

## CHAPTER XIV.

### DESCRIPTION OF TOMBS AND MAUSOLEA.

Such a work as the present, which purports to give an account of the principal subjects, customs and practices connected with the resting places of the dead in China, certainly ought above all things to contain particulars about the shape and construction of graves and tombs, from the smallest and meanest built for the lower classes, up to the large, nay, gigantic mausolea which protect the bodies and souls of magnates, nobles and emperors. Though the details collected together by us on this subject and laid down in this chapter are numerous, yet they do not embrace the entire Middle Kingdom, our peregrinations having extended over six provinces only. But we hope to make clear in the following pages all the principal features of grave building, especially those which come out in a comparison of the tombs and graves in Fuhkien and the adjacent mountainous regions with those in the central and north-western provinces of the Empire.

Unfortunately we can but seldom lead our readers into an archaeological field. For, no important graves older than the fourteenth century have been found by us in such a state of preservation as to allow of any reproduction of their original shape and structure (comp. page 441); besides, though the Chinese books refer often enough to ancient and mediæval sepulchres of significance, we can find no regular descriptions sufficient to form a general picture of them of any value and interest. Our readers will therefore have to content themselves with descriptions of tombs and mausolea built during the reign of the present House of Ts'ing and the dynasty of Ming; but we shall often intersperse these descriptions with information drawn from works of older date when such can be of service in tracing the antiquity and history of matters connected with graves.

#### 1. Concerning Graves of the Common People, the Nobility and the Mandarinate.

The character nowadays more commonly used than any other to denote a grave, is 墓, mo. It is found with this meaning

already in the *Shu king*, in the account of the achievements of the founder of the Cheu dynasty<sup>1</sup>. It occurs also in the *Shi king*<sup>2</sup>, but a more regular use of it is made specially in the *Li ki*, the *Cheu li*, and other ancient books. Another denomination now of very common use is 墳, *fēn*. This likewise occurs very often in the literature of pre-Christian times, though almost exclusively in the sense of an eminence or mound, and in that of height and size; hence, no doubt, the signification of »grave» has been attached to it at a later period, and its first use with this meaning was restricted to graves with a tumulus. The *Li ki* confirms this, by stating in a passage quoted by us on page 664, that »anciently mo were made, but no *fēn*»<sup>3</sup>, that is to say, graves, but no graves with tumuli.

Mostly, however, the ancient books denote graves and sepulchres by the character 冢, *ch'ung*. Mediæval and modern authors, too, make a very extensive use of it, but they often place the radical 土, »earth», at its side (塚), to bring out its meaning more sharply. We have stated already on page 442 that this word originally signified an eminence, and that it consequently denotes, correctly speaking, a tumulus. On the same page we have given four other terms of ancient origin, denoting both a height and a grave. Still we must add to the list the character 塋, *ying*, the use of which on an extensive scale seems to date from the Han dynasty. In the literature of that time, and also in that of all subsequent epochs, it occurs chiefly in the sense of a tomb of considerable superficies, or a grave with its circumjacent grounds and appurtenant buildings, or a family grave-ground, a mausoleum. Sometimes we find as a synonym the expression 封墓, *fung mo*, »grave-ground in which a tumulus or some tumuli are raised». Characters, now somewhat antiquated and obsolete, are: 墳, *fan*, which occurs, we believe, for the first time in the works of Mencius, viz. in the excerpt given by us on page 385; and 垠, *lang*, 埡, *yü*, and 塚, *ts'ai*, mentioned in a small vocabulary entitled »Local Terms»<sup>4</sup> and composed by Yang Hiung<sup>5</sup>, an ethical philosopher and statesman who died in A. D. 18.

Besides, there exist sundry expressions for graves, which are merely periphrases. So *e. g.* *hwang ts'üen* 黃泉 or »yellow

1 Section 武成.

2 The Odes of Ch'en, section 墓門.

3 古也墓而不墳.

4 方言. Chapter 13.

5 揚雄.

watersprings", alluding to the groundwater filtering through the red-yellowish clay of which the subsoil is composed in many parts of China; *yü tseh* 輿宅 or »dwelling in the terrestrial vehicle" (comp. p. 939), and many others, which it would be useless to sum up. The term *kia ch'ing* 佳城, »nice city" or »city of excellence", with which our readers have been made acquainted on pp. 148 and 223, is traceable in the books at least as far back as the second century B. C., for we have therein the following tale, relating to a high magnate of the Han dynasty: »On the death of the ruler » of T'eng, who lived during the reign of the House of Han, » they searched out a burial place for him outside the gate of the » eastern capital. When the high nobles and princes escorted the » corpse to the grave, the team of four horses would not advance, » but bent down to the ground and neighed piteously. Their » prancing hoofs, coming down upon the ground, uncovered a » stone, bearing the following inscription: 'If this nice city be » covered with flourishing bushes, it shall behold the bright sun- » shine still after three thousand years. O Ruler of T'eng, settle » in this home!' They thereupon buried him in this spot"<sup>1</sup>.

In Amoy and the surrounding districts a grave is styled *bōng* or *bō*, which words are the local pronunciation of the above-mentioned character 墓. Also the word *hūn*, representing the character 墳, is there in vogue, but almost always in combination with *bōng* or *bō*, viz. as *hūn bōng* or *hūn bō*, »grave with a tumulus". But, owing to the sway of the Fung-shui theories, these terms are at Amoy almost totally supplanted by the word *hong-sui*, which, as our readers know, is there the local form of the word Fung-shui; the beneficial influences of Nature, which every one is sure to concentrate upon his graves, are thus used to denote the graves themselves. This fact, though insignificant at first sight, is yet of some interest, as showing that the people are wont to connect Fung-shui so inseparably with their burial places, that a grave without some Fung-shui is to them a thing unimaginable. In connection here-

<sup>1</sup> 漢滕公薨、求葬東都門外。公卿送喪、駟馬不行、跼地悲鳴。跑蹄下地得石、有銘曰、佳城鬱鬱、三千年見白日、吁嗟滕公、居此室。遂葬焉。 *Poh wuh chi*, ch. 7. The ruler of T'eng is especially known in history under the name of Hia-heu Ying 夏侯嬰; see his biography in the Historical Records, ch. 59, ll. 9 *sqq.*, and the Books of the Early Han Dynasty, ch. 41, ll. 7 *sqq.*

with it cannot excite surprise that our proverb: » All his geese are swans », has a standard equivalent in the Amoy common parlance, running thus: *Pat lāng ē hong-súi khah m hó<sup>1</sup>*: » Other people's graves never have a Fung-shui like that of our own ».

Nevertheless, graves in the selection of which no Fung-shui calculations have had part or lot, exist in considerable numbers. They are those of forlorn people without offspring, on whose last resting places nobody's fate depends, and whom benevolent men, anxious to collect a store of merit, have committed to the earth in urns or poor coffins, without much ceremony. Neither do the Fung-shui theories exist for the graves of young children. Their corpses are placed in a jar or a poor wooden box (see page 330), which a workman unceremoniously carries on his shoulder, or in some other way, to the open country, together with a hoe to dig the grave pit. No relations escort him on his way. At best the sorrowing mother sees him out into the street, giving vent to her grief by piteous wailing, and loudly protesting against her child's leaving her. The corpse is buried anywhere at a depth of a few inches, and the rest of the earth heaped up over it. Within a short time the dust returns to dust, or, as is very often the case, the remains are devoured by dogs and crows. No property in the ground is secured, nor is any attention paid to the spot afterwards. Many babies are not buried at all, the urn or box being merely set aside in the open country, where it likewise soon falls a prey to birds and starving dogs.

Some care is, however, bestowed upon the graves of children approaching the age of puberty, especially if they belong to the male sex. Indeed, their bones being solid enough to long withstand decomposition, they may be advantageously made use of for drawing down blessings on the nearest relations through the medium of Fung-shui; and it is therefore worth the trouble and expense of burying them with a ceremonial approximating to that for adults, in grounds the ownership of which has been duly acquired, and in graves commensurate with the wealth of the family. The case is nearly always treated in this way when it concerns an only son on the verge of manhood, his parents being then constrained by the laws of social life to adopt a son for him for the perpetuation of his line of descent and the worship of his ancestors, and

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<sup>1</sup> 別人之風水更不好.



consequently, a grave being wanted for the said Continuator as a palladium of his own fortunes and those of his offspring.

Already when Confucius lived, it was customary to bury non-adults in a slipshod way. There is evidence of this in the interesting passage of the *Li ki*, which we have translated on page 240; moreover, the same Classic narrates the following incident from the life of the Sage (chapter 27, l. 40):

»Tseng-tszë asked: 'Children dying between eight and twelve » are buried in the fields by imbedding them in earth on all sides; » and if the relations follow thither behind the contrivance which » serves the purpose of a carriage, they do so because the burial » place is near. But now, if the grave is at a distance, how should » the burial be performed?'

»Confucius said: I have heard Lao Tan say: 'Formerly (viz. in the » twelfth century B. C.), the recorder Yih had a son who died thus » prematurely, and the grave was distant. The ruler of Chao said to » him: 'Why not encoffin and dress him in your palace?' The recorder » answered: 'May I presume to do so?' The ruler of Chao spoke » about it to the prince of Cheu (see page 691), who said: 'Why » not?' — and the recorder did so. The custom of using coffins for » boys who have died between eight and twelve and placing them » therein after having dressed them, dates from the recorder Yih"<sup>1</sup>.

