

with various insignia of his rank and office. The number of officers, which composed his retinue, was small, being no more than six, exclusive of those who belonged to his domestic establishment. It is expected that he will be absent several weeks and visit Macao before his return to Canton.

In the Chinese government there is a great deal of visiting officially. Officers frequently assemble and proceed from place to place in state, which keeps them perpetually before the people. This morning his excellency rose at an early hour as usual, and in order to be in readiness for his tour, proceeded immediately to the fooyuen's; joined in the trial of five men for robbery; sentenced them to immediate death; requested the death warrant, received it, and cut off the men's heads before breakfast. Of these five human beings, whose lives were thus destroyed by the law, no more notice is taken in the court circular than if they had been dogs.

The tall soldier. A military officer from one of the most eastern departments of this province recently arrived in this city, and brought with him a soldier seven chih (or cubits) high. The chih is 14½ English inches. Governor Loo having heard of *Woo Keuntse*, (this is the name of the soldier,) ordered him yesterday to come to his palace; he did so; and his excellency gave him a button for his cap, two pieces of cloth, and ten dollars in money; he gave the same sum likewise to the patsung, or sublieutenant, who brought the soldier to the city.—This item of intelligence is taken from one of the slips of red paper which are circulated with the Canton court circular, or yuenpaou. The following fact is also from the same source, and was received at the same time with the preceding.

Death of prisoners. It is reported that of five hundred banditti in the prisons in Nanshaou, three hundred have recently sickened and died. Nanshaou includes the departments of Nanheung and Shaouchow in the northern part of this province.

Thursday 22d. The remains of chancellor Le. The ling kew or remains of the late literary chancellor of Canton, who hanged himself a few months ago, were carried out of the city and sent on their way to his native district in the province of Kweichow. They were attended by the fooyuen, who accompanied them beyond the eastern gate, to do them honor. It is strange that the materialists of China employ the words *ling keu*, an enclosed soul or spirit, to denote the mortal remains of a human being.

PEKING.—The death of a Burman envoy at the court of Taonkwang; the recall of the late governor Le and his associate Lew Yungking from banishment; and the death of the late third minister Footsein, who died aged 86, are the most interesting items of news which we have to notice in the gazettes. It is conjectured by some Chinese in Canton that Le will be again placed in authority.

Death of the Burman envoy. It is a law of China, that official people shall always quote the law according to which they act; in pursuance of which the leppo or board of rites and propriety say, it is their duty to report the event and solicit the imperial compassion. It devolves on the board of public works to provide a coffin. The board of revenue must give a piece of red satin and two pieces of white cloth, five cubits long. The buyko or privy council must determine on the form of sacrificial prayer. The sacrificial utensils must be provided from the Kwangluh temple. The incense and candles, and paper offerings must be supplied from the Taeching temple. And from the Hungloo temple one officer must be deputed to read the sacrificial prayer, and another be sent to the envoy's dwelling to offer sacrifice. This is the law or rule when a waekwō kungsze, 'foreign nation's tributary envoy,' dies at Peking.

The name of the deceased was *Neknengyaykungyayata*. Into how many parts this long name should be divided; or whether divided at all, the Chinese characters do not indicate. He was third commissioner. His two seniors do not wish to carry his remains back to Burmah and therefore the board ask the emperor whether he may be interred in a piece of ground belonging to the Mohammedan post house outside the Cheonyang gate, and whether they may give to the funeral 300 taels of silver, as the late emperor Keaking did to that of a Cochinchinese ambassador, who died at Peking; and a Siamese envoy who died at Canton. The principal Burman envoy's name is Meimayatsakoesing.

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ART. I. *The state religion of China; objects of the governmental worship; the ministers or priests, and the preparation required for their service; sacrifices, offerings and ceremonies; and penalties for informality.*

The Chinese have no generic term for religion. The word *keou*, which means to teach, or the things taught, doctrine or instruction, is indeed applied by them to the religious sects of Taou and Buddha, as well as to the ethical sect of Confucius. And they apply this same word also to Mohammedans and Christians. But they do not apply it to the *state religion*; for that does not consist of doctrines which are to be taught, learned and believed; but of rites and ceremonies. It is entirely a 'bodily service,' which however tacitly implies the belief of some opinions; though to have correct opinions, according to some prescribed rule or articles of faith, forms no part of the system. The state religion, as practiced by the court at Peking and by the provincial governments, is contained in the code of laws, called *Ta tsing liwuyteen*, and in the *Ta tsing leuhle*, under the head *le*, rules of propriety and decorum or rites and ceremonies, and in the subordinate division *tse sze*, sacrifices and offerings. From these two works we shall briefly specify; 1. the persons or things to whom these sacrifices are presented, or the objects of governmental worship; 2. the ministers or priests, who offer these sacrifices, and the preparation required of them for the performance of this religious service; 3. the sacrifices and offerings, the times of presenting them and the ceremonies accompanying them; and, 4. the penalties for informality, or defective performance of the state religion.

First, we are to speak concerning the objects of worship, or things to which sacrifices are offered. These are chiefly things, although persons are also included. The state sacrifices are divided into three classes; first, the *ta sze*, or great sacrifices; second, the *chung sze*, or medium sacrifices; and third, the *seabu sze*, or little sacrifices. These last are also denominated *keun sze*, the crowd or herd of sacrifices; the word *keun*, 'a flock of sheep,' being used as a noun of multitude.