) The list of names of those who have succeeded in their examination, is called the golden tablet.
 (5) 開館. 解館
 (6) From 9—11 A. M. April 24, 1734. (Comp. p. 15).
 (7) From 1—3. A. M. Aug. 23, 1734. (Comp. p. 17). In another copy stands the question: Q. How many scholars were there? A. Three hundred (and) twenty one (i. e. Hung. Comp. Introduction, 3).
 (8) The examination for the degrees of 狀元 and 進士

Q. 29. How many chapters were there?

A. There were 108 chapters in the poem.

Q. 30. Which chapter of the poem did you read?

A. The chapter Wan-chang. ⁽¹⁾

Q. 31. How many sections did it contain?

A. Five sections; viz: The principle of heaven; the principle of earth; the principle of man; the principle of the Gods; the principle of one's-self. ⁽²⁾

Q. 32. Please, repeat these five sections?

A. The principle of heaven is perfect;
The principle of earth is august;
Man stands between both.
The three powers are established together;
One principle is common to them.

天	本	團	圓
地	本	威	風
人	在	其	中
三	才	並	立
一	理	皆	同

Myriads of stream-branches ⁽³⁾ approach with stretched heads and bare feet.

If the heart is faithful, the complexion of a man is coloured.

A nurse took me by the hand;

But who should have thought that I would appear in white clothes. ⁽⁴⁾

Two dragon-gods are the origin of the Gods;

Excellent horses ⁽⁵⁾ surpass all others.

They all have provisions and soldiers,

And wait for one man. ⁽⁶⁾

⁽¹⁾ 萬章, one of the books of Mencius's works.

⁽²⁾ 天本. 地本. 人本. 神本. 自本. See Introduction, p. XI, note 4.

⁽³⁾ i. e. New members, neophytes.

⁽⁴⁾ Compare Part. IV, s. II, the undressing.

⁽⁵⁾ i. e. Members of the society.

⁽⁶⁾ This one man may either be the emperor of the Ming-dynasty or, perhaps, also, Maitreya-Budha (彌勒佛) whose coming as Messiah is expected by the Budhists.

It is known that the Pure-tea-sect (清茶門教) was condemned, because it would bring forth this Budha out of it's bosom.

Since the time that the foundation of the world was laid, we all bear the name of Hung.
 The five founders from the Kao-khi-temple are all of one family;
 The five founders are distributed over the five provinces;
 Look only at (the five lodge-marks): Three ages united peaceably together.

萬	派	潮	來	伸	頭	露	足		
一	心	盡	忠	人	本	紅	面		
人	乳	母	帶	吾	身				
誰	人	曉	得	我	顯	出	白	衣	身
神	本	二	龍	神					
異	馬	亦	超	羣					
個	七	有	糧	兵					
等	待	一	個	人					
海	山	開	基	本	姓	洪			
高	溪	五	祖	共	一	家			
五	祖	分	開	五	省	住			
但	見	彪	庭	庭	庭	庭			

Q. 33. How did you obtain your knowledge of military art?

A. I learned it at the convent Shao-lin.

Q. 34. What did you learn firstly?

A. I firstly learned the art of boxing of the Hung-brethern.

Q. 35. How can you prove that?

A. I can prove it by a verse.

Q. 36. How does this verse run?

A. The fists of the brave and valiant Hungs are known through all the world;
 Since the Shao-lin-convent it has been transmitted.
 Under the whole expanse of heaven we all are called Hung;
 Afterwards we will assist the prince of the house of Ming.

猛	勇	洪	拳	四	海	揚
出	在	沙	林	寺	中	傳
普	天	之	下	皆	姓	洪
得	來	日	後	扶	明	王

- Q. 37. How many of you came hither?
 A. Three men.
- Q. 38. Why then do you come alone?
 A. The sworn brethern ⁽¹⁾ were before me; the adopted brethern ⁽²⁾ were behind me; I was in the middle. Because I asked for valiant heroes, I arrived later.
- Q. 39. How can you prove that?
 A. I can prove it by a verse.
- Q. 40. How does this verse run?
 A. I held in my hand a red-headed cane ⁽³⁾,
 That I might have no fear on the road to the gates of the Lodge.
 The adopted brethern asked me whither I went—
 The sworn brethern went earlier, but I went later.

手	執	洪	頭	棍	一	枝
陽	關	大	路	莫	思	疑
義	兄	問	我	何	處	去
結	兄	來	早	我	來	遲

- Q. 41. Since you went away so early, how does it come, then, that you arrive so late?
 A. I came so late because I asked for valiant heroes.
- Q. 42. Who accompanied you?
 A. The Hung-brethern accompanied me.
- Q. 43. Where are those Hung-brethern now?
 A. They are far off at the horizon; they are near before eyes. They roam about the world without a fixed residence. This is the reason why I came alone.
- Q. 44. Did you come by land or by water?
 A. I went first overland, and afterwards in a boat.
- Q. 45. How many roads were there along which you could come?
 A. There were three roads.
- Q. 46. Along which road did you come?
 A. Along the middle road.
- Q. 47. Which road was the broadest?
 A. The middle road was the broadest.
- Q. 48. How can you prove that?

(1) i. e. the younger brethern.

(2) i. e. the brethern of the same degree.

(3) i. e. An umbrella. The Chinese umbrellas have, generally, a red top of oiled linen.

A. I can prove it by a verse.

Q. 49. How does this verse run?

A. When I went out my door I saw three roads;
I went on the middle road and asked for valiant heroes.
I gathered the sons of Hung, by oath united,
To scheme the destruction of the Manchooks, and return to the allegiance of the house of Ming.

出	門	看	見	三	條	路
我	在	中	央	訪	英	豪
招	集	聯	盟	洪	姓	子
要	圖	滅	滿	歸	明	朝

Q. 50. What did you see on the road?

A. I saw a white heron flying past.

Q. 51. How can you prove that?

A. I can prove it by a verse.

Q. 52. How does this verse run?

A. I raised my head and saw a white heron flying;
I shot a cloud-piercing arrow in the air.
In hundreds of shots I hit, of course, hundreds of times.
The lands of Tsing shall be restored as before.

提	頭	看	見	白	鶴	飛
我	射	穿	雲	箭	一	枝
百	發	自	然	能	百	中
清	朝	社	稷	自	先	移

Q. 53. Whom did you pass on the road?

A. I passed eight priests.

Q. 54. Do you know, by chance, their names?

A. I don't know how they are called; but each of them had a precious thing in his hands.

Q. 55. How can you prove that?

A. I can prove it by a verse.

Q. 56. How does this verse run?

A. Chung-li moved a precious fan;
Li-kwai held a pear-shaped censer in which was burning the wonderful elixir;
Tung-pin had a precious sword slung over his back;
Thsai-ho held a flower-basket in his hand;
Chang-kao-lao was an old priest;

Siang-tsze played on a flute;
The lord Kwoh-kiu-tsau held two castanets of jade;
Sian-ku stood on a floating bridge, with a sceptre in his hands. (1)

Q. 57. Whom did you pass besides?

A. A woman. (2)

Q. 58. How was she dressed?

A. She had on her head a myriad-bamboo-hat. She wore a white dress, and rode on a white horse. In her left hand she held a flower-basket and, in her right hand, a sceptre. (3)

Q. 59. Whither did she go?

A. She entered a groove of firs and cypresses. (4)

Q. 60. How can you prove that?

A. I can prove it by a verse.

Q. 61. How does this verse run?

A. When a withered tree meets spring it sprouts again.
When the eight genii pass the sea they put golden flowers in their hair.
The princess rides on horseback along the roads,
The fir-and cypress-grooves is our home.

枯	木	逢	春	初	發	芽
八	仙	過	海	插	金	花
宮	主	騎	馬	過	路	上
松	栢	林	中	是	我	家

Q. 62. Which temples have you seen on your passage?

A. The ancestral temple *Ling-wang*. (5)

(1) These are the eight genii (八仙). See p. 28—29.

(2) 婦人

(3) 頭戴萬笠，身穿白衣，坐騎白馬，左手持花籃，右手執如意。 We do not know which divinity is meant by this description.

(4) 松栢林

(5) Ping-ling (炳靈) was the third son of the Holy-Emperor (聖帝). The Emperor Tai-tsung, of the Tang-dynasty (A. D. 627—649), gave him the title of Wei-chui-tsiang-kiun (威椎將軍), or "General of the awful bludgeon." Tai-tsung of the Sung-dynasty (A. D. 976—997.) added that of "The most glorious lord Ping-ling" (上昊炳靈公). On the 25th of the 2d month of the year 1008, the title of "The most holy king Ping-ling" (至聖炳靈王) was bestowed upon him. (See the 搜神記, Biographies of the Gods).

- Q. 63. Which deity is this? A
 A. The protecting deity of the faithful and loyal brethren of Hung. Q 73
 Q. 64. What was there in this temple? A
 A. There was an antithetical couplet. Q 74
 Q. 65. How does this run? A
 A. The faithful may enter this ancestral temple;
 The disloyal may not burn incense here.

有 忠 心 方 可 入 廟 請
 無 義 氣 何 必 焚 香

- Q. 66. Who was there? Q 75
 A. Hian-chu-lung was there? ⁽¹⁾ A
 Q. 67. Why was she there? Q 76
 A. She was there gathering mulberry-flowers. A
 Q. 68. How can you prove that? A
 A. I can prove it by a verse. Q 77
 Q. 69. How does this verse run? A
 A. Before the temple Ling-wang she gathers mulberry-flowers. ⁽²⁾

All the people in the world should unite in one family;
 If one meets another afterwards, and asks one's name:
 Every body should answer: "I gather mulberry-flowers."

靈 王 廟 前 採 桑 花
 萬 姓 同 來 共 一 家
 日 後 相 逢 通 姓 名
 人 人 說 我 採 桑 花

- Q. 70. Which mountains did you pass? Q 78
 A. I passed the Black-dragon-mountain. ⁽³⁾ A
 Q. 71. Did you ascend it to take a walk? Q 79
 A. Yes, I ascended it. A
 Q. 72. How many coves were there? ⁽⁴⁾ Q 80

(1) 獻珠龍, the name of a fairy, the daughter of Hai-lung-wang (海龍王), The dragon-king of the seas.
 (2) Vari: „rejoices in mulberry-flowers (好桑花), So, too, in the fourth line: I rejoice in mulberry-flowers.
 (3) 烏龍山 (4) 灣

- A. The mountains were high, so that I could not see the coves.
 Q. 73. What did you find there?
 A. An antithetical couplet.
 Q. 74. How does it run?
 A. Heaven, earth, the productive stimulus of nature, _____, _____, _____, (1)
 Drizzling rain, summer-shower, hoarfrost, snow, mist, snowy and sleety rain.

靄 靄 靄 靄 靄 靄 靄
 靄 靄 靄 靄 靄 靄 靄

Q. 75. How can you prove that?

A. I can prove it by a verse.

Q. 76. How does this verse run?

- A. Hian-chu in the Ling-(wang) temple gathers flowers.
 I saw that the Black-dragon (mountain) was irreproachably pure.
 When we shall have filled the world under another dynasty,
 We shall destroy the barbarians and replace our lord on (the throne of) China.

獻 珠 靈 廟 採 桑 花
 見 過 烏 龍 無 點 差
 他 朝 得 進 乾 坤 滿
 滅 蠻 保 主 坐 中 華

Q. 77. In which place were you when you had passed the Black-dragon?

A. At the foot of the Nail-mountain. (2)

Q. 78. What did you find there?

A. A ferry-boat for the valiant Hungs. (3)

Q. 79. How many people were in this ferry-boat?

A. Three men.

Q. 80. Who was on the forepart of the boat?

A. The skipper (4) was on the forepart.

(1) We have not been able to find out the meaning of these three last characters. All the copies of the hand-book I possess, contain the same characters, so that there is no doubt about their accuracy. They must mean some of the agencies of nature, as the rest of the distich does.

(2) 丁山 a mountain in the Kwan-yin-chain, in the district of Shih-ching (石城), of the prefecture Hwui-chao, in the province of Canton.

(3) 洪英渡 Vari: 紅頭船, "a ship with a red bow," or "a ship for the Hung-chiefs."

(4) 稍公

- Q. 81. What is his name and surname?
 A. His name is Thao, ⁽¹⁾ his surname Teh-ta. ⁽²⁾
- Q. 82. In which year, on what day, in which month and in which hour was he born, and where does he live?
 A. He was born on the 15th day of the first month, in the hour Tsz ⁽³⁾, and he dwells in the province of Fuh-kian, in the town Amoy, in the Hall of great Fidelity. ⁽⁴⁾
- Q. 83. Who stood on the behind-part of the boat?
 A. The skipper's wife ⁽⁵⁾ stood on the behind-part.
- Q. 84. What is her name and surname?
 A. Her name is Tsiang ⁽⁶⁾ from Lu ⁽⁷⁾, her surname Liu-tsiang. ⁽⁸⁾
- Q. 85. In which month, on what day and in which hour was she born, and where does she live?
 A. She was born on the 15th day of the eight month, in the hour Wu. ⁽⁹⁾ She dwells in the province of Canton, in the prefecture Hwui-chao ⁽¹⁰⁾, in the temple Hai-thang. ⁽¹¹⁾
- Q. 86. The hours Tsz and Wu are opposite to each other; how do they come then together in one ship? ⁽¹²⁾
 A. On board it is good if Tsz and Wu stand opposite to each other.
- Q. 87. Who was in the great shiphold? ⁽¹³⁾
 A. The Hung-brethern were in it.
- Q. 88. How many compartments were there in the ship?
 A. Five compartments. ⁽¹⁴⁾
- Q. 89. What was laden in these five compartments?
 A. In the first was laden red wood; ⁽¹⁵⁾ in the second red rice; ⁽¹⁶⁾ in the third the son of the lord; ⁽¹⁷⁾ in the fourth weapons; ⁽¹⁸⁾ and in the fifth the brethern of the Hung-family. ⁽¹⁹⁾

⁽¹⁾ 桃 Peach. ⁽²⁾ 德 大 greatness of virtue.

⁽³⁾ 子 時 tsz-shi, from 11. P. M. till 1. A. M.

⁽⁴⁾ 大 忠 堂 ⁽⁵⁾ 稍 婆 ⁽⁶⁾ 蔣

⁽⁷⁾ 魯 ⁽⁸⁾ 柳 青 ⁽⁹⁾ 午 時 wu-shi, 11. A. M. till 1. P. M.

⁽¹⁰⁾ See p. 16, note 3. ⁽¹¹⁾ 海 棠 the Cydonia japonica.

⁽¹²⁾ In the cycle of the twelve horary characters, Tsz and Wu are just opposite to each other. People who have been born in opposite hours, should not marry or do business together, etc., because they will always stand hostile against each other, and will never agree or harmonize.

⁽¹³⁾ 大 艙 ⁽¹⁴⁾ 艙 vari: eight compartments.

⁽¹⁵⁾ 紅 柴 ⁽¹⁶⁾ 紅 米 ⁽¹⁷⁾ 主 子

⁽¹⁸⁾ 軍 器 ⁽¹⁹⁾ 洪 家 兄 弟

Q. 90. How can you prove that?

A. I can prove it by a verse.

Q. 91. How does this verse run?

A. The true seat of the son of the lord is in the middle of the ship.
The military and civilians assist him to preserve sun and moon. ⁽¹⁾
The silken sails are hoisted high, and the winds are favorable.
We roam about the world to settle heaven and earth.

主	子	正	座	在	船	中
文	武	共	扶	日	月	居
錦	帆	高	卦	風	調	順
雲	遊	四	海	定	乾	坤

Q. 92. How many holds were in the ship? ⁽²⁾

A. One and twenty holds.

Q. 93. And how many sails? ⁽³⁾

A. Five sails.

Q. 94. How many deckboards were there? ⁽⁴⁾

A. One and twenty deckboards.

Q. 95. And how many pieces of wood? ⁽⁵⁾

A. Three pieces.

Q. 96. Of what kind of wood?

A. To the left peach-wood; ⁽⁶⁾ to the right plum-wood ⁽⁷⁾; and in the middle red-wood. ⁽⁸⁾

Q. 97. What was the length and breadth of these pieces of wood?

A. They were 36 *Chang* broad and 72 *Chang* long. ⁽⁹⁾

Q. 98. How many keels were there?

A. There were 12 keels: ⁽¹⁰⁾ three at the bottom, and nine on the sides.

Q. 99. How can you prove that?

A. I can prove it by a verse.

Q. 100. How does this verse run?

A. Obediently and quietly, serve both your parents;
For Heaven's will is not selfish, but benevolent. ⁽¹¹⁾
Go to the two capitals and to the thirteen provinces;

⁽¹⁾ i. e. The Ming-dynasty. Comp. p. 35, note 4.

⁽²⁾ 肚 ⁽³⁾ 帆 ⁽⁴⁾ 艙板 ⁽⁵⁾ 木

⁽⁶⁾ 桃木 ⁽⁷⁾ 李木 ⁽⁸⁾ 洪木 ⁽⁹⁾ One *Chang* is equal to 10 Chinese feet.

⁽¹⁰⁾ 底骨 i. e. the 12 Bases of Canton. Comp. P. VI, a. x.

⁽¹¹⁾ Vari: Heaven and earth are not selfish, but help mankind. (天地無私本待人)

Place your officers and privates on the road, divided to the right and left;
 Assemble all the valiant Hung-officers in the universe,
 To help the dynasty of Ming and kill the benighted prince. ⁽¹⁾
 When, afterwards, we shall be reunited we will be ennobled;
 And lucky stars will, effulgently, encircle prince and vassal.
 Roam about the world according to your wishes;
 And every where establish all our people.
 If Heaven and Earth will grant that the dynasty of Ming returns;
 Pitch then your camps and plant palisades, to settle Heaven and earth. ⁽²⁾

順	心	和	氣	孝	雙	親
天	意	無	私	本	是	仁
行	過	兩	京	十	三	省
道	排	兵	將	左	右	分
招	集	四	海	洪	英	將
來	輔	明	朝	殺	暗	君
後	日	團	圓	封	爵	位
吉	星	拱	照	我	君	臣
遊	行	宇	宙	任	你	意
遍	處	安	排	任	子	民
天	地	奉	還	眾	朝	轉
下	營	息	寨	明	乾	坤

- Q. 101. How many seams ⁽³⁾ were in the ship?
 A. Seventy two seams. ⁽⁴⁾
- Q. 102. How much caulking-stuff ⁽⁵⁾ was used to fill the seams?
 A. One and twenty pounds.
- Q. 103. How many nails ⁽⁶⁾ were used in the ship?
 A. One hundred and eight nails.
- Q. 104. Which deity was on the bow of the ship? ⁽⁷⁾

⁽¹⁾ Vari: To kill these doggish Tsings (殺狗清)

⁽²⁾ i. e. the empire. (See the 12 Bases of Canton, P. VI, s. x)

⁽³⁾ 灰路 ⁽⁴⁾ Vari: nine seams.

⁽⁵⁾ 灰 The seams of Chinese ships are caulked with bamboo or rattan shavings mixed with wood-oil, and smeared over with a cement of oil and gypsum. ⁽⁶⁾ 丁 ⁽⁷⁾ 船頭

A. On the bow of the ship was the image of the God of Fire. ⁽¹⁾ To the left was the idol "The clear perceiving ear," ⁽²⁾ and to the right the idol "The thousand-mile-seeing eye." ⁽³⁾ There was, also, an antithetical couplet.

Q. 105. How does it run?

A. Favorable currents and winds please men;
A genial sun and moon suit the weather. ⁽⁴⁾

順 水 順 風 順 人 意
合 日 合 月 合 天 時

Q. 106. Which deity stood in the middle of the ship?

A. In the middle of the ship stood the image of the Holy prince Kwan. ⁽⁵⁾ To it's left stood the prince Kwan-phing ⁽⁶⁾, and to it's right the general Chau-choang. ⁽⁷⁾ There was, also, an antithetical couplet.

Q. 107. How does is run?

A. In the time of *Liu* there were no two loyal and valiant warriors;
He was the first among the men of the cuirass and casque of the Han-dynasty. ⁽⁸⁾

劉 朝 義 勇 無 雙 士
漢 代 衣 冠 第 一 人

Q. 108. Which deity stood on the stern of the ship? ⁽⁹⁾

A. On the stern stood our Holy mother the Queen of Heaven, from the temple *Kao-ki*. ⁽¹⁰⁾ To her right and left, at her feet, stood the generals *Hiang* and *Hoh*. ⁽¹¹⁾

Q. 109. Which deity was in the hold of the ship?

A. In the hold stood our Holy mother Kwan-yin. ⁽¹²⁾ The Hung-brethern stood on both sides, and the eighteen *Lo-han* ⁽¹³⁾ were, also, present.

⁽¹⁾ 華光大帝, the Chinese Pluto.

⁽²⁾ 順風耳 ⁽³⁾ 千里眼

⁽⁴⁾ Vari: In Fuh-kian, at Amoy, is the Hall of great fidelity. In Canton, at Hwui-chao, is the temple Hai-thang. (福建廈門大忠堂, 廣東惠州海棠寺)

⁽⁵⁾ 關聖帝君

⁽⁶⁾ his son 關平太子 } Famous generals from the time of the three states, (A. D. 168—256).
The first is worshipped as the Chinese Mars.

⁽⁷⁾ 周倉

⁽⁸⁾ *Liu* or *Liu-pi*, a famous general from the period of the three states. (Comp. p. 2.) "There was only one man, and that man was *Kwan-ti*."

⁽⁹⁾ 船尾 ⁽¹⁰⁾ 高溪天后聖母

⁽¹¹⁾ 享合 ⁽¹²⁾ 觀音聖母

⁽¹³⁾ 羅漢, the principal disciples of Budha, the *Arhan*.

Q. 110. How many masts ⁽¹⁾ were in the ship?

A. Three masts.

Q. 111. Which mast was the biggest?

A. The main-mast ⁽²⁾ was the biggest.

Q. 112. How can you prove that?

A. I can prove it by a verse.

Q. 113. How does this verse run?

A. The masts stand high in the ship;
We roam over the four seas and five lakes; ⁽³⁾
We connect the two capitals and thirteen provinces;
We go through all the universe, and are all called Hung.

桅	干	高	掛	在	船	中
雲	遊	四	海	五	湖	通
交	結	兩	京	十	三	省
橫	行	天	下	盡	姓	洪

Q. 114. How large are the sails which they use?

A. They use top-gallant sails. ⁽⁴⁾

Q. 115. How many sets of sails does the ship carry? ⁽⁵⁾

A. Three sets of sails.

Q. 116. How many sails are there in the fore-set? ⁽⁶⁾

A. In the fore-set are five sails. The mizzenmast ⁽⁷⁾ carries two sails, and the main-mast ⁽⁸⁾ has ten sails. ⁽⁹⁾

Q. 117. How can you prove that?

A. I can prove it by a verse.

Q. 118. How does this verse run?

A. The five founders transmitted us, heroes of Hung, (the order)
To propagate our name over the two capitals;
To unite us in the thirteen provinces, established by the lord of Ming,
And to roam about the universe to raise troops again.

⁽¹⁾ 桅 ⁽²⁾ 中桅 ⁽³⁾ i. e. the empire.

⁽⁴⁾ 伴天風 ⁽⁵⁾ 架檣 ⁽⁶⁾ 頭架

⁽⁷⁾ 尾桅 ⁽⁸⁾ 大桅

⁽⁹⁾ Vari: Q. 116. How many sails were there? A. One and twenty sails.

五 祖 傳 落 我 洪 英
 兩 京 行 盡 遠 傳 名
 十 三 省 會 明 主 定
 雲 遊 天 下 再 興 兵

- Q. 119. How many bowlines ⁽¹⁾ were on the leach of the sail?
 A. On top there were six and thirty, and below seventy two. ⁽²⁾
- Q. 120. Who poled, ⁽³⁾ and who superintended the tackle? ⁽⁴⁾
 A. The four great Diamond-ones ⁽⁵⁾ poled, and the eighteen Lo-han superintended the tackle.
- Q. 121. What is held most precious on board the ship?
 A. A pure pearl ⁽⁶⁾ is held most precious.
- Q. 122. Which are the signals on board the ship?
 A. The red flag is *the* signal. ⁽⁷⁾
- Q. 123. How can you prove that?
 A. I can prove it by a verse.
- Q. 124. How does this verse run?
 A. The red flag of great Victory pierces heaven;
 When the Manchoos see it, they tremble and quiver.
 The heroes of Hung will take the empire, and wrangle for the universe;
 Obeying heaven and acting righteously they shall exterminate the dynasty of Tsing.

大 勝 紅 旗 透 上 蒼
 胡 人 一 見 胆 心 寒
 英 雄 奪 國 爭 天 下
 順 天 行 道 滅 清 朝

- (1) 繚 絲 (2) Vari: 21 bowlines.
 (3) 撐 篙 (4) 管 纜
 (5) 四 大 金 剛; four giant-guardians in Buddhist temples. Compare the note on these Deities in the prayer. (Section II.)
 (6) 明 珠, a pure or clear pearl; probably stands for 明 朱, *Ming-chu*: Chu (the last descendant of the Ming-dynasty) of Ming. Comp. p. 15.
 (7) Vari: Five coloured flags are the signals.

- Q. 125. Which goods ⁽¹⁾ were in the ship?
 A. Red wood ⁽²⁾ and red rice. ⁽³⁾
- Q. 126. How many holds were filled with it?
 A. Thousands and myriads of holds, —— countless numbers!
- Q. 127. For what use are they?
 A. They are for the use of the army.
- Q. 128. How could the ship float, since it was laden so heavily?
 A. We were at a place where three rivers unite their waters: ⁽⁴⁾ therefore the ship could float.
- Q. 129. Whence do these three rivers, which unite their waters, issue?
 A. They issue from the foot of the Nail-mountain. ⁽⁵⁾
- Q. 130. Whither do their waters flow?
 A. They flow from the united waters of three rivers, till they lose themselves in the five lakes and four seas.
- Q. 131. How can you prove that?
 A. I can prove it by a verse.
- Q. 132. How does this verse run?
 A. The three rivers flow through the five lakes;
 I have taken a look into the gates of the temple Kao-khi.
 We remember the past events with the five founders in a certain year,
 And we're coming, specially, to thank Wan-yun-lung.

三	河	流	出	五	湖	通
望	見	高	溪	寺	門	中
憶	昔	五	祖	當	年	事
特	來	拜	謝	萬	雲	龍

- Q. 133. Whither went the ship?
 A. It went to the Fair of great peace. ⁽⁶⁾
- Q. 134. When did the ship leave?
 A. It heaved anchor on the 24th of the 12th month, and reached harbour on the 4th of the 1st month, after ten days passage.
- Q. 135. Along which places did you come?

(1) 貨物 (2) 洪柴 (3) 洪米
 (4) 三河合水 (5) See p. 70, note 2.
 (6) 太平墟 i. e. the place where lodge was held.

- A. We came along the prefecture Hwui-chao, ⁽¹⁾ the town Shih-ching, ⁽²⁾ the Kwan-yin mountains ⁽³⁾ and the ravine Khu-chu. ⁽⁴⁾
- Q. 136. Did you go ashore there for a ramble?
- A. Yes, I took a walk there.
- Q. 137. What did you see on your walk?
- A. I saw two pots with red bamboo. ⁽⁵⁾
- Q. 138. Do you know how many plants there were?
- A. In one pot were 36, and in the other 72 plants; together 108.
- Q. 139. Did you take home some of them for your use?
- A. Yes, I took home 108 plants.
- Q. 140. What were you going to do with so many?
- A. I wanted a sufficient quantity for the use of my thousands and myriads of brethren.
- Q. 141. How many were left?
- A. I did not pluck them all, and there were still left sufficient for use.
- Q. 142. How can you prove that?
- A. I can prove it by a verse.
- Q. 143. How does this verse run?
- A. The red bamboo from Canton is rare in the world;
In the groves are 36 and 72.
Who in the world knows the meaning of this!
When we have set to work we will know the secret.

廣	東	洪	竹	世	間	希
林	中	三	六	七	十	二
世	上	誰	人	知	此	意
舉	手	動	足	便	知	機

- Q. 144. How many shallows ⁽⁶⁾ did you see on your passage?
- A. The water was deep, so that we saw no shallows.
- Q. 145. Which waters did you pass?
- A. We passed the united waters of the three rivers.
- Q. 146. Which are the three rivers which unite their waters?
- A. The river Hoang, ⁽⁷⁾ the river King ⁽⁸⁾ and the river Hel. ⁽⁹⁾ These three form the united waters of the three rivers.

⁽¹⁾ See p. 16, note 3.

⁽²⁾ See p. 70, note 2.

⁽³⁾ 觀音山

⁽⁴⁾ 苦竹坑 All places in the Southern part of the province of Canton.

⁽⁵⁾ 洪竹二盆, or: Hung-bamboo.

⁽⁶⁾ 灘

⁽⁷⁾ 黃河

⁽⁸⁾ 京河

⁽⁹⁾ 黑河

Q. 147. Whence do they issue, and where do they discharge themselves?

A. They issue at the foot of the Nail-mountain, and flow to the five lakes and four seas.

Q. 148. How can you prove that?

A. I can prove it by a verse.

Q. 149. How does this verse run?

A. The united waters of the three rivers flow since myriads of years;
 Travellers are not allowed to stand at the head of the bridge;
 But he who has entered and drunk of the water of the three rivers,
 Is allowed to roam about the world according to his wishes.

三	河	合	水	萬	年	流
行	人	不	許	在	橋	頭
入	內	飲	過	三	河	水
五	湖	四	海	任	你	遊

Q. 150. Did you cross the water?

A. Yes, I crossed it.

Q. 151. How many of you crossed it?

A. One and twenty of us crossed it.

Q. 152. How can you prove that?

A. I can prove it by a verse.

Q. 153. How does this verse run?

A. The sworn brethren brought me on board;
 Twenty one persons were together in one ship.
 The Lo-han ⁽¹⁾ and Diamond-ones ⁽²⁾ assisted to the right and left;
 Favorable winds were with us and, so, we sailed across. ⁽³⁾

結	兄	帶	我	在	船	頭
二	十	一	人	同	一	船

⁽¹⁾ See p. 74, note 13.

⁽²⁾ See p. 76, note 5.

⁽³⁾ Vari:

One and twenty persons were, together, in one ship;

Eight oars were added at the ship's bow.

At the stern of the ship were held three sculls,

The sea was broad, the ship was high, and we sailed as we liked. ⁽¹⁾

⁽¹⁾ This means again the character *Hung*, composed of 3, 8 (*pah* or 100), and 21; and which means an *inundation*. (Comp. Introduction, 3).

羅 漢 金 剛 扶 左 右
 順 風 相 送 去 遊 遊

Q. 154. Where did the ship arrive?

A. It arrived at the Fair of great peace.

Q. 155. Who was master ⁽¹⁾ of the Fair of great peace?

A. His name was Ching ⁽²⁾ his surname Teh-hui. ⁽³⁾

Q. 156. How many markets were on the Fair of great peace?

A. There were three markets.

Q. 157. Which markets?

A. Succour-Ming, and Destroy-Tsing. ⁽⁴⁾

Q. 158. How can you prove that?

A. I can prove it by a verse.

Q. 159. How does this verse run?

A. The master of the market Ching-hui has first opened the market;
 All the Tai-ping ⁽⁵⁾ in the world are assembled.
 They'll destroy the Tsing-dynasty, exterminate the Manchoo, and restore the Imperial seat;
 And shall help the true Lord of the house of Ming to the imperial throne.

墟	主	程	輝	立	始	開
太	平	天	下	盡	超	來
絕	清	滅	滿	歸	天	位
扶	明	真	主	坐	龍	臺

二	十	一	人	共	一	船
更	添	八	槳	在	船	頭
握	齊	船	尾	三	板	櫓
海	闊	船	高	任	我	遊

⁽¹⁾ 主 ⁽²⁾ 程 ⁽³⁾ 得 輝

⁽⁴⁾ 扶 明 絕 清 The watchword of the society whose aim is to destroy the Manchoo-dynasty, and place the Chinese dynasty again on the throne.

Vari: A. 157. The market of universal peace 大 平 墟; The Succour-Ming market 扶 明 墟;
 The Destroy-Tsing market 絕 清 墟.

⁽⁵⁾ Great or universal peace. — As the league aims to restore universal peace on earth. It could be rendered by the word: „Peacealists.”

Q. 160. What else did you see?

A. I saw a small inlet. (1)

Q. 161. What was in this inlet?

A. There was a bridge of two planks. (2)

Q. 162. Of which materials was it made?

A. The left plank was made of copper, and the right plank of iron.

Q. 163. How can you prove that?

A. I can prove it by a verse.

Q. 164. How does this verse run?

A. Myriads of soldiers have passed the bridge of two planks;
The left one (was made) of copper, and the right one of iron, no difference discernible.
The Chu-people have laid them to let the Hung-people pass;
Those who don't enter the Hung-gate, go at the side of the bridge. (3)

二	板	橋	頭	過	萬	軍
左	銅	右	鐵	不	差	分
朱	家	設	落	洪	家	過
不	入	洪	門	橋	外	行

Q. 165. I have heard people say that it was not copper or iron. Do you know the origin of it?

A. On the day that the Shao-lin-convent was destroyed by fire, the Gods brought the five founders across those planks to Shih-san-li at Ufan where the white clouds join the heavens. (4)

Q. 166. How can you prove that?

A. I can prove it by a verse.

Q. 167. How does this verse run?

A. A yellow and black cloud condensated into this bridge;
The five men could reach Yun-siao over it. (5)
The white porcelain censer was the first inducement
To help, loyally and faithfully, the dynasty of Ming.

(1) 小 澳; vari: a small creek, 小 坎 凹; i. e. the row of brethern.

(2) 二 板 橋, i. e. two swords: "The arch of steel." (Comp. pp. 13 & 58.)

(3) Vari: 1^o: Budha has changed himself into two bridge-planks;
the 2^o & 3^o lines are the same.

the 4^o: He who does not pass this bridge is a stranger.

1^o. 二 板 橋 頭 佛 化 身

4^o. 不 過 此 橋 是 外 人

(4) Compare p. 13.

(5) Compare p. 14.

黃	黑	浮	雲	結	此	橋
五	人	得	過	到	雲	霄
白	定	香	爐	緣	因	始
忠	心	義	氣	扶	明	朝

Q. 168. Who made this bridge?

A. Chu-kwang and Chu-khai made it.

Q. 169. How can you prove that?

A. I can prove it by a verse.

Q. 170. How does this verse run?

A. Chu-kwang and Chu-khai made this bridge;
 The Hung-heroes availed themselves of this expedient, and reached Yun-siao.
 Having passed this bridge they slew myriads of troops;
 They destroy the dynasty of Tsing, extirpate the Manchoos, and saunter, joyously, about.

朱	光	朱	開	造	此	橋
洪	英	修	策	到	雲	霄
過	橋	斬	將	千	千	萬
收	清	滅	滿	樂	道	遙

Q. 171. Who stood at the head of the bridge?

A. The sworn and adopted brethern stood there. ⁽¹⁾

Q. 172. Why were they there?

A. They were there contemplating the peach and plum-trees.

Q. 173. Did these peach and plum-trees bear fruits?

A. Yes, the peach-tree bore 36 fruits, and the plum-tree 72 —, together, 108 fruits.

Q. 174. How can you prove that?

A. I can prove it by a verse.

Q. 175. How does this verse run?

A. Thirty six peaches lie at the foot of the tree;
 As, also, seventy two of the choicest plums;
 These two kinds, united in rank and file,
 Are 108 wherewith Heaven and earth are settled.
 A dot of red ⁽²⁾ contests for the world, and takes the empire;
 He who betrays the secret — Heaven won't suffer!

(1) The younger members and the brethern of equal rank.

(2) i. e. The Hung-brethern.

桃	兒	三	六	在	樹	根
李	子	七	二	甚	超	羣
兩	件	相	連	成	結	陣
乙	百	零	八	定	乾	坤
爭	天	奪	國	一	點	洪
露	出	機	關	天	不	容

Q. 176. Who stood on the middle of the bridge?

A. On the middle of the bridge stood the three holy Budhas ⁽¹⁾; to the left stood the youth with excellent talents; ⁽²⁾ and to the right the maiden Hian-chu-lung. ⁽³⁾ There was, also, an antithetical couplet.

Q. 177. How does it run?

A. The shadows dance and move without leaving a vestige;
All things were looking quiet, and the sun was already red.

搖	乚	擺	乚	影	無	踪
萬	物	靜	觀	日	已	洪

Q. 178. Who stood at the end of the bridge?

A. An old man with grey hairs. ⁽⁴⁾

Q. 179. Why did he stand there?

A. He stood there to sell fruits.

Q. 180. What is his name and surname?

A. His name is *Shie*, his surname *Pang-hang*.

Q. 181. How can you prove that?

A. I can prove it by a verse.

Q. 182. How does this verse run?

A. I am an old man of the southern mountains,
Who searches for heroes on the bridge of two planks.
My name is *Shie-pang-hang*, and I sell fruits;
If I turn myself round I am again the old grey-head.

⁽¹⁾ 三 聖 佛 祖

⁽²⁾ 善 才 童 子 i. e. Hung-hai-rl. (See the note on A. 328.)

⁽³⁾ 獻 珠 龍 女 Comp. p. 69, note 1.

⁽⁴⁾ 白 髮 頭 公

吾	本	南	山	一	老	翁
二	板	橋	頭	訪	英	雄
謝	氏	邦	行	賣	菓	子
轉	身	原	是	白	頭	翁

Q. 183. What kind of fruits did he sell?

A. He sold peaches of five colours. (1)

Q. 184. To whom did he sell them?

A. He sold them to the faithful and loyal Hung-brethren.

Q. 185. How can you prove that?

A. I can prove it by a verse.

Q. 186. How does this verse run?

A. Fruits of five colours stand at the wayside:
Thousands eat of them, myriads taste of them;
If a faithful man eats them he becomes a brother;
But if a traitor eats them he dies half way.

五	色	菓	子	在	路	傍
千	人	食	過	萬	人	嘗
忠	者	食	過	爲	兄	弟
奸	者	食	過	半	路	亡

Q. 187. At what price did he sell them?

A. He sold them at the rate of one and twenty cash (2) the lot.

Q. 188. Perhaps he sold, also, for twenty or twenty two cash, the lot?

A. He asks neither more nor less than just 21 cash.

Q. 189. How can you prove that?

A. I can prove it by a verse.

Q. 190. How does this verse run?

A. One and twenty cash in the palm of the hand,—
After having eaten the five fruits, the heart becomes sincere; (3)
On the faithful and loyal who eat of them Heaven bestows blessings;
But the traitors and wicked will see their bones rot.

(1) 賣桃五色菓

(2) The small Chinese copper coin with a square hole in the middle.

(3) lit. „red.”

二	十	一	錢	在	掌	中
食	過	五	菓	心	便	洪
忠	義	食	來	天	賜	福
奸	心	歹	行	骨	成	膿

Q. 191. What else did you see?

A. The image of Khia-lan; ⁽¹⁾ and, besides, and antithetical couplet.

Q. 192. How does this couplet run?

A. If there is dust in a happy place, the wind itself sweeps it away.
A virtuous house is without cares, and the sun always shines in it. ⁽²⁾

福	地	有	塵	風	自	掃
德	門	無	事	日	常	關

Q. 193. What else did you see?

A. I saw the images of the departed brethern. ⁽³⁾

Q. 194. How can you prove that?

A. I can prove it by a verse.

Q. 195. How does this verse run?

A. The deceased brethern are renowned of old,
The departed brethern are proved to be faithful and good;
When, afterwards, the generals of the Lord of Ming will have returned;
The brethern of the Hung-family will be happy for myriads of ages.

亡	兄	別	弟	古	來	香
故	弟	全	憑	是	忠	良
他	日	復	回	明	主	將
洪	家	兄	弟	萬	代	昌

Q. 196. What was there before the images of the deceased brethern?

A. There were two bundles of paper-cents. ⁽⁴⁾

⁽¹⁾ 伽藍爺, the name of a Budha.

⁽²⁾ See Tab. IX, fig. 2.

⁽³⁾ 亡兄故弟之神位

⁽⁴⁾ See the engraving on Tab. XVI. Those are pieces of paper in which are cut notched slashes, each notch representing a cash or cent. These leaves are so torn that they form narrow slips from one to four feet

Q. 197. Do you know how many cents there are in each bundle?

A. I know how many there are.

Q. 198. How can you prove that?

A. I can prove it by a verse.

Q. 199. How does this verse run?

A. On the bridge of two planks are hanging paper-cent-bundles;
It is, manifestly, the family Hung connected together. ⁽¹⁾
If the amount of the paper-cent-bundles is asked —
It is 3 myriads, 8 hundred, and 21 thousand. ⁽²⁾

二	板	橋	上	掛	長	錢
洪	家	分	明	共	相	連
若	間	長	錢	多	少	數
三	萬	八	百	廿	一	千

Q. 200. Did you go over the bridge?

A. No, I passed under the bridge.

Q. 201. Why did you not pass over the bridge?

A. On the bridge stood the venerable images of the five founders, whom I dared not pass; therefore I passed underneath.

Q. 202. The water underneath the bridge is so deep; how could you cross it?

A. The Hungwater flowed athwart 36 and 72 ⁽³⁾; but when the myriads of adoptive

long: twenty four of these slips are bound together in a bundle and form then the so-called *Long-cash* (長錢). In religious ceremonies these bundles are burned; popular superstition believing them to be changed into copper money for the use of the Gods.

Fig. 1. The paper-money-leaf with the notches representing cash, of yellow paper.

Fig. 2. The paper-leaf torn to form a strip.

Fig. 3. The long-cash, consisting of 24 of the strips represented in fig. 2, tied together in a bundle with peach-red paper-rings.

(1) Vari: "If the character Hung is joined it is manifest." 洪字相連便分明; viz: 彳 three; 八 eight (for 百 hundred); 廿 twenty; and 一 one; out of which characters the character 洪, hung, is composed.

(2) i. e. 3, 8, 21, with the meaning as explained in the above note.

(3) 洪水橫流有三六七二.

This answer is quite unintelligible; and can, as most of the former answers of this catechism, be resolved only by an initiated. We suppose that the numbers 36 and 72 are the component parts of some charac-

brethern saw that I was faithful and loyal, they gave me three red stones ⁽¹⁾ in the shape of the character *Pin* ⁽²⁾ and the form of the character *Pañ*. ⁽³⁾ There were 321 paces. ⁽⁴⁾ The president *Wan* ⁽⁵⁾ went ahead and made us pass. The slow ones did it in 21, the quick ones in 3 paces.

Q. 203. How can you prove that?

A. I can prove it by a verse.

Q. 204. How does this verse run?

A. I saw at the head of the bridge the pledged ones
Who came along with three stones in their hands. ⁽⁶⁾
The adopted brethern ⁽⁷⁾ went ahead and showed us the road; ⁽⁸⁾
Copper to the left, and iron to the right, no difference discernible. ⁽⁹⁾

看	見	橋	頭	結	義	人
手	拿	三	石	便	來	行
義	兄	當	頭	相	指	教
左	銅	右	鐵	不	差	分

Q. 205. Where did you come to when you had passed the bridge?

A. To the Hung-gate. ⁽¹⁰⁾

Q. 206. How can you prove that?

A. I can prove it by a verse.

Q. 207. How does this verse run?

A. The Hung-gate appeared to me very imposing!
Generals with drawn swords stood on both sides!
They let the faithful enter the Hung-gate
To force the passes, slay the commanders, in order to reach Ku-ching. ⁽¹¹⁾

ter; but what character — we don't know. From A. 204, however, it appears that the "Hung-water" must mean the "Arch of steel." (Comp. p. 58).

⁽¹⁾ 洪石 ⁽²⁾ 品 ⁽³⁾ 八 See the engraving on Tab. II, fig. 3.

⁽⁴⁾ 步. — The number 321 means again the character *Hung*. (Comp. p. 86, note 1.)

⁽⁵⁾ i. e. Wan-yun-lung. (See p. 23.)

⁽⁶⁾ Vari: Who went with three stones in their hand to the waterside (手拿三石往水邊)

⁽⁷⁾ i. e. the brethern of equal rank.

⁽⁸⁾ Vari: The president went ahead and led the way (大哥當頭來指引)

⁽⁹⁾ Comp. p. 58, line 11. ⁽¹⁰⁾ See Tab. IV.

⁽¹¹⁾ A town situated at a Latitude of 37°29', and a Longitude of 113°56'. This is an allusion to an episode of the History of the three states. Lin-pi, Kwan-yü and Chang-fi had sworn fraternity in a peach-gar-

看	見	洪	門	甚	威	風
將	軍	携	劍	列	兩	傍
忠	心	便	把	洪	門	入
斬	關	滅	將	到	古	城

Q 208. Who mounted guard at the Hung-gate?

A. The two generals *Wan-tao-lung* and *Wan-tao-fang* mounted guard.

Q. 209. How can you prove that?

A. I can prove it by a verse.

Q. 210. How does this verse run?

A. *Wan-tao-lung* mounts guard at the Hung-gate;
 He stands to the left and interrogates the heroes.
 The faithful and loyal enter the high temple;
 The universe must return (to the house of Ming), and all be called Hung.

Wan-tao-fang keeps watch at the Hung-gate;
 He stands to the right and interrogates the faithful and good.
 The five founders transmitted the peach-plum-wooden sword ⁽¹⁾,
 To exterminate the Tsing-dynasty and to kill Tao-kwang. ⁽²⁾

把	守	洪	門	萬	道	龍
左	邊	企	立	訪	英	雄
忠	心	義	氣	高	廟	入
天	下	當	歸	盡	姓	洪

den in the year 184. Separated by the civil war, they were only reunited in the year 220 in the town of Ku. This town had been taken by Chang-fi, and Kwan-yü was obliged to force five passes and to kill six commanders, before he could join his sworn brethern at Ku-ching. (See the History of the three states.) The brethern of the Heaven and Earth-league are exhorted, by this quatrain, to follow the example of those friends. (Comp. p. 2.)