The right to use a ground for a grave is generally acquired by purchase; that is to say, for a certain sum the proprietor, who may be either a person, or a family, clan or village, cedes the ownership of it to another man and his offspring, or to some family with their descendants, either for ever, or for so long a time as the ground is used for the purpose for which it is ceded. This latter condition being stipulated in almost every case, or silently understood, time as a rule cancels the transaction after some generations, when the grave sinks into oblivion or is swept out of existence for want of repair. As proof

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<sup>1</sup> 曾子問曰、下殤土周葬於園、遂輿機而往、塗邇故也。今墓遠則其葬也如之何。

孔子曰、吾聞諸老明曰、昔者史佚有子而死、下殤也、墓遠。召公謂之曰、何以不棺斂於宮中。史佚曰、吾敢乎哉。召公言於周公、周公曰、豈不可、史佚行之。下殤用棺衣棺自史佚始也。Section 曾子問, II.

of the cession, the bargainors hand to the bargainees a written deed, called at Amoy *soa<sup>n</sup> koan*<sup>1</sup>, »a deed for land”, or *hong-súi khoè*<sup>2</sup>, »a deed for a grave”. The wording of such a document is as simple as the transaction itself, formality and circumlocution being dispensed with as superfluous, as the universal respect for the dead, and the laws protecting their abodes, are deemed to be sufficiently efficacious in safeguarding against any attempt of bad characters to swindle the legal holders out of their property. Here is the text with translation of a *soa<sup>n</sup> koan*, the original of which is in our possession:

山 主 鄭 府	嘉 慶 拾 年、 參 月、 十 二 日	山 關 付 炤	專 圖 利 致 虧 梓。 誼 兩 全 其 美。	傷 別 墳、 仍 不 許 打 石 車 石、 損 壞 山 龍、 及 私	自 擇 地 壹 穴 在 獅 頭 後 溪 墘、 出 命 不 許 衝	柩、 送 與 本 山 除 本 家 墳 界 以 外 無 碍 處 所	氏 葬 墳 之 便、 茲 有 吳 雲 谷 觀 前 來 求 葬 親	水 尖 山 等 處、 歷 來 批 送 鄉 間 以 及 遠 近 人	鄭 府 有 祖 山 壹 帶、 坐 落 萬 石 獅 山、 高 續 及	山 關



給

» The family Ching, owners of a tract of high ground inherited » from their ancestors, which is situated on the hill known as the » Lion of Ten Thousand Rocks and extends up-hill as far as the » Waterpeak and other places; have already ceded by contract » parts of this ground to the villagers and other people far off and » near, to be used for graves; — and whereas there has now

1 山關. *Koan* 關 is, we think, an abbreviated form of the term 關防, which means a seal and, consequently, a sealed document. 2 風水契.

» appeared before them one Wu Yun-kuh, who has to bury the  
 » remains of his parents, they cede to him in those parts of that  
 » hill on which there are no restrictions and which are situated  
 » beyond the limits of their own graves, ground for one grave,  
 » which he has himself selected, viz. on the borders of the brook  
 » which flows at the back of the head of the Lion. But they  
 » herewith issue orders that he shall not come in contact with  
 » other graves, nor inflict » wounds” on the same; neither shall he  
 » cut out or upset any stones, and so injure the dragon of the hill;  
 » nor shall he for the sake of private gains and profits do any  
 » damage to the Rottlera trees. But he must keep the excellent  
 » qualities of the spot in a state of twofold perfection.

» This *soan koan* is handed to him as a certificate.

» Given in the tenth year of the period Kia khing (1805),  
 » on the twelfth day of the third month.

» The family Ching, Owners of the ground,  
 (square red seal stamp).

In times long ago, before paper was invented, or, at any rate, before paper was in universal use, deeds and bonds of all sorts were, in China, carved on small boards of wood, which we find denoted in the native books by the character 券, *khüen*. This word occurs already with this meaning in the *Shwoh wen*, so that it is certain that bonds on wood were in vogue in pre-Christian times. Of course it is not dubitable that, in ancient times, bargains for grave grounds were written in China on wood, just the same as other transactions. In any case we have documentary evidence of this having there been customary still in the fourteenth century, although, we are pretty sure, paper was then manufactured on a large scale and was in general use; but old usages are very tenacious of existence. We read in the *Kwei sin tsah shih*, a work composed at the beginning of the fourteenth century (see page 399):

» Nowadays, when people make a grave, they do not neglect  
 » the making up of a written bargain for the ground; and they  
 » make it of Rottlera wood, upon which they write in red characters that such-and-such a plot has been bought for a sum of  
 » 99,999 coins, etc. etc. This is a custom prescribed by village-  
 » priests, and consequently extremely ridiculous. In the Continuation  
 » which Yuen I-shan wrote to the *I kien chi*<sup>1</sup>, we find it stated

<sup>1</sup> The *I kien chi* 夷堅志 is a large work in 420 chapters, composed in the twelfth century by Hung Mai 洪邁.

» that some people in the country of Khüh-yang (province of Peh-chihli), when digging up a grave on the Ts'ing-yang embankment » in Yen-ch'wen, found therein an iron contract, on which was » engraved in gilt characters: 'Wang Ch'u-ts'un, a loyal officer, » buried at the cost of the Emperor; a donation of 99,999 strings » of coins and 999 coins has been made for the purpose'. This » burial having taken place under Ngai Tsung of the T'ang dynasty » (904—908)<sup>1</sup>, the custom in question is of ancient date"<sup>2</sup>.

We are not able to give the reasons for this queer practice of stating in such certificates the amount of the money in a sum exclusively composed of the cipher nine, not having found any explanation thereof in Chinese books. The wording of the above extract, however, intimates that this practice was far from universal, as the author gives it as a mere curiosity, ludicrous in the eyes of the many. The conservative spirit of the Chinese with respect to everything connected with the treatment of the dead, renders it probable that it exists even now somewhere or other in the Empire; but we have never during our stay in China heard the people speak of it. As to the custom, also mentioned in the above quotation, of placing in the graves bargains engraved in metal, no doubt this must have been of rather common occurrence, as the Sung dynasty considered it important enough to sanction it officially. Indeed, among its statutory rescripts concerning the funeral among the mandarinates we read: » There shall be used, besides » a stone bearing a record of the life of the deceased, one stone » on which the deed is engraved, and one copy of this latter » in iron"<sup>3</sup>.

<sup>1</sup> Wang Ch'u-ts'un died in A. D. 895; see the Old Books of the T'ang Dynasty, ch. 182, l. 6.

<sup>2</sup> 今人造墓、必用買地券、以梓木爲之、朱書云、用錢九萬九千九百九十九文買到某地云云。此村巫風俗、如此殊爲可笑。觀元遺山續夷堅志載、曲陽燕川青陽壩有人起墓、得鐵券刻金字云、敕葬忠臣王處存、賜錢九萬九千九百九十九貫九百九十九文。此唐哀宗之時、然則此事由來久矣。Ku kin t'u shu tsih ch'ing, sect. 坤輿, ch. 140.

<sup>3</sup> 誌石券石鐵券各一。History of the Sung Dynasty, ch. 124, l. 14.



The essential part of every grave in Amoy and the country around is a tumulus smoothly rounded on the top, a little longer and broader than the coffin which is buried under it. Graves without a mound are extremely rare, though the tumuli of those of the poor are often so low as to be barely distinguishable from the surroundings. In many cases, the coffin is buried at a considerable depth. Much oftener, however, it is scarcely below the level of the soil around, nay, partly or entirely above it, having only the tumulus to cover it from view; and this method reminds us of the way in which, anciently, encoffined corpses were stored away under a layer of clay in the house (pp. 363—365). But such shallow burials, or, as they are called in the books, »burials by heaping up the earth (around the coffin)"<sup>1</sup>, stand in no connection whatever with those house-burials of bygone days. They are simply enforced upon the people by geomancy, enlightened prophets of this art having, many centuries ago, revealed the remarkable physical fact that in many parts of eastern Fuhkien, and in the departments of Chang-cheu and Ts'uen-cheu in particular, the Terrestrial Breath (see page 948) »is floating on or near the surface". Shallow burials have also the advantage of protecting the coffin from the water of the sub-soil. Moreover, they are frequently ordered by geomancers because, according to their theories, the outlines of the mountains and other configurations only are of value for a grave if they can be seen from the spot where the corpse is placed.

At almost every burial, it is the Fung-shui professor who determines the depth of the grave. He fixes also the direction of its longitudinal axis in connexion with the decrees of the almanac and the bearings he takes (comp. page 974), and regulates the construction and finishing of the tomb in all its details, geomantic art having in the course of years brought its theories to bear upon every integral part of the dwellings of the dead.

On page 213 we have stated that coffins in the grave are generally covered with oiled paper, straw, matting or such-like material, and thereupon imbedded in a layer of earth mixed with lime, which, becoming hard and solid, forms a vault which keeps out rainwater, and protects the coffin from being crushed in, when the wood moulders. No solid substratum is placed underneath the coffin,

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<sup>1</sup> 培土葬.

for no salutary effects can be expected from a grave unless the Terrestrial Breath have access to the coffin and can freely exert its influence upon the corpse. The earth of the tumulus, too, is often mixed with lime, particularly if the grave pit is shallow.

In many families the conviction prevails that it is the duty of the married daughters to pay the cost of the lime which is required for their parents' graves. Indeed, they having to mourn for their father and mother in the second degree (see page 552, no. 13), it is naturally becoming in them to provide the second covering in the grave, the first one, viz. the coffin, having to be bought by the sons and the other mourners in the first degree. The same considerations render it incumbent upon the married daughters to give the second layer of grave clothes, as we have stated on page 63.

The books teach us that lime was used for the construction of graves already many centuries before the Christian era. In a passage quoted by us on page 725, the *Tso ch'wen* relates that lime prepared from sea-clams was used at the burial of Wen, a ruler of Sung, who died in 587 B. C.; and it is interesting to read, in connection herewith, in the *Cheu li*: »The Officer for the Sea-clams has the direction of the gathering of bivalvular animals and » clams, and thus to provide in the need for clams for closing » burial pits" <sup>1</sup>. In mediæval ages, employing lime for graves must have been very common, otherwise it could hardly have occurred to Chu Hi to make a formal rescript rendering the use of it almost obligatory. We read indeed in his *Rituals for Family Life*: » Make a partition wall (of boards around the coffin in the grave) » for the lime, then put a (wooden) cover into the pit, and fill up » the space around with lime, finally filling the pit by means of » earth" <sup>2</sup>. Commentators, expounding this passage, say that a layer of charcoal dust must be placed at the bottom of the pit, and, over it, a thick layer of lime mixed with sand and clay, and that a similar double protection against termites, moisture, roots of trees and robbers is to be made around and over the coffin by the help of wooden boards. But these directions are far from being obeyed to the letter by the Fuhkienese of the present day.

We believe it is no exaggeration to say, that at least nine graves

<sup>1</sup> 掌蜃掌斂互物蜃物、以共闔壙之蜃. Ch. 16, 1. 38.

