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2. The Oriental Reader. Compiled by **F. Boyle**, English Lector at the Oriental Institute, Vladivostok . . . I—IV, 1—300.

Димитрій Позднѣевъ.

МАТЕРІАЛЫ

по вопросу о пересмотрѣ дѣйствующей въ Китайскихъ морскихъ таможняхъ системы регистраціи внѣшней торговли Китая.

Вопросъ о флагахъ.

ВЛАДИВОСТОКЪ.
Паровая типо-литографія газеты «Дальній Востокъ».
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ВВЕДЕНІЕ.

Согласно мирному протоколу европейскихъ державъ съ Китаемъ, подписанному въ сентябрѣ 1902 года, было рѣшено возвысить ввозныя пошлины, взимаемыя китайскою морскою таможнею съ иностранныхъ товаровъ до дѣйствительныхъ 5% ad valorem. Номинально 5% обложеніе существовало въ Китаѣ и раньше, но отъ измѣненія курса серебра и цѣнъ товаровъ произошло то, что большинство товаровъ въ дѣйствительности уплачивали гораздо меньше 5%. Для опредѣленія цѣнъ товаровъ русскаго ввоза въ Китай и для урегулированія этого вопроса съ китайскими уполномоченными былъ командированъ съ русской стороны авторъ настоящаго труда.

При изученіи общаго вопроса о ввозной торговлѣ въ Китай ему пришлось встрѣтиться съ трактуемымъ въ настоящей работѣ положеніемъ о распредѣленіи ввоза между иностранными державами. Доселѣ на первенствующее мѣсто среди импортеровъ Китая претендовала всегда Англія. Это справедливо. Но въ такой ли мѣрѣ справедливо, какъ стараются изобразить и представить это всѣ англійскіе авторы, это представляется большимъ вопросомъ.

Настоящій предметъ столь обширенъ и сложенъ, что единоличными усиліями онъ разрѣшенъ безусловно быть не можетъ; въ русской же литературѣ онъ почти и не поднимался, если не считать немногихъ ссылокъ на него въ нѣкоторыхъ консульскихъ донесеніяхъ. Задачею настоящей работы является поэтому только скромное желаніе привлечь общественное вниманіе на затронутый предметъ.

Выпуская въ свѣтъ настоящее изслѣдованіе, почитаю пріятнымъ для себя долгомъ выразить живѣйшую благодарность моему ближайшему сотруднику въ теченіе цѣлаго ряда лѣтъ совмѣстной службы въ С.-Петербургѣ и Китаѣ, И. И. Чешеву, дѣлившему со мною также всѣ радости и невзгоды командировки 1902—1903 годовъ.

Д. П.

Формулировка возбуждаемаго вопроса.

По принятой нынѣ системѣ регистраціи ввозимыхъ въ Китай изъ разныхъ странъ товаровъ, китайская морская таможня опредѣляетъ происхожденіе каждаго товара исключительно на основаніи флага судна, привезшаго товаръ въ китайскій портъ. Такой порядокъ ведетъ къ массѣ неправильностей, неточностей, невѣрныхъ показаній, выдаетъ товары чисто китайскаго происхожденія за иностранные, возбуждаетъ совершенно справедливыя негодованія со стороны національностей, теряющихъ свои товары подъ флагами другихъ національностей, и въ корнѣ препятствуетъ китайскому правительству составить правильное понятіе о торгово-промышленныхъ отношеніяхъ съ отдѣльными государствами.

Вслѣдствіе сего, дѣйствующая нынѣ система регистраціи ввозимыхъ и вывозимыхъ товаровъ должна быть пересмотрѣна и замѣнена другою, болѣе правильной, выработанной въ соотвѣтствіи съ дѣйствительными условіями иностранной торговли въ Китаѣ.

Причины возбужденія вопроса.

Причинъ возбужденія вопроса о пересмотрѣ и измѣненіи системы регистраціи китайскихъ морскихъ таможенъ является нѣсколько:

I. Назадъ тому 40 и даже 20 лѣтъ, въ китайской имперіи совершенно почти отсутствовала торговая конкурренція иностранныхъ державъ. Преобладающая роль въ торговлѣ принадлежала Великобританіи, ея интересы господствовали повсюду и, такъ сказать, воплощали въ себѣ всѣ интересы иностранныхъ державъ по морской торговлѣ съ Китаемъ. Съ конца 70-хъ и съ 80-хъ годовъ картина иностранной торговли въ Китаѣ въ значительной степени мѣняется. Являются новыя конкуррирующія силы, устанавливаются новыя пароходныя линіи, ввозъ возрастаетъ и становится все болѣе и болѣе разнообразнымъ. Въ послѣднемъ десятилѣтіи прошлаго вѣка это направленіе окончательно устанавливается

и безъ остановки прогрессируетъ. Въ настоящее время, поэтому, возникаетъ живѣйшая необходимость, какъ въ интересахъ Китая, такъ и въ интересахъ торгующихъ съ нимъ державъ, установить точный размѣръ оборотовъ торговли Китая съ каждымъ отдѣльнымъ государствомъ.

II. Согласно мирному протоколу 25 августа (7 сентября) 1901 г., всѣ иностранныя державы выразили согласіе на пересмотръ торговыхъ договоровъ съ Китаемъ. Что же должно быть положено въ основаніе общихъ торговыхъ договоровъ? Несомнѣнно, — соображенія и выводы о размѣрѣ и родѣ торговли даннаго государства съ Китаемъ и опредѣленіе мѣста, которое занимаетъ въ настоящемъ и имѣетъ шансы занять въ будущемъ каждая отдѣльная страна въ торговлѣ съ Китаемъ.

III. До сего времени, въ тарифѣ китайской морской таможни не былъ еще строго проведенъ принципъ исключенія національнаго происхожденія товара, вслѣдствіе чего, если не для всѣхъ, то для нѣкоторыхъ товаровъ возможно было устанавливать размѣры ввоза. Таковыми были:

а) Керосинъ: американскій,
» русскій,
» ланкатскій.
б) Опіумъ: Мальва,
» Патна,
» Бенаресъ,
» Персидскій.
в) Дриллинги: англійскіе,
» индійскіе,
» голландскіе,
» американскіе,
» японскіе.
г) Шитинги: англійскіе,
» индійскіе,
» голландскіе,
» американскіе,
» японскіе.
д) Носовые платки, японскіе.
е) Полотенца, японскія.
ж) Бумажная фланель, японская.
з) Бумажная пряжа: англійская,

з) Бумажная пряжа: индійская,
» » японская.
и) Камлотъ: англійскій,
» голландскій.
к) Мѣдь, въ плитахъ, японская.
л) Анисъ, звѣздчатый, японскій.
м) Cow. Bezoar, индійскій.
н) Жэнь-шэнь: корейскій,
» японскій,
» американскій,
» китайскій.
о) Спички, японскія.
п) Печатная бумага, японская.
р) Молоко, консервированное, японское.
с) Шелкъ, японскій.
т) Чай, японскій.
у) Зонтики, японскіе.
ф) Вино, японское.
х) Одѣяла, японскія,

и нѣкоторые другіе.

Теперь же при новомъ тарифѣ китайскихъ морскихъ таможенъ, совершенно устранившемъ принципъ дифференціальныхъ товаровъ, и это различіе исчезаетъ, почему будетъ зависѣть исключительно отъ доброй воли таможни, указывать или не указывать размѣры ввоза этихъ предметовъ съ обозначеніемъ ихъ происхожденія. Вѣроятнѣе всего, что она ихъ указывать по отдѣльности не будетъ.

Перечень державъ, заинтересованныхъ во внѣшней торговлѣ Китая.

Согласно отчетамъ китайской морской таможни, во внѣшней торговлѣ Китая оказываются заинтересованными слѣдующія государства:

1. Австро-Венгрія,
2. Сѣверо-Американскіе Соединенные Штаты,
3. Бельгія,
4. Бразилія,
5. Великобританія,
6. Германія,
7. Голландія,

8. Данія,
9. Испанія,
10. Италія,
11. Корея,
12. Норвегіи и Швеція,
13. Перу,
14. Португалія,
15. Россія,
16. Франція,
17. Японія,
18. Западная Азія.

Если мы обратимся къ изслѣдованію отчетовъ различныхъ представителей нѣкоторыхъ изъ названныхъ государствъ, то увидимъ, что почти всѣ государства гласно заявили уже, въ такой или иной формѣ, протестъ противъ существующей системы регистраціи китайской морской таможни, при чемъ отчеты однихъ агентовъ говорятъ объ этомъ кратко, другіе же, посвященные вопросамъ о сравнительныхъ оборотахъ торговли различныхъ государствъ въ Китаѣ, распространяются объ этомъ болѣе подробно и точно.

Въ задачу настоящей работы не входитъ широкое, самостоятельное изслѣдованіе вопроса о регистраціи китайской морской таможни. Авторъ желаетъ здѣсь только показать, что вопросъ о неправильностяхъ этой регистраціи уже давно обратилъ на себя вниманіе представителей и изслѣдователей внѣшней торговли Китая и что назрѣлое измѣненіе дѣйствующаго порядка этой регистраціи требуется самою жизнью. Для доказательства автору представляется необходимымъ только сдѣлать сводъ и немного систематизировать мнѣнія по данному вопросу представителей и печати различныхъ иностранныхъ государствъ. Само собою разумѣется, что такой сводъ не можетъ быть полонъ, но въ немъ будутъ очерчены рамки. Дальнѣйшее же развитіе изложенной мысли, въ ея безчисленныхъ развѣтвленіяхъ, предоставляется всѣмъ интересующимся этимъ вопросомъ и желающимъ содѣйствовать выясненію истины.

ГЛАВА I.

Бельгія.

Ростъ торговаго обмѣна Бельгіи съ Китаемъ доказывается наглядно слѣдующею таблицею, заимствованною изъ Statistique Commerciale de la Belgique:[1])

Годы.	Ввозъ изъ Бельгіи въ Китай. Франки.	Вывозъ изъ Китая въ Бельгію. Франки.	Общій итогъ. Франки.	Превышеніе ввоза надъ вывозомъ. Франки.
1888 . .	7,757,000	2,994,000	10,751,000	4,763.000
1889 . .	6,098,000	3,710,000	9,808,000	2,388,000
1890 . .	8,507,000	3,296,000	11,803,000	5,211,000
1891 . .	7,643,000	4,420,000	12,063,000	3,223,000
1892 . .	7,330,000	4,499,000	11,829,000	2,831,000
1893 . .	7,584,000	6,082,000	13,666,000	1,502,000
1894 . .	8,569,000	6,952,000	15,521,000	1,617,000
1895 . .	9,939,000	6,774,000	16,713,000	3,165,000
1896 . .	11,257,000	6,700,000	17,957,000	4,557,000
1897 . .	8,154,000	4,745,000	12,899,000	3,409,000
1898 . .	11,419,000	10,005,000	21,424,000	1,414,000
1899 . .	16,950,000	5,699,000	22,649,000	11,251,000

Никакихъ, соотвѣтствующихъ этимъ цифрамъ, указаній въ отчетахъ китайской морской таможни не имѣется вслѣдствіе того, что Бельгія не

[1]) См. «Commercial China» in 1900. Arla, Population, Production, Railways, Telegraphs, Transportation-Routes, Foreign Commerce and commerce of the United States with China. O. P. Austin, Chief of Bureau, Treasury Department. Bureau of Statistics. page 2999.

см. «La Statistique de la Belgique». Tableau Général du Commerce avec les Pays Etrangers pendant l'année 1899. Publié par le Ministre des Finances et des Travaux Publics. Bruxelles, Imprimerie et Lithogrophie Ad. Mertens, Rue d'Or, 14. 5 juin, 1900.

регистрируется, какъ страна происхожденія товаровъ, а входитъ лишь, какъ составная часть, въ рубрику «Континента Европы» (Continent of Europe).

Представители Бельгіи, однако, едва ли не болѣе всѣхъ другихъ затрогивали въ своихъ отчетахъ вопросъ о ненормальности такой постановки дѣла, и въ этомъ отношеніи выдающееся мѣсто занимаетъ отчетъ бельгійскаго посланника въ Китаѣ H. Loumyer'a, опубликованный еще въ 1895 году, но доселѣ сохраняющій всю свою силу. [1]) Онъ посвященъ вопросамъ объ общихъ мѣрахъ къ улучшенію и развитію коммерческихъ отношеній между Бельгіей и Китаемъ. Но въ одной своей части онъ разсматриваетъ положеніе и условіе торговли и другихъ государствъ въ Китаѣ. Отчетъ этотъ въ высшей степени интересенъ и, какъ изложеніе взглядовъ безпристрастнаго изслѣдователя, онъ заслуживаетъ быть воспроизведеннымъ здѣсь in extenso въ значительной своей части.

«Въ предыдущемъ отчетѣ я указалъ, пишетъ H. Loumyer, насколько трудно дать точную картину развитія, принятаго торговлею каждой націи съ Китаемъ, съ тѣхъ поръ какъ — около трехъ съ половиною лѣтъ тому назадъ — ежедневный бюллетень таможенъ пересталъ показывать порты происхожденія товаровъ и довольствуется включеніемъ, при вступленіи въ Китай, подъ общимъ названіемъ «Континентъ Европы» продуктовъ разныхъ европейскихъ странъ, кромѣ Англіи и Россіи, которые продолжаютъ отмѣчаться подъ отдѣльной рубрикой. Причину этого нужно искать, безъ сомнѣнія, въ томъ совершенно первенствующемъ положеніи, которое занимаетъ первая изъ этихъ двухъ державъ въ торговлѣ небесной имперіи и по отношенію къ второй изъ нихъ — въ томъ желаніи, которое имѣетъ китайское правительство, быть, насколько возможно, точно освѣдомленнымъ на счетъ развитія своихъ торговыхъ сношеній со своимъ могущественнымъ сосѣдомъ. Можетъ быть, также полагали, что два главныхъ товара, которые составляютъ предметъ этой торговли — чай для вывоза и керосинъ для ввоза — имѣютъ для обѣихъ странъ столь большую важность, что заслуживаютъ особаго упоминанія. Вывозъ китайскаго чая въ Россію и ввозъ русскаго керосина въ Китай принимаютъ дѣйствительно развитіе съ каждымъ годомъ все большее и большее.»

«Управленіе императорскихъ китайскихъ таможенъ, такъ прекрасно

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[1]) 1895 LXXXIX 3-e Livraison. Recueil consulaire contenant les rapports commrciaux des agents Belges à l'étranger publié en exécution de l'arrêté Royal du 13 Novembre 1855 par le Ministère des Affaires Etrangères du Royaume de Belgique. Légation de Belgique en chine. Rapport № 15. Péking, le 8 Août 1895. pp. 257—304.

руководимое сэромъ Робертомъ Хартомъ, даетъ, правда, каждый годъ таблицу торговли съ Китаемъ по флагамъ, но изъ таковой нельзя выводить заключеній вполнѣ точныхъ, потому что вообще флагъ не всегда показываетъ происхожденіе товара,—очень далеко отъ этого. На самомъ дѣлѣ, линіи англійскія, нѣмецкія, французскія, австрійскія— это — главныя, которыя поддерживаютъ правильное сообщеніе между различными портами Европы и Дальняго Востока, доставляютъ въ довольно значительныхъ количествахъ, товары бельгійскаго происхожденія, голландскаго, швейцарскаго и пр.; каковые товары, приходя подъ флагами англійскимъ, германскимъ, французскимъ, или австрійскимъ, классифицируются какъ англійскіе, германскіе, французскіе или австрійскіе и содѣйствуютъ такимъ образомъ фиктивному увеличенію, съ точки зрѣнія происхожденія, ежегоднаго ввоза этихъ странъ, давая имъ этимъ путемъ такое кажущееся развитіе, которое въ дѣйствительности не столь значительно.»

«Такъ напримѣръ, Соединенные Штаты ввезли въ Китай и вывезли изъ этой страны въ теченіе 1894 года (благодаря требуемымъ въ Америкѣ консульскимъ свидѣтельствамъ, легко контролировать эти цифры) на сумму 9.263.082 там. ланъ — ввоза и на 16.442.788 там. ланъ вывоза, т. е. всего на 25.705.870 там. ланъ. Торговля ихъ болѣе чѣмъ удвоилась съ 1887 года, превышая болѣе чѣмъ на 800.000 там. ланъ итогъ торговли всей Европы, за исключеніемъ Англіи и Россіи и, слѣдовательно, превосходя еще болѣе торговлю какой бы то ни было одной европейской страны. Если, поэтому, судить только по ежегодной стоимости міровой торговли съ Китаемъ, Соединенные Штаты въ 1894 году занимаютъ второе мѣсто, какъ это можно видѣть изъ нижеслѣдующей таблицы.»

A. Ежегодная стоимость торговли съ Китаемъ.

СТРАНЫ.	1887.	1894.
Англія и колоніи . . . Т. Л.[1]).	143,147,792	204,114,145
Соединенные Штаты	12,314,310	25,705,870
Континентъ Европы	14,132,954	24,889,675
Японія.	7,678,442	18,386,805
Россія.	7,769,547	12,081,912
Макао.	2,902,643	4,777,285
Кохинхина и французскія владѣнія.	428,015	1,617,187

[1]) Таможенный ланъ исчислялся въ 1894 году равнымъ 4 франкамъ 2 сант.

Турція, Персія и друг.	—	740,642
Ява и Суматра	—	569,789
Сіамъ	—	580,351
Филиппинскіе острова	—	287,187

«Эта пропорція совершенно, однако, мѣняется, если разсматривать таблицу принятаго каждою страною участія въ торговлѣ Китая, обращая вниманіе только лишь на флагъ (Здѣсь рѣчь идетъ только о прямой торговлѣ съ заграницею».)

Б. Торговля по флагамъ въ 1894 году.

ФЛАГИ.	Ввозъ.	Вывозъ.	Итогъ.
1. Англійскій Т. Л.	110,047,470	39,633,934	149,681,404
2. Нѣмецкій . . .	16,242,558	6,713,867	22,956,425
3. Французскій . .	3,892,315	7,589,845	11,482,160
4. Японскій . . .	3,781,827	3,381,087	7,162,914
5. Датскій. . . .	3,009,308	1,617,616	4,616,924
6. Австрійскій . .	2,064,708	464,760	2,529,468
7. Русскій. . . .	88,431	2,227,669	2,316,100
8. Швед.-Норвежск.	1,927,840	326,328	2,254,168
9. Американскій. .	1,111,482	142,907	1,254,389
10. Бельгійскій . .	—	—	—

«Такимъ образомъ, Соединенные Штаты, которые въ дѣйствительности занимаютъ въ міровой торговлѣ съ Китаемъ мѣсто, непосредственно слѣдующее за Англіею, оказываются занимающими здѣсь только девятое мѣсто. На самомъ дѣлѣ, большая часть ихъ торговли ($^9/_{10}$, чтобы быть точнымъ) производится подъ иностраннымъ флагомъ, главнымъ образомъ подъ англійскимъ, или германскимъ, что на такое же количество уменьшаетъ долю, приписываемую статистическими таблицами таможни торговлѣ англійской, или германской. Американскій керосинъ, одинъ изъ главныхъ предметовъ ввоза Соединенныхъ Штатовъ, поступаетъ въ Китай въ большомъ количествѣ подъ англійскимъ флагомъ, но, благодаря свидѣтельству о происхожденіи, сопровождающему грузъ, этотъ послѣдній можетъ быть классифицируемъ, подъ своимъ истиннымъ происхожденіемъ. Россія занимаетъ въ приведенной выше таблицѣ 7-ое мѣсто, хотя количество керосина, которое ввозится ею одинаково въ Китай, должно было бы дать ей болѣе высокое мѣсто, если бы онъ ввозился подъ русскимъ

флагомъ;—она занимаетъ наоборотъ мѣсто, которое приходится ей въ дѣйствительности по вывозу—5-ое мѣсто, потому что покупаемый ею въ Китаѣ чай доставляется въ Россію на русскихъ пароходахъ. Притомъ, я не говорю здѣсь о торговлѣ чаемъ, которая производится сухимъ путемъ и которая дала бы ей мѣсто, еще болѣе высокое».

«Нѣтъ сомнѣнія, что хотя нашъ бельгійскій флагъ и не представленъ въ указанной выше таблицѣ, но мы ведемъ торговлю съ Китаемъ большую, чѣмъ Данія, которая занимаетъ 5-ое мѣсто и которая, какъ показано, ввозитъ продуктовъ болѣе, чѣмъ на 3.000.000; большую, чѣмъ Швеція и Норвегія, которая занимается главнымъ образомъ каботажемъ между внутренними портами Китая и Японіи, и чѣмъ, можетъ быть, даже и Австрія, торговля которой съ Китаемъ приняла, однако, большое развитіе со времени установленія правильнаго пароходнаго сообщенія между Тріэстомъ и портами Дальняго Востока».

«Благодаря только торговлѣ шелкомъ, Франція занимаетъ 2-ое мѣсто по вывозу; но значительная часть этого вывоза предназначается для швейцарскихъ мануфактуръ. И хотя таблица торговли по флагамъ даетъ Германіи 2-ое мѣсто, непосредственно послѣ Англіи, отсюда не слѣдуетъ, однако, заключать, что она дѣйствительно имѣетъ право на это мѣсто».

«Ея торговля съ Китаемъ производится почти исключительно подъ національнымъ флагомъ, можетъ быть, только нѣкоторыя датскія суда заходятъ въ германскіе порты брать добавочный грузъ. Но этотъ національный флагъ покрываетъ собою также значительное количество—болѣе чѣмъ на 25 милліоновъ франковъ—товаровъ бельгійскихъ и англійскихъ, за которыми заходятъ въ Антверпенъ или Саусгемтонъ пароходы Сѣверо-Германскаго Ллойда; эти послѣдніе товары собственно не должны были бы классифицироваться, какъ товары германскіе, но они, однако, оказываются таковыми при входѣ въ Китай.

«Поэтому я думаю, что можно было бы смѣло дать за эти послѣдніе годы, какъ наиболѣе приближающуюся къ истинѣ, слѣдующую классификацію европейскимъ странамъ, имѣющимъ торговлю съ Китаемъ»:

1. Англія и колоніи;
2. Соединенные Штаты;
3. Германія;
4. Франція и колоніи;
5. Россія;
6. Бельгія;

7. Австрія;
8. Швейцарія.

«Это почти та же самая пропорція, что и по отношенію къ Японіи, гдѣ, однако, Швейцарія занимаетъ мѣсто болѣе важное чѣмъ мы, и гдѣ Германія идетъ сзади Франціи. При обсужденіи мировой торговли Китая, Японія должна была бы занимать въ указанной выше таблицѣ мѣсто между Соединенными Штатами и Германіею».

«Обращаясь къ Германіи, необходимо признать, что она успѣла за послѣднее время развить замѣчательнымъ образомъ свою торговлю съ Дальнимъ Востокомъ; она сумѣла занять на этомъ обширномъ рынкѣ, не смотря на низшее иногда качество своихъ произведеній, одно изъ самыхъ главныхъ мѣстъ, и оказываетъ часто вполнѣ успѣшную конкурренцію Англіи. Ея вліяніе въ Китаѣ увеличивается съ каждымъ днемъ, и именно картина этого коммерческаго преуспѣнія побудила меня заняться изысканіемъ причины такого явленія и написать этотъ отчетъ, — въ тѣхъ видахъ, что не окажется ли возможнымъ, при соблюденіи всякихъ пропорцій, извлечь отсюда примѣръ и пользу для нашей страны».

«Торговля собственно Англіи, — я исключаю ея колоніи, — Франціи и большей части другихъ европейскихъ странъ, за нѣкоторыми исключеніями, оказывается, согласно документамъ, которые имѣются у меня подъ руками, за послѣдніе годы почти въ одномъ и томъ же положеніи или, по крайней мѣрѣ, она не принимаетъ развитія, пропорціональнаго полю дѣятельности, которое предоставлено ей открытіемъ новыхъ портовъ и, слѣдовательно, огромныхъ областей, гдѣ, по правдѣ говоря, средства сообщенія отсутствовали всегда почти совершенно и гдѣ налоги, транзитный и ли-цзинь, не говоря о другихъ препятствіяхъ, ставили одно затрудненіе за другимъ тѣмъ усиліямъ, которыя дѣлали европейскіе купцы для доставки своихъ продуктовъ внутрь страны».

«Правда, Англія должна была бороться съ многочисленными неблагопріятными обстоятельствами. Она встрѣтила для нѣсколькихъ изъ своихъ продуктовъ, и именно для одного изъ самыхъ главныхъ, — хлопчатобумажныхъ издѣлій Манчестера, которыя въ теченіе долгаго времени являлись однимъ изъ предметовъ, пользовавшихся наибольшимъ спросомъ въ Китаѣ, — пагубную для нея конкурренцію со стороны Японіи, и ей суждено встрѣтиться, еще для многихъ другихъ предметовъ, съ очень серьезною конкурренціею со стороны этого народа, который хотя только вчера родился для цивилизаціи, т. е. для борьбы за коммерческіе интересы, но который, однако, уже достаточно приспособленъ не только для

того, чтобы съ успѣхомъ оспаривать этотъ огромный рынокъ у извѣстныхъ европейскихъ продуктовъ, но даже, благодаря дешевизнѣ своей заработной платы и даже иногда своихъ сырыхъ матеріаловъ, для того, чтобы бороться съ Европою въ самой же Европѣ. Поэтому, Англіи придется встрѣтиться съ этой разрушительной конкурренціей не только въ Японіи, столь дѣятельной и предпріимчивой, но также въ Китаѣ, гдѣ уже учреждены и будутъ еще учреждаться бумажныя мануфактуры, которыя, благодаря пониженію серебра всецѣло въ пользу обосновавшагося производителя въ Китаѣ, будутъ въ состояніи поставлять, по цѣнамъ внѣ всякой конкурренціи, предметы подобные тѣмъ, которыми Англія наводняла до сего времени китайскій рынокъ. Правда, можетъ быть, за эти послѣдніе годы Англія не обнаруживала въ одинаковой степени того энергичнаго духа предпріимчивости, который дѣлалъ изъ нея первую коммерческую страну въ мірѣ (я неоднократно находилъ эхо этихъ жалобъ въ англо-китайской прессѣ); — можетъ быть также, этотъ духъ обратился къ другимъ рынкамъ. Но Англія съ большимъ трудомъ, я не говорю о ея колоніяхъ, удерживаетъ за собою свою почву въ Китаѣ, гдѣ она находитъ нынѣ дѣятельныхъ, энергичныхъ и предпріимчивыхъ конкуррентовъ — тамъ, гдѣ она привыкла считать себя неоспоримымъ хозяиномъ рынка. Можетъ быть, новый, постоянно увеличивающійся въ Африкѣ рынокъ представляетъ ей выходы, которые вознаграждаютъ уменьшеніе ея торговли на Дальнемъ Востокѣ; но извѣстно, что вмѣсто того чтобы развиваться, торговля Англіи съ Китаемъ имѣетъ скорѣе тенденцію къ уменьшенію и что мѣсто, которое она принуждена оставить здѣсь, немедленно же занимается конкуррентами, которые уже задолго передъ тѣмъ выжидали этого случая и спѣшатъ таковымъ воспользоваться».

«Во Франціи упадокъ торговли съ Китаемъ возбуждаетъ также безпокойство, и къ улучшенію его дѣлаются усилія. Можно констатировать, что за послѣдніе годы вопросы о расширеніи коммерческой дѣятельности живо занимали не только общественное мнѣніе, но также и властей, что само по себѣ представляется очень желательнымъ явленіемъ, такъ какъ французскія произведенія вообще прекраснаго качества, хотя, къ несчастію, дороги».

«Какъ и всѣ другія страны, Франція стремится найти новые выходы для своей торговли въ Китаѣ, и она дѣлаетъ это съ извѣстнымъ успѣхомъ, такъ какъ, согласно статистическимъ таблицамъ, публикуемымъ управленіемъ сэра Роберта Харта, число ея торговыхъ домовъ возросло съ 12 въ 1882 году, до 24 въ 1891; число ея судовъ, вошедшихъ и вышедшихъ — со 179 въ 1882, — до 293 въ 1891, и ихъ тоннажъ со

172,381 тоннъ въ 1882 году, до 348,291 въ 1894. Въ то же время, въ особенности за эти два послѣднихъ года, ея политическое вліяніе значительно усилилось, и нужно полагать, что новое развитіе ея торговли будетъ послѣдствіемъ этого усиленія ея политическаго положенія».

«Можно также констатировать довольно чувствительный ростъ торговли тѣхъ странъ, которыя, еще совсѣмъ недавно, имѣли самое незначительное сношеніе съ Китаемъ. Я хочу говорить объ Италіи и Австріи, каковыя страны установили прямыя мѣсячныя пароходныя линіи съ Дальнимъ Востокомъ,—Италія пока только до Гонконга, Австрія до Шанхая. Это естественно въ очень большой степени содѣйствовало правильному развитію торговыхъ сношеній этихъ двухъ странъ съ Дальнимъ Востокомъ вообще и съ небесной имперіей въ частности».

«Въ 1882 году стоимость торговли Италіи съ Китаемъ, согласно таможеннымъ таблицамъ, отмѣчалась равною 22,717 там. ланъ. Въ 1891 году она возросла до 239,484 там. ланъ. Въ 1882 году въ порты Китая вошло и вышло 2 судна подъ итальянскимъ флагомъ въ 4,416 тоннъ, а въ 1891 году — 8, съ 14,998 тоннъ, и если флагъ ея съ этого времени болѣе не представляется, то только потому, что ея товары разгружаются въ Гонконгѣ и приходятъ въ Шанхай подъ англійскимъ флагомъ. Она имѣла въ 1891 году 4 торговыхъ дома, противъ 2-хъ въ 1882 году».

«Австрія появляется въ моряхъ Китая въ 1884 году, съ 2-мя судами и 1,244 тоннъ. Въ 1892 году число посѣщеній ея судовъ достигаетъ 610, съ 639,744 тоннъ для того, чтобы упасть въ 1894 году до 35 судовъ, съ 60,851 тоннъ, которыя должны представлять ея дѣйствительную торговлю, ибо каботажъ, который производился въ предшествующіе годы подъ ея флагомъ, производился теперь подъ другимъ, но тѣмъ не менѣе увеличеніе очень чувствительное. Австрія нынѣ имѣетъ 4 торговыхъ дома противъ 2-хъ въ 1882 году».

«Будучи, однако, въ извѣстной мѣрѣ замѣчательнымъ, развитіе это никоимъ образомъ не можетъ быть сравниваемо съ развитіемъ торговли нѣкоторыхъ другихъ странъ».

«Странъ, торговля которыхъ съ Китаемъ приняла за послѣдніе годы большое развитіе, насчитывается собственно четыре; именно въ порядкѣ постепенности — Японія, Соединенные Штаты, Россія и Германія».

«Торговля Японіи въ 1884 году равнялась всего только 5,451,367 т. л., и въ 1894 году возрасла до 18,386,805 т. л. Она болѣе, чѣмъ утроилась въ 10 лѣтъ».

«Торговля Соединенныхъ Штатовъ въ 1884 году равнялась 10,697,965 т. л., и въ 1894 году возрасла до 25,705,870 т. л. Она болѣе чѣмъ удвоилась въ этотъ десятилѣтній періодъ».

«Торговля Россіи въ 1884 году равнялась только 5,746,985 т. л., и въ 1894 году возрасла до 12,081,912 т. л. Она больше чѣмъ удвоилась за тотъ же періодъ».

«Наконецъ, торговля Германіи, которая въ 1891 году равнялась 14,133,801 т. л., возрасла въ 1894 году до 26,051,061 т. л. Она почти удвоилась, но правда за болѣе короткій періодъ времени. Однако, эта цифра выше той, которая указана въ началѣ отчета въ таблицѣ, представляющей торговлю всего европейскаго континента, и должна вслѣдствіе сего считаться преувеличенною».

«Своимъ развитіемъ торговли съ Китаемъ Японія обязана въ особенности своимъ хлопчатобумажнымъ произведеніямъ, каменному углю, спичкамъ и нѣкоторымъ другимъ второстепеннымъ продуктамъ, которыми она наводнила китайскій рынокъ. Соединенные Штаты обязаны благопріятнымъ поворотомъ въ своей торговлѣ керосину и мукѣ, а Россія керосину и чаю».

«Введеніе русскаго керосина и американскаго слѣдовало почти одинаково по восходящей линіи. Русскій керосинъ сдѣлался извѣстнымъ на китайскомъ рынкѣ нѣсколько лѣтъ спустя послѣ американскаго, но этотъ послѣдній, хотя и нѣсколько болѣе дорогой, долго предпочитался русскому. До сего времени эти двѣ страны оспаривали другъ у друга китайскій рынокъ, откуда и получилась крайняя дешевизна этого минеральнаго масла. Нынѣ положеніе измѣнилось вслѣдствіе соглашенія двухъ группъ, занимающихся производствомъ керосина въ Баку, которыя условились вывозить вмѣстѣ ихъ продукты и подписать обязательства съ американскою компаніею «Standard Oil Company» на продажу сообща извѣстнаго количества продуктовъ нефтяной промышленности въ теченіе извѣстнаго числа лѣтъ, а также, если я не ошибаюсь, въ цѣляхъ полюбовнаго раздѣленія китайскаго рынка».

«Обнаружено существованіе керосиновыхъ источниковъ за Чунъцином, въ провинціи Сы-чуань; но таковые находятся въ рукахъ китайцевъ, и нужно еще долгое время ждать, пока они будутъ разработываться».

«Въ противоположность Англіи, Россія осталась вѣрной китайскимъ чаямъ и мало вѣроятно, чтобы ей понравились чаи индійскіе. Главнымъ центромъ этой торговли является Ханькоу, гдѣ существуетъ нѣсколько важныхъ коммерческихъ домовъ».

«Съ нашей, бельгійской точки зрѣнія, слѣдовательно, торговыя отношенія Россіи и Соединенныхъ Штатовъ, если они останутся ограниченными предѣлами тѣхъ предметовъ, которые я перечислилъ выше, не могутъ причинять намъ никакого вреда, какое бы развитіе они ни приняли. Что касается Россіи, которая только что, собственно, начинаетъ развивать свои промышленные рессурсы, это не представляетъ никакого сомнѣнія, по крайней мѣрѣ, еще на цѣлое количество лѣтъ; менѣе, однако, можно быть увѣреннымъ въ отношеніи къ Соединеннымъ Штатамъ, разнообразные продукты которыхъ, — даже тѣ, которые подобны нашимъ,—начинаютъ уже очень цѣниться въ этой странѣ. Но, по крайней мѣрѣ, въ данный моментъ на нашей сторонѣ есть преимущество дешевизны заработной платы».

«Нельзя, однако, сказать того же самаго относительно Японіи и Германіи. Настоящее вліяніе Японіи на отношенія Европы съ Дальнимъ Востокомъ заслуживаетъ, само по себѣ, глубокаго изученія, которое не можетъ входить въ рамки этого труда, я ограничусь далѣе упоминаніемъ нѣкоторыхъ интересныхъ фактовъ и удовольствуюсь констатированіемъ здѣсь того, что Японія становится факторомъ, съ которымъ нужно считаться серьезно. Но нашимъ истиннымъ конкуррентомъ съ Китаемъ является Германія,—къ сожалѣнію сказать, конкуррентомъ ловкимъ и счастливымъ,—и когда я суммирую успѣхи, достигнутые ею на Дальнемъ Востокѣ, когда я смотрю на могущественное вліяніе, которое она сумѣла здѣсь пріобрѣсти, я не могу не удивляться той энергіи, которая сдѣлала изъ нея здѣсь почти успѣшнаго соперника съ Англіею».

«25 или 30 лѣтъ тому назадъ, Германія очень мало значила въ торговлѣ съ Китаемъ, и флагъ ея представлялся въ китайскихъ водахъ едва лишь нѣсколькими судами, съ незначительнымъ водоизмѣщеніемъ. Нынѣ флагъ ея занимаетъ 2-е мѣсто непосредственно послѣ Англіи, опередивъ значительно Францію, и всѣ другія европейскія страны. Она содержитъ нынѣ 7 пароходныхъ линій, по которымъ происходитъ болѣе или менѣе правильное сообщеніе между китайскими морями».

«Кромѣ того, китайскіе порты посѣщаются въ теченіе цѣлаго года нѣсколькими судами, принадлежащими нѣмецкимъ арматерамъ. Вообще эти пароходы не покидаютъ китайскихъ морей, они фрахтуются европейскими и китайскими купцами и обслуживаютъ порты Китая, Японіи и Нидерландской Индіи, но они плаваютъ подъ германскимъ флагомъ и съ каждымъ днемъ все болѣе и болѣе дѣлаютъ его извѣстнымъ».

«Гамбургъ занимаетъ, съ точки зрѣнія тоннажа судовъ, отправля-

емыхъ въ Шанхай, 3-е мѣсто. Онъ уступаетъ только Лондону и Нью-Іорку, но превосходитъ Ливерпуль, Гонконгъ и Кардифъ. Антверпенъ занимаетъ только 7-е мѣсто непосредственно послѣ Марселя».

«Въ 1882 году Германія имѣла всего только 56 торговыхъ домовъ во всемъ Китаѣ; нынѣ же ихъ насчитывается 82, и они раздѣляются слѣдующимъ образомъ между различными портами:

Порты.	Число домовъ.	Порты.	Число домовъ.
1. Шанхай. . . .	39	7. Фу-чжоу. . . .	2
2. Тяньцзинь . . .	15	8. Нинбо.	1
3. Кантонъ. . . .	8	9. Сватоу	1
4. Ханькоу. . . .	8	10. Пакхой	1
5. Амой	3	11. Цюнъ-чжоу . . .	1
6. Чифу	2	12. Чунъ-цинъ . . .	1
		Всего . .	82

«Наиболѣе важными изъ этихъ торговыхъ домовъ, которые также оказываются представленными во всѣхъ главныхъ портахъ, являются:

ММ. Arnhold Karberg et Co.
» Carlowitz et Co.
» Buchheister et Co.
» Mandl et Co.
» Melchers et Co.
» Siemssen et Co. и
» Telge et Co.

«Заводъ Круппа въ Эссенѣ имѣетъ своимъ оффиціальнымъ представителемъ гг. Мандль и Ко., не считая цѣлаго числа другихъ полуоффиціальныхъ агентовъ; заводъ Грусонъ въ Магдебургѣ (Gruson de Magdebourg), каковой, какъ увѣряютъ, почти инкорпорированъ заводомъ Круппа, имѣетъ своими оффиціальными представителями гг. Карловицъ и Ко. въ Кантонѣ, Гонконгѣ, Ханькоу, Шанхаѣ и Тяньцзинѣ. Фабрика Лёве въ Берлинѣ (Loewe de Berlin) равнымъ образомъ имѣетъ своего представителя въ Китаѣ».

«У Германіи имѣется съ 1889 года важное кредитное учрежденіе «Нѣмецко-Азіятскій Банкъ», съ капиталомъ въ 5 милліоновъ ланъ, главное управленіе котораго находится въ Шанхаѣ и которое имѣетъ отдѣленіе въ Тяньцзинѣ».

Этотъ банкъ представляетъ слѣдующіе германскіе дома:

1. General-Direction „Seehandlungs Societät“ въ Берлинѣ;
2. Direction Disconto Gesellschaft;
3. Deutsche Bank;
4. S. Bleichröder;
5. Berliner Handelsgesellschaft;
6. Bank für Händel und Industrie;
7. Robert Warschauer und Co.;
8. Mendellsohn und Co.;
9. A. von Rothschild und Söhne, во Франкфуртѣ на Майнѣ;
10. Jacob S. H. Stern;
11. Norddeutsche Bank, въ Гамбургѣ;
12. Sam. Oppenheim, jun. und Co.;
12. Bayerische Hypotheken und Wechselbank, въ Мюнхенѣ.

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«Это учрежденіе, которое имѣетъ своими банкирами гг. Н. М. Ротшильдъ и Сынъ въ Лондонѣ, сумѣло въ теченіе немногихъ лѣтъ завоевать себѣ очень видное положеніе въ Китаѣ. Германія имѣетъ уже въ теченіе 9 лѣтъ журналъ «Восточно-Азіатскій Ллойдъ», который выходитъ въ Шанхаѣ еженедѣльно, отлично редактируемый и посвященный исключительно развитію германскихъ интересовъ на Дальнемъ Востокѣ— »Органъ для германскихъ интересовъ на Дальнемъ Востокѣ» (Organ für die deutschen Interessen im fernen Osten), какъ гласитъ его второй заголовокъ».

«Очевидно, что со столь полною организаціею и вліяніе страны должно распространяться, и торговля ея развиваться. Сравните эту энергію и дѣятельность съ тѣмъ, что дѣлаютъ другія страны, перевѣсъ всецѣло окажется на сторонѣ Германіи. Французское правительство настолько чутко относится къ опасности этой германской конкурренціи, которая съ каждымъ днемъ стремится все болѣе и болѣе захватить китайскій рынокъ, и настолько бдительно слѣдитъ за нуждами настоящаго положенія, что оно поспѣшило дать свою поддержку въ дѣлѣ отправленія въ Китай организованной ліонскою торговою палатою особой коммерческой экспедиціи, въ цѣляхъ изученія вообще всѣхъ интересовъ Франціи и открытія новыхъ рынковъ для французскихъ произведеній. Ліонская торговая палата, которая поняла, сколь желательно было бы видѣть иниціативу французскихъ коммерсантовъ, направленную къ использованію огромнаго рынка, который сила вещей все болѣе и болѣе открываетъ для Европы, вотировала кредитъ въ 100,000 фран-

ковъ для этой экспедиціи, и министръ торговли обѣщалъ предоставить молодымъ людямъ, которые примутъ участіе въ этой экспедиціи, извѣстное количество находящихся въ его распоряженіи командировочныхъ средствъ для покрытія расходовъ по поѣздкамъ [1]). Телеграммой изъ Парижа отъ 8 іюля извѣщается, что экспедиція выйдетъ въ Шанхай въ августѣ. Этой экспедиціи предоставлена свобода дѣйствій, въ противоположность экспедиціи, отправленной Пруссіею на Дальній Востокъ въ 1860 году, въ которой принимали участіе гг. Брандтъ и Рихтгофенъ и которая, можно сказать, не прошла безъ вліянія на развитіе, которое интересы Германіи приняли позже въ этой части свѣта [2]).

«Нѣтъ въ мірѣ страны, которая, какъ бы прекрасно она ни была оборудована съ точки зрѣнія коммерческой, промышленной и морской, и какая бы ни была ея сила производства, была бы въ состояніи сама по себѣ удовлетворять нуждамъ населенія въ 400.000.000 жителей, потребности какового населенія нынѣ, правда, однѣ изъ наиболѣе скромныхъ, но каковое волею-неволею съ каждымъ днемъ все болѣе и болѣе рождается для цивилизаціи и видитъ, слѣдовательно, что потребности его увеличиваются, вкусы измѣняются, привычки не остаются тѣми же. Поэтому, на китайскомъ рынкѣ есть мѣсто для всѣхъ: всѣ европейскія страны могутъ и имѣютъ въ теченіе еще многихъ лѣтъ находить тамъ постоянно увеличивающійся рынокъ для своихъ продуктовъ; энергія всѣхъ можетъ развиваться почти съ полной увѣренностью въ успѣхѣ».

Изъ этого прекраснаго, вполнѣ безпристрастнаго обзора коммерческой дѣятельности различныхъ государствъ въ Китаѣ, служащаго вмѣстѣ съ тѣмъ яснымъ введеніемъ въ нашу работу, явствуетъ, что поставленное г. Loutyer'омъ въ началѣ отчета положеніе о неправильности дѣйствующей въ китайской морской таможнѣ системы регистраціи, не было голословно, а проистекало изъ отличнаго знанія изслѣдователемъ дѣйствительнаго положенія вещей.

Но далеко не одинъ г. Loutyer изъ бельгійцевъ обращалъ публично вниманіе на тотъ же вопросъ. Позднѣе, въ 1898 году бельгійскій консулъ въ Шанхаѣ, A. M. Frère, повторялъ опять ту же основную мысль въ такихъ выраженіяхъ:

«Такъ какъ ни одно бельгійское судно не приходило въ Шанхай, то ввозъ Бельгіи совершенно не фигурируетъ въ таможенныхъ таблицахъ, онъ весь помѣщенъ подъ флагомъ нѣмецкимъ или англійскимъ» (стр. 191) [3]).

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[1]) См. „Temps“ 12 мая 1895 г.

[2]) См. Die Preussische Expedition nach Ost-Asien. Berlin 1864.

[3]) 1898. Tom. XCIX. 2-e. Livraison. Recueil Consulaire.

Немного ниже тотъ же консулъ пишетъ: [1])

«Я возвращусь еще къ тому, что говорилъ въ своемъ послѣднемъ отчетѣ по поводу способа, какимъ составляются статистическія данныя таможни».

«Что интересуетъ моихъ соотечественниковъ, это—знать ту часть, которая приходится на долю каждой націи въ торговлѣ съ Китаемъ; однако, мнѣ невозможно это указать, и мы видимъ европейскій континентъ, въ который входятъ Германія, Франція, Австрія, Бельгія, фигурирующимъ въ одной общей суммѣ въ 8.573.775 т. л., въ то время какъ Германія должна была бы стоять непосредственно послѣ Англіи по ввозу. Наоборотъ, Гонконгъ фигурируетъ въ размѣрѣ 27.421.723 т. л., будучи только транзитнымъ портомъ».

Возвращаясь къ тому же вопросу еще разъ, A. Frère ниже говоритъ слѣдующее [2]):

«Неоспоримо, что именно Англія производитъ наибольшую торговлю съ Китаемъ, но не въ пропорціи, однако, указываемой статистическими данными китайской таможни».

«Все, что имѣетъ англійское происхожденіе, особо упоминается въ статистическихъ данныхъ таможни—Англія, Австралія, Бирма, Гонконгъ, Индія, Новая Британія, Новая Зеландія, Острова Сандвичевы и Сингапуръ».

«Что касается Германіи, Австріи, Бельгіи, Италіи и Швейцаріи, о нихъ даже не упоминается; всѣ эти страны фигурируютъ подъ рубрикою «Европейскій Континентъ».

«Я хотѣлъ отдать себѣ отчетъ въ непосредственной торговлѣ между Китаемъ и Бельгіею. Правда, ни одно судно не заходило въ Шанхай ни въ 1895, ни въ 1896; году, но Сѣверо-Германскій Ллойдъ, который обслуживаетъ линію отъ Бремена до Шанхая, беретъ иногда, при заходѣ въ Антверпенъ, грузы изъ Бельгіи въ Китай и обратно».

«Изслѣдовавъ 304 ежедневныхъ отчета таможни за 1896 годъ, я нашелъ, что мы ввезли прямо изъ Китая въ Бельгію:

	Единица.	Количество.	Стоимость. т. л.
Пенька,	пикуль. . .	6,454,00	59,161
Кожи коровьи и буйв.,	„	8,868,00	106,416
Чернильные орѣшки,	„	8,846,00	97,306

[1]) Ibid. стр. 192.

[2]) 1898. Tom. XCIX. 2-e. Livraison. Recueil Consulaire, pp. 211—213.