(1) See p. 14.

(2) Emperor of China who reigned from the year 1821 till 1850.

把	守	洪	門	萬	道	方
右	邊	企	立	訪	忠	良
五	祖	留	傳	桃	李	劍
誅	滅	清	朝	殺	道	光

Q. 211. Where did you come to when you had passed the Hung-gate?

A. To the Hall of Fidelity and Loyalty. ⁽¹⁾

Q. 212. Did you enter that hall?

A. Yes, I entered it.

Q. 213. What was there?

A. There was a quatrain.

Q. 214. How does it run?

A. Before the Hall of Fidelity and Loyalty there are no great or small; ⁽²⁾

Don't desire riches and distinction, and do not oppress the poor!

If a traitor violates his blood-sworn oath —

He shall be led out the gate, and be slain. ⁽³⁾

忠	義	堂	前	無	大	小
不	貪	富	貴	莫	欺	貧
若	然	反	骨	亡	盟	誓
押	出	轅	門	去	洗	身

⁽¹⁾ 忠 義 堂 See the engraving on Tab. V.

⁽²⁾ i. e. There is no difference between noble people and poor folks.

⁽³⁾ Var: Though he is not of your family, but a loyal man, you must respect him;
But, decidedly, don't frequent friends without heart.

非	親	有	義	須	當	敬
是	友	無	清	切	勿	交

There was also a verse:

The heroes are assembled together this night

To enter, with iron hearts, into this hall.

The character *Shao* is the seal of the Golden-orchid-district;

The red flag of the second lodge, steadily, flutters and waves.

英	雄	聚	會	在	今	宵
鐵	胆	銅	肝	入	堂	前
虜	字	印	信	金	蘭	郡
二	房	紅	旗	定	飄	飄

Q. 215. Who called out the names?

A. The two generals Ching-ki-thian ⁽¹⁾ and Chin-yun-ching ⁽²⁾ called out the names.

Q. 216. How can you prove that?

A. I can prove it by a verse.

Q. 217. How does this verse run?

A. Before the Hall of Fidelity and Loyalty is Ching-ki-thian
Who calls together the brethern to take revenge.
Those who have sincere hearts will enjoy longevity together;
But the traitors will be destroyed by five thunder-bolts.

Before the Hall of Fidelity and Loyalty is Chin-yun-ching;
The lands of the dynasty of Tsing will be restored to Ming.
Respect the loyal ones among the sons of Hung;
But, decidedly, don't frequent friends without heart.

忠	義	堂	前	鄭	奇	田
招	齊	兄	弟	報	冤	仇
丹	心	一	片	同	享	壽
若	然	反	骨	五	雷	收

忠	義	堂	前	陳	雲	成
清	朝	社	稷	復	歸	明
洪	兒	有	義	須	當	敬
是	友	無	情	切	勿	交

Q. 218. Where were you when you had passed the Hall of Fidelity and Loyalty?

A. In the Heaven and Earth circle. ⁽³⁾

⁽¹⁾ 鄭奇田; The last character of this name ought to be written 畋. He was governor of the department of Lu-ku, and one of the few faithful officers who shared the misfortunes of the Emperor *Hsi-tsung*, brought about by the rebellion of Hwang-tsao, (黃巢), (A. D. 874—888) *Histoire générale de la Chine*, T. VI, p. 549, *passim*.

⁽²⁾ 陳雲成

⁽³⁾ 乾坤圈

Q. 219. How can you prove that?

A. I can prove it by a verse.

Q. 220. How does this verse run?

A. Yin and Yang ⁽¹⁾ united, Heaven and Earth accoupled,
First produced the sons of Hung in myriads united.
The faithful and good who pass along here,
Shall, afterwards, accompany the prince of Ming.

陰	陽	和	合	配	乾	坤
始	產	洪	兒	結	萬	人
若	是	忠	良	從	此	過
得	來	日	後	伴	明	君

Q. 221. Did you enter the Heaven and Earth circle?

A. Yes, I entered it.

Q. 222. Who kept watch there?

A. The two generals *Wu-kan-rl* and *Wu-kin-lai* kept watch.

Q. 223. How can you prove that?

A. I can prove it by a verse.

Q. 224. How does this verse run?

A. Wu-kin-lai keeps watch at the Heaven and Earth circle:
He is the highest of all who enter the Hung-gate.
Father and son both come to keep watch;
They carry the golden tablets ⁽²⁾, and worship the seat of the master.

Wu-kan-rl keeps watch at the Heaven and Earth circle:
Faithfully and loyally he guards the porches of the lodge.
After the white flowers have bloomed, yellow flowers bud; ⁽³⁾
The pledged sons of Hung have several myriads of branches.

把	守	乾	坤	吳	金	來
來	入	洪	門	獨	占	魁
父	子	二	人	來	把	守
雲	遊	金	榜	拜	主	台

⁽¹⁾ Comp. Introd. pp. XIII—XIV.

⁽²⁾ See pag. 63, note 4.

⁽³⁾ The autumn-flowers follow the spring-flowers without interruption.

把	守	乾	坤	吳	幹	兒
忠	心	義	氣	守	楊	墀
白	花	開	盡	黃	花	發
交	結	洪	兒	數	萬	枝

Q. 225. What else did you see?

A. I saw a distich.

Q. 226. How does this distich run?

A. Settle heaven and earth ⁽¹⁾ and reform it again.
Brighten sun and moon ⁽²⁾ in order to obtain the empire.

定	乾	坤	而	再	造
明	日	月	以	中	天

Q. 227. Which place was within the circle of Heaven and Earth?

A. The City of willows, the seat of universal peace. ⁽³⁾

Q. 228. Did you enter it?

A. Yes, I entered it.

Q. 229. Who founded the City of willows and who restored it?

A. A prince of Thang ⁽⁴⁾ has founded it; Wan-yun-lung has restored it.

⁽¹⁾ The universe. ⁽²⁾ The dynasty of Ming. Comp. p. 35, note 4.

⁽³⁾ 木楊城太平座

⁽⁴⁾ The Emperor Tai-tsung, of the great dynasty of Thang (A. D. 627—649), had to wage several wars with the wild tribes which occupied the North-western limits of China. In the third year of his reign he became involved in a war with *Chih-pih-pao-khang-wang* (赤璧寶康王), king of the Northern-barbarians (北番). This king had a general, named *Tso-ku-lun* (左車輪), who was the commander of his vanguard. Tai-tsung, having raised an army, entered the rebel state in order to chastise it. He advanced towards the royal residence, called *Muh-yang-ching*, "the City of Willows." The approaches to this place were defended by five passes: the last pass was held by the daughter of *Khang-wang*, the princess *Thu-lu* (屠爐公主); whilst the *Muh-yang-ching* was defended by the king and his general *Lang-chu* (狼主). Despairing of defending the last pass, as the four others had already been taken by the "Prince of Thang" (唐王, as the rebels called Tai-tsung), the princess ordered it to be abandoned, and the gates left widely opened. Besides, she ordered the whole population to evacuate *Muh-yang-ching*, hoping to entrap the Chinese emperor into the empty city, to besiege him therein; and to starve him and his whole army, by cutting off all supplies. The Emperor, notwithstanding the advice of his war-council, fell into this ambush, and entered the forsa-

Q. 230. How high is the City of willows?

A. As high as one's eyes can reach.

Q. 231. How broad is it?

A. As broad as the two Capitals and 13 provinces. (1)

Q. 232. How many double walls are there around the Willow-city?

A. There are five double walls.

Q. 233. How can you prove that?

A. I can prove it by a verse.

Q. 234. How does this verse run?

A. The Willow-city has five double walls:
 Within are the brethren who pledged fraternity.
 Shields and spears are piled as high as sun and moon;
 We have sworn before sun and moon to adopt all the name of Huug.

木	楊	城	內	有	五	重
結	義	兄	弟	坐	其	中
干	戈	疊	匕	參	日	月
誓	盟	日	月	盡	姓	洪

ken city. He was, immediately, besieged and surrounded by the whole rebel army, and all supplies were cut off. After three months, they were well nigh starved out; but, by means of a miraculous swarm of bats, they found a subterranean granary filled with rice, on which they subsisted for some time. But, at last, the Emperor resolved to send some one to the capital Chang-ngan, to get a relieving army. A certain *Ching-yao-kin* (程咬金) presented himself for this dangerous errand. He was very nearly arrested in running the blockade, but was lifted away by a furious whirl-wind, and set down at the frontiers of China. Quite bewildered by this incident he thought himself at the gates of Hades; but was restored to his senses by an old priest who named himself *Shie-yang-tang* (謝映登) (perhaps *Shie-pang-hang* of Q. 180), and continued his journey towards the capital to fetch the relieving army. In the mean time the princess Thu-lu fell in love with *Lo-tung* (羅通), general of Tai-tsung; and, out of love for him, she assisted the Emperor so effectually that he gained victory after victory over her father, whom she induced, at last, to lay down his arms and make his peace with the Emperor. Khang-wang having submitted, was again invested with the royal authority, and Tai-tsung left Muh-yang-ching, and returned to China. (See the 說唐後傳, or Narrative of the posterior records of Thang, Vol. I—II.)

(1) The text in the original stands thus:

Q. 230. 木楊城幾高? A. 一望之高。

Q. 231. 有幾闊? A. 有兩京十三省之闊。

Q. 235. What was on these walls?

A. On each wall were four large characters.

Q. 236. Which characters were on the first wall?

A. Blending-Heaven's extensive conversion. ⁽¹⁾

Q. 237. Which characters were on the second wall?

A. Obey Heaven, act righteously. ⁽²⁾

Q. 238. Which were the characters on the third wall?

A. Overturn (the dynasty of) Tsing, restore (the dynasty of) Ming. ⁽³⁾

Q. 239. Which were the characters on the fourth wall?

A. Heaven's court (be the) pattern (of the) Empire. ⁽⁴⁾

Q. 240. Which were the characters on the fifth wall?

A. (The) friendly cloud (is) widely beneficial. ⁽⁵⁾

Q. 241. How can you prove that?

A. I can prove it by a verse?

Q. 242. How does this verse run?

A. A friendly cloud rises pure and white as a happy omen:
The old seat of the house of Chu shall be restored.
The sons of Hung are, far and wide, warned to come and destroy the usurper,
To cross the (yellow) River, and to restore the prince of Ming in the empire.

慈	雲	清	白	呈	祥	光
原	來	朱	家	舊	位	還
廣	達	洪	兒	來	滅	寇
濟	河	天	地	復	明	王

(1) 參天宏化; Meaning that the conversion of the Hung-league is so extensive that it blends with Heaven, whom it makes propitious, so that the Triad-society flourishes. (Comp. p. 18 & 19).

(2) 順天行道 (3) 反清復明

(4) 天庭國式. The meaning of the two first characters is obscure. They may mean "the Lodge" as well as the star *Thian-ting*.

(5) 慈雲廣濟. When *Ju-lai* (Tathâgata) came into the world it was as if a great cloud, charged with rain, had descended, which fertilized all the plants and trees. He was, therefore, called: "the benevolent cloud." (Vide: 清華經). The charitable heart of *Ju-lai* was like a large cloud overshadowing the whole universe. (Vide: 雞跖集).

Q. 243. Who kept guard at the Willow-city?

A. The four great faithful excellent ones kept guard. ⁽¹⁾

Q. 244. How can you prove that?

A. I can prove it by a verse.

Q. 245. How does this verse run?

A. Han-phang keeps watch at the East-gate;
 Han-fuh is immoveable like a mountain at the West-gate;
 At the south is Ching-thian like the ocean;
 At the North Chang-kwoh guards against the barbarian rulers.

韓	朋	把	守	在	東	門
韓	福	西	門	穩	如	山
南	有	鄭	田	如	大	海
北	方	昌	國	守	吏	蠻

Q. 246. What else did you see?

A. Three large streets. ⁽²⁾

Q. 247. Which street was the largest?

A. The middle street was the largest.

Q. 248. How many shops were in it?

A. One hundred and eight shops.

Q. 249. What are the names of all these shops?

A. The shop *Peace-united* ⁽³⁾; the shop *Patriotism-united* ⁽⁴⁾; the shop *Myriads-united* ⁽⁵⁾; etc.
 All these large shops are in countless quantity in the two Capitals and 13 provinces.

⁽¹⁾ 四大忠賢 It is said that these four men, who lived during the dynasty of Thang, had sworn fraternity together in order to defend their country against the rebels. The names of the two first, Han-phang and Han-fuh, are not mentioned in History. The two last, however, are well known officers. Of Ching-thian we have given, already, a notice on p. 90, note 1. Of Chang-kwoh we find the following historical notice: "During the reign of the Emperor Hien-tsung, a certain *Chu-ye-chih-sin* (朱邪赤心) came to China with all his *Shato*, and served it faithfully. Having subdued, in the seventh month of the year A. D. 868, the rebel *Pong-hiun* (龐勛), who had made a rebellion in *Kui-chao* (桂州), the Emperor Y-tsung gave him the name of *Li-kwoh-chang* (李國昌), "Li, the glory of the state," to show that he judged him worthy of entering into the imperial family." (See *王鳳洲綱鑑會纂*, Compend of the History by Wang-fung-chau, Sect. 44, fol. 3, verso. *Histoire gén. d. l. Chine*, T. VI, pp. 537-538.)

⁽²⁾ 大街 ⁽³⁾ 和合店

⁽⁴⁾ 義合店 ⁽⁵⁾ 萬合店

Q. 250. What is sold in these shops?

A. In the *Peace-united* shop is sold five-coloured stuffs for cotton jackets; in the *Patriotism-united* shop is sold all sorts of fruits and eatables; in the *Myriads-united* shop is sold five-coloured silk-thread, floss, silk, satin, sarcenet, lustring, golden flowers, red silk handkerchiefs, white fans, large and small scissors, needles, buttons, foot-measures, mirrors, paper and pencils, ink and inkstones. Everything is on hand there, and all the shops are opened at broad daylight.

Q. 251. What is the name of this street?

A. It is called the street of Fidelity and Loyalty. ⁽¹⁾

Q. 252. How many families dwell in this street?

A. Two and seventy families.

Q. 253. How can you prove that?

A. I can prove it by a verse.

Q. 254. How does this verse run?

A. If you don't know each other and meet together, what do you think then?
When there has been a revolution in Heaven and Earth the Tai-ping will sing.
If it is predestinated, people come together from thousands of miles;
But, if it is not predestinated, one does not know his brother face to face.

未	會	相	投	意	如	何
乾	坤	跳	轉	太	平	歌
有	緣	千	里	來	相	會
無	緣	對	面	不	知	哥

Q. 255. What else did you see?

A. I saw three moats. ⁽²⁾

Q. 256. Of what use are they?

A. Provisions and assistance are transported by them to the army.

Q. 257. Which things are in the city?

A. Everything is there.

Q. 258. How can you prove that?

A. I can prove it by a verse.

Q. 259. How does this verse run?

A. In the Willow-city is the God Kwan;
Flowers *red*, and all kinds of things are in it;

⁽¹⁾ 忠義街

⁽²⁾ 濠

The four great faithful excellent ones assist to the right and left;
 Firs, cedars, and paper-cents ⁽¹⁾ are hung to the West and East;
 Rattan shields and precious swords are disposed for a thousand soldiers;
 The steel-yards, scales and fans are most impressive;
 The jade foot-measure and smoking-pipe are known all over the world;
 Festoons of damask glitter dazlingly and brightly;
 Five-coloured fine flags, and the Army-standard, ⁽²⁾
 With the precious State-canopy of yellow silk stand in the middle; ⁽³⁾
 There are scissors, golden flowers and chop-sticks of jade;
 To the right and left are peach-trees, giving the troops a valiant appearance;
 The three sacrificial animals ⁽⁴⁾ and the oblation wine are offered there;
 The five vegetables and five fruits are presented to the five dragons; ⁽⁵⁾
 The red food ⁽⁶⁾ is heaped, plentiful, in the bushels;
 The lamps and candles burn bright and glorious, so that all the place is red.

木	楊	城	內	有	關	公
花	紅 ⁽⁷⁾	百	物	在	其	中
四	大	忠	賢	扶	左	右
松	柏	長	錢	掛	西	東
籐	牌	寶	劍	千	軍	列
厘	戩	秤	扇	甚	威	風
玉	尺	烟	筒	通	四	海
結	彩	綾	花	照	明	光
五	色	彩	旗	三	軍	命
黃	羅	寶	傘	插	正	中
鉸	剪	金	花	和	玉	箸
左	桃	右	桃	壯	軍	容
三	牲	酒	醴	來	奉	敬

(1) See p. 85, note 4.

(2) See Tab. X, fig. 1.

(3) See Tab. X, fig. 2.

(4) The ox, goat and swine.

(5) The five founders.

(6) i. e. "rice."

(7) We have here an example of the "Inverse-Law" (倒裝法) occurring, occasionally, in Chinese style: the adjective *red* (紅) being placed *after* the substantive *flower* (花), in order to give it more force.

五 齊 五 菓 敬 五 龍
 洪 粳 谷 斗 加 足 用
 燈 燭 光 輝 滿 地 洪 (1)

(1) Var:

We have sworn by drinking our blood to take, all, the name of Hung;
 In the Willow-city is the lord Kwan,
 The God Kwan-yin, the five Founders and Wan-yun-lung;
 Flowers *red*, and precious candles are kept in the golden palace;
 The white porcelain censer is the omen of universal peace;
 Peaches, plums, firs and cedars since ages grow luxuriantly;
 There are kerchiefs and fans of coloured silk remaining always red; (1)
 Chessboards and precious swords are placed on high and below;
 Scissors and damask are disposed in order;
 There are steel-yards and scales accurate and just, and jade foot-measures;
 The paper-cent-bundles are hung up high, giving the troops a valiant appearance;
 In the study are standing pencils and ink to the right and left;
 The silk Canopy of state, and the variegated flags are placed exactly in the middle;
 Onions and greens are placed, at their time, in the room of the Founders;
 Tobacco, betel, tea and wine are offered to the illustrious gentlemen;
 Patriotic banners, clubs and flags of five different colours;
 All things are arranged completely at the five double walls;
 By the light of the lamp, placed on a bushel, we all have sworn fraternity;
 The valiant heroes are assembled to see the great lord;
 The Willow-city contains a sufficient quantity of provisions and rice;
 And the festoons and lamps redden the whole City.

插	血	爲	盟	盡	姓	洪
木	楊	城	內	有	關	公
觀	音	五	祖	萬	雲	龍
花	紅	寶	燭	握	金	殿
白	定	香	爐	兆	太	平
桃	李	松	栢	千	古	茂
色	絲	巾	扇	萬	年	紅

(1) i. e. Never fading.

Q. 260. How many temples are there?

A. Three temples.

Q. 261. Which are these temples?

A. The temple of Kwan-yin ⁽¹⁾, the temple of Kwan-ti ⁽²⁾ and the temple of Kao-khi. ⁽³⁾

Quatrain on the temple of Kwan-yin.

In the West the merciful one ⁽⁴⁾ rejoices extremely;
Ming rises, Tsing disperses, and the barbarians are exterminated.
When we shall have slain and destroyed the Manchoo and Western Tartars,
The sons of Hung will restore the old patrimony of Chu.

西 明 殺 洪	方 興 絕 家	極 清 滿 重	樂 散 州 整	一 滅 西 舊	慈 蠻 達 朱	悲 兒 子 基
棋 鉸 跋 長 文 羅 輦 烟 義 萬 斗 招 楊 結	盤 剪 秤 錢 房 傘 素 楨 旗 物 上 集 城 彩	寶 絞 公 高 筆 彩 致 茶 棍 俱 燈 英 糧 燈	劍 花 平 掛 墨 旗 時 酒 令 全 光 雄 米 光	高 次 和 壯 排 插 陳 獻 分 擺 全 見 俱 滿	底 第 玉 軍 左 正 祖 明 五 五 結 太 足 城	插 排 尺 容 右 中 宅 公 色 重 義 公 用 紅

⁽¹⁾ 觀 音 ⁽²⁾ 關 帝 ⁽³⁾ 高 溪

⁽⁴⁾ Kwan-yin is called „the Goddess of mercy.”

Quatrain on the temple of Kwan-ti.

Since all ages Yun-chang ⁽¹⁾ has been the most loyal;
 The brethren of the Hung-family imitate his fidelity and loyalty;
 They wait with a sincere heart for the emperor of the dynasty of Ming,
 And come, purposely, to pledge themselves, and take incense-sticks in their hands.

歷	朝	義	氣	是	雲	長
洪	家	兄	弟	効	忠	良
丹	心	等	候	明	天	子
特	來	結	拜	共	拈	香

Quatrain on the temple of Kao-khi.

Five men were firstly united in Kao-khi:
 They remained in the temple to establish the Hung-league;
 Of flowered cups they made divining blocks; ⁽²⁾
 They dispersed themselves over the world, to restore the dynasty of Ming.

五	人	初	合	在	高	溪
普	巷	居	住	立	爲	洪
花	碗	做	琰	同	發	誓
頒	行	天	下	復	明	朝

Q. 262. How many Wells ⁽³⁾ are there?

A. There are five Wells.

Q. 263. Is there water in those wells?

A. At the East in the sign *Kiah-yih*, element *wood*, there is no water;
 At the South in the sign *Ping-ting*, element *fire*, there is no water;
 At the West in the sign *King-sin*, element *metal*, there is no water;
 At the North in the sign *Yin-kui*, element *water*, there is water;
 At the Middle in the sign *Wu-ki*, element *earth*, the water reaches unto heaven. ⁽⁴⁾

⁽¹⁾ The surname of Kwan-yu, one of the three who swore fraternity in the peachgarden. (See p. 2.)

⁽²⁾ A pair of bamboo-root splints used for divination; in throwing, if both plane surfaces come up, it is called Yin-kiao (陰 |); if both are convex, Yang-kiao (陽 |); if one of each (the most favorable), Shing-kiao (勝 |). (Comp. p. 15).

⁽³⁾ 井 (4) Kiah (甲); Yih (乙); Ping (丙); Ting (丁); Wu (戊); Ki (己); King (庚); Sin (辛); Yin (壬) and Kwei (癸) are the so-called heavenly stems (天干) or ten

Q. 264. Did you drink of the water from these wells?

A. I drank of the water from the middle well.

Q. 265. How can you prove that?

A. I can prove it by a verse.

Q. 266. How does this verse run?

A. Eastwards *Kiah-yih*, (element) wood, is the first;
 Southwards *Ping-ting*, (element) fire, are connected together
 Westwards *King-sin*, (element) metal, forms a lump;
 Northwards *Yin-kui*, (element) water, reaches heaven;
 In the Middle is *Wu-ki*, the first cause; ⁽¹⁾
 The earth produces millions and thousands of brethren.

東	方	甲	乙	木	爲	先
南	方	丙	丁	火	相	連
西	方	庚	辛	金	成	錠
北	方	壬	癸	水	連	天
中	央	戊	己	爲	太	極
土	生	兄	弟	百	萬	千

Q. 267. How many Pagodas are there?

A. Three Pagodas.

Q. 268. Which one is the highest?

A. The middlemost Pagoda with nine stories is the highest. ⁽²⁾

Q. 269. How can you prove that?

A. I can prove it by a verse,

Q. 270. How does this verse run?

stems (十干), *Kiah-yih* are the signs for the element *wood*; *Ping-ting* those for *fire*; *King-sin* those for *metal*; *Yin-kui* those for *water*; *Wu-ki* those for *earth*.

A Chinese does not build a house, make a grave or a well etc., without having first called a geomancer (風水先生) to determine the lucky spot for the object he is going to build.

⁽¹⁾ The primum mobile, the first cause of all things, the ultimate immaterial principle of Chinese philosophers is called *Tai-kih*, "the greatest extreme."

⁽²⁾ See the engraving on Tab IX, fig. 3.

- A. The precious nine-storied Pagoda stands middlemost:
The founders stand opposite each other (in it) since centuries;
When the Ming-dynasty returns there will be naught but officers of the Hung-family;
And the great dynasty of Ming shall settle the social bonds and virtues. (1)

九	層	寶	塔	在	中	央
祖	宗	相	對	萬	年	長
復	明	盡	是	洪	家	將
大	明	一	統	定	綱	常

Q. 271. How many Ponds are there?

A. Three Ponds.

Q. 272. Which fish is reared in them?

A. Stone carpers are reared in them.

Q. 273. How can you prove that?

I can prove it by a verse.

Q. 274. How does this verse run?

A. In the three ponds are reared carpers,
Whose two tails crossed form the character *pah*. (2)
The stone-carpers may be observed in the duckweed: (3)
When they have jumped into the dragon-gate, they vomit pearls. (4)

三	眼	池	塘	養	鯉	魚
二	尾	相	連	八	字	舒
石	鯉	魚	在	浮	萍	認
跳	入	龍	門	便	吐	珠

Q. 275. How many Orchards are there?

A. Five Orchards. (5)

Q. 276. What is planted in them?

A. There is planted Peaches and Plums; to the left Rushes (6) and Willows to the right.
In front are Firs, at the back are Cedars. In the middle is a grove of red bamboo.

(1) See pag. 63, notes 1 & 2.

(2) 八 (eight). (3) A species of *Azolla* growing in fishponds.

(4) The Chinese believe that the carper changes, after a certain lapse of time, into a dragon, and can then vomit pearls.

(5) 五 坵 園 (6) 蘆

Q. 277. How can you prove that?

A. I can prove it by a verse.

Q. 278. How does this verse run?

A. A transmitted peach and plum-branch are planted in the Willow-city
 Moistened by a fine rain their flowers open;
 The flowers fall, the fruit set, and fill the whole tree with jade; ⁽¹⁾
 If you wish to be admitted you must come under the peach and plum-trees.

傳	枝	桃	李	木	楊	栽
細	雨	霏	匕	花	正	開
花	落	子	成	玉	滿	樹
有	心	出	世	桃	李	來

Quatrain on the Cypress.

It's heart is strong, and does not fear the frost and snow encroaching:
 Since many ages it is green in winter as at present.
 Draw up yourself to right and left, the true lord to receive;
 To Heaven t'is agreeable if Tsing you overturn, and Ming again restore.

心	堅	不	怕	霜	雪	侵
萬	古	冬	青	到	如	今
分	開	左	右	迎	真	主
反	清	復	明	合	天	意

Q. 279. How many Houses ⁽²⁾ were there?

A. One hundred and eight Houses.

Q. 280. How many houses are inhabited?

A. Five houses are inhabited.

Q. 281. Of what use are, then, the remaining 103 houses, if only five are inhabited?

A. They will be used to lodge the Hung-brethern who overturn the dynasty of Tsing, and restore the dynasty of Ming.

Q. 282. According to my opinion the Hung-brethern are numerous, and these houses are not sufficient for their reception?

(1) i. e. peaches and plums which have the bluish colour of jade.

(2) 屋

- A. Each house has three divisions ⁽¹⁾, which are each divided into three stories ⁽²⁾, with three rooms each. ⁽³⁾ Besides, there is the barn of great peace ⁽⁴⁾; so there is room enough for them.
- Q. 283. How many Caserns ⁽⁵⁾ are there?
- A. Eight Caserns.
- Q. 284. And how many Watch-turrets? ⁽⁶⁾
- A. One and twenty Watch-turrets.
- Q. 285. How many Furnaces ⁽⁷⁾ are there?
- A. Three families have eighteen furnaces; viz: the great families Li, ⁽⁸⁾ Chu ⁽⁹⁾ and Hung. ⁽¹⁰⁾
- Q. 286. In how many furnaces was fire burning?
- A. Five furnaces were lighted.
- Q. 287. How many Fields are there in the City? ⁽¹¹⁾
- A. There are 72 fields in the City.
- Q. 288. How can you prove that?
- A. I can prove it by a verse.
- Q. 289. How does this verse run?
- A. The seventy two fields are renowned far and wide:
They yield two crops a year for the nourishment of the Hung-brethern.
One can feed thousands of soldiers and myriads of horses with their produce,
Who may, afterwards, accompany the prince of the house of Ming.

七	十	二	坎	遠	傳	名
年	收	二	季	養	洪	兄
養	得	千	軍	和	萬	馬
得	來	日	後	伴	明	君

- Q. 290. How many crops a year do they yield?
- A. Two crops.
- Q. 291. What is sown for the early crop ⁽¹²⁾ and what for the latter part of winter? ⁽¹³⁾
- A. For the early crop is sown all sorts of red-heads. ⁽¹⁴⁾ In the latter part of the winter is sown single-stalked red oldman's-rice. ⁽¹⁵⁾

- | | | |
|------------------------|-------------------------------|-----------------|
| (1) 進 | (2) 層 | (3) 座 |
| (4) 太平庄, | the councilroom of the lodge. | (5) 營兵 |
| (6) 望樓 | (7) 烟灶 | (8) 李 (9) 朱 |
| (10) 洪 | (11) 畝田 | (12) 早季 (13) 晚冬 |
| (14) 洪頭 ^(?) | (15) 獨脚紅糯 | |

Q. 292. How can you prove that?

A. I can prove it by a verse.

Q. 293. How does this verse run?

A. All seeds are transplanted in the City of willows;
 Red rice, of course, grows in all sorts.
 If you ask how many acres are there;
 It is manifest that there are three in front, and four behind.

萬	種	傳	栽	在	楊	城
紅	糯	分	明	件	七	興
若	間	畝	數	多	和	少
前	三	後	四	甚	分	明

Q. 294. What is held to be the highest in the City?

A. The Hung-lamp ⁽¹⁾ is held to be the highest.

Q. 295. How can you prove that?

A. I can prove it by a verse.

Q. 296. How does this verse run?

A. Within the Willow-city is the lord Kwan;
 The four great faithful excellent ones mount guard at the four gates;
 If it is asked which thing is the highest within the City —
 The Hung-lamp is the highest, and stands in the middle. ⁽²⁾

木	楊	城	內	有	關	公
四	大	忠	良	守	四	門
若	間	城	中	何	物	大
洪	燈	至	大	在	中	間

Q. 297. What is held the most precious?

A. Red rice is held most precious.

Q. 298. How can you prove that?

A. I can prove it by a verse.

Q. 299. How does this verse run?

A. The red rice ⁽³⁾ is the most precious, and fills the City of willows;
 It feeds and nourishes the pledged brethern of the flower-pavilion.

(¹) 洪燈 照四海平) (²) Var: The Hung-lamp shines high, and the world is equalised. (洪燈高
 (³) 紅米

This precious thing, entirely, returns to the sway of the lord of Ming
And the whole empire shall, surely, have a universal peace.

洪	米	爲	寶	實	楊	城
養	育	花	亭	結	義	兄
此	寶	皆	歸	明	主	管
一	統	山	河	定	太	平

Q. 300. What is the most respected?

A. The five Founders are most respected?

Q. 301. How can you prove that?

A. I can prove it by a verse.

Q. 302. How does this verse run?

A. The five Founders are most respected, and are our lords;
They are divided over the five lodges, and are all called Hung.
If, afterwards, the day of reunion shall have come;
The brethern of the Hung-family will all get imperial fiefs.

五	祖	爲	尊	我	太	公
五	房	分	派	盡	姓	洪
他	日	若	得	團	圓	日
洪	家	兄	弟	受	皇	封

Q. 303. What is used as signal? ⁽¹⁾

A. Five differently-coloured banners are used as signals.

Q. 304. How can you prove that?

A. I can prove it by a verse.

Q. 305. How does this verse run?

A. The five-coloured fine banners don't differ in the least;
The first ⁽²⁾ lodge is my Hung-family;
Three ages peaceably together are at every place united;
To help and assist the Lord of Ming to sit on the throne of China.

五	色	彩	旗	無	點	差
長	房	本	是	我	洪	家

(1) 號

the case may be.

(2) The brethern of another lodge, of course, will say the second, the third lodge etc., as

彪 彪 彪 彪 處 匕 彪
扶 持 明 主 坐 中 華

Q. 306. What is the evidence? (1)

A. Mixing the blood is the evidence. (2)

Q. 307. How can you prove that?

A. I can prove it by a verse.

Q. 308. How does this verse run?

A. We mixed the blood and, unanimously, worshipped the five men
Who, at that time, made a league under the peach-trees.
From the present time that we've sworn this oath, we'll never change;
But we'll be more cordial than those born from the same womb, and of one flesh and bone. (3)

插 血 同 心 拜 五 人
當 時 出 世 在 桃 根
從 今 發 誓 無 更 改
勝 過 同 胞 骨 肉 親

Q. 309. What is the testimony? (4)

A. Drinking of the blood-mixed wine (5) is the testimony.

Q. 310. How can you prove that?

A. I can prove it by a verse.

Q. 311. How does this verse run?

A. Without asking, we know it naturally:
Every one knows that it is right and proper.

(1) 憑

(2) Var: To cut off a cock's-head (斬亞七) is the evidence.

(3) Var:

To cut off a cock's-head is the evidence before the tent;
The earth brings forth brethren since myriads of years.
If the heavenly lord should send down again a true emperor;
We shall, first, have given help, united with the five excellent ones.

斬 七 爲 憑 在 帳 前
土 生 兄 弟 萬 萬 年
天 公 連 降 真 龍 現
早 日 扶 持 會 五 賢

(4) 據

(5) 血 酒

In the wine-cup is a drop of blood:
Those who drink it together are faithful and loyal.

不	問	自	然	知
各	人	識	在	理
酒	盃	有	血	珠
同	飲	是	忠	義

Q 312. What is held most important?

A. The weapons are held to be the most important.

Q 313. How can you prove that?

A. I can prove it by a verse.

Q 314. How does this verse run?

A. Let us ride with a single horse and spear to the limit of Heaven, (1)
And bear all the dust, to protect our coming lord.
When the true dragon (emperor) has been created, we'll meet with great happiness;
Let us assist the lord of Ming to sit on the golden terrace! (2)

單	鎗	匹	馬	走	天	涯
受	盡	塵	埃	保	主	來
變	化	真	龍	逢	大	吉
扶	持	明	主	坐	金	臺

Q 315. With what are cases decided? (3)

A. With the red staff.

Q 316. How can you prove that?

A. I can prove it by a verse.

Q 317. How does this verse run?

A. On the mountain Pao-lan is the red staff;
All the brethren around know it's efficacy;
Only the faithless and disloyal are beaten with it;
They are chastised with a hundred and eight blows.

(1) Lo-tang (羅通) ran, alone, on a single horse and armed with a single spear, the blockade of Muh-yang-ching. (Comp. p. 92, note 4.)

(2) i. e. The imperial palace.

(3) 公斷

寶	南	山	上	洪	棍	枝
四	方	兄	弟	盡	知	機
專	打	不	忠	和	不	義
百	零	八	棍	責	罰	伊 ⁽¹⁾

Q. 318. By which gate did you enter, and by which gate did you go out?

A. I entered the East-gate and went out by the West-gate. ⁽²⁾

Q. 319. Where did you pass when you entered the East-gate and had gone out the West-gate?

A. I passed the place where the unfaithful and disloyal cocks perish. ⁽²⁾

Q. 320. How can you prove that?

A. I can prove it by a verse.

Q. 321. How does this verse run?

A. Within the city, at the West-gate, is a corpse; ⁽⁴⁾
 All within the four seas and five lakes know it:
 If there are unfaithful and disloyal ones,
 They shall be hacked to pieces by thousands of swords and myriads of blows.

西	門	城	內	一	死	屍
五	湖	四	海	盡	皆	知
若	有	不	忠	和	不	義
千	刀	萬	斬	碎	凌	遲

⁽¹⁾ Var:

On the mountain Pao-lan is a fir;
 Those who have obtained merit in several tribulations
 Are brought before the hall of fidelity and loyalty to be judged:
 Only the traitors are beaten, and not the faithful.

寶	南	山	上	一	枯	松
幾	多	脩	鍊	得	成	功
忠	義	堂	前	來	公	論
專	打	奸	臣	不	打	忠

⁽²⁾ See Tab. VII.

⁽³⁾ 不忠不義亞七. We see from the list of slang-words that 亞七, "sc-ven" means a hen or cock. (P. VI, s. XI.)

⁽⁴⁾ Of a cock.

Q. 322. Where did you come to when you had gone out the West-gate?

A. I came to a Volcano. (1)

Q. 323. What was in that Volcano?

A. There was a red Furnace. (2)

Q. 324. How can you prove that?

A. I can prove it by a verse.

Q. 325. How does this verse run?

A. The red furnace, though crooked, goes straight into the volcano;
The faithful and loyal will enjoy longevity on the Pao-lan-mountain;
But the faithless and disloyal will perish in it.

紅	爐	灣	乚	直	過	火	山
有	忠	有	義	壽	寶	南	山
不	忠	不	義	喪	在	其	間

Q. 326. Who guards this volcano?

A. Hung-hai-ri (3) guards it.

Q. 327. How can you prove that?

A. I can prove it by a verse.

Q. 328. How does this verse run?

A. Heaven sent down *Hung-hai-ri* who devoured men;
But, thanks to a priest of *Thang*, we were saved. (4)
When faithful and loyal men pass this place,
They shall accompany, in later days, the prince of Ming.

(1) 火山; this is an oven (炕) as appears from another copy.

(2) 紅爐 (3) 洪孩兒

(4) *Hsien-tshang* (玄壯) was the famous pilgrim who went, during the dynasty of *Thang* (629-645), to India, in order to fetch the pure law of Budha. He was accompanied by *Sun-wu-khung* (孫悟空), *Chu-wu-nang* (豬悟能) and *Sha-wu-tsing* (沙悟淨). Having passed a fortnight's march beyond the *Black-fowl-kingdom* (烏雞國), they arrived at the foot of an immense mountain, whose top was depressed, and out of which an enormous column of smoke and fire issued. When they approached, sixty spirits came out of the mountain, warning *Hsien-tshang* and his companions not to approach, as there lived in that volcano a malicious sprite who kept them prisoners. On *Wu-khung* asking who this sprite was, they answered: "he is the son of *Niu-mo-wang* (牛魔王), nourished by *Lo-chah-niu* (羅刹女); his milk-name is *Hung-hai-ri* (紅孩兒)

天	降	洪	兒	會	食	人
感	得	唐	僧	救	吾	身
若	有	忠	良	從	此	過
得	來	日	後	伴	明	君

Q. 329. How can you prove the existence of the volcano? ⁽¹⁾

A. I can prove it by a verse.

Q. 330. How does this verse run?

A. The volcano is known throughout all the world;
 We have sworn together fraternity, and are in search of heroes;
 When, in another dynasty, our lord will have ascended the throne,
 The brethern of the Hung-family will get imperial fiefs.

火	山	原	是	四	海	通
同	盟	結	義	訪	英	雄
他	朝	我	主	登	龍	位
洪	家	兄	弟	受	皇	封

Q. 331. What is placed behind the volcano?

A. The Red-flower-pavilion. ⁽²⁾

and his surname *Shing-ying-tai-wang* (聖嬰大王). He has cultivated his virtue during 300 years in the *Huo-yen-shan* (火焰山), "Volcano," until he became, himself, entirely fire, (三昧真火). *Niu-mo-wang* ordered him to guard the *Hao-mountain* (號山).¹¹ Sun-wu-khung then replied: "five hundred years ago I have sworn fraternity with this *Niu-mo-wang*. This Hung is his son and ought to call me *uncle*: how should he dare, then, to hurt the Master of the Law. (Hsien-thsang)."

He then approached, but Hung-hai-ri — although having his face powdered and his lips reddened with rouge, whilst his hair was arranged like that of a woman, and his eye-brows were like a new crescent — burst forth out of his grotto, and spewed out of his mouth and eyes such volumes of fire and smoke, that the three disciples were all scorched and singed. Sung-wu-khung then transported himself by a turn of magic to the South-sea (南海), the seat of *Kwan-yin* (Avalokiteswara), which God flew to Hsien-thsang's aid, and vanquished Hung-hai-ri after a dangerous battle. (See the *Si-yu-chin-tsi'ien* (西遊真全) The complete, genuine wanderings in the West. (Travels of Hsien-thsang to the Western countries). Vol. VIII & IX of the XX-Vol. Ed.)

⁽¹⁾ Var: "the oven." (火炕.)

⁽²⁾ See Tab. III.

Q. 332. How can you prove that?

A. I can prove it by a verse.

Q. 333. How does this verse run?

A. In the red-flower-pavilion is a censer with incense,
 Before which five men have pledged themselves, and sworn an oath.
 Fulfil your duties in the temple in Kan-su, — ⁽¹⁾
 The gathering-place of all the Hung-heroes within the four seas.

洪	花	亭	上	一	爐	香
五	人	結	拜	立	誓	章
甘	肅	寺	內	看	本	事
招	集	四	海	洪	英	場

The Master now says: "I have examined you in everything, and there is no doubt about your being Thian-yu-hung. Rise and prostrate yourself three times before our true lord. I have a precious sword and a warrant to give to you.

All the new members who are, in truth, faithful and loyal, you may bring hither to pledge themselves; but those who are unfaithful and disloyal, you ought to bring without the gates, cut off their heads, and expose them."

Whereupon the Vanguard answers by this distich:

The sword and warrant of the commander are now given to Thian-yu-hung;
 And, now, I can go to all the lodges in the world, according to my wishes. ⁽²⁾

軍	師	劍	令	付	天	祐	洪
四	海	遍	城	壬	我	遊	通

⁽¹⁾ The lodge in the province of Kan-su.

⁽²⁾ Var: I am going, now, to all the societies of Hung,
 To adopt brethren and gather great heroes.
 If a night-brother ⁽¹⁾ meets me and asks what I wish —
 (I'll answer) I am the most important one in the Hung-league.

萬	里	洪	門	我	去	通
結	兄	招	集	大	英	雄
晚	弟	相	逢	來	問	意
我	在	洪	門	第	一	重

⁽¹⁾ Spy, agent. (Comp. p. 49.)

The new members who refuse now, positively, to enter the league, are led by an executioner without the West-gate, where their heads are cut off at once. Those who, either by persuasion or fear of death, accept the adoption, are now handed over to the Vanguard.

SECTION II.

CEREMONIES OF AFFILIATION.

The Vanguard now orders the new members to come into the "Red-flower-pavilion," in order to confirm, by a bloody oath, that they all wish to adopt the name of Hung.

The Vanguard at the head, and all the new members following, then enter this pavilion where the ceremonies of affiliation are to be accomplished.

These ceremonies begin with the cutting off of the sign of subjection to the Tartar sway — the head-cue. ⁽¹⁾

An affiliated one is standing next to every new member; whilst one of the brethren answers in the name of those new members.

During the ceremony of cutting off the cue, this brother recites the following quatrain:

The black silken hair on my head is now cut off;
 And I am clad in sackcloth and in mourning apparel before the altar of the lodge.
 For if I am not clad in sackcloth and in mourning apparel,
 (How can I then) exterminate the Tartar barbarians, and protect our lord to come?

頭	上	青	絲	髮	改	開
披	麻	帶	孝	在	楊	檯
不	是	披	麻	兼	帶	孝
殺	絕	清	蠻	保	主	來

This ceremony is called "Cutting off the cue." ⁽²⁾

The cue being cut off, the hair of the head is clipped according to the old Chinese fashion, ⁽³⁾ during which ceremony the following quatrains are recited:

⁽¹⁾ Of course the ceremony of cutting off the cue is dispensed with if the members must remain dispersed amongst the Chinese who have continued faithful to the Tartar dominion. Sometimes the ceremony is performed, however, in which case a false cue is, afterwards, braided to the remaining tuft.

⁽²⁾ 改頭髮 ⁽³⁾ 改頭毛 That is the head shaved on both sides, and the hair combed backwards and tied into a tuft, nearly in the way in which the Japanese of the present day wear their hair.

I.

The black silk is taken away that we may serve the prince of Ming;
 But, at first, transmit me your verbal instruction, and save my body.
 This evening we come before the face of the five founders —
 To overturn Tsing and restore Ming is agreeable to God.

改	開	青	絲	孝	明	君
前	傳	口	教	度	吾	身
今	晚	得	逢	五	祖	面
反	清	復	明	合	天	心

II.

On the seven-starred altar mounted *Ngo-lung*;
 In one morning august Heaven sent down an admirable man;
 If *Xin-nan* had not used an excellent stratagem,
 How could *Fun-lung* then have been confident in his own abilities? ⁽¹⁾

- (1) Allusion to an episode from the period of the three states (A. D. 168—265). The incident alluded to happened at the *Three-rivers'-entrance* (三 江 口), which are situated between the districts *Tang-yang* (當 陽) and *Y-ling* (夷 陵), in the department *King-chau* (荆 州), in the province of *Hu-kwang*. *Thsao-thsao* (曹 操) was anchored there with a large fleet, manned with a million of men. *Liu-pi*, his antagonist, was in great anxiety how to preserve his army from total destruction. *Ngo-lung*, Aid-de-camp of *Liu-pi*, then erected an altar to the Seven Stars and, having prayed to the Gods, the wind changed from N. W. to a strong S. E. breeze. This gave *Liu-pi* occasion to send down fire-ships which burned the whole fleet of *Thsao-thsao*. So much blood was shed there that all the walls and stones at the place were reddened.

The place was, therefore, called, afterwards, „the red-wall-river” (赤 壁 江).

The above quatrain is a parody on that occurring in the 8^o Ed., of the History of the three states, which quatrain runs thus:

On the seven-starred altar mounted *Ngo-lung*;
 In one night the East-wind was stronger than the water of the river;
 If *Khong-ming* (*Ngo-lung*) had not used an excellent stratagem,
 How could *Chan-lang* then have been confident in his own abilities.

七	星	壇	上	臥	龍	登
一	夜	東	風	江	水	勝
不	是	孔	明	施	妙	計
周	朗	安	得	逞	才	能

We do not find in the History of the Triad-society the episode of *Wan-yun-lung* alluded to in the second part of the above quatrain.

七	星	壇	上	臥	龍	登
一	旦	皇	天	降	異	人
不	是	近	南	施	妙	計
雲	龍	安	得	逞	才	能

The new members are now brought before a washing-basin filled with water; one of the affiliated covers this basin with a towel, and pronounces these quatrains:

I.