<sup>2</sup> 加灰隔、內外蓋、實以灰、乃實土. Chapter 6.

out of ten merely consist of a tumulus, at best with a quadrilateral tablet of granite, engraved with characters, standing perpendicular at the shortest side or foot end. By far the majority of the people are indeed too poor to do more for their dead; and many of the well-to-do use no better graves when the exigencies of Fung-shui compel them to follow the »stealthy» method of burial, of which we have spoken on page 1033. At many graves of this simple description, the said inscribed grave stone is fixed into a small wall, which, as a rule, is a little lower and slopes down by a curved line on both sides, as may be seen from those represented in the back ground on Plate XXIV, inserted at page 941. Generally, this wall is a compound of sand and clay, well mixed with lime, battered into a solid mass and plastered over with white mortar. In a few cases it is of white-plastered masonry.

Only the graves of the better class have an omega-shaped ridge of earth, the *raison d'être* of which we have explained on page 942. Indeed, such a *bōng moa* embraces an area of ground which is much larger than the small plot required for a tumulus alone, consequently demanding an outlay which the poor cannot afford. On page 942 we have also stated that some graves have a double bank, one of granite or brick, and one of earth on the outside. This latter, if it is large and broad, is often called *bōng ch'iu*<sup>1</sup>, »the grave-arms», because it extends along both sides like the arms hang down along the human body. Now, whereas man is utterly helpless if he loses the free use of those limbs, it is extremely disastrous to a grave should its arms be »wounded» (comp. page 1035). Like a fortress with dilapidated defences, its Fung-shui must infallibly succumb to any attack of the obnoxious powers, always lurking about to destroy good influences.

Grave banks being especially common in the southern provinces of China, they are a distinctive feature also of Chinese graves in the Straits Settlements, the Malay Archipelago, and other transmarine colonies in which natives of those provinces have settled. Some explanations given of their meaning by European authors, may be set aside as fanciful and ludicrous. Some writers have discovered that they are downright representations of the legs of Mother Earth, from whose womb man is born, and into whose womb he returns at death!

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<sup>1</sup> 墓手.

The common name for a tumulus is, at Amoy, *bōng tui*<sup>1</sup>, »grave heap" or »grave mound". The shape is often ellipsoidal, which must be ascribed to the form of the coffin buried underneath (comp. page 941). When girt by a *bōng moa*, the tumulus is generally low and reminds us of the shape of a tortoise, whence it is popularly styled *bōng ku*<sup>2</sup>, »grave tortoise". Some say that tortoises are often thus imitated on purpose, because they are, as we have stated on page 56, a popular emblem of longevity; the capacity of reaching a high age is thus concentrated upon the grave, and passes from it to the offspring of its occupant. It is not improbable that we here have to do also with an attempt at placing the grave under the influence of the Celestial Tortoise, the spirit of the northern quadrant of the heavens; indeed, the tumulus is, in theory, the northern part of the grave, and an ancient rescript requires the dead to be buried in the northern suburbs and with their heads to the north (see page 984). We have seen many graves the tumulus of which was entirely besmeared with plaster in light and dark colours imitating the lines and figures of a tortoise shell.

It is a custom of rather common prevalence to plaster grave-mounds over their whole surface with white mortar. They are then called at Amoy *he bōng*<sup>3</sup>, »lime graves", in contra-distinction to the *t'ō bōng*<sup>4</sup> or »graves of earth", which are turf-clad. Some *he bōng* are round and low, especially when they cover urns or small coffins with bones that have been exhumed and re-buried for reasons expounded in Chapter XIII.

Complete tombs, such as the moneyed class in Amoy are accustomed to build for their dead relations, are in general laid out on the same plan as the dwellings of the living. In the first Volume of this work we have, opposite page 16, inserted a Plate, showing how, in accordance with the opinion of Chinese authors generally and Chu Hi in particular<sup>5</sup>, mansions used to be built in ancient China. Most palaces, dwellings of the rich, and temples of the gods are similarly planned at the present day, and it can therefore hardly be doubted that they have also been planned so during the whole series of centuries which separate ancient from modern China. If the reader bears in mind the outlines of that plan, he will understand the construction of Chinese tombs in every detail. Plates XXIV, XXV

1 墓堆.

2 墓龜.

3 灰墓.

4 塗墓.

5. See his »Explanation of Mansions" 釋宮, reprinted at the head of the Imperial Khien lung edition of the *I li*.



and XXIX, which represent complete tombs of the simplest kind, may help him in this matter.

The chief part of the grave, viz. the tumulus covering the coffin, corresponds to the back chamber of the house; in which, anciently, its inmates breathed their last and were washed and prepared for the grave. In front of the tumulus, separated therefrom by a wall in which the grave stone is fixed, we have the *bōng tâng*<sup>1</sup> or »grave hall", corresponding to the »hall" of houses and temples. As we have stated on page 5, such a house hall contains an altar bearing the soul tablets of the ancestors, which is erected against the wall opposite the door; — in a similar situation there is an altar in the hall of the grave, which does duty at sacrifices to the soul of the buried man. It is the so-called *bōng toh*<sup>2</sup> or »grave table": a square slab of granite, either placed on the ground, or upon a massive table-shaped pile of masonry; sometimes it is entirely of granite, and carved in front with characters or emblematic figures, such as we have mentioned on page 979. As this altar is affixed to the wall of the grave stone, it apparently bears the latter; which renders its resemblance to a house-altar as close as possible, the said stone being, as we shall see anon, deemed to be, like the wooden soul tablets at home, a seat for the manes. Let us here add that in temples dedicated to the worship of the dead, or to gods and saints of any sort, the altar with the tablets or images stands in quite a similar position in the main hall.

That grave altars can be traced back by the Chinese to the dawn of their history, we have had occasion to explain on page 385.

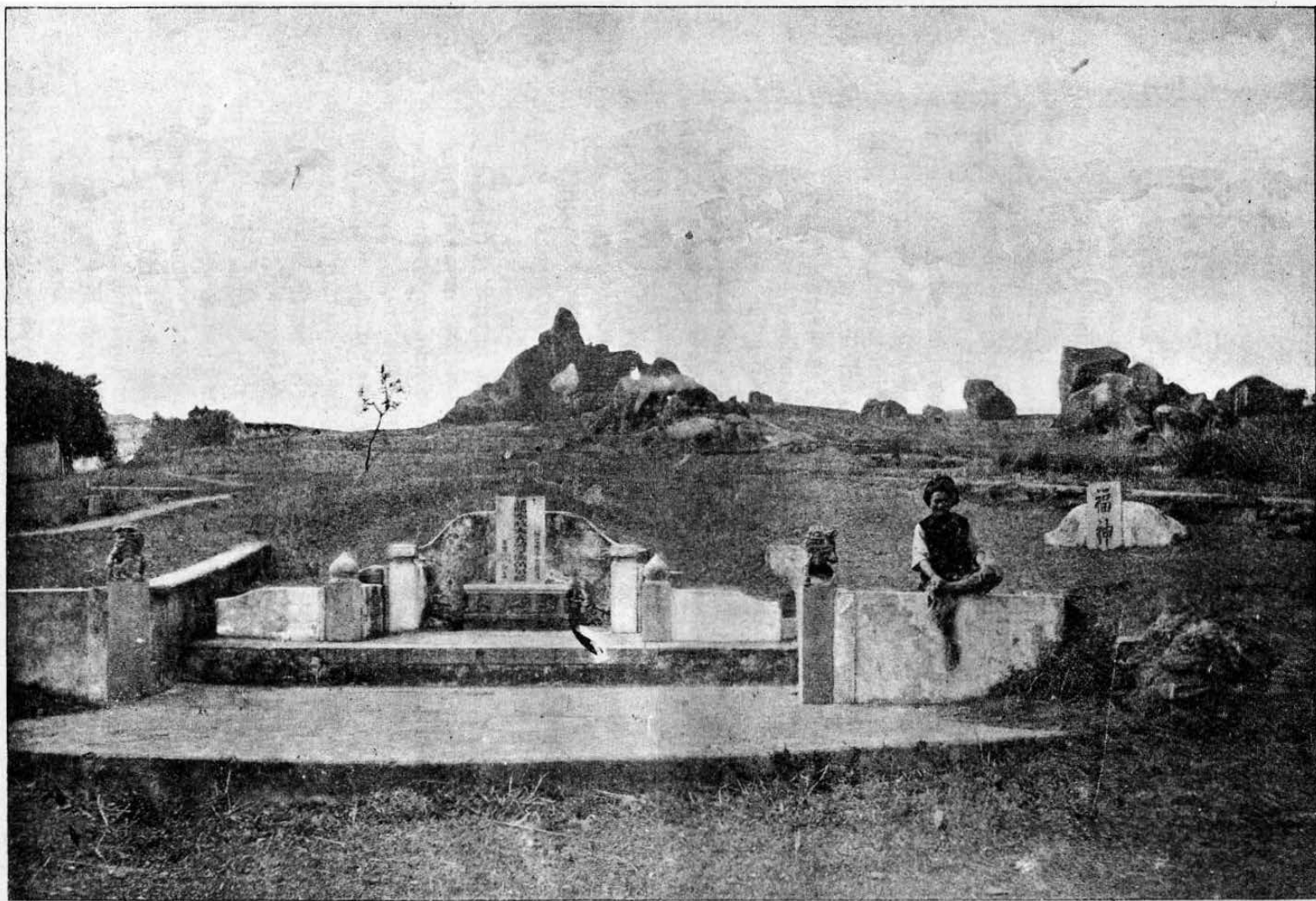
The next integral part of a complete tomb is a *bōng tiāng*<sup>3</sup> or »grave court", corresponding to the paved *tiāng* or court-yard of houses and temples. Just the same as this latter, it is a depression in front of the »hall". Straight before it we have the *tan tí* (*tan ch'i*), the important receptacle which, whether it be empty or filled, is expected to bless the grave with a rich shower of aquatic influences. Having on page 946 expatiated on the part such tanks play in grave building, and there stated that they are constructed also before large mansions and temples, we may now pass them over in silence.

Even the earthen bank or omega-shaped fender has its counter-

<sup>1</sup> 墓堂.