Сало животное,	„	1,296,00	7,776
„ растительное,	„	831,00	7,230
Щетина свиная,	„	365,00	10,490
Кожи козлиныя,	штукъ	177,871	22,430
Перо,	пикуль. . .	1,445,00	7,948
Табакъ, листовой,	„	600,00	600
Шелкъ-бэньцзи,	„	4,28	1,114
Чай, черный,	„	70,34	1,696
Соломенное плетенье,	„	24,00	960
Ткани, шелковыя,	„	0,45	234
Киноварь,	„	0,70	45
Фарфоръ,	„	2,00	100
Серебряныя вещи,	„	—	216
Антимонія, минералъ,	пикуль. . .	27,00	27
Рыбій клей,	„	3,00	144
Галена (свинц. блескъ),	„	—	41
Лекарства,	„	4,00	30
Шляпы, соломенныя и тростниковыя,	штукъ	131,500	10,560
Ковры,	—	4,00	3
Шкурки, разныя,	пикуль. . .	31,00	27
		Итого	334,554

Согласно тѣмъ же самымъ отчетамъ, мы вывезли по направленію въ Китай:

	Пикуль.	Количество.	Стоимость.
Старое желѣзо,	„	600,97	802
Желѣзо въ брусьяхъ,	„	5,113,00	11,250
Pointes de Paris,	„	3,360,00	7,056
Канаты, желѣзные,	„	1,113,00	23,373
Свѣчи.	„	136,40	2,129
		Итого .	44,610

«Примѣняя къ этимъ предметамъ цѣны, взятыя таможнею, мы увидимъ, что наша торговля съ Китаемъ была бы въ 1896 году равною 379.164 т. л., изъ каковой суммы 44.610 приходится на долю ввоза и 334.554 на долю вывоза».

«Мы ввозимъ въ Китай все стекло, а отчеты таможни о немъ не говорятъ; это значитъ, что по отношенію къ китайцамъ цифра нашихъ

дѣловыхъ съ ними сношеній равнялась въ 1896 году 379.164 или только 1.592.489 франковъ, т. е. въ дѣйствительности только $^1/_{10}$ своей части».

«И несмотря на то, согласно даннымъ торговли Бельгіи съ заграницею, нашъ обмѣнъ съ Китаемъ болѣе чѣмъ удвоился за 10 лѣтъ: съ 6.844.000 франковъ въ 1887 году онъ поднялся до 15.970.000 франковъ въ 1896 году».

«Въ 10 лѣтъ ввозъ болѣе чѣмъ удесятерился: 409.000 франковъ въ 1897 году и 4.713.000 франковъ въ 1896 году; вывозъ изъ Бельгіи увеличился на 75% въ теченіе того же самого времени — 6.435.000 франковъ въ 1877 и 11.257.000 франковъ въ 1896 году».

Дѣйствующая система регистраціи товаровъ китайскою морскою таможнею создала у бельгійскихъ консуловъ даже особую манеру сообщать данныя о ввозимыхъ въ Китай товарахъ и давать своимъ соотечественникамъ совѣты къ ихъ распространенію въ Китаѣ, совершенно не обращая вниманія на отчеты китайской морской таможни. Ввозъ бельгійскихъ товаровъ, фактически существующій, трактуется какъ таковой, хотя отчеты таможни и не даютъ о немъ свѣдѣній. Такъ, напримѣръ, бельгійскій консулъ въ Тяньцзинѣ Pierre Poure въ 1896 году по поводу ввоза бельгійскаго стекла и желѣза пишетъ: [1]).

«Стекло (80.881 ящикъ, стоимостью около 850.000 франковъ) составляетъ одинъ изъ нашихъ предметовъ обычной продажи въ Китаѣ и такой, который, вмѣстѣ со сталью, болѣе всего содѣйствовалъ извѣстности бельгійской промышленности въ Шанхаѣ. Въ 1894 году ввозъ равнялся 103.470 ящиковъ, стоимостью около 1.040.000 франковъ, и я не совсѣмъ хорошо понимаю причины этого уменьшенія, которое могло быть только лишь случайнымъ. А на самомъ дѣлѣ, всѣ путешествующіе въ этой странѣ, констатировали, что употребленіе стеклянныхъ оконъ еще очень рѣдко внѣ китайскихъ кварталовъ, находящихся по близости съ европейскими концессіями. Бумага исполняетъ еще почти повсюду, впрочемъ далеко не въ полной мѣрѣ, назначеніе стекла, и нѣтъ сомнѣнія, что употребленіе его не стало бы распространяться все болѣе и болѣе. Стекло продается всегда въ ящикахъ, содержащихъ 100 квадратныхъ англійскихъ футовъ. Въ Китаѣ существуетъ почти исключительно спросъ на стекло, извѣстное въ Бельгіи подъ именемъ «четвертый разборъ—вывозъ» (quatrième choix—exportation) и въ Китаѣ подъ рубрикою «Бельгійское № 4» (Belgian № 4). Лучшій спо-

[1]) См. 1896. Tom. XCIII. 3-e et dernière Livraison. Recueil Consulaire, p. 462.

собъ бельгійской упаковки—фактъ, признанный всѣми китайскими потребителями. Незначительность размѣровъ, въ которыхъ стекло покупается Китаемъ, объясняется тѣмъ фактомъ, что туземные дома, употребляющіе стекло, имѣютъ всегда окна очень маленькія. Я не хотѣлъ бы упустить случая рекомендовать непремѣнно отправлять стекло всегда съ пароходами, идущими непосредственно изъ Антверпена въ Шанхай, дабы избѣжать такимъ образомъ перегрузокъ и получающейся отъ этого порчи». . . .

«Бельгійскіе промышленники или торговцы [1]), стремящіеся найти сбыть нашему желѣзу и др., должны такимъ образомъ будутъ обращаться преимущественно къ иностраннымъ домамъ въ Шанхаѣ. Эти послѣдніе очень рѣдко работаютъ съ фабрикантами, всѣ они имѣютъ въ Лондонѣ или Гамбургѣ агентовъ, которые исполняютъ полученные изъ Китая заказы, дѣлая такимъ образомъ конкурренцію европейскимъ заводамъ».

И насколько, дѣйствительно, важенъ ввозъ въ Китай бельгійскаго стекла, о которомъ отчеты китайской морской таможни не даютъ свѣдѣній, мы видимъ изъ нижеслѣдующей выписки изъ отчета A. Frère въ Шанхаѣ [2]).

«Въ предыдущемъ моемъ отчетѣ я сообщалъ, что по сравненію съ цифрой ввоза за 1894 годъ, ввозъ уменьшился; на самомъ дѣлѣ, въ 1895 году ввозъ упалъ до 57.297 ящиковъ, тогда какъ въ 1894 году онъ равнялся 79.743 ящикамъ; въ этомъ году онъ достигъ 82.453 ящиковъ».

«Такъ какъ стекло бельгійскаго происхожденія является весьма важнымъ продуктомъ для Китая, я дамъ ниже цифры его ввоза за послѣднія 10 лѣтъ:

Годы.	Количество ящиковъ.	Стоимость. т. л.
1887	53,103	106,206
1888	57,485	123,593
1889	46,677	98,021
1890	76,241	167,730
1891	68,548	151,027
1892	43,576	100,225
1893	84,304	202,330

[1]) 1896. Tom. XCIII 3-e et dernière livraison Recueil Consulaire, p. 454.
[2]) 1898. Tom. XCIX 2-e livraison Recueil Consulaire, p. 200.

1894	79,743	185,004
1895	57,297	137,512
1896	82,453	263,849

«Но если Бельгія ввозитъ все стекло, которое поступаетъ въ Китай, этотъ ввозъ производится большею частью черезъ посредство англійскихъ и нѣмецкихъ агентовъ».

Обращаясь въ заключеніе къ статистическимъ даннымъ самой Бельгіи, мы находимъ слѣдующія свѣдѣнія о торговомъ обмѣнѣ между Китаемъ и Бельгіей за періодъ пяти лѣтъ съ 1894 по 1898:

Ввозъ товаровъ въ Бельгію изъ Китая за 1894 — 1898 г.г. (Извлечено изъ Statistique Commerciale de la Belgique) [1])

Предметы.	СТОИМОСТЬ. 1894 франки.	1895 франки.	1896 франки.	1897 франки.	1898 франки.
Животные продукты необработанные.	1,022,000	960,000	1,010,000	911,000	700,000
Химическіе препараты, аптекарскіе товары, и прочіе	30,000	17,000	145,000	47,000	17,000
Кофе	23,000	48,000	61,000	62,000	4,000
Глиняныя издѣлія, фарфоровыя	30,000	29,000	34,000	24,000	24,000
Желѣзныя и стальныя издѣлія,—оружіе . . .	7,000	—	20,000	50,000	—
Кожи и мѣха.	248,000	277,000	831,000	667,000	1,336,000
Металлы:					
мѣдь и никкель. . . .	258,000	1,029,000	789,000	36,000	1,029,000
свинецъ.	—	—	—	234,000	—
олово.	1,398,000	796,000	—	180,000	435,000
Масла	186,000	5,000	20,000	15,000	9,000
Провизія:					
мучные продукты, включая рисъ	148,000	92,000	12,000	21,000	299,000
Консервы.	113,000	331,000	182,000	358,000	230,000
Краски.	426,000	387,000	534,000	395,000	825,000
Чай	326,000	411,000	569,000	363,000	857,000
Ткани шелковыя и другія.	36,000	62,000	141,000	40,000	65,000
Табакъ листовой.	1,575,000	1,428,000	640,000	749,000	2,375,000
» сигары.	27,000	19,000			
Овощи и овощныя эссенціи	288,000	134,000	241,000	169,000	266,000
Издѣлія изъ дерева. мебель	8,000	1,000	7,000	6,000	3,000
Другіе предметы.	803,000	748,000	1,464,000	418,000	1,531,000
Общій ввозъ.	6,952,000	6,774,000	6,700,000	4,745,000	10,005,000

[1]) Commercial China in 1900, p. 2. 992.

Вывозъ (мѣстныхъ) товаровъ изъ Бельгіи въ Китай за 1894 — 1898 гг. (Извлечено изъ Statistique Commerciale de la Belgique[1]).

Предметы.	СТОИМОСТЬ. 1894. Франки.	1895. Франки.	1896. Франки.	1897. Франки.	1898. Франки.
Свѣчи	279,000	138,000	341,000	151,000	147,000
Вагоны	152,000	132,000	11,000	110,000	253,000
Химич. продукты	30,000	40,000	21,000	12,000	24,000
Уголь и коксъ	146,000	39,000	82,000	150,000	124,000
Мѣдь и никкель	50,000	2,000	6,000	10,000	44,000
Мѣдныя издѣлія	25,000	2,000	31,000	—	—
Снасти (такелажъ)	52,000	30,000	9,000	4,000	30,000
Хлопчатобумажныя издѣлія, пряжа	5,000	49,000	76,000	75,000	8,000
Аптекарскіе товары	109,000	85,000	185,000	147,000	89,000
Глиняныя издѣлія, фарфоровыя	6,000	16,000	44,000	18,000	31,000
Удобрительныя вещества (гуано)	64,000	3,000	69,000	47,000	—
Волокна растительныя, пряжа	2,000	3,000	135,000	106,000	286,000
Стекло оконное	941,000	893,000	3,212,000	2,050,000	1,180,000
» другое	409,000	432,000	568,000	439,000	561,000
Жиръ	—	—	100,000	60,000	10,000
Кожи	18,000	2,000	7,000	11,000	57,000
Желѣзо и сталь, и издѣлія изъ нихъ:					
» старое	34,000	31,000	118,000	19,000	129,000
Брусья, прутья	3,444,000	3,841,000	3,824,000	3,018,000	4,664,000
Сталь	425,000	281,000	384,000	208,000	1,792,000
Оружіе	334,000	876,000	377,000	89,000	244,000
Машины	366,000	655,000	182,000	151,000	152,000
Краски	435,000	321,000	517,000	342,000	383,000
Бумага	94,000	93,000	243,000	170,000	93,000
Драгоцѣнные камни	5,000	6,000	3,000	15,000	1,000
Мыло	—	17,000	18,000	39,000	34,000
Сахаръ, очищенный	30,000	2,000	—	11,000	2,000
Табакъ	1,000	15,000	—	2,000	2,000
Дерево и издѣлія изъ него:					
мебель	—	5,000	8,000	21,000	12,000
другія	153,000	170,000	246,000	209,000	169,000
Цинкъ	160,000	94,000	85,000	71,000	149,000
Цинковыя издѣлія	3,000	1,000	—	6,000	26,000
Разныя другія	797,000	1,665,000	355,000	393,000	723,000
Общій вывозъ	8,569,000	9,939,000	11,257,000	8,000,154	11,419,000

[1]) Commercial China in 1900, p. 2992.

БИБЛІОТ
Ученаго Комитета М

ГЛАВА II.

Соединенные Штаты.

Нижеслѣдующая таблица [1]), какъ заключающая въ себѣ данныя о торговлѣ Сѣверо-Американскихъ Соединенныхъ Штатовъ съ Китаемъ, по свѣдѣніямъ изъ оффиціальныхъ источниковъ, можетъ служить основаніемъ при сличеніи съ цифрами, которыя будутъ цитироваться ниже, при разсмотрѣніи торговли Сѣверо-Американскихъ Соединенныхъ Штатовъ.

Годъ, кончая 30-мъ іюня.	Вывозъ. дол.	Ввозъ. дол.	Превышеніе. Ввозъ. дол.
1889 г.			
безпошлинно	11,583,611		
оплаченные пошлиною . .	5,444,801		
всего. . .	17,028,412	2,791,128	14,237,284
1890 г.			
безпошлинно	11,332,805		
оплаченные пошлиною . .	4,927,666		
всего. . .	16,260,471	2,946,209	13,314,262
1891 г.			
безпошлинно	14,577,887		
оплаченные пошлиною . .	4,743,963		
всего. . .	19,321,850	8,701,008	10,620,842
1892 г.			
безпошлинно	15,936,431		
оплаченные пошлиною . .	4,551,860		
всего. . .	20,488,291	5,663,497	14,824,794

[1]) См. Commercial China in 1900, p. 2998

1893 г.			
безпошлинно	15,469,945		
оплаченные пошлиною . .	5,166,590		
всего. . .	20,636,535	3,900,457	16,736,078
1894 г.			
безпошлинно	13,348,786		
оплаченные пошлиною . .	3,786,242		
всего. . .	17,135,028	5,862,426	11,272,602
1895 г.			
безпошлинно	16,958,428		
оплаченные пошлиною . .	3,587,401		
всего. . .	20,545,829	3,603,840	16,941,989
1896 г.			
безпошлинно	18,195,233		
оплаченные пошлиною . .	3,827,771		
всего. . .	22,023,004	6,921,933	15,101,071
1897 г.			
безпошлинно	17,288,264		
оплаченные пошлиною . .	3,115,598		
всего. . .	20,403,862	11,924,433	8,479,429
1898 г.			
безпошлинно	15,120,790		
оплаченные пошлиною . .	5,205,646		
всего. . .	20,326,436	9,992,894	10,333,542
1899 г.			
безпошлинно	8,230,760		
оплаченные пошлиною . .	10,388,508		
всего. . .	18,619,268	14,493,440	4,125,828
1900 г.			
безпошлинно	14,496,283		
оплаченные пошлиною . .	12,400,643		
всего. . .	26,826,926	15,259,167	11,637,759

Ознакомленіе съ отчетными данными объ американской торговлѣ равнымъ образомъ представляетъ не мало указаній на неправильность нынѣ практикуемаго китайскими морскими таможнями способа регистраціи товаровъ. Подобно бельгійцамъ, представители Американскихъ Сое-

диненныхъ Штатовъ уже давно подмѣтили эту ненормальность, слѣдствіемъ которой являлось изъ года въ годъ меньшее противъ дѣйствительности участіе Америки въ ввозной торговлѣ Китая, и цѣлымъ рядомъ настойчивыхъ и доказательныхъ примѣровъ пытались убѣдить свое правительство въ необходимости измѣненія нынѣ существующаго порядка. Чтобы не быть слишкомъ детальнымъ, нѣтъ необходимости приводить въ подтвержденіе вышеозначеннаго всѣ когда-либо дѣлавшіяся по сему предмету заявленія, и нѣсколько цитатъ изъ отчетовъ американскихъ консуловъ въ Китаѣ за послѣдніе годы неопровержимо, повидимому, доказываютъ жалобы, съ которыми они обращались по этому поводу къ своему правительству. Въ сихъ видахъ достаточно прежде всего обратиться къ свѣдѣніямъ, помѣщеннымъ американскимъ консуломъ въ Чифу, г. Фоулеромъ, въ его отчетѣ о торговлѣ Китая за 1900 годъ и заключающихся между прочимъ, въ Advance Sheets. of Consural Reports, June 21, 1900.

На второй страницѣ этой брошюры говорится слѣдующее:

«Успѣхи, сдѣланные Соединенными Штатами и Великобританіею, почти одинаковы (послѣдняя графа превышаетъ наши цифры на 73.208 лан.). Но, на самомъ дѣлѣ, увеличеніе нашей торговли гораздо больше, ибо мы посылаемъ громадныя количества товаровъ въ Китай, via Лондонъ, которые записываются уже, какъ ввозъ изъ Великобританіи, что равнымъ образомъ наблюдается въ большомъ размѣрѣ по отношенію къ вывозу изъ континентальныхъ странъ».

На страницѣ 3-й консулъ Фоулеръ говоритъ:

«Въ 1897 году стоимость нашихъ продажъ Китаю превосходила продажи всей континентальной Европы, включая всю Россію (Европейскую и Азіатскую), на $ 320.281, въ 1898 году это превышеніе возросло до $ 4.171.934, и въ 1899 году до $ 6.191.936. Какъ бы ни было велико это превышеніе, однако, это не все, такъ какъ громадное количество нашихъ товаровъ получается нынѣ въ Китаѣ черезъ Японію и Гонконгъ».

Въ подтвержденіе своей мысли объ исчезновеніи американскихъ продуктовъ подъ англійскимъ флагомъ г. Фоулеръ находитъ нужнымъ указать количество главныхъ американскихъ предметовъ, ввезенныхъ въ Китай за два года—1898 и 1899, въ нижеслѣдующей таблицѣ, которою онъ пользуется, чтобы построить на ней свои дальнѣйшіе выводы:

НАЗВАНІЕ ПРЕДМЕТОВЪ.	1898.	1899.	Уменьшеніе.	Увеличеніе.
Дрель там. лан. . . .	3,625,229	4,216,004	—	590,000
» долларовъ . . .	2,515,909	3,037,631	—	521,721

Кутиль (jeans) там. лан.	211,796	272,745	—	60,949
» долларовъ. . .	146,986	196,513	—	49,527
Шитингъ там. лан. . .	6,219,315	9,610,090	—	3,390,775
» долларовъ . .	4,316,205	6,924,070	—	2,607,865
Мука там. лан. . . .	1,774,712	3,189,497	—	1,414,785
» долларовъ . . .	1,231,650	2,298,033	—	1,066,388
Керосинъ там. лан. . .	6,797,922	6,501,789	296,133	—
» долларовъ . .	4,717,978	4,684,539	33,439	—
Итогъ чистый там. лан.	18,628,974	23,790,125	—	5,161,151
» » доллар.	12,928,798	17,140,786	—	4,211,988

«Годовая стоимость нашей торговли такъ, какъ она представляется въ таможенныхъ таблицахъ, и стоимость товаровъ, классифицируемыхъ подъ названіемъ «американскихъ».

	1898.	1899.	Увеличеніе.
Классифицированн. подъ названіемъ американскихъ. . . . . $	12,928,798	17,140,786	4,211,988
Итогъ подводимый таможнею.	11,911,339	16,059,041	4,147,702
излишекъ[1]) . .	1,017,459	1,081,745	

«Это доказываетъ, что разница увеличивается съ каждымъ годомъ. Разница свыше одного милліона долларовъ золотомъ довольно значительная сумма, — въ особенности, когда мы знаемъ, что и количество другихъ предметовъ ввоза изъ Соединенныхъ Штатовъ увеличивается въ той же самой пропорціи какъ тѣ, которые указаны выше. Напр., я насчиталъ прошлую недѣлю на пристани 80 боченковъ гвоздей (8,000 фун.), всѣ помѣченные именемъ нью-іоркскаго фабриканта, и 5 большихъ ящиковъ папиросъ, по 500 пачекъ въ каждомъ ящикѣ, изъ Ричмонда (Виргиніи). Тамъ были цѣлые ярусы ящиковъ консервированнаго молока. Одна фирма нынѣ выписываетъ регулярно 500 ящиковъ ежемѣсячно; другая ввезла недавно 1,500 ящиковъ, по 4 дюжины жестянокъ въ ящикѣ, — третья купила цѣлый вагонъ. Я видѣлъ кантонскую фланель (canton flannel), 20 большихъ ящиковъ изъ Бостона; нѣсколько велоси-

[1]) Только пяти классовъ американскихъ товаровъ, надъ всею стоимостью ввоза изъ Соединенныхъ Штатовъ.

педовъ; ящики съ часами, швейными машинами, домашними припасами, консервированной провизіей и 6 вѣтряныхъ мельницъ изъ Чикаго. Всѣ эти товары, приходя въ Чифу на британскомъ суднѣ изъ британской колоніи Гонконга, регистрируются подъ британскимъ флагомъ. Я неоднократно упоминалъ объ этомъ странномъ методѣ составленія торговой отчетности, и радъ видѣть, что Американская Ассоціація (American Association) взялась за это дѣло».

Общая стоимость нашихъ хлопчатобумажныхъ издѣлій, проданныхъ Китаю въ 1899 году, согласно выпискѣ, опредѣляется [1]):

ПРЕДМЕТЫ.	Стоимость.	
	Там. Л.	Дол. Зол.
Дрель	4,216,004	3,037,631
Кутиль.	272,745	196,513
Шитингъ	9,610,090	6,924,570
Всего. . .	14,098,839	10,158,714

«Это также показываетъ, что торговля хлопчатобумажными издѣліями представляла не только болѣе половины всего нашего вывоза въ Китай, но что Китай купилъ болѣе половины всѣхъ нашихъ продажъ бумажныхъ товаровъ всему міру. Однако, объ оцѣнки оказываются ниже дѣйствительности, такъ какъ ни одна не включаетъ вывоза, полученнаго via Лондонъ и Гонконгъ, равно какъ черезъ Японію. Финансовый и коммерческій сводъ департамента казначействъ Соединенныхъ Штатовъ, декабрь 1899 [2]), опредѣляетъ стоимость нашего вывоза въ Китай за 1899 годъ равною $ 15.225,294, въ то время какъ китайская морская таможня даетъ цифру въ 22.288,745 там. лан. (считая ланъ равнымъ 72,05=16.059,041). Эта сумма превосходитъ нашу цифру на $ 833,745. Между тѣмъ, я выше показалъ, что только пять предметовъ, классифицируемыхъ какъ американскіе, превосходили цифру, данную для нашей всей торговли, на $ 1.081,745».

«Если мы возьмемъ стоимость вывоза изъ Соединенныхъ Штатовъ по свѣдѣніямъ департамента казначейства и по свѣдѣніямъ китайскихъ таможенъ, мы найдемъ слѣдующее для нашей торговли въ Китаѣ за 1899 годъ. Для сравненія, я опущу таможенный ланъ, выражая только золотую стоимость по 72,05 центовъ въ графѣ китайскихъ отчетовъ».

[1]) Стр. 7.

[2]) The United States Treasury Summary of Finance and Commerce.

Ввозъ въ Китай въ 1899 году.

(Стр. 9, 10, 11).

ПРЕДМЕТЫ.	Стоимость по свѣдѣніямъ американскаго казначейства.	Стоимость по свѣдѣніямъ китайской таможни.	Правильная стоимость.
	$		$
Земледѣльческіе инстр. и ихъ части	231	—	231
Животныя.	250	—	250
Художественныя вещи. . . .	68	—	68
Асбестъ	1,440	—	1,440
Бабитъ	2,700	—	2,700
Черная краска для печей . .	229	—	229
Всякая другая	715	—	715
Книги, карты и проч. . . .	29,448	—	29,448
Латунь, и издѣлія изъ нея . .	5,553	—	5,553
Хлѣбные продукты:			
хлѣбъ и сухари	6,192	—	6,192
овесъ	378	—	378
мука, пшеничная . . .	105,200	2,298,133	2,298,133
печенье	3,268	—	3,268
разн.	6,801	—	6,801
Половыя щетки.	1,003	—	1,003
Свѣчи	5,898	—	5,898
Вагоны для паровыхъ жел. дор.	9,825	—	9,825
Велосипеды и ихъ части. . .	26,180	—	26,180
Экипажи.	967	—	967
Химическіе препараты:			
кислоты	759	—	759
жэнь-шэнь.	21,635	—	21,635
лѣкарства	11,773	—	11,773
другіе	19,489	—	19,489
Часы, стѣнные и пр.	12,198	—	12,198
» карман. и пр.	4,501	—	4,501
Кофе и какао	861	—	861
Мѣдь.	247	—	247
Хлопокъ:			
необработанный	131,734	—	131,734

въ издѣліяхъ	9,823,253	10,158,714	10,158,714
въ платьѣ и пр.. . . .	21,312	—	21,312
Зубные товары	219	—	219
Бичева	190	—	190
Глиняныя и фарфор. изд. . .	293	—	293
Всѣ другія волокна	1,875	—	1,875
Рыба, всѣхъ родовъ	4,611	—	4,611
Фрукты и орѣхи	23,761	—	23,761
Металлическая мебель . . .	62	—	62
Стекло	2,503	—	2,503
Жиръ, смазка и пр.	340	—	340
Патроны и пр.	22,216	—	22,216
Волосъ	26	—	26
Сѣно	104	—	104
Медъ	130	—	130
Хмель.	1,400	—	1,400
Домашнія вещи и личныя . .	13,873	—	13,873
Резина: обувь	460	—	460
всякія другія издѣлія . .	2,763	—	2,763
Чернила, печатныя и др. . .	1,360	—	1,360
Научные инструменты . . .	34,135	—	34,135
Желѣзо и сталь въ слиткахъ .	8,025	—	8,025
» въ лому	52,181	—	52,181
» полосовое	20,453	—	20,453
» въ прутьяхъ	775	—	775
» строительное	45,642	—	45,642
» въ проволокѣ. . . .	461	—	461
» вагонныя колеса. . .	1,250	—	1,250
» литое	1,037	—	1,037
» ножевое	660	—	660
» замки, петли и пр. .	23,800	—	23,800
Машины: электрическія . . .	17,548	—	17,548
для обработки металл. . .	893	—	893
прессы печатные. . . .	470	—	470
насосы и пр.	24,557	—	24,557
швейныя	4,544	—	4,544
Паровыя машины:			
локомотивы	732,212	—	732,212
непередвижныя	8,411	—	8,411

части котловъ	71,784	—	71,784
всѣ другія.	108,968	—	108,968
Пишущія машины, и части . .	5,799	—	5,799
Гвозди и костыли:			
рѣзаные	8,518	—	8,518
проволочные	42,180	—	42,180
всякіе другіе	3,565	—	3,565
Трубы и принадлежности. . .	73,911	—	73,911
Несгораемые шкафы	3,693	—	3,693
Пилы и инструменты	31,885	—	31,885
Вѣсы	9,490	—	9,490
Печи и рѣшетки	11,417	—	11,417
Всякія др. издѣлія изъ жел. и стали	66,112	—	66,112
Ювелирныя издѣлія	1,267	—	1,267
Лампы и пр.	5,658	—	5,658
Свинецъ и пр..	562	—	562
Кожа и кожаныя издѣлія:			
подошвы	8,473	—	8,473
другія	461	—	461
башмаки и туфли . . .	1,578	—	1,578
упряжь и сѣдла	1,236	—	1,236
разныя другія	1,593	—	1,593
Солодъ	3,411	—	3,411
» жидкій, въ бутылкахъ. .	95.353	—	95,353
Мраморъ.	175	—	175
Музыкальные инструменты:			
органы.	6,458	—	6,458
піанофорто	1,322	—	1,322
разные другіе.	208	—	208
Древесная смола, камедь. . .	4,725	—	4,725
Деготь	283	—	283
Терпентинъ, и скипидаръ . .	935	—	935
Умыванія	969	—	969
Конопать.	1,204	—	1,204
Масла:			
минеральное	150	—	150
освѣтительное.	1,791,108	4,684,539	4,684,539
смазочное и парафин. . .	25,307	—	25,307

растительное	3,099	—	3,099
Бумага и издѣлія изъ нея:			
обои	34	—	34
для печатанія	10,194	—	10,194
писчая и конверты . . .	160	—	160
разная другая	10,694	—	10,694
Парафинъ и воскъ.	100	—	100
Парфюмерія и косметика. . .	19,252	—	19,252
Фотографическіе матеріалы . .	426	—	426
Плетеный товаръ	903	—	903
Провизія:			
мясо консервированное . .	16,814	—	16,814
соленое	40	—	40
ветчина	7,532	—	7,532
окорока	13,127	—	13,127
свинина	40	—	40
сало свиное	5,573	—	5,573
разные другіе мясные продукты	2,661	—	2,661
Олео поддѣльное	1,630	—	1,630
Масло коровье	5,159	—	5,159
Сыръ.	11,161	—	11,161
Молоко	29,761	—	29,761
Соль	55	—	55
Сѣмена	616	—	616
Шелкъ, издѣлія	5	—	5
Мыло: туалетное, фантазія . .	1,584	—	1,584
» другое	19	—	19
Спиртъ дистилированный:			
водка	329	—	329
ромъ	337	—	337
Виски, «Bourboa».	3,812	—	3,812
» «Куе»	12	—	12
» другое	447	—	447
Крахмалъ	139	—	139
Канцелярскія принадлежности, кромѣ бумаги	3,021	—	3,021
Стереотипныя и электротипныя доски	505	—	505

Солома, и пальмовые листья (издѣлія)	92	—	92
Сахаръ	155	—	155
Леденецъ и конфекты. . . .	433	—	433
Жесть, издѣлія.	552	—	552
Табакъ: листовой	35,899	—	35,899
сигары.	353	—	353
папиросы	305,841	—	305,841
plug	13,498	—	13,498
другой	2,879	—	2,879
Игрушки.	681	—	681
Сундуки, чемоданы, сумки . .	402	—	402
Лакъ	144	—	144
Лѣсъ, распиленный:	35,754	—	35,754
доски, планки	132,152	—	132,152
стропила	6,393	—	6,393
всякій другой.	6,914	—	6,914
Дерево, издѣлія:			
двери, рамы, ставни . .	651	—	651
мебель, въ другомъ мѣстѣ не классифицируется .	10,003	—	10,003
деревянный товаръ . . .	97	—	97
другое	2,589	—	2,589
Шерсть: ковры.	233	—	233
фланелевыя одѣяла . . .	1,500	—	1,500
носильное платье . . .	449	—	449
разныя другія издѣлія . .	60	—	60
Всѣ прочіе предметы	233	—	233
Всего . .	14,437,422	—	19,857,647

«Общая стоимость, записанная китайскими таможнями въ пользу Соединенныхъ Штатовъ подъ годовою стоимостью торговли, приходящейся на долю Соединенныхъ.

	Правильная оцѣнка.
Штатовъ	16,059,041
Стоимость ввоза въ Китай изъ Соединенныхъ Штатовъ, отнесенная въ пользу другихъ странъ, почти цѣликомъ въ пользу Великобританіи.	3,798,606

«Слѣдующая таблица показываетъ стоимость нашей муки и масла, получающихся въ Китаѣ, via Гонконгъ и занесенныхъ въ статью этой колоніи, какъ торговля Великобританіи».

ПРЕДМЕТЫ.	По отчетамъ американскаго казначейства.	По отчетамъ китайской таможни.	Разница, т. е. количество, получающееся изъ Гонконга.
Мука	105,200	2,298,133	2,193,933
Керосинъ	1,791,108	4,684,539	2,893,431
Всего . .	1,896,308	6,982,672	5,085,364

«Это доказываетъ, что Китай получилъ муки и керосина на сумму свыше $ 5,000,000 золот. изъ Гонконга и оправдываетъ заявленія, которыя я неоднократно дѣлалъ, что наша торговля исчисляется ниже дѣйствительнаго, по крайней мѣрѣ, на одну треть».

«Согласно цифрамъ нашего казначейства, стоимость нашего ввоза изъ Китая въ 1899 году равнялась $ 24,196,476, а вывоза $ 15,225,294, т. е. всего 39,241,770. Переведя эту сумму по курсу 72,05 цент. на ланы, мы найдемъ, что она будетъ равняться 54.714,461 лан., между тѣмъ какъ китайская таможня опредѣляетъ нашу торговлю въ 43,374,460 ланъ».

«Сѣтованія г. Фоулера по поводу исчезновенія американскихъ товаровъ подъ флагами другихъ странъ находятъ себѣ мѣсто въ отчетѣ его также за 1900 годъ. На стр. 931—932 Commercial Relations of the United States with the foreign Countries during the year 1900, vol. I,—отзывъ означеннаго консула воспроизводится слѣдующимъ образомъ:

«Нѣсколько лѣтъ тому назадъ, я началъ въ моихъ отчетахъ рядъ разсужденій на счетъ того метода, которому слѣдуетъ китайская таможня въ дѣлѣ составленія торговой отчетности, ежегодно указывая тщательными вычисленіями, что наша торговля опредѣляется не въ такомъ размѣрѣ, въ которомъ она должна бы въ дѣйствительности опредѣляться. Тщательно изучая этотъ предметъ, я успѣлъ въ прошломъ году показать, въ какихъ громадныхъ размѣрахъ наша торговля записывалась въ отчетахъ подъ британскимъ флагомъ».

«Составляя обзоръ китайской торговли за 1899 г., я въ своемъ отчетѣ, напечатанномъ въ Advance Sheets № 761, June 21, былъ въ состояніи доказать, что на $ 3,798,606 ввозныхъ американскихъ товаровъ было отправлено на счетъ Великобританіи или Гонконга, и что

изъ всей суммы ввоза изъ Соединенныхъ Штатовъ въ Китай и обратно, равняющейся 54,714,461 там. лан., китайскіе отчеты показали всего только 43,374,460 лан., т. е. на 11,340,001 лан. менѣе. Каждый годъ я посылалъ въ таможню особый листъ для заполненія его свѣдѣніями, нужными для моего годового отчета, и данныя, находящіяся на 815 стр. [1]) перваго тома Торговыхъ Сношеній, являются, по моему мнѣнію, ближе всего къ истинному размѣру нашей торговли».

«Что касается ссылки, дѣлаемой г. Фоулеромъ на 815 страницу «Торговыхъ Сношеній» то мы находимъ въ этомъ мѣстѣ слѣдующее:

«Какъ я неоднократно сообщалъ въ предыдущихъ отчетахъ, въ таможенныхъ отчетахъ не имѣется подробныхъ данныхъ, и, въ большинствѣ случаевъ, они не указываютъ мѣста происхожденія, такъ что узнать дѣйствительные размѣры нашей торговли затруднительно. Дабы дать въ настоящемъ отчетѣ правильный взглядъ, я пытался въ этомъ году достать необходимыя подробности. Однако, несмотря на полное содѣйствіе со стороны таможенныхъ властей, задача оказалась слишкомъ большою. Тѣмъ не менѣе, мнѣ сказали, что если бы я сложилъ прямой ввозъ и тѣ ввозные товары, которые извѣстны подъ именемъ американскихъ въ таблицахъ, и вычелъ полученную такимъ образомъ сумму изъ общей чистой стоимости иностраннаго ввоза, и прибавилъ половину разности къ извѣстнымъ американскимъ даннымъ, я получилъ бы этимъ путемъ стоимость нашего ввоза за шесть мѣсяцевъ, кончая 30 іюня».

Приступивъ означеннымъ образомъ къ работѣ, я нашелъ слѣдующее:

Общая чистая стоимость иностраннаго ввоза. . .	$ 53,18,095[32]
Общая чистая стоимость прямой ностранной торговли, включая товары, классифицированные подъ рубрикою американскихъ	$ 3,389,665[45]
Остается не перечисленныхъ товаровъ на . . .	1,928,438[07]
Половина этой суммы (по даннымъ таможни, приходящейся въ пользу американской торговли)	964,219[44]
Извѣстное количество американскаго ввоза . . .	1,021,314[01]
	1,985,633[45]

«Эта цифра представляетъ стоимость американской торговли въ Чифу за самые тихіе шесть мѣсяцевъ 1899 года. Какъ бы ни была велика эта цифра, все-таки представляемые ею размѣры американской

[1]) P. 815, V. I, Commercial Relations, 1899.

торговли ниже дѣйствительныхъ. Напримѣръ, одна шестая прямого ввоза изъ Гонконга ($ 667,329[30]) приходится на долю Америки, причемъ муки ввезено на сумму $ 114,169[18] и американскаго зерна изъ Японіи на сумму $ 75,000. Я видѣлъ приказъ на сумму $ 40,000 за машины, проданныя здѣсь въ апрѣлѣ; передо мною лежитъ фактура на files, оцѣненная въ $ 480, и у таможенной пристани теперь сложено американскихъ товаровъ болѣе чѣмъ какихъ-либо другихъ изъ всей Европы».

Указанія г. Фоулера подтверждаются также американскимъ генеральнымъ консуломъ въ Шанхаѣ, г. Гудноу, который говоритъ по вопросу объ исчезновеніи американскихъ товаровъ подъ флагами другихъ государствъ слѣдующее [1]):

«Помимо хлопчато-бумажныхъ товаровъ, въ 1900 г. было ввезено въ Китай изъ Соединенныхъ Штатовъ, по моему мнѣнію, товаровъ болѣе, чѣмъ въ 1899 г., несмотря на общее уменьшеніе торговли. Дать точныя цифры по сему предмету — невозможно, такъ какъ свѣдѣнія императорской морской таможни, по скольку дѣло касается торговли Соединенныхъ Штатовъ съ Китаемъ, вводятъ въ заблужденіе. Таможня регистрируетъ товары въ пользу той страны, изъ которой и въ которую направляется судно, отнюдь не принимая во вниманіе страну, въ которой товары изготовлены и куда они предназначены».

«Всѣ товары, отправляемые на пароходахъ канадской тихоокеанской жел. дор., записываются въ пользу Британской Америки; товары, отправляемые черезъ Гонконгъ, относятся къ Гонконгу; товары отправляемые черезъ Лондонъ, кредитуются Великобританіи; громадныя отправки съ тихоокеанскаго побережья японскими линіями кредитуются Японіи. Такимъ образомъ, обороты американской торговли уменьшаются».

«Таможня исчисляетъ ввозъ изъ Соединенныхъ Штатовъ въ 1900 г. равнымъ 16,724,493 ланамъ ($ 12,543,369[75] [2]). Эта сумма, по крайней мѣрѣ, на $ 6,000,000 меньше дѣйствительности. Въ помѣщаемой ниже таблицѣ ввоза, суммы хлопчато-бумажныхъ издѣлій и керосина находятся, какъ это дается таможенными отчетами, подъ именемъ американскихъ. Суммы муки и лѣса также, по даннымъ таможенныхъ отчетовъ, приходятся на предметы изъ Америки. Суммы другихъ предметовъ

[1]) См. Advance Sheets № 1,049. May 29, 1901.

См. № 251, vol. XVI, Consular Reports August 1901, United States Trade witsh China in 1900, pp. 462—463.

[2]) Генеральный консулъ, во всемъ отчетѣ, принимаетъ таможенный ланъ равнымъ 75 цент. Департаментъ государственнаго казначейства Соединенныхъ Штатовъ опредѣляетъ его за 1900 г. равнымъ 72.[07] цента.

приблизительныя, и исчислены мною по совѣщаніи съ разными импортерами».

Ввозъ изъ Соединенныхъ Штатовъ въ 1900 г.

НАЗВАНІЕ ПРЕДМЕТОВЪ.	Стоимость: въ ланахъ.	въ долларахъ
Дрель	2,351,479	1,763,609
Кутиль	371,583	278,688
Шитингъ	6,236,255	4,600,191
Керосинъ	6,304,384	4,728,288
Мука	3,329,868	2,497,401
Лѣсъ	1,034,567	775,925
Сигары и папиросы	900,000	675,000
Носильное платье (наряды). .	100,000	75,000
Хлопокъ сырой [1])	360,000	270,000
Машины [1])	450,000	337,500
Домашніе запасы [1]). . . .	500,000	375,000
Пиво, вино и пр. [1]). . . .	210,000	157,500
Желѣзо [1]).	250,000	187,500
Свинецъ [1])	100,000	75,000
Кожа [1])	150,000	112,500
Часы стѣнные и карманные [1]).	75,000	56,250
Разные.	2,000,000	1,500,000
Итого . . .	24,723,136	18,542,352

«Въ справедливости вышеозначенныхъ цифръ меня убѣждаетъ тотъ фактъ, что онѣ согласуются съ прежними сообщеніями статистическихъ властей таможни, что ихъ таблицы даютъ лишь около $^2/_3$ всей ввозной торговли Соединенныхъ Штатовъ съ Китаемъ. Мои цифры подтверждаются также статистическими данными Соединенныхъ Штатовъ о вывозѣ. Согласно этимъ исправленнымъ цифрамъ, Соединенные Штаты занимаютъ первое мѣсто послѣ Великобританіи, по количеству товаровъ, продаваемыхъ ими китайцамъ!»

Въ дополненіе къ вышеозначеннымъ даннымъ, можно еще присовокупить слѣдующія замѣчанія:

1. «Г. Сквайрсъ, секретарь посольства въ Пекинѣ, прислалъ отъ 1-го августа 1901 года отчетъ отъ консула Мартина въ Чжэнь-цзянѣ

[1]) Приблизительно.

касательно торговыхъ условій въ означенномъ консульскомъ округѣ, слѣдующаго содержанія:

«Чжэнь-цзянскій консульскій округъ заключаетъ въ себѣ три открытыхъ порта, именно: Чжэнь-цзянъ, Нанкинъ и У-ху. Ни въ одинъ изъ этихъ портовъ прямыхъ грузовъ изъ Соединенныхъ Штатовъ не поступаетъ, и въ округѣ находится лишь одинъ американскій купецъ».

«Американскіе товары, безъ сомнѣнія, ввозятся въ портъ въ гораздо большихъ количествахъ, чѣмъ это показывается статистикой, но, такъ какъ они обыкновенно поступаютъ сюда изъ Шанхая и переотправляются иностранными купцами, они теряютъ свое происхожденіе (тождество) [1]).

2. Сборникъ консульскихъ донесеній № 219 отмѣчаетъ:

«Предметы ввоза изъ Гонконга являются всѣ перегрузками изъ иностранныхъ государствъ, или изъ другихъ китайскихъ портовъ. Большая часть вывозныхъ предметовъ изъ Кантона перегружаются въ Гонконгѣ. То же самое наблюдается и по отношенію къ Филиппинскимъ островамъ, проливнымъ государствамъ Сватоу, Амою, Макао и др. [2]).

Въ отношеніи къ ввозу въ Китай подъ англійскимъ флагомъ товаровъ китайскаго же происхожденія типичное сообщеніе въ связи съ вопросомъ о неправильностяхъ регистраціи по флагамъ, дѣлаетъ американскій консулъ въ Инъ-коу г. Миллеръ. Онъ нашелъ, что очень большой процентъ ввозимыхъ въ Китай латуневыхъ пуговицъ изготовляется на китайскихъ фабрикахъ въ Кантонѣ, откуда онѣ перевозятся въ Гонконгъ для переотправки по Китаю. Вслѣдствіе этого, пуговицы являются уже потомъ въ таможенныхъ отчетахъ, какъ продуктъ, ввозимый оттуда, т. е. иначе сказать, какъ товаръ англійскаго происхожденія [3]).

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[1]) См. Vol. LXVII, Consular Reports, Novembre 1901.

[2]) См. Vol. LXI № 219, October 1899, Consular Reports, p. 304.

[3]) См. Consular Reports, Dec. 1901, vol. LXVII № 255, p. 534.

ГЛАВА III.

Германія.

Ростъ торговаго обмѣна между Германіей и Китаемъ представляется очевиднымъ изъ слѣдующей таблицы, взятой изъ отчетовъ Германской таможни о внѣшней торговлѣ (Auswaertiger Handel des Deutschen Zollgebiets) и включающей въ себѣ также обороты съ Гонконгомъ и Макао.

	Ввозъ изъ Германіи въ Китай. Мар.	Вывозъ изъ Китая въ Германію. Мар.	Общій итогъ оборотовъ. Мар.	Превышеніе ввоза надъ вывозомъ. Мар.
1888 г.				
мѣстный. . .	16,087,000			
иностр. . . .	120,000			
итого . .	16,207,000	2,327,000	18,534,000	13,880,000
1889 г.				
мѣстный. . .	24,239,000			
иностр. . . .	730,000			
итого . .	24,969,000	9,483,000	34,452,000	13,486,000
1890 г.				
мѣстный. . .	29,863,000			
иностр. . . .	265,000			
итого . .	30,128,000	8,806,000	38,934,000	21,322,000
1891 г.				
мѣстный. . .	32,914,000			
иностр. . . .	366,000			
итого . .	33,280,000	13,389,000	46,669,000	19,891,000

1892 г.				
мѣстный. . .	29,980,000			
иностр. . . .	135,000			
итого . .	30,115,000	13,014,000	43,129,000	17,101,000
1893 г.				
мѣстный. . .	33,268,000			
иностр. . . .	175,000			
итого . .	33,443,000	15,218,000	48,661,000	18,225,000
1894 г.				
мѣстный. . .	28,155,000			
иностр. . . .	291,000			
итого . .	28,446,000	20,728,000	49,174,000	7,718,000
1895 г.				
мѣстный. . .	35,412,000			
иностр. . . .	576,000			
итого . .	35,988,000	19,601,000	55,589,000	16,387,000
1896 г.				
мѣстный. . .	45,266,000			
иностр. . . .	939,000			
итого . .	46,205,000	21,667,000	67,872,000	24,538,000
1897 г.				
мѣстный. . .	32,334,000			
иностр . . .	79,000			
итого . .	32,413,000	29,332,000	61,745,000	3,081,000
1898 г.				
мѣстный. . .	48,010,000			
иностр. . . .	557,000			
итого . .	48,567,000	22,812,000	71,379,000	25,755,000
1899 г.				
мѣстный. . .	50,647,000			
иностр. . . .	341,000			
итого . .	50,988,000	22,611,000	73,599,000	28,377,000

Изъ бельгійскихъ отчетовъ консуловъ мы уже видѣли указанія на то, что торговля Германіи дѣлаетъ огромные успѣхи, и что поэтому въ интересахъ Германіи не меньше, чѣмъ въ интересахъ другихъ странъ, заключается выясненіе точныхъ размѣровъ своихъ торговыхъ оборотовъ съ Китаемъ.

Еще болѣе ясно говоритъ объ успѣхахъ нѣмецкой торговли въ Китаѣ англійскій посланникъ въ Дрезденѣ, въ статьѣ, опубликованной въ British Board of Trade Journal, April 1898 [1]).

«Послѣдніе 10 лѣтъ характеризуются замѣчательнымъ ростомъ германской торговли съ Дальнимъ Востокомъ; на самомъ дѣлѣ, въ теченіе послѣднихъ семи лѣтъ это увеличеніе приняло такіе размѣры, что разсмотрѣніе нѣкоторыхъ изъ болѣе выдающихся фактовъ по сему предмету не покажется, пожалуй, безынтереснымъ».