Clear and resplendent is the blue dragon! ⁽¹⁾
 A lotus-flower ⁽²⁾ is laid upon it.
 When the black clouds are dispersed, we see the bright moon;
 Now our faces will be washed clean.

明	明	白	白	是	青	龍
一	朶	蓮	花	放	在	中
撥	散	烏	雲	觀	朗	月
將	來	洗	淨	我	容	顏

II.

In the *Tsz-kin*-basin the heart of man is reflected;
 A precious veil of dragon-beard ⁽³⁾ covers the deep basin.
 We'll wash clean our traitorous hearts in order to appear before the five founders;
 We'll help our lord to mount upon the throne, and the days of Ming shall come.

子	金	盤	內	照	人	心
龍	鬚	寶	帕	蓋	盆	深
洗	淨	奸	心	見	五	祖
保	主	登	基	明	日	臨

III.

Without coat, cap, or garments
 You, always, can approach the porches of the Lord's temple.
 Wash clean the dust of Tsing, and the colour of your face will appear;
 Do away with your corruptness and perversity — to sit in the temple of Ming. ⁽⁴⁾

⁽¹⁾ i. e. the washing-basin.

⁽²⁾ & ⁽³⁾ i. e. a towel.

⁽⁴⁾ If we change the character 清, *Tsing*, the Tsing-dynasty, into 青 *Tsing*, bluish or dark; and if we

不	作	衣	冠	不	作	裳
時	時	身	近	帝	廟	廊
洗	淨	清	塵	顏	色	現
除	却	奸	惡	坐	明	堂

This ceremony is called "Covering the washing-basin with a towel." (1)

The towel is now taken away from the washing-basin, and this quatrain recited: (2)

At first remove the transverse clouds (3) of a thousand miles length,

And the pure moon-disk (4) will illuminate the City of willows.

The united waters of the three rivers are disputed by the people of Tsing;

Sixteen generals and soldiers (5) wrangle for universal peace.

先	開	橫	雲	千	里	路
一	輪	明	月	照	楊	城
三	河	合	水	清	家	爭
二	八	軍	士	鬧	太	平

The faces of the new members are now washed in the basin, whilst these quatrains are recited;

I.

A black cloud covered the water — the water covered the moon;

The black clouds were dispersed, and the blue heaven appeared.

The heart of the faithful and loyal glistens;

But the traitors and malefactors shall perish before the basin.

烏	雲	蓋	水	水	蓋	月
撥	開	雲	霧	見	青	天
有	忠	有	義	心	胆	照
奸	讒	歹	惡	沒	盆	前

translate 明 堂 Temple of Ming, by *Light-temple*, the two last lines could be read:

Wash clean the darkening dust, and the colour of your face will appear;

Do away with your corruptness and perversity — to sit in the temple of Light.

(1) 面巾蓋盆 (2) Called the ceremony of "Uncovering the washing-basin" (撥面盆)

(3) i. e. the towel. (4) The washing-water.

(5) Variation: 二八乾坤 with the same meaning. As these two characters mean the superior and inferior principles or agencies; so heaven, father, prince, general, etc., are all 乾; whilst earth, mother, minister, soldier, etc., are all 坤, because they have each a correlative superior,

II.

The jade-dragon ⁽¹⁾ spouts the water of the three rivers,
 To wash clean traitorous hearts, and (make them) wish to restore Ming.
 When, afterwards, we have assisted our lord to mount upon the Emperor's throne;
 The brethern of the Hung-family shall, surely, have a universal peace.

玉	龍	吐	出	三	河	水
洗	淨	奸	心	好	復	明
他	日	保	主	登	帝	位
洪	家	兄	弟	定	太	平

This ceremony is called the "Washing of the face." ⁽²⁾

The new members are now stripped of their upper garments, these being cut after the forced Manchoo model.

Pull off the garments of the dynasty of Tsing, and change them for those of Ming:

For we all know the thirty six articles of the oath.

Since that we entered the Hung-gate, and saw the faithful and loyal,

We came, first, to the Willow-city, to be instructed in the odes.

解	開	清	衣	換	明	衣
三	十	六	誓	我	盡	知
自	入	洪	門	見	忠	義
前	到	楊	城	教	習	詩

This ceremony, called the "Undressing" ⁽³⁾, being gone through, the new members are clothed in long white dresses, and this quatrain is recited:

Man is a red-faced creature;

A loyal member ⁽⁴⁾ changes my body;

Who can recognize me now?

Since I appear in a new white dress. ⁽⁵⁾

人	係	洪	面	人
義	馬	化	我	身
誰	人	識	得	我
現	出	白	衣	新

⁽¹⁾ The ewer ornamented with painted dragons.

⁽²⁾ 洗面

⁽³⁾ 改衣

⁽⁴⁾ *Lit.*: an adopted horse.

⁽⁵⁾ *Comp.* pag. 64, A. 32.

This ceremony is called „Putting on the white dress.” (1)

The heads of the new members are now wrapped in a red kerchief of the fashion of kerchiefs worn during the dynasty of Ming (2), and these quatrains recited:

I.

A head-kerchief of bran-new colour
Is wound around my head-gear, and I go to call troops.
The faithful and loyal may come hither,
To follow the prince of Ming within the City of willows.

一	條	頭	帕	本	色	新
帶	上	頭	巾	去	招	軍
忠	心	義	氣	來	到	此
木	楊	城	內	伴	明	君

(1) 穿白衣. According to others this ceremony is replaced by the ceremony of „Girding the waist” (札腰), when these quatrains are recited:

I.

In my hand I hold a white cloth, happier than an immortal;
Wound around my body, I go to call together troops:
When, on another day, our lord shall have ascended the imperial throne,
I shall take off my mourning dress, and follow the emperor's army.

手	攬	白	布	好	仙	人
札	在	腰	上	去	招	軍
他	日	我	主	登	龍	位
能	脫	草	麻	伴	帝	軍

II.

A strip of white cloth is wound around my waist —
With a sincere heart I'll protect our lord to sit in the court of Ming;
When the affair is accomplished, the heroes will be happy and glorious,
And world-vanquishing heroes shall come to call their prince.

白	布	一	條	攬	在	腰
丹	心	保	主	坐	明	朝
成	事	英	雄	吉	照	耀
蓋	世	英	雄	到	招	君

(2) This ceremony is called: „Wrapping the head-kerchief.” (包頭布).

II.

A head-kerchief of bran-new colour

Is wound around my head-gear, and I go to call troops;

I'll call together the heroes to assemble and unite —

Since the ancient times it has been transmitted until this very day.

一	條	頭	帕	本	色	新
帶	上	頭	巾	去	招	軍
招	集	英	雄	來	聚	會
萬	古	流	傳	到	如	今

III.

The red sun above our heads mounts the nine heavenly regions;

Gradually he marches till within the City of willows;

Conceal the secrets and don't let them leak out:

For from the beginning till the end the brethern must all be called Hung.

洪	日	當	頭	上	九	重
步	步	踏	上	楊	城	中
包	藏	機	關	莫	洩	漏
頭	尾	兄	弟	盡	姓	洪 (1)

(1) Variation:

1.

A red kerchief of bran-new colour

Is wound around our heads, and we go to call troops.

When we have raised numberless men and countless horses,

We shall exterminate the Tsing-dynasty, and protect our king.

一	條	紅	巾	本	色	新
包	起	頭	上	去	招	軍
招	得	千	軍	和	萬	馬
殺	絕	清	朝	保	帝	君

2.

A spiral of red vapour pierces the nine heavenly regions;

A kerchief is wound around our heads, and we are confident of being heroes.

Conceal the secrets and don't let them leak out:

For from the beginning till the end the brethern must all be called Hung.

The new members are now told to pull off their shoes, and a pair of straw-shoes, of the kind people in mourning wear, are given to them to put on. In the meantime these quatrains are recited:

I.

Our feet tread on straw-shoes, and step by step we go;
For nobody interrogates the poor and miserable on the road.
Albeit my brother may know my intentions,
Yet, by no means, shall he tell them to others.

脚	踏	草	鞋	步	步	分
路	中	貧	困	無	人	問
兄	弟	若	然	識	我	意
切	勿	流	音	過	他	門 (1)

II.

Here is a pair of bran-new straw-shoes;
We enjoin and recommand you to engage myriads of men.
We warn you, brother, not to tread in the ways of the dynasty of Tsing;
You must remember the red-pavilion and the City of willows.

洪	氣	一	條	透	九	重
布	纏	頭	上	逞	英	雄
包	藏	機	關	毋	洩	漏
頭	尾	兄	弟	盡	姓	洪

3.

Enwrapped at the left, envelopped at the right, and open on both sides — (1)
The faithful and loyal, all called, come together.
The (names of the) noble and valiant heroes are perpetuated during several ages;
At that time they appeared clothed in white garments.

左	抱	右	挾	兩	邊	開
忠	心	義	氣	盡	招	來
豪	傑	英	雄	傳	屢	代
當	時	現	出	白	衣	來

(1) Describing how the kerchief is to be wound around the head.

(1) Var: 過 別 人

一	對	草	鞋	子	極	新
叮	哼	至	嗚	結	萬	人
勸	兄	不	踏	清	朝	路
要	念	花	亭	木	楊	城

III.

On a pair of straw-shoes I go walking about:

It is just the cold seventh month's autumn.

Don't say that the straw-shoes are of no use or value:

When you fell in with the flower-pavilion and were affiliated, you got them.

一	對	草	鞋	去	遊	遊
正	是	淒	涼	七	月	秋
莫	說	草	鞋	無	用	處
流	落	花	亭	結	義	取

The preliminary ceremonies being now terminated, the new members, being clad in white clothes, their hair dressed in the genuine Chinese way, and having straw-shoes at their feet, whilst their heads are envelopped with a red kerchief, are led before the altar upon which the celebrated censer of white porcelain is placed.

There the master again addresses to the Vanguard the following questions, which are answered by him in the name of the new members.

- Q. 1. How heavy is the censer?
 A. Five pounds and thirteen ounces. ⁽¹⁾
- Q. 2. What is at the bottom of the censer?
 A. Four characters.
- Q. 3. Which characters?
 A. Help Ming — Destroy Tsing. ⁽²⁾
- Q. 4. Have you a request ⁽³⁾ to present?
 A. Yes.
- Q. 5. Where is it?
 A. In my mouth.
- Q. 6. Have you the seal?
 A. Yes.

⁽¹⁾ The five lodges and the 13 provinces of old China.

⁽²⁾ 扶明絕清. (Comp. pag. 14).

⁽³⁾ 手本

- Q. 7. Where is it, and who gave it to you to stamp with it?
 A. The president Wan gave it to me to stamp with it.
 Q. 8. How heavy is the seal?
 A. Two pounds and thirteen ounces. ⁽¹⁾
 Q. 9. Have you the sword?
 A. I have.
 Q. 10. Which marks are on it?
 A. There are four characters on it.
 Q. 11. Which characters?
 A. Two dragons dispute (about a) pearl. ⁽²⁾
 Q. 12. Which marks are on the point of the sword?
 A. Also two characters.
 Q. 13. Which characters?
 A. Overturn Tsing — Restore Ming. ⁽³⁾

Each member of the whole brotherhood now takes nine blades of grass in his hands, instead of taking incense; in commemoration of the manner in which the five founders of their league pledged fraternity. This ceremony is called: "Taking grass instead of incense." ⁽⁴⁾ The following quatrains are recited during this ceremony.

I.

Nine blades of green grass were growing at the way-side;
 Five men pledged themselves before the pure Heaven.
 This day we remember the affair of that year;
 We wish to take revenge as soon as occasion is offered.

九	條	青	草	發	路	邊
五	人	結	拜	表	青	天
今	朝	記	憶	當	年	事
要	報	冤	仇	自	有	年

II.

All ye brethern please enter the City of willows,
 And move the great army of the five camps.
 The leader gives you the order to give, simultaneously, the signal:
 Take green grass in your hands instead of fragrant incense.

⁽¹⁾ Meaning the two capitals and 13 provinces of old China.

⁽²⁾ 二龍爭珠; meaning, probably, that the Tartars and Chinese dispute about the possession of China. (Comp. p. 14).

⁽³⁾ 反清復明 (Comp. p. 14).

⁽⁴⁾ 拈草爲香 (Comp. p. 15).

衆	兄	請	入	木	楊	城
驚	動	五	營	大	軍	兵
軍	師	傳	令	齊	發	號
手	執	青	草	爲	馨	香

The formulary of the oath, written on large sheets of yellow paper, is now laid upon the censer, and incense-sticks are distributed to all members present, old and new. This ceremony is called the "Distribution of incense." (1)

These verses are then recited:

I.

This night new incense is blended with the old incense;
 In a peach-garden Liu, Kwan and Chang pledged fraternity. (2)
 The brethern have faithful hearts and loyal spirits:
 Since the ancient times their names are perpetuated and renowned in the world.

今	晚	新	香	會	舊	香
桃	園	結	義	劉	關	張
兄	弟	忠	心	和	義	氣
萬	古	傳	名	天	下	香

II.

Since we have entered the Hung-gate and seen the written oath,
 The faithful and loyal brethern are widely renowned;
 With a sincere heart they pledge fraternity together,
 And in the City of willows they take incense-sticks in their hands.

自	入	洪	門	看	誓	章
忠	兄	義	弟	遠	傳	陽
一	片	丹	心	同	結	義
木	楊	城	內	手	拈	香

The incense is now offered to the Gods, the members taking each their first blade of grass, which they stick in the ashes of the censer. This verse being recited in the meantime:

(1) 派香

(2) See page 2.

We stick the first grass as incense;
 And come to pledge ourselves in the peachgarden —
 The word of command is known all over the world.

一	插	草	爲	香
桃	園	來	結	義
號	令	天	下	知

Then the second blade of grass is stuck in the ashes, and this verse recited:

We stick the second grass as incense;
 And swear all to come and pledge ourselves,
 Wishing with all our heart to be named *Hung*.

二	插	草	爲	香
盡	盟	來	結	義
一	心	願	姓	洪

Now they all stick the third blade of grass in the censer, whilst this verse is recited:

We stick this third grass as incense;
 And pledge ourselves before the pure Heaven
 To take revenge as soon as occasion presents itself.

三	插	草	爲	香
結	拜	表	青	天
報	冤	自	有	年

This ceremony, called „Offering incense” (1), being terminated, three sticks of fine incense are stuck in the censer, constituting the ceremony of „Presenting fine incense.” (2)

At the first stick this verse is recited:

The first incense-stick of fine perfume is stuck in the censer,
 Which we first offer to the Gods that they may protect the faithful and good.
 This evening the brethren swear together an oath,
 That they wish to pledge themselves to worship, with one heart, the lord Kwan.

一	炷	明	香	插	爐	中
先	奉	神	明	保	忠	賢
今	晚	兄	弟	同	盟	誓
願	結	同	心	拜	關	公

(1) 進 香

(2) 進 明 香

At the second stick this verse is recited:

The second incense-stick of fine perfume pierces the Heavens;
 This night we come with a sincere heart to swear an oath:
 If there are false-hearted amongst you, Heaven and Earth see them;
 Five thunder-bolts shall destroy them, and split them in twain.

二	炷	明	香	透	天	台
今	晚	真	心	立	誓	來
若	有	假	心	天	地	鑿
五	雷	誅	滅	兩	分	開

At the third incense-stick this verse is recited:

The third incense-stick of fine perfume pierces the Heavenly court;
 The heroes swear an oath and worship the Gods and Spirits.
 Faithfully and loyally we come to swear
 That, throughout the whole world, the heroes of Hung will be united.

三	炷	明	香	透	天	庭
英	雄	立	誓	拜	神	明
忠	心	義	氣	來	盟	誓
五	湖	四	海	合	洪	英

Two candles of dry wood are now lighted, and this verse recited — this ceremony being called the "Lighting of the dry-wood candles." (1)

Two pieces of dry wood are stuck at the army-gate;
 The brethern are all called to worship before Budha;
 To expose to the Gods that they come to sacrifice—
 They come to offer wine; (but) the younger brethern (2) come first.

兩	枝	枯	木	插	軍	門
招	集	兄	弟	拜	佛	前
告	訴	神	明	來	奉	敬
將	酒	來	敬	結	兄	先

(1) 點 枯 木 燭

(2) *Lit.*: the sworn brethern. (See P. VI, s. XI.)

A red candle is now lighted, and this verse recited:

The red candle is lighted and shines brightly;
Millions of Hung-heroes stand on both sides.
This evening we come in the peach-garden to pledge fraternity;
The glowing light illuminates, brightly, our king and prince.

點	起	紅	燭	發	皓	光
百	萬	洪	英	在	兩	旁
今	晚	桃	園	來	結	義
皓	光	灼	照	吾	君	王

This ceremony, called the „Lighting of the red candle” (1), being terminated, the brotherhood worships Heaven and Earth by pledging three cups of wine. To this end a silver wine-jug and three jade cups are brought, which cups are filled with wine, during which time this verse is recited:

We lift the silver wine-jug over the jade cups;
The fidelity and loyalty of the brethern comes out of the wine.
When the army has triumphed and the prince of Ming has risen,
He will give us three cups of wine, and send us home with four horses.

提	起	銀	壺	對	玉	盃
兄	忠	弟	義	酒	中	來
三	軍	得	勝	明	君	起
賜	酒	三	盃	駟	馬	回

The first cup is now shed for Heaven, and this verse recited:

This first cup of fine wine is offered on the altar of Heaven;
The brethern pledge themselves to persevere till the end.

一	盃	美	酒	透	天	檯
兄	弟	結	拜	有	始	終

The second cup is shed for Earth, and this verse recited:

This second cup of fine wine is thrown on the Earth;
The brethern pledge themselves to harmonize in the world.

二	盃	美	酒	落	地	中
兄	弟	結	拜	四	海	平

(1) 點紅燭

The third cup of fine wine is now put before the Shrine, and this verse recited:

This third cup of fine wine is now put before the Shrine;
The brethren pledge themselves to overturn Tsing and restore Ming.

三 盃 美 酒 進 櫃 前
兄 弟 結 拜 反 清 復 明

The wine having been offered ⁽¹⁾, the seven-starred lamp is lighted ⁽²⁾, and this verse recited:

The seven-starred altar was raised at the East;
The master, with loosened hair, mounted early on the terrace.
Mang-thang having used the stratagem of interlaced chains ⁽³⁾,
The whole of the land returned to Ming.

七 星 壇 上 東 方 起
披 髮 先 生 早 登 檣
龐 統 用 盡 連 環 計
一 統 山 河 歸 明 來

The precious, imperial lamp is now lighted ⁽⁴⁾, and this verse recited:

The glowing brightness of the precious lamp reaches the nine regions of Heaven:
In Heaven above are clearly seen the traitors and the faithful.
If it is predestined we'll go together to the precious imperial palace,
Where the glittering star *Thing* ⁽⁵⁾ encircles the eight points. ⁽⁶⁾

玉 盞 光 輝 透 九 重
天 上 燭 見 奸 和 忠
有 緣 同 往 玉 皇 殿
炎 炎 明 庭 拱 八 方

⁽¹⁾ 獻酒 ⁽²⁾ 點七星燈 The lamp of the seven planets.

⁽³⁾ Compare pag. 114, note 1. When Thsao-thsao's fleet was riding at anchor in the river, his soldiers were all seasick. Mang-thang, Aid-de-camp of Liu-pi, disguised himself as a Taoist priest and, going to the fleet of Thsao-thsao, advised him to bind his whole fleet together with iron chains. Thsao-thsao did so, and even covered the ships with planks, so that the horses could prance on them. But, when Liu-pi had loosened his fire-ships on him, he saw his fault; for his fleet, being one compact mass, could not move and was totally burned, whilst thousands of his men perished.

⁽⁴⁾ 點玉皇燈 ⁽⁵⁾ The star 天庭, Thian-thing.

⁽⁶⁾ N. S. E. W. NE. SE. NW. SW.

Lighting now the Hung-lamp ⁽¹⁾, this verse is recited:

The innerpart of the lodge is very imposing;
 The four great faithful excellent-ones guard the four gates.
 If it is asked what is most exalted within the city —
 The Hung-lamp, once lighted, illuminates the faithful.

木	楊	城	內	好	威	風
四	大	忠	賢	守	四	門
若	間	城	中	何	物	大
洪	燈	一	點	照	忠	心

The lamps now being all lighted, and the incense-sticks glowing in the censer and filling the pavilion with delicious perfumes, the Gods are prayed to look down upon the members and accept of the incense burned for them; this prayer is read with a slow and solemn voice, that the new members may be moved and impressed by it.

FORMULARY OF PRAYER TO THE GODS.

請 神 表 文

„Solemnly we now burn incense and make this prayer to *Pwan-ku*, who first sundered Heaven and Earth. ⁽²⁾ Revering the Heavenly doctrine of being united in One, we, fervently, wish „to overturn Tsing and restore Ming, in order to obey the will of Heaven (desiring that „Heaven and Earth) shall roll on together. ⁽³⁾

謹	謹	焚	香	禱	告	禱	告	盤	古	初	開
天	地。	奉	天	合	一	之	道	一	片	丹	心
反	清	復	明	以	順	天	意	之	同	流。	

⁽¹⁾ 點 洪 燈

⁽²⁾ According to the doctrine of the Tao-sect, *Pwan-ku*, the first man, had the task given to him to separate the Chaos. He was busy with it during eighteen thousand years, during which time he increased day by day in stature. When his work was finished he died. His head became mountains, his breath wind and clouds, and his voice thunder; his limbs were changed into the four poles, his veins into rivers, his sinews into the undulations of the earth's surface, and his flesh into fields; his beard was turned into stars, his skin and hair into herbs and trees; and his teeth, bones and marrow into metals, rocks and precious stones; his dropping sweat increased to rain, and, lastly, the insects which stuck to his body were transformed into people.

⁽³⁾ i. e. that H. & E. may be everlasting.

„This night I have come with these brethern before X, the incense-master of the lodge X,
 „at the place X, near the village X, in the district X, of the prefecture X, in the pro-
 „vince of X. All the brethern who have been brought here to night, are all iron-galled and
 „copper-livered. (1)

„We have come together to pledge fraternity before Heaven and Earth: we'll swear to be
 „all of one heart and mind, and we'll mix our blood to confirm this oath.

„We pray and beseech the Gods of Heaven and Earth; *Liu-pi*, *Kwan-yü* and *Chang-fi* who pledged
 „fraternity in a peach-garden. (2)

„With one heart and mind we will obey Heaven, and act righteously; and we will overturn
 „Tsing and restore Ming. Our faithful hearts will not alter, and we will never change.

„Unanimously, and with united forces, we will search together for the true lord. We will
 „reconquer the empire, and restore the true throne, that the heirdom of the great dynasty of
 „Ming may flourish again.

„We now burn incense here and make this prayer: we pray that it may reach the Su-
 „preme Ruler of the August Heaven; the first heavenly venerable One; the three lights — sun,
 „moon (and stars); the five planets (3) and seven rulers (4); the divine prince Wu-tao (5);

今	晚	在	於	某	省	人	府	人	縣	人	社
人	地	方	人	香	主	人	姓	人	名	人	兄
弟	等	是	夜	引	動	衆	兄	弟	人	人	鐵
胆	銅	肝。	共	來	投	天	地	結	義	會	盟
同	心	插	血	立	誓。	禱	祝	天	地	神	祇
劉	關	張	三	人	桃	園	結	義	同	心	合
志	順	天	行	道	反	清	復	明	忠	心	不
變	承	無	更	改	同	心	協	力	共	尋	真
主	奪	回	江	山	承	立	正	位	重	興	大
明	基	業。	今	於	此	處	焚	香	禱	告	請
到	皇	天	玉	帝	元	始	天	尊	日	月	三
光	五	星	七	政	五	斗	神	君	天	官	賜

(1) i. e. Valiant and courageous.

(2) Compare p. 2.

(3) Mars, Venus, Jupiter, Mercury and Saturn.

(4) Sun, moon and the five planets.

(5) Name of a constellation.

„ that it may reach the Heavenly Ruler who bestows happiness, and the supreme *Lao-kiun*. (1)
 „ We pray, also, to the Budha of the western Heaven; to the perfect Budhas *Shih-kia* (2) and
 „ *Ju-lai* (3); to *Amida Budha*; to the most merciful and most gracious goddess *Kwan-shi-yin* (4); to
 „ the four supreme Heavenly kings (5), and to the diamond-accomplished Budhas (6); to the
 „ eighteen *Lo-han* (7); to the venerable first sage *Tak-mo* (8). We pray, also, to the Supreme Ruler

福。太。上。老。君。再。請。西。天。佛。祖。釋。
 迦。如。來。成。佛。阿。彌。陀。佛。大。慈。大。
 悲。觀。世。音。普。薩。四。大。天。王。金。剛。
 文。佛。十。八。羅。漢。達。摩。尊。祖。師。再。

(1) *Lao-kiun*, commonly called *Lao-tsz*, the founder of the doctrine of *Tao*. He was born B. C. 604 in the kingdom of *Tsu*, now the province of *Hu-pek*. His doctrine is exposed in his book „Memoir of the road and virtue” (道德經), translated by St. Julien.

(2) *Sakya-muni*, the Excellent. He was born on the eighth day of the fourth month B. C. 1029. His father was *Sudhodani*, king of *Kapila*, in central India, and his mother was called *Maya*. He died in his eightieth year, near the river *Batei*, in *Benares*, B. C. 949. (See the *Nippon Archiv*).

(3) *Ju-lai*, sanscr. *Tathagata*, a perfect Budha, commonly called in Chinese *To-pao-ju-lai* (多寶如來), Many-precious perfect Budha. His name *Ju-lai* means „the thus gone”, i. e. who has definitely quitted relative, to enter upon absolute existence, or *nirodna*. (Remusat.)

(4) *Kwan-shi-yin* is the Chinese translation of the sanscrit name *Avalokiteswara*. The Chinese, however, have translated „voice, sound” (sanscr. *swara*) instead of „Lord” (sanscr. *iswara*). The name ought to be written *Kwan-tsz-tsai* (觀自在), or *Kwan-shi-chu* (觀世主), the world-contemplating Lord. The Chinese always think this Bodhisattwa to be a woman, as he is represented in the shape of a very effeminate-looking youth.

(5) *To-wan-thian* (多聞天), „The renowned God”, (sanscr. *Vais'avana*): the God of wealth, king of the North.

Chi-kwoh-thian wang (持國天王), „The state-maintaining Heavenly king”, king of the East.

Tsang-chang-thian-wang (增長天王), „The Heavenly king of the growth”, (sanscr. *Virū d'aka*), ruler of the South.

Kwang-muh-thian-wang (廣目天王), „the big-eyed Heavenly king;” he rules the sinners and only releases those who repent themselves. (Sanscr. *Virū pākcha*). He rules the West.

(6) The sentinels at the gates of Buddhist temples, supposed to represent the Gods *Brakmā* and *Nārājana*.

(7) Sanscr. *Arhan*: the eighteen principal disciples of Budha.

(8) i. e. *Dharma*, one of the three precious-ones: Budha, Dharma, Sanga; the supreme Triad. According to Chinese ideas *Budha* signifies *intelligence*, being neither void nor being. *Dharma* means the *law*, the rule of natural virtues. *Sanga* means the *united band*, indicating that the natural virtues are never separated, but always united. (Landresse).

of the dark Heaven of the North-pole; to the master *Kwei-kuk* of the cavern *Kwei-kuk* in the mountain *Yun-mung* (1); to the Imperial-bestowed faithful and loyal holy prince *Kwan* (2); to the prince *Kwan-phing* (3); and to the general *Chau-chwang* (4); to Him who entered *nigban* by grace of the Gemmeous (Emperor); to *Wu-lao-khang-kung*; to the holy lord, — leader (5); to Him upon whom is bestowed, by imperial preferment, the name of the five-fold effulgent Supreme Ruler *Wa-kwang* (6); to the Supreme princess, empire-protecting and people-assisting Queen of Heaven, the golden-flowery, blessing-bestowing lady; to the clear-perceiving ear (7), the thousand-mile-seeing-eye (8), and to *Chao-hian-thau* (9); to the mandarin *Wang-ling* (10), and to all the generals.

We pray, especially, to the left *Thian-fung* and the right *Thian-fung*; to the thirty six heavenly generals who guard the gates of Heaven; to the seventy two diamond stars of Earth (11); to the August Heaven and the Queen of Earth; to the Lord of the winds, the Ruler of

請	北	極	玄	天	上	帝	雲	夢	山	鬼	谷
洞	鬼	谷	先	生	勅	封	忠	義	關	聖	帝
君	關	平	太	子	周	倉	將	軍	玉	封	道
菓	無	漏	康	公	主	師	聖	爺	勅	封	五
顯	華	光	大	帝	護	國	庇	民	天	后	元
君	金	花	惠	福	夫	人	順	風	耳	千	里
眼	趙	玄	壇	王	靈	官	衆	位	將	軍	專
請	左	天	逢	右	天	逢	把	守	天	門	三
十	六	員	天	將	七	十	二	位	地	剛	星
皇	天	后	土	風	伯	雨	師	雷	公	電	媽

(1) *Kwei-kuk*, also named *Kwei-kuk-tsz* (鬼谷子), lived during the reign of the Prince *Ping-kung* (平公) of the state *Tsin* (晉), B. C. 481. His name was *Wang* (王), his surname *Hü* (詡). He was a renowned conjurer and sorcerer. (See the *世說*, "Tales of the age.")

(2) *Kwan-yü*. (Compare pag. 2.)

(3) Son of *Kwan-yü*. (4) General of *Kwan-yü*.

(5) The aid-de-camp of the Ruler of the North-pole.

(6) The God of Fire.

(7) & (8) Two genii at the feet of the Holy mother, queen of Heaven.

(9) Or *Chao-yuen-sz* (趙元帥), a sage living during the reign of the famous Emperor *Tsin*, (B. C. 246—270). Afterwards he was deified. (See the Biographies of the Gods.)

(10) See p. 14 and p. 68, note 5.

(11) Or the malignant stars of the Earth (地煞星).

„the rain, the God of thunder, the Mother of lightning, the earthly Snow-spirit ⁽¹⁾, and the Ruler
 „of the abundantly-descending clouds; to Luh-kah and Luh-ting; to all the Angels and Star-
 „princes; to the Messengers of the ruling days ⁽²⁾; to the Judges charged with the affairs;
 „to the eight Genii, the chiefs of the Taoists; to the Sprites of all the caverns; to the Gods
 „and Budhas who swerve through the Void; to the Spirits of the rivers and mountains, of
 „the land and the grain, of the earth and the ground.

„We pray all these Gods to descend on this altar.

„As we are assembled this night to pledge, by an oath, fraternity with all the brethern,
 „so help us that we all may be enlightened, so that we may get the desire to obey Heaven
 „and act righteously.

„We pray, again, the golden Budha, and the porcelain Budha in feminine shape from
 „the camp *Shih-khi*, in the village *Shui-khi*, in the district *Thai-phing*, of the prefecture *Thai-*
 „*phing*, in the province of *Kan-su*; the deities of our native place and the God of wealth of
 „our own place.

„We pray, also, the founder *Chu-hung-ying* and the foundress, lady *Choh*; the ancestors *Hung-khi-*
 „*shing* and lady *Kin*; the hereditary prince *Chu-hung-chuh*; the president *Wan-yun-lung*; the mas-

六	雪	神	豐	隆	雲	師	六	甲	六	丁	衆
位	天	神	星	君	值	日	使	者	當	事	功
曹	八	仙	道	長	各	洞	真	人	一	切	虛
空	過	往	神	佛	山	川	社	稷	土	地	之
神	一	齊	請	到	壇	前	爲	今	晚	會	盟
結	拜	衆	兄	弟	助	其	衆	明	以	承	順
天	行	道	之	意	再	請	甘	肅	省	太	平
府	太	平	縣	瑞	溪	鄉	石	溪	寨	金	身
佛	祖	白	定	祖	母	及	本	方	土	地	靈
神	本	方	財	神	再	請	廣	東	省	惠	州
府	石	城	縣	觀	音	山	丁	山	脚	下	始
祖	朱	洪	英	祖	妣	掉	氏	夫	人	祖	父
洪	啟	勝	祖	母	金	氏	夫	人	太	子	朱
洪	祝	大	哥	萬	雲	龍	陳	近	南	先	生

(1) The number 6 is a female — or Earthly number (Comp. Introd. pag. xviii, xix & xxv).

(2) Days when certain officers serve in rotation.

"ter *Chin-kin-nan*; the five founders *Tsai-teh-chung*, *Fang-ta-hung*, *Ma-chao-king*, *Hu-teh-ti* and *Li-sih-khai*; the five valiant generals *Lin-yung-chao*, *Li-sih-chi*, *Wu-thian-ching*, *Yao-pieh-tah* and *Hung-thai-sui*; the four great faithful excellent-ones (1); all which generals were at the foot of the mountain *Ting*, in the chain *Kwan-yin*, in the district *Shih-ching*, of the prefecture *Houichao*, in the province of *Kwang-tung*; as, also, the dragon-gods of the earth, the water, and the land at the head of the bridge; the Budha *Kia-lan*; and the dead and deceased brethern, to come down before this altar to assist us, that we may all be enlightened.

"All brethern who are brought hither are faithful and loyal: they all are iron-galled and copper-livered.

"From the unexhaustible metamorphoses are born millions of men, who are all of one heart and of one mind.

"All the benevolent in the two capitals and thirteen provinces have now come together to beseech Father Heaven and Mother Earth; the three lights: sun, moon (and stars); all the Gods, Saints, Genii and Budhas, and all the Star-princes, to help them all to be enlightened. This night we pledge ourselves, and vow this promise before Heaven, that the brethern in the whole universe shall be as from one womb; as if born from one father, as if nourished by one mother; and as if they were of one stock and origin; that we'll obey Heaven and act

五	祖	蔡	德	忠	方	大	洪	馬	超	興	胡
德	帝	李	色	開	五	虎	將	軍	林	永	超
李	色	智	吳	天	成	姚	必	達	洪	太	歲
四	大	忠	賢	衆	位	將	軍	橋	頭	土	地
水	陸	龍	神	伽	藍	爺	先	前	亡	兄	故
弟	來	到	壇	前	助	其	衆	明	引	至	衆
兄	弟	個	個	忠	心	義	氣	鐵	胆	銅	肝
變	化	無	窮	生	開	千	百	萬	人	同	心
合	志	凡	兩	京	十	三	省	一	體	同	仁
共	來	稟	天	地	父	母	日	月	三	光	衆
位	神	聖	仙	佛	列	位	星	君	在	此	助
其	衆	明	今	晚	結	拜	當	天	禱	祝	天
下	兄	弟	都	是	同	胞	一	父	所	生	一
母	所	養	一	本	同	原	順	天	行	道	忠

(1) See pag. 95, note 1.

„righteously; that our faithful hearts shall not alter and shall never change. If August Heaven assists us to restore the dynasty of Ming, — then happiness will have a place to return.”

心 不 變， 永 世 無 更， 皇 天 保 佑 復
轉 明 朝， 則 福 有 攸 歸。

This prayer being said, all the brethren rise from their knees and make eight salutations for Heaven, Earth, Sun, Moon, the five Founders, Wan-yun-lung, the Brethren and the Renowned amongst their companions. The salutation is done in the common Chinese way, by kneeling down and throwing the body forwards on the ground. During this ceremony this verse is recited:

We firstly worship Heaven as our father;
We secondly worship Earth as our mother;
We thirdly worship the Sun as our brother;
We fourthly worship the Moon as our sister-in-law;
We fifthly worship the five Saints; (1)
We sixthly worship Wan-yun-lung;
We seventhly worship all the brethren;
We eighthly worship the ten-millennial fragrance. (2)

(1) The five founders.

(2) Var: We firstly worship the Heavenly Lord who is fragrant since myriads of years;
We secondly worship the earthly fire extending like Heaven;
We thirdly worship those who, harmoniously, pledged fraternity in a peach-garden;
We fourthly worship the red lamp widely renowned and displayed;
We fifthly worship the five founders as our respected seniors;
We sixthly worship the six ancestors and the six saints and sages;
We seventhly worship the seven planets which shine around on high;
We eighthly worship our companions who are renowned since antiquity.

一	拜	天	公	萬	年	香
二	拜	地	火	似	天	長
三	拜	桃	園	和	結	義
四	拜	紅	燈	遠	傳	揚
五	拜	五	祖	為	尊	長
六	拜	六	祖	六	聖	賢
七	拜	七	星	高	拱	照
八	拜	交	遊	萬	古	揚

萬年香 and 萬古揚 mean precisely the same thing, viz: an everlasting fame and reputation, which has existed from the first beginning.

一	拜	天	爲	父
二	拜	地	爲	母
三	拜	日	爲	兄
四	拜	月	爲	嫂
五	拜	五	聖	賢
六	拜	萬	雲	龍
七	拜	衆	兄	弟
八	拜	萬	年	香

The written oath, which has remained on the censor during the whole performance of the above ceremonies, is now taken down by one of the affiliated, and read aloud to the new members, who remain kneeling during the reading.

THE THIRTY SIX ARTICLES OF THE OATH. (1)

Art. 1.

From the moment that you have entered the Hung-league (2), you must quietly fulfil your duties, and keep to your own business. It has, always, been said that filial love is the first of all virtues; therefore you must respect and obey both your parents, and obey and venerate your superiors. Do not resist your father and mother and, so, violate the laws of the Hung-league.

He who does not keep this command, most surely, will not be suffered by HEAVEN and EARTH, but he shall be crushed by five thunder-bolts! Each of you ought to obey this.

Art. 2.

When you have entered the Hung-league, you ought to keep secret everything for your wife and family, for fear that something might leak out before strangers; even so that, as a father, you don't tell it to your son, as an elder brother, you don't tell it to your younger brother. Do not betray the secrets (3) of the Hung-league!

He who does not keep this command—may Heaven not suffer him; but may he die and become a headless ghost!

When it is found out that a brother has betrayed the secrets to strangers, one of his ears will be cut off and he will, besides, be punished with 108 blows.

(1) 洪家三十六誓

(2) 洪門 (3) 陽色

Art. 3.

After having entered the Hung-league, you must consider all the members of the league, the four higher classes, as earls, marquises, generals and ministers, as well as the four middling classes, as scholars, husbandmen, artisans and merchants, and the lower classes, as vagabonds and mendicants, of which rank or station they may be, as brothers.

You shall not, trusting to your riches, insult the poor, or, relying upon your power, oppress the good and honest.

He who does not keep this command, is a false swearer and a perjurer. May he die in a foreign country! May serpents bite him, and tigers devour him!

Art. 4.

After having entered the Hung-league, you shall not insult any more the Buddhist or Taoist priests; for the five founders, originally, were priests, and we venerate them as the founders: are we not, then, disciples of priests?

He who does not keep this command—may he die a wretched death! This crime is not easily to be forgiven, and, therefore, the offender will be punished, according to the law, with 72 blows.

Art. 5.

After having entered the Hung-league, you ought to be faithful and loyal. You must consider the father of a brother as your own father; his mother as your mother; his sister as your sister; and his wife as your sister-in-law.

Do not lie or speak evilly!

When you marry the daughter of a brother you ought to employ go-betweens, and marry her with the prescribed ceremonies; and it shall not be allowed to you to come together unlawfully; neither shall you seduce the wife or concubine of a brother.

He who does not keep this command—may he perish in a river or a lake, may his bones sink to the bottom, and his flesh float on the surface! Besides, if the brethren discover it, one of his ears will be cut off, and he will be punished with 108 blows.

Art. 6.

After having entered the Hung-league, you ought to persevere till the end: let not your mouth say yes, and your heart no.

Do not, on account of a small gain, cause discord between brethren; or, on account of a private promise, cause father and son to be at variance.

Do not speak slanderously, and disturb the harmony between husband and wife.

He who does not keep these commands is an infamous villain; most surely he will die in an unknown land, and be buried in the stomachs of swine or fishes! Besides, he will be punished by the law, according to circumstances.

Art. 7.

After having entered the Hung-league, you ought to consider the affairs of the brethren

as your own affairs. If one of them has smuggled, or escaped the duties, or has some secret affairs, or trades in smuggled goods, or cheats strangers or the police, you must keep it secret, and not let it leak out.

He who does not keep this command, but betrays it, so that the secrets and the affairs of the brethern become known to other people — may he perish under thousands of swords, and may his head be severed from his trunk! The punishment for this crime is not fixed, but it shall be dealt with according to circumstances.

Art. 8.

After having entered the Hung-league, you ought to consider fidelity and loyalty as the foundation. When brethern travel to and fro they have a badge as a sign of recognition. (1) If they have not found, either in the morning or at night, a place to rest or pass the night, you ought to receive them, and not feign not to recognise them.

He who does not keep this command, is one who has violated his vow in the Red-pavilion. May he never be happy or prosperous, but may he die without posterity!

Art. 9.

After having entered the Hung-league, you ought to live in peace and harmony with the brethern, and separate yourselves according to the grades.

You shall not, relying upon your strength, oppress the poor, or commit man-slaughter in drunkenness, or speak wantonly, insulting or vilifying father and mother, or lift up your hands for a scuffle; for that is violating the duties of the brethern and the concord between hands and feet. (2)

We, who belong to this league, either in the two capitals or the thirteen provinces, are all one body: so we may not make a difference between *mine* and *thine*. We may not ask if we are kindred, but we must act as if we were so.

He who does not keep this command shall, surely, die at the way-side! Besides, he will be punished, according to law, with 108 blows.

Art. 10.

After having entered the Hung-league, you must always remember your oath sworn in the Flower-pavilion, and not forget that bloody oath. You must live and die together, and be attached to each other as if you were born from one womb.

Do not give out untruth for truth and deceive the brethern; neither shall you conceal the police and betray the trust of the brethern.

You shall not help a stranger who abuses or beats a brother, and, so, violate the concord. He who does not keep this command—may he perish by cannon-shots! Besides, one of his ears will be cut off, according to law.

(1) 掛牌爲號

(2) i. e. the brethern; who are united like hands and feet.

Art. 11.

After having entered the Hung-league, you must adopt the name of HUNG, and you must then be (attached) like hands and feet; but, as wealth and indigence are unequally divided, and death and life have a fixed time; so, when the parents of a brother have died, or a brother has died himself, and there is no money to bury the corpse properly, we all must come together and deliberate about it: he who has much, may give much, he who has little, may give little; but all of us ought to unite our forces. When other people see this, they will remark the charity of the Hung-league.

He who does not keep this command — may he perish in the deep mountains, or on wild peaks, and be buried without coffin or shroud! Besides, according to law, he will be punished with 72 blows.

Art. 12.

After having entered the Hung-league, you have pledged yourself before HEAVEN: so do not say that providence does not avenge, for three feet above our heads are invisible spirits.

You must tell your age according to truth, and not give out untruth for truth, and, so, deceive the five founders. When you have returned, you shall not pray before other altars or in other temples for absolution from your present oaths and vows.

He who does not keep this command, is a traitor and perjurer; may he be hacked in thousands of pieces and perish! Besides, both his ears will be cut off; he shall be cast out of the brotherhood, and never be allowed to enter it again.

Art. 13.

After having entered the Hung-league, you are bound by a bloody oath. You have become one gall and one heart (with the brethern.)

So, when you see that a brother quarrels or fights with other people, you ought to advance, and examine fairly. If the other people are in the wrong you must, certainly, help him with all your might and strength; but if the brother is in the wrong, you must exhort him to desist: in this way the equity of the brotherhood will appear. You shall on no account pretend not to have known it.

He who does not keep this command, beguiles indeed his own heart, and deceives himself. Most surely he shall not be happy or prosperous, and his children will not live in harmony!

Art. 14.

After having entered the Hung-league, you ought to remember the oath sworn in the Flower-pavilion.

Amongst the members of our brotherhood, some are functionaries, others are vagabonds: each of us has some employment; but we are not all of equal rank. So, if fire is set to a place, or robbery is perpetrated, or a ship is plundered, or highway-robbery is committed, we ought to look well to the flags or signals before we set to work; for brethern are not allowed to act wantonly, and violate the harmony between hands and feet.

He who does not keep this command — may he perish under thousands of swords and become a headless ghost!

Art. 15.

After having entered the Hung-league, though you ought to consider benevolence and justice as the first, and courteousness and faith as the basis, still you are, as brethren, members of one family, and you ought to help each other in disasters and misfortunes.

When a brother is summoned before a tribunal, or a price is set upon him, and he cannot remain longer in the place, the powerful must help him to escape, and the less powerful pay his travelling expenses. This is helping him out of danger, like taking a fish out of a dry place, and it is saving him from difficulties, like liberating a bird out of a close net.

He who does not keep this command — may he perish at the way-side! may the swine devour him, and the dogs bite him, and may he never return in this world again! ⁽¹⁾

Art. 16.

After having entered the Hung-league, you must be faithful and honest; for all things have an owner. Don't take anything away without asking, or instigate strangers to steal the property or riches of a brother.

If you know that a heavy price is set upon a brother, and you do not think about saving him, but betray him, on the contrary, to the troops of the Government; or if you give yourself the thread in hands, or lead the way, to make him prisoner, and injure, in this way, a brother — may you be struck by thunder-bolts, or perish in the flames, or come to an end in the ocean, and your corpse remain floating! This is the heaviest crime according our law; therefore the offender shall be killed, and his head shall be severed from his trunk.

Art. 17.

After having entered the Hung-league, (remember then) that since the ancient times happiness and misfortune have no fixed gates, but that man draws them upon himself:

Heaven has inexhaustible winds and clouds;

Men have misery and happiness for morning and evening! ⁽²⁾

So, when a brother has incurred adversities or misfortunes by his own fault, he ought to suffer them himself, and, on no account, shall he be allowed to implicate the other brethren in his misfortune, in order to extricate himself. For such a one, most surely, will become a headless ghost after his death! If it is discovered, both his ears will be cut off, he shall be cast out of the brotherhood, and never be allowed to enter it again.

Art. 18.

After having entered the Hung-league and passed the bridge laid before the Hung-gate ⁽³⁾,

⁽¹⁾ The Chinese believe in metempsychosis.