<sup>2</sup> 墓桌.

<sup>3</sup> 墓庭.



A Tomb in the Vicinity of Amoy.

part in mansions and temples. It corresponds with the walls immuring the emplacement and forming on either side a row of apartments with a verandah, or a covered piazza without apartments, called *wu*<sup>1</sup> or *lang wu*<sup>2</sup>; — indeed, the term *bōng moa* virtually means the piazza or side gallery of a grave (see page 942). Thus much for complete tombs of the simplest construction. Though moulded on the same plan, yet they are, as our illustrations show, by no means all alike in shape. A great many, *e. g.* that represented in Plate XXIX, have no tank, some gully in the vicinity rendering it superfluous; others have no court, the whole space in front being occupied by the tank. Almost always, everything, including the floors of the hall, court-yard and tank, is of a mixture of clay, sand and lime, battered into a solid mass, over which comes a coating of white plaster. But in course of time this coating tarnishes, giving the tomb a dirty and ruined appearance, unless it be kept in constant repair. Hence some people prefer mixing the plaster with blue-greyish colouring material.

Tombs such as described above are often very large when they inclose the remains of a high mandarin, or a person with a high titular rank. We have seen many occupying an area twenty and more times as large as the graves represented in our illustrations, and affording room for the building of a dozen good-sized European houses. Some of these big sepulchral monuments have one or two flights of steps leading from the tank up to the grave court, and other flights connecting the grave court with the hall, if this latter be a few feet higher. Some large tombs also have, let into the floor in front of the altar, a *pài tsióh*<sup>3</sup> or »stone for reverences'', which is a square slab of granite, serving, as the name indicates, for the relations to make prostrations upon when they worship the buried man. Such a stone is to be found also in front of the altar in many a temple and many a dwelling house. Several large graves have a low wall, girding the entire front beyond the tank (comp. Plate XXVII), with an opening for an entrance, which is called *bōng m̃ng*<sup>4</sup>, »the grave gate''. Our readers forthwith recognize in it the gate erected in front of the court-yard of temples or mansions, both in modern and in ancient times (comp. Plate I, at p. 16). We have seen some tombs with a second wall of the same construction, this being likewise in conformity with the custom, ancient

<sup>1</sup> 廡.

<sup>2</sup> 廊廡.

<sup>3</sup> 拜石.

<sup>4</sup> 墓門.

and modern, of having a double enclosure in front of large houses and religious buildings.

Families rich enough to afford sepulchres of such dimension, in general possess also the means to build them of a material more durable than a compound of earth and lime. For the better protection of the coffin they have a vault of brick constructed over it, or have it covered with slabs of granite resting on other slabs with which the pit is lined; and so the grave is for ever prevented from caving in, and tolerably safe from robbery. The outward parts of the tomb they make, either partly or entirely, of granite and brick, nearly always plastering the brickwork, but never the granite. In many cases, only the low pillars in the corners of the tomb are of granite, and chiseled out at the top into a lion, a flame, a lotus flower or some other ornament (comp. Plate XXIX). But it would be incorrect to pretend that granite plays any great part in modern grave building. Nearly all the granite graves now extant in Fuhkien province were built under the Ming dynasty. This fact suggests a considerable decadence in grave building; and this decadence must, we believe, be ascribed to a general decrease of wealth, there being no reasons to suppose that piety for the dead is on the wane, or that the art of stonecutting has declined, the Chinese everywhere being still capable of producing excellent things in this branch of workmanship.

Such old tombs of granite are tolerably numerous in the environs of Amoy. Many are in good condition; but a much greater number are badly dilapidated, because the offspring has died out or, having become impoverished, takes no more interest in them, leaving them a prey to any one who wants good pieces of stone for building or other purposes. It is certain that they will soon share the fate of the many thousands which have been swept out of existence. Hence we insert in these pages pictures of some of the best specimens we have seen, directing the attention of our readers specially to that represented in Plate XXVII, opposite page 979, which, being hidden in a mountain recess in the island of Amoy, far from human ken, has remained intact and is undoubtedly one of the finest to be found in Fuhkien. Its grave stone says that it was built in 1587.

We need not dwell long on those ancient monuments; for, as our readers will see at a glance, they are planned like the modern graves. But attention must be drawn to the fact that straight lines are more prevalent in them than in the modern tombs, and that the walls are generally higher than those of the latter. The walls





A Tomb with Stone Shed.

on the right and left of the grave hall and the grave court are covered with blocks of stone carved into the shape of roofs; which again shows that tombs and human dwellings are closely connected, for during the Ming dynasty it was, as at present, an established custom to place tiled roofs upon the walls surrounding the emplacement of palaces and buildings of importance. The said blocks not unfrequently bear on their front a squatted lion or a lion's head in stone; and such figures are sometimes to be seen also in front of the tomb, where they flank the ground on both sides like a pair of sentinels (see Plate XXXI).

A special feature of many tombs dating from the Ming dynasty is a square sheltering structure of granite, raised on pillars over the grave stone and covering, in many cases, the altar, or even the entire grave hall (Pl. XXX). This structure is another tie connecting tombs with houses and temples, not to say that it renders their resemblance almost perfect. Its roof is generally double, which is likewise the case with the roofs of several edifices of any architectural pretensions. In many cases, the grave stone it shelters is not fixed in the back wall of the grave hall, but stands insulated in a square pedestal of granite, in the same way as the large tablets of stone represented in Plate XXXVI at page 1141, and like soul tablets of wood are usually implanted in wooden blocks.

These so-called *bōng am*<sup>1</sup> or »grave sheds» we have never seen on tombs constructed during the present reigning dynasty. It can hardly be questioned that they were in vogue in times prior to the rule of the House of Ming, they being in point of fact small grave temples, and grave temples being, as we have shown on page 388, traceable in Chinese books up to pre-Christian times. We may finally conjecture that the method of building the graves so exactly on the plan of dwellings, is to be directly connected with the ancient Chinese house-burial, of which we have spoken in a former chapter (pp. 363 *sqq.*). Even though we search in vain for written evidence that might support this suggestion, yet we think that probability forbids us to flatly reject it as untenable.

That many graves of the Ming dynasty, if the occupant was a member of the mandarinat or the nobility, have stone images of men and animals in front of them, or animals alone, has been stated already in our dissertation devoted to those grave decorations

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<sup>1</sup> 墓庵.

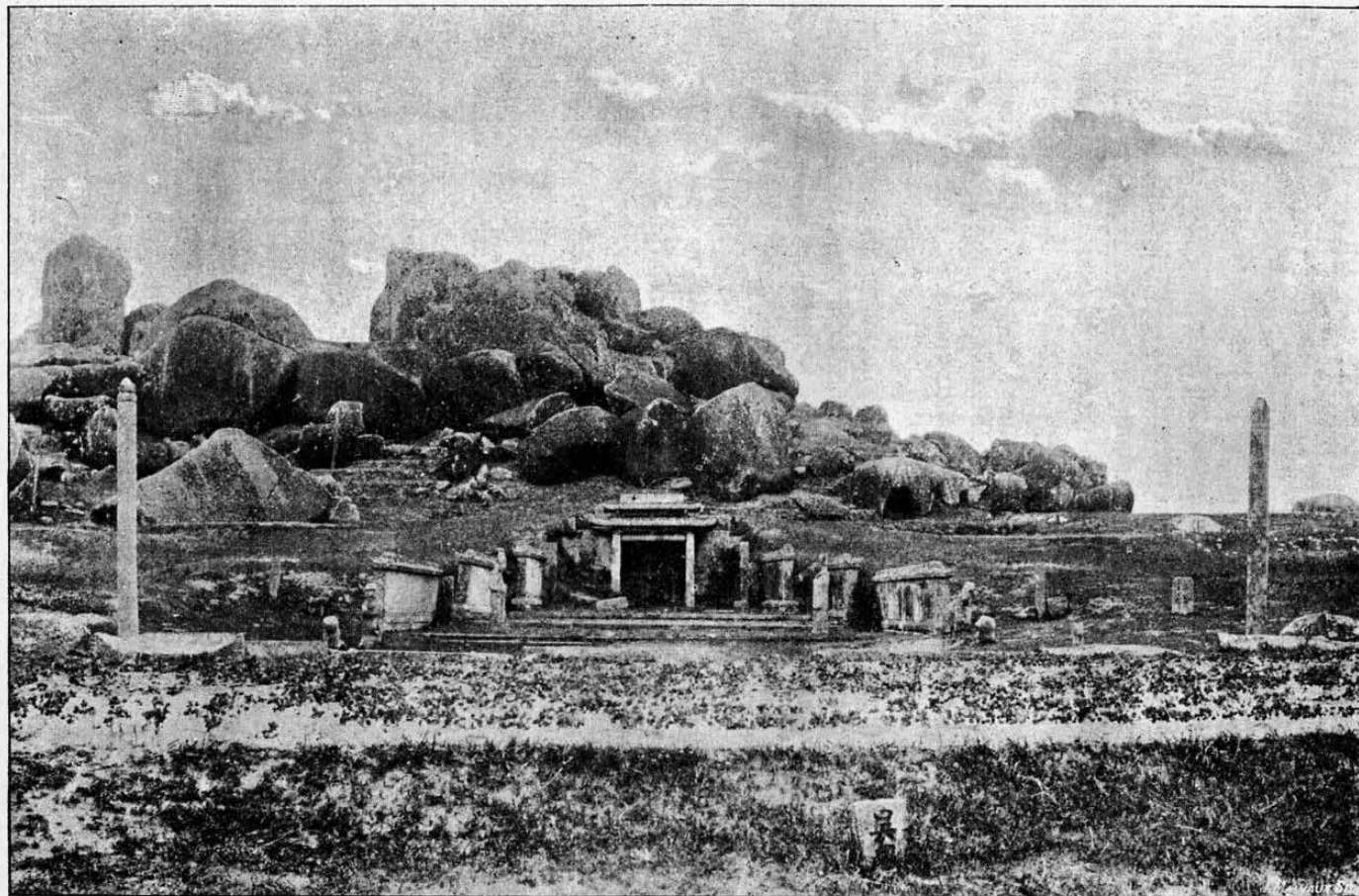
(p. 816). We have therein mentioned also that such figures are hardly ever to be found on tombs of the present dynasty (p. 822), and in our chapter on Fung-shui given one of the chief reasons thereof (page 945). Another reason we may add here, viz. the decadence of the national wealth and prosperity, which, as we have stated, may also account for the fact that solid, natural stone is now hardly ever used on a large scale for the construction of tombs.