«Тремя главными факторами, которые обращаютъ на себя вниманіе, являются:

«1. Увеличеніе германскихъ фирмъ въ Восточной Азіи, какъ по числу, такъ равно и по оборотамъ ихъ торговли;

«2. Расширеніе рынка для германскихъ товаровъ; и

«3. Развитіе германскаго судоходства».

«Главная заслуга въ дѣлѣ развитія германской торговли выпадаетъ естественно на долю германскихъ фирмъ на Дальнемъ Востокѣ. Еще болѣе важнымъ фактомъ, однако, является то, что нѣкоторыя изъ этихъ фирмъ обосновались въ Восточной Азіи задолго до того, когда существовала какая-либо мысль о значительной торговлѣ германскими товарами, и что, слѣдовательно, около этого времени онѣ пріобрѣли чрезвычайно широкую связь и сдѣлались наиболѣе дѣйствительными орудіями для распространенія германскаго вліянія и развитія германской торговли. Вліяніе старыхъ германскихъ домовъ на развитіе германской торговли на Дальнемъ Востокѣ значительно облегчило задачу болѣе молодыхъ фирмъ».

«Эти послѣднія, въ большинствѣ случаевъ, возникли изъ первыхъ, такъ какъ служащіе болѣе старинныхъ домовъ, послѣ пріобрѣтенія практической опытности въ дѣлѣ, часто основывали свои независимыя дѣла. Новыя фирмы извлекли значительную выгоду отъ постояннаго прогресса, который сдѣлали на рынкѣ германскіе товары и ихъ постоянно возрастающее потребленіе въ Китаѣ. Затѣмъ, существеннымъ стимуломъ для новыхъ германскихъ домовъ является также учрежденіе

[1]) См. Commercial China in 1900, pp. 2,890 и 2,891.

субсидированныхъ пароходныхъ линій, которыя, установивъ правильное сообщеніе, существенно увеличили удобства передвиженія на Дальній Востокъ, расширили знаніе мѣстныхъ условій и уменьшили затрудненія, съ которыми была сопряжена доставка ввозныхъ и вывозныхъ товаровъ. Уже одна совокупность этихъ обстоятельствъ объясняетъ тотъ фактъ, что въ теченіе десятилѣтія, начиная съ 1886 года, число германскихъ фирмъ въ Китаѣ возросло съ 56 до 92».

«Что касается дѣйствительной торговли товарами, то чрезвычайно труднымъ представляется получить какія-либо статистическія данныя, относящіяся ко времени, предшествовавшему включенію Гамбурга и Бремена въ германскій таможенный союзъ въ 1889 году. Но даже въ теченіе короткаго промежутка времени, прошедшаго со времени означеннаго включенія, торговля германскими товарами съ Китаемъ увеличилась столь значительно, что требуетъ внимательнаго изученія со стороны всѣхъ, въ этомъ заинтересованныхъ. Со времени 1889 г. до 1896 г. вывозъ изъ германскаго таможеннаго союза въ Китай увеличился съ 24,250,000 марк. (1,212,500 фн. ст.) до 45,250,000 марк. (2,262,500 фн. ст., т. е. около 86,72%)».

«Еще болѣе значительнымъ представляется развитіе ввозной торговли,—не столько по абсолютной стоимости, сколько по относительному росту. Въ теченіе вышеупомянутыхъ годовъ, ввозъ изъ Китая въ Германію съ 8,500,000 марк. (425,000 фн. ст.) поднялся до 20,000,000 (1,000,000 фн. ст.) т. е., на 136,5%».

«Особенный интересъ представляетъ фактъ, что доля Германіи въ развитіи странъ Восточной Азіи относительно больше доли другихъ націй. «Никакая другая нація,» говоритъ статья англійскаго консула, «не можетъ показать столь большое относительное увеличеніе торговли, какъ Германія». Тѣмъ не менѣе, необыкновенно широкое и богатое поле остается открытымъ для германской предпріимчивости».

«Наконецъ, относительно развитія германскаго судоходства, слѣдуетъ замѣтить, что тоннажъ германскихъ судовъ, торгующихъ съ Китаемъ и Японіей, поднялся съ 84,000 въ 1886 г., до 219,392 въ 1896 г.; равнымъ образомъ, слѣдуетъ упомянуть также о торговлѣ, производимой германскими береговыми пароходами въ Китаѣ, каковая торговля постоянно увеличивается въ объемѣ».

«Удвоеніе субсидированнаго почтоваго сообщенія въ Восточной Азіи, а также открытіе Цзяо-чжоу, какъ свободнаго порта, доставляетъ германской торговлѣ на Дальнемъ Востокѣ новыя удобства и одну изъ наиболѣе широкихъ сферъ для ея развитія».

«Умѣніе нѣмцевъ захватить иностранную торговлю хорошо извѣстно. Иногда, однако, обнаруживаются новыя и интересныя подробности ихъ способовъ. Самыя послѣднія свѣдѣнія доставлены г. Леру, французскимъ консуломъ въ Гонконгѣ. Онъ сообщаетъ, что нѣмцы оставили мысль полагаться всецѣло на торговлю китайскихъ оптовыхъ домовъ. Ихъ главныя усилія направлены нынѣ къ мелкимъ торговцамъ. Оказывается, что какъ только германскіе комми-вояжеры сходятъ на берегъ Китая, они начинаютъ изучать языкъ; пріобрѣтя нѣкоторыя знанія, они начинаютъ съ несравненнымъ упорствомъ, убѣждать какого-нибудь туземнаго купца дать имъ пробный заказъ».

«Какъ только товары приходятъ, они отправляются къ своему кліенту, и если онъ заявляетъ какую-либо жалобу, они увѣряютъ его, что вина или ошибка съ готовностью могутъ быть исправлены, или устранены при слѣдующемъ заказѣ. Въ случаѣ необходимости, они въ концѣ концовъ дѣлаютъ значительную скидку по счета. Когда наступаетъ день платежа, купцамъ дѣлается другой визитъ. На этотъ разъ покупателю говорятъ, что ему нѣтъ нужды спѣшить совершенно расплачиваться по счету, и что достаточно будетъ уплаты какой-нибудь одной части, если онъ согласится дать имъ новый заказъ. Если кліентъ согласился, то онъ оказывается такимъ образомъ пойманнымъ въ ловушку. Хотя товаръ, можетъ быть, и низшаго качества по сравненію съ издѣліями французскими и англійскими, но онъ даетъ купцу большое преимущество въ смыслѣ дешевизны цѣнъ и болѣе крупныхъ барышей. Потребитель къ нему привыкаетъ и колеблется платить болѣе высокія цѣны за лучшій предметъ».

«Итакъ, благодаря нѣкоторымъ кажущимся уступкамъ и большому труду—относительно малому, однако, по сравненію съ результатами,—рынокъ оказывается открытымъ для германскихъ товаровъ. Расширить же его впослѣдствіи сравнительно легко».

Такое признаніе устами англійскаго представителя поразительныхъ успѣховъ германской торговли въ Китаѣ всего нагляднѣе даетъ понять значеніе совершающагося факта. Не оказывается недостатка и въ заявленіяхъ о практическихъ выводахъ изъ этого факта усиленія нѣмецкой торговли. Точнымъ, хотя можетъ быть и нѣсколько рѣзкимъ, сводомъ нѣмецкихъ взглядовъ на эту сторону дѣла является одна изъ статей по вопросу «О германскихъ интересахъ въ области Янъ-цзы», помѣщенная въ номерѣ 14 сентября 1900 г. шанхайской газеты «Der Ostasiatische Lloyd» (стр. 727—729). Вотъ эта статья:

«Нѣсколько недѣль тому назадъ мы подробно говорили въ одной

изъ передовыхъ статей о значительныхъ «германскихъ интересахъ въ долинѣ Янъ-цзы». Намъ кажется, что слѣдуетъ съ настойчивостью вернуться еще разъ къ одному пункту, правильное освѣщеніе котораго дастъ постороннему наблюдателю дѣйствительно правильное понятіе и имѣетъ, именно, большую важность для обсужденія объема германской торговли въ противоположность другимъ націямъ».

«Пунктъ этотъ есть уже часто критиковавшійся нами способъ составленія статистическихъ свѣдѣній, издаваемыхъ главнымъ инспекторомъ морскихъ таможенъ. Помимо частыхъ поистинѣ грубыхъ неточностей и произвольно подобранныхъ цѣнъ предметовъ, что уже служило предметомъ неоднократныхъ жалобъ, методъ, принятый таможнями, таковъ, что дѣлаетъ невозможнымъ обсужденіе дѣйствительныхъ размѣровъ, которые приходятся на долю торговли съ Китаемъ разныхъ государствъ (въ отдѣльности). Вопреки принятому другими таможенными управленіями обычаю, китайская таможня ограничивается тѣмъ, что классифицируетъ товары, смотря по національности парохода, привозящаго или увозящаго товары. Поэтому, статистика даетъ только данныя касательно пароходнаго движенія различныхъ націй, при чемъ и эти послѣднія не всегда надежны, такъ какъ онѣ даютъ понятіе исключительно о національности парохода, который везетъ товаръ къ мѣсту его назначенія. Нѣмецкіе товары, которые идутъ съ нѣмецкими пароходами до Шанхая и тамъ перегружаются на англійскій пароходъ (это раньше было единственнымъ путемъ), появляются поэтому подъ «англійскою торговлею». Послѣ того какъ мы теперь имѣемъ, наконецъ, на рѣкѣ германскія суда, это будетъ происходить, конечно, рѣже, однако, все же совершенно избѣжать этого никогда нельзя. Всегда будутъ мѣста, въ которыя германскія суда не будутъ заходить и въ которыхъ германская торговля будетъ казаться несуществующею. Еще болѣе, германскіе пароходы на Янъ-цзы не будутъ часто въ состояніи брать съ собою всѣ нѣмецкіе ввозные товары, такъ что, во избѣжаніе потери времени, придется пользоваться англійскими пароходами. Этотъ способъ составленія статистическихъ данныхъ будетъ, поэтому, представлять наши интересы всегда меньшими, и при томъ существенно меньшими, чѣмъ это есть на самомъ дѣлѣ».

«Перетасовка цифръ при этомъ происходитъ поистинѣ значительная, и безъ обстоятельныхъ оффиціальныхъ изслѣдованій трудно составить себѣ правильное понятіе о дѣйствительной стоимости торговли, находящейся въ рукахъ нѣмцевъ. Поэтому, было бы весьма желательно, чтобы такое изслѣдованіе было произведено консульскими властями. При

помощи частной коммиссіи этого нельзя было бы сдѣлать, такъ какъ фирмы не могутъ допустить, чтобы какой-либо конкуррентъ зналъ ихъ обороты и проч.; но подъ гарантіей со стороны консульскихъ властей держать въ абсолютной тайнѣ свѣдѣнія и немедленно уничтожать сообщенныя данныя, каждая нѣмецкая фирма въ Китаѣ, въ національныхъ интересахъ, была бы готова представить всѣ свѣдѣнія касательно своего оборота, можетъ быть, даже со спецификаціею главныхъ статей, а по возможности и мѣстъ происхожденія и назначенія (товаровъ), и представить ихъ такъ, чтобы они, дѣйствительно, выражали истинную стоимость».

«На первое время, это было бы единственнымъ средствомъ достигнуть точнаго опредѣленія стоимости германской торговли. При возобновленіи договоровъ съ Китаемъ, слѣдовало бы, однако, обратить вниманіе на то, чтобы было сдѣлано измѣненіе, въ силу котораго таможенная статистика была бы, дѣйствительно, торговой статистикой, а не только статистикой пароходства. Это можетъ имѣть мѣсто только:

«1) если товары будутъ различаться по мѣсту происхожденія и назначенія или,

«2) если товары будутъ различаться по національности, ввозящей или вывозящей ихъ фирмы».

«Нѣкоторые незначительные недостатки присущи даже этимъ двумъ способамъ, ибо ихъ нельзя избѣжать. Они, въ первомъ случаѣ, напримѣръ, будутъ показывать торговлю кожами нѣмецкихъ фирмъ въ Китаѣ съ Италіей, какъ итальянскую торговлю, а, въ послѣднемъ случаѣ, всѣ товары, которые англійскіе или американскіе таможенные маклера проведутъ черезъ таможню, будутъ отмѣчаться, какъ англійскіе или американскіе. Поэтому, наиболѣе удобнымъ способомъ былъ бы первый, какъ онъ всюду и является обычнымъ. Одно изъ первыхъ возраженій, которое сдѣлала бы Англія, а вѣроятно и главный инспекторъ морскихъ таможенъ, это то, что ошибки теперешняго способа вѣдь будутъ, вѣроятно, уравнены. Принимая это во вниманіе, слѣдуетъ, однако, указать, что не въ обычаѣ нашихъ доброжелательныхъ англійскихъ сосѣдей пользоваться судами подъ флагами другихъ націй, коль скоро этого такъ или иначе можно избѣжать. Кромѣ того, на самомъ Янъ-цзы англійская торговля такъ незначительна, что даже и при самыхъ лучшихъ намѣреніяхъ, казалось бы, исключалась необходимость какого-либо qui pro quo.

«Утвержденіе, что англійская торговля по самому Янъ-цзы незначительна, будетъ, вѣроятно, принято большинствомъ англичанъ съ сострадательною улыбкою, а англійскими чиновниками, безъ сомнѣнія, какъ

перестановка фактовъ, если они только въ концѣ концовъ сами не сознаютъ, что имѣются, дѣйствительно, значительные интересы пароходные, но что нѣтъ никакой сколько-нибудь значительной британской торговли на самомъ Янъ-цзы. Этотъ фактъ можетъ быть для нихъ, дѣйствительно, неудобенъ и не приходится по вкусу британскому правительству въ его политикѣ сферъ вліянія. Онъ соотвѣтствуетъ, однако, правдѣ, и, именно, Германія имѣетъ большой интересъ, представить его въ полномъ свѣтѣ съ тѣмъ, чтобы, при переговорахъ касательно новыхъ договоровъ и при случайной попыткѣ присоединенія, англичане, ссылаясь на свои существующіе большіе торговые интересы, по составленной ими же самими таможенной статистикѣ, не могли остаться при существующемъ нынѣ порядкѣ составленія статистическихъ данныхъ».

«Далѣе будетъ сдѣлана попытка представить, какъ велики германскіе интересы, выраженные въ цифрахъ. Шанхай не включенъ въ эти данныя. Конечно, и въ Шанхаѣ Германія имѣетъ совершенно особенные интересы, и мы увѣрены, что вышеупомянутыя изслѣдованія, именно, и для Шанхая имѣли бы поразительный результатъ. Этимъ мы, разумѣется, не хотимъ сказать, что британскіе торговые интересы не имѣютъ первенствующаго значенія въ Шанхаѣ, но они отнюдь не имѣютъ преобладающаго значенія въ тѣхъ размѣрахъ, какъ это представляется на основаніи таможенныхъ данныхъ. Если же мы приступимъ къ открытымъ рѣчнымъ портамъ, то мы можемъ обо всѣхъ портахъ вплоть до Цзю-цзяна вверхъ и затѣмъ вверхъ отъ Іо-чжоу въ немногихъ словахъ сказать слѣдующее: тамъ нѣтъ никакой европейской торговли достойной упоминанія, если строго исключить случаи исполненія таможенныхъ формальностей для китайцевъ пароходными агентами (какъ это вездѣ принято) и другими европейцами; и даже сушественная часть этой «торговли» находится въ нѣмецкихъ рукахъ. Итакъ, можетъ быть рѣчь только объ одномъ пунктѣ, лежащемъ на самомъ Янъ-цзы, въ которомъ есть европейская торговля, заслуживающая этого названія—это Ханькоу. Мы, само собою разумѣется, не обращаемъ вниманія на невѣрныя цифры таможенной статистики, но можемъ принять какъ основаніе вычисленія одного спеціалиста, которыя очень и очень близко подходятъ къ истинѣ».

«Четыре пятыхъ чайной торговли находятся въ рукахъ русскихъ фирмъ (пяти фирмъ, имѣющихъ пребываніе въ Ханькоу, и одной, посылающей туда представителя, закупки которой идутъ, впрочемъ, подъ именемъ англійской фирмы). Имѣются еще двѣ нѣмецкія фирмы и одна американская, закупки которой регистрируются вмѣстѣ съ закупками

одной изъ нѣмецкихъ фирмъ, тогда какъ закупки другой нѣмецкой фирмы показываются, какъ англійская операція. Чайное дѣло въ дѣйствительности англійскихъ фирмъ въ Ханькоу не превышаетъ въ круглыхъ цифрахъ 1,500,000 ланъ, при чемъ не принимается во вниманіе то, что значительная часть и этой суммы предназначается для Россіи и Америки, между тѣмъ, какъ случаи покупокъ, производимыхъ для Англіи не англичанами, являются, казалось бы, рѣдкими. Слѣдовательно, большая англійская чайная торговля хотя и существуетъ въ головѣ бывалаго лорда Бересфорда, но въ Ханькоу нѣтъ».

«Вся вывозная торговля находится нынѣ въ наибольшей своей части въ рукахъ нѣмецкихъ фирмъ, которыя первыя фактически создали ее, и затѣмъ наибольшая доля приходится на французскія фирмы, между тѣмъ какъ только три англійскія фирмы занимаются этою торговлею и дѣлаютъ сравнительно ничтожные обороты. Одна изъ этихъ фирмъ представляетъ, впрочемъ, французскую фирму, однако, она должна считаться, какъ англійская. Все вывозное дѣло этихъ трехъ фирмъ можетъ быть опредѣлено суммою никакъ не большею 1,000,000 ланъ въ годъ».

«Англійской ввозной торговли въ Ханькоу вообще совершенно нѣтъ, если не считать ввоза сахара изъ Гонконга и нѣкоторыхъ мелочей; есть, правда, одна англійская фирма, состоящая агентомъ Standard Oil C°., и ея трудно опредѣлимый сбытъ въ Ханькоу по аналогіи съ другими случаями слѣдовало бы причислить къ англійской торговлѣ. Если включить его, то мы навѣрно не покажемъ слишкомъ низкой цифры, опредѣливъ общую ввозную торговлю англійскихъ фирмъ въ Ханькоу опять таки въ 1,000,000 ланъ».

«Поэтому, общая торговля англійскихъ фирмъ въ Ханькоу выражается суммою, никакъ не превышающею 3,500,000 ланъ».

«Въ противоположность этому, германская вывозная торговля Ханькоу простирается по меньшей мѣрѣ до 4,000,000 ланъ, и ввозная торговля до 2,000,000, слѣдовательно въ общемъ до 6,000,000 ланъ, или на 70% болѣе, нежели британская торговля».

«Все же, что изъ остатка отъ девятидесяти милліоновъ, въ которыхъ выражается, согласно статистикѣ, торговля Ханькоу,—все, что не приходится на другія націи, съ незначительными размѣрами торговыхъ оборотовъ, составляетъ только китайскую торговлю, т. е. главнымъ образомъ транзитную, которая включена уже въ статистическія свѣдѣнія другихъ портовъ и на которую наши англійскіе сосѣди имѣютъ не болѣе притязаній, чѣмъ мы. Часть ея мы, однако, можемъ при дѣя-

тельномъ руководствѣ со временемъ въ такой же мѣрѣ обезпечить для себя по мѣрѣ того, какъ въ нашемъ распоряженіи будутъ нѣмецкіе пароходы для перевозки товаровъ».

«Отсюда слѣдуетъ, до какой степени таможенная статистика можетъ вводить въ заблужденіе и, еще болѣе, до какой степени безосновательно постоянное указаніе на англійскіе интересы въ долинѣ Янъ-цзы. Одно то обстоятельство, что товары на британскомъ пароходѣ доставляются отъ одной гавани къ другой, не дѣлаетъ этимъ торговли британскою (такое пониманіе англичанами торговли повело бы въ концѣ концовъ къ величайшимъ нелѣпостямъ). Нельзя также забывать, что изъ двѣнадцати «англійскихъ» рѣчныхъ пароходовъ четыре больше не имѣютъ дѣйствительнаго права плавать подъ англійскимъ флагомъ, какъ пароходы, принадлежащіе China Merchants Steam. Navigation C°., которые по политическимъ причинамъ нынѣ, вмѣсто китайскаго, плаваютъ подъ британскимъ флагомъ. Одинъ изъ четырехъ пароходовъ составляетъ собственность одной нѣмецкой фирмы (по другимъ даннымъ — собственность наслѣдниковъ одного высокопоставленнаго китайскаго чиновника), другіе три составляютъ китайскую собственность, и все управленіе этою линіею находится въ китайскихъ рукахъ. Поэтому, даже англійское пароходство на Янъ-цзы не такъ велико, какъ они очень хотѣли бы увѣрить въ этомъ свѣтъ».

«Но, именно, постоянная наклонность придерживаться статистики китайскихъ таможенъ доказываетъ, какъ цѣнна для нашихъ сосѣдей вышеозначенная перестановка фактовъ, и, безъ сомнѣнія, будетъ стоить большихъ трудовъ достигнуть проведенія другой системы. Нельзя упускать изъ вида, что согласно существующимъ договорамъ, китайское правительство обязано ставить во главѣ таможни англичанина, пока британская торговля будетъ преобладающею. Тѣмъ болѣе мы имѣемъ теперь основанія все сводить къ тому, чтобы правильно освѣтить это дѣло и безъ устали постоянно указывать на это, чтобы Германія могла сказать слово по поводу всего, что касается долины Янъ-цзы, или какой-либо другой части Китая, какъ это соотвѣтствуетъ истинному объему ея интересовъ, и чтобы въ случаѣ, если намъ, нѣмцамъ, удастся въ мирномъ соревнованіи свѣта опередить по положенію англичанъ, чтобы мы въ дѣйствительности могли занять то положеніе, которое Англія теперь всѣми средствами старается себѣ обезпечить».

Еще болѣе интересною и прямолинейною представляется статья газеты «Kölnische Zeitung» по тому же вопросу о долинѣ Янъ-цзы-цзяна, напечатанная въ февралѣ 1903 года. Она ясно выражаетъ мысль, что

мнимое преобладаніе англійской торговли въ долинѣ Янъ-цзы-цзяна обязано дѣйствующей въ китайской морской таможнѣ неправильной системѣ регистраціи, и съ этой точки зрѣнія заслуживаетъ быть воспроизведенной здѣсь цѣликомъ. Статья эта называется «Германія и долина Янъ-цзы» и принадлежитъ она, несомнѣнно, перу человѣка, отлично знакомаго съ фактическимъ положеніемъ дѣлъ въ Китаѣ. Вотъ она:

«Политико-географическое выраженіе «долина Янъ-цзы» имѣетъ довольно короткое, но богатое относящимися къ нему событіями существованіе. Оно возникло въ началѣ 1898 г., когда велись переговоры по поводу уступокъ Цзяо-чжоу, Портъ-Артура и Да-лянь-ваня. Тогда въ различныхъ кругахъ Европы раздѣлъ Китая считали неизбѣжнымъ, и каждая великая держава полагала необходимымъ напередъ обезпечить себя «сферою вліянія»; это была эпоха политики сферъ на Дальнемъ Востокѣ. Англія, которая въ этихъ событіяхъ могла опасаться атаки съ тыла, основала свою сферу вліянія въ средней Азіи, т. е. отъ побережья до границъ Тибета и Бирмы, съ Шанхаемъ, центромъ торговли въ дельтѣ Янъ-цзы, какъ главнымъ рынкомъ, расположеннымъ у моря. 9 февраля 1898 г. бывшій англійскій посланникъ сэръ Клодъ Макдональдъ, — согласно тому, что было уже сдѣлано, — требовалъ у китайскаго правительства формальнаго обѣщанія, что «долина Янъ-цзы» не будетъ уступлена третьей державѣ. Два дня спустя появилось заявленіе, что территорія по Янъ-цзы имѣетъ самое важное значеніе для цѣлостнаго положенія Китая и что, поэтому, невозможно закладывать, отдавать во временное пользованіе, или уступать какой-либо другой державѣ земли въ этой области».

«Въ то время политическія тенденціи Германіи по отношенію къ Китаю, тогда еще совершенно новыя, были всецѣло сосредоточены на Цзяо-чжоу, и это новое выраженіе «долина Янъ-цзы» пробудило преимущественно только лишь смутное школьное воспоминаніе о великой рѣкѣ. Кромѣ этого оно не возбудило ни малѣйшаго интереса. Кажется даже, что съ нѣкоторымъ удовольствіемъ смотрѣли на то, что Англія, вмѣсто того, чтобы создавать намъ затрудненія въ Цзяо-чжоу, занята мѣстностью, гдѣ Германіи, конечно, нечего было терять. Такова была нѣмецкая точка зрѣнія, неоднократно выраженная въ печати. Въ 1899 г. группа наиболѣе видныхъ нѣмецкихъ коммерсантовъ, составивъ «Deutsche Vereinigung» въ цѣляхъ болѣе прочнаго поддержанія нѣмецкихъ интересовъ, подвергла критикѣ такой взглядъ».

«Правда, никто не зналъ тогда о большихъ германскихъ интересахъ въ Шанхаѣ и на территоріи по Янъ-цзы, но опасались, какъ бы,

вслѣдствіе сосредоточенія вниманія Германіи на новой колоніи, не забыть, что есть и другіе германскіе интересы въ Китаѣ. А между тѣмъ эти интересы уже только въ Шанхаѣ и Ханькоу возросли до такой степени, что политико-торговое значеніе Цзяо-чжоу, при самомъ благопріятномъ его развитіи, не могло бы съ ними равняться».

«Съ того времени они возросли еще болѣе. Къ сожалѣнію, цифры не могутъ дать точнаго понятія объ этомъ порядкѣ вещей: китайскій статистическій отдѣлъ не различаетъ продуктовъ торговли по странамъ ихъ происхожденія и назначенія, а различаетъ ихъ по флагамъ, подъ которыми эти товары ввозятся или вывозятся. Въ общей таблицѣ, правда, Англія и ея колоніи: Гонконгъ, Индія, Бирма, Сингапуръ, Гибралтаръ, Мальта, Австралія и англійская Америка, отдѣлены другъ отъ друга, но Германія включена въ разрядъ націй «Европейскаго континента безъ Россіи». Правительства, интересы коихъ въ данномъ случаѣ страдаютъ, не могли добиться отъ англо-китайскаго таможеннаго бюро уничтоженія этой неточности, ведущей къ ошибкѣ, совершенно въ пользу Англіи».

«Поэтому, мы должны довольствоваться для двухъ большихъ центровъ,—территоріи по Янъ-цзы, Шанхая и Ханькоу,—общими цифрами, которыя мы находимъ въ коммерческихъ отчетахъ за 1901 г.; другіе порты этой рѣки обслуживаются мѣстными китайцами и имѣютъ значеніе только посредственное. Для Шанхая ввозъ Англіи (безъ колоній) достигъ 39,958,532 ланъ, ввозъ Европы (безъ Россіи) достигъ 11,516,423 ланъ, а соотвѣтственные вывозы дошли до 7,677,523 и 28,638,712 ланъ. Для Ханькоу дается ввозъ однѣхъ только англійскихъ колоній, достигающій въ круглыхъ цифрахъ 331,000 ланъ; ввозъ Европы 1,642,160 ланъ, вывозъ въ Англію 2,085 ланъ, вывозъ на континентъ 30,717 ланъ. Мы удовольствуемся замѣчаніемъ, что среди европейскихъ державъ Германія занимаетъ первое мѣсто по отношенію къ китайской торговлѣ и что вывозная торговля Ханькоу, кромѣ чая, всецѣло находится въ рукахъ нѣмцевъ. Что касается статистики судоходства, то мы имѣемъ о немъ болѣе точныя данныя, и цифры говорятъ намъ здѣсь гораздо больше. «Ostasiatische Lloyd» въ нумерѣ 21 ноября 1902 г. даетъ таблицу за періодъ времени отъ 1898 до 1901 г. Въ 1898 г. англійское судоходство достигало (въ милліонахъ тоннъ) 12,28, или 61,5%, а нѣмецкое судоходство 0,60 или 3%; въ 1901 г. англійское судоходство достигало 15,73, или 51,2%, а нѣмецкое 5,36, или 17,5%. Такимъ образомъ нѣмцы занимаютъ по судоходству на Янъ-цзы уже второе мѣсто, а не четвертое, какъ въ 1899 году».

«Но наше общее положеніе въ долинѣ Янъ-цзы могло бы быть

гораздо лучше, если бы въ Германіи гораздо ранѣе имѣли понятіе о важности этой страны. Съ этой точки зрѣнія, главная ошибка коренится въ нашихъ высшихъ финансовыхъ сферахъ. Въ началѣ 1898 г. эти послѣднія, черезъ Нѣмецко-Азіатскій Банкъ въ Шанхаѣ вели переговоры съ китайскимъ правительствомъ по поводу концессіи на желѣзную дорогу отъ Шанхая до Нанкина черезъ Су-чжоу. Между тѣмъ переговоры относительно этой линіи, которой предстояло, можетъ быть, наиболѣе важное значеніе во всей китайской имперіи, до такой степени затянулись, что въ одинъ прекрасный день явился болѣе рѣшительный и дальновидный конкуррентъ. Англійскій синдикатъ, представляемый фирмою Jardine, Matheson & C°. и Гонконгъ-Шанхайскимъ Банкомъ, будучи болѣе въ курсѣ политическихъ дѣлъ, нежели его нѣмецкій конкуррентъ, и открыто повинуясь указанію, исходившему изъ лондонскаго кабинета, выразилъ готовность заключить торгъ на условіяхъ, поставленныхъ Китаемъ. Въ то же время англійскій посланникъ въ Пекинѣ заявилъ, что его правительство очень заинтересовано въ означенномъ предпріятіи. Вслѣдствіе этого концессія на упомянутую желѣзную дорогу была 13 мая 1898 года предоставлена Англіи, подъ условіемъ, что въ Су-чжоу можно будетъ соединить вѣтвь по направленію къ Ханъ-чжоу и въ будущемъ другую по направленію къ Нинъ-бо. Вслѣдствіе телеграммы изъ Шанхая отъ 2 января 1902 г., этотъ договоръ былъ замѣненъ новымъ контрактомъ. Во всякомъ случаѣ Германія упустила случай усилить свое положеніе въ долинѣ Янъ-цзы — случай, который, по всей вѣроятности, никогда болѣе не представится и который открывалъ неограниченныя перспективы на будущее время; нѣмецкіе финансисты не сумѣли во-время оцѣнить его. Къ несчастію, это не единственный изъ упущенныхъ случаевъ, выражаясь словами Бисмарка, въ которыхъ оказывались виновными въ Китаѣ нѣмецкіе финансисты, и г. фонъ-Брантъ имѣлъ еще разъ основаніе объявить въ августѣ 1898 года въ своемъ трудѣ «Китай и его сношенія съ иноземцами»: то, что было сдѣлано Германіею въ Китаѣ, было сдѣлано купцомъ, а не финансистомъ».

«Независимо отъ этого, то, о чемъ мы говорили выше, доказываетъ, что германскіе интересы достигли такого значенія и способности развиваться, что и въ Германіи и въ Англіи должны понимать, до какой степени судьба этихъ земель для насъ не безразлична, въ особенности когда въ этихъ двухъ странахъ будетъ выясненъ смыслъ этого выраженія: «долина Янъ-цзы», ставшаго такимъ неопредѣленнымъ. На запросъ по сему предмету, представитель англійскаго правительства заявилъ па-

латѣ общинъ, что подъ этимъ выраженіемъ понимается бассейнъ Янъ-цзы въ обычномъ смыслѣ этого слова. Лордъ Чарльзъ Бересфордъ, сообразно съ такимъ взглядомъ, изъ числа восемьнадцати провинцій, составляющихъ Китай, включалъ не менѣе девяти въ сферу англійскаго вліянія и совѣтовалъ подвергнуть ихъ военной оккупаціи. Если взять договорный портъ Чунъ-цинъ, какъ конечный пунктъ судоходства по Янъ-цзы,—а согласно изслѣдованіямъ іезуита Шевалье, слѣдуетъ отодвинуть этотъ предѣлъ на 500 километровъ выше,—то получится, такимъ образомъ, рѣчной путь, ведущій внутрь страны, длиною въ 2,350 километровъ, изъ которыхъ 1,800 доступны для плаванія большихъ морскихъ судовъ. Обширныя территоріи, связанныя съ нимъ озерами По-янъ и Дунъ-тинъ, имѣютъ прямое сообщеніе съ гигантскою рѣкою, такъ же какъ на сѣверѣ большія системы рѣкъ Хань, Цзя-линъ, До и Минь. Протяженіе этой громадной территоріи приближается по величинѣ къ пространству Европы, не считая Франціи и Россіи; она обнимаетъ собою самыя богатыя, самыя плодородныя, самыя населенныя части китайской имперіи, а можетъ быть и всего міра. Она заключаетъ въ себѣ извѣстное число городовъ, насчитывающихъ болѣе милліона жителей, и, именно, между ея населеніемъ встрѣчаются наиболѣе интеллигентные, даровитые и трудолюбивые изъ китайской расы».

«Вотъ что такое долина Янъ-цзы, гдѣ состязаются торговыя націи трехъ частей свѣта, и значеніе этой области начинаютъ, правда, немного поздно понимать въ Германіи. Неужели Англія, дѣйствительно, думала достигнуть нѣкогда того, чтобы британскій флагъ одинъ развѣвался въ этой мѣстности, или создать себѣ тамъ особыя права, которыя исключали бы дѣйствительную конкурренцію другихъ націй? Надо было бы быть очень дурного мнѣнія о политической опытности Англіи, чтобы считать ее способною выказывать такое невѣжество въ міровой исторіи. При завоеваніи долины Янъ-цзы, неизбѣжно пришлось бы имѣть дѣло съ извѣстнымъ числомъ великихъ державъ, не говоря о Японіи; не должно быть ни малѣйшаго сомнѣнія на этотъ счетъ. Если бы какая-либо третья держава когда-нибудь заняла долину Янъ-цзы, то былъ бы конецъ и нашему личному политическому положенію въ Китаѣ. Кромѣ того прошли тѣ времена для Англіи, когда можно было присваивать себѣ части міра въ родѣ территоріи по Янъ-цзы, ни съ кѣмъ не считаясь. Это хорошо знаютъ и въ Лондонѣ, несмотря на то, что тамъ есть нѣсколько безотвѣтственныхъ журналистовъ и шовинистовъ-путешественниковъ. Кажется даже, что англійская пресса перестала придерживаться этой точки зрѣнія: она не перестаетъ, въ дѣйствительности,

повторять, что только Великобританія, Америка и Японія принимаютъ къ сердцу сохраненіе цѣлости Китая. Но въ то же время она требуетъ половину этого же самаго Китая, какъ сферу британскаго вліянія».

«Трудно, поэтому, объяснить себѣ то негодованіе, которое возбудило въ Англіи предложеніе нѣмцевъ, при эвакуаціи Шанхая, взаимнаго обязательства поддерживать въ Китаѣ нынѣ постоянно находящуюся на очереди политику открытой двери. Въ основаніи, довольно естественно, что нѣкоторая горечь овладѣваетъ этой Британіею, столь избалованной въ борьбѣ за національное существованіе, когда она видитъ тотъ пылъ, съ которымъ эти слабые, нѣкогда презиравшіеся ею конкурренты нынѣ оспариваютъ у нея міровую монополію и когда она оказывается принужденною дѣлать величайшія усилія, чтобы только удержать свое положеніе, тогда какъ это не всегда соотвѣтствуетъ британскому величію. Англійская пресса въ Китаѣ не пропускаетъ ни одного случая, чтобы умалить значеніе нѣмецкой конкурренціи. Лучшее, что дѣлать въ подобномъ случаѣ, это молчать и... продолжать работать. При такомъ условіи насъ не трудно будетъ вытѣснить изъ долины Янъ-цзы. Лучше было бы сохранить двери открытыми и стараться изгнать насъ тѣми же средствами, которыя служили путями проникновенія для германской торговли, т. е. энергіею, прилежаніемъ и трудомъ. Тогда Англія будетъ для насъ соперникомъ очень опаснымъ, но и очень уважаемымъ, отъ котораго мы можемъ еще многому научиться».

«Оффиціально издаваемый «Германскій Торговый Архивъ за 1901 годъ», разбирая торговлю Ханькоу за предыдущій 1900 г., заявляетъ слѣдующее подъ заголовкомъ: «участіе Германіи и Великобританіи во ввозной торговлѣ» означеннаго порта» [1]):

«Относительно странъ происхожденія заграничныхъ товаровъ, ввозимыхъ въ Ханькоу, никакія статистическія указанія ни къ чему не приводятъ. Во всякомъ случаѣ, едва ли можетъ возникнуть сомнѣніе относительно происхожденія нѣкоторыхъ предметовъ. Этого, однако, недостаточно и для приблизительнаго только опредѣленія дѣйствительнаго участія страны въ ввозной торговлѣ Ханькоу. Когда таможенная статистика указываетъ, что изъ ввоза, стоимостью въ 26 милліоновъ т. л., было перевезено на британскихъ пароходахъ количество, стоимостью въ 16 милліоновъ, на китайскихъ въ 8 милліоновъ, на японскихъ въ $1^1/_2$ милліона и на нѣмецкихъ только въ 900,000, то по этимъ цифрамъ можно только составить заключеніе объ интересахъ судоходства,

[1]) Deutsches Handels-Archiv 1901, s. 1020 и слѣд.

а не торговли данныхъ странъ, такъ какъ здѣсь говорится только о переотправкѣ на судахъ изъ Шанхая. Такъ какъ касательно ввоза нѣтъ пока никакихъ неоспоримыхъ доказательствъ преобладающаго участія въ немъ Великобританіи, о которомъ утверждаютъ въ нѣкоторыхъ кругахъ, то свѣдѣнія, помѣщаемыя ниже, касательно вывозной торговли, могутъ съ достаточною вѣрностью показать противное».

Слѣдующая таблица даетъ объясненія касательно вывоза и обратнаго вывоза отдѣльныхъ предметовъ.

Мѣра.	Вывозъ въ китайскіе порты.		Обратный вывозъ въ китайскіе порты и европейскія страны.		Общій вывозъ.	
	Колич.	Стоим. т. л.	Колич.	Стоим. т. л.	Колич.	Стоим. т. л.
Ханькоускій шертингъ, куски . .	4,731	14,666	—	—	4,731	14,666
Бумажная пряжа Ханькоуская, пикули	25,419	579,553	—	—	25,419	579,553
Шанхайская . .	—	—	91,310	2,237,095	91,310	2,237,095
Альбуминъ	2,373	59,356	—	—	2,373	59,356
Антимонія	73,135	153,538	—	—	73,135	153,538
Мышьякъ.	5,554	38,878	—	—	5,554	38,878
Бобовые жмыхи. .	822,644	946,041	—	—	822,644	946,041
Щетина.	4,673	186,715	8,277	159,552	12,950	346,267
Уголь, тонны . . .	51,558	335,127	—	—	51,558	335,127
Хлопокъ сырой, пикули	23,554	325,045	705	10,046	24,259	335,091
Яичный желтокъ .	18,298	85,222	—	—	18,298	85,222
Утиныя перья. . .	2,916	18,625	5,317	28,060	8,233	46,685
Эгретныя, гины. .	756	147,553	—	—	756	147,553
Фунгусъ, пикули. .	20,774	420,674	2,084	48,974	22,858	469,648
Полотно изъ травяного волокна .	625	29,603	—	—	—	—
Гипсъ.	236,618	72,112	—	—	—	—
Конопля (China-gras).	132,532	865,434	10,589	73,064	143,121	938,498
Коровьи и буйволовыя кожи. . .	132,718	2,223,027	12,786	210,969	145,504	2,433,996
Индиго въ жидкомъ видѣ	4,882	27,339	—	—	—	—
Желѣзо, руда. . .	55,944	71,280	—	—	95,760	118,358
Свинцовая руда. .	19,576	23,546	—	—	—	—
Лѣкарства	105,559	677,354	41,202	410,167	146,761	1,087,521
Военная амуниція.	—	37,422	—	—	—	—
Мускусъ	—	26,536	—	522,000	—	548,536
Желѣзные и стальные гвозди, пикули	2,109	12,363	—	—	—	—
Чернильные орѣхи.	24,800	454,584	15,818	300,542	40,618	755,126

Бобовое масло. . .	23,948	158,057	—	—	—	—
Масло изъ земляныхъ орѣховъ. .	7,321	44,658	—	—	—	—
Кунжутное масло, пикули.	40,721	293,191	—	—	—	—
Чайное масло. . .	53,341	394,723	—	—	—	—
Деревянное масло .	329,547	2,553,989	—	—	—	—
Желѣзнодорожные матеріалы . . .	—	75,818	—	—	—	—
Сычуаньскій ревень	1,892	38,786	6,156	121,889	8,048	160,675
Сѣмена лилій и лотосовъ	18,358	211,117	286	3,518	18,644	214,635
Кунжутное сѣмя .	423,308	1,282,623	—	—	—	—
Шелкъ сырецъ желтый	4,336	898,983	4,350	870,000	8,686	1,768,983
Шелковые очески .	9,620	211,640	927	17,613	10,547	229,253
Шелковыя ленты .	151	77,010	—	—	—	—
Кошачьи шкурки, штуки	28,635	2,058	—	—	—	—
Козьи шкурки . .	532,290	152,183	133,041	53,678	665,331	205,861
Овечьи шкурки . .	132,650	99,359	—	—	—	—
Тигровыя шкуры .	1,856	45,286	—	—	—	—
Горностаевыя шкур.	324,257	20,385	—	—	—	—
Сталь въ плитахъ, пикули.	14,465	60,271	—	—	—	—
Стальныя шины. .	84,146	250,436	—	—	—	—
Сало животное . .	12,649	75,009	—	—	—	—
Сало растительное.	107,952	766,459	9,276	66,787	117,228	833,246
Чай черный, пикули	146,364	3,220,008	{49,093 {59,145	{1,134,048 {1,366,250	467,301	10,399,684
„ зеленый. . . .	—	—	1,310	42,051	—	—
Чай кирпичный, черный.	158,755	1,428,795	—	—	162,323	1,460,907
„ зеленый. . . .	55,819	446,552	—	—	—	—
Плиточный чай . .	2,067	27,905	—	—	—	—
Олово.	347	9,508	—	—	—	—
Табакъ листовой. .	47,956	338,090	—	—	—	—
Табакъ въ издѣліяхъ	53,949	782,261	2,112	63,360	56,061	845,621
Имбирь.	11,289	37,254	8,107	25,942	19,396	63,196
Воскъ бѣлый . . .	1,023	68,541	10,132	618,052	11,155	686,593
„ желтый. . .	1,111	32,997	—	—	—	—
Деревянныя сваи, штуки	438,503	263,102	—	—	—	—
Кипарисовое дерево, пикули . . .	8,697	9,709	—	—	—	—
Цинковая руда . .	12,331	7,340	—	—	—	—

«Общая вывозная торговля Ханькоу простиралась до 32,106,961 т. л., тогда какъ въ 1899 г. она равнялась 37,463,395 т. л.

«Цифра слагается такъ:

а) вывозъ туземныхъ товаровъ прямо за границу. . . . . 4,792,607 т. л.

б) вывозъ туземныхъ товаровъ въ китайскіе порты и оттуда за границу . . . 27,314,354 т. л.».

«Не включенъ обратный вывозъ товаровъ, которые первоначально были привезены въ Ханькоу изъ другихъ китайскихъ гаваней и уже отсюда шли къ вывозу. Этотъ обратный вывозъ равнялся приблизительно 14 милліонамъ т. л.».

«Не включенный въ эту таблицу «непосредственный вывозъ въ европейскія страны» ограничивался только слѣдующими предметами»:

Названіе предметовъ.	Количество.	Стоимость т. л.
Желѣзо не обработанное. . . .	39,816	47,078
Желѣзная руда	253,176	25,401
Чай черный	212,699	4,679,378
Чай кирпичный черный . . .	3,568	32,112

«Непосредственный вывозъ отсюда за границу безъ перегрузки въ Шанхаѣ имѣетъ, поэтому, ничтожное значеніе, такъ какъ здѣсь можетъ идти рѣчь только о чаѣ и объ издѣліяхъ желѣзодѣлательнаго и сталелитейнаго завода въ Хань-янѣ».

«Весь прочій вывозъ, предназначенный для Европы, идетъ сперва въ Шанхай, чтобы тамъ быть перегруженнымъ на океанскіе пароходы. Прямые фрахты заключаются, во всякомъ случаѣ, уже въ Ханькоу. Хотя большинство фирмъ увѣдомляетъ здѣшнюю таможню о мѣстахъ назначенія вывозимыхъ товаровъ, однако, таможенныя власти, къ сожалѣнію, еще не могутъ рѣшиться воспользоваться этимъ для своихъ статистическихъ отчетовъ. Въ статистикѣ вывозъ въ Европу, если это только не непосредственный вывозъ, является подъ рубрикою «Вывозъ въ китайскіе порты», такъ что опредѣленіе его стоимости оказалось возможнымъ только на основаніи частныхъ статистическихъ данныхъ, съ готовностью предоставленныхъ для пользованія отдѣльными нѣмецкими фирмами. Но и такъ нельзя было доискаться до общей стоимости, можно было только выяснить стоимость главнѣйшихъ предметовъ вывоза, предназначеннаго за границу».

«Въ дѣлѣ вывоза принимаютъ участіе приблизительно 14 европейскихъ фирмъ; 6 изъ нихъ—нѣмецкія, 3—французскія, 3—англійскія, 1—португальская, 1—бельгійская. Чайное дѣло находится почти исключительно (4/5) въ русскихъ рукахъ. На нѣмецкія фирмы приходится болѣе половины всей европейской вывозной торговли Ханькоу. Весь оборотъ послѣдней былъ опредѣленъ за время съ 1 августа 1899 г. по

31 іюля 1900 г. въ круглыхъ цифрахъ въ $7^1/_2$ милліоновъ т. л. [1]), а участіе въ немъ нѣмцевъ по меньшей мѣрѣ въ 4 милліона т. л. Обороты 3-хъ англійскихъ фирмъ, изъ которыхъ одна является только покупательницею для французскаго дома въ Шанхаѣ, ничтожны и едва превышаютъ 1 милліонъ т. л. въ годъ».

Изучавшій по порученію шведско-норвежскаго правительства торговлю Китая г. Гуде, нынѣ состоящій посланникомъ соединенныхъ королевствъ въ Мадридѣ, говоритъ по вопросу о германской торговлѣ слѣдующее:

. . . . . «Гамбургъ стоитъ во главѣ портовъ Германіи, въ дѣлѣ ея вывоза въ Китай. Въ 1894 году вывозъ его равнялся 22,000,000 мар., а въ 1895 году 40,000,000 мар., причемъ въ эту послѣднюю цифру включено большое количество матеріаловъ военныхъ и для флота. Между прочимъ, въ перечнѣ предметовъ вывоза фигурируютъ»:

	1894 марки.	1895 марки.
Пиво	188,000	323,000
Консерв. молоко	64,000	96,000
Желѣзо въ прутьяхъ и плитахъ.	174,000	348,000
Жесть въ пласт.	2,400	17,000
Металлы	81,000	152,000
Никкель	28,000	125,000
Мануфактурныя издѣлія . .	1,420,000	1,740,000
Мелочной товаръ	178,000	291,000
Зонтики	24,000	45,000
Желѣзный товаръ	1,400,000	3,705,000
Иголки	383,000	430,000
Швейныя машины	6,000	14,000
Пуговицы	106,000	157,000
Цинкъ	328,000	11,000
Мѣха	194,000	89,000
Бумажныя нитки.	250,000	13,000
Бѣленая бумажная ткань . .	1,480,000	260,000
Разные товары	409,000	372,000
Спички	1,015,000	672,000
Анилиновыя краски	1,720,000	1,370,000
Экстрактъ изъ индиго . . .	573,000	264,000

[1]) Вывозъ чая, дѣло, приблизительно, 12-ти милліоннаго оборота, не включенъ.