⁽²⁾ This is a Chinese maxim, meaning that the fortunes of men are as uncertain as the winds and clouds of Heaven.

⁽³⁾ i. e. Passed the arch of steel.

and the fair has been opened ⁽¹⁾, you can be promoted, after a year, to the grade of Introducer. ⁽²⁾

After two years you can become *Vanguard*. ⁽³⁾ After three years you can become Incense-master ⁽⁴⁾, if, at least, there is a vacancy. When you wish then to open a fair, you must first send round a circular ⁽⁵⁾ to inform the brethern of it.

He who does not keep this command, but himself opens a market, commits a great sin against the five founders. May his head be severed from his trunk and he perish! may the swine devour him, and the dogs rend him to pieces!

Art. 19.

After having entered the Hung-league, the members will elect the chiefs by public vote ⁽⁶⁾. There will be a President, a Master, a Fiscal, Treasurers, Agents, and those who have flowers on their head. ⁽⁷⁾ They shall deliberate fairly and act justly; they shall not, trusting to their greatness, oppress the little, or, relying upon their strength, crush the weaker.

Those who selfishly take bribes, or make no difference between right and wrong on account of their relations, but are only bent upon violence and tyranny, shall, most surely, perish in an unknown country!

Art. 20.

After having entered the Hung-league, if a brother gains his livelihood abroad, and he intrusts you with family-letters, you must take care of them. But if you think that you can not take charge of them, you ought first to inform (the head of the lodge) of it, and not neglect it when the time has already come (for delivering them).

Or, if you perceive that there is money in these letters, you shall not pocket that yourself, or remit less money than there is, for such a one is a swindler who shall perish, most surely, by the sword! If it is discovered, he shall, besides, be punished with 108 blows, and he shall completely reimburse the goods or money.

Art. 21.

After having entered the Hung-league, you shall not secretly show the statutes and diploma of the lodge to strangers, for they are the most important things of the Hung-league.

He who covetously sells them secretly to others, is one who has forgotten his duties and perjured his oath. He shall, most surely, perish by the mouth of a tiger in a deep mountain!

If it is discovered, both his ears will be cut off, he shall be punished with 108 blows, and be cast out of the brotherhood.

Art. 22.

After having entered the Hung-league, if one of the brethern has disputed, quarreled or

⁽¹⁾ 開 墟, lodge is held.

⁽²⁾, ⁽³⁾ & ⁽⁴⁾ See pag. 47.

⁽⁵⁾ See the form of this circular on pag. 51.

⁽⁶⁾ 公 舉

⁽⁷⁾ See pag. 47.

fought, you shall on no account inform the authorities of the case, whether it be serious or trifling; but a council will be held, which will judge and decide equitably, and give verdict according to the more or less importance of the case. It shall not be allowed to you to act yourself, and to inform the authorities of it.

He who does not keep this command, but disobeys the law, most surely shall perish under countless swords, according to the laws of the five founders, and his head and trunk will be severed! for the functionaries of the Tsing-dynasty and of the Hung-league are each their own master.

Art. 23.

After having entered the Hung-league, you may not remember or cherish old grudges or new enmities.

He who does not keep this command—may he perish at the wayside, and may nobody bury him! According to the law, he will be punished, besides, with 72 blows.

Art. 24.

After having entered the Hung-league, if your own brother or a relation of yours, or a friend, and a brother of the Hung-league, quarrel, brawl, or fight together, you may give a signal (to call the other brethren together), in order to exhort them to leave off. But if you separate them forcibly, and help them (the strangers), it is a crime of conspiring with the police—may you then perish in a wretched country!

Art. 25.

After having entered the Hung-league, if one of the brethren has a difference with strangers, and he is perhaps accused before a tribunal, you shall, on no account, give evidence for these strangers in such a case, no matter if you know them or not.

For those who do this are guilty of the crime of conspiring with the police—may they perish on the roads and wayfares!

Art. 26.

After having entered the Hung-league, if you see that a brother possesses lands, you shall not conspire with strangers to rob him; for if you conspire with strangers, it is manifest that you injure him wilfully, and you offend the statutes of the Hung-league.

He who does not keep this command—may he die unburied! If it is discovered, he shall be punished, besides, according to law, with 108 heavy blows.

Art. 27.

After having entered the Hung-league, if the master has appointed a meeting, you shall most surely not conceal policemen within the precincts, in order to show them secretly the secrets. To conceal them is to mix serpents amongst dragons. ⁽¹⁾

(1) 龍蛇混雜, Manchoos amongst Chinese.

This is a heavy offence against the statutes of the Hung-league — May such people perish by the point of the sword, and may five thunder-bolts crush them!

Art. 28.

After having entered the Hung-league, you ought to be attached to each other as brethern, and consider each other as kindred. If other people have stolen the money or properties of a brother, you must search for it, that people may see the equity of the Hung-sect. Most surely you shall not pretend not to know anything about it, and not inform him, but, on the contrary, conceal and keep it for these strangers; for, in the first place, you will be rallied by other people for your perjury, and, secondly, you violate the purity of our harmony and concord.

He who does not keep this command, is one who has forgotten his duties. Most surely he will not die a natural death, but shall perish under countless swords!

Art. 29.

After having entered the Hung-league, if there are great or small cases coming before the society (1), all the brethern shall range themselves according to the higher and lower grades.

The council of the Hung-league then shall decide equitably, and not, trusting to their power, oppress the weak, or, relying upon their majority, oppress the single ones. It, also, shall not be allowed to cry or to be obstinate; neither shall it be allowed to bring along sharp weapons, or carry secretly sticks or clubs.

They who don't keep this command — may they perish by a sharp sword!

Art. 30.

After having entered the Hung-league, you must observe the etiquette of this society, and keep its regulations. When the wife or concubine of a brother passes you on the road, you shall not address her rudely or dally with her; for this is a heavy offence against propriety.

He who does not keep this command — may he never be happy or prosperous, but perish in a bare and sterile country!

Art. 31.

After having entered the Hung-league, if you have had some words with a brother in a moment of passion, you shall not remember them and think of revenge; neither shall you speak improper words, or insult his parents with low and vile expressions.

He who does not keep this command — may he perish at the wayside! According to the law he shall be punished, besides, with 72 blows.

Art. 32.

After having entered the Hung-league, if one of the brethern is involved, unexpectedly, in a lawsuit, or gets implicated with the false authorities (2), and is, perhaps, prevented (from esca-

(1) 公 司

(2) 官 非

ping) on account of his wife and children — then he who, being able to do so, receives his wife and children, is a charitable man.

But if there is nobody able to do this, the case ought to be reported to the brotherhood, who shall deliberate about it.

Art. 33.

After having entered the Hung-league, if the brotherhood has elected somebody to the rank of agent ⁽¹⁾, his name shall be *night-brother*. He shall, also, be called *Iron-plank* ⁽²⁾.

These men are destined to go about every where, and they live in all places. If there are public affairs, they are sent to transmit the reports.

The brethern shall not turn them off; they have free nourishment and travelling expenses; but, for private affairs for the brethern, they must be paid, besides, according to the tariff.

If a brother refuses to pay him — may he die of sword-wounds, or perish by the mouth of a tiger!

Art. 34.

After having entered the Hung-league, you count the years of your age from the moment of your reception.

You must celebrate the birthday of the holy Kwan-ti ⁽³⁾, the Grave-cleansing festival ⁽⁴⁾ and the All-souls festival. ⁽⁵⁾

You must contribute cheerfully to the expenses of these festivals, yes, you must even give money gladly and not, pretending to be poor, refuse to contribute.

He who does not keep this command — may he be unfortunate and unprosperous!

Art. 35.

After having entered the Hung-league, if there are great or small affairs amongst the brethern, either fortunate or unfortunate, you ought to remain in harmony and concord. The joy of the Hung-league will then be seen.

He who does not keep this command — may he be unfortunate and unprosperous!

Art. 36.

After having entered the Hung-league, you must love each other as your own flesh and bones, and be attached to each other as if you were children from the same womb.

It has always been said: „If one enters a house, one must observe it's rule.” So you ought to persevere till the end, and be benevolent and just.

You must remember and obey the oaths from the first to the thirty sixth one; then your children will be prosperous, and you will be happy for numberless generations; for in ancient

(1) 草鞋脚式 (2) See pag. 47 & 49.

(3) The Chinese Mars. (See pag. 74, note 5).

(4) 清明 (5) 七月

times it was said: "A family who hoards up virtues, most surely will have abundance of blessings." You all must obey and observe this.

After the reading of this oath, the brethren all rise from their knees, to confirm this oath by shedding blood. Firstly tea is made, and each new member drinks a cup of it to purify his mouth. The water for making the tea is brought in, and this verse recited:

In the golden orchid the water flows for myriads of ages;
 Idlers are not allowed to stand at the entrance of the bridge;
 After having entered the league and drunk the water of the three rivers,
 You can roam about the world according to your wishes.

金	蘭	萬	世	水	長	流
閑	人	不	許	在	橋	頭
入	門	飲	罷	三	河	水
五	湖	四	海	任	你	遊

Tea is then made with this water, and this quatrain recited:

A cup of fine tea is properly the first;
 Two emperors of the Ming-dynasty worshipped Phu-hien. ⁽¹⁾
 The faithful and loyal shall become dukes and marquises;
 The mountains shall resound "a myriad of years!" ⁽²⁾ to thank for the favour of the prince.

一	盞	佳	茗	本	爲	先
二	世	明	主	拜	普	賢
忠	心	義	氣	公	候	位
山	呼	萬	歲	謝	君	恩

Having drunk this tea, a great bowl is filled with wine, and this quatrain recited:

A cup of the original colour is on the table;
 The oath-pledged brethren drink three cups of it;
 The faithful and loyal will enjoy the blessings of Heaven;
 But those, who oppress the feeble and cheat each other, Heaven won't suffer.

一	盃	本	色	在	檯	中
結	盟	兄	弟	飲	三	盃
忠	心	義	氣	食	天	祿
強	弱	相	欺	天	不	容

(1) The first two emperors of the Ming-dynasty worshipped the Budha Phu-hien.

(2) See pag. 18, note I.

The brethern now take a silver needle, and prick themselves in the middle finger, letting some blood drop into this bowl of wine. ⁽¹⁾

They then all taste of this mixed wine, during which ceremony these quatrains are recited:

I.

We mixed the blood and, unanimously, worshipped the five men
 Who, at that time, made a league under the peach-trees.
 From the present time that we've sworn this oath, we'll never change;
 But we'll be more cordial than those born from the same womb, and of one flesh and bone. ⁽²⁾

插	血	同	心	拜	五	人
當	時	出	世	在	桃	根
從	今	發	誓	無	更	改
勝	過	同	胞	骨	肉	親

- ⁽¹⁾ Sometimes the blood of the finger is not mixed with the wine, but a cock is pricked with a needle and its blood mixed with the wine, which ceremony is called: Pricking out the cock's blood, (割雞血). During this ceremony this quatrain is recited:

This cock is not a common or vulgar cock:
 The divine bird with five virtues ^(a) announces the dawn by crowing.
 This night we shall take *red* as our witness;
 When the brethern have drunk the blood, their hearts are just and equal.

此	雞	不	是	非	凡	鷄
五	德	靈	禽	報	曉	啼
今	晚	將	紅	來	做	証
兄	弟	飲	血	心	正	齊

- ⁽²⁾ Comp. pag. 107, A. 308.

- ^(a) The five virtues of the cock are: 1. *Courteousness* (禮), because he wears a comb on his head. 2. *Military spirit* (武), because he takes great and firm strides. 3. *Bravery* (勇), because he never flinches before an enemy. 4. *Benevolence* (仁), because he cackles when he has found some food, so that the hens may participate. 5. *Faith* (信), because he crows at the destined hours without ever failing.

II.

This night we have sworn together to be united in the universe;
 Those convoked in the kingdom all bear the name of Hung.
 With the metal needle we let blood and swear together an oath,
 That the brethern shall be, unanimously, peacefully together.

此	夕	會	盟	天	下	合
四	海	招	來	盡	姓	洪
金	針	取	血	同	立	誓
兄	弟	齊	心	要	和	同

III.

After having drunk the cock-blood-mixed wine of the Hung-people,
 Our age will reach the number of a hundred and ninety nine years. (1)
 We and you have, harmoniously, pledged ourselves together;
 And each of us has a faithful heart and loyal mind.

飲	罷	洪	家	鷄	血	酒
壽	元	一	百	九	十	九
你	我	連	和	共	結	拜
忠	心	義	氣	各	自	有

IV.

Who has no kindred or relations! (but)
 Most surely you shall not tell it to other people. (2)
 All the brethern ought to remember this carefully,
 He who lets it leak out shall be sentenced to be beheaded.

五	倫	親	戚	誰	人	無
切	勿	說	與	外	人	曉
兄	弟	大	家	須	謹	記
若	有	洩	漏	斷	斬	首

This ceremony, called the "drinking of the bloody wine" (3), being finished, a white cock is laid upon a block, and the new member, taking a hatchet, chops off it's head. In the meantime these quatrains are recited:

(1) i. e. that the brethern will enjoy long life.

(2) i. e. you shall not tell it to anybody, not even to your relations or family.

(3) 飲血酒

I.

On it's head it has the comb of a phoenix, and it's tail is like a lance;
 It's whole body is of white jade as a dress and garment.
 The brethren who pledge fraternity cut off your head:
 If there are traitors amongst them, they shall perish like this cock.

頭	戴	鳳	冠	尾	似	鎗
遍	體	白	玉	爲	衣	裳
兄	弟	結	義	將	你	斬
若	有	奸	心	照	鷄	亡

II.

To night we have sworn together to be united every where:
 Because there are traitorous ministers who obtain merit by injuring the state;
 But now we will avenge our injuries and wrongs —
 That Ming carries off the Tsing-dynasty is the will of Heaven and Earth.

今	夕	會	盟	千	里	合
緣	有	奸	臣	害	國	動
惟	今	欲	報	冤	仇	恨
明	奪	清	朝	天	地	心

This ceremony, called the "decapitating the small seven white cock" ⁽¹⁾, being accomplished, the following execration is solemnly pronounced:

EXECRATION.

The white cock is the token, and we have shed it's blood and taken an oath:
 The unfaithful and disloyal shall perish like this cock;
 Whilst the faithful and loyal shall be dukes and marquises for countless ages.
 We have drunk the wine, and confirmed by an oath, that we pledge ourselves to raise (the standard of) righteousness;
 The traitors and intriguers shall perish by the sword:
 Their body and head shall be severed, and their bones and flesh be in different places.

白	雞	爲	說	咒	血	設	誓
不	忠	不	記	癩	雞	而	亡
有	忠	有	義	照	候	萬	世
			義	公			

(1) 斬亞七白雞 See pag. 107, note 2.

飲 酒 定 盟 結 拜 起 義
 奸 臣 讒 口 死 在 劍 下
 屍 首 不 全 骨 肉 異 處

The new members are now led without the West-gate, where a furnace is burning. (1) The written oath is thrown on the fire and burned, as it is believed that the oath will, in this way, reach the Gods who will punish the perjurer.

The president now gives to each member a print of the small diploma on linen, whereby this quatrain is pronounced, which is also reproduced upon the diploma: (2)

The five men divided a piece of poetry;
 Nobody knows that the heroes of Hung have it about them;
 Since this has been perpetuated amongst all the brethern,
 They can recognize each other, when meeting again.

五 人 分 開 一 首 詩
 身 上 洪 英 無 人 知
 此 自 傳 得 衆 兄 弟
 後 來 相 認 團 圓 時

Their names are written on the back of this diploma, but again in a mysterious manner, that other people may not recognize it: as, for example, the name *Hü-siang* (3) is analysed and written: *Yen-wu-a-nung*. (4)

The members are enjoined to wear this diploma upon their person, as a safeguard against pirates or robbers of the league. The book, containing the oath, laws, regulations, secret signs, etc., etc., is, also, given to them.

Sometimes, too, a pair of poniards, called, in the slang of the league, "Bridge-planks" (5), are given to them. They are easily concealed in the long and wide sleeves of the Chinese dress, and are to be used on occasion.

For all these things the new member pays a sum of 600 cash (nearly two rupees), as:
 360 cash for making *clothes* (the book with the laws, etc);
 108 cash for the *purse* (diploma);
 72 cash for *instruction* (the oath);
 36 cash for decapitating the *traitorous subject* (the white cock);
 21 cash for buying fruits; (6)

(1) See pag. 110. (2) See pag. 29. (3) 許 襄

(4) 言 午 亞 萊 (5) 橋 板 (6) See pag. 84, Q. 187—190.

3 cash for the money to be kept about one's person. (1)

This money, consisting in three Hung-cents, is constantly to be carried about the person, as a sign of recognition. (2)

The formalities of affiliation being now all over, the new members are led round the buildings, and the instruments and flags are shown to them.

Firstly the celebrated *bushel* (3) is raised, and these quatrains pronounced:

I.

We have newly established the City of willows,
And the heroes of Hung are assembled to night.
Shields and spears are piled up high —
Overturn Tsing and, then, restore Ming.

新	立	木	楊	城
今	晚	會	洪	英
于	戈	疊	疊	起
反	清	而	復	明

II.

This night we raise the City of willows,
To overturn and exterminate the dynasty of Tsing, and restore the great Ming.
If we assist our lord to mount the throne, our merit will be great;
And the civil and military officers shall be all promoted.

今	晚	升	起	木	楊	城
反	滅	清	朝	復	大	明
保	主	登	位	功	勳	大
文	官	武	將	衆	皆	升

(1)	三	百	六	錢	去	做	衫
	一	百	零	八	買	腰	屏
	七	十	二	錢	求	指	教
	三	十	六	錢	斬	奸	臣
	二	十	一	錢	買	菓	子
	留	存	三	文	在	身	邊

(2) These three Hung-cents, given to the new members, are not the common Governmental coin, but money of their own. See the engraving of these cents in P. VI, s. IX.

(3) See page 41.

III.

We have raised the Willow ⁽¹⁾ and stuck the red flower ⁽²⁾;
 The myriad families form together one family.
Three ages they have been *peaceably united together* every where;
 On another day we shall assist our lord to sit on the throne of China.

升	起	木	楊	插	紅	花
萬	姓	合	埋	共	一	家
彪	壽	和	同	處	處	合
他	朝	保	主	坐	中	華

Next the Army-flags are raised, and this quatrain is pronounced:

The great banners of the Hung-heroes convoke myriads of troops
 Who, by an oath, are pledged to fraternity in the red pavilion.
 Faithful and loyal like the five elements ⁽³⁾, —
 The countless host ⁽⁴⁾ ought to rise simultaneously.

洪	英	大	旗	招	萬	兵
聯	盟	結	義	在	洪	亭
忠	心	義	氣	木	水	火
九	十	百	萬	齊	應	升

The flags are now consecrated: three cups of wine are poured on the ground as a libation to the Gods, and this prayer is said:

CONSECRATION OF THE BANNERS.

"August Heaven! Queen of Earth! Gods of the land and grain on the mountains and in the waters! Venerable spirits of the three rivers! May we obtain the victory when these flags are unfurled! May we succeed when our horses have arrived! Now we offer the wine of grapes and the (wine steeped with) green bamboo-leaves to the master, in order to display our sincere feelings; this night the whole brotherhood has come to pledge fraternity; with this (wine) we consecrate the flags, and go to destroy Tsing."

The mountains, streams, land and grain have their deities;
 With three cups of imperial wine we consecrate these flags;
 Shields and spears are piled up high;
 We'll draw our swords and firstly kill the horse with the bells. ⁽⁵⁾

(¹) The lodge. (²) The red pavilion. (³) *Lit.*: like wood, water and fire. (The elements metal and earth are omitted.) (⁴) *Lit.*: the ninety millions.
 (⁵) Little bells hung about a horse to announce approach. On flags they are, also, hung.

皇	天	后	土	山	祭	旗	稷	三	河	尊	神
旗	開	得	勝	馬	川	社	功	蓋	酒	葡	荀
竹	葉	青	待	奉	到	成	表	至	誠	今	晚
衆	兄	弟	結	義	先	生	祭	旗	去	滅	清
		山	川	社	稷	有	神	祇			
		御	酒	三	盃	來	祭	旗			
		干	戈	疊	匕	重	匕	起			
		開	刀	先	斬	馬	鈴	兒			

After this prayer a white horse and a black ox are slaughtered, and the spear-heads are dipped in their blood. (1) The animals are, then, brought to the kitchen, and a supper is prepared, of which all the members partake.

During and after the supper, theatricals are played to amuse the guests; the latter being, invariably, connected in China with all religious ceremonies. This lasts till the approach of dawn, when the new members are allowed to take again their Manchoo dress, and return to their homes, until they themselves are called up again to play a more active part at the next reception of new members.

(1) The *white* horse is a sacrifice to the solar, and the *black* ox a sacrifice to the telluric principle.

PART V.

LAWS AND STATUTES OF THE BROTHERHOOD.

SECTION I.

COMPLETE CODE OF THE SEVENTY TWO ARTICLES OF LAW OF THE HUNG-LEAGUE. (1)

Art. 1.

The brethern of the Hung-league ought to respect and obey their parents, and live in peace and harmony with their brethern.

If a lawless fellow vilifies his father or mother, or insults the parents of a brother, he shall be punished with 108 heavy blows.

Art. 2.

The brethern of the Hung-league ought to be benevolent, just, disinterested, and modest. If a lawless fellow seduces the wife or daughter of a brother, he shall, if detected, be punished with the loss of his life.

Art. 3.

The brethern of the Hung-league ought to act lawfully. If an unprincipled brother dallies with the wife or daughter of a brother, and he is detected by another brother, one of his ears will be cut off.

Art. 4.

If there are traitors among the brethern of the Hung-league, who take the price which is set upon a brother, and, in this way, cause a brother to incur punishment, both their ears will be cut off.

Art. 5.

If a brother of the Hung-league knows that another brother has committed, during his

(1) 洪家七十二條律全

life-time, a murder, or has set fire to buildings or ships, and he then takes traitorously the promised reward, to the prejudice of the life of this brother, he shall be slain.

Art. 6.

If a brother of the Hung-league is sufficiently bad and wicked to steal the money, clothes or possessions of another brother; he shall be punished, if detected, and if there are proofs, with the loss of one ear.

Art. 7.

If a brother of the Hung-league, going abroad, has confided his wife and children to another brother, and if this brother, after treating them at first with humanity, takes no more care of them, and drives them from his door, and, in this way, causes the wife and children of a brother to suffer the hardships of famine and cold, so this is to begin a thing and not finish it, and, therefore, he will be punished with the loss of one ear.

Art. 8.

(This article is omitted in the original text).

Art. 9.

(This article also, only the punishment of 108 blows is mentioned).

Art. 10.

If a brother of the Hung-league, having committed a crime, enters the house of a brother and beseeches him to assist him to escape over the frontiers, and if this brother does not help him to escape over the frontiers, but, on the contrary, prevents him to escape, he will be punished with the loss of one ear.

Art. 11.

If a brother lets a stranger pass for a brother at the time that lodge is held, and introduces him into the council-room, so that he may see the formalities and ceremonies, and the secrets leak out in this way, he shall be punished with the loss of his life.

Art. 12.

If a brother of the Hung-league, without having got the warrant, or without having obtained orders, or informed the brethern, holds clandestinely lodge and usurps the functions of Incense-master, he will be punished with the loss of his life.

Art. 13.

If a brother of the Hung-league, on the day that a meeting has been appointed, shows the way to the magistrates to seize the President and Master, and causes injury to all the brethern, he shall be punished with 360 heavy blows, and, afterwards, be slain.

Art. 14.

If a brother of the Hung-league has got dispatches or letters from the lodges of the two capitals or 13 provinces, to the purport of convoking the brethern, and if he does not deliver

these letters to the President and Master, but keeps them and opens them himself, he shall be punished with the loss of his life.

Art. 15.

If a brother of the Hung-league, knowing that another brother has been killed by strangers, secretly purloins his money and goods, instead of informing the brotherhood of it, that they may avenge him, one of his ears will be cut off.

Art. 16.

If a brother has gone abroad, and his wife or daughter commit adultery with another, and if another brother takes bribes from them, and does not inform the brethren of it, that they may seize them, one of his ears will be cut off.

Art. 17.

If a brother intrusts another with letters to take over the seas to his family, and if this brother purloins the money or letters, or changes the goods, he will lose one ear.

Art. 18.

If a brother of the Hung-league lends clandestinely the diploma, the handbook and Bases ⁽¹⁾ to other people, in order to curry favour with them, or if he sells them for money, and betrays the secrets, he shall be put to death.

Art. 19.

If a brother of the Hung-league, disregarding the laws and disobeying the statutes, teaches secretly the signs of recognition and the usages of the Hung-league to strangers, he shall be punished with 108 heavy blows.

Art. 20.

If a brother of the Hung-league sees that another brother disputes or quarrels with a member of his own family, he ought to intervene and enjoin them to leave off. He who helps his own relation and, wantonly, beats his brother, shall be punished with 108 blows.

Art. 21.

If a brother of the Hung-league disputes with another brother about a young and fair boy, or commits unnatural sin with a younger brother, he shall, if detected, be put to death.

Art. 22.

If brethren of the Hung-league have gone together to a brothel, and dispute about a prostitute or „little friend” ⁽²⁾, so that they become foes, and are railed at by others, they shall be punished each with 36 blows.

He, who has helped the one brother to beat the other brother, shall be punished with 72 blows.

(1) 白衣本底 Comp. P. VI, s. x.

(2) 小友 i. e. Catamite.

Art. 23.

If a brother of the Hung-league, falsely and maliciously, incites other brethren with lies and deceitful language to go to court, and causes them to become implacable foes, he shall be punished with 108 heavy blows.

Art. 24.

If a brother of the Hung-league gathers money under a false name, or, by falsely telling good or bad, true or false things, collects contributions from the brethren, and purloins this money for his own use, he shall be punished with 108 heavy blows.

Art. 25.

If a brother of the Hung-league, passing along the road, sees the corpse of another brother, and if he has collected money from the brethren, but does not bury this corpse, it is a case of swindling, and he who has spent the money of the brethren shall lose both his ears.

Art. 26.

If the brethren of the Hung-league see that a brother is seized for a crime by the governmental soldiers and is transported, and if they do not advance and free him forcibly and prevent the soldiers, they shall be punished with 108 heavy blows.

Art. 27.

If brethren of the Hung-league travel or sleep together, and it happens during their passage that wicked people wish to injure them, they ought to assist each other.

If the one does not care for the other, and, knowing it fortuitously beforehand, escapes the danger, but suffers his brother to be injured by them, he shall be punished with 108 heavy blows.

Art. 28.

If a brother of the Hung-league, coveting extraordinary profits, wheedles another brother out of his money, clothes or goods, and he flies with it abroad, he shall, if detected and seized, be punished with the loss of one ear.

Art. 29.

If a brother of the Hung-league ravishes the male and female slaves, or the children and daughters of another brother, or carries off his oxen and horses, and sells them in another district or place, he shall be put to death.

Art. 30.

If a brother of the Hung-league has borrowed money, clothes or goods from another brother, he ought to return them. If he, relying upon his power, does not give them back, and insults or beats the brother, he shall be punished with 72 heavy blows.

Art. 31.

If a brother, at the time that a lodge is held, wishes to introduce a new member to be affiliated, he ought to inform himself well. If this man (the new member) has been formerly

the cause that a brother of the league has lost his life, then he himself, and the person who has introduced him, will both be slain.

Art. 32.

If a brother of the Hung-league, with an overseer of lands, has the direction over the crop and agricultural implements, and if they conspire then with other people to steal the implements from these lands, and so injure a brother, they shall be punished with 108 heavy blows.

Art. 33.

If a brother of the Hung-league conspires secretly with other people to cheat another brother, or if he robs with others a brother, he shall be punished with 108 heavy blows.

Art. 34.

If a brother of the Hung-league sees that another brother disputes or quarrels with a stranger, and if he does not intervene and helps him with all his might, but, on the contrary, assists the stranger, he shall be punished with 108 blows.

Art. 35.

If a brother of the Hung-league, in case that pressing and important affairs have happened, and the President and Master have ordered him to come, does not come after having been summoned thrice, he shall be punished with 360 heavy blows.

If he has, relying upon his power, knocked or beaten the four Great-ones ⁽¹⁾, he shall, besides, be punished with 180 heavy blows.

Art. 36.

If a brother of the Hung-league has insulted in writings or speaking the President or Master, or has falsely accused the four Great-ones, and those who have flowers on their head, he shall be punished with 360 heavy blows.

Art. 37.

If a brother of the Hung-league has consigned goods to another brother, or has transmitted money to him, in order to traffic with it in other countries, and if this brother is faithless and dishonest, and, after having made much profit by it, falsely pretends that he has lost by it, and, in this way, cheats a brother out of his money, he shall be punished with 108 heavy blows.

Art. 38.

If a brother of the Hung-league has confided temporarily to another brother his mercantile books, and if this brother is faithless and dishonest, and appropriates to himself, by secret schemes and contrivances, the money of this brother, he shall be punished with 72 heavy blows.

(1) 四大, the Summoners. (See pag. 48.)

Art. 39.

If a brother of the Hung-league has opened a shop and made profit by it, and if then a miscreant, relying upon his power, borrows this money and cheats the shopkeeper ⁽¹⁾, so that this man shuts his shop in despair, he shall be punished with 72 heavy blows.

Art. 40.

If brethern of the Hung-league profess no trade or handicraft, but unite themselves in bands of three or five men, and cause disasters by their irregular conduct, and implicate their brethern, they shall be punished with 36 heavy blows.

Art. 41.

If a brother of the Hung-league quarrels with another brother about money or accounts, or about the boundaries of their respective lands or fields, houses or buildings etc., and if he does not go to the court-room to bring the case before the President and Master, but secretly calls the police, and lets the brother be seized, he shall be punished with 36 heavy blows.

Art. 42.

If a brother of the Hung-league, knowing that another brother is about to marry, or to make profit by his trade, ruins or frustrates this affair on account of a former enmity with this brother, he shall be punished with 108 heavy blows.

Art. 43.

When brethern of the Hung-league trade, they ought to be accommodating; he who comes first, goes before; who comes later, follows. But if a malevolent one offers, out of obstinacy, higher prices, he shall be punished with 21 blows.

Art. 44.

If a brother of the Hung-league, knowing that the father or mother of a brother has died, remains, on the burial-day, quietly at home and, designedly, does not attend the funeral, he shall be punished with 108 heavy blows.

Art. 45.

If a brother of the Hung-league, knowing that another brother has died, or that the father or mother of a brother has died, and that the family is poor and has no money to pay the expenses (of the funeral) and, although being rich, is too niggardly to contribute money, he shall be punished with 18 blows.

But in case he has been ordered to contribute, and he refuses obstinately to give money for the funeral expenses, he shall be punished with 72 blows.

Art. 46.

If a brother of the Hung-league sees that another brother, who is in his house, is miserable

(1) By not giving it back.

and sick, and he beats him cruelly and mercilessly, and, spitting upon him, turns him out of doors, he shall be punished with 72 blows.

Art. 47.

If a brother of the Hung-league sees that the fields, lands, houses, dwellings, goods and implements of a deceased brother, are stolen from his son by rapacious nobles; or are confiscated by powerful families, and that this son is illtreated or insulted by them, and if he is not the first to avenge him forcibly, he shall be punished with 108 heavy blows.

Art. 48.

If a brother of the Hung-league, at the time that there are public affairs, has promised to come, with the whole brotherhood; at a certain time and a certain day to a certain place, in order to unite themselves and set to work; and if he remains then at home out of a desire for his own comfort and fear of death, and dares not come out of his house and go thither, he shall be punished with 108 heavy blows.

Art. 49.

If a brother of the Hung-league knows that the brethren are going on a naval expedition, and he betrays traitorously the secret, and causes the brethren to be caught by other people, he shall be punished with the loss of his life.

Art. 50.

If a brother of the Hung-league has found out that another brother will pass, with much gold, silver or goods, along a certain place, and he conspires secretly with other people or with the police to rob him of it, he shall be put to death.

Art. 51.

If a brother of the Hung-league is partner in a business with another brother, and they have made much money, and if he then falsely conceals and hoards his gains, and goes to another place with them, in order to profit himself by them, he shall be punished with 108 heavy blows and the loss of one ear.

Art. 52.

If a brother of the Hung-league crosses the sea with another brother, and he, seeing that this brother has much money, throws greedy eyes upon it, and kills this brother by some villainous plot, and appropriates to himself his gold and silver, he shall be punished with the loss of his life.

Art. 53.

If a brother of the Hung-league, seeing that the wife or concubine of another brother is young and good-looking, and, relying upon his power, (so that the other brother dares not withstand him) appropriates her to himself, and takes her as his wife, he shall be put to death.

Art. 54.

If a brother of the Hung-league, coveting illicit things, seduces, with specious words and se-

ductive language, the wife and children of a brother who has gone abroad, or of a deceased brother, to go with him to another place, and if he sells them there to others as slaves, he shall be slain under a shower of blows.

Art. 55.

If a brother of the Hung-league, knowing that another brother has gained in the course of his life much gold, silver and valuables, and if this (other) brother flies to his house, and he kills him then traitorously by poison, his four limbs shall be cut off.

Art. 56.

If a brother of the Hung-league has had a dispute, quarrel or fight with another brother, and if he ruins then, out of vengeance and grudge, the ships, house or shop-front of this brother, he shall be punished with 108 blows and the loss of both his ears.

Art. 57.

If a brother of the Hung-league, having had a quarrel with another brother, gives, revengefully, money to thieves and robbers, charging them to injure this brother, and satisfies in this way the secret grudge of his heart, he shall be punished with the loss of one ear. But if he has charged them to deprive this brother of his life, he shall be put to death.

Art. 58.

If a brother of the Hung-league has committed a crime, and he is seized by the authorities and suffers the hardships of imprisonment, and all the brethren have contributed money, and intrusted this money to one brother, that he may use it to the mitigation or remission of his punishment, — and if this brother pockets himself this money, he shall be put to death.

Art. 59.

If a brother of the Hung-league has killed somebody for the public interest, and wishes to escape to another district or country, if then a traitor informs secretly, out of revenge, other people of it, so that this brother is caught, he shall be put to death.

Art. 60.

If a brother of the Hung-league steals treacherously the public money or goods, or if he secretly uses the money which he has collected for public use, he shall be punished with the loss of one ear.

Art. 61.

If a brother of the Hung-league is faithless and dishonest, and, falsely and treacherously, cuts the seal and the (planks for the) book of laws and statutes, and sells them secretly in order to gain money, he shall be punished with the loss of his life.

Art. 62.

If a brother of the Hung-league is faithless and wicked, and, coveting unexpected gains, gives evidence in favour of a stranger, injuring a brother by this means, he shall be punished with the loss of one ear.

Art. 63.

If a brother of the Hung-league has disputed or fought with another brother about money, accounts, or articles, and they have gone to the court-room in order to request the President and Master to examine the case and decide upon it, if then some one has selfishly taken money from the person who is in the wrong, in order to give evidence in his favour, he shall be punished with 108 blows.

Art. 64.

If a brother of the Hung-league remains quietly at home at the festival of some God, or at the time that lodge is held, and if he is an officer on whom is bestowed the golden flower on the head, and if he does not come after having been thrice summoned, he shall be punished with 18 blows and be deprived of his flower.

Art. 65.

If there are among the brethern of the Hung-league faithless and wicked people who, relying upon their power, dare to insult, abuse, knock or beat the President and Master, or the chiefs and the four Great-ones, they shall receive 36 blows and, besides, be punished, according to law, with 72 blows.

Art. 66.

If a brother of the Hung-league has committed an improper and unlawful action, and order has been given to call him in order to examine him, and he refuses proudly and haughtily to come, and refuses to obey the law, he shall be punished first with 36 blows.

Art. 67.

If a brother of the Hung-league, seeing that the wife or children of a deceased brother are insulted or illtreated by others, and, though dwelling next door, remains looking at it with his arms sleeved up ⁽¹⁾, and, designedly, does not inform the brethern of it, that they may avenge them, he shall be punished with 21 blows.

Art. 68.

If a brother of the Hung-league, after having entered the Hung-league, covets, *triple-hearted* and *double-minded*, power and authority, and, therefore, passes over to another society, and gives the book to others to destroy or burn it, he shall be put to death.

Art. 69.

If a brother of the Hung-league introduces bad people into the league, on a day that lodge is held, without having inquired carefully and truthfully; but, on the contrary, having taken clandestine bribes, lets them be affiliated, he shall be punished with the loss of one ear.

(1) i. e. with folded arms.

Art. 70.

If a brother of the Hung-league has introduced a „little friend” (1) into the league, and they do not amend afterwards, but go about as before, and bring in this way disgrace upon the reputation of the Hung-league, both of them shall be put to death.

Art. 71.

If a brother of the Hung-league has been intrusted with the wife and children of another brother, and he takes, covetously, money from an acquaintance or friend, and, averting his eyes, allows him to commit adultery with them, he shall be put to death.

Art. 72.

If a brother of the Hung-league has been intrusted with the wife, children and property of a deceased brother, and he cherishes afterwards wicked thoughts, and forces her to remarry, that he may get her property, he shall be punished with the loss of one ear. (2)

SECTION II.

THE TWENTY ONE ARTICLES OF THE REGULATIONS. (3)

Art. 1.

He who blasphemes the Gods, disobeys his parents, beats or insults his superiors, or insults, with vile language or bad words, the parents of others, shall be punished, according to law, with 72 blows.

Art. 2.

He who, relying upon his power, oppresses the weak; who assists the police in their bad proceedings; who conspires with other people to steal the property of a brother, or assists them to cheat a brother out of his goods and riches, shall be punished, according to law, with the loss of one ear and 72 blows.

Art. 3.

If a brother of the Hung-league quarrels with one's own brother or fights with a member of one's own family or with a stranger, it is allowed to give a signal (to call the brethren together), in order to separate them. He who, pretending ignorance, has separated them forcibly, and helped the stranger, shall be punished, according to law, with 108 heavy blows.

(1) Catamite.

(2) According to Chinese law, a widow who remarries is obliged to give up to her children the property of her first husband, which she has administrated during her widowhood.

(3) 例 二 十 一 條

Art. 4.

He who has committed adultery with the wife, concubine, or daughter of a brother, shall lose one ear if the adultery has been committed by violence; but if the adultery has been perpetrated willingly, he shall be punished with 360 blows.

He who gives his daughter, who has already lost her virginity, in marriage to a brother, shall repent his crime sincerely; he who does not reform, shall be punished with 108 blows.

Art. 5.

If a brother commits robbery afloat or ashore; he shall observe well the signs of recognition before he acts. If one, pretending not to have recognized them, sets wantonly to work, he will be punished with 360 blows.

But he who knew certainly that it was a brother, but has pretended not to have recognized him, and he who has given the clue to others to rob or plunder him, shall be punished with the loss of one ear and 108 heavy blows.

Art. 6.

It is not allowed to abuse a brother, or to oppress the weaker, relying on one's power; or insult the honest, trusting to one's authority. Neither shall it be allowed to lift up one's hand to beat a brother, or to insult or vilify his parents. He who disobeys, shall be punished with 108 blows.

Art. 7.

If a brother has escaped the tax, smuggled, or sold prohibited goods, it shall not be allowed to conspire with strangers in order to rob him, or to inform the authorities of it. For, in that case, the transgressor shall be punished, according to law, with the loss of one ear.

Art. 8.

If a brother has become implicated with the authorities, or if a price is set upon his person, it shall not be allowed to betray him to the authorities, and be the "leading thread" by which a brother is caught; and, in order to get the promised reward, injure another to profit one's self. For those shall be slain, according to law, and be killed with countless swords.

Art. 9.

In order to become Presiding-master ⁽¹⁾ there must first be a vacancy.

If he then wishes to lay the bridge and open the fair ⁽²⁾, he shall, first, send round a circular to the brotherhood. If he does not send a circular, he is guilty of the crime of having clandestinely opened a fair.

Thereby he violates the laws of the five founders, and, therefore, he shall be killed.

⁽¹⁾ 香主 (See p. 47.)

⁽²⁾ 架橋開墟 i. e. adopt new members and hold lodge.

Art. 10.

When a fair is held ⁽¹⁾, all persons must be carefully examined, so that no serpents mix themselves with the dragons. ⁽²⁾

He who, knowing it, does not give notice of it, shall be punished with 108 blows. He who has brought clandestinely policemen within the precincts, in order to show them the secrets, shall be killed together with the spy or spies.

Art. 11.

The Purse ⁽³⁾ and the Clothes ⁽⁴⁾ are important articles of the Hung-league: they ought to be preserved and hidden carefully, and not be shown to strangers. If one takes covetously a bribe, and brings the police on the track, he will be punished with the loss of both his ears.

Art. 12.

After having entered the Hung-league, it is not allowed*to betray the secrets of the league to strangers; in such a way, that a father shall not tell it to his son, or the one brother, to his other brothers.

He who does not obey this article shall be punished, according*to law, with 72 blows.

Art. 13.

If a brother runs against another person and falls a-quarrelling, it shall not be allowed to give evidence in favour of the stranger, and to the prejudice of the brother.

He who disobeys, is guilty of the crime of assisting the police, and he shall be punished, according to law, with the loss of one ear.

Art. 14.

When brethern of the Hung-league have serious or trifling dissensions, the council is there to decide upon them according to justice, but it shall not be allowed to bring the case before the magistrates. If anybody should not observe this law, the council will decide the case effectually, and, besides, will punish the plaintiff with 108 blows.

Art. 15.

When there are public affairs, and the brotherhood is invited to deliberate upon them, and if they are intrusted to the council, it shall not be allowed to injure the equity by boisterous speeches. Neither shall it be permitted to carry sharp weapons, or to have sticks or cudgels in one's hands.

The offender shall be punished, according to law, with 72 blows.

⁽¹⁾ i. e. When lodge is held.

⁽²⁾ Subjects of the Manchoos amongst the Hung-people.

⁽³⁾ 腰屏 the seal or diploma. See pag. 28—32.

⁽⁴⁾ 衫仔 the handbook.

Art. 16.

If a brother has gone abroad to gain a livelihood, the others ought to take all letters, money or merchandize for him to the native country.

He who, during his voyage, opens clandestinely the letters, or pockets himself the money or merchandize, shall be punished, according to law, with the loss of one ear, and he shall reimburse, besides, the money and goods.

Art. 17.

If the wife, concubine, sister or daughter of a brother pass along the road, or are in their dwelling, and one addresses them, one ought to behave purely, honestly, and properly, and not talk perverted or voluptuous language; for this is an offense against the honour of the Hung-league.

He who disobeys this, shall be punished, according to law, with 36 blows.

Art. 18.

When a brother has died, and one marries his widow, one is obliged to nourish and educate the children which he has left behind.

If he has left no children behind, one must celebrate the anniversary of his birth and death, and perform the sacrifices and cleansing ceremonies at the grave-cleansing festival, according to the usages. If a brother has gone far off to another place, it shall not be allowed to marry his wife.

He who disobeys this shall be punished with 360 blows.

Art. 19.

When a brother is dead, and there is no money to bury him, all the members ought to unite themselves and contribute money to help him. In this way the charity of the Hung-league will appear. When his neighbour pretends not to have known it, he shall be punished, according to law, with 36 blows.

Art. 20.

If the police has stolen the money and property of a brother, one ought most surely to search for it. When one has found them out, one ought to indicate the place where the stolen goods are concealed.

He who is acquainted with their hiding-place, and does not tell it, is a helper of the police, and shall be punished, according to law, with 108 blows.

Art. 21.

The President and Master of the lodge ought to manage affairs honestly and equitably. They shall not, on account of relationship, be unjust, and neither shall they take bribes, and wrong the brethren.

The council shall deliberate on all affairs, and its members shall not, trusting to their greater age, oppress the younger ones, or, relying upon their power, insult the weak.

May the offender be unhappy and unprosperous!

If the brethren discover that they have taken bribes, they have then, knowing the law, transgressed it.

An old adage says: „If the emperor transgresses the law, he is a criminal as well as a man of the people.” He who disobeys this shall, therefore, be punished with death.

SECTION III.

THE TEN PROHIBITORY LAWS ON APPOINTING MEETINGS IN THE HALL OF OBEDIENCE TO HUNG. ⁽¹⁾

Art. 1.

At every time that a day for holding a meeting draws near, the President must inform, ten days before, all the brethren by circular, if they will be pleased to come and look at the theatricals, and assist at the incense-table. If anybody holds meeting, without having first sent a circular, he will be punished with 108 blows.

Art. 2.

If a brother desires to become *Presiding-master*, and take his seat on the table-terrace, he must first have been *Vanguard*, according to the laws and statutes left by the five founders. After a fixed time, he can get the warrant ⁽²⁾, the sword, and the seal, and be made Leader. ⁽³⁾

If the time has not yet expired, and some one sets himself up as *Presiding-master* before he has got the warrant and seal, and holds a meeting, he will be punished with 108 blows and the loss of one ear.

Art. 3.

If a brother wishes to introduce a new member into the lodge, he ought to inform himself well, and not bring wrongly a miscreant into that place.

He who, coveting a bribe, introduces secretly miscreants into the lodge, and causes turmoil by this, shall be punished with 108 blows.

Art. 4.

If a brother knows that a certain person, who has entered the lodge, has given formerly the clue to the police, and has shown them the way, he will be seized and slain. But if a brother will stand bail for such a one, he can remain and may be suffered to preserve his life.

⁽¹⁾ 洪 順 堂 開 爐 十 禁

⁽²⁾ 符 節 ⁽³⁾ 主 師

If the security, however, took secretly a bribe, then he who, knowing about it, did not inform the brethern, will be punished with 108 blows and the loss of both his ears.

Art. 5.

The brethern shall not bring clandestinely policemen within the Council, in order to show them the formalities and objects. If a miscreant should have introduced clandestinely a policeman or stranger within the lodge, in order to let him see the ceremonies, and falsely lets him pass for a brother, the introducer shall be slain.

For this is a violation of the law by an own brother.

The policeman shall be kicked out of the place, or he shall, also, be slain.