Just as the tombs built under the present dynasty (see page 979), those dating from the reign of the House of Ming are sometimes decorated with the eight *kwa*, and characters or emblematic figures expressing felicity (see Pl. XXVII, facing p. 979). They also have, in many instances, two stone pillars, flanking the space in front (see Pl. XXXI). From the table given on page 452 our readers have seen that the Ming dynasty only entitled noblemen and servants of the crown to have them on their graves. The House now on the throne having inherited this institution from that dynasty almost unaltered, as the extract given by us on pp. 821 and 822 shows, such pillars also are often seen on modern graves of considerable size, even if the occupants are mere commoners with a titular official rank obtained by purchase. In the official regulations of both dynasties they are called *wang chu*<sup>1</sup>, »pillars to look at". This appellation betrays their object: they are to serve the soul as beacons, by means of which it may find its way back again to its resting place when it has wandered from the tomb. To make them answer this purpose the better, the top is pointed in imitation of a flame, an imaginary light being thus emitted, which has, moreover, this advantage of intensifying the vitality of the soul. Accordingly, the part the pillars perform at the tomb is the same as that of candles or lamps burning near a death-bed (comp. pp. 21 *sqq.*). In Amoy they are usually called *tsiôh tsik*<sup>2</sup>, »stone torches", even if, as is often the case, they bear no flame at the top, but a decorative lion.

It is not unreasonable to connect these stone grave-lights with the stone torch-bearers which, according to an ancient book quoted by us on page 811, stood in the crypt of a king in the seventh century before our era and, no doubt, were at that time placed in many graves of people of distinction. At any rate, they are

<sup>1</sup> 望柱.

<sup>2</sup> 石燭.



A Tomb built under the Ming Dynasty.



traceable to very early times. We find them mentioned in an old description of a mausoleum of the Han period, which we have translated on pp. 445—446, and this corroborates the statement of Wang Jui that their use dates from the Ts'in dynasty and that of Han (see p. 825). In writings of later times they are mentioned regularly; as *e. g.* in the description of a mausoleum of the fifth century, which we have translated on pp. 440—441, and in an annotation touching the sepulchre of Chao Siu, who lived in the sixth century (p. 814), besides sundry other passages which it is superfluous to quote. But it must be observed that their erection was officially subject to rules in the sixth century of our era, which is evinced by the excerpt, quoted by us on page 814 from the Books of the Sui Dynasty. In mediæval times they decidedly occupied a place among the ornamentations of imperial tombs, for, as we have shown on page 815, the emperor T'ai Tsu ordained in his testamentary dispositions that the pillars to be erected on his tomb should be of brick, and not of stone. Public functionaries were officially allowed to have them on their graves under the Sung dynasty, the government regulations respecting the burial of such worthies then prescribing that »one pair of stone sheep, one » pair of tigers and one pair of wang chu should be placed » on their graves; but the officers of the first, second or third » degree might add two stone images of men"<sup>1</sup>. And we shall see later on that they are also to be found in the mausolea of the emperors of the Ming dynasty and in those of the present reigning House.

Large sepulchres are generally surrounded by a tract of private land of sufficient extent to prevent others from building graves close by and spoiling the Fung-shui. The boundaries of these adjacent grounds are marked by small slabs of granite, planted upright in the soil and engraved with characters indicating the name of the owners, such as 陳界, »boundary of (the family) Ch'en", or the like. Should there happen to be rocks or boulders on the confines, the inscription is as a rule carved thereon. The adjacent grounds are generally styled mo yin<sup>2</sup>, »the grave shade", in allusion to the so-called »shade trees"<sup>3</sup> which ought to grow therein. But

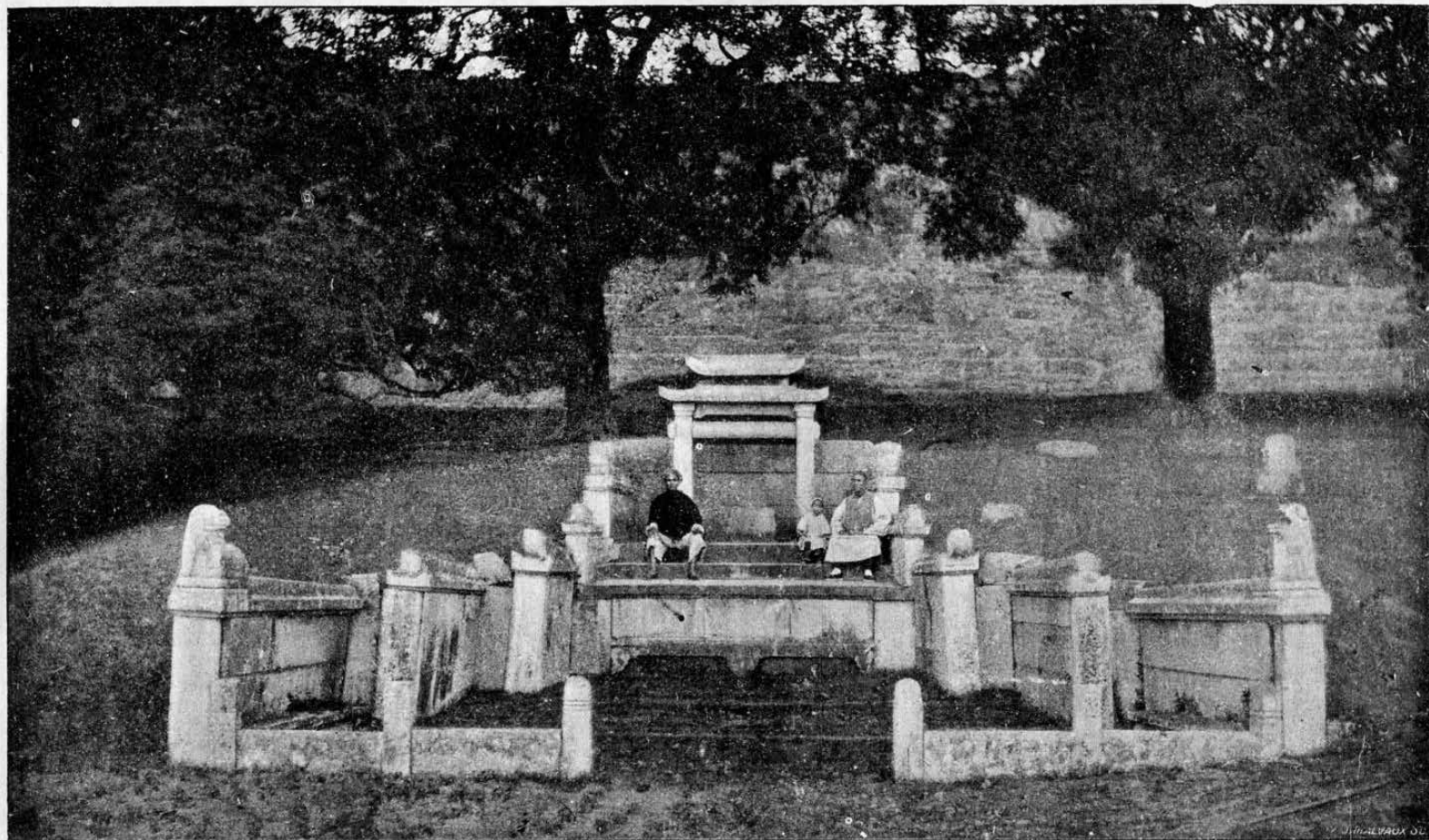
1 墳所有石羊虎望柱各二、三品以上加石人二人: History of the Sung Dynasty, chapter 124, l. 14.

2 墓蔭.

3 蔭樹.

in spite of the fact that, having trees on the tombs, represents a time-honoured custom which can be traced back to the dawn of Chinese history; in spite of the circumstance that the planting and keeping of grave trees has always ranked among the cardinal duties of virtuous wives and children, as we have demonstrated elsewhere (pp. 460 *sqq.*), they are nowadays rare in the south of the Empire, and seldom seen there even on graves of the largest sort. In the main, as we have stated before (p. 945), this is owing to Fung-shui, which, condemning the presence of trees in the front of graves, only allows of their being planted thereon if there are no other tombs behind. Besides, only a few tombs have adjacent grounds so large that trees may grow therein without the roots sapping the masonry and destroying the corpse. Most professors set very little value on the trees as fenders, for, unless they be planted in considerable numbers, so as to form a foliage of great density, they can scarcely prevent the obnoxious effects of the atmosphere from penetrating to the tumulus and the grave stone. In many cases, grave trees are planted on account of geomantic speculation about the elements, when calculations have made out that an increase of Wood is urgently demanded by the configurations around. Here and there the traveller comes across a grave built under the Ming dynasty, which, owing to the care of descendants who regard it as the palladium of their prosperity, is shielded on both sides of the avenue of animals and at the back by copses and underwood of a considerable extent. But such mausolea are rare, and we have not seen half a dozen in the course of so many years. It struck our attention that graves planted with trees are more numerous in the northern half of Fuhkien than in the southern parts of that province.

Apart from the above reasons, it is not improbable that the total absence of trees from the graves of the common people is a survival of ancient times, when, according to the extracts from the *Cheu li* and the *Li ki*, quoted on page 461, sepulchral trees were planted exclusively on the tombs of the higher classes. It is, however, doubtful whether those extracts are to be relied upon implicitly, they being contradicted by the *Poh hu tung i*, a book which is generally believed to date from the first century of our era. »The grave mound of a Son of Heaven", it says, »was three »jen high, and pines were planted about it. That of a feudal »ruler was half as high, and the trees planted about it were »cypresses. The height of the tumulus of a Great officer was



A Granite Tomb built under the Ming Dynasty, with Grave Trees behind.