. . . . . «Слѣдуетъ помнить, что китайская статистика не даетъ яснаго понятія объ иностранной торговлѣ, такъ, напримѣръ, не имѣется никакихъ статистическихъ данныхъ для порта Гонконга, кромѣ тѣхъ, которыя содержатся въ отчетахъ императорскихъ таможенъ, показывающихъ британскую торговлю въ слишкомъ яркомъ свѣтѣ. Въ этихъ отчетахъ весь ввозъ изъ континента Европы, за исключеніемъ Россіи, показывается, какъ британскій, и естественно возникаетъ вопросъ, какая доля торговли должна приходиться въ пользу каждой отдѣльной страны европейскаго континента. Съ другой стороны, какъ въ открытыхъ, такъ и въ неоткрытыхъ портахъ громадное количество иностранныхъ товаровъ привозится китайскими джонками, пошлина съ которыхъ доходитъ до 120 милл. т. л. Сколько изъ этихъ товаровъ британскихъ, статистическими данными не показывается» [1]).

Подробности торговаго обмѣна между Германіей и Китаемъ усматриваются изъ нижеслѣдующихъ данныхъ нѣмецкихъ таможенъ:

Ввозъ товаровъ (общій) въ Германію изъ Китая за 1895—1899 гг. Извлечено изъ Auswaertiger Handel des Deutschen Zollgebiets (См. Commercial China in 1900, p. 2991).

Предметы.	СТОИМОСТЬ.				
	1895 марки.	1896 марки.	1897 марки.	1898 марки.	1899 марки.
Щетина	2,542,000	3,092,000	10,582,000	1,965,000	2,667,000
Химическіе препараты аптекарскіе товары, краски и пр.	—	—	—	—	—
Камфара	1,172,000	1,626,000	1,240,000	1,073,000	1,183,000
Чернильные орѣхи . . .	1,365,000	1,442,000	1,362,000	2,056,000	1,810,000
Другіе	837,000	591,000	733,000	941,000	1,070,000
Мѣдь и издѣлія изъ нея .	15,000	97,000	15,000	29,000	18,000
Хлопокъ сырой.	1,175,000	1,309,000	47,000	50,000	167,000
Волосъ, невыдѣланный	118,000	49,000	48,000	47,000	139,000
Кожи и шкурки	1,193,000	1,877,000	2,105,000	2,699,000	1,054,000
Перья для постели . . .	2,077,000	2,435,000	2,853,000	2,834,000	3,414,000
Мѣха и мѣховыя издѣлія.	611,000	510,000	834,000	755,000	940,000
Желѣзо и издѣлія изъ него.	3,000	6,000	137,000	2,000	15,000
Масло и жиръ	177,000	96,000	539,000	203,000	127,000
Шелкъ сырой	585,000	767,000	608,000	1,480,000	1,318,000
Издѣлія.	103,000	106,000	250,000	264,000	307,000
Пряности—корица и кассія	354,000	385,000	469,000	393,000	463,000

[1]) Beretninger om Handel og Skibsfart.
Uddarg of Aaarsberetninger frade forenede. Rigers Konsuler for 1897 m. M.
№ 15 udgivet ved Departemented for det Indre.

Indberetning.
fra Minister Sude om hans Mission til Japan og Kina стр. 566, 567, 568, 569.

Солома, стружки, трава пр. и издѣлія изъ нихъ.	2,076,000	1,685,000	2,003,000	2,058,000	1,814,000
Чай	3,961,000	3,929,000	3,619,000	3,822,000	3,764,000
Табакъ листовой	97,000	109,000	185,000	83,000	203,000
Дерево и издѣлія изъ него.	571,000	590,000	785,000	707,000	455,000
Шерсть, волосъ альпаки, ламы и др.	93,000	161,000	257,000	186,000	48,000
Издѣлія изъ нея	5,000	42,000	29,000	4,000	11,000
Другіе предметы.	561,000	763,000	3,332,000	1,161,000	1,624,000
Всего	19,691,000	21,667,000	29,332,000	22,812,000	22,611,000

Вывозъ мѣстныхъ товаровъ изъ Германіи въ Китай за 1895—1899 гг. Извлечено изъ Auswaertiger Handel des Deutschen Zollgebiets (См. Commercial China in 1900, p. 2991).

Предметы.	СТОИМОСТЬ. 1895 марки.	1896 марки.	1897 марки.	1898 марки.	1899 марки.
Химическіе препараты, лѣкарства и пр.	7,413,000	9,341,000	6,383,000	6,836,000	9,312,000
Часы карм. и стѣнные .	288,000	677,000	325,000	384,000	543,000
Мѣдь, издѣлія	5,421,000	3,970,000	3,467,000	4,165,000	5,223,000
Хлопокъ, издѣлія	884,000	1,095,000	948,000	1,142,000	1,388,000
Глиняныя издѣлія . . .	13,000	11,000	52,000	70,000	123,000
Стекло и стекольный товаръ	194,000	217,000	326,000	380,000	223,000
Каучукъ, издѣлія . . .	51,000	172,000	236,000	209,000	408,000
Инструменты музыкальные и др.	103,000	73,000	561,000	14,313,000	3,253,000
Желѣзныя издѣлія:					
Огнестрѣльное оружіе. .	3,534,000	7,729,000	1,329,000	1,478,000	3,387,000
Иголки.	3,397,000	7,064,000	5,073,000	3,521,000	5,362,000
Проволока	355,000	371,000	419,000	564,000	513,000
Другія	4,393,000	2,981,000	3,030,000	3,747,000	5,204,000
Кожа и издѣлія изъ нея.	615,000	116,000	168,000	220,000	422,000
Машины	74,000	233,000	336,000	1,043,000	641,000
Солодяные напитки . . .	245,000	553,000	834,000	1,076,000	958,000
Молоко консервированное.	125,000	160,000	76,000	66,000	24,000
Бумага и издѣлія изъ нея.	156,000	207,000	212,000	289,000	440,000
Шелкъ, издѣлія	99,000	198,000	165,000	115,000	145,000
Мыло и парфюмерія . .	221,000	318,000	161,000	330,000	480,000
Платье.	41,000	72,000	254,000	124,000	233,000
Вина.	36,000	174,000	177,000	232,000	307,000
Дерево, издѣлія.	500,000	453,000	375,000	575,000	980,000
Шерстяныя издѣлія. .	6,539,000	7,976,000	6,170,000	5,087,000	7,028,000
Другіе предметы . . .	725,000	1,105,000	1,257,000	2,044,000	3,050,000
Всего	35,422,000	45,266,000	32,334,000	48,010,000	50,647,000

Довольно подробный сводъ данныхъ о нѣмецкой торгово-промышленной дѣятельности въ Китаѣ сдѣланъ въ самое послѣднее время

(въ мартѣ 1903 г.) газетою «Der Ostasiatische Lloyd» въ статьѣ: «Экономическіе интересы Германіи въ открытыхъ портахъ Китая».

Она заслуживаетъ воспроизведенія in extenso:

«Мы даемъ здѣсь обзоръ состоянія экономическихъ интересовъ Германіи въ главныхъ торговыхъ портахъ Китая въ концѣ 1901 г. Онъ составленъ на основаніи донесеній германскихъ консуловъ въ Китаѣ. Въ нихъ ничего не говорится о Цинъ-дао и Гонконгѣ. Кромѣ того мы не упомянули о Ню-чжуанѣ, Чжэнь-цзянѣ, Нанкинѣ, У-ху, Цзю-цзянѣ, И-чанѣ и Чунъ-цинѣ, гдѣ интересы Германіи, правда, представляются, но не имѣютъ большого значенія».

«Германскіе торговые интересы и участіе германскихъ капиталовъ въ Китаѣ чрезвычайно увеличились за эти послѣдніе годы. Доказательство этого очень ощутительно въ главномъ коммерческомъ центрѣ Дальняго Востока, — Шанхаѣ, гдѣ не только число нѣмецкихъ фирмъ возросло съ 43 до 68, но и участіе Германіи въ общей торговлѣ увеличилось на 7%. Другое доказательство развитія коммерческихъ интересовъ Германіи въ Китаѣ исходитъ изъ того факта, что единственный нѣмецкій банкъ въ Китаѣ «Deutsch Asiatische Bank», капиталъ котораго не превышалъ до послѣдняго времени 3,750,000 ланъ, увеличилъ свой капиталъ въ 1900 году до 5,000,000 ланъ. Амой — единственный пунктъ, гдѣ слѣдуетъ отмѣтить уменьшеніе числа нѣмецкихъ фирмъ; одна только фирма прекратила свое существованіе—это незначительная гостиница. Не произошло никакой перемѣны въ участіи нѣмецкаго производства и капитала въ различныхъ предпріятіяхъ, за исключеніемъ ввоза оружія, который давалъ хорошій доходъ нѣкоторымъ фирмамъ и который теперь почти совершенно прекратился съ тѣхъ поръ, какъ, вслѣдствіе боксерскаго возстанія, ввозъ оружія былъ запрещенъ».

«Что касается Пекина, оставшагося закрытымъ для иностранной торговли, то одна изъ фирмъ, существовавшихъ тамъ въ 1898 г., перестала существовать навсегда со времени осады миссій, тогда какъ въ то же самое время образовалась другая, новая. Двѣ имѣющіяся тамъ въ настоящее время фирмы торгуютъ только въ розницу и преимущественно предметами первой необходимости для иностранцевъ, проживающихъ въ Пекинѣ».

«Одинъ нѣмецъ, съ нѣкоторымъ капиталомъ участвуетъ въ частной телефонной компаніи. Въ Пекинѣ имѣется нѣмецкая почтовая контора предстоитъ открытіе отдѣленія Deutsch Asiatische Bank».

«Слѣдующія свѣдѣнія выясняютъ съ различныхъ точекъ зрѣнія роль Германіи въ торговыхъ портахъ».

«Амой.—Двѣ фирмы, противъ трехъ въ 1898 году. Капиталъ значительный; капиталъ страховыхъ компаній около 2,000,000 марокъ. Около 300,000 марокъ вложено въ промышленныя предпріятія. Шесть земельныхъ участковъ, стоимостью приблизительно въ 100,000 марокъ. Въ каботажѣ германскихъ судовъ болѣе нѣтъ. Нѣмецкая почтовая контора».

«Кантонъ.—12 фирмъ, изъ которыхъ 2 въ Хой-хоу и въ Пакхоѣ, противъ 8-ми въ 1898 году. Стоимость ввозной торговли приблизительно 40,000,000 марокъ, или 50% всего ввоза, и стоимость вывозной торговли отъ 60 до 70,000,000 марокъ, т. е. 75% всего вывоза. Участіе въ предпріятіи фирмы Arnhold Karberg & C° для постройки металлическихъ резервуаровъ для керосина. Земельные участки стоимостью около 1,200,000 марокъ, изъ коихъ на 650,000 марокъ—собственность миссіонеровъ. 30 нѣмецкихъ судовъ принимаютъ участіе въ каботажѣ; они грузились и разгружались 244 раза въ Кантонѣ, 404 раза въ Хой-хоу, 44 раза въ Пакхоѣ. Кромѣ того имѣется 6 судовъ для внутренняго плаванія. Германскія миссіи слѣдущія: берлинская миссія съ 8 значительными и 55 менѣе значительными станціями, — 14 миссіонерами, однимъ прокуроромъ и одною миссіонеркою; рейнская миссія съ 6 станціями и 10 миссіонерами; кильская миссія съ 5 миссіонерами и бальская миссія съ 4 главными станціями въ кантонскомъ округѣ (10 въ округѣ Сватоу) и 10 миссіонерами. Нѣмецкая почтовая контора».

«Фу-чжоу.—Одинъ торговый домъ, какъ и раньше. Значительные торговые капиталы, помѣщенные частью въ чайное дѣло. Участіе въ заводѣ для чистки утиныхъ перьевъ. Четыре частныхъ дома и два строенія для конторъ. Нѣмецкая каботажная торговля не регулярна; въ 1901 году пришли два нѣмецкихъ каботажныхъ судна, а также девять почтовыхъ пароходовъ».

«Ханькоу. — Девять торговыхъ домовъ и отдѣленіе Deutsch Asiatische Bank, противъ семи въ 1898 году. Торговый капиталъ приблизительно въ 6,500,000 марокъ. Стоимость германской вывозной торговли 12,000,000 марокъ и ввозной—отъ 3-хъ до 4,000,000 марокъ. 4,000,000 помѣщены въ предпріятіе пинъ-сянскихъ каменноугольныхъ копей и 100,000 марокъ въ предпріятіе нѣмецкой фабрики альбумина. Земельные участки стоимостью въ 2,500,000 марокъ, часть которыхъ, стоимостью на 50,000 марокъ, находится въ И-чанѣ. Пять нѣмецкихъ пароходовъ совершаютъ плаваніе между Ханькоу и Шанхаемъ, одинъ между Ханькоу и Сватоу. Почтовая и телефонная нѣмецкія конторы».

«Шанхай. — Шестьдесятъ восемь торговыхъ домовъ и Deutsch

Asiatische Bank противъ 43 домовъ въ 1898 г. Общая стоимость германской торговли 120,000,000 марокъ, что представляетъ собою 22% стоимости общей торговли, т. е. превышаетъ на 7% стоимость германской торговли въ 1898 г. Два нѣмецкихъ акціонерныхъ общества шерстяной пряжи и шелковыхъ мануфактуръ, съ общимъ капиталомъ приблизительно въ 2,000,000 марокъ, 2/3 котораго нѣмецкія. Кромѣ того, нѣмецкіе капиталы вложены въ 4 бумагопрядильни, съ общимъ капиталомъ въ 9,900,000 марокъ; 6 шелковыхъ фабрикъ, оборотный капиталъ которыхъ неизвѣстенъ; 3 дока и мукомольня, съ общимъ капиталомъ въ 6,900,000 марокъ. Газовый заводъ съ акціонернымъ капиталомъ до 900,000 марокъ, пятая часть котораго принадлежитъ нѣмцамъ. Германскіе интересы представляются: въ Hongkong, Shanghai Banking Corporation, Shanghai Land Investment Company, Shanghai Tug Boat Company, Shanghai Cargo Boat Company, Shanghai and Hongkong Wharf Company».

«Нѣмецкіе капиталы, вложенные въ эти различныя общества, доходятъ приблизительно до 8,142,000 марокъ. Земельные участки, стоимостью въ 3,700,000 марокъ; каботажною торговлею занимаются 25 нѣмецкихъ пароходовъ. Кромѣ того, въ портъ вошли 7 судовъ, принадлежащихъ Сѣверо-Германскому Ллойду, 178 судовъ, принадлежащихъ Гамбургъ-Американской линіи, и еще 6 различныхъ пароходовъ. Въ провинціи Чжэ-цзянъ и Гуанъ-си имѣется 14 нѣмецкихъ миссіонеровъ, принадлежащихъ къ китайской внутренней миссіи (China Inland Mission). Нѣмецкая почтовая контора».

«Сватоу. — Два торговыхъ дома, противъ одного въ 1898 году. Торговый капиталъ довольно значительный. Около 100,000 марокъ вложено нѣмцами въ суматрское керосиновое дѣло. Земельные участки стоимостью въ 300,000 марокъ. Сюда слѣдуетъ прибавить участки, находящіеся во владѣніи миссіонеровъ, стоимостью отъ 45 до 50,000 марокъ, а равнымъ образомъ и участокъ, на которомъ построено консульство. Два нѣмецкихъ судна совершаютъ рейсы между Гонконгомъ, Сватоу и Дэли, одно между Сватоу и Ханькоу. Кромѣ того, 18 пароходовъ восточной линіи Сѣверо-Германскаго Ллойда совершаютъ рейсы въ Бангкокъ и Сингапуръ. Въ то же время въ портъ вошло 152 разныхъ нѣмецкихъ парохода. Имѣется 16 нѣмецкихъ миссіонеровъ, принадлежащихъ къ бальскимъ миссіямъ».

«Тянь-цзинь.—22 торговыхъ фирмы, включая Нѣмецко-Азіатскій банкъ, противъ 24 въ 1898 году. Нѣмецкіе торговые капиталы въ круглыхъ цифрахъ равняются 12,000,000 марокъ. Участіе во ввозѣ

составляетъ 60% и въ вывозѣ 45%. Капиталы, вложенные въ предпріятіе кайпинскихъ рудниковъ, достигаютъ приблизительно 810,000 марокъ; вложенные въ предпріятіе исяньскихъ каменноугольныхъ копей доходятъ до 270,000 марокъ и вложенные въ различныя предпріятія— до 480,000 марокъ. Земельные участки, принадлежащіе нѣмцамъ, оцѣниваются въ 4,000,000 марокъ; 4 нѣмецкихъ парохода совершаютъ регулярные рейсы между Шанхаемъ, Цинъ-дао, Чифу и Тянь-цзинемъ; 3 изъ нихъ являются собственностью Rhederei Jebsen in Apenrade, и одинъ принадлежитъ Гамбургъ-Американской линіи. Въ 1901 году 123 судна, плававшихъ подъ германскимъ флагомъ, посѣтили портъ. Имѣется 46 миссіонеровъ, принадлежащихъ къ южно-шаньдунской католической миссіи. Нѣмецкая почтовая контора».

«Чифу. — 4 торговыхъ фирмы, противъ двухъ въ 1898 году. Торговые капиталы исчисляются приблизительно въ 2,500,000 марокъ. Оборотъ около 4,500,000 марокъ; 3 гектара земли, стоимостью приблизительно въ 450,000 марокъ; еще 9 гектаровъ подъ виноградниками. Линія нѣмецкаго почтоваго пароходства, по которой ведется торговля между Шанхаемъ, Цинъ-дао, Чифу и Тянь-цзинемъ. Въ 1901 году портъ посѣтили 238 нѣмецкихъ пароходовъ. Нѣмецкая почтовая и телефонная конторы».

ГЛАВА IV.

Франція.

Торговая связь между Франціей и Китаемъ за 10 лѣтъ съ 1890 по 1900 г. медленно, но неуклонно развивается. Объ этомъ свидѣтельствуетъ ясно слѣдующая таблица данныхъ, взятая изъ статистики французскихъ таможенъ (во франкахъ) [1]).

Годы.	Вывозъ изъ Китая во Францію.	Ввозъ въ внутр.	Китай изъ иностр.	Франціи. общій.	Превышеніе ввоза надъ вывозомъ.
	Франки.	Франки.	Франки.	Франки.	Франки.
1890. .	130,798,377	4,125,229	8,275,155	12,400,384	118,397,993
1891. .	135,859,134	2,530,108	7,814,832	10,344,940	125,514,194
1892. .	157,377,141	3,168,507	4,075,979	7,244,486	150,132,655
1893. .	156,243,220	2,432,499	3,264,101	5,696,600	150,546,620
1894. .	120,984,089	2,821,682	17,149,881	19,971,563	101,012,526
1895. .	158,492,673	3,097,332	12,182,644	15,279,976	143,212,697
1896. .	106,020,679	4,970,819	18,364,860	23,335,679	82,685,000
1897. .	168,118,517	4,941,037	24,543,413	29,484,450	138,634,067
1898. .	149,620,205	4,373,526	15,679,212	20,052,738	129,567,467
1899. .	242,497,000	5,448,000	19,623,000	25,071,000	217,426,000

Между статьями вывоза изъ Китая во Францію нужно прежде всего назвать шелкъ и bourres de soie, которые одни представляютъ собою отъ 8 до 9 десятыхъ всего вывоза Китая во Францію; за шелкомъ идутъ кожи, шелковыя ткани, чай.

Между статьями ввоза изъ Франціи въ Китай фигурируютъ главнымъ образомъ шелковыя и льняныя ткани, вина, машины.

Статистика торговаго обмѣна Франціи съ Китаемъ стоитъ въ весьма неудовлетворительномъ положеніи. Вышеприведенныя цифры взяты, какъ сказано, изъ отчета французской таможни, но и онѣ, по словамъ Жел-

[1]) Commercial China, p. 2999.

той книги, не даютъ совершенно точнаго понятія о торговомъ движеніи между Франціей и Китаемъ по слѣдующимъ двумъ причинамъ:

Во 1-хъ, извѣстное число французскихъ товаровъ, количество и стоимость которыхъ опредѣлить очень трудно, ввозятся въ Китай послѣ того, какъ они были объявлены къ вывозу въ Лондонъ, или Гонконгъ. Затѣмъ, по статистикѣ китайскихъ морскихъ таможенъ, всѣ товары, какого бы происхожденія они ни были, приходящіе изъ Гонконга, какъ изъ Англіи, включаются въ сумму англійскаго ввоза [1]):

Во 2-хъ, торговля Индо-Китая съ Китаемъ не включена въ приведенную таблицу, обнимающую только ввозъ и вывозъ по отношенію къ метрополіи. Въ 1900 году эта торговля сама по себѣ поднялась до размѣра:

Вывозъ изъ Китая въ Индо-Китай . . . 90,300,000 фр.
Ввозъ въ Китай изъ Индо-Китая . . . 74,700,000 фр. [2]).

Указанія на неточность статистики китайской морской таможни мы встрѣчаемъ очень часто въ отчетахъ консульскихъ агентовъ Франціи и еще въ одномъ изъ послѣднихъ изъ нихъ авторъ пишетъ такъ:

«Прилагаемая таблица ввоза Шанхая даетъ «настолько точно, насколько то позволяютъ не полныя рубрики таможни, статистику ввоза по странамъ происхожденія» [3]).

Если мы обратимся затѣмъ къ регистраціи французской торговли китайскою морскою таможнею, то окажется, что подъ рубрикою «Annual value of the trade with each country». Франція сама по себѣ не фигурируетъ вовсе, а лишь какъ одна изъ незримыхъ составныхъ частей рубрики: «Continent of Europe (Russia excepted). Указаны лишь ея колоніи Cochin China, Tonkin and Annam, для которыхъ указаны обороты:

Годы.	Ввозъ въ Китай. H. K. Tls.	Вывозъ изъ Китая. H. K. Tls.	Итого. H. K. Tls.
1897 . .	503,314	531,802	1,035,116
1898 . .	923,448	781,471	1,704,955
1899 . .	1,611,140	945,544	2,556,684
1900 . .	986,445	1,302,833	2,289,278

[1]) Ministère des Affaires Etrangères. Documents Diplomatiques, Chine, Juin—Octobre 1901. Paris MDCCCCI, p. 22—23.

[2]) Ibidem.

[3]) Chine, Mouvement Commercial industriel et maritime de Shanghai en 1900. Rapports Commerciaux des agents diplomatiques et consulaires de France, Année 1902. № 117. Supplement au Moniteur officiel du Commerce du 17 Avril 1902, p. 5.

Если мы сравнимъ съ этими данными вышеуказанныя цифры французскихъ таможенъ, то увидимъ, что въ 1900 году, принимая установленный китайскою морскою таможнею курсъ въ 3,90 фр., изъ французскихъ колоній ввозъ въ Китай равнялся не 986,445 там. ланъ, а 19,153,846 там. ланъ; вывозъ же изъ Китая не 1,302,833 там. ланъ, а 23,153,846 там. ланъ.

Ошибочные результаты таможенной статистики станутъ совершенно понятны, если мы примемъ во вниманіе слѣдующую характеристику французскаго пароходства на Жемчужной рѣкѣ, данную однимъ изъ французскихъ же агентовъ для 1900 года въ Кантонѣ.

«Доселѣ французскій флагъ развѣвался только на судахъ, служащихъ для развлеченій и принадлежащихъ нашимъ соотечественникамъ. Но уже годъ тому назадъ, вслѣдствіе соединенныхъ усилій метрополіи и генералъ-губернатора Индо-Китая для возстановленія нашего торговаго флота, почти совершенно исчезнувшаго изъ этихъ морей, произведена перемѣна къ счастливымъ предзнаменованіямъ. Молодой ліонецъ M. Trevoux поставилъ пароходъ le Rhône на линію Гонконгъ—Кантонъ и небольшую флотилію шлюпокъ на воды дельты. Преемники M. L. Sculfort'a въ Гонконгѣ, P. Lemaire et C^{0}., установившіе торговый домъ въ Гуань-чжоу-вань, съ своей стороны, только что связали этотъ портъ съ Кантономъ паровымъ сообщеніемъ. Остается желать, чтобы и другіе изъ нашихъ соотечественниковъ послѣдовали ихъ примѣру, съ цѣлью поднятія доли французскаго фланга въ морской торговлѣ этой провинціи» [1]).

Легко видѣть отсюда разницу между двумя положеніями: имѣть торговлю и имѣть пароходы. Въ 1900 году въ Кантонъ вошло только 2 французскихъ парохода съ балластомъ въ 14 тоннъ. Между тѣмъ въ томъ же году одного тонкинскаго угля доставлено 34,821 тонна, на сумму 282,666 таможенныхъ ланъ.

Немного ниже тотъ же отчетъ выражается еще болѣе краснорѣчиво, по поводу неправильнаго способа составленія отчетовъ китайскими морскими таможнями.

«Какъ мы говорили уже въ нашемъ послѣднемъ отчетѣ, слѣдовало бы вычесть значительную сумму изъ рубрики «Англія», чтобы отнести ее подъ столбецъ «Европейскій Континентъ». Это перенесеніе имѣло бы, конечно, результатомъ возстановленіе истиннаго порядка вещей и возвратило бы дѣйствительнымъ импортерамъ ту долю торговли, которую таможни весьма произвольно приписываютъ флагу, доставившему товаръ».

[1]) Chine, Commerce de Canton en 1900. Rapp. comm. des agents diplomatiques et consulaires de France. Année 1902, № 116, p. 14.

ГЛАВА V.

Англія.

Недостаточность постановки дѣла статистики иностранной торговли Китая признается самими поборниками англійскаго торговаго главенства въ Китаѣ, при чемъ она неоднократно служила предметомъ сѣтованій даже англійскихъ оффиціальныхъ лицъ, невольно сталкивавшихся съ вопросомъ регистраціи по флагамъ, когда приходилось устанавливать болѣе или менѣе точныя цифры въ связи съ тѣми или другими изслѣдованіями. Изъ новѣйшихъ указаній на непригодность существующаго нынѣ порядка регистраціи иностранной торговли въ Китаѣ можно сослаться на отчетъ о торговлѣ за 1901 г. британскаго коммерческаго атташэ въ Китаѣ, Дж. В. Джемисона, извѣстнаго своими знаніями современныхъ торговыхъ условій въ этой странѣ. Въ началѣ своего отчета г. Джемисонъ производитъ слѣдующія общія замѣчанія:

«Хотя въ теченіе разсматриваемаго года торговля въ нѣкоторыхъ мѣстахъ имперіи должна была производиться при ненормальныхъ условіяхъ, или была ограничена этими ненормальными условіями, происшедшими отъ безпорядковъ 1900 года, можетъ оказаться небезынтереснымъ сравнить статистическія данныя 1901 года съ данными 1896 года—года, въ который торговля оправилась отъ удара, нанесеннаго ей войною съ Японіей».

«Какъ можно видѣть изъ нижепомѣщаемой таблицы, общая внѣшняя торговля страны увеличилась съ названнаго времени почти на 9,000,000 фунтовъ. Ввозъ, за который нужно было платить больше серебра, благодаря паденію въ стоимости этого металла болѣе чѣмъ на 11%, показываетъ увеличеніе свыше 5,500,000 фунтовъ, между тѣмъ какъ вывозъ показываетъ увеличеніе на 3,313,000 фунтовъ».

«Можно даже замѣтить, что отношеніе вывоза къ ввозу показываетъ легкое уменьшеніе. Но не слѣдуетъ забывать, что прямая иностранная вывозная торговля двухъ портовъ — Тянь-цзиня и Ню-чжуана въ 1899 году превосходила на 1,528,000 фунтовъ цифры за 1901 годъ, и, если бы торговля продолжала мирно развиваться, итоги вывоза за послѣдній годъ могли легко достигнуть 29,500,000 фунтовъ, что дало бы отношеніе 100 : 83,7%, или фактически то же самое, что и въ 1896 году. Эти цифры увеличиваютъ одною болѣе тѣ многія иллюстраціи, которыя цитированы комиссіею лорда Гершеля для доказательства, что падающій курсъ, въ концѣ концовъ, не имѣетъ склонности къ поощренію вывоза или къ стѣсненію ввоза.

Таблица а.

Сравнительная таблица иностранной торговли въ Китаѣ на основаніи отчетовъ императорскихъ морскихъ таможенъ.

	СТОИМОСТЬ.		Увеличеніе или уменьшеніе.
	1896 фн.	1901 фн.	фн.
Общій ввозъ . . .	29,605,100	35,185,275	+ 5,580,175
» вывозъ . .	24,488,181	27,801,660	+ 3,313,479
Общая торговля .	54,093,281	62,986,935	+ 8,893,654
Отношеніе ввоза къ вывозу со . . .	100%	82,7%	79%
Соединенное королевство:			
Ввозъ изъ. . . .	7,378,400	6,100,000	— 1,278,400
Вывозъ въ . . .	1,863,650	1,266,300	— 597,350
Гонконгъ:			
Ввозъ изъ. . . .	15,226,000	17,798,250	+ 2,572,250
Вывозъ въ . . .	9,008,500	10,664,250	+ 1,655,750
Индія:			
Ввозъ изъ. . . .	3,838,000	4,282,500	+ 444,500
Вывозъ въ . . .	362,600	465,650	+ 103,050
Другія Британскія владѣнія:			
Ввозъ изъ. . . .	895,000	892,700	— 2,300
Вывозъ изъ . . .	531,650	493,970	— 37,680
Общая британская торговля . .	39,103,800	41,963,620	+ 2,859,820

Курсъ для 1896 года, 3 шил. 4 пенс. = 1 там. ланъ.
Курсъ для 1901 года, 2 шил. $11^1/_2$ пенс. = 1 там. ланъ.

Примѣчаніе. «Что касается вышеприведенной таблицы, то необходимо обратить вниманіе на нѣкоторые недостатки въ томъ способѣ, согласно которому составляются отчеты императорскихъ морскихъ таможенъ».

«Цифры, показывающія общую внѣшнюю торговлю страны, представляютъ стоимость ввоза въ моментъ разгрузки и вывоза въ моментъ погрузки. Цифры эти получаются слѣдующимъ образомъ: отъ рыночной стоимости чистаго ввоза отсчитывается общій сборъ ввозной пошлины плюсъ ли-цзинь съ опіума, уплачиваемый въ портѣ назначенія, и 7% расходовъ. Къ рыночной стоимости вывоза прибавляется общій сборъ вывозной пошлины и 8% расходовъ».

«Что касается, однако, цифръ, показывающихъ пропорцію торговли съ каждымъ иностраннымъ государствомъ, никакихъ такихъ вычетовъ или прибавленій не дѣлается и, при непригодности необходимыхъ данныхъ, оказывается невозможнымъ, за исключеніемъ развѣ только приблизительно, уменьшить эти два ряда цифръ до обыкновеннаго уровня».

«Никакихъ попытокъ въ этомъ направленіи сдѣлано не было, и всѣ статистическія данныя, сообщаемыя въ настоящемъ отчетѣ, помимо тѣхъ, которыя имѣютъ дѣло съ общею торговлею, всѣ взяты изъ таможенныхъ отчетовъ такъ, какъ они есть».

«Не представляется, повидимому, правильнымъ устанавливать прибыль съ товаровъ, цѣны которыхъ постоянно колеблются и стоимость которыхъ во многихъ случаяхъ дается таможнями произвольно».

«Въ цѣляхъ обезпеченія точности и облегченія сравненія было бы, повидимому, желательно, чтобы цифры для ввоза и вывоза исчислялись всегда на одномъ и томъ же основаніи. Затѣмъ, нужно также обращать вниманіе по отношенію къ цифрамъ, показывающимъ пропорціональную торговлю каждой страны. Нѣкоторые товары, перевозимые, напримѣръ, на британскихъ судахъ, могутъ быть региструемы, какъ поступающіе изъ Соединеннаго Королевства, или вывозимые въ него, между тѣмъ какъ ихъ дѣйствительнымъ происхожденіемъ или назначеніемъ является, можетъ быть, какая-нибудь. другая страна».

«Другимъ пунктомъ, который не слѣдовало бы упускать изъ вида, является обманчивое свойство отчетовъ по отношенію къ товарамъ, ввo-

зимымъ изъ Гонконга или вывозимымъ въ него. Значительное количество не британскаго груза привозится изъ означенной колоніи, и много чисто китайскихъ произведеній отправляются туда изъ южныхъ портовъ для перегрузки въ другіе порты въ Китаѣ».

«Итогъ британской торговли, который въ 1896 году составлялъ 56,6% всей торговли, уменьшился, согласно китайскимъ отчетамъ, до 51,02 %, и прямой ввозъ изъ Соединеннаго Королевства упалъ, повидимому, до цѣлыхъ 15,9%».

«Какія цифры могутъ быть вѣрными, это представляется почти невозможнымъ сказать, такъ какъ ни китайскія таблицы, ни наши собственныя не могутъ дать точныхъ свѣдѣній касательно мѣста происхожденія товаровъ, въ нихъ перечисленныхъ».

«Напримѣръ, отчеты за 1896 годъ, въ ежегодномъ изданіи Министерства Финансовъ (Board of Trade's Annual Statement) о торговлѣ Соединеннаго Королевства съ иностранными государствами, даютъ вывозъ въ Китай равнымъ 6,717,353 фунтамъ и ввозъ изъ Китая — 2,973,887 фунтамъ. Эти цифры являются стоимостью въ портахъ погрузки и стоимостью при приходѣ — соотвѣтственно. Цифры о ввозѣ, будучи уменьшены до обыкновеннаго базиса, собственно согласны съ дѣйствительностью, но менѣе легко объяснить крупную разницу въ 1,110,237 фунтовъ въ дѣлѣ вывоза».

«Правдоподобнымъ рѣшеніемъ можетъ быть то, что излишекъ состоитъ или изъ груза условнаго (optional cargo) (т. е. отправляемаго условно въ тотъ или иной портъ), или изъ перегрузокъ въ Марсели, которыя могли быть классифицируемы въ китайскихъ отчетахъ, какъ грузы, предназначенные для континента Европы, и должнымъ образомъ зарегистрованы въ нашихъ отчетахъ, какъ ввозъ изъ Китая».

«Во время составленія настоящаго отчета британскія цифры за 1901 годъ получены еще не были».

«Что касается другихъ странъ, то сравнительныя цифры за два года показываютъ слѣдующее:

	СТОИМОСТЬ.		
	1896 фн.	1901 фн.	Увеличеніе. фн.
Соединенные Штаты:			
Ввозъ изъ. . . .	2,000,000	3,476,000	1,476,000
Вывозъ въ . . .	1,854,000	2,458,000	604,000

Европейскій континентъ (исключая Россіи) [1].			
Ввозъ изъ. . . .	1,572,000	2,521,500	949,500
Вывозъ въ . . .	3,013,000	4,329,000	1,316,000

«Ввозъ изъ Японіи показываетъ увеличеніе приблизительно на 2,000,000 — 2,500,000 фн.».

«Изъ вышеозначеннаго можно видѣть, что, несмотря на значительное паденіе въ цѣнѣ серебра и несмотря на тотъ фактъ, что по условіямъ своего договора съ Японіею Китай въ 1895 году увеличилъ приблизительно на 37,500,000 фн. свой иностранный долгъ, ввозная торговля увеличилась на 19%, каковое увеличеніе было бы вѣроятно, если бы не случилось послѣднихъ безпорядковъ».

«Настоящій годъ, однако, засталъ Китай осѣдланнымъ дальнѣйшимъ увеличеніемъ его долга на 67,500,000 фунтовъ, первоначально обращеннаго изъ золота въ серебро по курсу 3 шил. за таможенный ланъ (равно 450,000,000), серебряный эквивалентъ каковой суммы, на ряду съ его предыдущими долгами, увеличивается, вслѣдствіе упадка курса, до размѣровъ, внушающихъ весьма сильныя опасенія. Кромѣ того, сокращеніе въ его доходахъ, причиненное залогомъ большей части его доходовъ для покрытія вознагражденія, должно повести къ тяжелымъ внутреннимъ налогамъ на торговлю, и можно предположить, что покупная сила его на нѣкоторое время серьезно отъ этого пострадаетъ».

«Правда, то, что происходитъ въ этой странѣ, является неожиданностью, но положеніе, съ которымъ она очутилась лицомъ къ лицу, не обѣщаетъ ей блестящаго будущаго. Единственная надежда Китая на экономическое спасеніе заключается, повидимому, въ немедленномъ и широкомъ развитіи его вывоза. Но, какъ бы ни были велики его потенціальныя богатства въ этомъ отношеніи, для дѣйствительной ихъ эксплоатаціи потребуется извѣстное время. Нужно имѣть желѣзныхъ дорогъ больше, чѣмъ тѣ, которыя находятся нынѣ въ періодѣ постройки или проектахъ, и, если даже допустить, что найдутся капиталисты, готовые финансировать ихъ, онѣ не могутъ быть построены въ одинъ день. За отсутствіемъ же желѣзныхъ дорогъ будетъ крайне затруднительно доставлять къ мѣсту назначенія машины для горныхъ или про-

[1]) Въ 1900 году Гамбургъ ввезъ изъ Китая товаровъ на сумму 1,426,000 фн. и вывезъ въ Китай 1,464,000 фн. (Нѣмецкіе торговые отчеты).

мышленныхъ цѣлей, или поставлять минералы или другіе продукты въ портъ распредѣленія по цѣнамъ, которыя были бы выгодны. Минералы не всегда оказываются въ равнинахъ, подобно тому, какъ въ сѣверномъ Китаѣ и въ дельтѣ Янъ-цзы, и опытъ Англо-Французскаго ртутнаго и горнаго синдиката, который, открывая работы въ провинціи Гуй-чжоу, долженъ былъ нанять 30 человѣкъ на шесть недѣль для доставки котла на разстояніи 17 миль, не оказывается, повидимому, необыкновеннымъ».

«Другою помощью развитію вывоза было бы полное уничтоженіе всякихъ внутреннихъ и морскихъ пошлинъ на продукты, предназначенные къ вывозу за границу. Принятіе такого образа дѣйствій, однако, невѣроятно. Первѣе всего, большинству китайскихъ чиновниковъ неизвѣстны самые элементарные принципы экономіи, и даже, если бы можно было дать имъ нѣкоторое понятіе объ этихъ принципахъ, сильная нужда въ наличныхъ деньгахъ, въ которой они находятся, была бы достаточнымъ основаніемъ, чтобы помѣшать имъ отказаться отъ дохода одного дня, при простомъ теоретическомъ увѣреніи, что благодаря этому доходу можно извлечь выгоду въ непродолжительномъ времени. Затѣмъ, морскія вывозныя пошлины заложены европейскимъ кредиторамъ, и такъ какъ онѣ достигаютъ суммы приблизительно въ 1,300,000 фунтовъ, то вмѣсто нихъ должно быть изыскано другое равнозначущее обезпеченіе».

«Очевидность положенія, что что-нибудь должно быть сдѣлано, доказывается фактомъ, что въ мартѣ сего года (1902) Китайское Министерство Иностранныхъ Дѣлъ опубликовало рядъ горныхъ правилъ, которыя, хотя еще далеко не удовлетворительны, являются, однако, значительнымъ шагомъ впередъ по сравненію съ предшествовавшимъ законодательствомъ въ этой области. Нынѣ на основаніи этихъ правилъ для иностранцевъ предоставляется разрабатывать рудныя богатства совмѣстно съ китайцами, безъ всякихъ самовольныхъ ограниченій въ смыслѣ пропорцій складочнаго капитала. Населенію и чиновникамъ даны приказанія оказывать всякое содѣйствіе развѣдочнымъ партіямъ, и сдѣлана попытка къ заклинанію призрака фынъ-шуй. Дальнѣйшимъ указаніемъ прогрессирующей мысли является принятіе предложенія, сдѣланнаго британскою коммиссіею по пересмотру договора, что вывозныя пошлины на чай должны быть выработаны на основаніи 5% ad valorem, въ надеждѣ, что окажется, можетъ быть, возможнымъ сдѣлать что-нибудь въ цѣляхъ оживленія этой когда-то цвѣтущей торговли».

«Много попытокъ,— къ несчастію всѣ неудачныя,— было сдѣлано, чтобы прійти къ нѣкоторымъ заключеніямъ относительно торговаго ба-

ланса Китая. Единственными приблизительно точными цифрами, которыя въ данномъ случаѣ пригодны, оказываются только цифры отчетовъ императорскихъ морскихъ таможенъ. Однако, данныя, которыя онѣ сообщаютъ, далеко не полны и, что касается остального, то во всемъ приходится основываться на догадкахъ».

«Можно быть увѣреннымъ, что пограничная торговля на сѣверѣ, сѣверо-западѣ и западѣ Китая должна показывать балансъ въ пользу Китая. Извѣстно, что эмигранты, возвращаясь изъ-за границы, приносятъ съ собою крупныя суммы денегъ, размѣры которыхъ нѣтъ никакихъ средствъ опредѣлить, и что каждый почтовый пароходъ привозитъ сотни заказныхъ писемъ, содержащихъ часть платежей за вывезенный трудъ. Просматривая перечень разныхъ военныхъ судовъ, принадлежащихъ западнымъ державамъ въ восточныхъ водахъ, напрасно будетъ дѣлать какія-либо попытки вычислить ежегодные расходы ихъ въ Китаѣ. Равнымъ образомъ, невозможнымъ представляется также вычислить, сколько въ странѣ истратили или тратятъ разные военные отряды. Едва ли будетъ также ошибочнымъ помѣстить на кредитъ Китая извѣстную часть богатства, текущаго въ прилегающую колонію Гонконга; но какъ установить эту пропорцію? Затѣмъ—всѣ эти искатели концессій и представители развѣдочныхъ синдикатовъ, насчитывающіеся десятками,— достигнуты ли ихъ цѣли или нѣтъ,—всѣ они оставили за собою здѣсь деньги. Равнымъ образомъ, пожертвованія людей, заинтересованныхъ въ миссіонерскомъ дѣлѣ, являются еще другою статьею, которую нужно принять во вниманіе».

«Съ другой стороны, слѣдуетъ памятовать, что въ дебетъ должны быть отнесены крупные годовые платежи по покрытію иностранныхъ займовъ. Суммы, подлежащія уплатѣ въ 1901 году, равнялись: 3,750,000 фунтовъ стерлинговъ, изъ которыхъ только 910,042 фунта представляли обратную уплату капитала, при чемъ оставался балансъ въ 2,839,558 фунтовъ на оплату процентовъ».

«Китай не имѣетъ своей линіи океанскихъ пароходовъ, и изъ всей суммы тоннажа пароходовъ, занимающихся перевозкою грузовъ между портами, на китайскій флагъ приходится только немного болѣе, чѣмъ 17%; Китай долженъ платить другимъ не только фрахтъ за свой вывозъ, но даже большую часть фрахта по своей внутренней торговлѣ».

Главнѣйшія указываемыя доселѣ неточности или пристрастныя въ пользу Англіи положенія, проводимыя въ статистикѣ китайской морской таможни, сводятся къ слѣдующему:

Во 1-хъ, тогда какъ для всѣхъ другихъ европейскихъ странъ

отчеты китайской морской таможни удѣляютъ слишкомъ мало вниманія и мѣста, британская имперія фигурируетъ въ нихъ подъ цѣлымъ рядомъ слѣдующихъ группъ:

1) Great Britain;
2) Hongkong;
3) India;
4) Singapore and Straits;
5) Australia, New Zealand, etc.;
6) South Africa, including Mauritius;
7) British America.

Во 2-хъ, отчеты китайской морской таможни говорятъ о торговлѣ Гонконга, нисколько не выдѣляя и не поясняя ея полнѣйшее по существу отличіе отъ торговли англійской. Въ иностранной торговлѣ Китая Гонконгъ играетъ очень большую роль, но представляется вопросъ, какую роль играетъ сама Англія въ торговлѣ Гонконга, и не является ли послѣдній, по крайней мѣрѣ, по отношенію къ Китаю, перегрузочнымъ пунктомъ въ огромнѣйшей пропорціи однихъ только иностранныхъ товаровъ.

Въ самомъ дѣлѣ, если въ отдѣльныхъ графахъ совершенно точно указаны итоги ввоза и вывоза изъ метрополіи и всѣхъ колоній британской имперіи въ Китай, что то же еще падаетъ на долю Гонконга? Очевидно въ преобладающей долѣ въ него должны ввозиться изъ Англіи тѣ товары, которые предназначаются для другихъ странъ востока кромѣ Китая. Фирмамъ же, отправляющимъ грузы непосредственно въ порты Китая, казалось бы, совершенно нѣтъ необходимости подвергаться накладнымъ расходамъ по перегрузкѣ въ Гонконгѣ. Поэтому, говоря о Гонконгѣ, который составляетъ, благодаря неточной статистикѣ китайскихъ морскихъ таможенъ, могущественный и единственный оплотъ англійской торговли въ Китаѣ, можно принять за вѣрное, что громадные итоги торговаго обмѣна Гонконга съ Китаемъ должны относиться на счетъ Англіи съ очень и очень большою оговоркою. Гонконгъ самъ ничего не производитъ. Это неоднократно заявлялось самими же англичанами, не говоря уже о другихъ, которые, какъ, напр., американцы, бельгійцы, итальянцы и пр., съ цифрами въ рукахъ, неопровержимо доказываютъ похищенія англійскимъ флагомъ въ Гонконгѣ товаровъ чужого происхожденія и отнесеніе ихъ затѣмъ подъ рубрику Великобританіи или Гонконга. Въ добавленіе къ тому, что говорится по сему предмету въ главахъ о другихъ странахъ, здѣсь не лишне будетъ привести оффиціальное сообщеніе о заключеніи, сдѣланномъ о ходѣ англійской

торговли въ Гонконгѣ самими же изучавшими дѣло англичанами. По этому вопросу въ одномъ изъ отчетовъ бельгійскаго консула въ Гонконгѣ Leona Vincart [1]) мы находимъ слѣдующее интересное сообщеніе:

«Англійское правительство, озабоченное упадкомъ англійской торговли въ Гонконгѣ, назначило комиссію, съ цѣлью изысканія причинъ этого упадка и средства къ его улучшенію. Мнѣ кажется интереснымъ резюмировать работы этой комиссіи».

«Члены названной комиссіи испытали большія затрудненія въ своихъ изысканіяхъ, потому что, какъ я уже сказалъ, Гонконгъ является свободнымъ портомъ и суда обязаны объявлять только тоннажъ въ товарахъ безъ указаній стоимости, рода, происхожденія».