Art. 6.

If a brother has been ordered to keep guard at the gates of the lodge, and if some official approaches stealthily to have a peep within, he shall, immediately, inform the President and Master of the lodge, that all the brethern may seize him. If the sentinel has not been vigilant, or had gone secretly home in order to drink wine or to sleep, without having asked the five Founders for permission, or got orders to that respect, the deserter shall be slain.

Art. 7.

If a brother has been ordered to guard the passes, he shall not be allowed to go secretly to the brothels, to get drunk, gamble, walk or return home to sleep, and leave arbitrarily the gates, or keep carelessly guard.

If, in consequence of this negligence, the secrets have leaked out, the offender will be punished with 108 blows and the loss of one ear.

Art. 8.

If a brother, no matter if he is an old or a new member, wishes to enter the Council-room, and worship the five founders before the table-terrace, he ought to be clean and spruce, and not sully the Gods and Budhas.

The transgressor will be punished with 108 heavy blows.

Art. 9.

When the brethern go in the evening to the market (lodge), in order to see the festivities (ceremonies), they must be quiet, respectful, and earnest, and not stand wondering and staring, or cry to the right and left, so offending the rules of the meeting.

If one, relying upon his strength, transgresses this law, he will be punished with 108 heavy blows.

Art. 10.

If brethern sell fruits or edibles at the market (lodge), they ought to sell them for fair prices, and not ask high or extravagant prices; neither shall the other brethern take away their goods with violence.

He who disobeys this law will be punished with 108 blows.

PART VI.

SECRET SIGNS OF THE HUNG-LEAGUE. (1)

SECTION I.

SECRET SIGNS ON THE ROAD AND ON JOURNEYS.

If a brother travelling, does not know the road and wants to ask it, he ought do to so with the following quatrain:

I don't ask for South and North or East and West;
For since antiquity the speck of red (2) is dazzling bright;
My faithful heart and sun and moon (3) are manifest;
Why should I grieve then that people on the world won't stop and tell me.

不	問	南	北	與	東	西
自	古	彌	光	一	點	洪
表	出	忠	心	和	日	月
何	憂	世	上	不	停	通

If people ask you on the road: *Whence do you come?* answer: *I come from the East.* If they ask you: *Whither are you going?* answer: *I want to go to the place where I can join the myriads of brethren.*

If you are going to the lodge, and somebody stops you on the road and asks you: *Whither are you going?* answer him with these verses:

(1) 洪家號頭口語

(2) The Hung-league or the Sun.

(3) The Ming-dynasty. See p. 35, note 4.

At Thai-phing is a great festival;
 The Hung-gate is widely opened;
 We are going to assemble at the bridge,
 And teach the children faith and loyalty;
 (How dare you then) bar the road and interrogate me?

太	平	飲	晏
洪	門	大	開
橋	頭	相	會
忠	義	教	子
把	路	盤	間

Having said this, you may continue your journey.

If you meet a brother on your journey, say this quatrain:

I see at a distance a spot of red in your face;
 Don't fear that the original colour is like the wind. (1)
 Before the censer we have pledged to follow our heart's desire;
 You see now that we are sincerely united in one family.

遠	望	面	中	一	點	洪
莫	疑	本	色	同	去	風
爐	前	結	拜	從	心	願
眼	見	真	情	合	一	宗

If you meet a brother on board a ship, say this distich:

The old man at eighty knew *Wen-wang*;
 This circumstance and this event the Buddhists know. (2)

(1) Don't be afraid that a red brother is like a policeman.

(2) *Kiang-shang* (姜尙), with the surname *Tsze-ya* (子牙), was a man who lived during the reign of the emperor *Chau* (紂) of the dynasty *Shang* (商), (B. C. 1154—1122). He was a descendant of the first minister of the emperor *Yao* (堯), and was a very wise and virtuous man, being very prudent at the same time. In virtue of the office he held at court, he had tried, several times, to change the horrible conduct of his prince; but, seeing that all his efforts were in vain, he retired from office. On a certain day that *Wen-wang*, earl of the Western lands, was hunting, he met *Kiang-shang* at the northern shores of the river *Ui* (渭水); *Wen-wang*, who knew him by reputation, treated him very respectfully and, in the course of their conversation, he said: „The land of *Chau*

太 公 八 十 知 文 王
其 情 其 事 釋 家 親

If you want to enter the house of a brother, you ought first to stop a moment before the threshold and, then, enter first with the left foot.

If you enter the house, shop or school of a brother to pay him a visit, you ought to give some sign of recognition; if you have an umbrella in your hand, you ought to wind your handkerchief around the point of it, with a knot in the middle, and, having entered the house, you ought to place the umbrella in the left corner ⁽¹⁾; the hat or rain-hat ⁽²⁾, which you have on your head, you ought to depose in the same way.

If you wear grass-shoes, and you are going to sit down on a chair, you ought to place the points of your shoes pointed towards each other, whilst your legs are wide apart; a brother can then recognize that you are one who has done the eight salutations. ⁽³⁾

If a brother is not at home, but his wife is at home, you can leave your shoes within the threshold: the points of the shoes pointed towards each other, and the shoe-heels apart from each other. The brother, returning home, knows then that an own brother has been there, who has performed the eight salutations.

If you want to go away again immediately, you ought to put your shoes with the points towards the threshold. The brother knows then that you have dined already, and are going away immediately; but, if you put the shoes with their heels towards the door, he knows that you want to remain over night.

In case you have an umbrella with you, you may, also, draw the ring over the umbrella if you are going to remain; but in case you are going away immediately, leave your umbrella loosened.

If you call upon a brother with a friend or relation of yours, you ought to say in entering the house: "What a cold draft there is in the house!" ⁽⁴⁾

If a brother enters the house of another brother with a stranger, and he wishes to pass the night there, he ought to place his umbrella and hat against the left wall; if he has urgent or pressing affairs, he ought to lay them down on the ground; the brother then places them aright.

(周) would become much mightier if a sage would dwell in it; I don't doubt that you are the sage I want." He let him mount in his chariot and they returned together. Although *Kiang-shang* was already 82 years of age, still *Wen-wang* made him his first minister. (*Histoire Générale de la Chine*, T. I., 241.)

(1) This knot represents the character *faithful*, which is abbreviated to 中 instead of 忠

(2) Large hat made of the leaves of *Raphis flabelliformis*, and worn during showers. (葵笠)

(3) As the shoes, so placed, form the character eight, 八. (Comp. pag. 134.)

(4) 厝內風許涼; warning him that an uninitiated is with him, as a draft means a stranger.

If there is a stranger going with you to the house of a brother, you ought to lay within the threshold one shoe with the sole upwards, and the other, with the sole downwards.

If you are travelling, and you wish to give a sign, you can take your umbrella in your left hand, and wind your handkerchief or something else around the handle of the umbrella.

If you wear a rain — or straw-hat, you ought to hold it with the top outwards and put three fingers in the crown of it.

If you meet some one on the road, you ought to give a sign with your clothes, handkerchief or cue.

If you have affairs, you hang your cue behind your left ear; you can, also, gird your waist with your handkerchief and lay a *faithful-heart knot* (1) in it. You can, also, leave the two buttons on the collar of your coat unbuttoned, so that the lappet of your coat is hanging open. (2)

You may, also, tuck up the right leg of your pantaloon, whilst letting the left leg hang down.

If you enter the house of a man whom you don't know, say this quatrain:

I have not yet met you,
And I fear the drafts of wind;
Three hundred and twenty one (3)
Are, all together, of one clan.

對	面	不	相	逢
恐	怕	半	天	風
三	八	二	十	一
合	來	共	一	宗

If people ask you where you were born, answer: "I was born under the peach-trees in the red-flower pavilion."

If one asks you when you were born, answer: "I was born on the 25th of the 7th month of the year Kah-yin. (4)

If you wish to pass the night in an inn and the innkeeper asks you:

The Hung-gate opens like the character Pah;
If you've no money we don't want you to enter.

(1) 忠 心 結. Comp. p. 169, note 1.

(2) Comp. pag. 54.

(3) i. e. *Hung 洪*, "The Hung-people." (Comp. Introduction, 3).

(4) Aug. 23, 1734; the date of the foundation of the league. (Comp. p. 17).

洪 門 八 字 開
無 錢 勿 進 來 (1)

answer then:

Three hundred and twenty one (2)
Without money have yet to eat.

三 八 二 十 一
無 錢 亦 食 得

If the innkeeper asks you:

Three hundred and twenty three (3)
If you've no money take off your clothes.

三 八 二 十 三
無 錢 脫 衣 衫

answer then:

Three hundred and twenty four (4)
When they have eaten enough they go to look at the theatricals. (5)

三 八 二 十 四
食 飽 去 看 戲

SECTION II.

MEETING WITH ROBBERS OR PIRATES.

If you meet on your journey with a brother who "shoots partridges" (6), and he is going to attack you, you ought to say: "I am a valiant Hung and not a partridge." If he then says: "I want also to shoot the Hung-heroes," answer him: "You want to shoot also the

(1) This is a parody on a common Chinese proverb which runs: "The gates of a mandarin's office go open like the character *pa* (the door having two folds); without money 'tis useless to enter them" —, being an allusion to the rapacity of the Chinese officials.

(2) The *Hung*-brethern.

(3) This, too, means *Hung*; the last character being changed into the character *san* (three) to rhyme on *san* (clothes).

(4) As in the above note, *si* (four) rhymes on *si* (theatricals).

(5) Played at the lodge.

(6) i. e. a highway-man, one who assaults the passer-by.

Hung-heroes? You can 't, however, shoot me." If he says: "Don't brag so, I want to take away your clothes," answer: "You can't undress me, for I wear the surplice." (1) If he says: "I'll knock your lantern (2) to pieces," answer him: "I am not afraid that you will knock it to pieces, for it is the eye of sun and moon." (3) If he says: "Don't brag so, but deliver your bundle" (4), answer him: "You can't take away my bundle." If he says: "Why can't I take away your bundle?" answer him: "In my bundle are only 21 cash where with I want to go to the shop "Patriotism-united" (5), in order to buy the Prince hereditary (6), the Army-leader (7) and Provisions (8). I want, also, to buy all kind of fruits, as offerings, on the second day of the second month, to the festival of the Gods of the land. (9) I want, also, to go with all my adopted brethern to look at the theatricals." (10) If he asks you: "Who has called you?" answer him: "I am coming according to the order of the great brother Wan." (11) If he asks you: "What have you got in your bundle?" answer him: "In my bundle are thousands of changes and myriads of metamorphoses (12), and it is several millions of pounds heavy." (13) If he says: "I don't believe you, and I shall take it away most surely," answer him: "You seem not to believe me, and want, absolutely, to rob me. Wait then until I have stamped the seal on it, and take it then away." He then, surely, will say: "I have asked you, and you have answered me clearly on every question. Pray don't be angry with me, but go along with me to my house."

If a highway-robber calls to you: "You can't pass this road," answer him: "I walk on iron planks (14) and go through all the world." If he asks you: "My friend! both your eyes stand high," answer him: "I am the three-eyed God of the fire." (15) If he says: "Have you three eyes? — where then is your third eye?" answer him: "It is in my forehead." (16) If he asks: "What kind of eye is it?" answer him: "it is a sharp eye." (17) If he asks: "What do you do with these eyes?" answer him: "With the left eye I see the civilians and with the right one the military, whilst I see with the middle eye if the brethern are faithful or treacherous.

(1) 袈紗 (2) 燈籠 i. e. eyes.

(3) 日月眼 or rather 明眼, a bright eye.

(4) 包袱, in which the diploma and Hung-cash are preserved.

(5) Compare pag. 95, A. 249. (6) Betel-nuts. (7) Lime.

(8) Betel-leaves. (9) Comp. pag. 52.

(10) Who are played at the festival.

(11) The president of the lodge, *Wan-yun-lung*.

(12) 千變萬化

(13) 數千百萬斤, on account of the diploma which is in it.

(14) i. e. *grass-shoes*. (Comp. pag. 49.)

(15) 三眼華光 (16) 額 (17) 慧眼

If your bundle is *white* and the robber says: "In clear daylight a white dog comes out of the grotto, and goes to roam about at night" (1), answer him: "The white heron flies alone." (2)

If your bundle is *yellow* and the robber says: "In clear daylight a wild boar roams about, and appears at night-fall" (3), answer him: "A wild tiger shall come down from the top of the mountain." (4)

If your bundle is *blue* and the robber says: "In clear daylight a black boar comes down from the mountain-ridge" (5), answer him: "The blackbird falls flat on the ocean." (6)

If your bundle is *party-coloured* and the robber says: "In clear daylight the rabbit roams about" (7), answer him: "The wolf goes over the mountain-ridge." (8)

If you meet on your journey a snake (robber) coiled upon the ground, and you wish to push him away with your foot from the road, say this quatrain:

Heaven is high, Earth is broad, and yet they implore each other;
The prince hereditary has taken the lead on your account.
Now an adopted brother comes to rob me,
But he who, relying upon his force, oppresses the weak shall be taken away by Heaven.

天	高	地	厚	反	相	求
太	子	皆	因	你	出	頭
今	日	義	兄	來	劫	駕
恃	強	欺	弱	有	天	收

You can then continue your road.

If you meet a robber on the road, say this quatrain:

- | | | | | | | | | | | | | | |
|-----|---|---|---|---|---|---|---|---|---|---|---|---|---|
| (1) | 青 | 天 | 白 | 日 | 白 | 狗 | 出 | 洞 | 黃 | 昏 | 時 | 出 | 行 |
| (2) | 白 | 鶴 | 單 | 飛 | | | | | | | | | |
| (3) | 青 | 天 | 白 | 日 | 野 | 豬 | 出 | 行 | 黃 | 昏 | 時 | 出 | 門 |
| (4) | 猛 | 虎 | 下 | 山 | 崗 | | | | | | | | |
| (5) | 青 | 天 | 白 | 日 | 烏 | 豬 | 出 | 崗 | | | | | |
| (6) | 烏 | 鳥 | 落 | 平 | 洋 | | | | | | | | |
| (7) | 青 | 天 | 白 | 日 | 兔 | 子 | 出 | 行 | | | | | |
| (8) | 豺 | 狼 | 過 | 崗 | | | | | | | | | |

The partridges ⁽¹⁾ are born in the mountains;
 The Hung-heroes are born in the *Golden-orchid*;
 I am a poor brother walking on the road,
 And I hope that my brother will let me return to the mountains.

鷓	鴒	出	世	在	山	中
洪	英	出	世	在	金	蘭
小	弟	貧	窮	原	走	路
望	兄	送	我	轉	回	山

If you are going at night to the *market* in order to see the *theatricals* ⁽²⁾, and a brother stops you on the road with a club in his hands, say this quatrain:

I hold in my hand a red-headed cane,
 That I may have no fear on the road to the gates of the lodge.
 The adopted brother asks me whither I go —
 The sworn brethern went earlier, but I come later. ⁽³⁾

手	執	洪	頭	棍	一	枝
陽	關	大	路	莫	思	疑
義	兄	問	我	何	處	去
結	兄	來	早	我	來	遲

If he attacks you with a sword, say this quatrain:

In the hand we grasp a poniard
 To kill the emperor of Tsing and exterminate the Manchoos;
 When, some other day, we've assisted our lord to mount the imperial palace,
 The brethern of the Hung-family shall get imperial fiefs.

手	執	橫	刀	有	一	枝
殺	絕	清	皇	滅	滿	兒
他	朝	保	主	登	金	殿
洪	家	兄	弟	受	皇	封

If you have no umbrella with you, you can pull out a piece of wood or bamboo of about three feet in length and, then, say, also, the same quatrain.

(1) Those who are not affiliated; the profane.

(2) If you go to the lodge.

(3) Comp. p. 66, A. 40.

If a robber attacks you with a sword, you can also say: "I did not fear on a certain day two swords (1); how should I then be afraid of your single sword;"

A single sword may only frighten people;
 Why don't you rather exterminate the Tartars with two swords?
 You, my adopted brother, stop me on the road;
 But our brethern are all heroes of Hung.

單	刀	不	過	得	驚	人
何	不	雙	刀	去	滅	清
義	兄	路	上	攔	截	我
本	弟	原	是	盡	洪	英

If you meet a robber on the road and you see an empty enclosure, enter it, and say: "We all are people from the garden." (2) Draw then with your stick or umbrella a line across it, so that it forms the character *chung* (3), and continue your road.

If there is a stick standing in this enclosure, enter the garden and, pulling it out, brandish it three times above your head, saying: "*Chau-tsz-lung* has helped our lord with a single club to break through the ranks." (4) Throw then this stick away and continue your road.

If there is a grass-blade in this garden, pull it out and go eastwards, or put the blade of grass in your hair, saying this quatrain:

Under the foot of *man* and *king* is a heap of *sand*;
 Above the *East-gate* grow flowers and *grass*;
 A *silk-thread* is run through a needle with *eleven eyes*;
Sheep, goat and good wine is *our family* (5).

(1) The "arch of steel", bridge of double swords on the day of affiliation.

(2) "The peachgarden", (see pag. 2.)

(3) 中 middle, here meant for 忠 faithful.

(4) Liu-pi had five valiant generals, called Kwan-kung (關公), Chang-fi (張飛), Chau-tsz-lung, (趙子龍), Ma-chao (馬超) and Hwang-chung (黃忠). They were called the five tiger-generals (五虎將), and they were intimate friends.

(5) This is a very interesting and, seemingly, most unintelligible verse, but we soon found that it was nothing else but an analytic description of the four characters 金蘭結義, "In the golden orchid we have pledged fraternity." The character 金 is composed of the elements 人, man; 王, king; and (), a heap of sand.

The character 蘭 is composed of the elements 東, east; 門, gate; and 艸, grass or plants.

The character 結 is composed of the elements 糸, silk, silkthread; 土, eleven, and 口, mouth, eye.

人	王	脚	下	一	堆	沙
東	門	頭	上	生	草	花
絲	線	穿	針	十	一	口
羊	羔	美	酒	是	我	家

If you see on the road stones laid in five heaps, you can knock open the middle heap and say this quatrain:

We disperse the dynasty of Tsing and her warriors are exterminated,
 Because the treacherous ministers harm the people.
 The Hung-heroes are going to requite the days of their wrongs;
 They destroy the Tsings, exterminate the Manchoos, and restore the Mings.

打	開	清	朝	兵	將	絕
爲	因	奸	臣	所	害	民
洪	英	來	報	冤	仇	日
誅	清	滅	滿	去	復	明

If there is a piece of cloth lying in a garden, remain then outside and say: "Who made this bridge?" "Chu-kwang and Chu-khai." "Of how many planks is it made?" "Of three planks."

The character 義 is composed of the elements 羊, goat, sheep; and 我, I, our.

In a copy we got subsequently, we found indeed that this quatrain is the analysis of the four characters which we supposed were meant by it.

The Chinese make very often suchlike riddles. The following may serve as an illustration:

昨	晚	東	門	失	火
喜	得	內	裡	多	人
若	無	子	女	相	求
酉	時	燒	到	三	更

Last night there was a fire at the East-gate;

But luckily there were many people inside;

If, however, the men and women had not helped each other,

It would have burnt from the hour *Fu* (5—7 P. M.) till the third watch (11—1.)

This riddle is solved by the characters 爛肉好酒, "Boiled meat and good wine." The first character being composed of 火, fire; 東, East and 門, gate. The second of 內, inside and 人, man. The third of 女, girl and 子, boy; whilst the fourth is composed of 酉, three (drops of water) and 酉 *Fu*, the 10th of the 12 branches.

"In a certain year Chang-fi cried to cut off one plank (1); so there remained still two planks. Why then is there only one plank?" "The sisters-in-law, also, took a plank; so there remained only one plank (2)." Having said this, continue your road.

Or you may also say this distich:

The sisters-in-law meet each other on the road —
They are *Ching-yuh-lien* and *Kuoh-siu-ying*. (3)

姑 嫂 相 逢 在 路 中
乃 是 鄭 玉 蓮 郭 秀 英

HOW TO ACT ON MEETING PIRATES.

If you are passenger on board of a ship, and a piratical vessel approaches to plunder the ship on which you are, write then the following verses on a white fan, and throw it on board of the pirate. You may then be assured that he will not harm you: —

Spotless is the frozen autumnal water!
Confused are the bones of the Spirits and Genii!
Clear water does not take colouring!
It's jade-like purity awakens our desires!
The bird who hops across the branches has a white head!
The fish who pierces the waves is bright underneath!
We are only united for the twinkling of an eye;
And I fear to hear the sound of the lute. (4)

皎 皎 凝 秋 水
渾 渾 神 仙 骨
水 清 不 凝 色
玉 潔 又 生 情
鳥 度 枝 頭 白

(1) Episode from the "History of the three states." (A. D. 168—265). In a battle between *Thsao-lhsao* and *Liu-pi*, *Chang-fi* gave order to cut off the bridge *Chang-pan* (長板), near the pass *Tang-yang* (當陽), that the soldiers of *Thsao-lhsao* should not pass over it and attack *Liu-pi* from behind.

(2) The sister and wife of *Ching-thian*. (Compare pag. 90, note 1.) This is probably an allusion to some episode from the one or the other historical novel, treating of the rebellion of *Hwang-lsao*. We could not succeed, however, in finding out which this novel is.

(3) The first is the sister, and the second the wife of *Ching-thian*.

(4) Canon and guns.

魚	穿	浪	底	明
團	圓	意	轉	眼
恐	畏	聽	琴	聲

Or, also, the following quatrain may be written on the white fan:

In the Kao-khi- (temple) is a red-headed mast ⁽¹⁾;
 The brethern throughout the world ought not to take by force;
 The faithful and loyal may come hither;
 But who rely upon their force and oppress the weak, shall be taken away by Heaven.

高	溪	一	條	洪	桅	頭
四	海	兄	弟	無	強	求
忠	心	義	氣	來	到	此
恃	強	欺	弱	有	天	收

Or this quatrain:

The peach-flowers just opened are every where fragrant;
 I have heard since long and found out that the Hung are faithful and good.
 The first of the heroes in the universe,
 Were Liu, Kwan and Chang, who pledged fraternity in a peach-garden. ⁽²⁾

桃	花	初	開	萬	里	香
久	聞	知	訪	洪	忠	良
天	下	英	雄	居	第	一
桃	園	結	義	劉	關	張

Although the brethern are not allowed to tell anything of the secrets to their family, yet there are a few verses which they may teach their relations, in case they might be attacked by robbers or pirates. ⁽³⁾

The following is a quatrain which one may teach his sister, in case she might be attacked:

The five colours originally were red:
 Don't say that I, your sister, am lascivious.
 If you want a *Si-shi*, there are some on the mountains;
 But I, your sister, and you, my brother, both bear the name of Hung.

⁽¹⁾ The flag-staff.

⁽²⁾ Compare the quatrain on page 54.

⁽³⁾ This, we understand, is also done in some American Freemasons-lodges.

五 色 原 來 本 是 洪
 莫 言 小 妹 作 春 風
 要 取 西 施 山 上 有
 小 妹 哥 哥 是 姓 洪⁽¹⁾

The next three quatrains one may teach to his wife, in case she might fall in with robbers or pirates:

I.

On the mountains a flower opens a speck of red⁽²⁾;
 Don't plunder me, as you would rob a stranger.
 If you, inimical foe, interrogate the wife of a Hung-man—
 Three hundred and twenty one are all Hung.

山 上 花 開 一 點 洪
 勿 掠 妾 身 同 外 人
 冤 家 若 問 洪 家 婦
 三 八 廿 一 總 是 洪

II.

Afar I see on the road before me a speck of red;
 Don't say that I am lascivious.
 If you want a *Si-shi*⁽³⁾, there are some on the mountains;
 But my husband and you, my brother-in-law, have the same ancestors.

遠 望 前 途 一 點 洪
 莫 言 小 婦 爲 春 風
 要 取 西 施 山 上 有
 吾 夫 原 是 叔 同 宗

III.

We all of the same year and month are gay;
 The clear moon in the vernal breezes shines on Heaven and Earth;

(1) & (3) *Si-shi* was a fine woman of antiquity who lived near the mountain *Chu-lo* (苧蘿), She sold fagots and washed for the people. The king of the state *Yueh* carried her off, and presented her to the king of *Wu*. She is always cited as a fine woman, and allusions are made to her beauty in prose and poetry.

We would say: "If you want an *Aspasia*."

(2) i. e. A Hung-brother comes to rob me on the road.

The dragon of Heaven and the tiger of Earth have come from Ilwui-chao ⁽¹⁾;
In South and North, in East and West, we are united in one family.

同	年	同	月	皆	春	風
春	風	明	月	照	乾	坤
乾	龍	坤	虎	惠	州	來
南	北	東	西	合	一	宗

SIGNS OF DISTRESS.

1.

If there is revolt in the place where you live, and you wish to protect your house and trade, you ought to nail above the principal door of your house a square piece of red cloth, on whose outer-side is written the characters *Hung-kia* ⁽²⁾, "Hung-house," or "Hung-man;" and on the inner-side of which is written the character *Ying* ⁽³⁾ "hero." Within your house you ought to place four green bamboos, three feet and six inches long. No rebel will then attack you.

2.

If you are in the theatre looking at the theatricals, and there breaks out unexpectedly a fight, you ought to rub your shoes against each other, and, throwing them up into the air, exclaim:

It's name is the iron-plank which ascends the clouds. ⁽⁴⁾

The brethren know then if you are a stranger or a brother. If you then stick up nine fingers along both your ears, with the fingers bent inward, the brethren will all haste to your assistance, and no mistake will be possible.

SECTION III.

QUESTIONS AND ANSWERS.

If people ask you how many pock-marks you have on your face, answer: "I have 48 pock-marks" ⁽⁵⁾:

⁽¹⁾ See page 16, note 3.

⁽²⁾ 洪家

⁽³⁾ 英

⁽⁴⁾ 名爲鐵板騰雲

⁽⁵⁾ 斑粒

You now ask me where they are —
 The master is buried on the five-phoenix hill;
 On the triangular gravestone are sixteen characters:
 All have three dots to the left side. (1)

你	今	間	話	在	何	方
先	生	葬	在	五	鳳	崗
三	角	墓	碑	十	六	字
一	齊	三	點	在	左	傍

If people ask you which company has played in the theatre, answer: "The new, variegated phoenix-company." (2)

If they ask: "How many acts have they played?" answer: "Five acts:"

The first act was the meeting at *Ku-ching* (3);
 The second act was the instruction in the Hall of loyalty (4);
 The third act was the worship in the Flower-pavilion (5);
 The fourth act was settling the state and killing the traitors (6);
 The fifth act was the banquet in the City of willows. (7)

第	一	出	古	城	聚	會
第	二	出	義	堂	教	子
第	三	出	花	亭	結	拜
第	四	出	定	國	斬	奸
第	五	出	楊	城	飲	宴

If people ask you: "Have you the capital?" answer: "Yes."

If they ask you: "How much did your parents leave to you?" answer: "My parents left me a capital of three cash" (8):

Father and mother left me three cash;
 Within the whole world we are united in a body;
 If an adopted brother asks me what proof I have—
 The heroes of Hung's current value (9) is without the least difference.

(1) See pag. 18, note 2.

(2) 新彩鳳班

(3) See p. 87, note 11.

(4) The Catechism.

(5) Oath., etc.

(6) Chopping off the cock's head. (See p. 146).

(7) See p. 151.

(8) The three Hung-cash printed on the diploma. (See S. ix.)

(9) The legend of the Hung-cash.

父	母	遺	落	有	三	文
五	湖	四	海	結	成	羣
義	兄	間	我	何	爲	証
洪	英	通	寶	不	差	分

If people laugh at you that your mouth is so black and your teeth are so white, answer: "I have the mouth of the four great Diamond-ones." (1)

If people laugh at you that you have no cue, answer: "I have been born without a cue." (2)

If people laugh at you that your mouth is so small, answer: "With my two jaws I can swallow the four Cardinal points." (3)

If people laugh at you that your mouth is so large, answer: "My mouth can swallow the provisions of two capitals and thirteen provinces." (4)

If people say that your mouth is too long, answer: "The five peaks stand towards Heaven." (5)

If people say that your fore-head is protruding, answer: "I have a head like the character *Three*." (6)

If people say that your belly is so large, answer: "I have a belly like the character *Age*." (7)

If people laugh at you that your head is pointed, answer: "I have a head like the character *United*." (8)

If people say that your ears are too large, answer: "Two phoenixes look towards the sun." (9)

If people say that your mouth is awry, answer: "I have a mouth like the character *Peace*." (10)

If people say that you have thick lips, answer: "I have a mouth like the character *Together*." (11)

(1) 我是四大金剛口

(2) i. e. I have entered the Hung-league without a cue. 本係無辮線出世

(3) 兩顴食四方

(4) 我口能食兩京十三省糧草

(5) 五岳朝天 The fore-head, nose, mouth, eyes and ears are called the five peaks.

(6) 彪字頭 the mark of the 1st lodge. Comp. p. 36.

(7) 彪字肚 " " " " 2d " " " 37.

(8) 彪字頭 " " " " 3d " " " 38.

(9) 雙鳳朝陽; the ears are poetically named phoenixes.

(10) 彪字口 mark of the 4th lodge. Comp. p. 38.

(11) 彪字口 " " " 5th " " " 39.

If people say that you have a youthful face, answer: "I have peach-flowers on my face." (1)

If people say that you wear a grass-blade on your head, answer: "It is the hard (hair)-root." (2)

If people say: "Your coat is not buttoned," answer: "It is, properly speaking, a surplice." (3)

If people say: "There is fowl's dung on your coat," answer: "It is the ashes of a silver preciousness." (4)

If people say: "How your coat is torn!" answer: "It is, properly, a ragged coat." (5)

If people say: "Your coat is old," answer: "It was made three days ago." (6)

If they say: "Your coat is new," answer: "It was made three mornings later." (7)

If people say that your legs are too long or too short, answer: "My legs are like the character *Chung-ming-i*; they are civil and military legs." (8)

If people say that your eye-brows are too bushy or too scraggy, answer: "In the left one there are 36 hairs, in the right one 72, together, 108 hairs." (9)

If people say that your eyes are so large or so small, answer: "I have eyes like the character *Ming*." (10)

If people ask you: "Whence did the light come?" answer: "The light came from the holy Temple." (11)

If people say that your face is pale, answer: "The face of *Si-shi* was pale, but her heart was red." (12)

SECTION IV.

SECRET SIGNS WITH TEA-CUPS.

If a brother presents you tea, no matter if there are many or a few cups, you ought to pour the tea in the cups back again into the tea-pot. Next you pour the tea again into the cups, and you may drink of it without any more ceremonies.

(1) 面帶桃花

(2) 剛根 (3) 本是袈裟

(4) 銀寶灰 (5) 本是破衣

(6) 先做三日 (7) 後做三朝

(8) 忠明義字脚, 文武脚. 一明 is composed of a *short* sun (日) and a *long* moon (月)

(9) 左有卅六, 右有七十二, 共埋一百零八.

(10) 明字眼; with the same meaning as given in note 8.

(11) 火在聖廟點來

(12) 西施面皮青心內紅 Red means sincere. (See pag. 179, note 1.)

If a brother presents you tea, he ought to do so with the following quatrain:

Heaven is high, Earth is broad, all alike since olden times;
 The mountains high and waters fine are mutually divided.
 Remember the affairs of the Hung-people in the golden orchid;
 I lift up this blue lotus ⁽¹⁾, and present it to mine adopted brother.

天	高	地	厚	古	今	同
山	高	水	秀	兩	相	分
記	得	金	蘭	洪	家	事
青	蓮	舉	起	奉	義	兄

In pouring water upon the tea, you may say this quatrain:

This cup of *blue lotus* is not at all alike ⁽²⁾;
 Our friends are dispersed over all the world;
 On the day that I drank of it in the flower-pavilion,
 I never thought that I would meet you again to day.

此	杯	青	蓮	大	不	同
交	遊	四	海	五	湖	通
當	日	花	亭	曾	飲	過
誰	知	今	日	又	相	逢

If a brother asks you: "From where does this tea come?" answer him: "This tea has been made by the two sisters-in-law; the one is the sister of Ching-thian, the other is the wife of Ching-thian." ⁽³⁾

This tea comes from the black stone-ridge of the black mountain;
 The united waters of the three rivers are offered to the prince.
 In one gulp we swallow the kingdom of the great Tsing;
 But the intestines of the traitors shall be rent by it.

(1) i. e. this (cup of) tea.

(2) To the cup of tea which the affiliated drank in the red-flower-pavilion. (Compare pag. 144).

(3) Compare pag. 177, note 2.

茶	出	烏	山	烏	石	嶺
三	河	合	水	奉	君	王
一	口	食	盡	大	清	國
奸	心	反	骨	斷	肝	腸

Place the tea-pot with its snout towards the tea-cup, and say: "With a single club we save our lord." (1) Turn then the tea-pot away, and drink of the tea, saying this quatrain:

Let us ride alone on a single horse towards the limits of Heaven;
 And bear all the dust to protect our coming lord.
 When a true dragon (emperor) has been created we'll meet with great happiness;
 Let us help the lord of Ming to mount the imperial terrace. (2)

單	人	獨	馬	走	天	涯
受	盡	塵	埃	保	主	來
變	化	眞	龍	逢	大	吉
扶	持	明	主	坐	龍	檯

Lay a chop-stick across two cups of tea. The guest ought then to take away this chop-stick with *three* fingers, and recite this quatrain:

Two dragons came into the world and descended upon earth
 To establish a lord over China and settle the provinces.
 The five dynasties after the fall of that of Thang had no true lord (3);
 A prince who desires to reign long ought to be all heart and soul.

二	龍	降	世	下	凡	塵
中	原	立	主	定	江	山
殘	唐	五	代	無	眞	主
萬	載	君	王	一	胆	心

The host covers a tea-cup with a white fan, on which are written the characters "The white fan of the Hung-people." (4)

(1) 單 鞭 救 主

(2) Comp. the quatrain on pag. 108, A. 314.

(3) During the years 907—959 of our era China was divided into ten districts. Five of these were governed by independent princes who would not recognize the Emperor.

(4) 洪 家 白 扇

The guest ought to take away this fan with the following quatrain:

The Hung-fan covers the Hung-tea;
 In the whole world we are one family;
 In the red-flower-pavilion we pledged fraternity;
 We know each other throughout the whole universe.

洪	扇	蓋	洪	茶
四	海	同	一	家
洪	花	亭	結	義
相	識	滿	天	下

The host covers the tea-cup with it's cover. The guest takes the cover off, saying this quatrain:

A Hung-cup covers the Hung-tea;
 Our sect is diffused over all the world.
 In case we might get 'it (the world) again,
 We shall be united together in one family.

洪	杯	蓋	洪	茶
教	開	滿	天	下
若	然	我	復	得
合	埋	共	一	家

The host places two cups one into the other. In the upper cup is tea, but none in the lower cup.

The guest may take away the upper cup, whilst saying this quatrain:

In the upper pond there is water, in the lower pond there is none;
 But nobody knows that in the lower pond there is no water.
 Let us wait till the third month in the spring of next year —
 A fine and drizzling rain will fall in both the ponds.

上	塘	有	水	下	塘	無
下	塘	無	水	無	人	知
等	待	來	年	春	三	月
細	雨	零	七	落	兩	塘

The host lays a chop-stick across the cup of tea. The guest says: *My lord! come down from your horse* ⁽¹⁾, and drinks the contents.

The host lays a pipe across two cups of tea. The guest takes it off, saying this quatrain:

The pure water of both the ponds nourishes a blue dragon ⁽²⁾;
 In the hand I hold this blue dragon pierced at both ends. ⁽³⁾
 If there is no water in the ponds, the blue dragon dies;
 When Heaven and Earth have turned over, we'll see a universal peace.

兩	池	清	水	養	青	龍
手	執	青	龍	兩	頭	通
池	塘	無	水	青	龍	絕
扭	轉	乾	坤	見	太	平

The host lays a pipe across a cup of tea. The guest takes the pipe off, whilst saying this quatrain:

A blue dragon is in the pond;
 Five tigers come down the mountains and follow the blue dragon. ⁽⁴⁾
 The pond was shallow and steep and he could not escape;
 The waterless well imprisons the blue dragon.

青	龍	一	條	在	池	中
五	虎	下	山	伴	青	龍
池	塘	淺	側	難	回	避
井	中	無	水	困	青	龍

The host places two cups of tea on the table; the one full and the other half-full. The guest ought to pour the fuller cup into the less full-one till the quantities are even, saying this quatrain:

If two men first learned from one master,
 And one is faithful, the other treacherous:
 The faithful will be left by God to the coming generations;
 But the traitor shall perish by the sword.

⁽¹⁾ 我主下馬

⁽²⁾ & ⁽³⁾ The tobacco-pipe.

⁽⁴⁾ A pipe is on the cup of tea; Five fingers come down from the arm and follow the pipe.

二	人	初	學	一	師	傳
一	個	忠	心	一	個	奸
忠	者	天	地	傳	後	代
奸	者	將	來	刀	下	亡

Having said this the guest may drink the tea.

The host places three cups of tea in a row. The guest says this quatrain:

Three great roads extend to the capital.
 Kung-ming set on foot five armies. ⁽¹⁾
 In the peach-garden three brethren pledged themselves;
 Their horses were not unsaddled in the town of Ku. ⁽²⁾

三	條	大	路	亘	京	城
孔	明	調	動	五	營	兵
桃	園	結	義	三	兄	弟
馬	不	離	鞍	在	古	城

The guest then takes the middle cup and drinks it.

(¹) After the death of *Liu-pi* (A. D. 223), his son *Liu-shen* (劉禪) succeeded him to the government of the state *Si-shuh* (西蜀), at present the province of *Sze-chuen*. The other princes thought this a good opportunity to attack his state. So *Thsao-chiu* (曹真), major-general of *Thsao-thsao*, took the pass *Yang-phing* (陽平) with 100,000 men; *Mang-tah* (孟達), a rebel officer of *Khung-ming*, attacked *Han-chung* (漢中) with 100,000 soldiers from *Shang-yung* (上庸); *Sun-kiuen* (孫權), from *Tung-wu* (東吳), entered *Sze-chuen* with 100,000 men by the pass *Hiah-khau* (峽口); the king *Mang-hwoh* (孟獲), from the barbarian state *Man* (蠻), attacked four districts in *Yih-chao* (益州); whilst the king of *Thibet*, named *Ko-pi-nang* (軻比能), attacked the pass *Si-phing* (西平關) with 100,000 soldiers from *Si-kiang* (西羌). *Khung-ming*, prime minister of *Liu-shen*, set on foot five armies and obliged the enemy, by artful manoeuvres and tactics, to retire from all these places. (See the *San-kuoh-chi*. Section xxxiii, Chap. 85, Part II.

(²) See pag. 87, note 11.

Two cups of tea placed next each other are the "Sun- and Moon-tea." (1)

The guest ought to pour their contents back again into the teapot, and, having filled the cups again, may drink of the tea.

Three cups of tea placed in a row, represent the tea of the brotherhood. The guest may drink the middle cup.

If the snout of the tea-pot is directed towards the guest, it means "the combat on the bridge." (2)
The guest says this quatrain before drinking:

Liu, Kwan and Chang pledged fraternity in a peach-garden;
Their faith and loyalty is renowned afar.
They would not follow the aim of the lord Tshao (3);
Their name shall be ever transmitted and be renowned in the world.

桃	園	結	義	劉	關	張
忠	心	義	氣	遠	傳	揚
不	順	曹	公	心	內	向
萬	古	傳	名	天	下	香

The host places three cups of tea in a row, the middle cup being of a smaller size.
The guest may drink this smaller cup, saying this quatrain:

The young lord (4) stands in the middle;
Two ministers stand on both sides;
Both, civil and military officers,
Assist the lord to sit on his throne.

小	主	在	中	央
二	臣	伴	兩	傍
兩	班	文	武	將
保	主	坐	江	山

(1) 日月茶 that is "Ming-tea," 明茶.

(2) See pag. 177, note 1.

(3) Tshao-tshao the famous usurper during the civil wars, known as the period of the three states.

(4) This quatrain alludes to the young prince, the last offspring of the Ming-dynasty.

- Three tea-cups placed in this order represent the character *Shan* (mountain). (1)
 ○ ○ The guest, having said the following quatrain, may drink the upper cup:

A mountain is just a mountain high.
 Those who entered the Hung-gate are countless;
 The dynasty of Ming is our own mother.
 Let us obtain the empire in order to requite the five founders.

一	山	還	有	一	山	高
入	到	洪	門	無	計	數
明	朝	是	吾	親	生	母
得	到	江	山	謝	五	祖

The host places a cup with honey on the top of the tea-pot. The guest ought to take off the cover from the cup, eat the honey, and place the cover again on the cup, saying this quatrain:

The tea on the table is Hung-tea;
 In the world many are avowed Hung-men.
 I hope earnestly that you'll give me a cover,
 That our affairs may not leak out.

棹	上	有	茶	是	洪	茶
世	間	多	少	認	洪	家
萬	望	義	兄	送	蓋	物
免	來	洩	漏	我	因	由

- ○ Four cups placed in this way represent the tea of the four great, faithful, excellent-ones. (2) Place the cups in a square and say this quatrain:

Han-phang was born on the East-mountain;
 On whom ought Han-fuh at home depend?
 Ching-thian thinks of the day of revenge;
 Why ought Chang-kwoh shed two tears?

韓	朋	出	世	在	東	山
韓	福	在	家	傍	誰	人

(1) 山

(2) 四大忠賢茶 See p. 95, note 1.

鄭 田 思 起 報 仇 日
昌 國 何 須 淚 雙 流

○○○○ Four cups placed this way have the same meaning.

If a brother gets into difficulties and comes to your house, and asks for tea, give him the first cup. If he takes the second cup, he wants to commit his wife to your charge; if he takes the third cup, he wants to intrust you with his child; if he takes the fourth cup, he wants some money.

If you are able to assist him, drink from the same cup, of which he drank; if you are, however, not able to help him, choose another cup.

Four cups of tea placed in a square with the tea-pot in the middle represent the "tea of the brethren meeting." (1)

Before drinking, take the tea-pot out of the square.

○○○ Four tea-cups placed in this way signify: "Liu-siu who passes the passes." (2)

○ If you can assist the straightened brother, drink the middle cup of the upper row; but if you can't help him, you may not touch the two cups on both sides.

○ Four cups placed in this way represent the character *Sun*. (3)

○ The guest taking away the middle-most cup, it just gives a representation of this character.

○

○

○ ○ Cups placed in this way are called "the inexact square." (4)

○ ○ The guest may not drink of this tea, before having placed the cups in a square.

(1) 兄 弟 相 會 茶

(2) 劉 秀 過 關 *Liu-siu* was the third son of *Liu-kin* (劉 欽) of the family of *Han*. He and his two brothers *Liu-yen* (劉 續) and *Liu-chung* (劉 仲) were the first who thought of avenging the honor of their family against the usurpation of *Wang-mang* (王 莽). They rebelled and, after three years, *Liu-siu* was made emperor of China under the title of *Kwang-ou-ti* (光 武帝), "The bright martial emperor." A. D. 25. (*Histoire Générale de la Chine*, T. III, 250.)

(3) 日 (4) 四 不 正

- Four cups placed in this way, signify: "*Chau-tsz-lung* pledges friendship." (1)
○ Place the cups either evenly or in disorder, before you drink of this tea.

○○○○○ These five cups placed in a row signify "the five great tiger-generals." (2)
The host covers these cups with a piece of linen, which the guest takes away, saying this quatrain:

Amongst the five tiger-generals is *Kwan-kung*;
Amongst the millions of soldiers is *Chau-tsz-lung*;
He who cried out to cut off the plank-bridge was *Chang-yih-teh* (3);
They who assisted the *Han*-dynasty were *Ma-chao* and *Hwang-chung*.

五	虎	將	中	有	關	公
百	萬	軍	中	趙	子	龍
喝	斷	板	橋	張	翼	德
扶	漢	馬	超	與	黃	忠

- Variation on the foregoing figure meaning, also, the five valiant generals.
○○○ These cups are covered with a kerchief, which the guest takes away. The
○ middle-most cup is the "Master-tea" (4).

The guest lifts it up, and places it at the top of the figure, saying this quatrain:

The five great valiant generals settled the universe;
Myriads of people have transmitted one single flower. (5)
Let us help with a sincere heart Sun and Moon (6);
And with our utmost fidelity assist our lord to sit in the flowery land. (7)

五	虎	大	將	平	天	下
萬	人	傳	下	一	枝	花
一	點	丹	心	扶	日	月
盡	忠	保	主	坐	中	華

(1) 趙子龍結拜 See pag. 175, note 4.

(2) 五虎大將 See pag. 175, note 4.

(3) i. e. *Chang-fu*. (Comp. p. 177, note 1.)

(4) 主茶

(5) i. e. The people have transmitted their reputation fragrant like a flower.

(6) i. e. the *Ming*-dynasty. (Comp. p. 35, note 4.)

(7) i. e. China.

If a stranger enters, the host takes one cup from the tray and places it on the table. The host invites the new-comer to taste of this tea. If the guest is a *brother*, he will most surely replace the cup again on the tray and, before drinking, say this quatrain:

Within the city of willows is the Heaven-and-Earth-circle;
The pledged-ones give all evidence with a drop of red (1).
To day you, my adopted brother, will examine me;
But don't take a Hung-man for a stranger.

木	楊	城	內	是	乾	坤
結	義	全	憑	壹	點	洪
今	日	義	兄	來	考	問
莫	掠	洪	家	作	外	人

The host places two cups of tea on the top of the tea-pot, which represents "Sun and moon in aspect." (2) The guest takes down the cups, fills them with tea and, having said the following quatrain, drinks them:

When sun and moon rise together, the East is bright.
A million of warriors are the Heroes of Hung.
When Tsing is overturned, and the true lord of Ming restored,
The faithful and loyal will be made grandees. (3)

日	月	齊	出	東	邊	明
百	萬	軍	兵	是	洪	英
反	清	復	明	真	君	子
忠	心	義	氣	爲	公	卿

○○○ Two cups of tea placed on both sides of the tea-pot signify: *Wu-san-kwei* who requests *Shun-chi* to enter China, protect the country and take Peking." (4) The guest ought to turn one cup towards the snout of the tea-pot, saying this quatrain:

(1) i. e. a drop of blood. (See pag. 145.)