» eight feet, and Lwan trees were planted about it. That of an » ordinary office-bearer was four feet and planted with Sophora » trees. Non-official persons had no grave mounds, and the trees » planted about their tombs were willows”<sup>1</sup>. But, whatever the truth may be, it appears certain that the ancient Chinese planted trees chiefly about the remains of people of distinction, simply because the graves of the latter covered more ground than those of the vulgar, and also because customary law — as we learn from the extract from the *Chen li* just now referred to — prescribed that their number must be proportionate to the rank of the dead.

Though the present inhabitants of south-eastern China hardly ever plant sepulchral trees, yet they regard them with much awe and respect. The conviction that they screen the soul, which rests under their shade, from noxious influences and avert decay from the coffin and the remains, is still as vividly alive as ever; nor has the belief in a mystic relation between those trees and the soul they continuously infuse new vitality into, in the least waned. To hew them down is considered a heinous crime for which the Laws of the Empire inflict heavy punishments, as we have shown on pp. 902 *sqq.* And in Amoy, the expression *boē bōng-ch'iu*<sup>2</sup>, »to sell grave trees”, is frequently on the lips of the people as a metaphor denoting the height of filial ingratitude. The conscience of the nation is incessantly roused to respect for grave trees by the *Li ki*, which declares that »no worthy man hews down any trees of his grave mounds when he has to build a mansion or dwelling”<sup>3</sup>; moreover, many centuries before our era, the *Shi king* pronounced an anathema against the destroying of such trees, in these terms: »At the gate of the tomb there stood jujube trees, »and they were cut away with an axe: that man was not virtuous. »The people of the kingdom knew he would do it, and never- »theless they did not stop him”<sup>4</sup>.

In describing in our First Volume the rites of burial, we have

1 天子墳高三仞、樹以松。諸侯半之、樹以栢。大夫八尺、樹以欒。士四尺、樹以槐。庶人無墳、樹以楊柳。 Chapter IV, § 崩薨.

2 賣墓樹.

3 See page 461.

4 墓門有棘、斧以斯之、夫也不良。國人知之、知而巳。 The Odes of Ch'en, section 墓門.

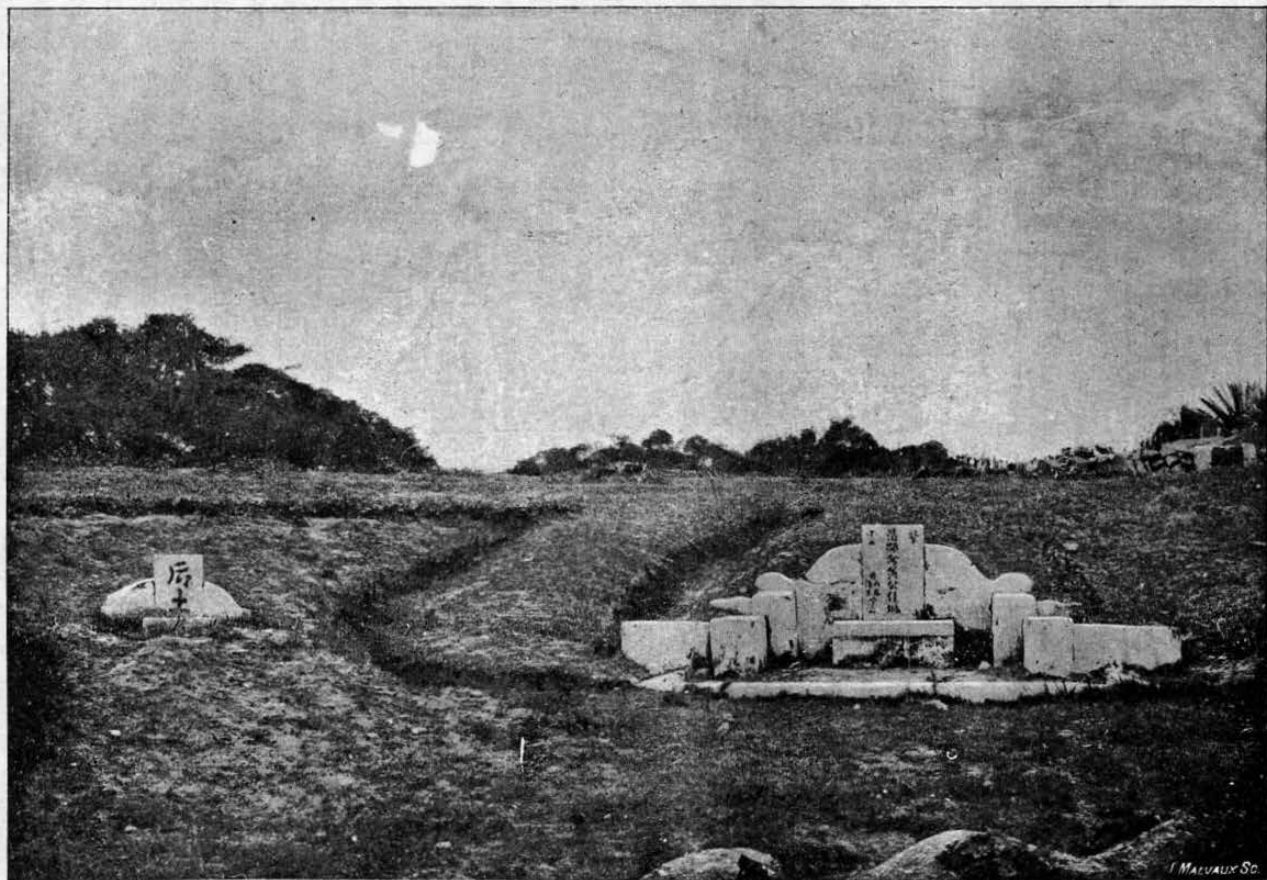


made mention of an altar, built at many tombs, for presenting sacrifices to the local divinity of the Soil (see page 219), in order to propitiate its favours on behalf of the body and the soul entrusted to its care. Such an altar is hardly ever wanting at tombs the construction of which has required considerable expenditure, but it is also to be found near many which consist of nothing but a tumulus with a grave stone. In most cases it is built on the left hand side of the occupant of the grave, this deity being higher in rank than he, and etiquette requiring that persons of lower rank should keep on the right of those in a higher position. Hence, also, Chao Ki-ming has prescribed that, in family burial grounds, the altar erected for all the graves in common shall be on the North-east (see page 833), it being there on the left of all the principal dead who lie with their heads to the North. The rule is not, however, without exceptions, many altars being on the right side, or to the north-west, south-west or south-east, for, as the god of the Soil is considered to dominate the Fung-shui of graves, nothing is deemed so important by the professors as to place its seat under a confluence of exquisite geomantic influences.

The altar (see Pl. XXXIII) consists of a rectangular slab of granite, seldom higher than one or two feet, fixed perpendicularly in the ground. On the front of this slab are carved the characters 后土, »Ruler of the Earth"; 土神, »God or Spirit of the Earth"; 山靈, »Active Animus of the Ground"<sup>1</sup>; 福德神, »Spirit of the Felicitating Agencies", or some other appellation denoting the divinity for the worship of whom it is erected, and whose spirit, being identified with the stone by means of the inscription, is believed to lodge therein. In some cases, this divine soul tablet is, like a grave stone, fixed in a small wall of masonry, reared against a little mound of earth which is sometimes covered with white plaster, sometimes not, the whole resembling a grave in miniature. Not seldom this resemblance is enhanced by a square slab of granite lying at the foot of the inscription, forming a small sacrificial table which calls up before the mind the »table" of a grave.

Nothing has as yet been said in this chapter about sepulchres built before the Ming dynasty; and the reason hereof is that we have never seen any in a sufficient state of preservation to serve as models for a general description. Of those we have come across, hardly anything

<sup>1</sup> This name shows that the god is identified with the shan ling of geomancers, of which we have spoken on page 952.



Tomb with Altar to the God of the Soil.

was left but a tumulus with a grave stone; and even these poor remains would long have disappeared, had not the owners been accustomed for generations to regard them as the bulwarks of their wealth and fortunes, sacrificing regularly to the manes supposed to dwell therein, even after the last atoms of the corpse and the coffin had mixed for good with earthly dust. We have never seen such an ancestral grave converted into a funeral monument worthy of the powerful family-god inhabiting it. Apparently, the owners had steadfastly refrained from building and digging on the spot, for fear that such a procedure might disturb the Fung-shui, and destroy their fortunes. Families who possess such a »grave of a first ancestor" <sup>1</sup> are generally very proud of it, as it ensures them a reputation for being of ancient descent, and consequently of indisputable respectability.


This description of tombs and graves being drawn from those in the province of Fuhkien, our readers must not consider it as applicable to the whole Empire. No doubt, every province and region has its peculiarities in point of grave-building, which it is unfeasible for us to particularize, but which may be illustrated by the following short notes from our diary. Almost everywhere in Fuhkien, when brooks or rivulets are close by, the tombs are built of big gravel cemented together with lime, this material combining solidity with cheapness and being within reach of every one, even of the poor. — In the regions watered by the Min and its tributaries, a sort of cave-burial is practised, the dead being often put away in mural steeples of red-yellowish loam, formed by brooks or rivers that have washed their way through the soil. The cave is made at the foot of such a steep, the coffin is slid into it, head foremost, and the opening is closed with gravel, in front of which comes the grave stone, or such structures in masonry or stone as have been described in the foregoing pages. We saw a curious instance of cave-burial at Ho-kheu <sup>2</sup>, a town with considerable traffic in the district of Yen-shan <sup>3</sup> in Kiangsi, and a resort of river craft of every description. Amid a cluster of barren rocks of red sandstone on the bank opposite that place, there was in a mural boulder rising vertically aloft, a queer grotto, at about a score metres from the ground, consisting of an accumulation of small shafts, probably formed by water which had filtered through the stone and worn it out (see Pl. XXXIV). Some of the lowermost shafts had been cut



1 始祖墓.

2 河口.