«Эти господа старались узнать, дѣйствительно ли существуетъ перемѣщеніе англійской торговли въ пользу другихъ континентальныхъ націй. Важно ли это перемѣщеніе и наконецъ какія его причины. Вотъ ихъ заключенія:

«Очевидно, говоритъ комиссія, что въ теченіе нѣсколькихъ лѣтъ англійская торговля потерпѣла уменьшеніе въ Гонконгѣ къ пользѣ Германіи, Бельгіи и Японіи; извѣстные товары, какъ шерстяныя ткани, анилиновыя краски и др., которые поступали ранѣе изъ Англіи, нынѣ поставляются всецѣло Германіею; другіе, какъ лампы, желѣзные товары, ботинки и башмаки каучуковые, мыло, консервы, пиво (которое должно быть свѣтлое и легкое), желѣзныя издѣлія, шляпы, сласти, ножовый товаръ и др., которые составляли монополію Англіи, ввозятся нынѣ въ большомъ количествѣ изъ Германіи и Японіи».

«Ввозъ металловъ равнымъ образомъ подвергся сильному уменьшенію; напримѣръ, желтая мѣдь, которую Англія поставляла въ большомъ количествѣ для блиндированія судовъ, и мелкіе товары, ввозятся нынѣ въ доброй половинѣ изъ Германіи, благодаря невысокому фрахту германскихъ линій».

«То же самое замѣчаніе примѣнимо также къ желѣзу (желѣзо въ брусьяхъ, желѣзо Т., въ плитахъ), наибольшая часть котораго ввозится изъ Бельгіи, гдѣ выработка дешевле, чѣмъ въ Англіи, и фрахтъ менѣе высокъ».

«Австралія вытѣснила Англію и Германію въ дѣлѣ поставки свинца въ слиткахъ».

«Оружіе, военныя принадлежности и порохъ поступаютъ въ боль-

[1]) 1896 tome XCIII. 2 livraison. Recueil Consulaire, contenant les Rapports Commerciaux des Agents Belges à l'Etranger publié en execution de l'Arrêté Royal du 13 Novembre 1895 par le Ministère des Affaires Etrangères du Royaume de Belgique.

шомъ количествѣ изъ Германіи; гвозди, стеклянные стаканы, бокалы и зеркала находятся въ рукахъ бельгійцевъ, и цѣны на нихъ выше всякой конкурренціи здѣсь, при чемъ упаковка ихъ очень тщательная; взамѣнъ этого малая заботливость въ упаковкѣ свѣчей позволила Англіи занять мѣсто Бельгіи въ дѣлѣ поставки этого предмета».

«Японія, конкурренція которой только что еще начинается, въ будущемъ сдѣлается, по словамъ отчета комиссіи, страшнымъ соперникомъ. Она имѣетъ на этомъ рынкѣ коммерческихъ агентовъ, старающихся узнать вкусъ потребителей, способъ предпочтительной упаковки, она основываетъ склады и торговые дома и устанавливаетъ пароходныя линіи съ очень низкимъ тарифомъ, но японскіе продукты вообще еще очень низкаго качества».

«Комиссія, констатировавъ уменьшеніе англійской торговли, приписываетъ таковое слѣдующимъ причинамъ».

1) «Низшая стоимость производства въ Германіи, Бельгіи и Японіи».

2) «Нежеланіе англичанъ изслѣдовать вкусы и привычки потребителей».

3) «Постоянное обезцѣненіе стоимости серебра».

4) «Болѣе возвышенные въ Англіи, чѣмъ на континентѣ, фрахтъ и перевозочныя цѣны по желѣзной дорогѣ».

Выписка изъ отчета того же бельгійскаго консула Leon Vincart'a за 1897 годъ представляетъ слѣдующія интересныя данныя о портѣ Гонконгъ:

«Недавно появившаяся Синяя книга даетъ нѣкоторыя подробности относительно пароходнаго движенія порта Гонконга за 1895 годъ; но въ ней не заключается никакихъ указаній ни относительно характера товаровъ, ни ихъ происхожденія; она указываетъ просто число вошедшихъ и вышедшихъ судовъ, ихъ національность и ихъ тоннажъ» [1]).

«Нижеслѣдующая таблица резюмируетъ эти различныя указанія»:

Флагъ.	Вошедшіе.		Вышедшіе.	
	число.	тонны.	число.	тонны.
Американскій.	51	80,963	50	77,454
Австрійскій	24	61,116	24	61,116
Англійскій	3,308	4,297,342	3,318	4,292,295
Китайскій	98	115,753	96	115,753

[1]) Такъ какъ Гонконгъ свободный портъ, то указывать происхожденіе или характеръ товаровъ не обязательно.

Китайскій джонки . . .	26,554	1,844,705	26,473	1,838,995
Датскій.	97	43,623	97	43,623
Голландскій	15	12,898	14	12,226
Французскій	123	167,809	123	167,809
Германскій [1])	638	744,811	631	737,841
Гавайскій	2	1,228	2	1,228
Итальянскій	14	18,846	14	18,928
Японскій [1])	27	48,884	26	47,820
Норвежскій.	127	145,369	124	143,539
Русскій.	9	21,244	9	21,244
Сіамскій.	1	656	1	656
Испанскій.	4	3,844	4	3,844
Шведскій	8	7,912	8	7,912
Итого	31,100	7,617,003	31,016	7,552,283

«Всматриваясь въ статистическія данныя о китайскихъ портахъ, можно возстановить отчасти движенія порта Гонконга; занимаясь этой работой, я констатировалъ, что торговля между Гонконгомъ и китайскими портами дала за 1895 годъ только сумму въ 150,982,308 т. л., распредѣляющуюся слѣдующимъ образомъ: ввозъ въ китайскіе порты товаровъ, происходящихъ изъ Гонконга—93,876,302 т. л., вывозъ изъ тѣхъ же самыхъ портовъ китайскихъ товаровъ въ Гонконгъ 57,106,006 т. л., или въ общемъ 150,982,308 т. л., или 603,929,232 франка».

«Такъ какъ эта цифра касается только обмѣна съ китайскими портами и такъ какъ Гонконгъ производитъ равнымъ образомъ очень значительную торговлю съ Европою, съ Сіамомъ, съ Филиппинскими островами, Японіею и Соединенными Штатами, то безъ преувеличенія можно опредѣлять общіе обороты торговли Гонконга въ 250 милліоновъ там. ланъ, или въ круглыхъ цифрахъ въ 1 милліардъ франковъ».

«Фрахтъ для американскаго хлопка изъ Нью-Іорка въ Гонконгъ равняется только 30 шиллингамъ, въ то время какъ для хлопка англійскаго, привозимаго изъ Ливерпуля, таковой равняется 57 шиллингамъ; комиссія равнымъ образомъ живо удѣляетъ большое вниманіе синдикату англійскихъ арматоровъ, уставъ котораго фиксируетъ фрахтъ для англійскихъ портовъ, но оставляетъ имъ всю широту въ примѣненіи тарифовъ къ портамъ континента».

«Комиссія отмѣчаетъ ловкость и дѣятельность агентовъ и главъ англійскихъ домовъ, основанныхъ въ Гонконгѣ, агентовъ, которые по-

[1]) Эти пароходы заходятъ въ Антверпенъ.

стоянно находятся начеку, стараясь удовлетворить кліентовъ въ ихъ вкусахъ и предпочтеніяхъ, но усилія которыхъ парализуются инерціею англійскихъ экспортеровъ и ихъ боязнью принести жертву въ цѣляхъ обезпеченія за собою новыхъ рынковъ, или даже для того, чтобы удержать положеніе уже занятое».

«Иностранные фабриканты, и главнымъ образомъ нѣмцы, наоборотъ, принимаютъ во вниманіе указанія своихъ представителей и умѣютъ сгибаться передъ требованіемъ рынка, хотя бы и цѣною нѣкоторыхъ жертвъ».

«Я полагаю, что моментъ абсолютно удобенъ, чтобы встать на этомъ рынкѣ и основать на немъ, наподобіе англичанъ и нѣмцевъ, склады и торговые дома».

«Пусть наши промышленники не теряютъ изъ вида, что Гонконгъ является главнымъ поставщикомъ не только для большой части Китая, но также и Сіама, Филиппинскихъ острововъ и пр.».

Изъ ознакомленія съ вышеозначенными оффиціальными данными явствуетъ, что торговля Гонконга имѣетъ сильную тенденцію къ пониженію, что опасенія на этотъ счетъ заставили даже правительство Гонконга назначить особую комиссію съ цѣлью выясненія причинъ упадка торговли и принятія мѣръ къ ея поддержанію. Между тѣмъ, если обратиться къ торговымъ отчетамъ китайскихъ морскихъ таможенъ, то торговые обороты Гонконга оказываются не только не уменьшающимися, но, наоборотъ, постоянно увеличивающимися. На самомъ дѣлѣ, таблица за періодъ 1883—1895 гг., т. е. какъ разъ за годы, предшествовавшіе образованію названной комиссіи, представляетъ слѣдующія данныя:

Годы.	Ввозъ изъ Гонконга въ Китай.	Вывозъ изъ Китая въ Гонконгъ.	Всего.
	т. л.	т. л.	т. л.
1883. .	29,090,873	18,851,904	47,942,777
1884. .	30,770,453	17,239,750	48,010,203
1885. .	35,268,197	15,869,987	51,138,184
1886. .	34,889,671	22,552,676	57,442,347
1887. .	57,761,039	31,393,189	89,154,228
1888. .	69,840,746	33,551,518	103,392,264
1889. .	63,371,081	35,186,644	98,557,725
1890. .	72,057,314	32,930,551	104,987,865
1891. .	68,155,959	37,707,661	105,863,620
1892. .	69,816,916	40,701,434	110,518,350

1893. .	80,890,964	48,290,259	129,181,223
1894. .	82,424,351	50,793,504	133,217,855
1895. .	88,191,240	54,774,489	142,965,729

Сравнивая столь послѣдовательное увеличеніе торговли Гонконга съ Китаемъ и принимая во вниманіе означенное выше констатированіе факта упадка торговли этого порта, нужно прійти къ заключенію, что дѣло идетъ, очевидно, объ упадкѣ англійской торговли, какъ таковой, и что показываемое вышеприведенными цифрами увеличеніе торговли Гонконга должно, повидимому, приходиться на долю другихъ государствъ.

Очень поучительнымъ представляется анализъ торговыхъ оборотовъ Англіи съ Китаемъ, если изъ итоговъ исключить совершенно торговлю Гонконга, являющуюся пунктомъ болѣе нежели сомнительнымъ. Тогда мы получаемъ такіе результаты за послѣдніе три года:

Общіе торговые обороты Англіи и колоній.

1900	1901	1902
т. л.	т. л.	т. л.
82,280,067	91,259,515	114,682,080

При такихъ итогахъ оказывается, что торговля Англіи занимаетъ въ общемъ оборотѣ торговли Китая:

1900 — 22% (приблиз.).
1901 — 21% »
1902 — 21% »

Но и это не точныя цифры, такъ какъ изъ замѣчанія о торговлѣ Голландіи и исчезновеніи суматрскаго керосина мы видимъ, что и въ торговлѣ «Straits settlements», перегрузочномъ пунктѣ для ланкатскаго керосина, фигурируетъ немало товаровъ не англійскаго происхожденія.

ГЛАВА VI.

Россія.

Указанія на неточность существующаго нынѣ въ китайскихъ морскихъ таможняхъ порядка регистраціи находятся также въ нѣкоторыхъ отчетахъ русскихъ консуловъ, по отношенію къ русской торговлѣ. Такъ въ очеркѣ «Торговля и промышленность Шань-дуна» русскій вице-консулъ въ Чифу В. Ф. Гроссе говоритъ слѣдующее:

«Къ сожалѣнію, публикуемые въ Шанхаѣ таможенные отчеты содержатъ въ себѣ крайне неточныя указанія на размѣры торговыхъ оборотовъ съ Китаемъ отдѣльныхъ государствъ. Таможня группируетъ товары исключительно по флагамъ судовъ, доставляющихъ ихъ въ порты назначенія, не дѣлая никакихъ отмѣтокъ о происхожденіи ихъ. Такъ, напримѣръ, доставляемый въ Китай на иностранныхъ пароходахъ русскій керосинъ заносится зачастую таможнею въ рубрику «Гонконгъ или англійскія колоніи». Подобная путаница въ распредѣленіи вывоза вносится и въ отчеты иностранной томожни о торговлѣ Чифу съ Владивостокомъ, и, поэтому, публикуемыя свѣдѣнія о ней являются вполнѣ недостовѣрными. Большинство русскихъ товаровъ вывозится изъ Владивостока попрежнему на иностранныхъ судахъ, совершающихъ круговые рейсы съ заходомъ въ Японію и Корею. Оставаясь вѣрною своей практикѣ, таможня опредѣляетъ весь вывозъ въ Китай изъ Приморской области (называемой въ отчетахъ Русскою Манчжуріею) всего въ 136,956 ланъ, изъ которыхъ 122,974 приходится на долю Чифу и 13,982—на всѣ остальные порты Китая. Цифры эти находятся, конечно, въ явномъ противорѣчіи съ дѣйствительными размѣрами русскаго вывоза. На самомъ дѣлѣ, стоимость отпуска за 1900 годъ изъ Владивостока въ Чифу опредѣляется въ суммѣ не менѣе 220,000 рублей. Главнѣйшею

статьею вывоза является морская капуста, доставленная въ 1900 году въ Чифу, въ количествѣ 29,404 пикулей, на 49,986 ланъ; затѣмъ слѣдуютъ: керосинъ (35,398 ланъ), табакъ, кукуруза, трепанги, картофель, бобы и мѣха (всего на 122,974 ланы) и, наконецъ, русское сукно (1,496 ланъ) [1]).

Весьма любопытнымъ, и вмѣстѣ съ тѣмъ явно доказательнымъ въ вышеозначенномъ смыслѣ, является, напримѣръ, проведенное въ нижепомѣщаемой таблицѣ сравненіе за послѣднее десятилѣтіе, на основаніи статистическихъ данныхъ таможенъ итоговъ всей русской ввозной торговли въ Китаѣ съ количествомъ ввоза одного русскаго керосина:

Годы.	ВВОЗЪ ИЗЪ РОССІИ ОБЩІЙ. Черезъ Одессу моремъ.	Черезъ Кяхту.	Изъ Приморской области.	Всего.	Ввозъ одного керосина.
	т. л.	т. л.	т. л.	т. л.	т. л.
1890. .	687,305	—	210,521	897,826	830,825
1891. .	883,676	—	180,802	1,064,478	958,212
1892. .	391,044	—	159,709	550,753	967,847
1893. .	704,454	—	179,376	883,830	1,484,534
1894. .	858,369	—	200,359	1,058,728	2,100,086
1895. .	1,791,658	—	110,534	1,902,192	3,195,106
1896. .	2,032,386	3,368	193,375	2,229,129	3,521,873
1897. .	3,234,007	1,160	207,282	3,442,449	4,618,148
1898. .	1,454,281	665	299,142	1,754,088	2,202,244
1899. .	3,233,239	—	289,165	3,522,404	4,891,380
1900. .	4,236,507	—	136,956	4,373,463	5,148,027
1901. .	3,004,315	8,885	346,979	3,360,179	4,276,141

Какъ извѣстно, ввозъ русскаго керосина въ Китай производится морскимъ путемъ. Сличая цифры ввоза керосина съ цифрами всей русской ввозной торговли моремъ, — мы увидимъ, что ввозъ одного этого продукта положительно за всѣ годы, начиная съ 1890 г. и кончая 1901 г., весьма значительно превышаетъ итоги, данные для всей русской ввозной морской торговли. Между тѣмъ, кромѣ керосина, въ Китай ввозятся морскимъ путемъ еще и нѣкоторые другіе предметы русскаго происхожденія, откуда явствуетъ, что цифры, указанныя въ отчетахъ китайскихъ морскихъ таможенъ, представляются совершенно непригодными для выясненія сколько-либо точной доли русской торговли въ

[1]) Министерство Иностранныхъ Дѣлъ. Сборникъ консульскихъ донесеній. Годъ четвертый. Выпускъ VI. 1901, стр. 458—459.

Китаѣ. Даже если бы взять общіе итоги русской торговли, производимой всѣми тремя путями черезъ Одессу, Сибирь, Кяхту и Приморскую область (какъ значится въ отчетахъ китайскихъ таможенъ), то и въ такомъ случаѣ только за два года—1890 и 1891 — ввозъ одного русскаго керосина былъ меньше общаго русскаго ввоза. Во всѣхъ же другихъ случаяхъ, оказывается, что итоги всей русской торговли меньше суммы ввоза только одного предмета.

Для общей характеристики всей торговли Россіи съ Китаемъ заимствуемъ изъ оффиціальнаго «Вѣстника Финансовъ, Промышленности и Торговли» (1903 г. № 5, стр. 197—198) слѣдующій сводъ данныхъ:

«По даннымъ Таможеннаго Департамента обмѣнъ товаровъ между Россіей и Китаемъ за время 1883 по 1900 г. представляется по пятилѣтіямъ съ 1883 по 1897 г. и за трехлѣтіе 1898 — 1900 г. въ слѣдующемъ видѣ:

ГОДЫ.	Вывозъ изъ Россіи.	Ввозъ въ Россію.	Весь оборотъ	Превышеніе ввоза надъ вывозомъ.
	ТЫСЯЧИ РУБЛЕЙ.			
1883—1887	10,251	95,666	105,917	85,415
1888—1892	8,736	74,407	83,143	65,671
1893 - 1897	25,553	193,957	219,510	168,404
1898—1900	20,485	129,753	150,238	109,268

«Изъ приведенныхъ цифръ видно, что за весь указанный періодъ ввозъ изъ Китая превышаетъ значительно вывозъ изъ Россіи, составляя отъ 80 до 90% всего оборота».

«По отдѣльнымъ годамъ послѣдняго десятилѣтія колебанія ввоза и вывоза товаровъ въ русско-китайской торговлѣ представляются слѣдующимъ образомъ:

Годы.	Вывозъ изъ Россіи.			Ввозъ въ Россію.			Весь оборотъ.	
	Цѣнность въ тысячахъ рублей.	Увеличеніе или уменьшеніе въ % по сравненію съ предыдущимъ годомъ.	Отношеніе въ % ко всему обороту.	Цѣнность въ тысячахъ рублей.	Увеличеніе или уменьшеніе въ % по сравненію съ предыдущимъ годомъ.	Отношеніе въ % ко всему обороту.	Сумма въ тысячахъ рублей.	Увеличеніе или уменьшеніе въ % по сравненію съ предыдущимъ годомъ.
1891	4,896	+62	14	28,967	— 1	86	33,863	+ 5
1892	4,782	— 2	15	27,968	— 4	85	32,750	— 3
1893	4,087	—17	11	33,185	+19	80	37,272	+14
1894	4,488	+10	10	38,504	+16	90	42,992	+15

1895	5,047 +12	11	41,567 + 8	89	46,614 + 8
1896	5,501 + 9	12	41,457 — 0	88	46,958 + 1
1897	6,430 +17	12	39,244 — 6	88	45,674 — 3
1898	6,257 — 3	13	40,293 + 2	87	46,550 + 2
1899	7,526 +20	15	43,515 + 8	85	51,041 +10
1900	6,702 —12	13	45,945 + 6	87	52,647 + 3

«Изъ вышеприведенной таблицы видно, что хотя торговля Россіи съ Китаемъ изъ года въ годъ увеличивается, но ростъ этотъ идетъ почти исключительно за счетъ увеличенія китайскаго ввоза. За 10 лѣтъ ввозъ возросъ въ абсолютныхъ цифрахъ съ 28,9 милл. руб. на 45,9 милл. руб., т. е. на 60%, между тѣмъ какъ вывозъ увеличился за это время съ 4,9 милл. руб. на 6,7 милл., т. е. лишь на 37%. Соотвѣтственно этому и отношеніе вывоза изъ Россіи ко всему русско-китайскому обороту уменьшилось съ 14 до 13%».

«Между тѣмъ во всей совокупности внѣшней торговли Китая замѣчается явленіе какъ разъ противоположное. Здѣсь первое мѣсто принадлежитъ ввозу въ Китай, составляющему по отношенію ко всему обороту въ среднемъ 60%; именно, въ 1900 г. на 563 мил. руб. всего оборота ввозъ иностранныхъ продуктовъ въ Китай составлялъ 330 милл. руб., при чемъ ввозъ спеціально изъ Россіи — 6,7 милл. руб.—едва достигалъ 2%».

«Что касается рода и количества товаровъ, вывозимыхъ изъ Россіи въ Китай, то за два послѣдніе года располагаются они по цѣнности въ слѣдующемъ порядкѣ:

НАИМЕНОВАНІЕ ТОВАРОВЪ.	СТОИМОСТЬ ВЪ ТЫСЯЧАХЪ РУБЛЕЙ. 1899	Въ % ко всей суммѣ вывоза.	1900	Въ % ко всей суммѣ вывоза.
Бумажныя ткани	4,056	53,9	3,819	57,0
Легкія нефтяныя освѣт. масла	1,358	18,0	1,129	16,8
Юфть	426	5,6	254	3,8
Животныя	145	1,9	71	1,1
Шерстяныя издѣлія	143	1,9	80	1,2
Желѣзо сортовое и сталь . .	123	1,6	115	1,7
Кожи выдѣлан. кромѣ юфти .	105	1,4	77	1,1
Рога всякіе и копыта . . .	91	1,2	70	1,0
Шкуры: лисьи, волчьи, бобровыя и т. п.	89	1,2	56	0,8

Сахаръ рафинадъ.	80	1,2	87	1,3
Хлѣбные грузы	71	0,9	66	1,0
Желѣзныя издѣлія	68	0,9	73	1,1
Льняныя и пеньковыя издѣлія	53	0,7	27	0,4
Краски и красильныя вещества	52	0,7	70	1,1
Остальные товары	666	8,9	708	10,5
Итого	7,526	100	6,702	100

«Группировка тѣхъ же предметовъ по вѣсу будетъ нѣсколько иная, а именно:

	КОЛИЧЕСТВО ВЪ ТЫСЯЧАХЪ ПУДОВЪ.			
НАИМЕНОВАНІЕ ТОВАРОВЪ.	1899	Въ % ко всему колич. вывоза.	1900	Въ % ко всему колич. вывоза.
Легкія нефтяныя освѣтительныя масла.	4,505	85,0	2,190	79,5
Животныя въ пудахъ . . .	124	2,3	36	1,3
Хлѣбные грузы	102	2,0	102	3,7
Бумажныя ткани.	100	1,9	98	3,6
Желѣзо сортовое и сталь . .	44	0,8	45	1,6
Юфть.	36	0,7	15	0,6
Остальные товары	386	7,3	267	9,7
Итого	5,297	100	2,753	100

«Такимъ образомъ, въ вывозѣ товаровъ изъ Россіи въ Китай по цѣнности первое мѣсто принадлежитъ бумажнымъ тканямъ, составляющимъ около 55% общей цѣнности ввезенныхъ товаровъ. По вѣсу же первое мѣсто занимаютъ нефтяныя освѣтительныя масла, составляющія 80—85% всего экспорта».

«Товары, ввозимые изъ Китая въ Россію, слѣдуютъ, по цѣнности, въ таковомъ порядкѣ»:

	СТОИМОСТЬ ВЪ ТЫСЯЧАХЪ РУБЛЕЙ.			
НАИМЕНОВАНІЕ ТОВАРОВЪ.	1899	Въ % ко всей суммѣ ввоза.	1900	Въ % ко всей суммѣ ввоза.
Чай всякій.	35,375	81,3	37,655	82,0
Хлопчатобумажныя издѣлія .	1,748	4,0	1,864	4,1
Шелкъ сырецъ	1,112	2,6	879	1,9

Шелковыя и полушелковыя издѣлія	989	2,3	806	1,8
Кожи невыдѣланныя. . . .	904	2,1	1,003	2,2
Шерсть въ сыромъ видѣ . .	835	1,9	888	1,9
Шкуры: лисьи, волчьи, бобровыя и т. п.	480	1,1	468	1,0
Мелкій скотъ.	473	1,1	427	0,9
Шерстяныя и полушерстяныя издѣлія	366	0,9	401	0,9
Крупный рогатый скотъ. . .	258	0,6	378	0,8
Лошади.	159	0,4	68	0,1
Бѣлье и платье	128	0,3	245	0,5
Хлопчатая бумага сырецъ . .	62	0,2	169	0,4
Остальные товары	626	1,2	694	1,5
Итого	43,515	100	45,945	100

«По вѣсу эти же товары располагаются слѣдующимъ образомъ:

НАИМЕНОВАНІЕ ТОВАРОВЪ.	КОЛИЧЕСТВО ВЪ ТЫСЯЧАХЪ ПУДОВЪ. 1899	Въ % ко всему колич. ввоза.	1900	Въ % ко всему колич. ввоза.
Чай всякій.	2,441	56,9	3,001	62,2
Шерсть въ сыромъ видѣ . .	154	3,6	181	3,8
Кожи невыдѣланныя. . . .	125	2,9	134	2,8
Хлопчатобум. издѣлія . . .	98	2,3	103	2,1
Шерст. и полушерст. издѣлія .	38	0,9	35	0,7
Остальные товары	1,434	33,4	1,371	28,4
Итого	4,290	100	4,825	100

«Главное мѣсто въ обоихъ случаяхъ принадлежитъ, такимъ образомъ, чаю, являющемуся не только качественно, но и количественно, самымъ важнымъ грузомъ китайскаго вывоза».

«Для пополненія характеристики торговли Россіи съ Китаемъ необходимо еще прибавить, что до 1858 г. весь оборотъ ея совершался исключительно сухимъ путемъ, по азіатской границѣ, и преимущественно черезъ Кяхту. Трактатъ, заключенный въ этомъ году въ Тянь-цзинѣ, далъ Россіи право вести торговлю съ Китаемъ также съ моря, и съ

этого времени количество товаровъ, ввозимыхъ и вывозимыхъ морскимъ путемъ, растетъ очень быстро. За два послѣдніе года цѣнность ввоза въ Китай и вывоза товаровъ изъ Китая распредѣляется между этими двумя путями слѣдующимъ образомъ:

	Вывозъ изъ Россіи.		Ввозъ въ Россію.		Итого.		Всего.
	Черезъ азіатскую границу.	Моремъ.	Черезъ азіатскую границу.	Моремъ.	Черезъ азіатскую границу.	Моремъ.	
	въ тысячахъ рублей.						
1899 г.	7,522	4	30,007	13,508	37,529	13,512	51,041
Въ % отнош къ обороту	—	—	—	—	74	26	—
1900 г.	6,678	24	29,779	16,166	36,457	16,190	52,647
Въ % отнош. къ обороту	—	—	—	—	69	31	—

«Изъ этихъ данныхъ видно, что и въ настоящее время первенство принадлежитъ попрежнему обороту черезъ азіатскую границу, на долю котораго приходится отъ 69 до 74% всего оборота».

ГЛАВА VII.

Италія.

Въ дополненіе къ тому, что уже сказано о ростѣ коммерческихъ оборотовъ между Китаемъ и Италіей въ отчетѣ H. Loumyer'a, мы приведемъ здѣсь таблицу торговли двухъ названныхъ странъ, заимствованную изъ «Movimento Commerciale del Regno d'Italia» [1]):

Годы.	Вывозъ изъ Китая. лиры.	Ввозъ въ Китай. лиры.	Всего лиры.
1888 . . .	2,439,000	1,043,000	3,482,000
1889 . . .	2,983,000	485,000	3,468,000
1890 . . .	1,843,000	343,000	2,186,000
1891 . . .	2,291,000	353,000	2,644,000
1892 . . .	6,447,000	531,000	6,978,000
1893 . . .	7,783,000	525,000	8,308,000
1894 . . .	13,517,000	888,000	14,405,000
1895 . . .	20,023,000	1,260,000	21,283,000
1896 . . .	14,145,000	867,000	15,012,000
1897 . . .	18,697,000	1,085,000	19,782,000
1898 . . .	51,269,000	1,269,000	52,538,000
1899 . . .	68,754,000	1,506,000	70,260,000

Таблица эта ясно доказываетъ увеличеніе торговаго обмѣна между Италіей и Китаемъ, слѣды какового обмѣна совершенно исчезаютъ при дѣйствующей въ китайской морской таможнѣ системѣ регистраціи товаровъ. Для руководства къ отысканію этихъ итоговъ можно привести слѣдующую таблицу ввоза изъ Италіи въ Китай и вывоза изъ Китая въ Италію по товарамъ за пятилѣтіе 1894—1898 гг.:

[1]) См. Commercial China in 1900, p. 3000.

Ввозъ товаровъ въ Италію изъ Китая.

(Извлечено изъ Movimento Commerciale del Regno d'Italia)

Названіе предметовъ.	СТОИМОСТЬ. 1894 лиры.	1895 лиры.	1896 лиры.	1897 лиры.	1898 лиры.
Химич. препар., краски и проч.:	7,000	5,000	—	9,000	10,000
Клей.	—	—	—	22,000	4,000
Хлопокъ сырой	53,000	23,000	—	—	—
„ въ издѣліяхъ. .	—	6,000	3,000	5,000	8,000
Вѣера обыкновенные. . .	5,000	2,000	1,000	1,000	—
„ отдѣланные . . .	18,000	—	6,000	8,000	—
Хлѣбные прод., плоды, овощи и проч.	358,000	1,101,000	993,000	157,000	24,000
Сало, стеаринъ и проч. .	26,000	748,000	89,000	202,000	128,000
Кожи и шкуры	733,000	621,000	2,490,000	1,742,000	2,050,000
Мраморъ, камни, глиняныя издѣлія и проч. .	2,000	4,000	—	—	4,000
Шелкъ и шелк. издѣлія:					
Яйца шелковичныхъ червей.	5,000	—	—	1,000	17,000
Коконы.	279,000	914,000	70,000	402,000	1,175,000
Шелкъ смотанный съ коконовъ	10,122,000	14,012,000	8,847,000	14,642,000	45,262,000
Пряденый шелкъ	1,880,000	2,516,000	1,597,000	1,323,000	2,192,000
Шелковыя издѣлія. . . .	8,000	7,000	—	10,000	9,000
Дерево и деревянныя издѣлія.	14,000	14,000	12,000	29,000	71,000
Прочіе предметы	7,000	50,000	37,000	144,000	315,000
Итого	13,517,000	20,023,000	14,145,000	18,697,000	51,269,000

Вывозъ внутреннихъ товаровъ изъ Италіи въ Китай.

Названіе предметовъ.	СТОИМОСТЬ. 1894 лиры.	1895 лиры.	1896 лиры.	1897 лиры.	1898 лиры.
Свѣчи стеариновыя.	—	—	28,000	20,000	—
Химич. препараты, включая мыло, краски и пр. .	5,000	2,000	—	7,000	4,000
Кораллы въ натуральномъ видѣ .	282,000	212,000	106,000	549,000	283,000
Кораллы промытые, не отдѣланные .	64,000	388,000	124,000	98,000	618,000
Хлопокъ въ изд. .	3,000	10,000	19,000	110,000	63,000
Шляпы фетровыя .	75,000	157,000	177,000	22,000	12,000

Инструменты, машины и проч. .	388,000	77,000	19,000	31,000	13,000
Мраморъ, камень, стекло и издѣлія изъ нихъ. . .	18,000	8,000	7,000	52,000	21,000
Бумага, книги и пр.	—	—	1,000	12,000	9,000
Шелкъ, издѣлія; пряденый шелкъ.	—	121,000	126,000	49,000	37,000
Другія шелковыя издѣлія. . . .	15,000	182,000	222,000	14,000	1,000
Вина, спиртъ и пр.	5,000	33,000	24,000	20,000	42,000
Прочіе предметы .	33,000	70,000	14,000	101,000	166,000
Итого . . .	888,000	1,260,000	867,000	1,085,000	1,269,000

Сравнительная таблица торговли Италіи съ Китаемъ по отчетамъ китайскихъ морскихъ таможенъ и по статистическимъ даннымъ Италіи.

Годы.	По китайской морск. таможнѣ [1]) подъ итальянск. флагомъ. Ввозъ изъ Италіи въ Китай. т. л.	Вывозъ изъ Китая въ Италію. т. л.	По итальянскимъ даннымъ [2]). Итоги торговаго обмѣна между Китаемъ и Италіей. Ввозъ. лиры.	Вывозъ. лиры.
1890	—	—	343,000	1,843,000
1891	238,104	1,200 [3])	353,000	2,291,000
1892	33,429	1,840 [3])	531,000	6,447,000
1893	—	1,130 [3])	525,000	7,783,000
1894	—	2,170 [3])	888,000	13,517,000
1895	—	—	1,260,000	20,023,000
1896	—	—	867,000	14,145,000
1897	2,891	—	1,085,000	18,697,000
1898	—	—	1,269,000	51,269,000
1899	46,594	—	1,506,000	68,754,000

Изъ ознакомленія съ этой послѣдней таблицей оказывается, что, согласно свѣдѣніямъ китайскихъ морскихъ таможенъ, съ 1895 года Италія въ теченіе пяти лѣтъ рѣшительно ничего не получала изъ Китая.

[1]) Returns of Trade and Trade Reports.
[2]) Commercial China in 1900. p. 3.000.
[3]) Обратный вывозъ, иностранный.

Между тѣмъ, статистическія данныя итальянскихъ таможенъ показываютъ, что за этотъ періодъ времени Италія ввезла изъ Китая разныхъ товаровъ на весьма крупную сумму въ 172,888,000 лиръ.

Явнымъ доказательствомъ тому, что привозимые въ Китай итальянскіе товары исчезаютъ подъ флагомъ чужихъ націй, служатъ, между прочимъ, также данныя, сообщаемыя въ отчетахъ китайскихъ морскихъ таможенъ объ иностранныхъ судахъ, посѣщающихъ китайскіе порты. Изъ ознакомленія съ одной изъ такихъ таблицъ [1]) оказывается, что за періодъ 1895 — 1900 гг. только въ одномъ 1899 году отмѣчено четыре посѣщенія судовъ подъ итальянскимъ флагомъ, съ общимъ водоизмѣщеніемъ въ 5,416 тоннъ. Очевидно, что во всѣ остальные годы итальянскіе товары, ввозъ которыхъ не прекращался, привозились на судахъ другихъ государствъ и, какъ таковые, отнесены на счетъ какой-либо другой націи, только не Италіи.

[1]) См. Returns of Trade and Trade Reports for the year 1900. Part I Shipping: Vessels Entered and Cleared 1895—1900 p. 26.

ГЛАВА VIII.

Голландія.

Свѣдѣній о точныхъ данныхъ голландской торговли съ Китаемъ мнѣ отыскать не удалось. Но несомнѣнно, что Голландія однѣми своими колоніями работаетъ на китайской почвѣ въ пользу другихъ странъ, лишь перевозящихъ ея товары. Наглядным доказательствомъ этого служитъ слѣдующая сравнительная таблица, взятая изъ отчетовъ китайской морской таможни. Первыя три графы показываютъ ввозъ, вывозъ и общій итогъ торговли Китая съ Явою и Суматрою, какъ онѣ обозначаются въ отдѣлѣ: Annual value of the Direct Trade with each Country, а четвертая — ввозъ въ Китай одного суматрскаго керосина, по отдѣлу Import (net) of Foreign Goods.

	Ввозъ изъ Явы и Суматры.	Вывозъ на Яву и Суматру.	Общій итогъ торговли Китая съ Явою и Суматрою.	Ввозъ суматрскаго керосина въ Китай.
	т. л.	т. л.	т. л.	т. л.
1890	136	229,920	230,056	—
1891	36,753	370,201	406,954	—
1892	21,421	433,172	454,593	—
1893	4,404	541,743	546,147	—
1894	6,720	563,069	569,789	63,911
1895	25	532,387	532,412	321,977
1896	5,445	370,559	376,004	727,875
1897	679,269	419,948	1,099,217	1,745,833
1898	1,445,039	347,325	1,792,364	2,914,533
1899	629,129	355,310	984,439	1,608,474
1900	599,999	333,027	933,026	2,503,171
1901	490,452	408,714	899,166	4,353,162

Отсюда видно, что за послѣдній годъ ввозъ одного суматрскаго керосина въ Китай превышаетъ почти въ десять разъ весь ввозъ изъ Явы и Суматры въ Китай и почти въ 5 разъ — весь итогъ торговаго обмѣна между двумя странами.

ГЛАВА IX.

Швеція и Норвегія.

Командированный въ Китай и Японію для изученія экспорта на Дальнемъ Востокѣ произведеній Швеціи и Норвегіи шведско-норвежскій посланникъ въ Мадридѣ г. Гуде сообщаетъ въ напечатанномъ въ 1898 г. отчетѣ слѣдующее:

«Опредѣлить размѣръ вывоза изъ Соединенныхъ Королевствъ Швеціи и Норвегіи въ Китай представляется чрезвычайно затруднительнымъ, за неимѣніемъ оффиціальныхъ статистическихъ данныхъ, тѣмъ болѣе, что шведскія произведенія, доставляемыя на англійскихъ судахъ, въ китайскихъ морскихъ таможняхъ отмѣчаются произведеніями великобританскими» [1]).

[1]) Сборникъ консульскихъ донесеній годъ 2-й, вып. II, 1899, стр. 115.

ГЛАВА X.

Корея.

Анализъ данныхъ о торговыхъ оборотахъ между Китаемъ и Кореею представляетъ собою для нашей цѣли совершенно исключительный интересъ. Какъ извѣстно, морская таможня корейской имперіи, во главѣ которой стоитъ Mr. Leavy Brown, можетъ быть названа родною дочерью китайской морской таможни. Возникнувъ еще во время вассальной зависимости Кореи отъ Китая, корейская таможня до японо-китайской войны была не больше, какъ отдѣленіемъ таможенъ сэра Роберта Харта, подчинявшимся тѣмъ же правиламъ и статутамъ, которые дѣйствовали и въ Китаѣ. Поставленный во главѣ ея Mr. Leavy Brown давно уже считался однимъ изъ самыхъ способныхъ учениковъ сэра Роберта Харта.

Политическія событія, создавъ независимость Кореи, не могли, однако, разрушить внутренней связи между китайскою и корейскою морскими таможнями, и мы видимъ въ публикуемыхъ отчетахъ корейской таможни такое точное слѣдованіе пріемамъ статистики сэра Роберта Харта, какъ будто они составляются не въ Сеулѣ, а въ Statistical Department китайской морской таможни въ Шанхаѣ.

Вслѣдствіе такого тожества пріемовъ названныхъ таможенныхъ изданій, у насъ находятся передъ глазами отчеты о торговомъ обмѣнѣ уже не одного, а двухъ государствъ, построенные по одному и тому же плану регистраціи ввоза и вывоза товаровъ, и потому мы оказываемся здѣсь въ состояніи сравнить данныя двухъ независимыхъ одна отъ другой, но идущихъ по одному и тому же пути таможенъ, восполняя по-

казанія одной другою. Вотъ въ этомъ-то случаѣ намъ и выясняется съ поразительною ясностью та страшная путаница статистическихъ данныхъ, которая обнаруживается изъ сличенія двухъ статистикъ и освѣщенія ихъ самимъ ходомъ торговаго обмѣна Китая и Кореи.

Обращаясь къ отдѣлу судовъ, посѣтившихъ корейскіе порты за 3 послѣдніе года, мы видимъ здѣсь, по отчетамъ корейской таможни, фактически работающими три флага: японскій, корейскій и русскій въ слѣдующей пропорціи:

Японскій.	1899 г.		1900 г.		1901 г.	
	число.	тонны.	число.	тонны.	число.	тонны.
Пароходы. . .	1,179	604,150	1,458	639,067	1,796	746,174
Парусн. суда иностр. типа .	442	35,797	463	35,615	569	44,932
Джонки . . .	827	17,003	958	19,564	873	16,084
Итого . .	2,448	656,950	2,879	694,246	3,238	807,190

Корейскій.	число.	тонны.	число.	тонны.	число.	тонны.
Пароходы. . .	421	86,648	531	91,663	529	107,733
Парусн. суда иностр. типа .	514	11,392	580	13,564	683	14,162
Джонки . . .	4	64	4	64	10	333
Итого . .	939	98,104	1,115	105,291	1,222	122,228

Русскій.	число.	тонны.	число.	тонны.	число.	тонны.
Пароходы. . .	61	51,863	65	30,414	68	34,962
Парусн. суда иностр. типа .	13	1,473	9	735	10	954
Джонки . . .	—	—	—	—	—	—
Итого . .	74	53,336	74	31,149	78	35,916

Какіе же результаты такого положенія дѣла должны быть для регистраціи оборотовъ Кореи съ Китаемъ при дѣйствующей въ обѣихъ таможняхъ системѣ флаговъ, какъ базы для опредѣленія происхожденія

товаровъ? Нельзя не предвидѣть, что результаты эти должны быть самые плачевные, особенно, если принять во вниманіе планы дѣйствующихъ между Китаемъ и Кореею пароходныхъ рейсовъ. Какъ извѣстно, пароходовъ, поддерживающихъ непосредственное сношеніе Китая съ Кореею, очень мало. Большинство пароходовъ японскихъ совершаютъ рейсы только между Кореею и Японіею, пароходы же русскіе обслуживаютъ корейскіе порты только попутно, на линіяхъ Шанхай — Владивостокъ или Шанхай — Портъ-Артуръ. Поэтому, грузы, перевозимые изъ Кореи на пароходахъ японскихъ, перегружаются въ Нагасаки и потому они въ отчетахъ китайской морской таможни должны фигурировать, какъ грузы японскіе, грузы же, приходящіе на пароходахъ русскихъ, регистрируются, какъ русскіе.

Такимъ путемъ въ графу корейскаго ввоза попадаютъ только товары, пришедшіе въ Китай подъ корейскимъ флагомъ. Что же касается до остальныхъ грузовъ, то въ обозначеніи ихъ происхожденія является масса случайностей. Какъ видно изъ помѣщенной ниже таблицы, въ отчетахъ китайской таможни ввозъ изъ Кореи иногда показывается въ гораздо большемъ размѣрѣ, чѣмъ его обозначаютъ корейскія таможни, иногда наоборотъ, и въ обоихъ случаяхъ безъ всякихъ видимыхъ основаній. Здѣсь уже причина заключается въ томъ, что путаетъ не одна таможня, а обѣ, какъ работающія по одному неправильному плану. Съ одной стороны, корейскія таможни, руководясь только флагами, отпускаютъ изъ графы «вывозъ въ Китай» тѣ грузы, которые фактически предназначаются для Китая, но идутъ съ перегрузкою въ Японію. Съ другой стороны, китайскія таможни отмѣчаютъ, какъ японскіе грузы, всѣ тѣ, которые приходятъ на японскихъ судахъ. Въ обоихъ случаяхъ убытокъ терпитъ одна Корея, торговля которой съ Китаемъ фактически должна быть несравненно больше той, которую показываютъ таможенные отчеты обоихъ государствъ. Точнаго представленія о ней, однако, и при наличности отчетовъ двухъ таможенъ составить нѣтъ никакой возможности. Причина этого заключается опять-таки въ той же системѣ регистраціи товаровъ по флагамъ. Наглядную картину разногласія данныхъ китайской и корейской морскихъ таможенъ, работающихъ по одному плану, представляетъ слѣдующая сводная сравнительная таблица торговли Китая съ Кореею, составленная по таможеннымъ отчетамъ сэра Роберта Харта и Mr. Leavy Brown.

Годы.	Ввозъ изъ Кореи въ Китай, по отчетамъ К. М. Т.	Ввозъ изъ Кореи въ Китай по отчетамъ корейскихъ таможенъ.		Вывозъ изъ Китая въ Корею по отчетамъ К. М. Т.	Вывозъ изъ Китая въ Корею по отчетамъ корейскихъ таможенъ.	
	Т. Л.	Дол. [1])	Т. Л.	Т. Л.	Дол.	Т. Л.
1892	132,425	149,861	98,951,28	464,984	2,050,854	1,354,152,40
1893	126,532	134,085	87,119,78	399,367	1,905,698	1,238,199,55
1894	439,358	161,752	106,218,90	892,868	2,064,821	1,355,921,54
1895	55,741	91,683	59,097,58	638,063	2,119,641	1,366,290,89
1896	461,592	263,941	171,561,65	478,446	2,159,064	1,403,391,06
1897	612,103	736,317	502,549,23	782,471	3,535,918	2,413,325,85
1898	952,307	1,129,970	793,018,66	1,086,748	4,929,483	3,459,536,08
1899	807,446	685,459	466,776,20	729,418	3,471,313	2,363,856,05
1900	1,188,538	1,968,650	1,284,246,85	804,060	2,581,704	1,684,172 —
1901	513,516	800,092	549,955,92	1,178,608	5,617,741	3,854,421,94

Итогъ торговли Кореи съ Китаемъ по даннымъ К. М. Т.	Итогъ торговли Кореи съ Китаемъ по даннымъ корейскихъ таможенъ.	
Тамож. Лан.	Дол.	Там. Лан.
597,409	2,200,715	1,453,103,68
525,899	2,039,783	1,325,319,32
1,332,226	2,226,573	1,462,140,45
693,804	2,211,324	1,425,388,46
940,038	2,423,005	1,574,953,25
1,394,574	4,272,235	2,915,875,08
2,039,055	6,059,453	4,252,554,74
1,536,864	4,156,772	2,830,632,28
1,992,598	4,550,354	2,968,418,85
1,692,124	6,417,833	4,403,377,83

[1]) Доллары, т. е. японскіе іены, переведены въ таможенные ланы по слѣдующимъ даннымъ:

1) Résumé Statistique de l'Empire du Japon 17 Année, Токіо, 1903 на стр. 55, даетъ курсы іенъ на Лондонъ равными:

1892—2,10,5	
1893—2,06,7	
1894—2,01,2	
1895—2,01,3	
1896—2,02,0	
1897—2,00,4	
1898—2,00,3	
1899—2,00,6	
1900—2,00,3	
1901—2,00,4	

Курсы таможенныхъ ланъ по отчетамъ китайскихъ морскихъ таможенъ за соотвѣтствующіе годы равняются:

1892—	4 ш.	4 1/2	п.
1893—	3 »	11 1/4	»
1894—	3 »	2 3/8	»
1895—	3 »	3 1/4	»
1896—	3 »	4	»
1897—	2 »	11 3/4	»
1898—	2 »	10 5/8	»
1899—	3 »	0 1/8	»
1900—	3 »	1 1/4	»
1901—	2 »	11 9/16	»

ГЛАВА XI.

Обсужденіе вопроса о системѣ регистраціи китайскихъ морскихъ таможенъ въ китайской прессѣ.

Вопросъ о пересмотрѣ системы регистраціи китайской морской таможни можетъ въ настоящее время считаться принципіально возбужденнымъ, хотя и не поставленнымъ еще на строго оффиціальную, формальную почву. Затронутъ онъ былъ при слѣдующихъ обстоятельствахъ.