(2) 日月相會

(3) Comp. p. 61. Q. 15.

(4) Towards the decline of the dynasty of Ming, *Wu-san-kwei* (吳三貴), general of the emperor

The Pure is impure! the Bright is not bright (1)!
 With iron courage and bronze hearts we sit in the city of willows.
 Shields and spears are piled up, and we lament over the present times;
 But within one revolution of Heaven and Earth, the great *Ming* shall be restored.

清	不	清	兮	明	不	明
鐵	胆	銅	肝	坐	木	楊
干	戈	疊	疊	慘	時	事
乾	坤	壹	轉	復	大	明

○

○○○ These four cups of tea are called the *Wind-tea*. (2)

If there is no *wind* (3) the host takes the middle-most cup away and places it to the right, so that the cups form a square, meaning "four persons who have pledged fraternity." (4)

The host then requests the guest to drink of the tea.

○○

○○○ Five cups are placed in this order by the host. The guest takes the left under-most cup and places it to the right. These cups form then the character *Ming* (5):

Tsung-ching (崇禎), guarded the frontiers against the Manchoes. Animated by the desire of helping his master, and destroying the rebel *Li-tsz-ching* (李自成), he thought it best to call in the help of these Manchoes, against whom he was to guard China. To propitiate them, he sent them rich presents of gold, silver and silk, and fine girls, as they sadly wanted women. The Manchoes, glad of this opportunity, entered China by the pass of *Shan-hai* (山海關), on the 26th of May, 1644. They reached Peking on the 6th of June and, having been welcomed by the population as liberators, they immediately made themselves master of the gates, and proclaimed the young prince *Shun-chi* (順治), a lad of seven years, as their emperor. So the glorious dynasty of Ming became extinct. (*Histoire Générale d. l. Chine*, T. X, pp. 493—506.)

(1) The Tartars took the title *Tsing* (pure), whilst the foregoing dynasty had the title *Ming* (bright).

(2) 風茶 i. e. *Police-tea*, or *Stranger-tea*.

(3) Policeman or stranger.

(4) 四人結拜

(5) 明, the name of the Chinese dynasty.

○ ○ Having done this, he may drink a cup.

○ ○
○

○ ○ ○ The host places six cups in this way: the guest ought to form the characters *Thian-hia-thai-phing* ⁽¹⁾ or the character *Chung* ⁽²⁾ with these cups.

○

○ ○ These six cups represent the character *Chung* = "middle."

○ ○

○

○ ○ ○ ○ ○ ○ These 4 × 6 cups form the characters *Thian-hia-thai-phing* = "In the world is universal peace."

○ ○ ○ ○ ○ ○

Eight cups placed in one row signify "the eight genii." The guest, before drinking of this tea, sings the stanza on the eight genii. ⁽³⁾

○ These seven cups represent "the seven-star sword." ⁽⁴⁾ The guest may either drink the third cup of the blade, or the two side-cups which form the guard of the sword.

○ ○ ○ ○ ○ ○ ○

○ ○ ○ ○ These seven cups represent "the sword without a hilt." ⁽⁵⁾

The guest places the fourth cup of the blade on the top of the guard, in order to form the hilt, and recites this quatrain:

The changes with the tea-cups are inexhaustible:

My abilities are few and my knowledge is superficial, but I am true.

I meet now to day the face of a brother and superior;

And I hope that he will teach me a little.

茶	杯	變	化	無	窮	盡
才	踈	學	淺	認	吾	真
今	日	得	逢	兄	長	面
望	兄	指	教	二	三	分

⁽¹⁾ 天下太平 ⁽²⁾ 中

⁽⁴⁾ 七星劍 Sec pag. 42.

⁽³⁾ See this stanza on pag. 28—29.

⁽⁵⁾ 無頭劍

Seven cups placed in a straight row represent "the wife of the genius who crosses the milky way on the seventh night." (1)

Before drinking, say this quatrain:

(1) 仙 姬 七 夕 渡 銀 河. The "wife of the genius" is the constellation of the *Weaving-girl* (織 女), corresponding to the star-triangle α, ϵ, ζ in Lyra. The "genius" is the constellation of the *Ox-leader* or *Herdsmen* (牽 牛 或 牛 郎) corresponding to α, β, γ in Aquila. The legend says that in the star-triangle α, ϵ, ζ is a virgin, grand-daughter of the Queen of Heaven (天 孫). She was always weaving very assiduously, so that she was named *the Weaving-girl*. The Queen of Heaven, pitying her, because she neglected her toilet, married her to the *Herdsmen* or *Ox-leader*. From that time, however, she became so lazy that the Queen of Heaven had to set her again in her former place, allowing her only once a year, on the seventh night of the seventh month, to cross the galaxy over the *magpie-bridge*, in order to meet her husband. The Chinese now take the constellation of the *virgin* as the symbol of the female recipient principle, (取 陰, *Joni*); whilst they take that of the *Ox-leader* as the symbol of the male principle. (*Linga*). The former is worshipped by the Chinese women, on the seventh of the seventh month, with various ceremonies, as: threading *seven* needles with silk-thread of five different colours during the moonlight; by spreading out parti-coloured threads in the air; by drying their clothes; by sowing, in a porcelain pot, green-peas, small-peas and wheat, whose shoots they tie together with red and blue ribbons, etc., by which ceremonies they draw prognostics of their skill in female arts. (See the 廣 事 類 賦, Encyclopaedical record of different things, Section: *Seasons* (歲 時 部), Chapter: *Seventh night* (七 夕), Art. 1—34; and "Das Buddha Pantheon", pag. 107—108).

This whole legend has its foundation in an astronomical phenomenon, which my friend, Dr. J. A. C. Oudemans, had the kindness to calculate for me. On the seventh night of the seventh month, at about midnight, the two constellations *Weaving-girl* (α, ϵ, ζ Lyrae) and *Herdsmen* (α, β, γ Aquilae) stand equally high.

At a place situated at a N. Lat. of 35° — say the old capital of China, *Chang-ngan*, situated at $34^{\circ}16'45''$ —, these stars stand on the seventh of the seventh month, at midnight, in this way:

α Lyrae, Azimuth $112^{\circ}17'$ W., elevation $44^{\circ}50'$.

α Aquilae, Azimuth $63^{\circ}1'$ W., elevation $45^{\circ}27'$.

Both are thus at about an elevation of 45° ; the one stands 22° south of the West, the other, 27° north of the West.

The crossing of the galaxy is, of course, only a fiction, as the fixed stars do not pass it; the Chinese seem to be aware of this as they say "that because the *Weaving-girl* looks a moment at the *Herdsmen*, it is said that she is married to him." (Vide: 續 齊 諧 記, Appendix to the love-stories of the state of *Thsi*).

In autumn the magpies migrate and, during the seventh month, seem to pass in great numbers the galaxy, which gave rise to that part of the legend saying that the weaving-girl passes the galaxy over a bridge of Magpies. (Vide: 淮 南 子, Hwai-nan-tsz; and 爾 雅 翼, Appendix to the *Ni-ya*.)

The wife of the genius crosses the milky way on the seventh night;
 At this time the sisters come down on the world and meet again.
 Every year, on the seventh night, she stands on the look-out near the galaxy:
 The magpie-bridge is difficult to cross, — what do you think?

仙	姬	七	夕	渡	銀	河
姊	妹	降	凡	重	會	期
年	年	七	夕	河	邊	望
鵲	橋	難	渡	你	如	何

○○ The host places seven cups in this way. The guest, before drinking, places
 ○○○ one finger in the side-cup and two fingers on each side, making the represen-
 ○○○ tation of the character *Hung*. (1)

o o This figure can also be made with 6 cups. In this case the guest places three
 o o fingers next the six cups.
 o c

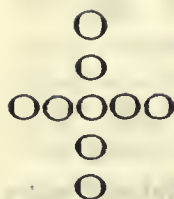
The host places 6 cups one into the other on a pile. The upper one contains tea.
 The figure represents "The sixth envoy of *Yang* guards the three passes." (2) Before drink-
 ing, the guest ought to say this quatrain:

The sixth envoy guards the three passes;
 Twenty four officers are drawn up on both sides.
 The Western Liao, hearing of this, lost their courage;
 The barbarians were utterly routed and the universe rejoiced. (3)

(1) 洪 (2) 楊六使把三關

(3) During the dynasty of Sung the Chinese empire suffered much from the depredations of the *Khi-tan* (契丹 or 西遼, western Liao). Tradition says that a certain general named *Yen-chau* (延昭), sixth son of the general *Yang-ling-kung* (楊令公), defended the three passes *Yen-mun-kwan* (鴈門關, 39°5'50' Lat. 110°38' Long.), *Pien-ihao-kwan* (偏頭關, 38°44' Lat. 108°53' Long.) and *Ning-wu-kwan* (寧武關, 39°8' Lat. 109°48' Long.) so effectually, that the *Khi-tan* durst not make any more inroads. At last they were defeated in a great battle, and peace was restored. This happened during the reign of the emperor *Chin-tsung* (眞宗 A. D. 998—1022.) This Episode is not mentioned in History; but it is found in a novel, called: *The myriad-flower-tower*, (萬花樓). *Yang-ling-kung* dreamt one night that the Emperor *Thai-tsu* was surrounded with

六	使	鎮	守	在	三	關
二	拾	四	將	列	兩	傍
西	遼	聞	知	肝	胆	碎
大	破	蠻	兒	天	下	歡



These nine cups are "the nine great Bases." (1)

Take the middle-most cup and, before drinking it, say these words: *The Hung-water flows athwart and inundates the whole universe.* (2)



These nine cups are the representation of the character 主, Lord, without the dot (丶) on top. The guest places the middle cup of the upper row one place higher, so that the figure stands thus:



forming the character 主, Lord.

Having done this, he may drink this cup.



The host places ten cups in this way. The guest, before drinking, places the undermost cup above the middle cup of the upper row, in order to form the character 主, Lord.

The host places three cups in a row: one full, the second half-full, the third empty. The guest, having said the following distich, drinks the half-full cup.

enemies. A Genius then approached Yang and said to him: *Seven sons shall help the Emperor, and the sixth shall succeed* (七子救駕六子成). The father, however, understood: *Seven sons shall help the Emperor, and six shall succeed.* So he did not hesitate to give his six sons to the Emperor. Five of them, however, perished in the wars against the Khitan, and only the sixth son gained victory and honour. Therefore the sixth son was called 六使, "the sixth envoy." The fifth son turned monk.

(1) 九大底 See Sect. X.

(2) 洪水橫流泛濫于天下 Mencius, Book III, Part I, Chapt. IV, 7.

I'm neither a traitor;
Nor am I an intriguer.

我 亦 不 是 奸
我 亦 不 是 讒

The host places four tea-cups in a square, and the slop-basin in the midst of this square. The guest, having said the following quatrain, lifts with both hands the slop-basin out of the square:

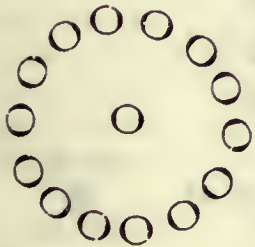
At the East-gate I enlisted as a soldier;
At the West-gate I cut to pieces an unfaithful person. (1)
We are every where, in the capitals Nanking, Peking and all the provinces;
To assist our lord to mount the throne, is agreeable to us.

我 在 東 門 來 投 軍
斬 碎 西 門 不 忠 人
南 北 兩 京 通 各 省
保 主 登 基 合 吾 心

Quatrain on four cups for a brother in a straight:

To take charge of a brother's wife or children is just and proper;
I don't mind either to lend you money or to die for you.
My adopted brother if anything is amiss tell it to me leisurely;
By no means perish voluntarily, as long as I am present.

寄 妻 托 子 理 應 當
借 銀 代 死 亦 何 妨
義 兄 有 事 緩 緩 講
切 勿 吾 在 甘 願 亡



These fifteen cups of tea are the "reunion-tea." (2)
The guest takes the cup from the centre, and places it at the top of the figure.
Having done so, he may drink this cup.

(1) The cock, decapitated at the swearing of the oath. (See pag. 146.)

(2) 團圓茶



These eighteen cups represent the roof of the lodge. (1)

Push the topmost cup one place higher, and drink then the second cup.

○○○○○ The host places eight cups in this way. The guest who wishes to drink
○○○○○ of this tea, ought first to form the character *Kiang* (river), and then the
character *Shan* (mountain) of them in this way:

$$\begin{array}{ccc} & \circ & \\ \circ & & \circ \\ \circ & & \circ \end{array} = \text{江} \text{ kiang (river)}$$

$$\begin{array}{ccc} & \circ & \\ \circ & \circ & \circ \\ \circ & \circ & \circ \end{array} = \text{山} \text{ shan (mountain)}$$

Three cups placed in a row with the tea-pot signify: "Hung obeys Heaven." (2)

○○ Four cups placed in this way signify: "the Hung-heroes who enter the camp." (3)
○ ○ The guest, before drinking, ought to remove the two upper cups to the right
and left, so that the four cups form an exact square.

The host covers a cup of tea with an other cup placed inverted. The guest removes this
upper cup, saying the following quatrain:

A Hung-cup covers the Hung-tea;
We dissolve the Manchoo empire.
Three hundred and twenty one (4)
Unite themselves in one family.

洪	杯	蓋	洪	茶
打	開	滿	天	下
三	百	二	十	一
合	來	共	一	家

(1) 木 楊 城 之 頭

(2) 洪 順 天

(3) 洪 雄 入 寨

(4) i. e. 洪, the Hung-members.

Quatrain on these seven cups:

The five men (1) were born of one mother;
 The seven lads (2) gathered, raised each troops.
 Help faithfully and loyally the kingdom of Ming;
 Assist with all your heart and might the prince of Ming.

五	人	同	共	一	母	生
七	子	招	集	各	與	兵
忠	心	義	氣	扶	明	國
齊	心	協	力	輔	明	君

Five cups placed in a row represent "the five founders." (3)
 Drink two cups of them and turn them upside down.



The two upper cups are called the "plum-flower." (4) The two cups below are called the "five elements." (5) In the middle-most cup is tea.

If the host asks the guest to take the middle-most cup, he ought to point with his finger to this cup and, having said "A heart turning to allegiance" (6), he may take it out of the square and drink it:

One drop (of blood) is venerated and originally red;
 In the four points and eight zones we are all of one clan.
 The faithful and loyal will enjoy Heavenly blessings:
 They'll cry thrice "Long live the prince!" and receive princely fiefs.

一	點	為	尊	本	是	洪
四	方	八	達	同	一	宗
忠	心	義	氣	食	天	祿
三	呼	萬	歲	受	王	封



In the middle-most cup is tea, the four other cups are inverted.

(1) & (2) 五祖

(3) See page 197, note 2.

(4) 梅花

(5) 五行 viz: Metal, wood, water, fire and earth.

(6) 一點歸心

The guest, before drinking of this tea, says the following quatrain:

Han-phang raises (the standard of) righteousness in the flower-pavilion;
 Han-fuh collects horses and gathers an army;
 Ching-thian thinks on the day of revenge;
 Chang-kwoh meditates the overturn and extermination of the Tartars.

韓	朋	起	義	在	花	亭
韓	福	屯	馬	又	招	兵
鄭	田	思	起	報	仇	日
昌	國	躊	躇	反	滅	清



The middle cup is inverted, and the four other cups are filled with tea. The guest, having said the following quatrain, turns over again the middle cup:

The great battle on that day was awful:
 Every where were ambushed the Tartar-encircling dragons.
 Amongst millions of troops we assisted the lord of Ming:
 We fought ourselves through the enemy's ranks — it was the greatest merit!

當	日	大	戰	甚	威	風
十	面	埋	伏	困	清	龍
百	萬	軍	中	扶	明	主
殺	出	重	圍	第	一	功

If you enter the house of a brother and you want something to eat, and there are in the house of this brother many people, or perhaps strangers, whom you don't recognize as brethren, you ought to look what the host does. If he covers the tea-pot with the inverted cover, there are strangers present and you ought not to speak; but if they are all brethren, the host will take down the cover from the tea-pot and say this quatrain:

The Hung-people originally collect Hung-tea;
 In the world many are avowed Hung-members.
 I earnestly hope that my adopted brother will be silent:
 For originally we were born together in the city of willows.

洪	家	本	是	聚	洪	茶
世	上	多	少	認	洪	家
萬	望	義	兄	密	口	氣
原	同	出	世	木	楊	城

SECTION V.

SECRET SIGNS WITH WINE-CUPS.

The host makes with nine wine-cups the characters Thian-hia-tai-ping-hung. ⁽¹⁾

o	o	o o o o	o	o o	o o o
o o o	o	o o	o o	o o o	o o o
o o	o	o o	o	o	o o o
o	o	o	o o o	o	o o o

If the guest does not recognize the form of these characters, the host ought to pour the tea again into the tea-pot and, having placed the cups confusedly, he fills them again.

If you enter the house of a brother, to drink wine and sup with him, and he lays down two chop-sticks, you ought to lay the chop-stick which is lying in front of you before the host, and place his chop-stick before your own place, saying this quatrain:

Before I met your hoary head, what did you think?

When there has been a revolution in Heaven and Earth the Tai-ping will sing.

If it is predestinated, people come together from thousands of miles;

But, if it is not predestinated, one does not know his brother face to face. ⁽²⁾

未	會	蒼	頭	意	若	何
乾	坤	跳	轉	太	平	歌
有	緣	千	里	來	相	會
無	緣	對	面	不	知	哥

If a brother requests you to drink a cup of wine, and he presents it to you with his middle finger held above it's mouth, you ought to receive the cup with your middle finger at the bottom of it. If he curves his middle finger whilst presenting you the cup, it means that he kneels before you; you ought then to raise your left hand with the five fingers opened, and the palm towards the host, as if you invited the five founders to appear and receive his worship, and pronounce these words: *Brethern, being faithful and loyal, don't require so many words.* ⁽³⁾

⁽¹⁾ 天下太平洪, In the universe are the Tai-ping Hungs.

⁽²⁾ Comp. pag. 96.

⁽³⁾ 兄弟忠心義氣不用多講了

If the host offers you the wine-cup with two fingers, take it with one finger; if he offers it to you with one finger, take it with two fingers; if he offers it with three fingers, take it with six fingers; if he offers it with six fingers, take it with three fingers.

If he offers it to you with the right hand, take it with the right hand; if he offers it to you with the left hand, take it also with your left hand, and say: *Faith and Loyalty.* (1)

Having said this you may drink.

SECTION VI.

SECRET SIGNS AT THE DINNER-TABLE.

If you dine with a brother, and a chop-stick lies across a dish, take down the chop-stick and cover, saying this quatrain:

With one hand I manage a metal lance,
And grasp firmly a pair of precious swords. (2)
I break open the city of Tsing;
And save our true lord out of it.

單	手	使	金	鎗
執	定	雙	寶	劍
打	破	清	城	池
救	出	我	真	主

A chop-stick laid across the dish, may be also taken down with the following verses:

I.

The men did not leave their armour;
The horsea did not leave their saddles;
With a single club me may save our lord;
But with a one-legged horse 't is difficult to go. (3)

人	不	離	甲	
馬	不	離	鞍	
單	鞭	能	救	主
獨	脚	馬	難	行

(1) 忠 心 義 氣

(2) i. e. the two chop-sticks wherewith Chinamen eat.

(3) With one chop-stick it is difficult to eat.

II.

We rose, the clouds broke, and we saw the blue Heavens;
 The 15th of the 8th month is the day of our meeting.
 Many arrive with one heart and united forces,
 Holding weapons in their hands in the event of a great battle.

振	起	雲	開	見	青	天
八	月	十	五	團	圓	時
同	心	協	力	多	俱	到
手	執	軍	器	大	戰	時

If you dine with a brother and all the dishes are brought on table, lift up all the covers and pronounce the following quatrain:

The Pure is impure! the Bright is not bright! (1)
 With two clubs we have knocked down several towns and cities.
 The five great valiant generals came together,
 To overturn and exterminate the Tartar dynasty and restore that of Ming.

清	不	清	兮	明	不	明
雙	鞭	打	落	幾	州	城
五	虎	大	將	一	齊	到
反	滅	清	朝	去	復	明

Quatrain which one pronounces whilst picking out the greens:

Savoury and precious viands are on the table.
 We have not yet penetrated into the red, golden city. (2)
 The five lodges shake the arms and weapons of Hung;
 Victuals are transported, to succour our lord and master.

美	味	珍	饑	在	台	中
紫	金	城	內	未	嘗	通
五	房	動	起	洪	軍	器
運	得	糧	來	保	主	公

(1) Properly translated the verse runs: The Tartars are impure, the dynasty of Ming is obscured. (Comp. p. 194, note 1).

(2) The capital = Peking.

When the rice has been brought on table one says this quatrain:

With a sincere heart and united mind —
 It tastes well when eaten.
 The brethren unanimously
 And peaceably drink together.

丹	心	共	志
食	之	有	味
兄	弟	齊	心
和	氣	同	飲

SECTION VII.

SECRET SIGNS ON SMOKING TOBACCO OR OPIUM.

If you enter the house of a brother and he offers you the tobacco-pipe with both his hands, you ought to look how many fingers he holds on the pipe. If he holds *two* fingers of each hand to the pipe, you ought to take it with *three* fingers; if he offers it with *three* fingers, you ought to take it with *two* fingers.

If he offers you the pipe with the palm of his hand downwards, you ought to take it with your palm upwards; but if he offers it to you with the palm upwards, you ought to take it with the palm downwards.

If he offers you the pipe with one finger thrust into the bowl of the tobacco-pipe, it is a sign that there are strangers or policemen in the house.

If the host says to you: *Will you smoke?* and he offers you the pipe with both hands, take it also with two hands; if he offers it with one hand, take it also with one hand.

If he offers you the pipe with the right hand, take it with the right hand; so you ought to take also the pipe with the left hand, if he offers it to you with the left hand.

If he offers you the pipe with two fingers of each hand, you ought to grasp with your five fingers the bowl of the pipe and accept it; if he offers it to you with his five fingers grasping the bowl, you ought to take it with two fingers of each hand, and say this quatrain:

Remember always that the five founders protect the true dragon ⁽¹⁾;
 And with a sincere heart help the state, wishing to obtain merit.
 In the two capitals, at the North and South ⁽²⁾, we all are brethern;
 The nine Bases ⁽³⁾ are venerated and every where the same.

每	思	五	祖	獲	眞	龍
丹	心	保	國	欲	成	功
南	北	兩	京	俱	兄	弟
九	底	爲	尊	到	處	同

If the host offers you the pipe with two fingers of one hand, you ought to grasp the bowl with your five fingers and say this quatrain:

The four great faithful excellent Ones protect one dragon;
 With a sincere heart they protect the state, wishing to obtain merit.
 When you and I were not yet, the pillars of the pavilion were erected;
 And they wandered about the world in search of valiant heroes.

四	大	忠	賢	獲	一	龍
丹	心	保	國	欲	成	功
你	我	未	曾	亭	柱	立
雲	遊	天	下	訪	英	雄

If the host offers you the pipe with the bowl downwards, it means that between brethren there is no enmity. The guest says the following quatrain:

You ask me to smoke tobacco. ⁽⁴⁾
 Why do you approach me as an enemy?
 Don't say that at my birth I had no reasons:
 In the trebled waves a dragon floated. ⁽⁵⁾

義	兄	請	我	食	雲	遊
何	用	將	來	作	對	頭
莫	話	初	生	無	來	底
三	重	浪	湧	一	龍	浮

⁽¹⁾ Emperor.

⁽²⁾ Nanking and Peking.

⁽³⁾ See Section X.

⁽⁴⁾ *Lit.*: "to eat a cloud." (See Section XI.)

⁽⁵⁾ Because we had an offspring of the dynasty of Ming, I was born, *i. e.* entered the league.

If the host offers you the pipe with the mouth-piece directed towards you, say: "This canon does not shoot the people from the garden:"⁽¹⁾

The five men left this canon to shoot the Tartar soldiers;

So don't shoot by mistake a Hung-brother.

Our Mother⁽²⁾ in the flower-pavilion has told us this:

Henceforth forget old injuries and griefs.

五	人	遺	炮	打	清	兵
莫	來	打	錯	我	洪	兄
老	母	花	亭	曾	有	話
從	今	不	記	舊	冤	情

If the host stops the hole of the mouth-piece with his finger, and he offers you the pipe with the bowl downwards to you, saying: "The prince has not yet risen"⁽³⁾, answer him with the following quatrain:

Heaven is high, Earth is broad, and yet they implore each other;

The prince hereditary has taken the lead on your account.

Millions of Hung-soldiers remember their former lord,

And wish to avenge their griefs together with the five founders.

天	高	地	厚	反	相	求
太	子	皆	因	你	出	頭
百	萬	洪	兵	思	舊	主
欲	同	五	祖	報	冤	仇

If the host offers you the pipe with the mouth-piece downwards and the bowl stopped with his hand, it means "rebellion against Heaven, opposition against Earth."⁽⁴⁾ The guest ought to say this quatrain:

It⁽⁵⁾ does not reach Heaven, it does not reach Earth;

The cloud-staff⁽⁶⁾ bursts forth blue smoke.

On the day when the brethren shall meet reunited,

The inexhaustible Bases⁽⁷⁾ shall be before our eyes.

(1) 此炮不打園內之人 (Comp. p. 2.)

(2) "The master." (See the 23 & 31 article of Oath, p. 141 & 142.)

(3) 太子未出頭 (4) 反天逆地

(5) (6) The pipe. (7) See Section X.

不	到	地	來	不	到	天
雲	杆	內	面	吐	青	烟
兄	弟	聚	會	團	圓	日
本	底	無	窮	在	眼	前

If the host asks you to smoke and gives you a closed cornet with tobacco, you ought to say this quatrain:

The provisions left by our lord are in the magazine;
 Strangers dare not break open the fastenings.
 For he gave it purposely for the use of the Hung-members;
 Therefore I request the five-clawed dragon ⁽¹⁾ of this certain year.

我	主	遺	糧	在	庫	中
外	人	不	敢	啟	開	封
特	來	付	與	洪	家	用
故	請	當	年	五	爪	龍

or this quatrain:

Prepared or unprepared red tobacco emits white clouds;
 Five dragons with opened claws accompany the prince of Ming.
 In the night we produce a clear pearl preserved in the bushel;
 Within the city of willows is a great bustle and commotion.

生	熟	紅	烟	吐	白	雲
五	龍	開	爪	伴	明	君
夜	出	明	珠	藏	斗	內
木	楊	城	內	鬧	紛	紛

If there is tobacco, but no fire, the guest says the following quatrain:

Such a good red dragon ⁽²⁾, and no pearl ⁽³⁾ —
 What are your thoughts at our first meeting?
 At present we're assembled without there being spics;
 And I remember that we have studied together in the flower-pavilion.

(1) The hand is called: "the five-clawed dragon."

(2) Tobacco. (3) Fire.

咄	好	紅	龍	不	見	珠
相	逢	作	面	意	如	何
今	日	聚	會	無	風	人
乃	念	花	亭	共	讀	書

If there is only fire and neither pipe nor tobacco, say: "There is a pearl, but no light."

The dragon's pearl is spewed and yet not bright —
 Meeting each other in the world we revere the elder brethern. ⁽¹⁾
 Two phoenixes standing towards the sun, are there since antiquity:
 We all were born together within the city of willows.

龍	珠	吐	出	又	無	明
四	海	相	逢	敬	義	兄
雙	鳳	朝	陽	千	古	在
皆	同	出	世	木	楊	城

If you enter the house of a brother and he asks you to smoke, and there is no fire in the room, say this quatrain:

If there is powder ⁽²⁾, but no pearl ⁽³⁾, I can 't blow it bright.
 Your younger brother asks his adopted brother sincerely —
 Like two phoenixes towards the sun, the brethern stand:
 Originally we were born together within the city of willows.

有	藥	無	珠	吐	不	明
小	弟	忠	心	訪	義	兄
雙	鳳	朝	陽	兄	弟	在
原	同	出	世	木	楊	城

If the host offers you a pipe, and it falls on the ground, place your foot upon it and say: "The five ladies mount on horseback." ⁽⁴⁾

⁽¹⁾ See Section XI.

⁽²⁾ Tobacco.

⁽³⁾ Fire.

⁽⁴⁾ 五娘上馬

Dragons wrestling, tigers fighting, are equally strong ⁽¹⁾ —
 Why is the prince hereditary trodden down in the mud?
 Ask quickly the five ladies to mount on horseback:
 The five lodges mount to day the cloudy ladder. ⁽²⁾

龍	爭	虎	鬪	不	高	低
太	子	因	何	踏	在	坭
快	請	五	娘	來	上	馬
五	房	今	日	上	雲	梯

If the host asks you to smoke and, having struck fire, screens it with his hand, say:

I see Heaven, but don't see the fire —
 The brethern have obtained perfection. ⁽³⁾

見	天	不	見	火
兄	弟	有	結	果

If he covers it with his hand, say:

I see the fire, but don't see Heaven —
 May the brethern live long!

見	火	不	見	天
兄	弟	萬	萬	年

Or also this quatrain:

A sincere heart does not fear heavy bars ⁽⁴⁾;
 Five fingers on the mountain dare the heroes. ⁽⁵⁾
 We beat departments, prefectures and districts;
 But we don't beat the affiliated brethern of the Hung-family.

⁽¹⁾ There is no higher or lower, stronger or weaker in fights between equal powers.

⁽²⁾ Explanation in the handbook:

Why is the pipe trodden down in the mud?
 Quickly tread with your five toes on the pipe;
 The five toes tread to day the tobacco-pipe.

⁽³⁾ A Budhistic expression: „nigban.”

⁽⁴⁾ The hand with the fingers.

⁽⁵⁾ The five fingers on the palm dare to cover the fire.

真 心 不 怕 欄 杆 重
 五 指 山 上 遲 英 雄
 打 州 打 府 連 打 縣
 不 打 洪 家 結 義 兄

If the host presents you the pipe with one hand, with the bowl downwards, say the following quatrain:

The walk in the fifth month is the *Twan-yang*-festival⁽¹⁾;
 The willows (lodge) are opened, and the brethren come.
 They hold in their hand lances to take the Tartar empire;
 And they all assist the lord of Ming to sit on the transferred throne.

雲 遊 五 月 是 端 陽
 打 開 木 楊 兄 弟 來
 手 執 金 鎗 奪 清 地
 共 扶 明 主 坐 禪 檯

If a brother brandishes his pipe before you, you ought to parry the pipe with your palm downwards and, grasping the pipe traversedly, say this quatrain:

Brethren meeting each other may not be inimical;
 If it was unwittingly, you ought not to be offended at it.
 If I have given offence, I hope that you will pardon my fault:
 For in the flower-pavilion it has been said that we shall not be foes.⁽²⁾

兄 弟 相 逢 莫 對 頭
 若 然 不 知 哥 不 做
 有 罪 望 兄 饒 恕 過
 花 亭 說 過 無 舊 仇

(1) This festival falls on the 5th of the 5th Month, and is synonymous with the "Festival of the true mid-day" (端午), better known as the "Dragon-boat-festival" (競船). The festival is held just at midday when the sun is in its right place, just in the zenith, so that objects don't cast shadows. The whole population goes out on this day afoot and in boats to see the boat-racing.

(2) See Oath. art. 23. (pag. 141).

If a brother smokes opium, and you should like to smoke also, but have no money with you, you must not go to the brother and ask him for opium; but if he makes with his pipe the sign *one* ⁽¹⁾ it means "I am alone." You give then the sign *two* ⁽²⁾ with your fingers. The brother will then invite you to lay down at his side and smoke also.

If the opium-pipe is lying on the table, the guest says the following quatrain:

A piece of red bamboo lies on the table;
 In the character *Hung* is manifestly the character *pāh* ⁽³⁾.
 Don't say that this gun is of no use:
 For it is most meritorious in overturning the dynasty of Tsing.

一	條	紅	竹	在	檯	中
洪	字	分	明	八	字	通
此	鎗	莫	話	全	無	用
反	滅	清	朝	第	一	功

Quatrains on the tobacco-pipe.

I.

Brethern on entering say these words:
 The tobacco-pipe is originally seven feet long. ⁽⁴⁾
 You speak now such slang-words;
 But the millions of brethern will now do the three things. ⁽⁵⁾

兄	弟	入	門	有	言	章
烟	筒	原	來	七	尺	長
你	今	說	出	此	口	白
百	萬	兄	弟	三	事	行

II.

In the movements of your hands and gait you can give signs.
 Don't let others know that the mutations (of these signs) are all similar.

(1) 一

(2) 二

(3) At the bottom of the right part of the character *Hung* (洪) is, indeed, the character *Pah* (八)

(4) Meaning: "the lance or gun."

(5) Overturn Tsing and restore Ming; Obey Heaven and restore Ming; Obey Heaven and act righteously.

反清復明. 順天轉明. 順天行道.

We meet each other every where, and are all Hungs;
We are peaceably together in the whole world, and of one clan.

起	手	行	藏	皆	有	號
莫	知	變	化	和	合	同
千	里	相	逢	總	是	洪
萬	里	和	同	共	一	宗

Roundelay on smoking tobacco. (1)

The brethren ask me to smoke tobacco;
It (2) does not reach Earth, it does not reach Heaven.
I give it back to you and you give it to me again;
We'll kill and exterminate the Tartars and again restore Ming.

兄	弟	請	我	食	芬	烟
不	到	地	來	不	到	天
還	過	兄	台	重	交	我
殺	絕	清	蠻	再	復	明

If the host offers you the opium-pipe with three fingers of his left hand and two fingers of his right hand, you ought to receive the pipe in your clasped hands.

If the host says the following quatrain:

On the couch is a spot of red; (3)
Two dragons (4) sleep on the sides.
The great gun (5) sounds over the mountains;
But it shoots only the king of the Tartar dynasty.

(1) 食芬輪流轉詩, This is one of the songs mentioned on pag. 29. One of the members begins with the first line, the next one takes the second, and so on. The whole quatrain is, in this way, woven in the conversation so that nobody, who is not initiated, can understand it. The Ash-drinkers (téphrapotes) had similar signs to recognize each other. So one brother said: *O di fesa di Dio!* and the other answered: *Perche pu giaci?* "Oh! justice of God! why dost thou sleep?" which is a line taken from the 27th Canto of the Paradise. (Revue des Deux mondes, 1 Aug. 1863).

(2) i. e. The pipe.

(3) The small lamp for lighting the opium.

(4) Two persons, members of the Hung-league.

(5) The opium-pipe.

床	上	一	點	洪
二	龍	睡	兩	傍
大	銃	過	山	响
專	打	清	朝	王

You ought to answer with these verses:

The red banner flutters!
 The heroes are all convoked!
 To overturn Tsing, restore Ming,
 And protect the lord of the dynasty of Ming.

洪	旗	飄	飄
英	雄	盡	招
反	清	復	明
保	主	明	朝 (1)

SECTION VIII.

SECRET SIGNS AT CHEWING BETEL.

If the host offers you the betel-tray and requests you to chew betel, you must not take a bundle of leaves, but only a single leaf. But you must take care not to throw away the stalks and points of the leaves. In smearing the lime on the leaf you ought to make a circle on it crossed by a line, forming the character *Chung*. (2)

Quatrain on the betel-nut.

The betel-nut grows originally at *Hai-nan* (3);
 But the roads in the whole empire intercommunicate.
 The unanimous brethern come to chew it together —
 Pure it enters the gate, but becomes quite red. (4)

(1) Properly it should be *Po ming chao chü*, but *Chü* has shifted its place for *Chao* for the sake of the rhyme with the characters *Phiao* and *Chao*.

(2) 中 (3) A large Island at the South coast of China.

(4) This is a double allusion; the new member enters with white clothes the Hung-gate, but, being affiliated, he adopts the name of *Hung* (red), as, also, the betel-leaf enters the mouth pure but, being chewed, becomes red.

栢	柳	本	是	海	南	中
五	湖	四	海	路	皆	通
齊	心	兄	弟	來	同	食
青	白	入	門	俱	是	洪

Quatrain on the betel-leaves.

Green and verdant they stand in the garden;
 We've rations and provender ⁽¹⁾ to pass the autumn and winter.
 If you ask how many rations and provender we have —
 We have them every where in the empire of the great Ming.

青	青	綠	綠	在	園	中
有	糧	有	草	過	秋	冬
若	間	糧	草	多	和	少
大	明	江	山	萬	里	通

When the host offers the betel-tray to a guest, he ought to say the following verses.

I.

Brother please enter the octagonal pavilion ⁽²⁾,
 And touch the leader and soldiers of the five camps. ⁽³⁾
 The army-leader shall give orders to detail troops ⁽⁴⁾
 To help our Lord to mount the throne, and sit in the Imperial city.

兄	弟	請	上	八	角	亭
驚	動	五	營	師	共	兵
軍	師	將	令	來	檢	點
保	主	登	基	坐	皇	城

- (1) Betel-leaves. (2) The Betel-tray.
 (3) The ingredients and utensils in the five compartments of the tray.
 (4) The lime is smeared on the leaves.

II.

Three drops united together form one speck of red ⁽¹⁾,
 Return the rations and provender to the magazine ⁽²⁾,
 Please bring forward the army-leader to give his orders ⁽³⁾,
 Turn round and enter the five-terraced mountain. ⁽⁴⁾

三	點	合	埋	一	點	洪
糧	草	歸	埋	在	庫	中
請	出	軍	師	來	發	令
翻	身	轉	過	五	台	山

The host covers the betel-nuts with betel-leaves, and lays the betel-leaf-stalks on the top of the leaves.

The guest ought to take away the stalks and say this quatrain:

With one weapon eighteen feet long — ⁽⁵⁾
Lü-pu fought *Liu*, *Kwan* and *Chang* thrice ⁽⁶⁾
 To morrow we will have a true-spoken instruction ⁽⁷⁾;
 And within and without the East-gate we'll choose a battle-field. ⁽⁸⁾

一	條	軍	器	丈	八	長
三	戰	呂	布	劉	關	張
明	朝	就	有	真	口	教
東	門	內	外	擇	戰	場

The guest then opens a betel-leaf and says the following quatrain:

- ⁽¹⁾ Three drops of water (氵) with *Kung* (共), together, form the character *Hung* (洪), or the name of the league.
- ⁽²⁾ Place the leaves again in the tray.
- ⁽³⁾ Take out the lime and smear it on the leaf.
- ⁽⁴⁾ Fold the leaf and put it into your mouth.
- ⁽⁵⁾ The Spatula with which lime is smeared on the leaf.
- ⁽⁶⁾ *Liu-pi*, *Kwan-yü* and *Chang-fi* fought thrice with *Lü-pu* a general of *Tung-choh* (董卓). *Lü-pu* had a lance eighteen feet long. (See the History of the three states.)
- ⁽⁷⁾ To morrow we will instruct new members.
- ⁽⁸⁾ And, letting them pass the bridge of swords, affiliate them.

This day the provisions cover the Hung-soldiers (1)
 To exterminate the Tartars and extirpate the dynasty of Tsing.
 The officers meeting each other ought to be careful:
 And secretly conceal the weapons within the flower-pavilion.

今	朝	糗	草	蓋	洪	兵
殺	絕	胡	人	滅	了	清
臣	子	相	會	須	謹	慎
暗	藏	軍	器	在	花	亭

If you enter the house of a brother, and there is no lime on the betel-leaves, you ought to ask for the *army-leader*. (2) If there is lime, but no betel-nuts, ask for the *prince hereditary*. (3) If there are lime and betel-nuts, but no betel-leaves, say: *There is yet no provender, otherwise everything is ready*. (4)

If there is no spatula, say: *The weapons are not yet ready, the rest is present*. (5) Say also the following quatrain:

The shade of white clouds covers the sun of the dynasty of Ming!
 When the prince of Ming has returned, the sun will be red again,
 And clouds will quite overcast the western Tartars.
 When universal peace has returned, we'll settle Heaven and Earth!

白	雲	影	住	明	朝	日
復	轉	明	君	見	日	洪
雲	霧	盡	遮	西	達	子
太	平	一	轉	定	乾	坤

SECTION IX.

BADGES WHICH THE BRETHERN WEAR UPON THE PERSON.

Every brother going out, ought to have with him: a copy of the seal as a diploma; three Hung-cash; the red floss-thread; a white fan.

(1) The betel-leaves cover the betel-nuts.

(2) 軍師 (3) 太子

(4) 糗草未備各物貝全

(5) 軍器未便各物全備

Of the diplomas we have already given engravings and descriptions on pp. 27—32. The Hung-cash (see the cut) are round with a square hole in the middle. They are made of copper and bear the inscription *Hung-ying-thung-pao*, "Current coin of the Hung-heroes."



They are called *Hung-cash* (洪錢) or the *Capital* (本錢). To each brother three of these cash are given and, sometimes, they are printed on the diploma. (Comp. p. 31).

The red floss-thread is, according to the missionary Röttger, a reed, nine inches long, wound round with red silk.

This appears to be confirmed by these following quatrains, which we find in the copies of the handbook.

This badge is named "the silk-thread" (1) or "the red floss-thread." (2)

I.

The variegated red floss reaches Chang-sha (3);
In short Chang-ngan (4) will be our home.
Manifestly we lead the thread through all the world;
Every where the strawberry has the same flower. (5)

五	色	紅	絨	透	長	沙
不	久	長	安	是	我	家
分	明	引	線	通	四	海
到	處	楊	梅	一	樣	花

II.

The red floss is wound around the wooden foot-measure;
When the five founders distributed it, it was red.
Come with one heart and united forces to worship—
We'll speak about the circumstances; being of one clan.

紅	絨	纏	在	木	尺	中
五	祖	分	開	便	是	洪

(1) 絲線

(2) 絨絲

(3) A town in Hu-kwang, 28°12' Lat. 110°26'57" Longit.

(4) Formerly the capital of China, now to be taken in the sense of *Peking* as the present capital.

(5) The *Yang-mui* is a kind of *Myrica*: its flowers are red, as the silk wound around the reed.

同 心 協 力 前 來 拜
說 起 情 由 共 一 宗

III.

The five-coloured silk-thread is long or short;
But no matter if long or short it is yet faithful and good.
To the faithful and loyal, Heaven gives blessings;
But the traitors and villains will be swept away.

五 色 絲 線 論 短 長
論 長 論 短 亦 忠 良
忠 心 義 氣 天 賜 福
反 骨 奸 心 一 掃 平

The white fan ⁽¹⁾ is a common fan without anything written on it. It is used on common occasions as a sign of recognition, as when covering a tea-cup with it. (See page 185). We have also seen already on page 177 that, in case of meeting with pirates, this fan may be used as a talisman by writing a few lines on it.

It is celebrated by the following quatrains:

I.

Who knows that I know the changes and mutations ⁽²⁾;
Countless phrases and words are written on it. ⁽³⁾
My mother ⁽⁴⁾ gave it to me instead of a flower ⁽⁵⁾;
It is only used as a counter-sign to inquire for valiant heroes.

誰 人 知 我 識 變 通
無 限 詞 語 寫 在 中
老 母 替 花 交 付 我
但 得 爲 號 訪 英 雄

(1) 白 扇
ten on the fan.

(2) The changes of the characters; the different sentences which can be writ-

(3) i. e. countless phrases can be written on the fan.

(4) The master of the lodge.

(5) Some of the members have a flower as a badge of distinction. (Compare pag. 47.)

II.

In the hand we hold a pure breeze-(wafting) fan;
 Few people know the metamorphoses of the *Fin* and *Yang* (1).
 Which man can know this white fan?
 The brethren ought to advance and thank Heaven.

手	執	清	風	扇	一	枝
變	化	陰	陽	少	人	知
誰	人	識	得	此	白	扇
弟	子	當	來	拜	謝	天

III.

The precious pear-flower-adorned fan may succour the former dynasty:
 It rushes against the weapons, derays the ranks and breaks the stranger's charms.
 On each side are pure breezes and pure characters;
 May the Hung-army obtain victory, and assist the dynasty of Ming.

梨	花	寶	扇	輔	前	朝
冲	鋒	破	陣	殺	番	妖
面	面	清	風	清	白	字
洪	軍	得	勝	扶	明	朝

The leaders and envoys have a small triangular flag, with the character *Ling* (2) on it, as a warrant of their commission. A brother, without this warrant, can not pass the passes which the society occupies, but is killed immediately by the guard. But, in case he might have no warrant, he may lift up both his hands and, when the gate-keeper says: *The sword is naked* (3), he may answer: *My throat is hard*. (4) The gate-keeper will then allow him to enter the pass.

This warrant is celebrated by the following quatrain:

The five founders left behind a warrant-flag,
 To wear about one's person as a fundamental piece;
 To go all over the world and convoke the faithful and loyal,
 In order to attain the aim (proposed) at the time of affiliation in the Flower-pavilion.

(1) The dual principles in nature. (Comp. pag. XIII.)

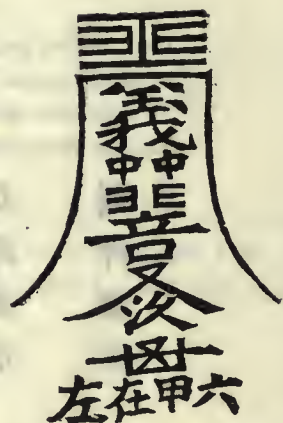
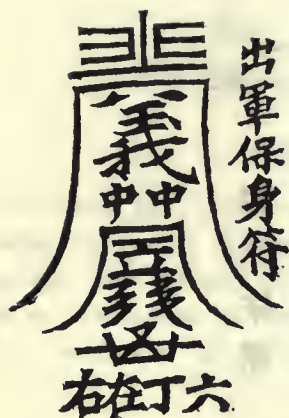
(2) 令 (3) 刀白 i. e. I will kill you.

(4) 喉 硬 i. e. I do not fear that you will kill me.