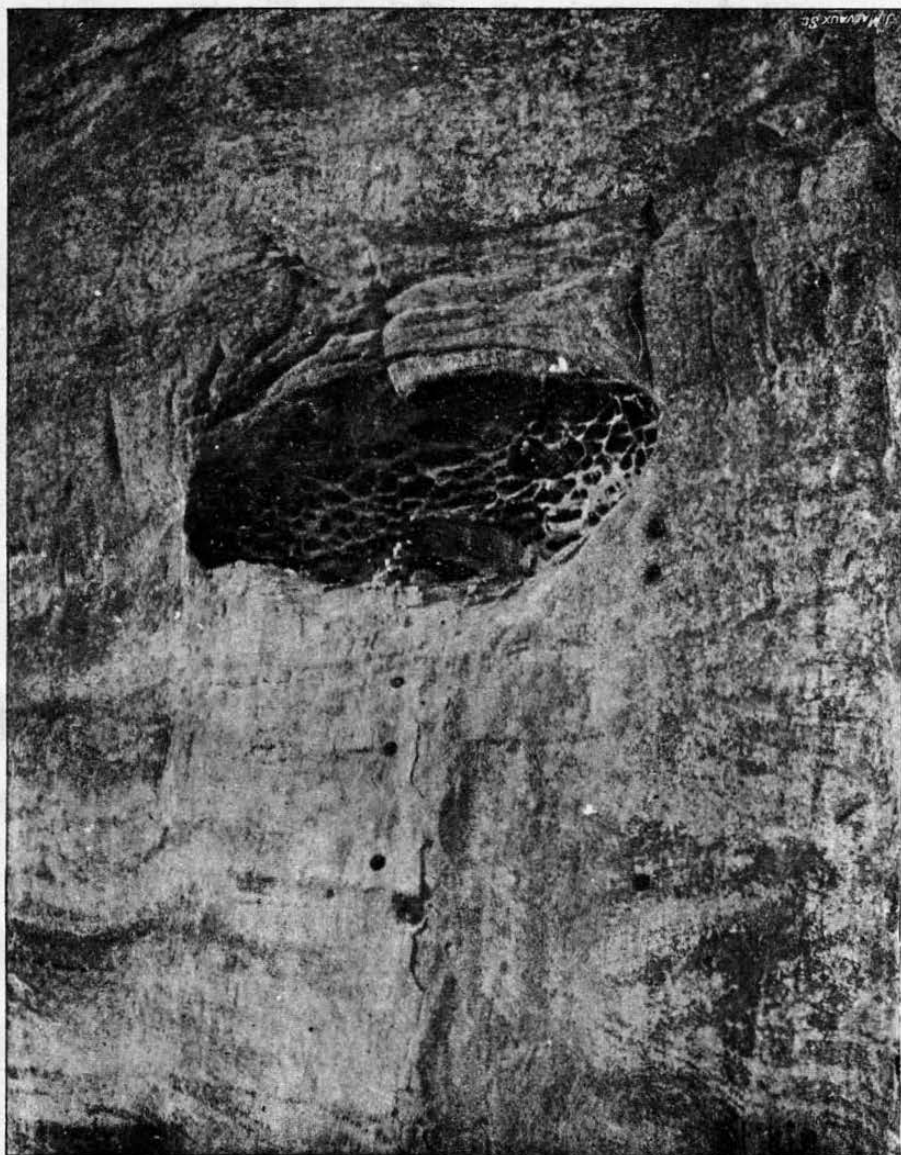
3 鉛山縣.

away and a coffin been inserted in the spot, the mouldering foot-end of which was entirely visible when we visited the place, because the masonry, behind which it was originally hidden, was dilapidated and crumbled away. Holes chiseled in the rock underneath this grotto showed that a scaffolding had been used to place the coffin in that eagle's nest.

Not everywhere in the Empire are grave mounds shaped alike. In the north-western districts of Fuhkien the conical form  is the most common, and in Kiangsi province and the environs of Nanking we have seen such tumuli over three metres in height. On tombs of this description we hardly ever saw any constructions in stone or brick, nor a protecting bank of earth. In Shantung, too, conical tumuli are common. Many graves in this province have a vertical grave stone standing detached in front, and, moreover, a grave table, which is a square slab lying on the ground or resting on two or four legs of stone, and either placed against the grave stone, or a few feet off. Sometimes it bears an incense burner of stone, flanked by a pair of candle sticks and flower vases of the same material. In other cases, these objects are placed on the ground in front of the table; in others again there is nothing but a censer. All these implements being massive, they are unfit for use, and merely serve for decoration and to keep alive the idea of perpetual sacrifices offered to the soul in the grave. Such tumuli, grave stones and appertaining decorations greatly vary in dimension according to the wealth of the families to whom the graves belong. We have seen grave stones over two metres in height and mounds of four, though the average height of the latter does not exceed one metre.

Apart from the conical shape, large numbers of grave mounds in the central and northern provinces are semi-globular , or resemble standing cylinders vaulted at the top . These latter are a characteristic feature in the numerous sepulchres and mausolea which stud the plains around Peking, harbouring the bodies and souls of noblemen and mandarins who spent their lives in the service of the Boards, Courts and Offices grouped around the Son of Heaven for the maintenance of his glory and supreme authority throughout the Empire and its boundless dependencies. In general, these tumuli are entirely turf-clad. Many are plastered with lime; others are girt with grey bricks, either up to the top, or to a certain distance from the ground, to prevent the earth from slipping away. In some cases, a slab is fixed in the frontside, carved so as to represent a closed door, which is a survival, perhaps, of ancient





A Mural Cave used as a Grave.

times, when the dwellings of the living were used to bury the dead in; but we have spoken hereof already on page 374.

The sepulchres of those Pekingese grandees are specially deserving of a description because they differ greatly from the graves in the South, of which we have tried to convey an idea in these pages. They are remarkably simple, though the area of the ground they occupy is considerable. There are no structures of brick or stone about the tumulus, but it stands insolated in an unpaved plot, mostly with a few mounds of smaller size on the right and left, which cover the remains of the wife and the principal descendants. A bank of earth runs in a straight line behind this row of tumuli, protecting them from obnoxious *shah*. With two similar banks, respectively on the right and left, it forms a walled square, open in front; in many cases the bank runs in a curved line, embracing the spot like a *bōng moa* and gradually diminishing in height at the ends. These banks vary much in size. Many are scarcely one metre high, but we have seen others of over five metres.

So, when such *ying* (see page 1073) contain more than one corpse and one tumulus, they are in reality family graves. The principal feature by which they are distinguished from the graves in the South, is that they are richly clad with trees. It is, indeed, by means of trees that geomancers usually try to remedy the evil of the absence of mountains, hills or rocks, which elsewhere protect the graves from evil influences. A shady copse of pines and cypresses, planted in parallel rows, forms a dense protection at the back of the tumuli and at the flanks. Lines of oaks and other trees gird this copse on the outside, enhancing its protective capacities. In front, too, there is a rectangular arbor of pine and cypress trees and, in many cases, a second copse of similar shape, the mausoleum thus having the aspect of a quadrilateral park, particularly beautiful, if it is old enough to contain trees of stately size. The row of tumuli, concealed in a somber grove of evergreens, gives the spot a druidical aspect, this illusion being often enhanced by grave stones, a stone table with sacrificial implements, standing detached in the midst of the open plot in front of the tumuli, and one or more large tablets of stone displaying the names and titles of the buried persons, reared on the spot on stone pedestals, or on the backs of huge tortoises of the same material.

A catch drain extends along the four sides of the park, to keep it dry. Beyond, in the fields, small landmarks of stone denote the extreme limits, and at the same time those of the adjacent

grounds set apart for the sustenance of the families who act as keepers of the sepulchre in the numbers fixed by the institutions of the State. They regularly till these grounds, dwelling thereon in mean huts which contrast strikingly with the splendour of the adjacent park of death.

These numerous grave parks of evergreens agreeably break the monotony of the Peking plains, especially in winter and early spring, when they resemble countless oases in a boundless, dreary desert. Their attractiveness is enhanced by stately pines with milk-white bark, which are a peculiar feature of the landscape in this part of the world. But many ying are mere types of neglect and ruin. They can lose their geomantic value for a hundred reasons, and the owners consequently feel no more interest in keeping them in good condition; or the proprietors may be reduced to poverty and sell the ground, this not being forbidden by law if it does not entail the destruction of the graves (see p. 896); or they may die out, nobody preventing the keepers and the farmers in the environs from gradually felling the trees and converting the grounds into fields for themselves. In China, too, the dead among the great of this earth and the most gorgeous monuments erected in their honour are finally engulfed in the abyss of oblivion. Thus it is that many tumuli stand alone and desolate in the midst of cultivated fields, surrounded only by a small open grass-plot, nothing testifying to the former grandeur of the spot except the large tablets of stone and the debris of the grave altar.

Among such sepulchral parks there are many the central part of which, containing the tumuli, the grave stones, the altar, the stone tablets and a part of the trees, is surrounded by open-worked walls of brick, that take the place of the earthen banks. These walls generally run in straight lines along the front and the sides, or along the front only, and in a curve along the back. Sometimes the wall in front has an opening in the middle, doing duty as an entrance. In point of size and grandeur these sepulchres stand next to the most gorgeous mausolea ever erected for the subjects of the Sons of Heaven, viz. those of princes of Imperial lineage, the description of which we defer to the third section of this chapter. We must now speak of the official rescripts regulating the dimensions and ornamentation of graves.