Во время веденія переговоровъ о пересмотрѣ ввознаго тарифа китайской морской таможни въ соотвѣтствіи съ VI статьею мирнаго протокола 1901 года мною, какъ русскимъ уполномоченнымъ для веденія этихъ переговоровъ, былъ представленъ 21-го сентября (4-го октября) 1902 года (т. е. 3-го числа 9-й луны 28-го года правленія Гуанъ-сюй'я) китайскимъ уполномоченнымъ Люй-хай-хуаню и Шэнъ-сюань-хуай'ю меморандумъ съ изложеніемъ нѣкоторыхъ общихъ взглядовъ на дѣло пересмотра тарифа. Мимоходомъ въ меморандумѣ этомъ оказалось необходимымъ коснуться вопроса о регистраціи, при чемъ мною было написано слѣдующее:

«Издавна установилось мнѣніе, что предметы русскаго ввоза въ китайскіе порты очень незначительны. Если же изслѣдовать, то окажется, что означенное мнѣніе не вполнѣ точно. Хотя товаровъ, которые ввозятся изъ Россіи въ Китай, и не очень много, однако, все же не такъ мало, какъ это показывается отчетами китайскихъ морскихъ таможенъ. Дѣло въ томъ, что морскія таможни основываются (при распредѣленіи иностранной торговли) только на флагѣ судна, привозящаго означенные товары, регистрируя ихъ безотносительно къ той странѣ, откуда привозится тотъ или другой предметъ. Вслѣдствіе сего, подобная регистрація является недостаточно вѣрною. На самомъ дѣлѣ, иностранные товары

часто привозятся въ Китай не на суднѣ подъ флагомъ страны ихъ происхожденія, а на суднѣ, развѣвающемъ флагъ чужой страны, ибо нѣкоторыя государства не имѣютъ достаточнаго коммерческаго флота для перевозки своихъ товаровъ и всякій разъ перевозятъ таковые, фрахтуя суда другихъ странъ. Китайскія же морскія таможни, при регистраціи товаровъ, за весьма немногими исключеніями, не обращаютъ никакого вниманія на ту страну, откуда они вывезены первоначально, почему торговля государства, подъ флагомъ котораго привозятся товары, видимо съ каждымъ днемъ увеличивается все болѣе и болѣе. Подобная ошибка для русской торговли имѣетъ особую важность, такъ какъ русскіе купцы, для перевозки своихъ товаровъ, фрахтуютъ суда англійскія, японскія и разныя другія, при чемъ китайскія морскія таможни, основываясь лишь на фактѣ одного флага, отмѣчаютъ русскіе товары, какъ англійскіе, японскіе, или какого-либо другого государства. Кромѣ того, всѣ тѣ товары, которые привозятся въ китайскіе порты изъ Гонконга, вообще также показываютъ, какъ товары англійскіе».

«На самомъ же дѣлѣ, Гонконгъ является, вѣдь, только перегрузочнымъ портомъ, а не мѣстомъ дѣйствительнаго происхожденія товаровъ. Положеніе это примѣнимо также, между прочимъ, и къ Владивостоку, соединенному съ Гонконгомъ прямою пароходною линіею, по которой русскіе купцы отправляютъ изъ Владивостока товары въ Гонконгъ для дальнѣйшей перевозки ихъ въ разныя мѣста Китая. Привезенные такимъ образомъ товары отмѣчаются, какъ доставленные въ Китай непосредственно изъ Гонконга».

Изъ оффиціальной переписки съ китайскими уполномоченными мнѣ извѣстно затѣмъ, что меморандумъ мой былъ переданъ на заключеніе представителямъ китайской морской таможни, комиссарамъ Гипписли и Тэйлору, съ которыми у меня и шли затѣмъ переговоры объ установленіи размѣровъ ввозной пошлины для различныхъ товаровъ.

Какое заключеніе дано было представителями таможни китайскимъ уполномоченнымъ, мнѣ оффиціально неизвѣстно, но въ китайской газетѣ «Чжунъ-вай-жи-бао» отъ 22-го октября (4-го ноября) 1902 года (5-й день 10-й луны 28-го года Гуанъ-сюй'я) былъ напечатанъ полный «Отзывъ командированныхъ для дѣлъ пересмотра тарифа гг. Гипписли и Тэйлора на имя китайскихъ уполномоченныхъ о меморандумѣ, представленномъ г. Позднѣевымъ Люй-хай-хуаню и Шэнъ-гунъ-бао по поводу переговоровъ Россіи съ Китаемъ о тарифѣ». Въ отзывѣ этомъ по вопросу о порядкѣ регистраціи товаровъ китайскою морскою таможнею сообщено слѣдующее:

«Морскія таможни ежегодно составляютъ торговые отчеты. Эти послѣдніе разсылаются въ разныя мѣста, и обществу предоставляется такимъ образомъ возможность знакомиться съ истиннымъ положеніемъ торговли; при этомъ система составленія означенныхъ отчетовъ такова, что въ основаніе ихъ положены три главныхъ дѣленія:

1) «Запись товаровъ безъ различія страны, откуда они ввезены или куда вывезены. Обозначается только родъ товаровъ, количество и стоимость ихъ».

2) «Запись товаровъ по странамъ съ обозначеніемъ государства, откуда товары привезены или куда вывезены, и ихъ количество».

3) «Запись товаровъ по флагамъ, съ обозначеніемъ количества ввезенныхъ изъ той или другой страны товаровъ, или вывезенныхъ въ то или другое государство».

«Такой ясный способъ регистраціи даетъ возможность легко слѣдить за увеличеніемъ или уменьшеніемъ торговли въ томъ или другомъ году и скоро находить требуемыя данныя».

«Въ меморандумѣ говорится, напр., что русскіе купцы отправляютъ изъ Владивостока товары въ Гонконгъ для переотправки ихъ затѣмъ въ разныя мѣста Китая, при чемъ въ такомъ случаѣ происходитъ ошибка, ибо выходитъ, что означенные товары ввозятся въ Китай какъ бы непосредственно изъ Гонконга».

«Поскольку дѣло касается отчетовъ морскихъ таможенъ, то означенное заявленіе Россіи совершенно справедливо. На самомъ дѣлѣ, регистрируя, напр., морскую капусту (одинъ изъ предметовъ, о которыхъ говорится въ меморандумѣ), таможня поступаетъ слѣдующимъ образомъ: въ первомъ дѣленіи (изъ вышеуказанныхъ трехъ) подъ рубрикой иностранной капусты записывается количество и стоимость; во второмъ дѣленіи (обозначается мѣсто)—если она привезена изъ Гонконга, то отмѣчается въ разрядѣ товаровъ, привезенныхъ изъ Гонконга; въ третьемъ дѣленіи (отмѣчается по флагу)--если она привезена изъ Гонконга въ какой-либо открытый портъ на германскомъ суднѣ, то подводится подъ разрядъ товаровъ подъ германскимъ флагомъ».

«Такая регистрація ошибокъ въ себѣ не заключаетъ, а производится согласно истиннымъ условіямъ дѣйствительности».

«Если же поступать иначе, нужно сознаться, что иностранная капуста—не есть продуктъ Гонконга и что, поэтому, ее не нужно регистровать, какъ ввезенную изъ Гонконга. Однако, морскія таможни могутъ лишь догадываться, изъ какой страны вывезены извѣстные товары.

Правда, есть разрядъ товаровъ, о которыхъ можно по первому же взгляду сказать, что они вывезены изъ такого-то государства. Но есть и такіе предметы, которые вывозятся изъ разныхъ государствъ и о которыхъ нельзя сказать, что они являются продуктами именно того, а не другого государства. Такъ, напр., есть морская капуста русская, есть и японская. Если основываться только на догадкахъ, то будутъ непремѣнно происходить ошибки: или русскіе товары будутъ приниматься за японскіе, или эти послѣдніе за русскіе. Въ виду сего, нынѣшній образъ дѣйствій морскихъ таможенъ вполнѣ соотвѣтствуетъ истинному положенію вещей».

«Если же поступать согласно предложенію Россіи, то, конечно, этимъ будетъ достигнута еще большая обстоятельность. Но слѣдуетъ опасаться, что это едва ли возможно; въ такомъ случаѣ ошибокъ было бы еще болѣе».

Къ сожалѣнію, у меня нѣтъ основаній положительно утверждать, представляетъ ли собою означенная газетная статья дѣйствительно подлинный документъ, или нѣтъ. Какъ бы то ни было, мы можемъ принять къ свѣдѣнію, что въ ней таможня соглашается, во 1-хъ, съ тѣмъ, что заявленіе объ исчезновеніи товаровъ подъ чужимъ флагомъ справедливо, во 2-хъ, что «если поступать согласно предложенію (т. е. регистровать товары по происхожденію), то этимъ будетъ достигнута большая обстоятельность отчетовъ». Это и требовалось доказать.

Нѣсколько позднѣе названной статьи, въ той же шанхайской газетѣ «Чжунъ-вай-жи-бао» (отъ 8-го (21-го) и 9-го (22-го) декабря 1902 года) была напечатана статья, подъ заглавіемъ: «Сообщеніе помощника главнаго инспектора китайскихъ морскихъ таможенъ Бридона сановнику Люй-хай-хуаню». Сообщеніе это, по словамъ газеты, было также отвѣтомъ на вышеуказанный мой меморандумъ, и для насъ въ данномъ случаѣ представляется интересною та часть его, въ которой обсуждается вопросъ о системѣ регистраціи и порядкѣ отчетности китайскихъ морскихъ таможенъ. Мы воспроизводимъ ее здѣсь цѣликомъ, какъ она помѣщена въ газетѣ:

«Нѣкоторые изъ уполномоченныхъ для веденія переговоровъ по пересмотру договоровъ заявляютъ, что существующій нынѣ порядокъ отчетности китайскихъ морскихъ таможенъ, является ненормальнымъ, при чемъ въ основаніе такого заявленія полагается тотъ фактъ, что произведенія извѣстной страны привозятся въ Китай на судахъ чужого государства и, вслѣдствіе сего, относятся подъ рубрику какой-либо другой страны. Вслѣдствіе сего, имѣю честь представить по сему предмету слѣдующія мои соображенія.

1. Каждое государство, издавая торговые отчеты, публикуетъ ихъ первѣе всего для своего собственнаго употребленія и должно, поэтому, дѣйствовать такъ, какъ требуютъ его выгоды. Китай, при составленіи торговыхъ отчетовъ, по отношенію къ ввозу имѣетъ ту главную мысль, чтобы отдѣльно обозначать названія, вѣсъ, цѣну и общіе итоги всѣхъ ввозимыхъ товаровъ, дабы знать количество всякаго рода ввезенныхъ товаровъ или, другими словами, количество заплаченныхъ за нихъ Китаемъ и ушедшихъ изъ него денегъ.

Что касается экспорта, то названія, вѣсъ, цѣна и общее количество вывозимыхъ товаровъ обозначаются опять въ тѣхъ же видахъ, чтобы знать итоги разнаго рода отпущенныхъ товаровъ, или, что то же, количество полученныхъ за нихъ Китаемъ денегъ. При такой системѣ Китаю представляется возможность знать, сколько ежегодно къ нему приходитъ и отъ него уходитъ денегъ. Что же касается до первоначальнаго мѣста происхожденія ввозимыхъ товаровъ, равно какъ и конечнаго мѣста назначенія товаровъ вывозимыхъ, то это для Китая совершенно не имѣетъ значенія.

То, что представляется наиболѣе важнымъ для Китая,—заключается въ необходимости для него знать названія, вѣсъ, цѣну и общее количество ежегодно ввозимыхъ и вывозимыхъ изъ него разнаго рода товаровъ, а равно ежегодные итоги ввоза и вывоза каждаго отдѣльнаго рода товара, дабы быть въ состояніи судить, какого рода товары потребляются въ большемъ количествѣ и сбытъ какихъ товаровъ падаетъ, и на основаніи этихъ данныхъ изыскать средства къ охраненію всѣхъ родовъ китайской добывающей и обрабатывающей промышленности.

Кромѣ этого, Китаю также необходимо выяснить положеніе транспортировки товаровъ на судахъ—какъ изъ другихъ государствъ, такъ и по побережью, каботажемъ, а именно: сколько каждый годъ принадлежащихъ китайцамъ судовъ могутъ перевозить товаровъ въ иностранныя государства и въ разныя мѣста по морскому побережью и сколько могутъ ежегодно перевозить иностранныя суда. Для Китая въ этомъ случаѣ представляется въ высшей степени важнымъ провести границы только между судоходствами иностраннымъ и туземнымъ вообще. Если же непремѣнно различать флагъ каждаго отдѣльнаго государства, то выгоды отъ этого никакой извлечь нельзя. При существующемъ нынѣ въ Китаѣ порядкѣ составленія торговыхъ отчетовъ, можно имѣть ясныя свѣдѣнія по всѣмъ вышеуказаннымъ пунктамъ, знать о которыхъ представляется необходимымъ.

2. Откуда лица, составляющія въ Китаѣ таможенные отчеты, могли

бы знать объ истинныхъ условіяхъ торговли? Какою властью могли бы они получать отъ купцовъ нужныя имъ свѣдѣнія? Согласно постановленіямъ договоровъ (Китая съ иностранными державами), морская таможня должна спрашивать купцовъ по всѣмъ интересующимъ ее предметамъ только въ цѣляхъ опредѣленія того или другого размѣра пошлины. Правда, таможня имѣетъ право требовать отъ купцовъ предъявлять ихъ товары для досмотра, въ цѣляхъ отнесенія ихъ подъ соотвѣтствующія рубрики, для взиманія полагающейся съ нихъ пошлины. Но таможня не можетъ принуждать купцовъ давать показанія, изъ какой страны происходитъ данный товаръ, и если бы пришлось спрашивать ихъ объ этомъ, то они стали бы давать ложныя показанія, при чемъ наказывать ихъ за это у таможни не было бы никакого права. Къ тому же, постановленіями договоровъ и не предусматривается ничего въ связи съ составленіемъ таможенныхъ отчетовъ.

Нынѣ имѣются три способа, по которымъ можно судить объ истинныхъ условіяхъ торговли:

а) что касается вошедшихъ въ портъ судовъ, то у консуловъ соотвѣтствующаго государства имѣются отчеты, сообщаемые ими таможнѣ, изъ каковыхъ отчетовъ можно видѣть, подъ какимъ флагомъ пришло то или другое судно, какіе товары оно привезло и каково его водоизмѣщеніе;

б) въ манифестѣ точно обозначается количество ящиковъ или мѣстъ тѣхъ или другихъ товаровъ, съ которыми пришло судно. Если случится ошибка, то за таковую полагается по правиламъ штрафъ. Капитанъ можетъ только указать, что на его суднѣ имѣется столько-то такихъ-то товаровъ, а равно торговыя марки этихъ товаровъ. Въ манифестѣ отмѣчается также, въ какомъ портѣ извѣстнаго рода товары были погружены на судно, но въ немъ не указывается непремѣнно мѣста происхожденія товаровъ. Поэтому, таможня знаетъ только, что извѣстные товары погружены на судно въ такомъ-то портѣ, и принимаетъ этотъ послѣдній за первоначальное мѣсто происхожденія товаровъ. Никакихъ другихъ указаній, что товаръ происходитъ изъ какого-либо другого мѣста не имѣется;

в) всѣ товары должны быть предъявляемы для досмотра и сличенія съ манифестомъ, послѣ чего они относятся къ той или другой категоріи, для обложенія пошлиною.

Помимо означенныхъ 3-хъ пунктовъ, у морской таможни не имѣется никакихъ другихъ надежныхъ способовъ, и этими тремя средствами она пользуется для составленія торговыхъ отчетовъ, какъ такими, на кото-

рыя поистинѣ можно положиться. Если же спрашивать купцовъ о происхожденіи товаровъ, то они, вѣроятно, будутъ отказываться дать отвѣтъ. Таможня не можетъ принуждать ихъ давать показанія, при чемъ, если бы таковыя оказались невѣрными, она не можетъ налагать на нихъ наказанія. Въ виду сего, морская таможня не можетъ пользоваться при составленіи торговыхъ отчетовъ тѣмъ, что будутъ говорить о происхожденіи и другихъ условіяхъ товаровъ купцы, такъ какъ на ихъ показанія совершенно нельзя полагаться. Если бы морская таможня стала требовать отъ купцовъ точныхъ свѣдѣній относительно происхожденія товаровъ, то въ такомъ случаѣ оказалось бы необходимымъ имѣть удостовѣренныя печатями товарныя свидѣтельства отъ проживающихъ за границею китайскихъ консуловъ и отъ иностранныхъ консуловъ, проживающихъ въ Китаѣ. Только въ такомъ случаѣ возможно было бы имѣть точныя свѣдѣнія. Но полученіе такихъ товарныхъ свидѣтельствъ купцами повлекло бы къ значительнымъ добавочнымъ съ ихъ стороны расходамъ. Согласиться же на эти, а можетъ быть и другіе, сопряженные съ такимъ порядкомъ, расходы они, конечно, не захотятъ. По сему, безъ помощи иностранныхъ государствъ и гонконгскаго правительства, Китай не можетъ заставить купцовъ давать точныя показанія о товарахъ, какъ этого требуютъ нынѣ Россія и Америка.

Изъ разнаго рода товаровъ, поступающихъ изъ Гонконга, этотъ послѣдній пунктъ оказывается мѣстомъ происхожденія только лишь какой-нибудь одной тысячной или десятитысячной части. Какъ можно при такихъ условіяхъ знать, откуда именно привозятся товары? При этомъ въ Гонконгѣ нѣтъ таможни, и никакой регистраціи товаровъ по мѣсту ихъ происхожденія или назначенія не существуетъ. При поступленіи товаровъ въ китайскіе порты, въ манифестахъ обозначается только, что товары привезены изъ Гонконга, и купцы въ большинствѣ случаевъ знаютъ только, что товары куплены въ Гонконгѣ. Кромѣ этого, купцовъ спрашивать не о чемъ. Такимъ образомъ, откуда же таможнѣ, если бы она пожелала, знать о мѣстѣ происхожденія товаровъ?

Нѣкоторые предлагали, чтобы правительство Гонконга издавало торговые отчеты, но въ подобныхъ предложеніяхъ правительство не видѣло для своей стороны никакой пользы. Въ изданіяхъ же такихъ отчетовъ ради пользы другихъ государствъ оно, равнымъ образомъ, не особенно заинтересовано. Точно такъ же должно поступать и китайское правительство. Къ тому же составленіе морскими таможнями торговыхъ отчетовъ сопряжено съ большими расходами, вслѣдствіе большого количества дополнительныхъ свѣдѣній, сообщаемыхъ спеціально въ интере-

сахъ иностранныхъ купцовъ. Если же Китай станетъ издавать отчеты только для своихъ собственныхъ потребностей, то и расходовъ для этого потребуется меньше. Требовать же отъ Китая внесенія въ торговые отчеты подробныхъ свѣдѣній по каждому вопросу — для этого едва ли имѣются основательныя причины, да это и было бы вопреки справедливости. Что же касается желанія того или другого государства быть точно освѣдомленнымъ объ условіяхъ ввозной и вывозной торговли Китая, то имѣть справки по сему предмету представляется гораздо болѣе удобнымъ въ своей собственной странѣ, чѣмъ въ Китаѣ.

Для сего надлежало бы только приказать купцамъ своей страны объявлять для регистраціи своей таможнѣ тѣ товары, которые они привозятъ въ Китай или вывозятъ изъ него. Просить же Китай непремѣнно измѣнить нынѣшній порядокъ составленія таможенныхъ отчетовъ— это не принесетъ Китаю никакой пользы; таможнѣ были бы причинены большія затрудненія, расходы должны были бы увеличиться, и все-таки новый порядокъ составленія отчетовъ не былъ бы лучше того, который существуетъ нынѣ».

Подлинность настоящей статьи, такъ же какъ и отзыва Гипписли и Тэйлора, остается неизвѣстною, почему нѣтъ точныхъ основаній брать излагаемыя въ ней положенія за взгляды г. Бридона, а тѣмъ болѣе за его оффиціальное изложеніе взглядовъ китайской морской таможни на дѣйствующую въ ея отчетахъ систему статистики. Но во всякомъ случаѣ въ изложеніи настоящей статьи такъ рельефно сгруппированы данныя въ защиту принятаго таможнею порядка регистраціи иностраннаго ввоза, что отвѣтъ на нее по существу дѣла можетъ капитальнымъ образомъ служить къ выясненію вопроса о правильности или неправильности, о выгодѣ или невыгодѣ для Китая настоящей системы отчетности китайскихъ морскихъ таможенъ.

Необходимо замѣтить, что статья Чжунъ-вай-жи-бао въ изложеніи возраженій противъ доказательствъ необходимости новой системы регистраціи китайской морской таможни не придерживается строгаго плана. Вслѣдствіе этого и замѣчанія на нее удобнѣе излагать, придерживаясь порядка изложенія данной статьи.

Авторъ статьи начинаетъ съ заявленія, что въ вопросѣ о составленіи отчетовъ китайской морской таможни Китай долженъ руководиться соображеніями исключительно о своей собственной пользѣ. Сопоставляя эту мысль съ развитіемъ ея въ дальнѣйшемъ текстѣ и съ совѣтомъ автора китайскому правительству слѣдовать примѣру Гонконга, не обращая вниманія на желанія другихъ державъ, мы видимъ, что

авторъ не находитъ никакой пользы для Китая въ томъ, чтобы его торговая статистика велась съ указаніемъ мѣстъ происхожденія товаровъ и выясненіемъ точной доли торговли съ Китаемъ для каждой отдѣльной страны.

На это необходимо возразить, что ни для кого, болѣе чѣмъ для самого Китая, не представляетъ важности точное и опредѣленное знаніе дѣйствительной доли торговли съ нимъ каждой страны. Основаніе для этого заключается прежде всего въ томъ, что въ настоящее время на торговыхъ отношеніяхъ зиждутся въ Китаѣ отношенія политическія, а размѣры торговыхъ оборотовъ имѣютъ свои слѣдствія въ тѣхъ областяхъ, которыя, казалось бы, стоятъ лишь въ очень отдаленной связи съ торговыми вопросами. Такъ, напримѣръ:

1. Сѣверо-Американскіе Соединенные Штаты, на основаніи направленія главной массы своего ввоза на сѣверъ Китая, гдѣ существуетъ сравнительно невысокое обложеніе лицзинемъ, отказываются отъ принятія 8-й статьи Англо-Китайскаго договора, а также требуютъ распредѣленія національностей служащихъ китайской морской таможни, пропорціонально итогамъ торговыхъ оборотовъ страны.

2. Англійская пресса требуетъ, чтобы до тѣхъ поръ, пока торговля Великобританіи съ Китаемъ занимаетъ первое мѣсто въ ряду другихъ странъ, главнымъ инспекторомъ китайскихъ морскихъ таможенъ былъ англичанинъ.

3. Германія, въ силу увеличенія своего пароходства и коммерческой дѣятельности, а равно преобладанія надъ англійской торговлей въ долинѣ Янъ-цзы-цзяна, идетъ туда и уже заявляетъ въ прессѣ готовность оспаривать долину Янъ-цзы, какъ сферу англійскихъ интересовъ.

Въ этомъ направленіи можно привести и еще нѣсколько примѣровъ, ясно доказывающихъ, что для Китая имѣетъ первостепенное практическое значеніе выясненіе его дѣйствительныхъ итоговъ торговыхъ оборотовъ съ каждымъ государствомъ въ отдѣльности.

Далѣе авторъ китайской статьи говоритъ, что для Китая изъ всей области торговой отчетности важно знать лишь итоги своего торговаго баланса: сколько онъ платитъ серебра за иностранный ввозъ и сколько онъ получаетъ его за вывозъ своихъ товаровъ. Что же касается до первоначальнаго мѣста происхожденія ввозимыхъ товаровъ, равно какъ и конечнаго мѣста назначенія вывозимыхъ товаровъ, то это для Китая совершенно не имѣетъ значенія.

Съ такимъ положеніемъ едва ли можно согласиться. Во всѣхъ вопросахъ о денежныхъ счетахъ личныхъ важно и необходимо знать не

только итоги прихода и расхода, но также и съ кого получаются и кому платятся деньги, равно какъ и итоги платежей и полученій съ каждымъ отдѣльнымъ лицомъ. Также точно и для государства не менѣе важно знать свои торговые счеты и торговый балансъ съ каждымъ отдѣльнымъ государствомъ. Только при такомъ порядкѣ общія суммы платежей и полученій и общій торговый балансъ могутъ быть контролируемы и провѣряемы.

Точная освѣдомленность о состояніи счетовъ съ каждымъ отдѣльнымъ государствомъ имѣетъ въ частности для Китая прямой практическій интересъ, при организаціи внѣшнихъ государственныхъ займовъ. Всегда можно разсчитывать выгоднѣе найти денегъ въ той странѣ, съ которою связи по торговлѣ больше, нежели въ той, съ которою никакихъ связей не имѣется. Имѣетъ также не малое значеніе и то соображеніе, что торговля одной страны заключается, главнымъ образомъ, во ввозѣ, и такая страна только наживается отъ Китая и беретъ его серебро. Торговля же другой страны заключается, главнымъ образомъ, въ вывозѣ. Такое государство, главнымъ образомъ, обогащаетъ Китай, уплачивая ему деньги. Напримѣръ, Россія является главнѣйшимъ потребителемъ китайскаго чая, и, не считая цѣны самаго чая, она за послѣднія 30 лѣтъ только за провозъ его уплатила китайскимъ подданнымъ не менѣе 100 милліоновъ долларовъ. Вслѣдствіе этого, совершенно нельзя согласиться съ мыслью, что мѣсто происхожденія товаровъ, ввозимыхъ въ Китай, или мѣсто назначенія товаровъ, вывозимыхъ изъ него, не имѣетъ никакого значенія для китайскаго правительства.

Дальше авторъ статьи говоритъ, что для Китая важно знать размѣры, ростъ или паденіе отдѣльныхъ статей ввоза, съ цѣлью принятія мѣръ къ охранѣ китайскаго производства отъ иностранной конкурренціи. Но какъ же можно принимать мѣры къ защитѣ своего производства, не зная, откуда, именно, приходитъ конкуррирующій товаръ? Это все равно, что защищаться отъ врага, не зная, съ какой стороны онъ нападаетъ. Если, напр., отчеты китайской морской таможни показываютъ большинство мануфактурныхъ товаровъ приходящими изъ Англіи, то китайское правительство, конечно, для охраны своего производства должно прежде всего изучить условія производства товара въ Англіи, фрахты и барыши. И только послѣ того, какъ китайское правительство потратитъ много денегъ и времени, руководясь отчетами морской таможни, оно узнаетъ, что мануфактура къ ней вовсе идетъ не изъ Англіи, а изъ Америки и Японіи. И опять придется вновь изучать предметъ въ Америкѣ и Японіи, нести новые расходы и терять время, при чемъ очень

можетъ случиться, что и этотъ путь не приведетъ ни къ чему, такъ какъ за то время, пока будутъ изучать предметъ и обдумывать мѣры, мѣсто его производства, вслѣдствіе измѣнившихся условій торговли, перейдетъ къ другому государству.

Единственно правильнымъ путемъ, поэтому, будетъ такая постановка таможенныхъ отчетовъ, чтобы они указывали мѣсто происхожденія товаровъ, и чтобы всѣ китайскіе государственные люди, зная, откуда направляется опасная конкурренція, могли бы безошибочно, не тратя лишняго времени и денегъ, принимать мѣры къ охранѣ китайскаго производства.

Повторяю, какъ можно сражаться съ врагомъ, не зная точно его мѣстонахожденія?

Это совѣтуетъ, однако, авторъ статьи.

Далѣе, авторъ этотъ совершенно правильно говоритъ, что для Китая очень важно различать туземное и иностранное производство. Но вѣдь этого можно добиться единственно тѣмъ же путемъ указанія происхожденія товаровъ. Теперь же происходитъ то, что европейскіе и туземные товары совершенно смѣшиваются. Объ этомъ свидѣтельствуютъ многіе консульскіе отчеты, и вотъ, напр., какъ говоритъ американскій консулъ:

«Огромная пропорція экспорта изъ Кантона перегружается въ Гонконгѣ. То же самое прилагается къ Филиппинскимъ островамъ, Straits Settelements, Сватоу, Амою, Макао и пр.» [1]).

Можно представить десятки такихъ же указаній.

Какъ же авторъ говоритъ, что «по теперешней системѣ регистраціи вопросы эти точно различаются»?

Во второй части своего отвѣта авторъ китайской статьи ставитъ вопросъ:

«Какимъ образомъ лица, составляющія въ Китаѣ таможенны е отчеты, могли бы знать о мѣстѣ происхожденія приходящихъ товаровъ»?-

Въ отвѣтъ на это должно заявить, что единолично едва ли кто въ состояніи указать путь къ разрѣшенію даннаго вопроса. Нужно также быть далекимъ отъ мысли, что разрѣшеніе его легко. Но нельзя не сознавать, что рѣшеніе это необходимо, что оно одинаково полезно и въ интересахъ Китая, и въ интересахъ всѣхъ иностранныхъ державъ. Поэтому, необходимо соединенными усиліями обсудить этотъ вопросъ и дать ему наилучшую постановку. Авторъ говоритъ, что таможня не мо-

[1]) Consular Report. Vol. LXI. № 219, October 1899, p. 304.

жетъ принуждать купцовъ давать показанія. Совершенно вѣрно. Но если у таможни нѣтъ средствъ заставить исполнять такія или иныя ея требованія, то такія средства имѣются у консуловъ. Каждый изъ нихъ можетъ издать обязательное постановленіе, которому непремѣнно будутъ подчиняться подданные его государства. Авторъ говоритъ, что «постановленіями договоровъ не предусматривается ничего, въ связи съ составленіемъ таможенныхъ отчетовъ».

Но вѣдь торговые и другіе договоры не есть что-либо вѣчное и неизмѣнное. Если раньше этого вопроса не возбуждалось, то нынѣ, когда договоры всѣми державами пересматриваются, нѣтъ никакихъ препятствій къ тому, чтобы обсудить настоящій вопросъ и внести для его урегулированія одну или нѣсколько статей. При этомъ же было бы совершенно возможно условиться и о томъ, какіе документы должны представляться импортерами таможнѣ для того, чтобы было удобно заполнять рубрику о происхожденіи товаровъ.

Понятно, при этомъ, что представляется невозможнымъ, чтобы вся новая система регистраціи и отчетности китайскихъ морскихъ таможенъ была основана исключительно на разспросахъ о происхожденіи товаровъ у купцовъ. Для правильной статистики основы нужны документальныя, иначе же все дѣло окажется построеннымъ на самой зыбкой почвѣ. Едва ли можно согласиться и съ тѣмъ, чтобы такими документами были исключительно товарныя свидѣтельства, удостовѣренныя печатями проживающихъ за границею китайскихъ консуловъ, или проживающихъ въ Китаѣ иностранныхъ консуловъ. Пунктовъ, гдѣ проживаютъ китайскіе консула за границею, слишкомъ мало сравнительно съ пунктами, откуда вывозятся иностранные товары, и пунктовъ, черезъ которые ввозятся въ Китай иностранные товары, слишкомъ много, сравнительно съ портами въ Китаѣ, гдѣ проживаютъ консула всѣхъ національностей. Поэтому, такой путь былъ бы ненадеженъ и непроченъ.

Не можетъ быть также признанъ практичнымъ и такой порядокъ, который исключительно для цѣлей таможенной регистраціи налагалъ бы на коммерсантовъ значительные добавочные расходы. Совершенно правильно говоритъ авторъ, что купцы не захотятъ подчиняться этимъ расходамъ и навѣрное даже станутъ отыскивать различные пути, чтобы избѣгать такихъ расходовъ.

Вѣрно также и то положеніе автора, что «безъ помощи иностранныхъ государствъ и гонконгскаго правительства Китай не можетъ заставить купцовъ давать точныя показанія о товарахъ, какъ этого нынѣ требуютъ Россія и Америка».

Но разъ выясненіе точной доли торговли каждаго государства входитъ въ интересы каждаго государства, разъ всякое изъ государствъ будетъ очень радо знать положеніе своей торговли съ Китаемъ не только изъ своихъ домашнихъ средствъ, но и изъ отчетовъ китайской морской таможни, то почему же предполагать, что державы не окажутъ Китаю содѣйствія въ достиженіи намѣченной цѣли? Едва ли можетъ подлежать сомнѣнію, что предложеніе, направленное къ измѣненію системы регистраціи въ китайскихъ таможняхъ въ проектируемомъ смыслѣ встрѣтитъ благопріятный пріемъ со стороны большинства заинтересованныхъ въ торговлѣ Китая иностранныхъ державъ.

Нельзя вмѣстѣ съ тѣмъ упускать изъ виду, что заинтересованными въ данномъ случаѣ оказываются не одни правительства, но также и частныя лица, промышленныя предпріятія, фабрики, торговыя фирмы и пр. Можно быть убѣжденнымъ, что для американскихъ, нѣмецкихъ, французскихъ, или бельгійскихъ фирмъ далеко не пріятно видѣть свои товары и издѣлія исчезающими подъ именемъ другой національности, и онѣ, конечно, сдѣлаютъ съ своей стороны все возможное, изъ простой необходимости и пользы рекламы, чтобы сохранить за своими произведеніями ихъ собственное имя.

Главное затрудненіе въ этомъ случаѣ будетъ, конечно, уладить дѣло съ Гонконгомъ, который, можно сказать, въ дѣлѣ присвоенія себѣ происхожденія товаровъ не сѣетъ, не жнетъ, а только собираетъ въ житницу. Производя, по словамъ автора, какую-либо 1/10,000 часть отпускаемыхъ товаровъ, онъ, однако, въ отчетахъ китайской морской таможни указывается, какъ главнѣйшій пунктъ происхожденія товаровъ. Можно, однако, думать, что при установленіи новаго порядка регистраціи, разъ сами фирмы окажутся заинтересованными въ охранѣ собственнаго имени національности своихъ произведеній, съ Гонконгомъ справиться будетъ возможно. Всего вѣроятнѣе, что англійское правительство само приметъ мѣры къ выясненію доли своего дѣйствительнаго участія въ торговыхъ оборотахъ Гонконга.

Ни въ какомъ случаѣ далѣе нельзя признать правильнымъ то сопоставленіе, которое дѣлаетъ авторъ между правительствами Гонконга и Китая, совѣтуя послѣднему подражать примѣру перваго и не печатать отчетовъ ради пользы другихъ государствъ. Какъ уже сказано, правильная постановка отчетовъ столь же ведетъ къ пользѣ Китая, сколько и къ пользѣ другихъ государствъ. Но кромѣ того, можно ли совѣтовать Китаю смотрѣть на дѣла глазами Гонконга? Послѣдній — транзитный портъ, выжимающій, благодаря своему географическому положенію, изъ

всѣхъ торговыхъ операцій Восточной Азіи барыши въ свою пользу, не имѣющій никакихъ обязательствъ къ другимъ правительствамъ и живущій совершенно самостоятельными богатыми средствами. Китай же стоитъ въ діаметрально противоположномъ положеніи во всѣхъ отношеніяхъ, и не считаться съ интересами державъ для него не представляется совершенно никакой возможности.

Нельзя ничего возразить противъ совѣта автора, что каждое государство, желающее знать точно размѣры своей ввозной и вывозной торговли съ Китаемъ, должно руководствоваться данными своихъ собственныхъ таможенъ. Но въ данномъ случаѣ вопросъ заключается не въ этомъ, а въ установленіи правильной послѣдовательности для торговыхъ интересовъ всѣхъ странъ въ Китаѣ на такихъ основаніяхъ и документахъ, которые были бы доказательны и убѣдительны прежде всего для китайскаго правительства, а потомъ уже для иностранцевъ. Самый фактъ заявленія со стороны американскаго и русскаго представителей о необходимости измѣненія порядка регистраціи китайскихъ морскихъ таможенъ ясно доказываетъ, что та работа, которую совѣтуетъ въ этомъ случаѣ авторъ китайской статьи, нѣкоторыми государствами уже произведена, и что, придя къ заключенію о невыгодности для нихъ дѣйствующаго въ Китаѣ порядка, они желаютъ защищать свои интересы.

Возражая на то общее положеніе, что введеніе новой статьи регистраціи таможенъ невозможно, такъ какъ нѣтъ средствъ удостовѣренія происхожденія товаровъ, необходимо сказать:

во 1-хъ, что такая новая система возможна, такъ какъ существуютъ, напр., въ Сѣверо-Американскихъ Соединенныхъ Штатахъ таможенныя правила, по которымъ удостовѣреніе происхожденія товаровъ обязательно, и торговля отъ этого нимало не страдаетъ;

во 2-хъ, что сама китайская морская таможня указывала раньше размѣры очень многихъ родовъ ввозныхъ товаровъ, опредѣляя ихъ національность: таковыми товарами являлись:

а) Керосинъ американскій,
» русскій,
» ланкатскій.

б) Опіумъ Мальва,
» Патна,
» Бенаресъ,
» Персидскій.

в) Дриллинги англійскіе,
» индійскіе,
» голландскіе,
» американскіе,
» японскіе.

г) Шитинги англійскіе,
» индійскіе,
» голландскіе,
» американскіе,
» японскіе.

д) Носовые платки, японскіе,
е) Полотенца, японскія,
ж) Бумажная фланель, японская,
з) Бумажная пряжа: англійская,
» » индійская,
» » японская.

и) Камлотъ англійскій,
» голландскій.

к) Мѣдь, въ плитахъ, японская,
л) Анисъ звѣздчатый, японскій,
м) Cow Bezoar, индійскій,
н) Жэнь-шэнь корейскій,
» японскій,
» американскій,
» китайскій.

о) Спички, японскія.
п) Печатная бумага, японская.
р) Молоко, консервированное, японское.
с) Шелкъ, японскій.
т) Чай, японскій.
у) Зонтики, японскіе.
ф) Вино, японское.
х) Одѣяла, японскія

и нѣкоторые другіе.

Если это оказывалось возможнымъ для нѣкоторыхъ родовъ товаровъ, то почему же невозможно обязательное распространеніе того же порядка на всѣ роды товаровъ?

въ 3-хъ, окончательная форма правильной и наиболѣе точной системы регистраціи не можетъ быть здѣсь указана, она должна быть выработана соединенными усиліями представителей различныхъ національностей, изъ служащихъ самой китайской морской таможни или другихъ компетентныхъ лицъ, съ одобренія китайскаго правительства.

THE ORIENTAL READER

COMPILED BY

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English Lector at the Oriental Institute, Vladivostok.

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PREFACE.

In teaching the students of the Oriental Institute, experience has shown the necessity, for persons desirious of becoming acquainted with the English literature on the Far East, of a reading book containing extracts, as various as possible, from contemporary writers on Eastern Asia. The peculiarity of the subject makes it difficult, even for people with a thorough knowledge of English, to understand the meaning of various articles on Eastern subjects; while for the students, obliged to study both the English language and the East at the same time, the difficulty is still greater. The author therefore conceived the idea of uniting these two subjects, and thus enabling the students to learn the language by means of articles treating of the Far East.

This Reader should therefore be regarded exclusively as an attempt to satisfy the above-mentioned practical requirement. Its aim is not the communication of systematic information on various branches of knowledge of the East, or it would be an encyclopædia of the East. Neither does it contain the best extracts in regard to literary style, as in practical life people living in the East do not generally only come across the pearls of literature, but likewise meet with usual, everyday printed matter, in all its varieties.

Adapting himself to these requirements, the author has divided his Reader into the following sections, arranged approximately with regard to the three principal countries studied in the Oriental Institute, viz., China, Japan, and Korea.

Chapters I, II and III are devoted to Geography, History and Religion. Adults who are at the same time studying the above-mentioned subjects under the guidance of their professors, will find it easier to understand the consecutive and systematic (though dry) language of

scientific articles, where there is an even flow of ideas, with strict logical connexion and objectiveness.

Chapter IV contains a collection of articles on various laws and customs of the East. Here the change in the subject-matter is far more frequent, the vocabulary more varied, and the turns of phrase, in accordance with the variety of subjects touched upon, are fuller and more complicated.

In Chapter V there are several specimens of newspaper style. It is well known that the daily press, with its rapid issues and its haste to publish news, does not trouble itself much either about the purity or the elegance of its style. To a foreigner with an imperfect knowledge of the language, many journalistic expressions are so strange, as to be incomprehensible. Therefore it is as well that persons who will constantly have to come across newspapers in the future, should read some extracts from the press while studying the language at an educational establishment.

The same considerations have led to the collection, in Chapter VI, of several specimens of conversational style. It is impossible to make a complete collection of this style. As, however, the pupils of the Oriental Institute study the conversational language practically, both in term time and during their educational excursions, their knowledge in this branch is, of course, constantly increasing.

As many are probably aware, however, in the constantly increasing special literature on the East so many peculiarities arise, owing to intercourse with natives, that even an Englishman, if unacquainted with the East, is often quite unable to understand them. A preliminary acquaintance with such terms will therefore be all the more useful to young men who will soon have to devote their leisure to a perusal of Eastern literature.

Chapter VII contains specimens of commercial language. In this respect Sir Robert Hart, the Chief Inspector of the Chinese Maritime Customs, must be considered as the arbiter in the East. In the course of his long term of management of the Customs, he has worked out that terse language, not admitting of a single useless, unbusiness-like word, in which all the reports of the establishments under his jurisdiction are written.

From China, through Sir Robert Hart's pupil and former subordinate, Mr. Maclevi Brown, this language has passed over into Korea, and imperceptibly everywhere influences all reports on trade, in whatsoever

language they may be issued, as the sources of information are always the data of the Chinese Maritime Customs.

As, by the statutes of the Oriental Institute, its students are to be prepared for service in administrative, commercial and industrial establishments of East-Asiatic Russia and adjacent countries, and will have constantly to come across commercial reports, — Chap. VII of the Reader will perhaps be for them the most important portion of the whole book Having duly studied this chapter while at the Institute, they may consider themselves to a great extent prepared to read the Customs reports, and to extract the necessary information therefrom. They will likewise receive some benefit from the perusal of the articles on Chinese and Japanese monetary circulation, for which there is a multitude of special English terms. A timely acquisition of the latter will prove a saving of time in the future.

Chapter VIII is a collection of various tales and articles, intended for exercises in reading and for acquaintance with different authors who have written on Eastern subjects.

Chapter IX is devoted to the special broken English known in the East as «Pidgin English». Let not, however, young men intending to reside in the East despise this dialect. Should any of them happen to find himself, for instance at one of the treaty ports in Southern, or even Northern, China where most of the hotel servants come from Canton or Shanghai, he will first of all be obliged to have recourse to Pidgin English, without which he cannot make himself understood. Moreover, Pidgin English will likewise be necessary in his transactions with Chinese merchants, for since even Chinese, when coming from different provinces and being unable to understand each other, often have recourse to Pidgin English, the more so will happen in communicating with Europeans, when this will be the only medium.

Finally, in Chapter X, I have considered it useful to give a short list of the most customary abbreviations used both in the general commercial English, and in that of the East. This section is intended more for reference than for study. Experience, however, shows that the students constantly require explanations of such abbreviations. Indeed, the latter have become so customary in English life, that there is no need to explain them to an Englishman, while a foreigner often has a difficulty in finding an explanation, as it is to be found only in special works, not always accessible to students.

This reading book, being a first attempt at such a work, no doubt

contains a great many mistakes and deficiencies. These can only be corrected, however, in later editions, when experience has shown in what respect the book requires to be supplemented and altered. The author will be happy if the present work, in however small a degree, will assist the students of the Oriental Institute in their study of the English language with regard to a knowledge of the East.

I.

GEOGRAPHY.

1. GEOGRAPHY OF CHINA.

The China of to-day is not the China of ancient times, its boundaries[1] have extended greatly while the history of the Middle Kingdom was being made. Unlike[2] England, which has to go beyond the sea to add to her empire, the nucleus[3] of the Chinese poeple had all around them their grand future, and having acted well up[4] to their possibilities, these have developed[5] into the actualities[6] of their present extended dominions[7] — dominions which, with all their tribute[8] · bearing[9] neighbours, form the most extensive ever swayed[10] by a single power in any age or any part of the world! The germs[11] of this mighty realm[12] are supposed to be found some thousands of years before Christ in nomadic people in the present province of Shen-si. Settling[13] in villages, they became tradesmen and agriculturists, and from the dim[14] mists[15] of myths[16] and tradition, amidst[17] which scarce[18] anything can be seen clearly or with certainty[19], we find the empire growing, getting the sea-board[20] as a boundary, and extending its limits[21].

We do not intend in the course of this short article to give a historical account of the geographical growth of the empire. It would lead[22] us, were we to do so, far beyond our limits, and its scope[23] would necessitate an account of all the petty[24] states into which, at times, China was divided. Suffice[25] it to say, that for many centuries China did not extend beyond the great river Yang-tzu-kiang. Eventually[26]

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[1]Граница, [2]непохоже, [3]ядро, [4]вполнѣ использовать, [5]развиться, [6]дѣйствительность, [7]владѣніе, [8]дань, [9]носящій, платящій, [10]править, [11]зародышъ, [12]государство, [13]селиться, [14]смутный, [15]туманъ, [16]миѳъ, [17]среди, [18]едва, [19]увѣренность, [20]побережье, [21]предѣлъ, [22]вести, [23]размѣръ, [24]второстепенный, [25]достаточно, [26]въ концѣ концовъ.

an offshoot[27] was sent south into the eastern portion of the present Kiang-nan, and like the rootlets[28] from the banian[29] tree, grew and formed finally another trunk[30] to support the tree of empire, which was destined to gradually cover the whole land. For a long period the extreme South of China was not embraced[31] in the realm except as a tributary[32] state or with spasmodic[33] attempts at government, but at last the bonds[34] that united it with the northern portion were strengthened[35] until it formed an integral[36] portion of China.

The present dynasty has recovered much of the territory that was lost under the Ming, till now it is nearly equal to what it was under Kublai Khan, when Marco Polo writes of him «in respect to number of subjects, extent of territory and amount of revenue[37], he surpasses[38] every sovereign that has heretofore[39] been or that now is in the world». In 1840 it was estimated that the Chinese emperor ruled over 5,300,000 square[40] miles, from lat. 48° 10′ N., to long. 144° 50′ E. in the north-east part of the empire, to the island of Hainan in the south in lat. 18° 10′ N. and on the extreme west, to long. 74° E. It has since lost about half a million square miles which have gone to add to the dominions of the other colossal[41] empire of the world, Russia, who is China's neighbour in the north, while more is apparently[42] going the same way in the shape of Manchuria. England and France in the colonial empires also touch her territories in the south.

Of the 12,000 miles which form the land girdle[43] of China, 6,000 touch Russian territory, 4,800 British territory, and only 400 French, while 800 miles may be described[44] as doubtful[45]. Japan has also with the last war, by the acquisition[46] of Formosa, been brought into near neighbourhood to China. Since the greater part of the above was written, Germany has like wise established herself on the coast[47] of Shan-tung, at Kiaochao; Russia has obtained Port Arthur, and the French lay claim[48] to Kwong — Chao — Wan in the South. England has also obtained a lease[49] of land at the back of the Kaolung Peninsula and some islands. What the near future has in store for China remains to be seen. Will this great empire so loosely[50] knit[51] together remain

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[27]отпрыскъ, [28]корешекъ, [29]индѣйская смоковица, [30]стволъ, [31]включить, [32]платящій дань, [33]судорожный, [34]узы, [35]укрѣпить, [36]нераздѣльный, [37]государственный доходъ, [38]превосходить, [39]до сего времени, [40]квадратный, [41]колосальный, [42]очевидно, [43]поясъ, [44]описать, [45]сомнительно, [46]пріобрѣтеніе, [47]берегъ моря, [48]заявлять притязанія, [49]аренда, [50]свободное [51]связать.

intact, or will it fall to pieces from the combined pressure[52] from without and the corruption[53] and disintegrating[54] forces within ?