五	祖	傳	落	令	一	枝
帶	在	身	上	作	根	基
雲	遊	四	海	招	忠	義
因	致	花	亭	結	義	時

AMULETS OR CHARMS.

Two Amulets for protecting one's life in battle.



The left one is the amulet of the star-spirits *Luh-ting*. The characters at the right side of the amulet mean: *Amulet for protecting the body in a battle*; whilst the four characters underneath mean: *The Luh-ting stand to the right*.

The right one is the amulet of the star-spirits *Luh-kah*. The characters underneath mean: *The Luh-kah stand to the left*.

According to the explication of the Taoists, the *Luh-kah* are the Lords of the Light (陽官) and the *Luh-ting* the Lords of Darkness (陰官). A Chinese author explains these names by the following sentence: 道家避邪魅衆難之咒也; "(Deities to whom) the Taoists pray in order to avoid ogres and all sorts of difficulties." (1)

According to the 星經, or "Handbook of Astronomy," the *Luh-kah* are six stars near the constellation *Hoa-kai*. (2)

(1) To this second explication I am indebted to my friend Dr. J. Hoffmann.

(2) 華蓋, four stars between *Cassiopeia* and *Camelopardalis*.

They rule the dual principles of *Yin* and *Yang*. At the moment of their opposition, these dual principles are in harmony.

Amulet for cultivating and regulating the person.



The character in the midst of the Amulet is the character 修. It means 修身齊家, *cultivate your person* (in order to be enabled) *to regulate your family*.

Confucius in his "Great learning" says: "The ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things." (1)

The two characters 禮身 underneath the Amulet mean: *To attain the sense of shame by giving one's person the rules of propriety.*

Confucius in his "Analects" says:

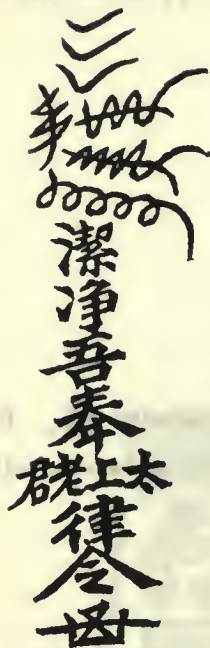
"If the people be led by laws, and uniformity sought to be given them by punishments, they will try to avoid (the punishment), but have no sense of shame."

"If they be led by virtue, and uniformity sought to be given them by the rules of propriety (齊之以禮), they will have the sense of shame, and moreover will become good." (2)

(1) J. Legge, The Chinese classics. Vol. I, 221—222.

(2) J. Legge, The Chinese classics. Vol. I, 10.

Amulet of Lao-tsz.



This Amulet is under the invocation of the famous *Lao-kiun* or *Lao-tsz*, the founder of the doctrine of *Tao*.

The Chinese characters underneath the Amulet mean: *Pure and spotless I obey the Laws and Behests of the great and supreme Lao-kiun.*

SECTION X.

THE ORIGINAL BASES. (1)

These verses seem to be used by the brotherhood when they wish to make known to each other to which lodge one of its members belongs. So if he wants to give sign that he belongs to the Canton-lodge, he will recite the 12 Bases of Canton. If to the Fuh-kien-lodge, he will pronounce the 1 × 9 Base. We have seen on page 35 that 4 × 9 means the 3rd lodge in Yuh-nan and Sze-chuen, as does also 4 × 7. In the Canton Bases we see that the verse is only made in order to conceal the real meaning which is found in the first character of each line. We found the meaning of these Bases often very obscure, and we do not pretend in the least that our translation is the correct one, some lines being in fact quite untranslatable, and not possible to be explained without the help of a thorough initiated member.

THE 1 × 9 BASE. (2)

— 九 底

The blue lotus heart (3); The house in peace and bloom (4); Hung obeys Heaven (5).

(1) 本底

(2) i. e. A single line consisting of nine characters.

(3) i. e. Tea.

(4) i. e. Wine.

(5) i. e. Vinegar.

青蓮心。家和興。洪順天。

Is the verse on the rise in the province of Fuh-kien.

THE 2 × 9 BASE. (1)

二九底

The Hung-water flowing athwart inundates the universe. (2)

The Hung-water flows athwart: peaches, plums and vinegar. (3)

洪水橫流泛濫于天下
洪水橫流桃李洪順天

THE 4 × 7 BASES (4)

四七底

Quatrain on the upper 4 × 7 Base.

上四七底詩

United bones and sworn hearts are the brethern.

All the people come together and unite in one family.

Having assisted the lord of Ming to mount the imperial throne;

Thrice is called: "Long live the king" — and they'll get imperial fiefs.

結	骨	盟	心	爲	兄	弟
萬	姓	同	來	合	一	家
扶	持	明	主	登	龍	位
三	呼	萬	歲	受	皇	封

Is the verse on the rise in the provinces of Yun-nan and Sze-chuen.

(1) Two lines consisting each of nine characters.

(2) Taken from Mencius, Book III (*Thang-wen-Kung*) Part. I, Chapt. IV, 7, where it is said: "In the time of Yaou, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, made a universal inundation." (J. Legge, Chinese classics, Vol. II, 126).

(3) *Lit.*: Hung obeys Heaven. (See p. 232.)

(4) Four lines each consisting of seven characters.

Quatrain on the middle 4 × 7 Base.

中 四 七 底 詩

At *Pe-ma-thao*, during a pure breeze from day to night (1),
 Three men swore fraternity, viz: *Li*, *Chu* and *Hung*.
 Wood, establish, bushel, world, Heavens-under know. (2)
 Obeying Heaven, raise Ming! — united peaceably together.

日	月	清	風	白	馬	頭
三	姓	結	義	李	朱	洪
木	立	斗	世	天	下	知
順	天	興	明	合	和	同

Is the verse on the rise in *Chang-pu*. (3)

Quatrain on the lower 4 × 7 Base.

下 四 七 底 詩

The fine waters of the *Chang*-river join the lower regions;
 The four seas (the world), year by year, become our home;
 Heaven and earth, year by year, settle under a true Lord;
 The protection of the genii of the land make Heaven and Earth quiet.

漳	江	錦	水	連	方	下
四	海	歲	歲	因	爲	家
乾	坤	年	年	定	真	主
社	稷	保	重	天	地	靈

Is the verse on the rise in *Lin-wi*. (4)

(1) We are not sure that this is the right translation, as the line refers to an event of the lives of *Li*, *Chu* and *Hung*, who are or were members of the Hung-league. *Sun-moon* must mean here from day, or *sun-time* till night, or *moon-time*. *Pe-ma* is a place in the district of *Hoa* in the province of *Pe-che-li*.

(2) Comp. p. 24, note 8.

(3) 漳 浦 Lat. 24°7'12", Long. 115°28'30".

(4) 林 尾

THE VERSE ON THE 12 BASES OF CANTON.

廣東十二底詩

[Proper translation.]

Obey Heaven (and) act righteously!
 Bring down (upon yourself) future happiness;
 (And we will) wander (over) all (the places) under (the expanse of) Heaven.

順天行道招來後吉遊遍天下

In company, however, this is recited in the following manner, so that only initiated can understand the true meaning:

Obediently and quietly, serve both your parents;
 For Heaven's will is not selfish, but benevolent.
 Go to the two capitals and to the thirteen provinces;
 Place your officers and privates on the road, divided to the right and left;
 Assemble all the valiant Hung-officers in the universe
 To help the dynasty of Ming and kill the benighted prince.
 When, afterwards, we shall be reunited we will be ennobled;
 And lucky stars will, effulgently, encircle prince and vassal.
 Roam about the world according to your wishes;
 And every where establish all our people.
 If Heaven and Earth will grant that the dynasty of Ming returns;
 Pitch then your camps and plant palisades, to settle Heaven and earth. (1)

順	心	和	氣	孝	雙	親
天	意	無	私	本	是	仁
行	過	兩	京	十	三	省
道	排	兵	將	左	右	分
招	集	四	海	洪	英	將
來	輔	明	朝	殺	暗	君
後	日	團	圓	封	爵	位
吉	星	拱	照	我	君	臣
遊	行	宇	宙	任	你	意
遍	處	安	排	衆	子	民
天	地	奉	還	明	朝	轉
下	營	息	寨	定	乾	坤

(1) Compare the Catechism, Q. 100, p. 72-73.

THE FIVE GREAT BASES.

五大底

At the River's side are pale-faced men;
 Their Hung-heart will never fail;
 Our Tears fall down because the founders we d'ont see;
 The rivers Khi and Thai extend themselves throughout the country.

江	邊	青	面	子
洪	心	永	不	休
泪	落	不	見	祖
淇	濠	達	通	州 ⁽¹⁾

THE FIVE WARRANT-BASES.

五標底

Joyful like genii and fairies, —
 If he be human and righteous, man may match with Heaven.
 If he has propriety and wisdom, Heaven will bless him;
 If he be faithful and virtuous, his progeny will be eminent.

安	樂	如	神	仙
仁	義	人	配	天
禮	智	天	賜	福
信	德	子	孫	賢 ⁽²⁾

THE TEN GREAT BASES.

十大底

One white fan for myriads of years can be transmitted;
 Two × nine⁽³⁾ peaceably united is according to Heaven's destiny;

- (1) The words printed with a thick letter, and the first character of the three first lines, with the two first characters of the fourth line of the Chinese quatrain, are the marks of the five seals mentioned on page 33: *Kiang*, *Hung*, *Lui*, *Khi* and *Thai*.
- (2) The words printed with a thick letter, and the two first characters of the second and third line, with the first character of the fourth line of the Chinese quatrain are the names of the five virtues.
- (3) *i. e.* The eighteen provinces — the Empire.

Three hundred and twenty one (1) are together in front;
 Four × seven (2) we combined together to devise these sentences;
 Five valiant great generals convoked their men;
 Six brethern united because it was predestined (3);
 Seven planets, circled around, illuminate the Heavens;
 Eight genii are crossing the sea; Kao-lao is the first; (4)
 Nine Bases are honoured by hundreds of millions;
 Ten parts (5) faithful and loyal, the world will be perfect.

一	枝	白	扇	數	萬	年
二	九	和	合	天	自	然
三	八	廿	一	同	在	前
四	七	結	合	謀	字	言
五	虎	大	將	招	其	人
六	結	兄	弟	自	有	緣
七	星	團	圓	照	滿	天
八	仙	過	海	果	老	先
九	底	爲	尊	百	萬	千
十	分	忠	義	江	山	全 (6)

ROUNDELAY ON THE TEN FINGERS.

論拾指詩

One finger bent inward (means) the seat of the blue dragon (7);
 Two fingers bent outward (means) to save the good people;
 Three fingers bent inward (means) faithfully swear fraternity;
 Four fingers bowing (means) bones and flesh intimate (8);

(1) The Hung-members. (Comp. Introduction, 3).

(2) Four lines of seven characters each.

(3) Compare page 4.

(4) See the Catechism, Q. 56, pag. 67.

(5) If the Hung-members are in *all respects* faithful, etc.

(6) The words printed with a thick letter and the first character of each of the ten lines of the Chinese original are the numbers 1 to 10.

(7) The throne of the Emperor.

(8) *i. e.* The four fingers moved backward and forward express the love between the brethern.

Five fingers is the division wherewith the lodges are divided ⁽¹⁾;
 Six fingers (means) may the first minister help me!
 Seven fingers (means) that the brethren of the same place are long (together).
 Eight fingers (means) that all within the rivers, lakes and four seas prosper,
 Nine fingers (means) that a bright pearl really is not spewed ⁽²⁾;
 Ten fingers (means) the great merit of affiliation.

一	指	屈	入	青	龍	位
二	指	屈	出	救	良	民
三	指	屈	來	忠	結	義
四	指	結	拜	骨	肉	親
五	指	本	是	分	房	分
六	指	丞	相	扶	我	身
七	指	同	江	兄	弟	久
八	指	江	湖	四	海	興
九	指	明	珠	真	不	吐
十	指	結	義	大	功	勞

SECTION XI.

LIST OF THE PRINCIPAL SLANG-EXPRESSIONS OF THE BROTHERHOOD. ⁽³⁾

對頭	Enemy	for	官府	Magistrate.
風仔	Wind-draft	"	官	Police.
猛風	Storm	"	官兵	Government troops.
有風	there is wind	"	外人, 別人	Strangers.
風大	great wind	"	人多	many people.
馬	Horse	"	人	Man.
一兩	one ounce	"	十人	ten men.

(1) Because there are five lodges.

(2) That the Emperor of the bright (Ming) dynasty has not yet appeared. (?)

(3) 洪·家·口·白·要·訣

風 團	Wind around	for	多 人	many people.
烏 員 紅 頭 棍	the black, round, red-headed club	"	雨 傘	an umbrella.
獨 脚 棍	the one-legged club	"	雙 刀	a double sword.
橋 板	bridge-planks	"	草 鞋	Agent, spy of the league.
鐵 版 鞋	Iron-plank-shoe	"	錢 銀	Money.
晚 兄	Night-brother	"	燈 心	Lamp-wick.
鞋 草	Grass-shoe	"	<i>Lau-yeh</i> , Betel-leaves. ⁽¹⁾	
瓜 子	Melon-seeds	"	栴 柳	Betel-nut.
朝 東 白 龍	the white dragon of the dawning East	"	灰	Lime.
糧 草	Provisions	"	灰 桃	Spatula to smear lime on the betel-leaves.
太 子	Prince hereditary	"	食 飯	to eat rice.
軍 師	Army-leader	"	食 糲	to eat ricegruel.
軍 器	Weapons	"	豕 肉	Pork.
打 砂	to beat gravel	"	燒 肉	roast-beef.
打 浪	to beat the billows	"	牛 肉	cow-flesh, meat.
白 瓜	white melon	"	鹽	Salt.
紅 瓜	red melon	"	米	Rice.
大 菜 紅 布	the great, variegated, red cloth	"	飯	cooked rice.
進 興	to prosper	"	眼	Eye.
鏡 心	middle of a mirror			
鏡 碎	smashed mirror			
燈 籠	Lantern			

⁽¹⁾ In the collection of Chinese types in the place there is no type for the character *Lau*, Betel.

青蓮	blue lotus	for	茶	Tea.
家和興	the house in peace and bloom	"	酒	Wine.
洪順天	Hung obeys Heaven	"	醋	Vinegar.
藤水	Hemp-water	"	油	Oil.
青枝	blue sticks	"	箸	Chopsticks (where with the Chinese eat).
蓮花斗	Lotus-flower cup	"	碗	Basin, bowl.
青蓮鼓	blue Lotus-drum	"	茶甌	Tea-cup.
鼓子	a drum	"	酒鐘	Wine-cup
亞六	small six	"	鵝	Goose.
亞七	small seven	"	雞	Fowl.
亞八	small eight	"	鴨	Duck.
汛地	military post	"	狗	Dog.
草花穿浪	plants and flowers pier-			
	cing the waves	"	魚	Fish.
洪強雲遊	Hung's braves swerving	"	熟烟	prepared tobacco
衫	Clothes	"	書	Books.
學	Study	"	衫	Clothes.
差	(river) <i>Cha</i>	"	褲	Breeches.
一錢	one cash (cent)	"	一人	one man.
緩把	slow to take	"	有錢	rich (having money).
欲把	wishing to take	"	無錢	poor (having no money).
打鷓鴣	to shoot partridges	"	劫路	to plunder on the highway.
食鴨	to eat ducks	"	劫船	to plunder a ship.
大遊巡	to make the great circuit,			
	to cruize	"	劫鄉	to plunder a village.
托耳挑	to stick the ear-pick	"	劫當舖	to plunder pawn-shops.
種桃	to plant peaches	"	落藥	to charge with gunpowder.

涼工	the cold work	for	行	to go, to do.
洗身	to wash the body	}	殺	人 to stab, kill or murder.
洗耳	to wash the ears		割	耳 to cut off an ear.
去順風	take off that which lends to the wind	"	宿	店舖 to sleep in an hotel.
穩閣子	to rest in a room	"	女	人 a girl or woman.
長草皮七	long-grass-leather- seven.	"	開	墟 to open the market (hold lodge).
做戲	to play theatricals	"	入	會 to enter the league.
出世	to be born	"		the Diploma.
腰屏	the Purse	"		the Fiscal
紅棍	the red Staff	"		the Laws and Statutes.
衫仔	the Clothes	"		the Lodge.
木楊城	the Willow-city	"		

According to a Chinese teacher of my colleague M. v. Faber, who had been taken prisoner by some members of the league in China, the following words are also used, viz.,

義伯	righteous uncle	for	老	者 an elder brother.
義兄	adopted brother	"	同	等者 one of the same degree.
契弟	or 結弟 sworn brother	"	少	者 a younger brother.
白	white	"	銀	silver.
黃	yellow	"	金	gold.
穿心	pierced in the middle	"	錢	cash (as the Chinese coin has a hole in the middle).
黃壳	the yellow shell	"	穀	grains.
大人參	large ginseng	"	有	錢人 a wealthy man.
哈清	to take a mouth of blue	"	飲	茶 to drink tea.
馬騮	horses dallying	"	官	兵 Government troops.
蜂仔	a wasp	"	好	人 a good man.
打大圈	to describe a large circle	"	打	省城 to attack the provincial ca- pital.

一平馬 a troop or number of horses for 一百人 a hundred men.
 咬雲 to chew clouds⁽¹⁾ " 食鴉 to smoke Opium.

The abbreviations for the names of the lodges are:

月車口	for the 1st Lodge	青蓮堂
汨川口	" " 2d "	洪順堂
豕口口	" " 3d "	家后天堂
夕大口	" " 4th "	參天堂
人仁口	" " 5th "	宏化堂 ⁽²⁾

(1) Somewhat similar to the English slang-expression "Blow a cloud."

(2) See pag. 18—19.

FINIS.

ADDITIONS AND EXEGETICAL NOTES.

Page 6, line 18.—The village of *Peh-shwui-ying* (white water-camp) is about 10 miles distant from Amoy, built on the left bank of the Dragon-river (*Lung-Kiang*). It is a dirty, little place, chiefly inhabited by the owners and skippers of those light crafts which transport human manure, known amongst foreigners in China by the significant name of „Stinkboats.” The village numbers about one thousand souls.

P. 13, l. 6.—We have not been able to determine the situation of this place. According to the History given by Dr. Hoffmann, who was, however, not in the possession of the Chinese original, the five monks fled to *Chang-sha-fu* in the province of *Hu-kwang*. This must be wrong, for they were at a place quite near the *Ocean* (line 13); whilst *Chang-sha-fu* lies deep in the interior of China. On page 14, line 1, we see, besides, that they arrived at *Kao-khi*, near *Yun-siao*. Both these places are mentioned in the Chinese work *Thian-hia-lu-ching* (Itinerary of the Empire, Edition of 1694). *Kao-khi* is mentioned in Vol. III, fol. 87, verso: it is the 13th post or stage on the road from *Ting-chao-fu* (Lat. 25°44'54", Long. 114°09'35") to *Tsiang-loh* (Lat. 26°43', Long. 115°18'), in the province of Fuh-kien. *Yun-siao* is mentioned in the same volume on fol. 66, dorso: it is the 28th stage on the road from the city of *Canton* to *Chang-chao-fu* (Lat. 24°31'12", Long. 115°32'30") in Fuh-kien; the place, besides, is noted on KLAPROTH'S *Carte de la Chine*. The mistake originates in the interpretation of the three Chinese characters *Chang-sha-lu*, which may be translated by *Chang-sha-road* (road to *Chang-sha*) or by *Long-sand-road*, as we have done — having come to the conclusion that this is the right interpretation on account of the above-mentioned topographical notices.

P. 13, l. 8.—The episode of the two boatmen *Sieh* and *Wu* is not mentioned in our copies; but we have taken it from the History given by Dr. Hoffmann: as we have mentioned already above, he had not got the Chinese original, and could, therefore, not give the Chinese characters for those two names. We have intercalated, however, the episode, because there is, perhaps, a connection between those two boatmen, and between the skipper and his wife, mentioned in the Catechism on page 70 & 71, Q. 80—86.

Page 17, line 27.—It would lead us too far to explain this geomantic expression. Let it suffice to know that the ten *branches* and twelve *stems* run through the Chinese chronology, divination, geomancy, etc. The explication of the geomantic rules observed in building houses, graves, bridges, etc., would fill a book which would be, at least, thrice the size of the present work.

P. 21, l. 10.—“Sun, moon, mountains and streams”, means the Empire (mountains and streams) of the Ming-dynasty (sun-moon). (Compare p. 35, note 4.)

P. 23, note 1.—Dragons, tigers, tortoises and snakes are the common symbolical animals on Chinese flags, etc.

P. 24, note 8.—We got this prophecy with its explication from our old Chinese friend and teacher in Amoy, *Ang-sien-si* (汪先生), well known to Chinese students residing in that place, and better still as the scholar by whose valuable aid the excellent Bible-translation of Rev. J. Stronach was effected.

A great number of the prophecies concerning the future of the Chinese Empire are found in the book named “Drawings made back to back” (推背圖). This book, of which only manuscript copies exist, and the possession of which is punished, now, by death, which makes it exceedingly difficult, nay, impossible to get a copy of it, was made by *Yuen-thian-kung* (遠天罡) and *Li-shun-fung* (李淳風), two officers of the Emperor *Thai-tsung* of the *Thang*-dynasty (627—649). The future of China is written in it under allegorical and prophetic drawings. The name was given to it because these two men sat down with their backs turned to each other, whilst composing their drawings. After they had each finished a drawing they showed it to each other, and when they were alike they preserved them.

P. 31, l. 3.—That this is the right interpretation of these four characters appears from four lines of poetry, found loose in the handbook, running thus:

天 姓 興 Heaven's name is flourishing.

地 姓 旺 Earth's name is prosperous.

日 姓 孫 Sun's name is grandchild.

月 姓 唐 Moon's name is Thang (China).

The inscription on the flags delineated on Tab. XIII, fig. 1, 4, 7 & 10, on Tab. XIV, fig. 1, 4, 5, 6, 7, 8 & 9, and on Tab. XV, fig. 1, 2, 3, 4 & 5, running *Hing-wang-hwui-shing*, which we have translated on pp. 36—40 by: “The flourishing league is victorious”, may perhaps be rendered also by: “The Heaven-Earth-league is victorious;” as *hing-wang* may stand for *thian-ti*.

P. 110—111, note 1.—三昧真火, *San-mei-chin-ho*. *San-mei*, or better *San-mo-ti* (三摩地), is the Chinese transcription of the sanscrit expression *Samādhi*, which means “the terminus of meditation”, when the meditator has lost all idea of his individuality, so

that he has incorporated himself entirely with the object he is meditating upon. (Comp. „Das Buddha Pantheon“, pag. 62).

Page 132, line 11.—*The porcelain Budha in feminine shape* (白定祖母).

We suppose that by this deity is meant the so-called wife of the male Budha.

She generally bears the name of 佛眼佛母 i. e. Budha-eye, Budha-mother, and is identified with *Vairotschana*, for which name five translations exist, amongst which the name of „Budha-mother.” Also *Pán shō fu mu* (sansk: Pradschna Budha Matra) is, as appears from this, one of the names of *Vairotschana*. (See B. H. Hodgson, Illustrations of the Literature and Religion of the Buddhists, pag. 81, where *Pradschna* in the state of *Nirvritti* is explained as the *summum et solum numen, Diva Natura*, and taken as the wife of the male Budha.) (See „Das Buddha Pantheon,” pag. 54.)

P. 144, note 1.—Phu-hien-phu-sah is: *Samantabā'cha* or *Vis'wab'adra Bodhisatwa*, the Most-excellent One.

P. 145, note a.—In the „Quotations of the Spring and Autumn Records” it is said that the cock is the symbol of the accumulated heat of the sun and of the South. The fire is the subtil essence of the sun, which mounts flamingly. On that account the cock crows when the sun rises.

The cock is, therefore, sacred to the sun with the Chinese, as it was, also, with most ancient nations.

Proclus says of this bird that it was sacred to the sun *quia gallus quasi quibusdam hymnis applaudit surgenti soli, et quasi advocat, quando ex antipodum medio coelo ad nos deflectitur.* (De Sacrificiis et magia, p. 280 f. ed. Cons. Vol. III. *Apud Chwolsohn, die Ssabier und der Ssabismus*, II, 87).

P. 150, l. 24. — It is rather remarkable that in the ceremonies of the Hung-league GRAPE-WINE is made use of, or, as it is said in the last quatrain on page 144, the *Original colour*, i. e. *red-wine*. Evidently with this red wine is meant the blood of fraternity; thus Christ gave the wine-cup to his disciples at his last supper with the words: „This is my blood.”

Now-a-days the Chinese in social life never drink grape-wine, but always wines distilled from grains or sweet fruits.

P. 181, l. 12—16. — This stanza justifies the order into which we have arranged the ceremonies of affiliation.

The following piece of poetry, called the „Poem of the Vanguard,” also found in the hand-books of the Society, confirms this order.

Poem of the Vanguard.

先鋒詩

We were swerving and wandering like a nestless bird;
 We sought for a den to hide ourselves at the East-bridge;
 The imperial palace and gardens are effulgently clear;
 When the *Tsing* have been exterminated and the Manchoos annihilated, we'll joyfully ramble.
 The Vanguard leads all the new members;
 Wan-tao-hiung keeps watch at the first gate ⁽¹⁾;
 Reverently we pass underneath the bridge over the waters of San-ho ⁽²⁾;
 And enter into the City of willows. ⁽³⁾
 Old trees, gloriously, like a pair of Laurel-trees, glisten;
 Silver lamps shine brightly like the seven planets;
 Flags, parasols, shields and spears in the bushels are placed;
 Peaches, plums, firs and cedars adorn the flower-pavilion;
 In the Kao-khi-temple are the three revered Budhas;
 And on all sides are placed numberless soldiers.
 With dishevelled hair the master teaches us himself ⁽⁴⁾;

飄	遙	浪	蕩	無	巢	鳥
尋	窩	埋	伏	在	東	橋
天	廷	御	苑	光	明	照
誅	清	滅	滿	樂	道	遙
先	鋒	携	帶	衆	新	丁
把	守	頭	門	萬	道	兄
欽	過	橋	下	三	河	水
入	來	一	座	木	楊	城
輝	煌	古	樹	如	雙	桂
照	耀	銀	燈	作	七	星
旗	傘	干	戈	藏	斗	內
桃	李	松	栢	伴	花	亭
高	溪	廟	在	三	尊	佛
四	邊	安	排	萬	姓	兵
散	髮	先	生	親	口	教

⁽¹⁾ See p. 88.⁽²⁾ See p. 79 and 81.⁽³⁾ See p. 92.⁽⁴⁾ See p. 57—112.

On all sides the brethern, attentively, listen.
 After having past the fire-oven (1), we will enjoy glory and honor,
 And going through the two points (2) we reach, indeed, the Tai-ping. (3)
 If ye ask the former things regarding Chu and Hung, —
 At the four gates precious swords on both sides unite. (4)
 Arrived at the flower-pavilion we, hastily, kneel down,
 And the master asks us our antecedents.
 To night the waters of San-ho appear (5);
 The 36 essays are taught without fail (6);
 And for 21 cash we buy fruits (7);
 Each of us eating them, gets glorified.
 With a silver needle, pricking our fingers, the rare red (blood) appeared (8);
 We killed the traitorous fowl, that our mouths might not lie. (9)
 Upright we entered straight within Heaven and Earth (10);
 Through the fire-oven we jumped into the plains of universal peace. (11)

四	傍	兄	弟	用	心	聽
火	坑	跳	出	得	榮	貴
二	合	行	開	果	太	平
若	間	朱	洪	他	日	事
四	門	寶	劍	兩	交	加
入	到	花	亭	忙	跪	下
先	生	來	間	吾	因	也
今	晚	現	出	三	河	水
卅	六	文	章	教	不	差
二	十	一	錢	買	菓	榮
衆	人	食	過	得	紅	子
銀	針	插	指	鮮	莫	華
斬	七	奸	心	口	坤	現
真	心	直	入	乾	平	訛
火	坑	跳	出	太		內
						沙

(1) See p. 110. (2) Heaven-Earth-circle, (3) The lodge.
 (4) The arch of steel. (See p. 87.) (5) See p. 79.
 (6) The oath. (See p. 135—144.) (7) See p. 84 and 148. (8) See p. 145.
 (9) See p. 145. (10) The Heaven-Earth-circle (See p. 90—91.) (11) The lodge. (see p. 92.)

To the united righteous-ones were distributed cash as capital;

Each portion of three cash, and no more ⁽¹⁾.

Two planks were united into a bridge, underneath which we passed ⁽²⁾:

The new members, henceforth, are worshipped as Hung-members.

義	合	分	錢	人	做	本
一	份	三	文	不	用	加
二	板	會	齊	橋	下	過
新	丁	從	此	拜	洪	家

⁽¹⁾ See p. 149.

⁽²⁾ See p. 81.

END OF THE NOTES.

ANALYTICAL TABLE OF CONTENTS.

	PAGE.
PREFACE	V.
INTRODUCTION.	IX.

1. — Resemblance of the Hung-league and the society of Freemasons; opinion of Dr. Schauberg; reasons for this resemblance; intercourse of China with ancient nations, ix. — Pythagoras; his system identical with the Chinese; antiquity of the Hung-league; secret signs of recognition among the Peking-Chinese; why the league has become political, x. — Real tendency of the league; discourse in it's handbooks, xi. — Fraternal love and faith the base of both societies; explanation of the name of the Hung-league, xii. — The One-God; names the Chinese gave Him; *Yin* and *Yang* compared to *Jachin* and *Boaz*, xiii. — The 3 powers: Heaven, Earth and Man; explanation of the equilateral triangle, xiv. — Compared with the Egyptian explanation; philosophy of Lao-tsz; the *Tao*; the Road of Confucius; human duties, xv. — How God was adored in China; the temples in His honour; the Ming-thang or *temple of light*; the Sun- and Moon-temple; what meaning may be attached to the Ming-thang, xvi. — The tonsure; symbol of the sun; the sun painted on the doors of Buddhist temples, xvii.

2. — Sacred numbers of the Chinese; the unity and the decas; the perfect and imperfect numbers; the 3; theory of Hoai-nan-tsz; the 3 treasures of the Budhists and Masons, xvii. — Power and influence of the number 3 on the Chinese institutions, laws, etc.; the male and female numbers; the numbers of Heaven and Earth, xviii. — Diagram of Heaven and Earth; how it was composed; the tortoise of Yu; it's meaning; the Lung-ma of Fuh-hi, xix. — The Lung-ma of Fuh-hi; the numbers 3 and 5; the number of God; BACHOFEN's explanation; power and influence of the number 5 on the Chinese institutions, religion, natural system, etc.; the 5 blessings; the 5 degrees of nobility, xx. — The 5 founders of the league; the pentagonal and octagonal diplomas; the numbers 5 and 7; the numbers of the world; the old Chinese week of 7 days; the 7th day destined for reflection on sins; the 7 the number of death; it's part in the funeral ceremonies; the 3, 5 & 7, xxi. — The 3, 5 and 7 in masonry; in-

fluence of the number 7 on the Chinese institutions, laws, etc.; the square; its meaning; the "forbidden city"; the word *Fang*; its analysis, xxii. — The lodge symbol of the world; tropical meaning of the square; origin of Chinese scripture; the two rules, four figures, and eight diagrams of Fuh-hi; theory of Tso-khiu on the numbers 1, 2, 3 and 4; component parts of the character for *four*; fourfold division of mankind, xxiii. — The 4 seas and 4 canals; division of the year and the day; when day began at midnight; division of hours; names for month and moon identical; hieroglyph for the moon; the four cardinal points; the 6 points; division of fields and provinces, xxiv. — Four human virtues; the numbers 6 and 8; the six venerable Ones; the six liberal arts; the six departments; the six sorts of chariots, etc., of the magnates; the six elements and six sacrificial animals; the six kinds of grain; six the symbol of Earth; use which the Emperor *Chi* made of the number 6, xxv. — The number 8; the eight genuflexions and the eight gradations of obeisance; the eight points and eight sounds; the "eight-borne sedan;" the number 9; the number of dissolution; masonic sentence; hieroglyph for the nine, xxvi. — Division of China into 9 parts; 9 gates of Peking; nine degrees of rank; the nine professions; the nine apertures; nine punishments; nine officers; the nine presents; the 3, 5 and 9 furrows; *San to kiu ju*, xxvii. — Confucius and the boy *Hiang-toh*; the 36 Decans and 72 Intelligences; the numbers 12, 30 and 360; the numbers of strokes inflicted as punishment, xxviii. —

3. — Comparison of the symbols of Masonry and of the Hung-league; the sword; the arch of steel; the lodge; analysis of the words *Lodge* and *Fang*, xxix. — English apprentice-catechism and Catechism of the Hung-league compared; Brown's Masterkey and Catechism of the Hung-league compared; the seat of the master at the East, xxx. — Fraternal spirit in Freemasonry and the Hung-league; equality amongst members; meaning of the expression *Tai-ping*; the bloody oath; its universal diffusion; its antiquity in China; custom observed in making a treaty, xxxi. — *Dajak* custom; Rev. J. H. Barnstein; the *Téphrapotes*; the three cups pledged to Heaven, Earth and the Altar; the mourning-apparel; symbolical death of the new member; the new man, xxxii. — Inscription on the bathing tub of Emperor Ching-tang; symbolism of taking off the shoes; the white apron and gloves; the white clothes of linen; colour of mourning white in China; purification by water and fire; concordance of the Catechisms of the Hung-league and of the Masons; the lighting of lamps, xxxiii. — The holy temple; peaches and plums; their symbolism; Taoist tradition; peach resembling the tree of life; the pine and cypress, symbols of immortality; quotation of Confucius; planted on public places of towns; the *Eskebieh*; cedar symbol of conjugal love; legend of the wife of *Han-phang*; Love-trees; sacred flowers; the rose and lotus-flower, xxxv. — Wreath of golden flowers; flowers given to Chinese doctors; the Rose-garden and *Pung-lai*; the steelyard, scales, foot-measure and mirror; the string or rope; its symbolism; the red silk-thread; nuptial fetter of red silk; the triangle of the Masons and of the Hung-league; abbreviations in writing,

xxxvi. — Cryptogram of the Masons of the middle-ages; Hebrew secret writing; Taoistical method of combining secret characters; the three degrees of Masonry and of the Hung-league; original belief of the Chinese, xxxvii. — Synonymic of the meaning of the characters 洪 and 紅; legend of *Hung-wu*; knight of light; xxxviii. — Revolt against tyranny sanctified by Chinese philosophy; quotation from Mencius' work; Chinamen the least submissive to tyranny of all Eastern races; illustration of this from the "Family sayings", xxxix. — Singapore; defects in its government with regard to the Chinese; opinion of Mr. Oliphant; how to govern the Chinese; impossibility to eradicate the Hung-league; fruitlessness of military expeditions; existence of the Hung-league at Borneo, Sumatra and Java; reasons for tolerating the Hung-league, xl. —

PART I.

- HISTORY OF THE HUNG-LEAGUE 1.
- Origin of the Hung-league unknown; compared with the origin of masonry; sworn covenants in antiquity; oath of the state of Yueh, 1. — The alliance between Liu-pi, Chang-fi and Kwan-yü; the family alliance between the states Thsin and Tsin; Chinese clans, 2. — Influence of Buddhism; first causes of dissatisfaction; Wu-tsung; persecution of Buddhism; Hung-wu; Tartar sway; the national dress; immorality of the Tartars, 3. — Resistance against their sway; Koxinga; names of the Hung-league; the statutes of Shan-tung; first chiefs of the Shan-tung branch, 4. — Friendly societies at Palembang; resemblance of symbols of the Hung-league and of Christianity; reasons to fear both; idea of Yung-ching; answer he gave to three R. C. Missionaries; degeneration of the Hung-league, 5. — Revival under Hung-siu-tsiuen; the Shang-ti-hwui; Christian doctrines introduced; persecution by the Tartar government; corruption of the league; bands of robbers; the so-called "small-knife-society"; Hwang-wei or Ooe-Ooe; vitality of the Hung-league, 6. —
- POLITICAL HISTORY OF THE LEAGUE 7.
- The grave of Wan-yun-lung, 17. — The obelisk on his grave; its inscription; the pagoda with nine stories before the grave; situation of the first five principal, and five minor lodges in China, with their designations, 18. —

PART II.

- DESCRIPTION OF THE LODGE AND ITS APPURTENANCES 20.
- Description of the lodge; the flags of the generals guarding the gates; meaning of the words *Kin-lan* or "Golden orchid", 20. — The distichs on the four gates of the lodge; the great gate of the lodge; the Hall of Fidelity and Loyalty, 21. — Genealogical table of the founders of the league, with its translation, 22—23. — Ancestral tablets; prophecy of Liu-peh-wan regarding the Tartar dynasty, 24. — Ancestral tablets; the precious nine-storied pagoda; the red-flower pavilion; the Budha Kia-lan; the

shrine of Earth and land, 25. — Style and architecture of the buildings of the league; places where the lodges are built; description of the approaches of the Shan-tung-lodge, 26. — Where lodge is held in populous places, 27. —

SECTION II.

INSTRUMENTS OF THE LODGE 27.

The diplomas; description of the grand diploma, 27. — Fac-simile of the grand diploma; it's description continued, 28—30. — Description of the small diploma, 30. — Fac-simile of the small diploma; differences between the diplomas; the Shan-tung diploma, 31. — Fac-simile of the Shan-tung diploma; it's description; seals of the league, 32. — Seals of the five lodges; the *State-canopy* and *Army-standard*; quatrain on the State-canopy, 33. — Quatrains on the Army-standard; the flag of Benevolence and Justice, 34. — Quatrain on this flag; the Great red-flag; the flag of the great ancestor *Chu-hung*; the flag of the great *Ming*; quatrain on this flag; the flags for Sun, Moon and Stars; quatrain on the Seven-star-flag, 35. — The flags for the four seasons; for the four points; for the five elements; for the four excellent-ones; the Warrant of the Army; the Warrant of the General; the flags of the five lodges; description of the flags of the first lodge, 36. — Description of the flags of the second and third lodges, 37. — Description of the flags of the fourth and fifth lodges, 38. — The flags of the five Tiger-Generals; the flags of Heaven and Earth, 39. — The Audience-flag; the flag of Tun-thian-hwai; the great Lodge-flag; the *Three-flag*, 40. — The flag of Revenge; the flag fig. 7; the flag-staffs; the Bushels and their contents, 41. — The censer of white porcelain; the *red Staff*; the precious Sword, 42. — The Scissors; the precious Mirror; the jade foot-measure, 43. — The Balance, 44. — The steelyard; the Abacus; the inkstone, 45. — The pencil, 46. —

PART III.

SECTION I.

GOVERNMENT OF THE SOCIETY 47

Government of the five lodges, 47. — The counsel and councilroom; election of chiefs; form of Advertisement for this election, 48. — Translation of this advertisement; functions of the Master and Vanguard; the fiscal; the *Night-brethern* or *Iron-planks*, 49. — Diploma given to an agent; circular for holding lodge, 50. — Form of circular for holding lodge (for China); the same for Siam, 51. — The sword, seal and warrant of the President; obligations of the heads of the lodge; meetings; which festivals are celebrated by the brotherhood and contributions they pay hereunto; origin of the Sun-moon-cakes, 52. — Form of a receipt with it's translation, 53.

SECTION II.

Directions for those who wish to be affiliated, or make a visit in a lodge of another place; how one ought to come before the Master; quatrain which one ought to pro-

nounce, 54. — Quatrains continued; the certificate of birth; handing in the capital; quatrain to be pronounced with it; how the Master ought to accept the diploma; quatrain to be pronounced in handing it over, 55. — Quatrain on one's ignorance; ceremonies to be observed in entering the lodge, 56. —

PART IV.

AFFILIATION OF NEW MEMBERS.

SECTION I.

THE CATECHISM 57.

Way how new members are got; how they are brought to the lodge, 57. — The first gate; the bridge of swords; the entry; the Hung-gate; the Hall of Fidelity and Loyalty; the Heaven-Earth circle; the lodge, 58. — Presentation of the new members to the Master; the Catechism of the Vanguard; question 1—3., Thian-yu-hung, 59. — Question 4—9., new members; the great and petty Heaven-Earth-league, 60. — Question 11—18., the petty league; the East, 61. — Question 19—25., the East; the military art; the instruction in the red-flower-pavilion, 62. — Question 26—28., the school; the examination, 63. — Question 29—32., the poem; the five sections; Maitreya-Budha; the Pure-tea sect, 64. — Question 33—36., military art; the boxing of the Hung-brethern, 65. — Question 37—48., why he comes alone and why so late; who accompanied him; voyage by land and by water; the three roads, 66. — Question 49—56., the white heron; the eight priests; stanza on the eight genii, 67. — Question 57—62., the princess; the Ling-wang temple; notice of Ling-wang, 68. — Question 63—72., antithetical couplet in the Ling-wang-temple; Hian-chu-lung; the mulberry-flowers; the Black-dragon mountain; the coves; notice of Hian-chu-lung, 69. — Question 73—80., antithetical couplet on the agencies of nature; the Nail-mountain; the ferry-boat; the skipper, 70. — Question 80—89., name of the skipper; his date of birth and dwelling-place; the skipper's wife; her name, date of birth and dwelling-place; the hours *Tsz* and *Wu*; the great shiphold; it's compartments; load of it's compartments, 71. — Question 90—100., number of holds in the ship; number of sails; number of deckboards; what kind of wood made of; peach-, plum-, and red-wood: 36 and 72; the 12 keels, 72. — Question 101—104., stanza on the 12 keels; seams of the ship; the caulking-stuff; the nails; Deitics of the ship, 73. — Question 104—110., the God of Fire; the Clear-perceiving ear and the Thousand-mile-seeing eye; couplet on the weather; the prince Kwan; the prince Kwan-phing and the general Chau-choang; couplet on Kwan-ti; the Queen of Heaven and the generals Hiang and Hoh; Kwan-yin, the Hung-brethern and Lo-han, 74. — Question 110—119., the masts; the sails, 75. — Question 119—125., the bowlines; who poled and who superintended the tackle; the four great Diamond-ones; the Lo-han; the pure pearl; the signal; the red flag, 76. — Question 125—135., the goods; red wood and red rice; their use; the three rivers which unite

their waters; whither the ship went; the Fair of great peace; departure and arrival of the ship, 77. — Question 135—147., places along which the ship came; the two pots with red bamboo; 36 and 72; 108 plants; the shallows; the three rivers Hoang, King and Heh, 78. — Question 147—154., the origin of the three rivers; crossing of the water; how many crossed it, 79. — Question 154—160., the Fair of great peace; its master Ching-teh-hui; the three markets, 80. — Question 160—167., the inlet; the bridge of two planks; origin of this bridge; Yun-siao, 81. — Question 168—175., Chu-kwang and Chu-khai; the sworn and adoptive brethern; the peach and plum-trees; number of their fruits; 36 and 72, 82. — Question 176—182., the three holy Budhas; the youth with excellent talents; Hian-chu-lung; Shie-pang-hang, 83. — Question 183—190., peaches of five colours; the 21 cash, 84. — Question 191—196., the images of Khia-lan, and of the departed brethern; the *Long-cash*, 85. — Question 197—202., the Long-cash; the bridge; the images of the five founders; the Hung-water; 36 and 72, 86. — Question 203—207., the Hung-water; the three red stones; the Hung-gate; Ku-ching, 87. — Question 208—210., Wang-tao-lung and Wang-tao-fang; Tao-kwang, 88. — Question 211—214., the Hall of Fidelity and Loyalty, 89. — Question 215—218., the generals Ching-ki-thian and Chin-yun-ching; the Heaven and Earth circle; historical notice of Ching-thian, 90. — Question 219—224., the Heaven and Earth circle; the generals Wu-kan-ri and Wu-kin-lai, 91. — Question 225—229., the City of Willows; historical notice of the Muh-yang-ching, 92. — Question 230—234., height and breadth of the Lodge; its five double walls, 93. — Question 235—242., the four characters on each double wall; the star Thian-ting; the benevolent cloud, 94. — Question 243—249., the four, great, faithful, excellent-ones; the three streets; the 108 shops; the Peace-united, Patriotism-united, and Myriads-united shops; historical notice of Chang-kwoh, 95. — Question 250—259., what is sold in the shops; the street of Fidelity and Loyalty; the 72 families; the three moats, 96. — Question 259., description of contents of the lodge, 97—98. — Question 260—261., the three temples; temple of Kwan-yin, 99. — Question 261—263., temple of Kwan-ti and of Kao-khi; the five wells, 100. — Question 264—270., the water of the wells; the pagodas; the nine-storied pagoda, 101. — Question 271—276., the ponds; the stone carpers; the orchards, 102. — Question 277—282., the peach and plum-branch; quatrain on the Cypress; the 108 houses, 103. — Question 283—291., divisions of the houses; the caserns; the watch-turrets; the furnaces; the 72 fields; their crops, 104. — Question 292—299., red rice; number of acres; the Hung-lamp; red rice, 105. — Question 300—305., the five founders; the signal-banners, 106. — Question 306—311., the evidence by blood-mixing; the testimony by drinking blood-mixed wine; to cut off a cock's-head, 107. — Question 312—317., the weapons; Lo-tung; the red staff, 108. — Question 318—321., the East and West-gate; the execution-ground; the disloyal cocks, 109. — Question 322—328., the Volcano; the red furnace; Hung-hai-ri, 110. — Question 329—331., the Volcano; the red-flower pavilion, 111. — Question 332—333., red-flower pavilion; distich of the Vanguard, 112. — Execution of refractory new members, 113. —

SECTION II.