It is hardly necessary to call to mind the characteristic feature of the Chinese nation, traceable throughout all ages of which we have any knowledge from its books, of burying the dead in graves

varying in size according to their social position, and of placing them under tumuli of a height likewise fixed by their dignity and rank. We have devoted many pages to this subject in Chapter V, and also shown therein that already in pre-Christian times, and at any rate since the Han dynasty (pp. 420 and 449), laws and rescripts have been enacted by the Government, fixing those dimensions. The dynasty now on the throne, sticking faithfully to its cardinal device that the institutions of the ancients may not be swerved from, has likewise enacted regulations to this same effect. In the *Ta Ts'ing fung li* we read:

» For officers of the first rank, the grave ground may have a size » of ninety pu, measuring from the centre of the grave to the four » sides, and the tumulus may be one chang six feet (ch'ih) high. » For the second rank, these dimensions are eighty pu and one » chang four feet; for the third, seventy pu and one chang » two feet; for the fourth, sixty pu and one chang; for the fifth, » fifty pu and eight feet. For the sixth and seventh rank, the » ground may measure respectively forty pu and twenty pu, and » the tumulus may be six feet high. The ground shall be walled in. » For nobles of the three highest ranks (Kung, Heu and Poh), » this wall is forty chang in circumference, and four families are » appointed as grave keepers. For officers of the first and second » rank, the wall is thirty-five chang and the number of families » two; for officers of the fifth rank and higher, the wall is thirty » chang and one family is settled on the ground to guard it; » and for those of the sixth rank and lower, the wall may be » twelve chang and the grave keepers two in number<sup>1</sup>. Mem-

<sup>1</sup> 凡塋地、一品九十步、發步均自塋心數至四旁、封丈有六尺。二品八十步、封丈有四尺。三品七十步、封丈有二尺。四品六十步、封一丈。五品五十步、封八尺。六品四十步、七品二十步、封皆六尺。圍以垣。公侯伯周四十丈、置守塋四戶。二品以上周三十五丈、守塋二戶。五品以上周三十丈、守塋一戶。六品以下周十有二丈、守塋二人。 Chapter 52, l. 44. Of the above ciphers, those relating to the length

of the wall and the grave keepers are drawn from the *Ta Ts'ing hwui tien*, ch. 76, ll. 5 and 6, from the *Ta Ts'ing hwui tien shi li*, 大清會典事例, » Ordinances for a proper Execution of the Matters prescribed in the *Ta Ts'ing hwui tien*”, the largest official compilation of State-papers and Imperial Ordinances that



» bers of the gentry have a sepulchral ground of twenty pu to  
 » each side, and a tumulus of six feet; the wall around their graves  
 » measures twelve chang, and two persons are established on the  
 » spot as keepers<sup>1</sup>. And for the common people, the ground may  
 » be nine pu, the tumulus four feet, and the wall enclosing it  
 » on the four sides eight chang; and two persons may act as  
 » grave keepers”<sup>2</sup>.

To give the reader a clear view of these ciphers we arrange them in a tabular form, giving the height of the tumulus in Chinese ch'ih or feet, of which ten make a chang:

	Distance from the centre of the ground to its sides.	Height of the tumulus.	Length of the wall.	Number of families or persons charged with the care of the grave.
Nobles of the first, second and third rank	90 pu	16 ch'ih	40 chang	4 families
Mandarins of the 1st. rank	90 »	16 »	3 »	2 »
» » 2nd. »	80 »	14 »	35 »	2 »
» » 3rd. »	70 »	12 »	30 »	1 »
» » 4th. »	60 »	10 »	30 »	1 »
» » 5th. »	50 »	8 »	30 »	1 »
» » 6th. »	40 »	6 »	12 »	2 persons
» » 7th. »	20 »	6 »	12 »	2 »
» » 8th. »	20 »	6 »	12 »	2 »
» » 9th. »	20 »	6 »	12 »	2 »
Members of the Gentry	20 »	6 »	12 »	2 »
Commoners	9 »	4 »	8 »	2 »

The length of the official standard foot (ch'ih) and the pu have not, we believe, as yet been determined exactly in foreign measurement. In the convention between England and China concerning the import and export duties to be levied in the ports opened to foreign trade, which was signed at Shanghai on the 8th. of No-

exists, published in 1848, ch. 714, l. 6; and from the *Ta Ts'ing hwui tien tseh li*, ch. 137, l. 29. In this last-named work it is stated they were enacted in 1644, the very year in which the first Emperor of this dynasty mounted the throne. They are also given in the »Rules and Regulations for the Board of Rites”, 禮部則例, ch. 165, ll. 2 seq.

<sup>1</sup> 士、墳塋周二十步、封高六尺、圍以垣周十二丈、置守塋二人. *Ta Ts'ing tung li*, ch. 52, l. 19; Rules and Regulations for the Board of Rites, ch. 165, l. 3.

<sup>2</sup> 庶人、墳塋九步、封四尺、牆四圍周八丈、守墳二人. *Ta Ts'ing tung li*, ch. 52, l. 24; Rules and Regulations, *loc. cit.*

vember 1858, it was stipulated that one *ch'ih* should be held to be equal to 14,1 inches English, which would give 0,358 metre French. There is some doubt however, whether the *ch'ih* referred to in the dynastic Ordinances and Laws has this length. Williamson says that, according to the Board of Works, it measures 13'1—8 inches<sup>1</sup>. The official *ch'ih* differed considerably under various dynasties. The *pu* does not seem to be commensurate with the *ch'ih*, and measures about 66 English inches or 1,675 metre<sup>2</sup>. If these ciphers be anyway correct, the length of grave walls, supposing the ground they enclose to be a regular square, is, in the case of a mandarin of the highest rank, about 31 metres on all sides, and the length and breadth of the whole ground about 300, while for mandarins of the lowest class and members of the gentry these ciphers are about 11 and 67 metres.

These regulations are not laid down to force the nation to make the graves of noblemen and officers of the size and height stated; but they give the maxima which may not be exceeded. Our readers have seen that only a small number of those sepulchres, in the South scarcely any, are walled in. Neither is it obligatory to erect the stone figures which, according to the ordinance translated on page 821, may be placed on the graves of distinguished nobles and public functionaries; and our readers know they have hardly ever been placed on a tomb during the reign of this dynasty (p. 1088). But the prerogative, likewise warranted by the institutions of the State, of having in those grounds a large stone tablet, inscribed with the name and titles of the deceased and, occasionally, with some particulars about his career, is seldom neglected. We shall deal with this subject in the next section of this Chapter.

On page 412 we have made mention of a custom of China's ancient rulers of bestowing upon deceased statesmen presents in the shape of burial requisites and money, in order to enable their family to commit them to their graves in a way worthy of their merits and career. Numerous passages in the books show that emperors of later ages have not given up this custom; and they have finally come to consider such solicitude for the burial of their servants not a mere bounty, but a stringent duty towards a class of men whose lives have been devoted to supporting their sovereigns in supreme power and maintaining them on the throne. During

1 Journeys in North China, I, xix.

2 Chinese Repository, X, p. 651; Journal of the North China Branch of the Royal Asiatic Society, XX p. 93, and XXIV p. 95.

the Ming dynasty, the graves of civil officers were still built at the expense of the State; indeed, a certain sum, varying according to the rank of the deceased and the number of years he had spent in state service, was awarded for that purpose from the treasury, and a certain number of workmen were placed at the disposal of the family. »In the beginning of the period Kia tsing (A. D. 1522)”, thus we read, »the outlays were fixed which were to be »made for the sepulchres of civilians. For those of the first rank, »the sum was estimated at 300 taels of silver, and the number of »workmen at 200, each man at the rate of one tael, also in the case »of officers of lower rank. For the second rank, those ciphers were »fixed at 250 and 150, and for the third rank, at 200 and 100. »In addition, it was stipulated that for officers of the fourth or »fifth rank, to whom a burial was granted, defrayed by favours of »the Emperor, the silver should amount to 80 taels, and the number »of workmen to 30. And in the sixth year of the same period »it was, in accordance with a proposal made to the Throne, »decided that for officials of the three highest ranks who had not »spent a whole lifetime in the service of the State, only half the »amount of taels and half the number of workmen should be »granted, and that, when a grave was opened (to place the wife »of the occupant therein), only 50 workmen would be granted »equally for every rank and grade”<sup>1</sup>. The same House also laid down in its Collective Statutes<sup>2</sup> a long rescript regulating the gifts to be made in cases of death of military officers, in the shape of bricks and lime for the tomb, a wooden vault, stones inscribed with a eulogic biography, workmen to be assigned from among the prisoners, objects for the Netherworld, embroidered needle-work, horse-harnesses and saddles; the character and quantity of these gifts depending on the rank of the man upon whom they were bestowed.

<sup>1</sup> 嘉靖初定文臣墳料價。一品料價銀三百兩、夫匠二百名、每名銀一兩、下同。二品料價銀二百五十兩、夫匠一百五十名、三品料價銀二百兩、夫匠一百名。續定四品五品官特恩賜葬者料價銀八十兩、夫匠三十名。六年奏准一品二品三品未經考滿者價銀夫匠減半給領、開墳者不分品級崇卑、止與夫匠五十名。Ku kin t'u shu tsih

ch'ing, sect. 坤輿, ch. 133.

<sup>2</sup> Ta Ming hwui tien, ch. 162, ll. 16 sqq.

The Ts'ing dynasty likewise adopted the principle that the sepulchres of nobles and public functionaries should be built at the cost of the Government. »In the eighteenth year of the period Shun »chi (A. D. 1661) a proposal, properly discussed, was approved, »according to which the allowance, to be paid for the building of »the grave, should amount to 650 taels for a noble of the first »rank, and to 600 and 550 respectively for a noble of the second »or the third rank. For an officer of the first rank 500 taels were »to be paid; for one of the second rank 400; for the third and »fourth, 300 and 200 taels respectively; and for the fifth, sixth »and seventh rank 100. For each of these ranks the money was »merely to be paid out to the family, with orders for them to »make the grave themselves”<sup>1</sup>.

## 2. Inscriptions placed upon and in the Tombs.

### *Grave Stones.*

Like other nations that have made progress in the noble art of writing, the Chinese attach much importance to decorating their tombs with inscriptions. Characters intended to attract felicity to the buried person and emit it through him to his offspring, are frequent on graves of considerable dimensions and solid construction, as we have stated elsewhere (page 979). Besides, every tomb, except those of the poorest, who cannot afford such expenditure, and those of infants and neglected individuals who have no one to care for them, has a granite slab at the foot of the tumulus, on which are carved some characters, sometimes painted red, or partly red and partly green, which mention the man or woman buried behind it. We have spoken of such stones on pp. 1082 and 1084; but we must still give our readers some details respecting them, to clearly explain the important position they hold at graves.

In Amoy and the surrounding districts they are generally denominated *bōng pái*<sup>2</sup>, »grave tablets”. Serving to point out who

<sup>1</sup> 順治十八年議準民公六百五十兩、侯六百兩、伯五百五十兩、一品官五百兩、二品官四百兩、三品官三百兩、四品官二百兩、五品官至七品官一百兩。皆給價、令其自造。Ta Ts'ing hwui tien tseh li, ch. 137, ll. 29 seq., and Ta Ts'ing hwui tien shi li, ch. 714, l. 7.

<sup>2</sup> 墓碑.