In shape, the Chinese empire approaches[55] a rectangle[56], whose circuit[57] is 14,000 miles, or more than half the circumference of the world; her coast line is roughly[58] stated to be 4,400 miles.

This vast[59] empire naturally divides itself into three divisions[60] of China proper[61], Manchuria, and the Colonial Possessions. China proper embraces the whole of the eighteen provinces as well as the large island[62] of Hainan; Manchuria lies to the north of Korea and part of China proper; and the colonial possessions include Mongolia, Ili, Kokonor and Tibet. These eighteen provinces cover about 2,000,000 square miles. It would take seven Frances, or eighteen Great Britains and Irelands, to cover the same extent of ground. China is surrounded[63] by different mountain chains[64], forming a wall[65] almost all round it, with their different ranges[66], such as Altai, the Stanovoi, the Tien-shan, and others; also four large chains occur inside the boundaries assisting in delimiting[67] territory, the highest peaks[68] of some of which are snow-clad[69] the whole year through; some of the mountains in Yun-nan, in the south-west of the empire, are the same.

A great part of China is divided into three great basins[70], drained[71] respectively[72] by the Yellow River, say 2,500 miles long, while the Canton River and its numerous tributaries[73] drain 130,000 square miles. We cannot mention the other rivers, though they are by no means insignificant[74] nor few, for «the rivers of China are her glory, and no country can compare with her for natural facilities of inland [75]navigation[76]» !

Among the lakes may be mentionod the Tung-ting, about 220 miles in circumference, and the picturesque[77] Po-yang, with its numerous islands, 90 miles long by 20 in breadth[78].

Besides the three great basins drained by the three great rivers, there is the Great Plain[79] of 700 miles in length, varying in width from 150 to 400 miles, having the same area[80] as the Plain of Bengal drained by the Ganges. It supports[81] an enormous[82] population; in

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[52]давленіе, [53]лихоимство, взяточничество, [54]разлагать, [55]приближаться, [56]прямоугольникъ, [57]периметръ (окружность), [58]приблизительно, [59]громадный, [60]раздѣленіе, [61]островъ, [62]собственный, [63]окружить, [64]цѣпь, [65]смѣна, [66]хребетъ, [67]разграниченіе, [68]вершины, [69]въ снѣгу, [70]бассейнъ, [71]осушить, [72]соотвѣтственно, [73]притокъ, [74]незначительный, [75]внутренній, [76]судоходство, [77]картинный, [78]ширина, [79]равнина, [80]пространство, [81]содержать, [82]громадный.

1812, the number was 177,000,000 — that is, two-thirds of that of Europe, being the most densely[83] settled portion of any part of the world of the same size.

China may likewise be divided into the mountainous and hilly country and the Great Plain. The mountainous is nearly half of the whole of China, the hilly is in the south-east, another the Great Plain is in the north-east. From the Yangtzu to Hainan, the whole coast is studded[84] with numerous islands and rocky[85] islets[86]. The most important channels[87] are that of Formosa, between the island of Formosa and the mainland[88], and the Straits[89] of Lui-chou, between the island of Hainan and the Promontory[90] of Lui-chou.

The most noteworthy[91] gulfs[92] or bays[93] are the Gulf of Liaotung in Manchuria, the Gulf of Pei-Chi-li in the province of the same name, and the Gulf of Tonquin in the extreme south.

Among the principal[94] promontories may be named that of Liao-tung, forming the gulf of the same name, the Shantung promontory, and the Lui-chou promontory, already named.

The principal seas are the Yellow, between Korea and China; the Eastern, between Japan and the Sew-chew islands and China; and the China Sea to the south.

In political geography China Proper is divided into the eighteen provinces, these again are subdivided[95] into prefectures[96], the latter are formed of different kinds of districts[97], which may be compared to the counties of England. It is not an uncommon thing to group[98] two of the provinces together for administrative purposes, such as the two Kwang — Kwang-tung and Kwang-si; the two Hu — comprising[99] Hu-pe and Hu-nan.

Of the principal cities[100] it is impossible to give an enumeration[101], so numerous are they. The capitals of the eighteen provinces would come under this category[102], some of them boasting[103] of a million of inhabitants, such as Peking, Canton and others, while every province has numbers of important centres of commerce and government, such as the district cities and marts[104]; the former taking the place of country

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[83]густо, [84]усыпанный, [85]скалистый, [86]островокъ, [87]проливъ, [88]материкъ, [89]проливъ, [90]мысъ, [91]достойный упоминанія, [92]заливъ, [93]заливъ, [94]главный, [95]подраздѣлить, [96]губернія, [97]округъ, [98]сгруппировать, [99]состоять, [100]большой городъ (съ кафедральнымъ соборомъ), [101]перечисленіе, [102]категорія, [103]хвалиться, [104]рынокъ.

towns and often having tens or hundreds of thousands of inhabitants; the latter forming centres of commercial activity[105] and distributing[106] centres of agricultural produce etc., to the surrounding country districts.

2. SHANGHAI.

The most northerly of the five ports opened to foreign trade by the British treaty of Nanking is situated at the extreme[1] south-east corner[2] of the province of Kiang-su in lat. 31° 15′ N. and long. 121° 29′ E. of Greenwich[3], at the junction[4] of the rivers Hwang Po and Woo-sung (the latter called by Europeans the Soochow Creek[5]), about twelve miles above the newly[6] opened treaty port of Woo-sung, now being marked[7] out for foreign residence by a foreign land company, where their united[8] waters debouch[9] into the estuary[10] of the Yangtsze. Shanghai lies in a vast[11] plain[12], the nearest hills, only some three hundred feet high, being some three hundred miles to the westward. The soil is alluvial[13] and extremely rich; it supports[14] a great variety[15] of food and other stuffs[16]. This Kiangsu plain has been called «The Garden of China», and the population here is perhaps denser[17] than in any other part of the land—eight hundred inhabitants to the square[18] mile is not an exaggerated[19] estimate. Rice, cotton and grain[20] are the main[21] products of the immediate neighbourhood; rice to the west and south: but owing to the greater demand[22] for cotton by the mills started[23] within the last few years, the cultivation of rice is being pushed[24] further away from Shanghai, and cotton is taking its place. The convenience of inland transit[25] is here very great; rivers, canals, and creeks are in every direction, but they form a great obstacle[26] to free riding[27] and walking. Mulberry[28] trees are not grown to any great extent[29] in the neighbourhood. Wheat[30], barley[31], rice,

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[105]дѣятельность, [106]распредѣленіе.

[1]Крайній, [2]уголъ, [3]англійская обсерваторія близъ Лондона, [4]сліяніе, [5]протокъ, [6]вновь, [7]выдѣлить, [8]соединенный, [9]выходить, [10]усиліе, [11]громадный, [12]равнина, [13]наносный, [14]производить, [15]разнообразіе, [16]продуктъ, [17]болѣе густой, [18]квадратный, [19]преувеличенный, [20]зерно, [21]главный, [22]спросъ, [23]открыть предпріятіе, [24]отодвинуть, [25]транспортировка, [26]препятствіе, [27]верховая ѣзда, [28]тутовый, [29]размѣръ, [30]пшеница, [31]ячмень.

green[32] foods of all kinds, cabbage[33], turnips[34], carrots[35], melons[36], cucumbers[37], potatoes[38], yams[39], chihlies[40], cress[41] etc., abound[42].

Of fruits, Shanghai is famous for its peaches[43], plums[44], strawberries, cherries (small in size,), peepaws[45] (or medlars) and persimmons[46] are common. The apple and pear, grape[47], chestnut[48], and walnut[49] are brought from the north; oranges and bananas in great quantities from the south. The bamboo is common in the district, as is the pine[50], cypress[51], willow[52], and a species[53] of elm[54].

The chrysanthemum and peony[55] are the favourite flowers. Roses, tulips[56], pansies[57], hyacinths[58], fuchsias[59], geraniums[60], and other European flowering annuals are highly developed[61] in the public and private gardens of the foreign settlement.

Of birds, the crow[62], magpie[63], swallow[64] and sparrow[65] abound; many species[66] of lark[67], finch[68], and thrush[69] are common and the feathered[70] tribe[71] as a whole is plentiful[72] in Kiangsu; but it is otherwise with four-footed[73] animals.

For a more detailed[74] account of flora[75] and fauna of the neighbourhood, we must refer[76] the general reader to Williams, «Middle Kingdom», and the student to the scientific works and periodicals[77] in the Asiatic Society's library.

Shanghai is the great emporium[78] for the trade of the Yangtsze and Northern and Korean ports, and to some extent for Japan.

3. CANTON.

While waiting for our vessel[1] we paid a visit to Canton. A small steamer carried[2] us across the bay and forty miles up the Pearl River

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[32]зелень, [33]капуста, [34]рѣпа, [35]морковь, [36]арбузъ, [37]огурецъ, [38]картофель, [39]ямсъ, [40]перецъ, [41]кресъ-салатъ, [42]изобиловать, [43]персикъ, [44]слива, [45]кизиль, [46]родъ американской сливы, [47]виноградъ, [48]каштанъ, [49]грецкій орѣхъ, [50]сосна, [51]кипарисъ, [52]ива, [53]порода, [54]вязъ, [55]піонъ, [56]тюльпанъ, [57]троицынъ цвѣтъ, [58]гіацинтъ, [59]фукція, [60]герань, [61]развитъ, [62]ворона, [63]сорока, [64]ласточка, [65]воробей, [66]порода, [67]жаворонокъ, [68]общее наименованіе маленькихъ пѣвчихъ птицъ, [69]дроздъ, [70]пернатый, [71]племя, [72]многочисленный, [73]четвероногій, [74]подробный, [75]флора, [76]отослать, совѣтовать обратиться, [77]повременное изданіе, [78]распредѣляющій центръ.

[1]Судно, [2]перевозить.

to a landing-place[3] in a suburb[4] of the great city. Our host[5] Dr. Happer was there to receive us, and we made our way to the hous through a forest[6] of junks, in a small boat sculled[7] by a large-footed[8] woman— a fine specimen[9] of nature undeformed[10]. It was the abode[11] of a family, who crowded[12] themselves into the stern[13] cabin[14], leaving for the use of passengers[15] the front[16] cabin, which was neatly[17] spread[18] with matting[19] and adorned[20] with flowers. Babies[21] born[22] on these boats are aquatic by early habit, if not by instinct. It is said they can swim when first thrown into the water; but in case of accident[23], they always have a joint[24] of bamboo strapped[25] on the back, to enable[26] their parents to fish[27] them up. The river population would alone suffice[28] to people a considerable city; it consists of three classes: the crews[29] of junks that come and go; those who live and make their living on the river; and those who do business on land and lodge[30] in boats for the want of a pied-à-terre[31]. Among the boats moored[32] to the shore a large number are richly curtained[33] and ornamented with beautiful carvings. These are the so called «flower-boats», mostly the abode of bedizened[34] Cyprians[35], who are enrolled[36] by the police and recognised[37] as pursuing[38] a lawful[39] calling[40]; the legal[41] sanction[42] of vice[43] always indicates a low standard of morality[44].

As we stepped[45] on shore we were greeted[46] by a hooting[47] crowd, who shouted «Fanqui, fanqui! shato, shato! (foreign devils! cut off their[48] heads!)» Is this, I mused, the boasted[49] civilisation of China? Are these the people for whom I left my home? But I reflected[50], if they were not heathen[51], why should I have come? They looked as savage[52] and as fierce[53] as cannibals[54] — the junkmen being always half-naked[55]. Not long before this Dr. Ball, an old missionary, being thrown into

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[3]пристань, [4]предмѣстіе, [5]хозяинъ, [6]лѣсъ, [7]гресть, [8]большеногій, [9]образецъ, [10]неизуродованный, [11]жилище, [12]тѣснились, [13]корма, [14]каюта, [15]пассажиръ, [16]передній, [17]аккуратно, [18]послать, [19]матъ, [20]украшать, [21]младенецъ, [22]родиться, [23]несчастный случай, [24]колѣно, [25]привязать ремнемъ, [26]дать возможтность, [27]выловить, [28]быть достаточнымъ, [29]экипажъ, [30]жить, [31]клочокъ земли, [32]пришвартовать, [33]занавѣшивать, [34]разукрашенный, [35]кокотка, [36]занести въ списки, [37]признавать, [38]преслѣдовать, [39]законное, [40]ремесло, [41]законный, [42]санкція, [43]порокъ, [44]нравственность, [45]ступить, [46]привѣтствовать, [47]свистъ, [48]отрѣзать имъ головы, [49]хваленый, [50]подумать, [51]язычникъ, [52]дикій, [53]свирѣпый, [54]людоѣдъ, [55]полуголый.

the water by the overturning[56] of a boat, caught the cable[57] of a junk and called for help. He was soon surrounded[58] by a number of small craft[59] until the promise of twenty dollars had been extorted[60]. Whether that is to be set down[61] to hostility[62] or to cupidity[63], I leave the reader to decide[64].

4. THE GEOGRAPHY OF JAPAN.

The boundaries of Japan have expanded[1] greatly in the course[2] of ages[3]. The central and western portions of the Main[4] Island[5], together with Shikoku, Kyushu and the lesser islands Iki, Tsushima, Oki, Awaji and perhaps Sado, formed the Japan of early historic days, say the eighth century after Christ. At that time the Ainos, though already in full retreat[6] northwards, still held the Main Island as far as the 38-th or 39-th parallel of latitude. They were soon driven[7] across the Straits[8] of Tsugaru into Yezo, which island was itself gradually conquered[9] during the period extending from the twelfth to the seventeenth century. In the eighteenth century a portion of Saghalien was added[10] to Japanese teritory. But a discussion[11] having arisen[12] on this subject between Japan and Russia, the weaker of the two powers naturally went to the wall[13]. Saghalien, with its valuable coalfields[14] and fisheries, was ceded[15] to Russia by the treaty[16] of St. Petersburg in 1875, and the barren[17] storm-swept[18] Kurile islands were obtained in exchange[19]. Meanwhile, the Luchu and the Bonin islands had been added to the Japanese possessions, and in 1895 the valuable island of Formosa was ceded by the vanquished[20] Chinese. The empire thus, in its present and furthest extent, stretches[21] from Kamchatka on the north in about latitude 51°, to the extremity of Formosa on the south in latitude 22°, and from 120 to 156° of longitude east of Greenwich.

Japan proper consists of three large islands, of which one, the

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[56]опрокидывать, [57]канатъ, [58]окружить, [59]судно, [60]вымогать, [61]поставить, [62]вражда, [63]алчность, [64]рѣшить.

[1]Расширить, [2]теченіе, [3]вѣкъ, [4]главный, [5]островъ, [6]полное отступленіе, [7]гнать, [8]проливъ, [9]покорный, [10]прибавленъ, [11]споръ, [12]возникать, [13]уступить, [14]угольныя залежи, [15]уступленъ, [16]трактатъ, [17]пустынный, [18]открытый бурямъ, [19]взамѣнъ, [20]побѣжденный, [21]простираться.

largest or Main Island has no name in popular use, while the other two are called respectively[22] Shikoku and Kyushu, together with the small islands of Sado, Oki, Tsushima, and a multitude[23] of lesser ones still. The largest island is separated from the two next in size by the celebrated Inland Sea, for which latter there is no generally current Japanese name.

The area[24] of the entire Japanese empire, excluding Formosa and the Pescadores, is between 146,000 and 147,000 square miles. Hardly twelve per cent of this total area is cultivated or even cultivable. By far the greater portion of it is covered with mountains, many of which are volcanoes[25], either active[26] or extinct[27]. Fuji was in eruption[28] as late as January, A. D. 1708. Of recently active volcanoes we may mention[29] Asama, the two Shirane-sans, Nasu-yama, and Bandai-san in Eastern Japan, Vries-Island (Oshima) not far from the entrance to Yokohama harbour, Aso-san and Kirishima-yama in Kyushu, and the beautifully shaped Koma-ga-taki near Hakodate. Others, extinct or quiescent[30], are Ontake, Hakusan, Tateayama, Nantai-zan, Chokai-zan, Side-san, Ganju-san, and Iwaki-yama, all on the Main Island. Some are difficult to class, for instance[31], Sakura-jima in Kyushu, whose smoke[32] has long been reduced almost to nothing, and Osen-ga-take in the same Island, where all that remains active is a solfatara[33] at its base[34]. The grandest mountain mass[35] in Japan is the Shinano-Hida range[36], granite[37] giants[38] of from 8,000 to 10,000 feet high.

Owing to the narrowness of the country, most Japanese streams are rather torrents than rivers. The rivers best worth mentioning are the Kitakami, the Abukuma, the Tone, the Tenryu and the Kiso, flowing[39] into the Pacific Ocean, the Shinano-gowa flowing into the Sea of Japan, and the Ishikari in Yezo. Most of the smaller streams have no general name, but change their name every few miles on passing from village to village.

Lake Biva near Kyoto is the largest lake, the nearest it in size being Lake Fuawashiro, on whose northern shore rises the ill-omened[40] volcano, Bandai-san. The so-called lakes[41] to the north-east of Tokyo are but shallow[42] lagoons[43] formed by the retreating sea.

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[22]соотвѣтственно, [23]множество, [24]пространство, [25]вулканъ, [26]дѣйствующій, [27]потухшій, [28]изверженіе, [29]упомянуть, [30]спокойный, [31]напримѣръ, [32]дымъ, [33]сѣрная почва, [34]основаніе, [35]массивъ, [36]хребетъ, [37]гранитъ, [38]великанъ, [39]течь, [40]зловѣщій, [41]озеро, [42]мелкій, [43]озеро, лагунъ.

The most important straits are Straits of La Pérouse between Yezo and the Main Island, the Kii Channel (Linschoten Strait) between the Main Island and Shikoku, the Bungo Channel between western Shikoku and Kyushu.

The most noteworthy[44] gulfs or bays are Volcano Bay in Southern Yezo, Amori Bay in the northern extremity of the Main Island, Sendai Bay in the north-east, the Gulfs of Tokyo, Sagami, Suruga, Owari, and Kagoshima, facing south, and the Bay of Toyama between the peninsula[45] of Noto and the mainland[46].

Of peninsulas the chief are Noto, jutting[47] out into the Sea of Japan, and Kazusa-Boshu and Izu, not far from Tokyo on the Pacific Ocean side. It is an interesting fact that both Noto and Izu, words meaningless[48] in Japanese — mere[49] place-names — can be traced back to terms still used by the Ainos to designate[50] the idea of a «promontory»[51] or «peninsula».

Finally, even so rapid[52] a sketch as this cannot pass over the waterfalls[53] of Nikko, of Kami-ida near Fuji, of Nachi in Kishu and of Kobe. Still less must we forget that mighty[54] river in the sea — the Kuroshio or «Black Brine»[55] — which flowing northwards from the direction of Formosa and the Philippine Islands, warms[56] the southern and south-eastern coast of Japan much as the Gulf stream warms the coast of western Europe.

5. THE LOOCHOO ISLANDS.

The Loochoo Islands are frequently mentioned in newspapers, and yet comparatively[1] little is known by Europeans in regard to this interesting group[2] of islands. When we learn from the weather reports in the daily paper that there is a depression[3] south of the Loochoos, or that the barometer is falling in the Loochoos, we have a vague[4] idea that they lie[5] somewhere down Formosa-way, and then dismiss[6] the subject from our minds[7].

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[44]замѣчательный, [45]полуостровъ, [46]материкъ, [47]выступать, [48]безсмысленный, [49]просто, [50]обозначить, [51]мысъ, [52]быстрый, [53]водопадъ, [54]могущественный, [55]черное море, [56]согрѣвать.

[1]Сравнительно, [2]группа, [3]пониженіе, [4]неясный, [5]лежать, [6]устранять, [7]умъ.

It has been the writer's privilege[8] to spend a month in travelling among these islands and the adjacent[9] seas, and although warned before he went, that there was practically nothing to see there, he found, on the contrary, that there was very much of interest in this little-known quarter of the globe[10].

There is rather a large bibliography of works dealing[11] with the subject of the Loochoos. Most of the foreign books, however, describe[12] the island of «Great Loochoo». The large northern island, Oshima, is occasionally[13] mentioned, but the southern islands have been rarely visited.

There is a manuscript[14] history of the Loochoos kept in the archives[15] of the prefectural[16] office of Naha, the present capital, which should be included in our list of references[17]. For a Japanese bibliography of the Loochoos, the reader who is interested in the subject may be referred to one of the articles by Professor Chamberlain mentioned above, entitled[18] «Contributions to a bibliography of Loochoo». This gives a long list[19] of works in the Japanese language.

A Chinese name for the Loochoos is «Pendant[20] Globes»[21] and before we go any further, it will be well to take a bird's-eye view[22] of the location[23] and general appearance of this strange group of islands, which, as one of their kings wrote to the Emperor of China, is «only as big as a bullet[24], and lies hidden[25] away in a nook[26] of the sea».

There are no very high mountains or great rivers in the islands. Separate islands differ from each other in appearance in a striking way. Oshima and the northern islands present to the traveller who approaches by steamer a succession[27] of highlands[28] and precipitous[29] hills. In Okinawa, on the other hand, one can imagine he is looking on a section[30] of country taken out of Ohio or from a quiet English landscape. Soft rounded hills are seen in all directions. Here and there a lofty[31] palm[32] rears[33] its head. Gigantic[34] pines which would have delighted the artist Turner, soar[35] upon the horizon[36], looking with their spreading branches

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[8]привилегія, [9]прилегающій, [10]земной шаръ, [11]имѣть дѣло, [12]описать, [13]иногда, [14]рукопись, [15]архивъ, [16]префектура, [17]ссылка, [18]озаглавить, [19]списокъ, [20]подвѣшенный, [21]шаръ, [22]видъ съ птичьяго полета, [23]мѣстоположеніе, [24]пуля, [25]спрятанъ, [26]уголокъ, [27]рядъ, [28]нагорье, [29]крутой, [30]часть, [31]высокій, [32]пальма, [33]поднимать, [34]гигантскій, [35]высоко подниматься, [36]горизонтъ.

like the «Cedars of Lebanon»[37]. There are clumps[38] of banana trees[39] and dark green masses of the sago[40]. Some undergrowth[41] is seen, but in general, the land is free from shrubbery[42] and thus gains[43] the trim appearance that travellers have noted[44] there. On the other hand, Miyako in the southern group is «as flat[45] as a pancake»[46]. As the traveller sails[47] along the coast of Irimoto, however, a pleasing landscape extends before his view. Stretching down to the water's edge are vivid[48] green plains[49], which slope[50] gently upward in lines of beauty, until the eyes rest on the darker green of forest-clad hills in the hazy[51] distance. The soft, sleepy[52] air envelops[53] everything with a far away other-world atmosphere, so that it seems as if one were sailing into a fairy-land[54]. Was this the island that Tennyson's lotus eaters[55] reached?

«All round the coast the languid[56] air did swoon[57],
Breathing like one that hath[58] a weary[59] dream.»

At Yonakuni the landing is rather dangerous[60]. The writer's party was warned[61] about it a long time before the island was reached. It is difficult for a steamer to come near the shore, and a line of breakers[62] must be passed in a small boat before one can land. We found that the easiest way was to take one of the native «dug-out» canoes[63] and cut through the surf[64] in this. In boats of the broader build[65] one is sure to get a wetting[66], for the waves[67] come in without being invited. One boat was completely overturned[68] and its occupants[69] had to reach shore as best they could, but as these islanders are swimmers[70] by nature, it was not so hard for them as it would have been for pampered[71] sons of Western civilisation. It was well worth[72] while to undergo[73] the hardships of landing, for the writer found that no other foreigner had set foot on that island for twenty-five or thirty years before his arrival. Naturally, some curiosity[74] was exhibited by the natives, and still more was shown at Miyako, where no foreigner had been for seven years, but the people are quiet and inoffensive[75] and everywhere were

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[37]ливанскій кедръ, [38]группа, [39]бананы, [40]саго, [41]кустарникъ, [42]кустарникъ, [43]получать, [44]подмѣтить, [45]плоскій, [46]блинъ, [47]плыть, [48]яркій, [49]равнина, [50]спускаться, [51]мглистый, [52]сонный, [53]окутывать, [54]царство фей, [55]кушатели лотосоваго растенія, [56]располагающій къ нѣгѣ, [57]замереть, [58]имѣетъ, [59]утомительный, [60]опасный, [61]предупредить, [62]прибой, [63]выдолбленный челнокъ, [64]прибой, [65]болѣе широкая постройка, [66]промочиться, [67]волны, [68]перевернуть, [69]сѣдокъ, [70]пловецъ, [71]избалованный, [72]стоять, [73]подвергаться [74]любопытство, [75]безобидный.

courteous[76], polite and hospitable. In Yonakuni, for instance[77], one of the elders of the village insisted that we should partake[78] of a collation[79], consisting of salt dried fish, onions[80] and tea.

In most of these islands there is much coral[81] growing under the water, and by looking over the side of the boat, or canoe, one can see the beautiful forms which it assumes[82]. But be careful when you look over the side of a canoe not to lean too heavily[83], or you may pay a visit, which you do not wish to take, to the coral in person. Bayard Taylor has described[84] the coral at Okinawa in the words: «We hung for some time over the coral banks, enraptured[85] with the beautiful forms and colours exhibited by this wonderful vegetation[86] of the sea. The coral grew in rounded banks[87], with clear, deep spaces[88] between, resembling[89], in miniature[90], ranges of hills covered with autumnal[91] forests. The loveliest tints of blue, violet[92], pale green, yellow and white, gleamed[93] through the waves, and all the varied[94] forms of vegetable life were grouped together, along the edges of cliffs[95] and precipices[96], hanging over chasms[97] worn by currents below..... Of all the wonders of the sea which have furnished food for poetry and fable[98], this was assuredly[99] the most beautiful».

A feature which can be noticed in some of the islands on account[100] of the clearness of the water, is the presence[101] of a multitude[102] of little fishes of a deep cerulean[103] blue. They dart[104] here and there through the forest that covers the bottom[105] of the sea, their little bodies flashing[106] brightly in the sunlight[107].

In many places, the cliffs, which on the waters edge, are composed of such soft rock that the eternal[108] waters of the ocean have gnawed[109] away the foundations[110] and they are ready[111] to fall off into the sea, like icebergs[112] from a glacier[113].

The southern islands of the Loochoos are frequently visited by ty-

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[76]вѣжливый, [77]напримѣръ, [78]участвовать, [79]сравненіе, [80]лукъ, [81]кораллъ, [82]принимать, [83]слишкомъ тяжело, [84]описать, [85]восхищать, [86]растительность, [87]гряда, [88]промежутокъ, [89]проходить, [90]миніатюра, [91]осенній, [92]фіолетовый, [93]свѣтить, [94]разнообразный, [95]скала, [96]обрывъ, [97]пропасть, [98]басня, [99]дѣйствительно, [100]вслѣдствіе, [101]присутствіе, [102]множество, [103]голубоватый, [104]бросаться, [105]дно, [106]сверкать, [107]сіяніе солнца, [108]вѣчный, [109]грызть, [110]фундаментъ, [111]готовый, [112]ледяная гора, [113]глетчеръ.

phoons[114]. These tempests[115], and the cruel fangs[116] of the dangerous rocks, are the terrors[117] of the mariners[118] of these seas. In Formosa they quote[119] the verse[120] in regard to typhoons: «June too soon; July stand by; August you must, September remember, October all over». September seems to be the month which is most dreaded[121] in the Loochoos also, but statistics[122] seem to show that very many strong winds occur in the winter months.

In regard to the heat, the writer was told, before visiting the islands, that it would be a perfect furnace[123] there in the summer season[124], but he never saw the thermometer[125] above (F. 90°) 50° R. during the summer of 1904.

5. FORMOSA.

Formosa is about 260 miles in length and from 60 to 70 miles broad in the widest[1] part. It is intersected[2] from North to South by a range[3] of mountains, which forms a kind of backbone[4] to the island, the loftiest[5] peak[6] of which, Mountain Sylvia, is 11,300 feet high. On the western side of this range the slope[7] is more gradual[8] than on the eastern side, and broken by fertile[9] valleys, which lose[10] themselves in a large indulating[11] plain[12] on which the Chinese are settled. The whole of the territory[13] east of the dividing chain is peopled by an aboriginal[14] race who acknowledge no allegiance[15] to the Chinese Government and made frequent raids[16] on the outlying[17] Chinese settlements, but they have proved[18] themselves friendly to the Japanese. They are a savage[19] and a warlike[20] people, allied[21] to the Malays and Polynesians, and live principally[22] by the chase[23]. The Chinese population of Formosa is estimated[24] at about 2,500,000; the number

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[114]тайфунъ, [115]буря, [116]клыкъ, [117]ужасъ, [118]морякъ, [119]цитировать, [120]стихъ, [121]бояться, [122]статистика, [123]доменная печь, [124]сезонъ, [125]термометръ.

[1]Самый широкій, [2]пересѣчь, [3]хребетъ, [4]позвоночникъ, [5]самый высокій, [6]вершина, [7]скатъ, [8]постепенный, [9]плодородный, [10]терять, [11]волнистый, [12]равнина, [13]территорія, [14]туземный, [15]подданство, [16]набѣгъ, [17]передовой, [18]выказаться, [19]дикій, [20]воинственный, [21]сродни, [22]главнымъ образомъ, [23]охота, [24]исчислять.

of the aborigines it is, of course, quite impossible to estimate. The productions of Formosa are numerous, vegetation being everywhere most luxuriant[25], testifying[26] to the richness of the soil[27]. Sugar, tea and camphor[28] are largely cultivated and exported. The fauna includes bears[29], monkeys[30], deer[31], wild boar[32], badgers[33], martens[34], the scaly[35] anteater[36], and other smaller animals. Birds are not very numerous, and snakes[37] are not so common as might be expected, where vegetation is so abundant. It is believed that the mineral wealth of the island is very considerable[38]. Gold had been found and is now worked[39] in the beds[40] of the streams; there are coal mines near Kelung and sulphur[41] springs[42] also exist in the north of the island. The interior of the island is however, still practically unexplored[43]. One great drawback[44] to the island is its want of good habours, which is more especially[45] felt on account of the strength[46] of the moonsoons[47] in the Formosa Channel[48]. Those on the Eastern side are few and neither commodious[49] nor accessible[50], while on the west coast most of the harbours are little better than open roadsteads[51].

Taipeh is the capital of Formosa, but Tainan Fu is the chief city in point of population. The open ports are four in number. Takow and Tainan Fu in the south, and Tamsui and Kelung in the north. The latter was held for some month in 1884 — 1885 by the French, under Admiral Courbet, but was evacuated[52] on the 21 June, 1885. The rivers of Formosa are few, shallow[53] and winding[54], only navigable to small flat bottomed[55] boats. The scenery[56] is delightful, and the climate is very pleasant in winter, but hot and malarious[57] in the wet season. There is a railway from Kelung to Tekcham and an extension southwards is projected[58].

From: «European Settlements in the Far East».

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[25]роскошный, [26]свидѣтель ствовать, [27]почва, [28]камфара, [29]медвѣдь, [30]обезьяна, [31]олень, [32]кабанъ, [33]барсукъ, [34]куница, [35]чешуйчатый, [36]муравьѣдъ, [37]змѣя, [38]значительный, [39]добывать, [40]русло, [41]сѣра, [42]источникъ, [43]неизслѣдованный, [44]недостатокъ, [45]особенно, [46]сила, [47]муссонъ, [48]проливъ, [49]помѣстительный, [50]доступный, [51]рейдъ, [52]эвакуировать, [53]мелкій, [54]извилистый, [55]плоскодонный, [56]пейзажъ, [57]малярійный, [58]проектировать.

6. AINOS.

The men are about the middle height, broad-chested[1], broad-shouldered[2], «thick-set»[3], very strongly built, the arms and legs short, thick and muscular, the hands and feet large. The bodies, and especially the limbs[4], of many are covered with short bristly[5] hair. I have seen two boys whose backs are covered with fur[6] as fine and soft as that of a cat. The heads and faces are striking[7]. The foreheads[8] are very high, broad and prominent, and at first sight give one the impression of an unusual capacity[9] for intellectual development[10]; the ears are small and set low; the noses are straight but short, and broad at the nostrils[11]; the mouths are wide but well formed; and the lips[12] rarely show a tendency[13] to fulness[14]. The neck is short, the cranium[15] rounded, the cheek-bones[16] low, and the lower part of the face is small as compared with the upper, the peculiarity called «jowl»[17] being unknown. The eyebrows[18] are full, and form a straight line nearly across the face. The eyes are large, tolerably[19] deeply[20] set, and very beautiful, the colour is a rich liquid[21] brown, the expression[22] singularly[23] soft, and the eyelashes[24] long, silky[25] and abundant[26]. The skin has the Italian olive tint, but in most cases is thin[27] and light enough to show the changes of colour in the cheek[28]. The teeth are small, regular, and white; the incisors[29] and «eye-teeth»[30] are not disproportionately[31] large, as is usually the case among the Japanese; there is no tendency[32] towards prognathism[33]; and the fold[34] of integument[35] which conceals[36] the upper eyelids[37] of the Japanese is never to be met with. The features[38], expression, and aspect, are European rather than Asiatic.

Passing travellers who have seen a few of the Aino women on the road to Satsuporo speak of them as very ugly[39], but as making amends[40] for their ugliness by their industry and conjugal[41] fidelity[42].

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[1]Широкогрудый, [2]широкоплечій, [3]коренастый, [4]конечность, [5]щетинистый, [6]мѣхъ, [7]замѣчательный, [8]лобъ, [9]способность, [10]развитіе, [11]ноздри, [12]губы, [13]склонность, [14]полнота, [15]черепъ, [16]скула, [17]челюсть, [18]брови, [19]довольно-таки, [20]глубоко вставлены, [21]прозрачный, [22]выраженіе, [23]замѣчательно, [24]рѣсницы, [25]шелковистый, [26]обильный, [27]тонкій, [28]щека, [29]рѣзецъ, [30]клыкъ, [31]не пропорціонально, [32]склонность, [33]выдающіяся челюсти, [34]складка, [35]покровъ, [36]прятать, [37]вѣки, [38]черты, [39]некрасивый, [40]вознагражденіе, [41]супружескій, [42]вѣрность.

Of the latter there is no doubt, but I am not disposed to admit the former. The ugliness is certainly due[43] to art and dirt[44]. The Aino women seldom exceed[45] 5 feet 1/2 inches in height, but they are beautifully formed, straight, lithe[46], and well-developed[47], with small feet and hands, well-arched[48] insteps[49], rounded limbs, well-developed bust[50] and a firm elastic[51] gait. Their hands and feet are small, but the hair which falls in masses on each side of the face like that of the men is equally redundant[52]. They have superb[53] teeth and display[54] them liberally[55] in smiling. Their mouths are somewhat wide, but well-formed, and they have a ruddy[56] comliness[57] about them which is pleasing in spite[58] of the disfigurement[59] of the band which is tatooed[60] both above and below the mouth, and which, by being united at the corners[61], enlarges its apparent[62] size and width. A girl at Shiraôi, who for some reason, has not been subjected[63] to this process[64], is the most beautiful creature in features, colouring and natural grace of form, that I have seen for a long time. Their complexions[65] are lighter than those of men. There are not many here even as dark as our European brunettes[66]. A few unite the eyebrows with a streak[67] of tatooing, so as to produce a straight line. Like the men, they cut their hair about two or three inches[68] above the nape[69] of their neck[70], but instead of using a fillet[71] they take two locks[72] form the front[73] and tie them at the back.

They are universally[74] tatooed, not only with the broad band above and below the mouth, but with a band across the knuckles[75], succeeded by an elaborate[76] pattern[77] on the back of the hand, and a series[78] of bracelets[79] extending[80] to the elbow[81]. The process of disfigurement begins at the age of five, when some of the sufferers are yet unweaned[82], I saw the operation[83] performed on a bright little girl this morning. A woman took a large knife with a sharp edge and rapidly cut several horizontal lines on the upper lip, following closely[84] the curve[85] of the

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[43]проистекать, [44]грязь, [45]превышать, [46]гибкій, [47]развитый, [48]высокій, дуга, [49]подъемъ ступни, [50]бюстъ, [51]эластичная походка, [52]обильный, [53]превосходный, [54]выказывать, [55]щедро, [56]румяный, [57]миловидность, [58]несмотря на, [59]обезображеніе, [60]татуировать, [61]уголъ, [62]видимый, [63]подвергаться, [64]процессъ, [65]цвѣтъ лица, [66]брюнетка, [67]полоска, [68]дюймъ, [69]зашеекъ, [70]шея, [71]головная лента, [72]локонъ, [73]передъ, [74]повсюду, [75]суставы кисти, [76]сложный, [77]узоръ, [78]рядъ, [79]браслетъ, [80]простираться, [81]локоть, [82]отнятый отъ груди, [83]операція, [84]то что, [85]изгибъ.

very pretty mouth, and before the slight bleeding[86] had ceased[87], carefully rubbed[88] in some of the shiny[89] soot[90] which collects[91] on the mat above the fire. In two or three days the scarred[92] lip will be washed[93] with the decoction[94] of the bark[95] of a tree to fix[96] the pattern, and give it that look which makes many people mistake[97] it for a daub[98] of paint[99]. A child who had this second process performed yesterday had her lip fearfully[100] swollen[101] and inflamed[102]. The latest victim[103] held her hands clasped[104] tightly together while the cuts were inflicted[105], but never cried[106]. The pattern on the lips is deepened[107] and widened[108] every year up to the time of marriage, and the circles[109] on the arm are extended in a similar[110] way. The men cannot give a reason[111] for the universality of the custom. It is an old custom, they say, and part of their religion, and no woman could marry without it

From «Unbeaten Tracks in Japan» Mrs. Bishop. p. 312.

7. THE HAIRY AINOS.

The «hairy[1] Ainos», as these savages[2] have been called, are stupid, gentle, good-natured[3] and submissive[4]. They are a wholly distinct[5] race from the Japanese. In complexion they resemble[6] the people of Spain and Southern Italy, and the expression of the face and manner of showing courtesy[7] are European rather than Asiatic.

If not taller, they are of a much broader and heavier make than the Japanese; the hair is jet-black[8], very soft, and on the scalp[9] forms thick pendant[10] masses, occasionally[11] wavy[12], but never showing any tendency[13] to curl[14]. The beard[15], moustache[16] and eyebrows are very thick and full, and there is frequently a thick growth of stiff[17] hair on the chest[18] and limbs. The neck is short, the brow[19] high, broad and mas-

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[86]течь кровью, [87]перестать, [88]тереть, [89]блестящій, [90]сажа, [91]накопиться, [92]рубецъ, [93]мыть, [94]настой, [95]кора, [96]закрѣпить, [97]принять по ошибкѣ, [98]мазокъ, [99]краска, [100]ужасно, [101]распухнуть, [102]воспалить, [103]жертва, [104]сжать, [105]наносить, [106]кричать, плакать, [107]углублять, [108]расширить, [109]кругъ, [110]подобнымъ, [111]причина.

[1]Волосатый, [2]дикарь, [3]добродушный, [4]покорный, [5]отличный, [6]походить, [7]почтеніе, [8]черный какъ смоль, [9]кожа головы, [10]висячій, [11]иногда, [12]волнистый, [13]склонность, [14]завиваться, [15]борода, [16]усы, [17]жесткій, [18]грудь, [19]лобъ.

sive[20], the nose broad and inclined[21] to flatness[22], the mouth wide but well formed, the line of the eyes and eyebrows perfectly straight and the frontal sinuses well marked. Their language is a very simple one. They have no written characters, no literature, no history, very few traditions[23], and have left no impression on the land from which they have been driven.

At a deep river called the Nopkobets, which emerges[24] from the mountains close to the sea, we were ferried[25] by an Aino completely covered with hair, which on his shoulders[26] was wavy like that of a retriever[27], and rendered[28] clothing[29] quite needless[30] either for covering or warmth. A wavy black beard rippled[31] nearly to his waist[32] over his furry[33] chest, and with his black locks[34] hanging in masses over his shoulders, he would have looked a thorough savage had it not been for the exceeding sweetness[35] of his smile[36] and eyes. The Volcano Bay Ainos are far more hairy than the Mountain Ainos, but even among them it is quite common to see men not more so than vigorous[37] Europeans, and I think that the hairiness of the race[38] as a distinctive[39] feature[40] has been much exagerated[41], partly[42] by the smooth[43]-skinned[44] Japanese.

From «Unbeaten Tracks in Japan.» Mrs. Bishop. pp. 269 & 351.

8. WUN-SAN.

Near the centre of Korea's 650 miles of coast line, and about half-way between Fusan and Vladivostock lies Yung-hung Bay, or Broughton Bay, a superb[1] natural harbour in the south-western portion of which lies Port Wun-san. The northern arm[2] of the bay is known as Port Lazareff, coupled[3] for so many years with Russia's desire for an outlet[4] on the Pacific. The whole inlet[5] covers forty square miles,

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[20]массивный, [21]склонный, [22]плоскость, [23]преданіе, [24]выходить, [25]переправлять, [26]плечо, [27]разновидность сетера, [28]дѣлать, [29]одежда, [30]ненужный, [31]струиться, [32]талья, [33]волосатая грудь, [34]кудри, [35]пріятность, [36]улыбка, [37]дюжій, [38]раса, [39]отличительный, [40]черта, [41]преувеличить, [42]отчасти, [43]гладкій, [44]кожа.

[1]Превосходный, [2]рукавъ, [3]связанный, [4]выходъ, [5]заливъ.

affording[6] anchorage[7] for a goodly portion[8] of the world's navies[9]. It is sheltered[10] on all sides by mountains and its mouth is well guarded[11] by islands, it is easy of entrance, has an average[12] depth of about nine fathoms, with good holding[13] ground, and is free[14] from ice in winter. Near the Bay there are some five or six towns of some importance, the largest of which is Wun-san with a population of about 15,000

The natural scenery and climate of Wun-san are unequalled[15] by that of any other port in Korea, and is surpassed[16] by that of very few places anywhere. The beach[17], in some places bold[18] and rocky[19], is, however, for the most part low[20] and sandy[21], affording the best of sea bathing[22]. Back of the beach are winding[23] valleys formed by low mountain spurs[24] among which are miles of winding paths[25] where the horseman, pedestrian[26] or bicyclist can enjoy a constant succession of ocean, mountain and valley scenery. The massive[27] mountain chain which follows the contour[28] of the coast here, approaches within twelve miles of the sea, and its peaks[29] are capped[30] with snow for more than half the year. Within two days' journey from the port there are many spots of unquestioned grandeur[31] and beauty, about which many a legend[32] has been woven[33]. From this neighbourhood the Kings of ancient Korea are said to have sprung, and it is the original home of the founder[34] of the present dynasty. The monastery of Suk-wang Sa, twenty miles away, was erected[35] five hundred years ago by that king over the spot where he received the «Divine Message»[36] to rule[37]. Here he spent his early youth, and many of the magnificent trees that grace[38] the spot are said to have been planted by his hand. In a sacred building are preserved his robes of state. Near by, at Yung-hung, are the tombs[39] of his ancestors. The climate of Wun-san is fine and healthful. The heat[40] of summer is tempered[41] by the sea-breezes[42] and the nights are always cool[43]. Here Korea's matchless autumn sky continues throughout the winter, and the dryness[44] of the atmosphere

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[6]предоставлять, [7]стоянка судовъ, [8]часть, [9]флотъ, [10]защищать, [11]охранять, [12]средній, [13]дно удобное для якорей, [14]свободенъ, [15]безподобный, [16]превосходить, [17]морской берегъ, [18]обрывистый, [19]скалистый, [20]низкій, [21]песчаный, [22]купаніе, [23]извиваться, [24]отрогъ, [25]тропа, [26]пѣшеходъ, [27]массивный, [28]контуръ, [29]шпицъ, [30]вѣнчать, [31]величіе, [32]легенда, [33]плести, [34]основатель, [35]возвести, [36]божественное увѣдомленіе, [37]править, [38]украшать, [39]могила, [40]жара, [41] умѣрять, [42]вѣтеръ, [43]прохладный, [44]сухость.

greatly modifies[45] the cold. The mean annual temperature is 53.3° Fahr. The mean for summer is 73° and for the winter 29°. Wun-san is slightly cooler in summer and a trifle[46] warmer in winter, than Chemulpo. The rainfall[47] in Wun-san is 44 in., a little greater than on the west coast, the snow frequently attains[48] the depth of three or four feet. Game[49] of many kinds abounds both in the shape of bird and beast.

Wun-san was opened to commerce with the Japanese in 1880, and to the trade of all nations in 1883.

The foreign trade is in the hands of the Japanese, of whom there are 1600, and of the Chinese, who number seventy. The native town has nearly doubled[50] in population since the opening of the port.

Among the few interesting events that have occurred here, mention should be made of the great fire of 1891 and the landing of Japanese troops at the opening of the China Japan war in the summer of 1894.

Excellent[51] steamship service[52] has been established[53] with Japan, China and Siberia. Telegraphic communication[54] with Seoul and with the world at large[55] was established 1891, and during 1900 the line has been extended[56] northwards ninety-three miles to the port Song-jin, which was opened to foreign trade in May 1899.

From: «Korean Review» 1901 p. 60.

9. MOK-P'O.

The port of Mok-p'o was opened to foreign trade in 1897 and has from the very beginning[1] justified[2] the wisdom of that step[3]. It must be borne in mind[4] that the province of Chu-la, of which Mok-p'o is the natural maritime[5] outlet, is called the garden of Korea because of the great importance of its agricultural produce, and as the exports of Korea are almost exclusively[6] agricultural, it was to have been expected that Mok-p'o as an exporting centre would prove[7] a success. Its progress[8] has been healthy and rapid. Like many of the open ports of Korea,

[45]измѣнять, [46]немного, [47]выпаденіе дождя, [48]достигнуть, [49]дичь, [50]удвоиться, [51]превосходный, [52]рейсъ, [53]открыть, [54]сообщеніе, [55]весь свѣтъ, [56]расширить.