CEREMONIES OF AFFILIATION	113.
-------------------------------------	------

Cutting off the head-cue; clipping the hair, 113. — Seven-starred altar; episode of the three states, 114. — The washing-basin; the towel, 115. — Covering the washing-basin; uncovering it; washing of the face, 116. — The undressing, 117. — Putting on the white dress; girding the waist, 118. — Wrapping the head-kerchief, 119. — The straw-shoes, 120. — The censer of white porcelain; 13 questions of the Master to the Vanguard, 121. — Burning of the grass-incense, 122. — The distribution of incense; the first grass-blade, 123. — The second and third grass-blades; offering incense; presenting fine incense; the first stick, 124. — The second and third sticks; lighting the dry-wood candles, 125. — Lighting the red candle; offering the wine; the first and second cup, 126. — The third cup; lighting of the seven-planet-lamp and precious, imperial lamp; episode of the history of the three states, 127. — Lighting the Hung-lamp; formulary of prayer to the Gods; Pwan-ku, 128. — Prayer continued, 129—134. The eight salutations, 134. — The 36 articles of the oath, 135—143. Drinking of the tea; the bowl of wine, 144. — Mixing the wine with blood pricked from the finger; pricking a cock; the five virtues of the cock, 145. — Quatrains recited during the drinking of the blood-mixed wine; chopping off the cock's head, 146. — Quatrains recited during the decapitation of the cock; the execration, 147. — Burning of the oath; the diploma; secret way of analyzing a name; the handbook and poniards; the first entry or contribution, 148. — The three Hung-cents; the Bushel, 149. — The Army-flags; consecration of the banners, 150. — Sacrifice of the white horse and black ox; the banquet; the theatricals, 151. —

PART V.

LAWS AND STATUTES OF THE BROTHERHOOD.

SECTION I.

COMPLETE CODE OF THE SEVENTY TWO ARTICLES OF LAW OF THE HUNG-LEAGUE	152.
-------------------------------------------------------------------------------	------

SECTION II.

THE TWENTY ONE ARTICLES OF THE REGULATIONS.	161.
-----------------------------------------------------	------

SECTION III.

THE TEN PROHIBITORY LAWS ON APPOINTING MEETINGS IN THE HALL OF OBEDIENCE TO HUNG.	165.
-------------------------------------------------------------------------------------------	------

PART VI.

SECRET SIGNS OF THE HUNG-LEAGUE.

SECTION I.

SECRET SIGNS ON THE ROAD AND ON JOURNEYS	167.
----------------------------------------------------	------

Asking the road; the East, 167. — Wen-wang, 168. — Signs to give in calling upon a brother, 169. — Analyses of the character Hung, 170. —

SECTION II.

MEETING WITH ROBBERS OR PIRATES 171.

Answers one ought to give them on their questions, 172. — The bundles of four colours; quatrain against a snake, 173. — Quatrains when going to the lodge, 174. — Quatrain on the sword of the robber; Chau-tsz-lung; the five tiger-generals; analytical quatrain on the characters *Kin-lan-kieh-i*, 175. — Heap of five stones; piece of cloth in a garden; Chinese riddle, 176. — The bridge *Chang-pan*; the sisters-in-law *Ching-yuh-lien* and *Kwoh-siu-ying*; the white fan; quatrain on it, 177. — Quatrains on the white fan; quatrains which one may teach his sister, 178. — Quatrain which one may teach his wife; *Si-shi*, 179. — Signs of distress, 180. —

SECTION III.

QUESTIONS AND ANSWERS 180.

The 48 pockmarks; the new, variegated phoenix-company; the five acts of the theatre; the capital of 3 cash, 181. — Questions regarding one's exterior, 182. — The light from the holy temple, 183. —

SECTION IV.

SECRET SIGNS WITH TEA-CUPS 183.

Presenting tea; pouring water upon the tea; the tea of the two sisters-in-law, 184. — Tea of saving the lord; the chop-stick across two cups of tea; the white fan of the Hung-people, 185. — The Hung-tea; the ponds, 186. — The blue dragons; the unequal cups, 187. — *Kung-ming*; historical notice of *Liu-shen*, 188. — The Sun- and Moon-tea; the tea of the brotherhood; the combat on the bridge; the tea of the prince hereditary, 189. — The mountain-tea; the Hung-tea; the tea of the four excellent-ones, 190. — Tea of the brethern meeting; the Sun-tea; the inexact square; historical notice of *Liu-siu*, 191. — The tea of *Chau-tsz-lung*; tea of the five tiger-generals; the Master-tea, 192. — Tea of the Sun and Moon in aspect; *Wu-san-kwei*, 193. — The *Ming-* and *Tsing-*dynasties; the *Wind-tea*; the *Ming-tea*, 194. — The tea-cups *Thian-hia-thai-phing* and *Chung*; tea of the eight genii; tea of the Seven-star sword; tea of the sword without a hilt, 195. — Tea of the seventh night; the *Weaving-girl* and *Or-leader*, 196. — The *Hung-tea*; the tea of the sixth envoy of *Yang*, 197. — Tea of the nine great bascs; the Lord's tea, 198. — The tea of sincerity; tea for a brother in a straight; the reunion-tea, 199. — Tea of the roof of the lodge; tea of the characters *Kiang* and *Shan*; tea of "Hung obeys Heaven"; the Hung-cup and Hung-tea, 200. — Tea of the seven lads; of the five founders; of the plum-flower and five elements; of the four excellent Ones, 201. — Tea of the battle; the inverted cover of the tea-pot, 202. —

SECTION V.

SECRET SIGNS WITH WINE-CUPS 203.

The characters *Thian-hia-tai-ping-hung*; the two chop-sticks; different ways of presenting the wine-cups, 203. —

SECTION VI.

- SECRET SIGNS AT THE DINNER-TABLE 204.
 The single chop-stick, 204. — Lifting the covers from the dishes; picking out the greens, 205. — The rice on table, 206. —

SECTION VII.

- SECRET SIGNS ON SMOKING TOBACCO OR OPIUM 206.
 Different ways of presenting the pipe, 206—208. — The cornet with tobacco; quatrains on tobacco, fire and pipe, 209—211. — The *Twan-yang*-festival, 212. — Quatrains on the tobacco-pipe, 213. — Roundelay on smoking tobacco; line of recognition of the Ash-drinkers, 214. —

SECTION VIII.

- SECRET SIGNS AT CHEWING BETEL 215.
 The character *Chung*; quatrain on the betel-nut, 215. — Quatrain on the betel-leaves; quatrain on offering the betel-tray, 216. — Quatrains on the utensils of the betel-tray, 217—218. —

SECTION IX.

- BADGES WHICH THE BROTHERS WEAR UPON THE PERSON 219.
 The diplomas; the Hung-cash; the red floss-thread; quatrains on it, 219. — The white fan; quatrains on it, 220. — The warrant-flag; pass-words; quatrain on the warrant-flag, 221. — Amulets of *Luh-kah* and *Luh-ting* for protecting one's life in battle, 222. — Amulet for cultivating and regulating the person, 223. — Amulet of Lao-tsz, 224. —

SECTION X.

- THE ORIGINAL BASES 224.
 The 1 × 9 Base, 224. — The 2 × 9 Base; the 4 × 7 Bases, 225—226. — The 12 Bases of Canton, 227. — The five great Bases; the five warrant-Bases; the ten great Bases, 228. — Roundelay on the ten fingers, 229. —

SECTION XI.

- LIST OF THE PRINCIPAL SLANG-EXPRESSIONS OF THE BROTHERHOOD 230.
 ADDITIONS AND EXEGETICAL NOTES 235.
 The village of *Peh-shwui-ying*; Chang-sha-fu; the boatmen *Sieh* and *Wu*, 235. — The ten branches and twelve stems; sun, moon, mountains and streams; symbolical animals of China; old prophecies concerning China; secret terms for Heaven, Earth, Sun and Moon; the terminus of meditation, 236. — The female Budha; Phu-hien-phu-sah; the cock; Grape-wine; poem of the Vanguard, 237. — Poem of the Vanguard continued, 238—240. —

ILLUSTRATIONS.

	PAGE.
Diagram of Heaven and Earth	XIX.
The tortoise of Yu	XIX.
The <i>Iung-ma</i> of Fuh-hi	XX.
The eight diagrams (Pah-kwa)	XXIII.
Genealogical table of the founders of the league	22.
The grand Diploma	28.
The small Diploma	31.
The Shan-tung Diploma	32.
Advertisement for the election of the heads of the lodge	48.
Diploma of an agent	50.
Circular for holding lodge	51.
Form of receipt	53.
Hung-cash	219.
Amulets of <i>Luh-kah</i> and <i>Luh-ting</i> for protecting one's life in battle	222.
Amulet for cultivating and regulating the person	223.
Amulet of <i>Lao-tsz</i>	224.
Tabula I. The grave-stone of Wan-yun-lung, described on pages 17—18.	
Tab. II. fig. 1. The porcelain censer described on page 14.	
fig. 2. The cups mentioned on page 15.	
fig. 3. The stones mentioned on pages 58 and 87., Answer 202: The first gate mentioned on page 58.	
Tab. III. The Red-flower-pavilion, described on pages 25 & 111.	
Tab. IV. The Hung-gate, described on pages 25, 58 & 87.	
Tab. V. The Hall of Fidelity and Loyalty, described on pages 21, 58 & 89.	
Tab. VI. The great gate of the City of Willows, or the Lodge, described on page 21.	
Tab. VII. The West- and East-gates of the Lodge, described on page 20.	
Tab. VIII. The North- and South-gates of the Lodge, described on page 20.	

- Tab. IX. fig. 1. Ancestral tablets, described on page 24.
 fig. 2. The Temple of Land and Earth, mentioned on pages 25 & 85.
 fig. 3. The Nine-storied pagoda, described on pages 18, 25 & 101.
- Tab. X. fig. 1. The Army-standard, described on pages 33 & 97.
 fig. 2. The precious canopy of yellow silk, described on pages 33 & 97.
- Tab. XI. The flag of Benevolence and Justice, described on page 34.
- Tab. XII. Flags of the lodge, described on page 35, seq.
- Tab. XIII. Flags of the lodge, described on pages 36—38.
- Tab. XIV. Flags of the lodge, described on pages 38—39.
- Tab. XV. Flags of the lodge, described on pages 39—41.
- Tab. XVI. The Paper-cent-bundle, described on pages 41, 85 and 86.

ERRATA.

- Page xiv, line 34, *for:* 八, *read:* 入
- " xxiv, " 28, *dele comma after:* were called.
- " xl, " 24, *for:* 1852, *read:* 1851.
- " 7, " 2, " possession, *read:* possession.
- " 9, " 36, " replied the abbot:, *read:* replied the abbot,
- " 10, " 18, " easely, *read:* easily.
- " 10, " 20, " ennemy, *read:* enemy.
- " 12, " 22, " sulfur, *read:* sulphur.
- " 12, " 37, " desinterested, *read:* disinterested.
- " 13, " 34, " Faug-tai-hung, *read:* Fang-ta-hung.
- " 14, " 25, " charge, *read:* place.
- " 15, " 17, *before:* 1734, *add:* April, 24.
- " 16, " 15, *for:* seing, *read:* seeing.
- " 16, " #34, " words, and seing, that, *read:* words and, seeing that.
- " 17, note 2, " from 1 A. M. till 3. P. M., *read:* from 1—3 A. M.
- " 18, line 15, " the, *read:* he.
- " 21, " 5, " Mantchoo's, *read:* Manchoos.
- " 24, " 6, " the name Li-chu-hung, *read:* the names Li, Chu, and Hung.
- " 24, note 2, *add:* See Catechism, Q. 285.
- " 24, line 35, *for:* lenght, *read:* length.
- " 29, " 5, " his hands, *read:* her hands.
- " 39, " 7, " Mantchoos, *read:* Manchoos.
- " 39, " 33, " FLAG, *read:* FLAGS.
- " 41, " 25, " Phenixes, *read:* Phoenixes.
- " 47, " 13, " Councillor, *read:* Counsellor.
- " 48, " 5, " Councillors, *read:* Counsellors.
- " 49, " 1, " expessed, *read:* expressed.
- " 49, note 4, " S. I, *read:* S. II.

- Page 51, last line of the last quatrain, *for*: Chung, *read*: Chang.
 " 58, line 15, *for*: Sieh-pang-hang, *read*: Shic-pang-hang.
 " 58, " 21, " Loyalty, *read*: Loyalty.
 " 63, " 17, " coral-groove *read*: coral-grove.
 " 68, " 5, " his hands, *read*: her hands.
 " 68, " 11, " groove, *read*: grove.
 " 68, " 18, " grooves, *read*: groves.
 " 169, last line, " uninitiated, *read*: uninitiated.
 " 202, line 3, " coilects, *read*: collects.
 " 218, note 4, " 貝, *read*: 具
-

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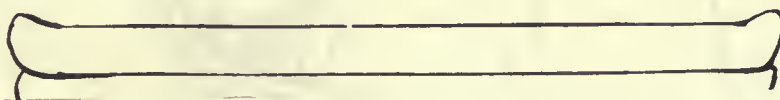


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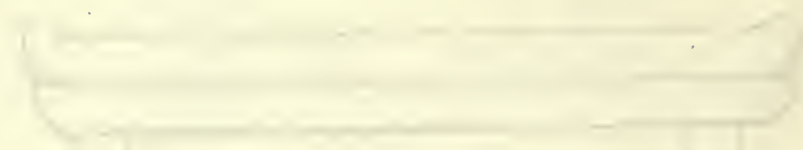
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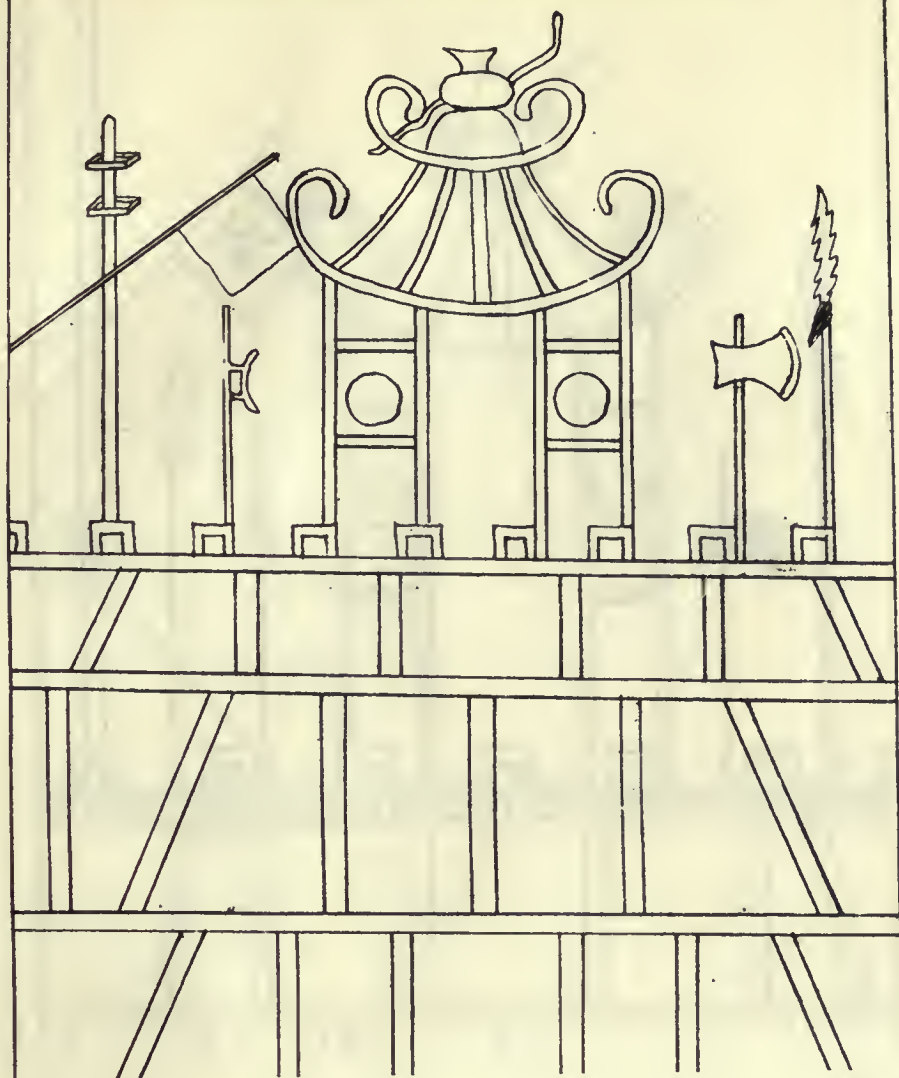


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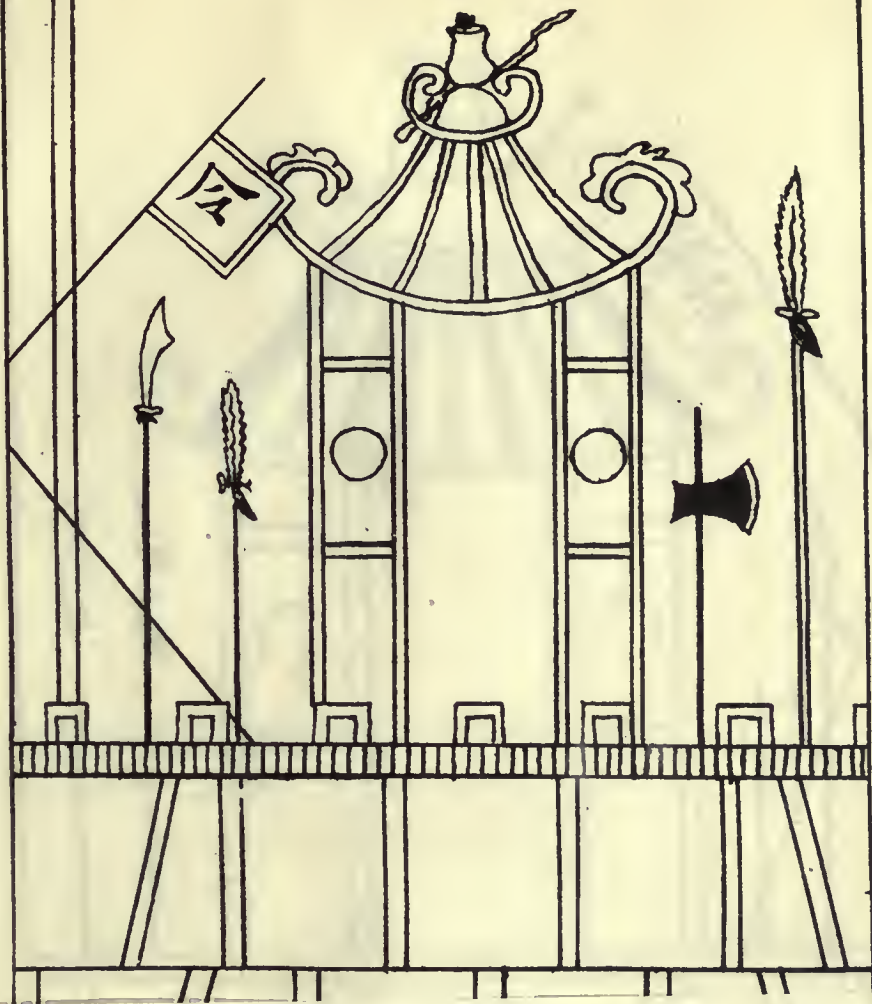




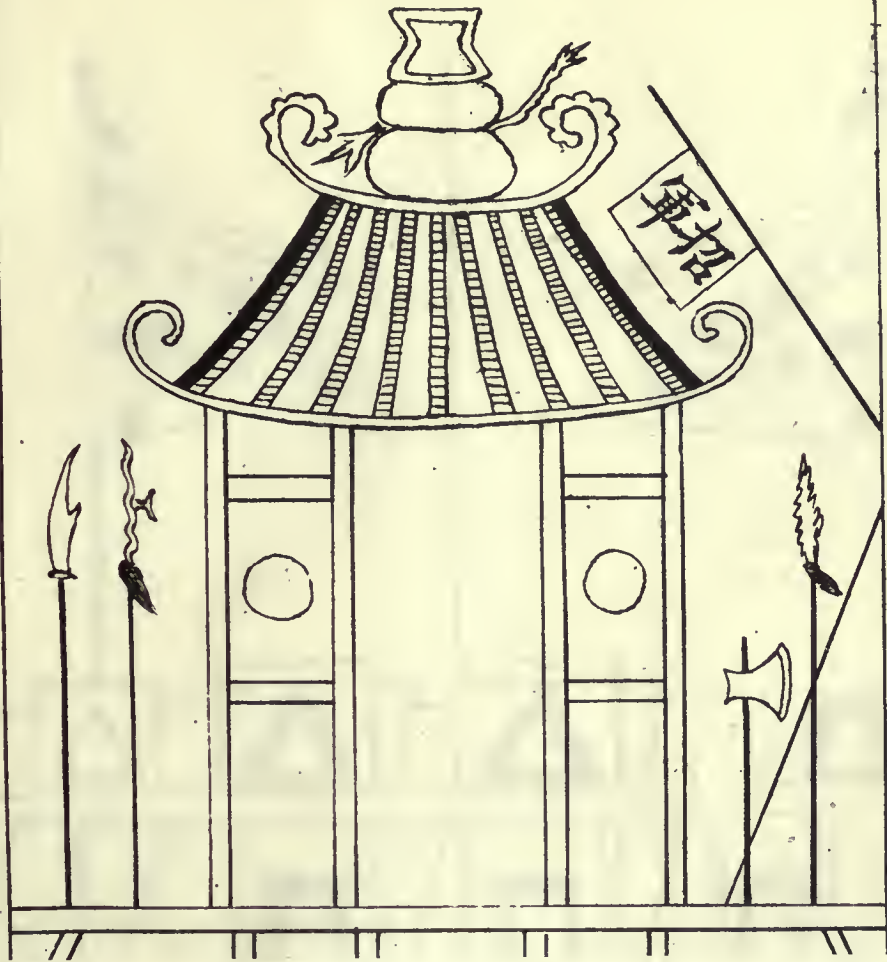




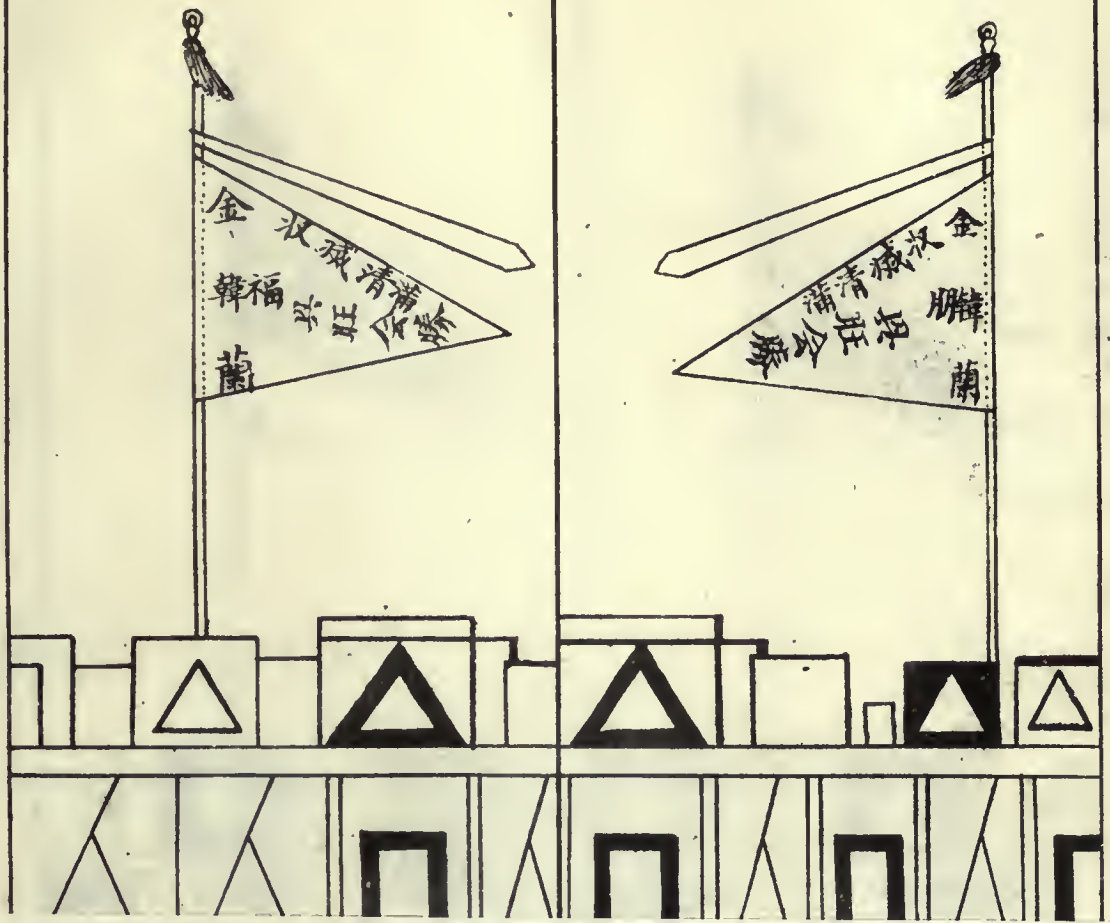




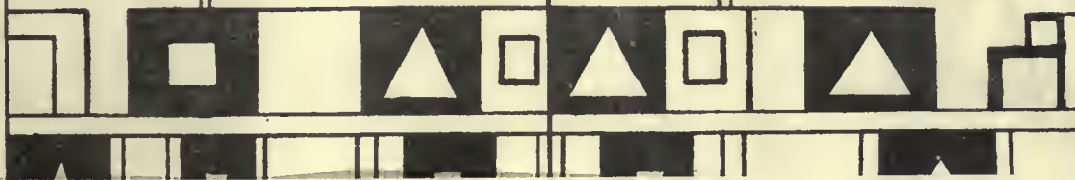
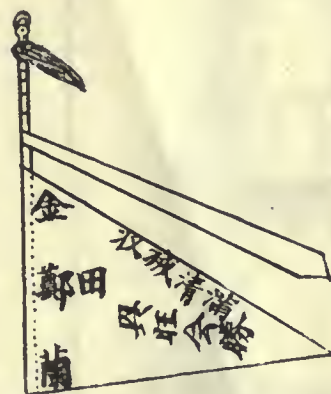






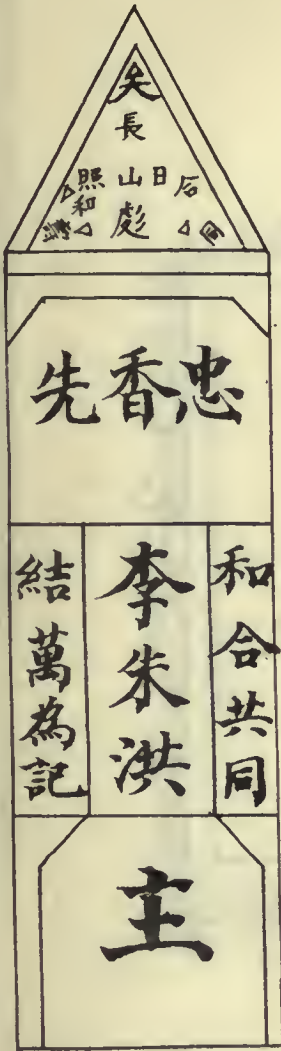






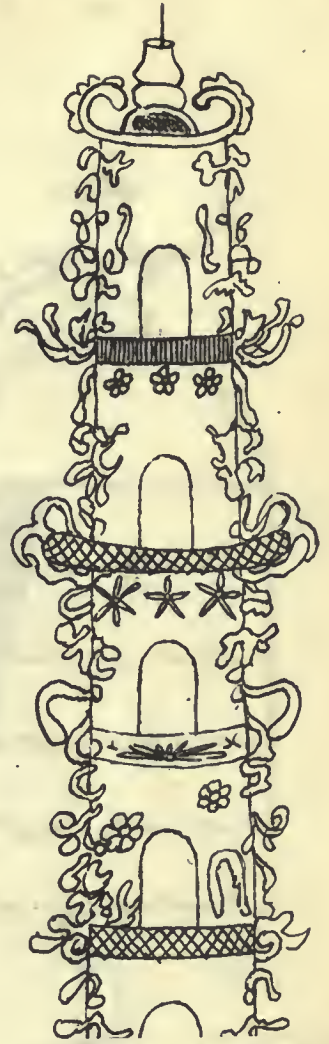


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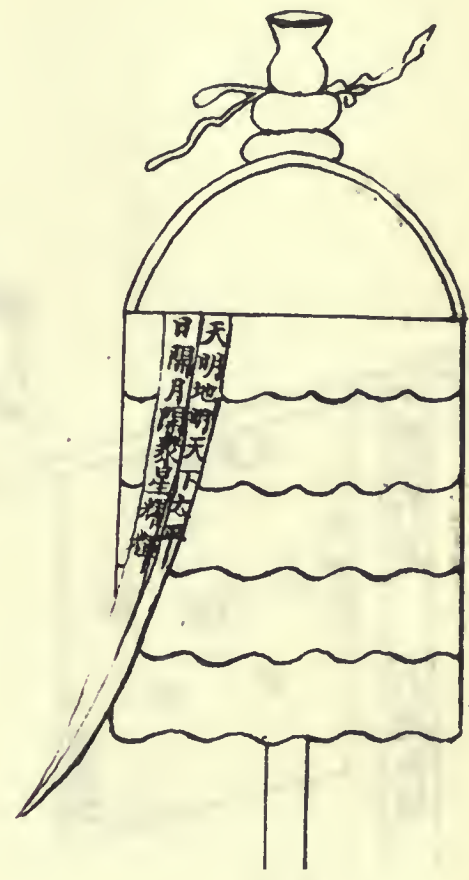
	
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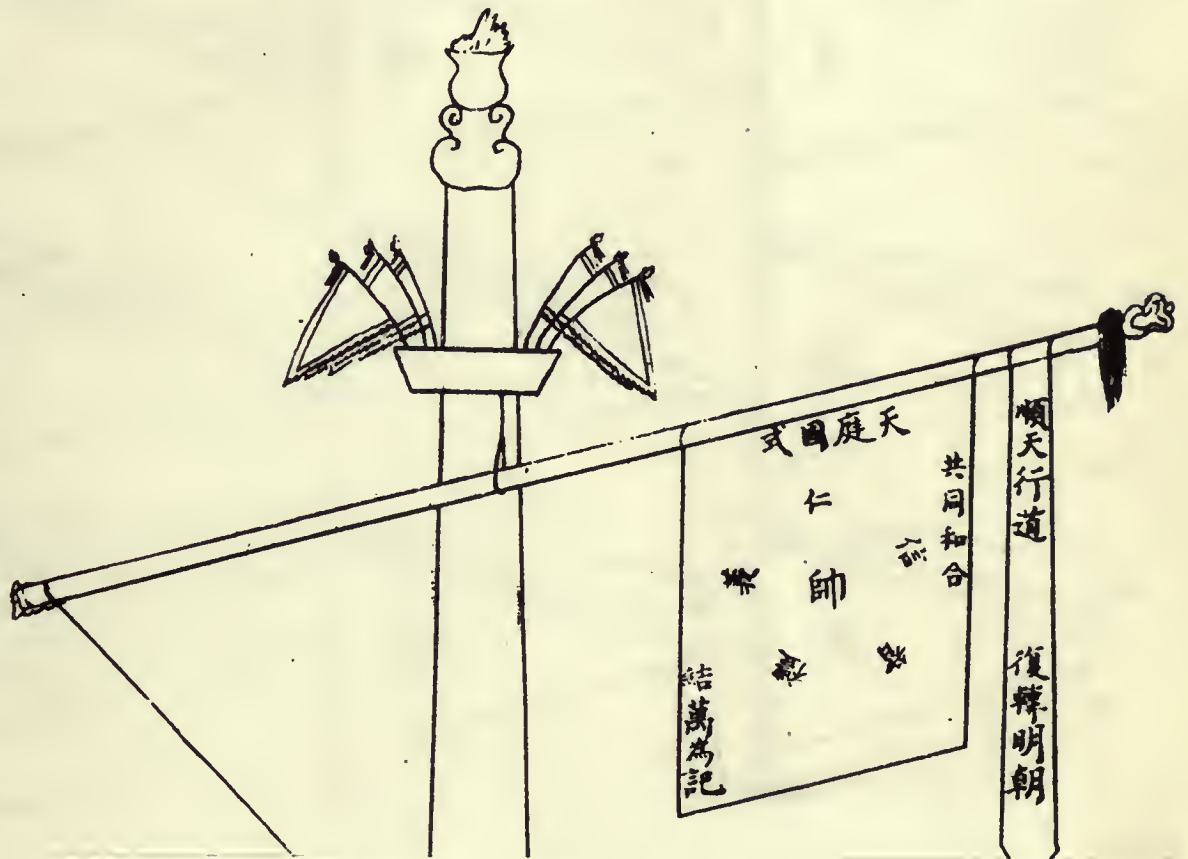
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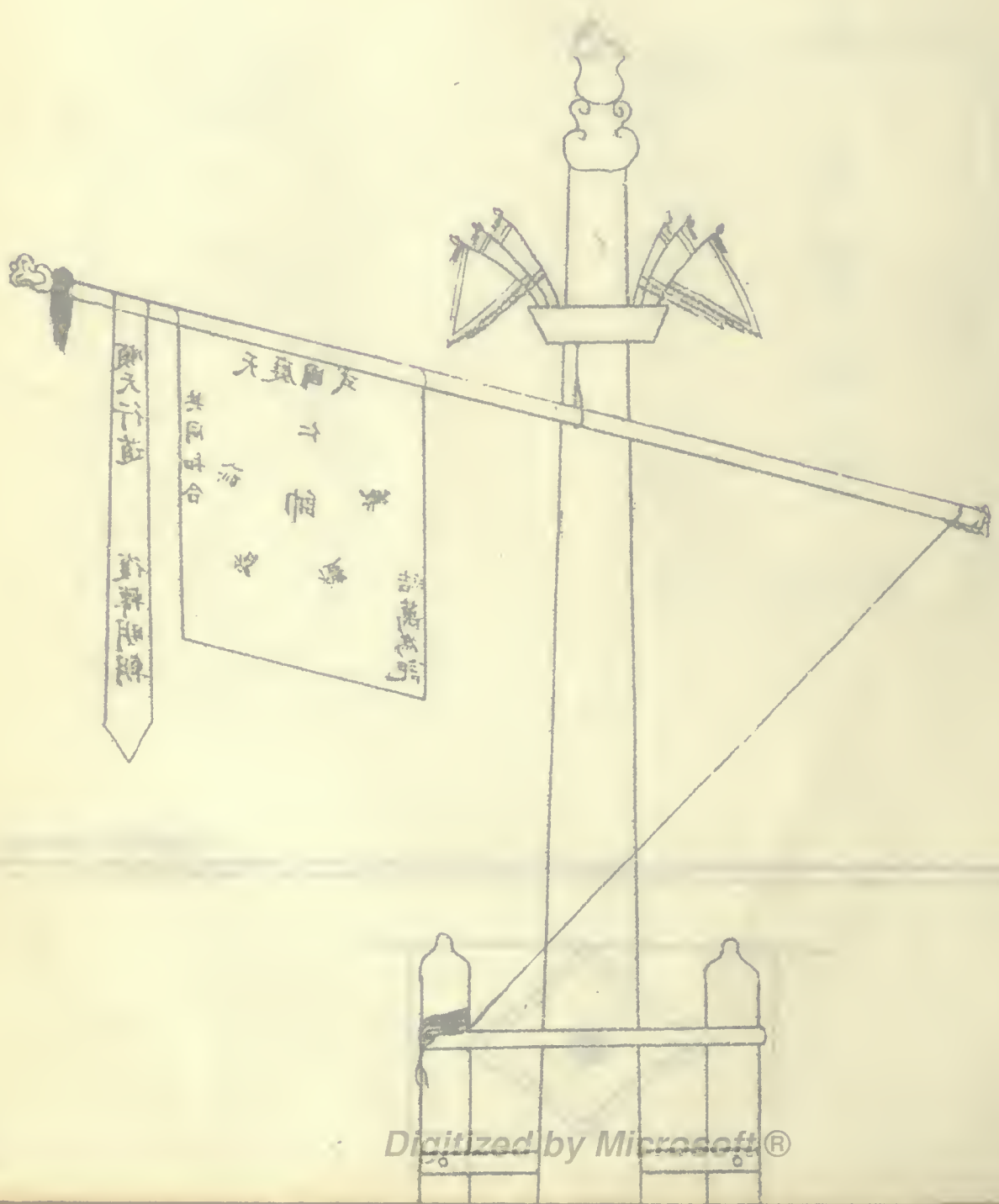






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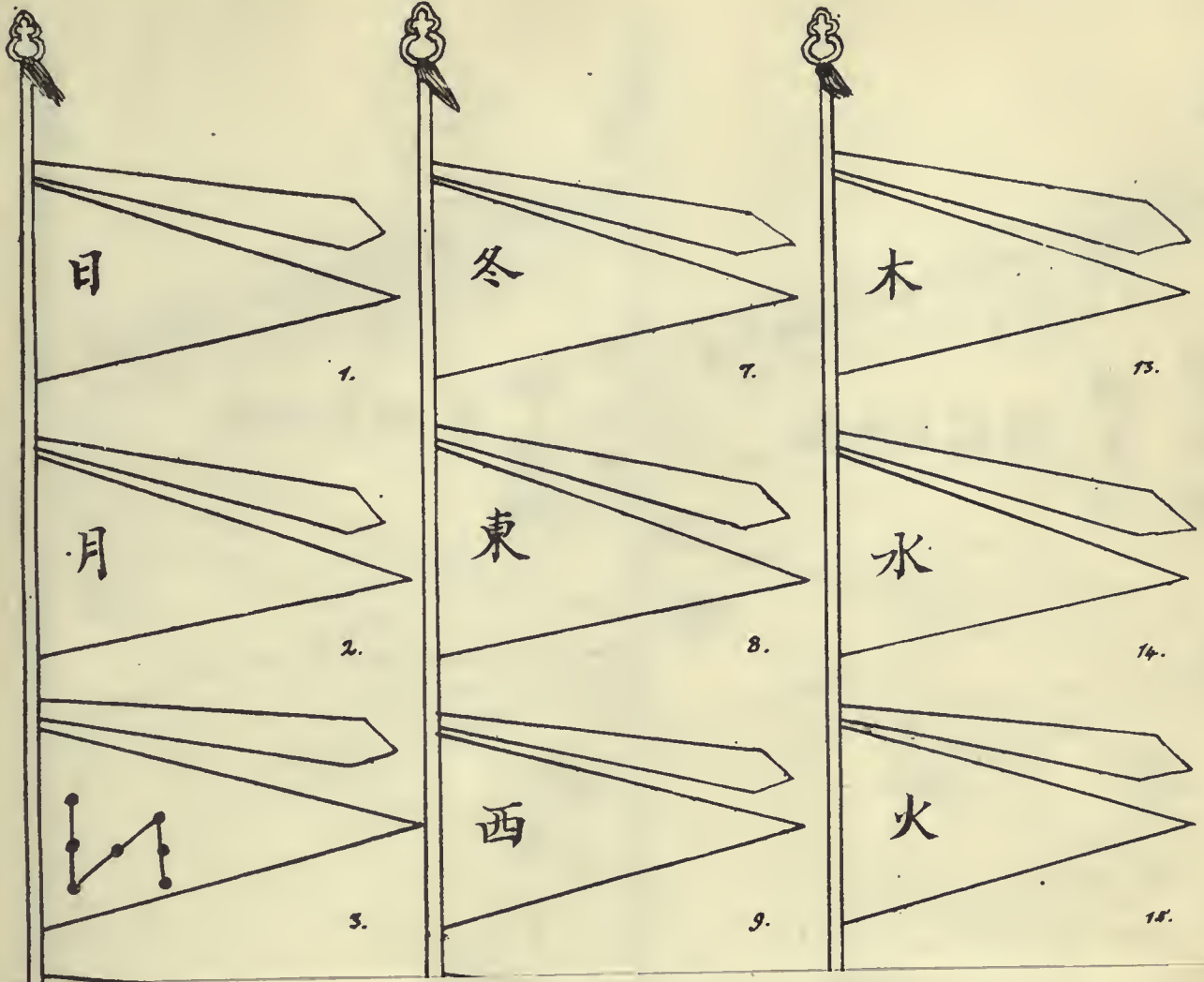
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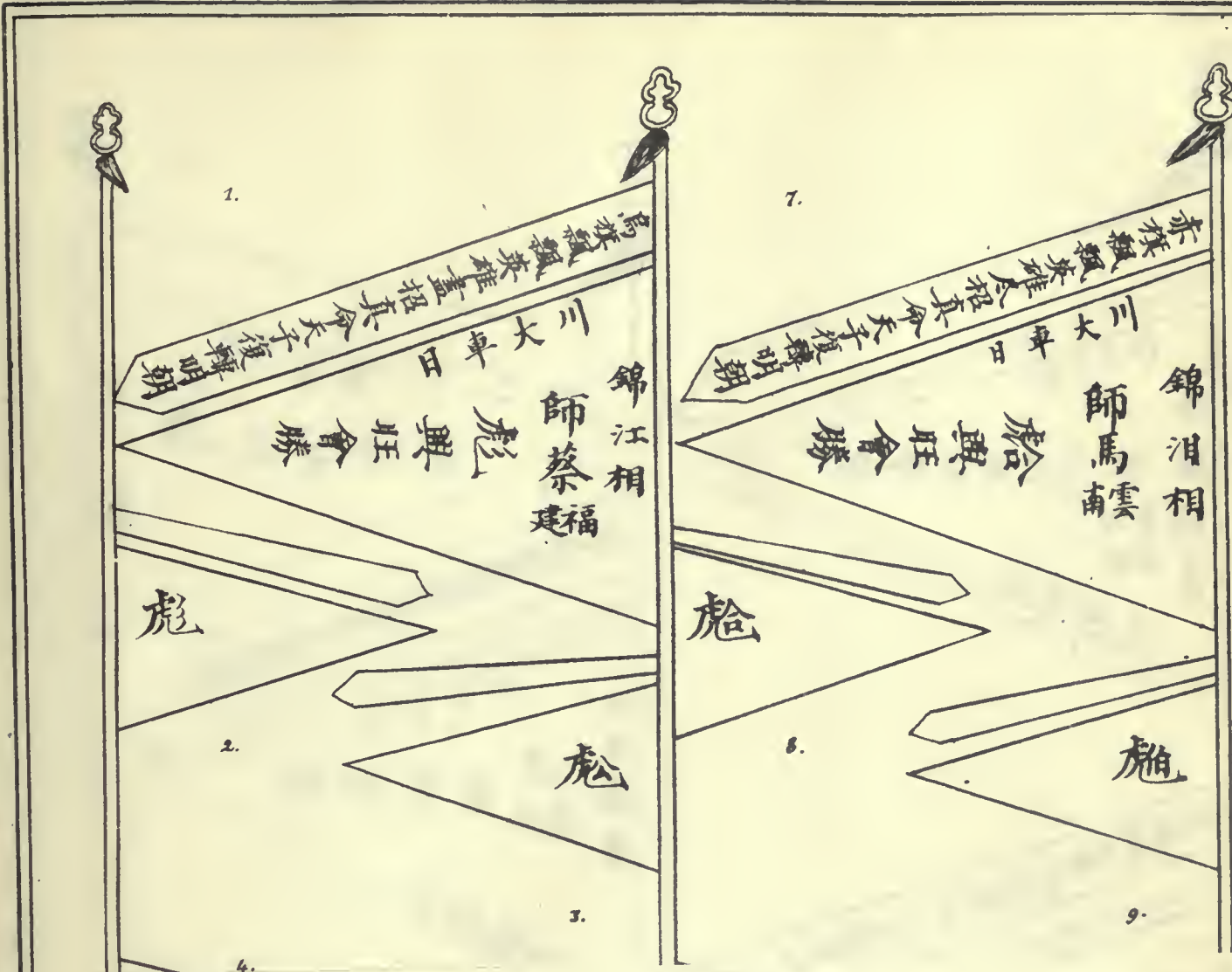
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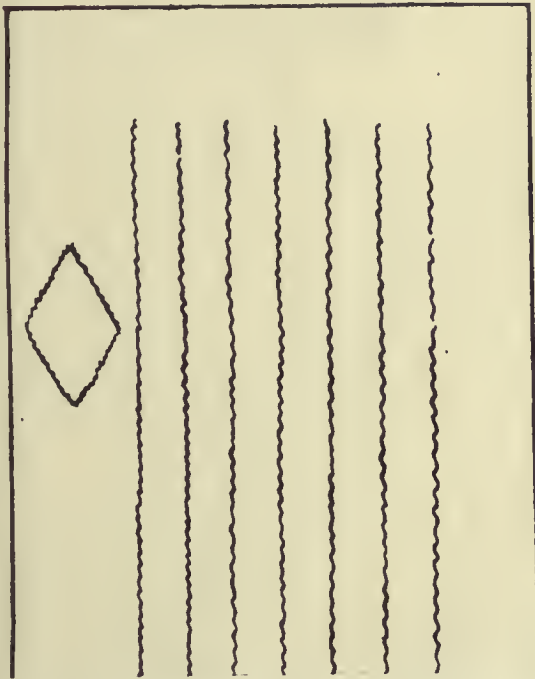
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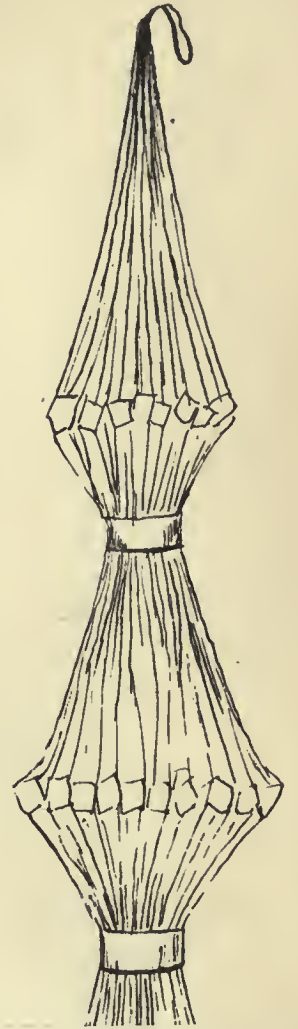
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