[1]Начало, [2]оправдать, [3]шагъ, [4]помнить, [5]морской, [6]исключительно, [7]оказаться, [8]прогрессъ.

the anchorage is in the current[9] of a river and the tides[10] run strong, but it is a landlocked[11] harbour and one in which the frailest[12] craft could outride[13] the severest[14] weather. In this matter of tides the harbour of Wun-san, Fusan and Mo-sam-p'o have a decided advantage over those of the western coast. The approach[15] to Mok-p'o is particularly beautiful, the high hills rising close on either hand. It is marvellous[17] to see how quickly the spirit of trade[18] can transform[19] the appearance of such a place as Mok-p'o. Two years ago nothing was to be seen from the anchorage but a mass[20] of squalid[21] Korean huts in the foreground[22] and a bare rocky hill in the background[23]. To-day we find the Korean huts gone, and in the immediate foreground stands the residence of the Commissioner of Customs on a commanding knoll[24] near the water side. Behind it, and on either hand, the Japanese have bought up the land and erected[25] their neat if unsubstantial[26] dwellings[27]. The marshy[28] foreshore[29] has been reclaimed[30] and out of what seemed at first very untoward[31] conditions a flourishing[32] town has sprung up. The close proximity[33] of the anchorage to the bund[34] or sea-wall places Mok-p'o far ahead of Chemulpo in the matter of convenience[35] of lightering[36] the boats. As was expected, it was found impossible for the large steamship companies to ignore[37] this port, and the Nippon Yusen Kaisha boats and the Osaka Shosen Kaisha boats touch[38] here regularly[39]. The things that Koreans import are used mostly by the common people, at least the piece goods[40] and matches and yarns[41] are used mostly by them, so that the very dense[42] population of this south-western province, though nominally[43] poor, will absorb[44] an ever increasing amount of goods, and Mok-p'o will grow in consequence. It would be no matter of surprise if this port should some day lead[45] all the other ports in the amount of its trade. The most striking[46] of the improvements[47] made in Mok-p'o is the long sea-wall which has

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[9]теченіе, [10]морскіе приливы [11]окруженный со всѣхъ сторонъ землей, [12]утлый, непрочный, [13]выдержать, [14]бурный, [15]входъ, [16]близко, [17]удивительно, [18]торговый духъ, [19]передѣлать, [20]множество, [21]бѣдный, [22]передній планъ, [23]задній планъ, [24]холмъ, [25]возвести, [26]не крѣпкій, [27]жилище, [28]болотистый, [29]берегъ около самой воды, [30]высушить (буквально, сдѣлать опять годнымъ), [31]неблагопріятный, [32]цвѣтущій, [33]близость, [34]набережная, [35]удобство, [36]разгруженіе, перегруженіе, [37]непризнавать, [38]заходить, [39]регулярно, [40]матеріи, [41]пряжа, [42]густой, [43]номинально, [44]поглотитъ, [45]стать во главѣ, [46]бросающійся въ глаза, [47]улучшеніе.

been put in at great cost[48] and labour. The anchorage is so near this wall that it is said a pontoon[49] landing-stage[50] is to be built to which vessels can tie up.[51] This will be far ahead[52] of anything else in Korea in the line of landing facilities[53].

From «The Korean Review» 1901, p. 60.

10. A TRIP ACROSS NORTHERN KOREA.

On the 20-th of April we crossed[1] the river Yalu three hundred miles from its mouth, about midway[2] between the forty-first and forty-second parallels of latitude. The river here, some three hundred yards wide, is more swift[3] and powerful, and we should never have got across had it not been for a yellow-faced, opium-smoking[4] Chinaman, who after nearly half a day's parleying[5], agreed[6] to let us have his boat. There were seven of us in the party, five Koreans and two Americans; we each had what baggage[7] we could carry, and off we started[8] eastward.

The natives were dressed as elsewhere in Korea, in a white suit made up of huge baggy[9] trousers[10] and padded[11] jacket[12]. For head-gear[13] they wear[14] a horse-hair head-band[15], tied[16] so tightly[17] that every line of the expression[18] is stretched[19] out of the face with scarcely enough muscular[20] freedom left for the eyes to close[21]. The whole is surmounted[22] by a broad-brimed[23] gauze[24] hat whose sole[25] duty is not to shade[26] the head but to cage[27] off that precious badge[28] of dignity and citizenship, the top-knot. The most overwhelming[29] part of a Korean's dress is his trousers. When worn they are not so surprising, but when seen on a clothes-line[30], or stretched[31] on the grass[32] to dry[33], they are simply prodigious[34]. I might say that in width[35] ordi-

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[48]стоимость, [49]понтонъ, [50]пристать, [51]пришвартоваться, [52]далеко впереди, [53]удобство.

[1]Перейти, [2]на полдорогѣ, [3]быстрый, [4]курящій опій, [5]переговоры, [6]согласиться, [7]багажъ, [8]отправиться, [9]мѣшковатый, [10]брюки, [11]стеганный, [12]куртка, [13]головной уборъ, [14]носить, [15]головная повязка, [16]завязать, [17]туго, [18]выраженіе, [19]вытянуть, [20]мускульный, [21]закрыть, [22]увѣнчанный, [23]широкополый, [24]газовый, [25]единственная обязанность, [26]давать тѣнь, [27]заключить въ клѣтку, [28]эмблема, [29]подавлять, [30]веревка для сушки бѣлья, [31]растянуть, [32]трава, [33]сушить, [34]удивительный, громадный, [35]ширина.

nary Korean pantaloons[36] would amply[37] cover the nakedness of the largest Buddha in the Far East or provide[38] a loose[39] undergarment[40] for the statue of Liberty, New York Harbour.

We were doomed[41] to disappointment in this town, as one so often is when travelling in Korea. It seemed that night the ferryman[42] overdrank[43] himself and let his boat float[44] away from under him. The next morning it was fast[45] to a rock[46], half-submerged[47] in the middle[48] of the river, and we were informed that the way was closed against us to the Ever White Mountain. We sent a note with a present to the magistrate requesting him to rescue[49] the boat, and help us along[50]. His reply was that he would do so at once. Six hours later we visited the spot[51] to see how matters were progressing[52], when we found a noisy[53] group on the bank[54] wrangling[55] at the top of their voices, a perfect fight[56] all round; the boat meanwhile fast to the rock blinked[57] at us from the bosom[58] of the river. The result of it all was that they took the ferryman to the yamen, fastened[59] him face down to the ground and gave him thirty blows[60] with the paddle[61] large enough to break a man's back. This was according to Korean custom, and was done out of respect to us, they said. Next morning our party had to wade the green cold water which, along with the humiliating[62] sensation[63] that the magistrate had tricked[64] us out of the boat and that the poor ferryman had been beatten, was depressing[65].

The bridges are at best only four feet wide, with a flooring[66] of pine brush[67] and earth resting on slender[68] poles[69] planted[70] in spans[71] of eight feet. To ride over this on the back of a pack pony[72] and feel the giving under your feet like a patent[73] spring mattress[74], creates[75] a sensation[76] of expectancy[77] in one not unlike that produced by the Yokohama earthquake[78].

Usually[79] natives are willing to carry one on their back over undridged streams[80] for a few cash, but on this northern trip[81] I was

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[36]штаны, [37]вполнѣ, [38]снабдить, [39]свободный, [40]нижнее бѣлье, [41]обречь, [42]лодочникъ, [43]напиться пьянымъ, [44]плавать, [45]сидѣть на мели, [46]скала, [47]погруженный, [48]середина, [49]спасти, [50]впередъ, [51]мѣсто, [52]подвигаться впередъ, [53]шумный, [54]берегъ, [55]спорить, [56]драка, [57]моргать, [58]глубина, [59]прикрѣпить, [60]ударъ, [61]весло, [62]унизительно, [63]чувство, [64]надуть, [65]угнетающій, [66]настилка, [67]лапъ, [68]тонкій, [69]жердь, [70]посадить, [71]пролетъ, [72]вьючная лошадь, [73]патентованный [74]матрацъ, [75]создаетъ, [76]чувство, [77]ожиданіе, [78]землетрясеніе, [79]обыкновенно, [80]ручей, [81]поѣздка.

specially unfortunate, for I came upon a mountain torrent[82] not deep but sufficient to cover the boot-top, and just on the bank met a stout[83] bare-legged[84] coolie leading[85] a horse. I said «You'll help me over this bit of water[86] now, please». He looked at me with unspeakable[87] contempt[88] and said: «Get yourself over». As I had never met such an independent[89] coolie, I was quite startled[90]. «But I'll pay you my good man». «None of your pay for me», said he and proceeded[91] to walk away. Not that I would be intentionally[92] impolite to a coolie, but the inspiration[93] of the moment in some way caught me and I was on his back tighter[94] than the «Old Man of the Sea». He muttered[95] to himself awful[96] threatenings[97], proceeded slowly stopping to reconsider[98] in the middle of the stream, but it was hopeless[99], and so he landed[100] me safely. I apologised[101], adding[102] some extra «cash» by way of indemnity[103]. He however stood looking at me in speachless[104] amazement[105] and is standing so yet, for aught I know[106].

Among the grains[107] of the far north we found the Barbadoes millet[108] (common sorghum), with red seed[109], also panicled[110] millet with seed of a gray colour. They are sown on damp[111] lowlands[112] in drills[113] and the yield[114] is claimed to be two-hundred fold[115]. The distribution of these grains is general throughout[116] Korea, as I have found them about Fusan in the south as well as on the Chinese borders. Common millet having a yellow grain is sown in drills on dry land. Its yield is also very large It is on this grain that most of the northern inhabitants subsist[117]. Buckwheat[118] is also grown in the valleys and is used in the preparation of vermicelli[119], the most popular of Korean dishes; beans[120], lentils[121], barley[122], oats[123], wheat[124] and maize[125] are also grown in small quantities. Oats and potatoes Koreans particularly dislike[126].

One evening after a weary[127] tramp[128] we called for something

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[82]потокъ, [83]дюжій, [84]босой, [85]вести въ поводу, [86]лужа, [87]невыразимый, [88]презрѣніе, [89]самостоятельный, [90]испуганъ, [91]продолжать, [92]умышленно, [93]вдохновеніе, [94]туго, крѣпко, [95]бормотать, [96]ужасный, [97]угроза, [98]передумывать, [99]безнадежно, [100]высадить на берегъ, [101]извиниться [102]прибавляя, [103]вознагражденіе, [104]безмолвный, [105]удивленіе, [106]насколько мнѣ извѣстно, [107]зерно, [108]просо, [109]сѣмя, [110]метельчатый, [111]сырой, [112]низина, [113]борозда, [114]урожай, [115]самъ двѣсти, [116]по всей, [117]питаться, [118]гречиха, [119]вермишель, [120]бобъ, [121]чечевица, [122]ячмень, [123]овесъ, [124]пшеница, [125]кукуруза, [126]нелюбить, [127]утомительный, [128]прогулка, ходьба.

to eat at a small cabin[129], and the old dame in charge with a long face[130] said she had nothing in the world but oats. This was a welcome sound to us after millet, and we ordered some boiled. The Koreans of the party declared however, that matters were getting worse and worse, for oats, they said, will give a man all the diseases in the catalogue. We each had our dish and turned in for the night. Towards morning my Korean friend Sö, who slept next me was up and down groaning[131] as though in great distress[132]. «What's the matter?» I inquired. «I have an attack[133] of summer complaint»[134] said he. The day before we had walked through a fall of snow[135] and I could hardly understand how one could be attacked with a summer complaint in midwinter[136]. «Those oats», said he, «have done it».

Sleeping in a small Korean hut I found at first to be one of the hardest[137] trials[138] of missionary life. In a tight room eight feet by eight by six, without one particle[139] of ventilation, the floor heated to nearly frying[140] point, you spread your blanket[141]. The inexperienced sleeper tosses[142] about amid fiery[143] dreams baked almost brown, grasps for breath[144] and wishes it were morning. But after a year of two of practice one gets to like the hot floor; as the natives say, it lets you out after a cold day's journey.

The homes of the Yang-ban, or gentry, are usually very neat and attractive[145], the rooms well papered[146] and clean, but the inns[147] and huts in which we lodged on this northern trip were certainly far from comfortable. There is an oppressive odour[148] common to all Korean rooms that it took me a long time to analyse[149]. It seemed to exist in such quantities everywhere. I found at last that it was composed[150] of two ingredients[151]: one from the castor-oil[152] lamp that sputtered[153] in the corner, the other from a row of festering[154] bean balls hanging[155] from the ceiling[156]. After gathering[157] the dust[158] and cobwebs[159] of a winter, these bean-balls are placed in water, till fermentation[160] be-

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[129]лачуга [130]съ печальнымъ лицомъ, [131]стонать, [132]мученіе [133]припадокъ, [134]болѣзнь, [135]выпаденіе снѣга, [136]середина зимы, [137]трудный, [138]испытаніе, [139]кусочекъ, доля, [140]жарить на сковородѣ, [141]одѣяло, [142]бросаться во снѣ, [143]огненный, [144]дышать, съ трудомъ, [145]привлекательны, [146]оклеить обоями, [147]постоялый дворъ, [148]запахъ, [149]анализировать, [150]составленъ, [151]составная часть, [152]касторовое масло, [153]брызгать, [154]разлагаться, гноиться, [155]висѣть, [156]потолокъ, [157]собирать, [158]пыль, [159]паутина, [160]броженіе.

gins then the liquor is strained[161] off and boiled into soy[162]. Yet I do not think Korea objectionable. To me it is the most attractive country in the world. The climate is good, the people are a dignified, trustworthy[163] and kind-harted race; their language and ancient customs most interesting. Natural beauty abounds[164], the hills and streams are alive with pheasants[165], wild duck[166], geese and turkeys[167]; herds[168] of deer[169], too, come cautiously[170] down in the valleys to feed, and over all are the frequent announcements[171] of the regal[172] presence of the tiger.

To continue our journey — we noticed a succession[173] of tiger traps[174] such as Koreans build from logs[175] and stones with a door that falls on the entrance of the tiger. But the tigers are too cunning[176] to enter a trap readily[177]. We had proof[178] of their being many in our immediate neighbourhood. Fresh tracks[179] showed that they journeyed by the same road that we did. The first instinct of the animal, however, is to keep out of sight by day, and so we seldom see them.

Once I remember what I thought was a huge gray cat being brought into the room where I was sitting. Looking more closely I saw it was a young tiger. He was as frisky[180] as young kitten[181], turned over on his back, took my slipper[182] in his mouth, kicked[183] it up in the air, tossed[184] it from him and then pranced[185] about; innocency itself. I saw the same animal a year later when it had grown a fierce caged brute, that not even the man in charge[186] dare[187] approach. When full grown the body of a Korean tiger measures[188] some seven feet in length.

All along this northern boundary we found fairly well timbered[189] land, pines[190] and hard-wood trees, two and three feet in diameter, rarely seen elsewhere in Korea. Doubtless the time will come when this timber will be floated[191] down the Yalu to some place where it can be put to good use.

We passed only one town of any size, a place called Huch'ang, and there we found our road blocked[192] by the Ever White Mountain.

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[161]слить, [162]соя, [163]благонадежный, [164]изобиловать, [165]фазанъ, [166]утка, [167]индѣйка, [168]стадо, [169]олень, [170]осторожно, [171]увѣдомленіе, [172]царственный, [173]рядъ, [174]капканъ, [175]бревно, [176]хитрый, [177]охотно, [178]доказательства, [179]слѣдъ, [180]игривый, [181]котенокъ, [182]туфля, [183]подбрасывать ногою, [184]бросить, [185]скакать, [186]завѣдывать, [187]осмѣлиться, [188]имѣть размѣръ, [189]лѣсъ, [190]сосна, [191]сплавлять, [192]преградить, запрудить.

We were almost within sight of his gray top, but melting[193] snows and spring floods[194] made it impossible. We had hoped to reach the watershed[195] of the Yalu and Tumen, but the road through the mountain was completely shut against us; so, full of disappointment, we were obliged to turn south.

The poor simple-hearted people in this town of Huch'ang knew nothing of the world. The magistrate came to call, bringing a live chicken[196] or two by way of a propitiatory[197] offering to us. It was then about noon and he asked what time of day it might be in our honourable country. Night time, we reply. He gave a startled[198] look. «What direction is your country from here?» and we pointed him toward the centre of the earth. He caught wildly to steady[199] himself from the shock[200] it gave him and inquired if we lived underground. When we told him that the world was round and that we lived on the other side, it went beyond all possibility of even interest on his part, so he changed the subject and bade[201] us go in peace as soon as possible. We left Huch'ang and started south.

Gradually the country grew less and less wooded[202] until there was left nothing but scrubby[203] pines. The third day out we came upon a mine with smelting[204] furnace[205]. Here they were separating[206] copper from the ore[207] and shipping it by pack ponies[208] to Pyeng-yang to be minted[209] into cash. Mining idustry is in the crudest[210] state imaginable[211]. They dig gold only from the alluvium[212], making no attempt to disturb the mountains; sacred of course they all are. On the fourth day we came upon gold diggings[213]. My companion and I tried crawling[214] on hands and knees into an opening that seemed interesting, but we soon concluded to return. We asked a weather-beaten[215] miner[216] to wash[217] us out sample[218]. He filled his wooden basin with water, squatted[219] down on the edge[220] of the stream flowing by, rocked it to and fro until at last he had washed all the mud over the edge and there lay three or four specks[221] of gold just barely visible to the naked

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[193]таять, [194]наводненіе, [195]водораздѣлъ, [196]цыпленокъ, [197]умилостивительный, [198]испуганный, [199]сохранить, равновѣсіе, [200]потрясеніе, [201]велѣть, [202]лѣсистый, [203]низкорослый, [204]плавильная, [205]печь, [206]отдѣлять, [207]руда, [208]вьюкъ, [209]чеканить, [210]первобытный, [211]вообразимый, [212]наносная почва, [213]пріискъ, [214]ползать, [215]на которомъ суровыя условія жизни оставили слѣды, [216]рудокопъ, [217]промыть, [218]образчикъ, [219]сѣсть на корточки, [220]край, [221]крапинка.

eye, and yet the annual out-put of gold from these river-washings is said to amount to nearly a million and a half of dollars.

Successful fishing, by the way[222], is an art little understood by the Koreans. They catch salmon[223] and mullet[224] in the streams during the spawning[225] season and take fish generally seasonable[226] and unseasonable, whenever they can catch them. When we reached the east coast we found nets[227] hung on poles with long banners[228] stretching[229] out to them, that serve[230] as drives[231], fast to the shore[232] by strands[233] of creeper[234]. These hang for some five months of the year. They are intended specially for herring[235], but they take also cod[236], tai[237], skate[238], flounder[239], sole[240], turbot[241], thornback[242] and poisonous globe-fish[243]. But it is an indolent kind of fishing that yields little profit[244]. The only real[245] success they have is in catching pollack[246] up north, beyond the forty-first parallel of latitude. The fish, not unlike a small cod, is taken in great quantities, dried and shipped to all parts of the country, supplying a cheap and wholesome[247] article of food. Japan, however, is well aware[248] of the value of Korean fisheries and has for years been making them a source[249] of income[250] to herself.

11. THE SEOUL-FUSAN RAILWAY.

We travelled along the new railway to Seoul, a distance of about 270 miles. The first through[1] train to Seoul left Fusan on the 27th, and we arrived just in time to make the connection[2]. The engineers had pushed[3] on the construction[4] with marvellous[5] rapidity, and have accomplished[6] their task[7] a year earlier than they anticipated[8]. In course of time this railway will be connected[9] with the Newchuang-Mukden line,

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[222]между прочимъ, [223]лосось, [224]голавль, [225]метать икру, [226]по сезону, [227]сѣть, [228]флагъ, [229]протягиваться, [230]служить, [231]загонъ, [232]берегъ, [233]конецъ [234]ползучее растеніе, [235]сельдь, [236]треска, [237]tai, [238]скатъ, [239]камбала, [240]разновидность камбалы, [241]торбетъ, [242]иглистый скатъ, [243]шаръ-рыба, [244]прибыль, [245]дѣйствительный, [246]морская рыба въ родѣ трески, [247]здоровый, [248]знать, [249]источникъ, [250]доходъ.

[1]Сквозной, [2]соединеніе, [3]двигать впередъ, [4]постройка, [5]удивительный, [6]совершить, [7]задача, [8]предполагать, [9]соединить.

and thus it will be possible, when the war is over, to travel direct from Fusan to St. Petersburg. The journey from Fusan to Seoul is particularly interesting, and gives one a good impression[10] of the country. Between Fusan and Leiku we passed several large lakes connected by a broad river. In former times this must have been the outlet[11] for the infinitesimal[12] trade which Korea indulged in, and there are still a few junks to be seen plying[13] along the lakes. The iron bridges have been excedingly well built on stone-work foundations[14], while the part of the construction across the mountains is a feat[15] of engineering which reminds[16] one of the railway in Switzerland.

Two ridges[17] have to be crossed, and in each case the line makes a wide curve[18] gradually ascending[19] the steep[20] slopes[21], and half-way up it enters a tunnel which pierces[22] the mountain at a height of 2,000 ft. The building of this part of the line has evidently involved[23] a tremendous[24] amount of labour. The line is well made, and there is very little jolting[25]. All the rolling-stock[26], has been imported from the United States; and the locomotives are built by Baldwin & C^{0}. of Philadelphia, the cars[27] are made in Delamere, and the 901 b. rails[28] come from Carnegie steel works. A great many of the stations are still in course of erection[29]. The framework[30] is constructed of wood with walls[31] of bamboo, plastered[32] over with mud[33], and the roofs[34] tiled[35]. Very neat[36] they look, and so also do the Japanese houses along the railway, a striking[37] contrast[38] to the untidy[39] broken-down[40] huts[41] in which the Koreans live.

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[10]впечатлѣніе, [11]выходъ, [12]безконечно малый, [13]ходить, [14]фундаментъ, [15]подвигъ, дѣло, [16]напоминать, [17]кряжъ, [18]изгибъ, [19]подыматься, [20]крутой, [21]скатъ, [22]проходить насквозь, [23]повлечь за собою, [24]громадный, [25]сотрясеніе, [26]подвижной составъ, [27]вагонъ, [28]рельсы, [29]построить, [30]остовъ, [31]стѣна, [32]штукатурить, [33]глина, [34]крыша, [35]покрыть черепицей, [36]опрятный, [37]бросаться въ глаза, [38]контрастъ, [39]неопрятный, [40]разваливаться, [41]изба хижина.

II

HISTORY.

12. THE OPIUM WAR.

China admitted[1] all comers, treating[2] all with equal[3] indignity[4] and suspicion[5]. Like Japan, she turned all missionaries out of doors and banished[6] or butchered[7] their converts[8], lest[9] a religious propaganda should pave[10] the way for political encroachment[11]. The merchants she allowed to reside[12] at Canton only for a short time in the year; and with a natural prevision[13] she objected[14] to their bringing their wives, since that indicated[15] a disposition[16] to stay. The first to set this restriction[17] at defiance[18] was the wife of the British Superintendent[19] of Trade, and cannon[20] had to be planted[21] at her door to deter[22] the natives from attempting her expulsion[23]. Foreigners were confined[24] to a suburb[25], and on no account were they permitted to enter the gates[26] of the city. What is more significant[27] is that scholars[28] were forbidden to teach them the mysteries[29] of the Chinese written language. A teacher engaged by Dr. Morrison, the first English missionary, always carried poison, so as to be able by suicide[30] to escape[31] the clutches[32] of the mandarins, should he fall into their hands on the charge of being guilty[33] of so heinous[34] a crime[35]. The reign of terror[36] was somewhat

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[1]Выпускать, [2]обращаться, [3]равный, [4]униженіе, [5]подозрительность, [6]изгнать, [7]звѣрски убить, [8]обращенецъ, [9]дабы не, [10]мостить, [11]захватить, [12]жить [13]предвидѣніе, [14]препятствовать, [15]указывать, [16]расположеніе, [17]ограниченіе, [18]нарушить, [19]надзиратель, [20]пушка, [21]поставить, [22]препятствовать, [23]выгнать, [24]ограничивать, [25]предмѣстіе, [26]ворота, [27]важно, [28]ученый, [29]тайна [30]самоубійство, [31]спастись, [32]изъ когтей, [33]виновенъ, [34]ужасный, [35]преступленіе, [36]терроръ.

mitigated[37] when a teacher in the employ of Dr. Williams, one of our earliest American missionaries, who was known in his comings and goings to bear in his hand an old shoe, that he might in an emergency[38] pass himself of for a cobbler[39].

The conflict[40] that put an end to this cowardly[41] policy bears the malodorous[42] name of the «Opium War»; conveying[43] an impression that it was waged[44] by England for the sole[45] purpose of compelling the Chinese to keep an open market for that product of her Indian poppy-fields[46]. Nothing could be more erroneous[47]. Grievances[48] had been accumulating[49] such that a self-respecting[50] people cannot endure[51] for ever. «For one hundred and fifty years, up to the year 1842», says Dr. Williams, «a leading grievance was that proclamations[52] were annually issued[53] by the Governor accusing[54] foreigners of horrible[55] crimes». In 1816 a British ambassador had been refused[56] audience[57] by the emperor because he had declined to do homage[58] by performing[59] Koto, or Nine Prostrations. In 1834 Lord Napier, British Superintendent of Trade, was not only denied[60] an interview[61] with the Governor of Canton, but his letters were rejected[62] because they were not stamped[63] with the word *pin* («petition»), a word which in Chinese expresses abject inferiority. Either of these indignities — not to enumerate[64] others — might have furnished[65] grounds for a just[66] war; and if England had promptly[67] appealed[68] to arms[69] to prevent violence[70] and vindicate[71] honour, her record[72] would have stood fairer than unhappily it does now. Interest had to combine[73] to indignation before she could be roused[74] to action.

Her opportunity however came when the Emperor Tao-kwang despatched[75] a high commissioner to fill the office of Viceroy at Canton and put a stop to the traffic of opium. The drug[76] was already contraband[77] by Imperial decree[78]; England had made no protests[79];

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[37]смягченъ, [38]крайность, [39]сапожникъ, [40]борьба, [41]трусливый, [42]неблагозвучный, [43]сообщить, [44]вести войну, [45]единственный, [46]маковое поле, [47]ошибочно, [48]неудовольствіе, [49]накапливаться, [50]самоуважающій, [51]терпѣть, [52]прокламація, [53]издавать, [54]обвинять, [55]ужасный, [56]отказать, [57]аудіенція, [58]почтеніе, [59]исполнять, [60]отказать, [61]свиданіе, [62]не принять, [63]накладывать печать, [64]перечислять, [65]снабдить, [66]справедливый, [67]немедленно, [68]обратиться, [69]оружіе, [70]насиліе, [71]защищать, [72]слава (или послужный списокъ), [73]соединиться, [74]пробудить, [75]отправить, [76]снадобье, [77]контрабанда, [78]указъ, [79]протестъ.

nor would she have lifted[80] a finger to protect her people in their smuggling[81] trade if Chinese cruisers[82] had driven them from the coast. But when Commissioner Lin issued commands to the Queen as a vassal of China, and treated her subjects with unjustifiable[83] violence, the question entered upon another phase[84].

The opium was stored on ships that lay outside among the islands[85], but its owners[86] were at Canton. Without taking the trouble to identify[87] them, the Commissioner surrounded[88] the factories with a cordon[89] of soldiers and threatened the whole foreign colony with death if their opium was not surrendered by a fixed[90] date[91]. To give them an idea of what they were to expect, a native opium smuggler had shortly before been put to death in an open space before the factories.

Captain Elliot, the Superintendent of Trade, who was at Macao, hearing of these highhanded[92] proceedings, hastened[93] to Canton to share[94] the perils[95] of his countrymen. Without himself having the least sympathy with their illicit[96] commerce, he called upon them to deliver their opium to him for the service of the Queen, and handed it over to the Viceroy as ransom[97] for British lives. Over twenty thousand chests[98], valued at nine million dollars, were then destroyed by mixing[99] the drug with quicklime[100] and pouring[101] it into the river. This property having been demanded by her representative[102] for her service, the Queen was pledged[103] to see that the owners were indemnified. An order in council authorised[104] reprisals[105], to compel the Chinese to make amends[106] for their act of spoilation[107]. Thus began a war which was fortunate for England. After many battles, in all of which the Chinese were worsted[108], it ended in the treaty of 1842, by which the five ports of Canton, Amoy, Fuchow, Ningpo, and Shanghai were opened to British trade. Not a word was inserted[109] in the treaty in favour of opium; yet the result was as foreseen[110], a complete immunity[111] from interference[112]; and the traffic flourished[113] beyond measure[114],

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[80]поднять, [81]контрабандный, [82]крейсеръ, [83]неоправдываемый, [84]фазисъ, [85]островъ, [86]владѣлецъ, [87]удостовѣрить личность, [88]окружить, [89]цѣпь, [90]установленный, [91]число, [92]самоуправство, [93]поспѣшить, [94]раздѣлить, [95]опасность, [96]незаконный, [97]выкупъ, [98]ящикъ, [99]мѣшать, [100]негашеная известь, [101]лить, [102]представитель, [103]обязанъ по ручательству, [104]уполномочить, [105]репресалія, [106]вознагражденіе, [107]грабежъ, [108]побить, [109]вставить, [110]предвидѣть, [111]неприкосновенность, [112]вмѣшательство, [113]процвѣтать, [114]мѣра.

the traders having nothing to fear and no duties to pay. Had England, after exacting[115] due reparation[116], introduced a prohibition[117] clause[118], there can be no doubt that China might have been freed from a terrible scourge[119]. What a contrast between her opium policy and her anti-slavery[120] legislation[121]! For when nearly forty years later Mr. Angell condemned[122] it in his treaty, it was too late.

From: «A Cycle of Cathay». by Martin. p. 21.

13. FIRST TREATY WITH A EUROPEAN POWER.

At this juncture[1] a new power[2] appeared on the banks of the Amur river. With that steady step which is the characteristic of the Russians, they had been gradually[3] extending[4] their frontier eastward, and had erected fortifications[5] and entrenchments[6] at Albazin on the upper[7] course of the Amur. Galdan, recognising[8] the superior weapons[9] and organisation[10] of the Europeans, offered them an alliance[11] which he was quickwitted[12] enough to see would impart[13] strength to his ambitious designs[14] against China. Rumours[15] of these intrigues[16] having reached Peking, K'anghsi despatched[17] envoys[18] to the Khalka country, and sent with them the two Jesuit missionaries, Garbillon and Pereira. These men had gained[19] the confidence of the Emperor by their straightforward[20] conduct and scientific knowledge, and had secured his gratitude[21] by, on one occasion, curing[22] him of a severe attack of fever by the use of quinine[23]. They possessed also the unusual[24] qualification[25] of a knowledge of both the Mongolian and Russian languages.

The accounts which these envoys brought back made it plain[26] to K'anghsi, that if he was to maintain[27] his hold over the Khalka country, and check[28] the advance of the Russians, who showed a decided tendency[29] to encroach[30] on the fertile lands south of the Amur river,

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[115]требовать, [116]вознагражденіе, [117]запретительный, [118]статья, [119]бичъ, [120]противоневольническій, [121]законодательство, [122]осуждать.

[1]обязательство, [2]держава, [3]постепенно, [4]расширять, [5]укрѣпленіе, [6]окопъ, [7]верхній, [8]признавая, [9]оружіе, [10]организація, [11]союзъ, [12]сообразительный, [13]придать [14]планъ, [15]слухъ, [16]интрига, [17]отправить, [18]посланникъ, [19]пріобрѣсть, [20]прямой, [21]благодарность, [22]лѣчить, [23]хина, [24]необыкновенный, [25]качество, [26]ясно, [27]удержать, [28]задержать, [29]склонность, [30]захватывать.

it would be necessary for him to send a force to overawe[31] the Tartars and drive the European invaders[32] across the frontier. It may well be supposed that the Russians felt themselves secure from an attack in a region[33] so remote from Peking, and doubtless their surprise was great when they found a Chinese army advancing against them. Though behind entrenchments and possessed of superior weapons, they were unable to withstand[34] the attack of K'anghsi's hordes[35]. Their fortifications were demolished[36], and those of the garrison[37] who survived[38] were taken prisoners and were marched to Peking, where a small quarter in the north part of the city was appropriated[39] to their use. The descendants[40] of these men, who for the most part married Chinese wives and settled down as citizen of the capital, still occupy[41] the same streets and houses as their ancestors did in the seventeenth century, and even now among them a European type[42] of face is sometimes to be noticed, though the large mixture[43] of Chinese blood[44] which must necessarily run through their veins[45] may well have obliterated[46] all traces[47] of their Caucasian origin. The ruin[48] which had overtaken Albazin did not, however, prevent the Russians from again occupying the dismantled[49] forts and entrenchments of that town. So long as the country was disturbed[50] by war's alarms, Pères Garbillon and Pereira had no opportunity of opening negotiations[51], but in 1689 they succeeded in coming to terms[52] with the representative[53] of the Russian Government, and finally[54] signed a treaty at Nerchinsk on the Amur by which it was arranged[55] that Russia should be bounded[56] as to her ambition by the river northwards, and should cease[57] to disturb[58] the peace of its southern shores. This was the first treaty that the Chinese ever concluded[59] with a European power, and was the precursor[60] of the many conventions[61] which have since been concluded between the two Empires.

From: «The Story of Nations», p. 112.

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[31]напугать, [32]завоеватель, [33]мѣстность, [34]противостоять, [35]орда, [36]уничтожить, [37]гарнизонъ, [38]остаться въ живыхъ, [39]назначенъ, [40]потомокъ, [41]занимать, [42]типъ, [43]примѣсь, [44]кровь, [45]жила, [46]изгладить, [47]слѣдъ, [48]гибель, [49]разрушенный, [50]безпокоить, [51]переговоры, [52]условіе, [53]представитель, [54]наконецъ, [55]условлено, [56]ограничить, [57]перестать [58]безпокоить, [59]заключить, [60]предшественникъ, [61]договоръ.

14. THE DOWAGER[1] EMPRESS OF CHINA TSZEHI.

Among China's wisest rulers no one surpasses[2] Kanghi (A. D. 1662—1723), nor among her empresses are there any to compare with the dowager Tszehi, who after a regency[3] of nearly thirty years is still the greatest power behind the throne. As a representative[4] woman she deserves a fuller[5] notice. A Manchu, and born of a noble house (the slave-girl story is a fiction[6]), she was carefully educated — an advantage that in China falls to few of her sex[7], even of the noblest families. Becoming a secondary[8] wife to the Emperor Hienfung, she had the happiness to present him with an heir to the throne[9]. To signalise[10] her joy he raised her to the rank of Empress, his sonless consort[11] retaining[12] a nominal[13] precedence[14] and occupying[15] a palace on the East, while to her was assigned[16], by way of distinction, a palace in the west.

In the regency which on Hienfung's death the two ladies exercised in the name of their son she was the ruling spirit, as also in their second regency during the minority[17] of her nephew, the present Emperor. During the great famine[18] in Shansi both ladies gained the hearts of their subjects[19] by a touching expression of sympathy, unsurpassed[20] in the annals[21] of the nation. Ascertaining that the cost of the flesh-meats[22] that came to their table was about seventy-five dollars per diem[23], they announced[24] that they would eat no more meat while their people were starving, and ordered the amount saved by their self-denial[25] to be turned over to the relief fund[26]. It is not a little to their praise that they reigned together more harmoniously[27] than the joint[28] kings of Sparta or the joint Emperors of Rome.

Since the death of the Eastern Dowager in 1881, the Western has been more conspicuously[29] absolute, though not more really powerful, than she was before. In the conflict[30] with Japan she showed that her patriotism was equal to her humanity[31], by pouring[32] into the war-

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[1]Вдовствующая, [2]превосходить, [3]регентство, [4]представитель, [5]болѣе подробный, [6]вымыселъ, [7]полъ, [8]второстепенный, [9]тронъ, [10]знаменовать, [11]жена, [12]удержать, [13]номинально, [14]первенство, [15]занимать, [16]предоставлять, [17]несовершеннолѣтіе, [18]голодъ, [19]подданный, [20]не превосходить, [21]лѣтопись, [22]мясное блюдо, [23]въ день, [24]объявить [25]самоотверженіе, [26]фондъ, [27]согласно, [28]совмѣстный, [29]явно, [30]борьба, [31]человѣколюбіе [32]лить.

ERRATA.

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19	13	—	habour	harbour
»	14	—	moonsoon	monsoon
21	10	—	comliness	comeliness
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52	7	—	parmanent	permanent
71	6	—	occured	occurred
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129	1	—	te stamentary	testamentary
138	9	—	carcas	carcase
141	—	10	muscule	muscle
153	—	9	strengthed	strengthened
157	—	7	wave weave	wave and weave
181	9	—	ncrease	increase
189	4	—	tabacco	tobacco
190	1	—	Britsh	British
203	4	—	lef-thanded	left-handed
206	2	—	monometalic	monometallic
»	»	—	bimetalic	bimetallic
215	10	—	American	American and
247	12	—	tore fute	to refute
»	»	—	destrucrive	destructive
251	15	—	usame	same
269	—	3	desolute	dissolute
278	—	9	this	his
298	6	—	Britanic	Britannic

ERRATA.

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19	13	—	habour	harbour
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92	2	—	simultanetusly	simultaneously
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138	9	—	carcas	carcase
141	—	10	muscule	muscle
153	—	9	strengthed	strengthened
157	—	7	wave weave	wave and weave
181	9	—	ncrease	increase
189	4	—	tabacco	tobacco
190	1	—	Britsh	British
203	4	—	lef-thanded	left-handed
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247	12	—	tore fute	to refute
»	»	—	destrucrive	destructive
251	15	—	usame	same
269	—	3	desolute	dissolute
278	—	9	this	his
298	6	—	Britanic	Britannic

chest[33] the millions that had been collected for the celebration[34] of her sixtieth anniversary[35]. Her hair is black (or was so), her eyes dark, her complexion[36] subolive[37] and her feet of the natural size. I may add, the better to enable the reader to remember her, that her full name is Tshehi Toanuyu Kangi Chaoyu Chuangcheng Shokung Chinhien Chungsih.

From: «A Cycle of Cathay» by Martin. p. 262.

15. LI-HUNG-CHANG.

The Chinese Statesman[1].

No Chinese name, after that of Confucius, is so well known beyond[2] the borders of China. Yet Li-Hung-Chang resembles[3] Confucius about as much as his Most Christian Majesty, Louis XV, resembles Christ. He has grown rich by methods[4] not approved[5] by a nice morality[6], though sanctioned[7] by the custom of his country.

His location[8] has lifted him to light. Holding for a score[9] of years the leading viceroyalty[10], that of Chili, which makes him the chief guardian[11] of the throne, he is by far the most powerful of the great satraps[12]. His qualities of intellect and character are set off[13] by a commanding stature[14]—he stands six feet two —, with features[15] rather Persian than Chinese. At the age of seventy-three he retains all his mental[16] force and no small measure[17] of physical[18] vigour[19]. His seventieth anniversary was celebrated with great pomp[20]; the pageant[21] with its shifting[22] scenes[23] and the poems to which it gave birth[24], filled a large album[25], a copy of which sent me by the Viceroy was appropriated[26] by one of his native admirers.

Holding the key[27] to the capital, all envoys[28] from Western Courts must pass him en route[29] and they seldom fail[30] to pay him a compli-

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[33]военный фондъ, [34]празднованіе, [35]годовщина, [36]цвѣтъ лица, [37]свѣтло-оливковый.

[1]Государственный дѣятель, [2]за, [3]походить, [4]способъ, [5]одобрять, [6]нравственность, [7]разрѣшать, [8]мѣсто нахожденія, [9]двадцать, [10]вицекоролевство, [11]охранитель, [12]вельможа, [13]украшать, [14]ростъ, [15]черты лица, [16]умственный, [17]доля, [18]физическій, [19]сила, [20]великолѣпіе, [21]торжество, [22]мѣняющійся, [23]сцена, [24]рожденіе, [25]альбомъ, [26]присвоить, [27]ключъ, [28]посланникъ, [29]по пути, [30]упускать.

ment of a more or less formal[31] visit. He is easy of accèss[32]. Travellers ambitious of seeing celebrities are always able to find him at home, while special correspondents are sure to consecrate[33] a few columns[34] to the most distinguished representative of the Chinese race. He is a man who under any circumstances must have come to the front[35], because in early manhood he distinguished himself as a scholar, winning in his native province of Anhui the degrees[36] of bachelor[37] and master[38], and in the metropolitan[39] examinations the doctorate[40] in letters, followed by the supreme distinction of a membership[41] in the Imperial Academy; but had he depended on letters alone his promotion[42] would have been less rapid. Fortune favoured him by calling upon him to participate[43] in the war against the Taiping rebels[44]. Wearing the honours of the reigning house he was pledged[45] to loyalty[46], while the excesses[47] committed[48] by the insurgents[49] as they swept over the district, impelled[50] him to take arms in the cause of law and order.

Tseng-Ko-Fan, an older academician who headed[51] the Imperial troops, gave him a cordial[52] welcome, and to his patronage[53] next to his own talents[54] Li owes his brilliant career[55].

While the majority of mandarins have to contend with poverty in early life, it was Li's fortune to be born rich. His father was a landed proprietor[56] with mandarin rank, and sufficiently opulent[57] to have more wives than one. Our viceroy was the child of an inferior wife.

During his long tenure[58] of viceroyalty Li has established a character as a friend of progress; but that is not synonymous[59] with friend of foreigners. May it not be the reverse[60], for have not all his efforts been directed towards arming his country for war? If she has come to grief[61] in her conflict[62] with Japan it is not Li's fault, but her misfortune in having but one such man. Under his auspices[63] the navy was built, the two naval fortresses[64] were equipped[65], naval and military schools established, coal-mines[66] opened, a merchant marine[67] organised[68]

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[31]формальный, [32]доступъ, [33]посвятить, [34]столбецъ, [35]впередъ, [36]степень, [37]бакалвръ, [38]магистръ, [39]столичный, [40]докторство, [41]званіе члена, [42]движеніе по службѣ, [43]принять участіе, [44]мятежникъ, [45]привязанъ, [46]вѣрность, [47]крайность, [48]совершать, [49]повстанецъ, [50]принудить, [51]предводительствовать, [52]радушный, [53]покровительство, [54]талантъ, [55]карьера, [56]владѣлецъ, [57]зажиточный, [58]занятіе (мѣста), [59]синонимно, [60]обратный, [61]неудача, [62]борьба [63]покровительство, [64]крѣпость, [65]снарядить, [66]угольная копь, [67]флотъ, [68]организовать.

to fight the foreigners in the field of commerce, an army of a hundred thousand armed and drilled[69]; finally a railroad intended to meet that of Siberia, constructed[70] as far as the terminus[71] of the great Wall. Like all great leaders Li has understood how to select[72] his agents.

The crowning act of his busy life was the treaty of peace on the termination of the Japanese war. Li's conduct of the negotiations[73], charging[74] as it were up hill, displays a rare[75] combination[76] of courage[77] and tact[78]. Beginning with the proposal of an armistice[79], he promptly[80] declined it, leaving the Japanese to do their worst rather than comply[81] with the conditions annexed[82], namely, the surrender of the fortress and munitions[83] at Taku, Tientsin and Shanghaikwan. Returning from his first interview with the Japanese plenipotentiaries[84], he had the good fortune to be wounded by an assassin[85], whose ball[86] was so near provind[87] fatal[88] that the best surgeons did not dare[89] to extract[90] it. That single shot[91] saved many a bloody[92] battle; for the Emperor, yielding[93] to a generous impulse[94], granted[95] the armistice without condition, apparently[96] to expiate[97] the crime[98] of his subject. The same sentiment[99] led him to mitigate[100] the severity[101] of the terms[102] demanded by his representatives. Those concessions[103] were not, however, like the armistice, a spontaneous[104] expression of feeling. They were made in answer to Li's criticism[105] of the Japanese draft[106] of the treaty. That criticism, so comprehensive[107] and acute[108] that it deserves to rank[109] among the ablest documents of its class, was drawn[110] up by him on the bed of suffering[111]. He had, it is true, the advice of the most accomplished diplomatist, the Hon. J. W. Foster, but the paper as the whole expresses fairly[112] the mental[113] grasp[114] and fearless[115] spirit of the heroic old man. Seldom has a state paper in similar circumstances proved equally effective[116]. In the way of indemnity[117] it led the Japanese to

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[69]обучить, [70]выстроить, [71]конечный пунктъ, [72]избрать, [73]переговоры, [74]атаковать, [75]рѣдкій, [76]соединеніе, [77]храбрость, [78]тактъ, [79]перемиріе, [80]живо, [81]подчиняться, [82]присоединять, [83]боевые запасы, [84]уполномоченный, [85]убійца, [86]пуля, [87]оказаться, [88]роковой, [89]смѣть, [90]извлечь, [91]выстрѣлъ, [92]кровавый, [93]уступить, [94]чувство, [95]даровать, [96]очевидно, [97]загладить, [98]преступленіе, [99]чувство, [100]ослабить, [101]суровость, [102]условіе, [103]уступка, [104]самопроизвольный, [105]критика, [106]проектъ, [107]всеобъемлющій, [108]остроумный, [109]стоять на ряду, [110]составить, [111]страданіе, [112]довольно хорошо, [113]умственный, [114]сила, [115]безстрашный, [116]дѣйствительно, [117]контрибуція.

deduct[118] a hundred million of silver dollars from the amount demanded, while in the way of territory[119] it induced them to withdraw[120] their demand for the cession[121] of Mukden, the old Manchurian capital, as well as the belt[122] of land lying between it and the fortieth parallel. To those who are able to appreciate[123] them, these results have something of the aspect[124] of a triumph; yet it is unhappily but too certain that the name of Li Hung Chang will be branded[125] with infamy[126] by his ignorant countrymen as that of a man who consented to the disintegration[127] of the empire.

From: «A Cycle of Cathay» by Martin, p. 347.

16. LI-HUNG-CHANG AT TIENTSIN.

«We command Li-Hung-Chang», so ran the Imperial edict, «who has been translated to the Viceroyalty of Chihli, to proceed[1] post[2] to Tientsin and there, in concert with Tsêng-Kwo-Fan, Ting-Jih-Ch'ang, and Chêng-Sin, to conduct[3] the inquiry[4] still open, and take the necessary action[5]... Respect this».

Though thus commanded to act in concert with his colleagues[6], a free hand was practically given to Li, who, at once[7] taking a firm grip[8] of the situation[9], gave the people of Tientsin plainly[10] to understand that any recrudescence[11] of the antiforeign agitation[12] would be sternly[13] repressed[14]. Under this new régime the investigations[15] proceeded apace[16], with the result that the Prefect and district Magistrate were sentenced[17] to banishment[18] to Manchuria, that twenty of the rioters[19] were condemned[20] to death; and that twenty-one were consigned[21] to banishment. It is always difficult to estimate the real value of such a sentence as that passed on the culpable[22] officials. It not infrequently happens that in response[23] te foreign pressure[24] a mandarin is removed from a post, and ostensibly[25] degraded[26], while in fact he may only be

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[118]вычесть, [119]территорія, [120]взять обратно, [121]уступка, [122]поясъ, [123]оцѣнить, [124]видъ, [125]клеймить, [126]безчестіе, [127]раздѣленіе.

[1]отправиться, [2]на почтовыхъ, т. е. скорѣе, [3]вести, [4]слѣдствіе, [5]дѣйствіе, [6]коллега, [7]сразу, [8]вполнѣ усвоить, [9]положеніе, [10]ясно, [11]возобновленіе, [12]возбужденіе, [13]сурово, [14]подавить, [15]слѣдствіе, [16]быстро, [17]приговорить, [18]изгнаніе, [19]бунтовщикъ, [20]приговорить, [21]предавать, [22]виновный, [23]отвѣтъ, [24]давленіе, [25]повидимому, [26]разжалованъ.

moved to an office of greater honour and emolument[27], and a certain amount of doubt must always rest on the just identification[28] of rioters, who are offered up[29] on the execution ground to propitiate[30] outraged[31] foreign feeling. Cases have happened of prisoners, who have been condemned for their crimes, being executed to satisfy the numerical[32] balance of victims[33] to be punished for murders committed[34]. In this instance, however, no doubt seems to have arisen about the guilt[35] of sixteen of the malefactors[36], and these were therefore executed on the 18-th of October, 1870. The circumstances, however, which attended the decapitation[37] were such as to show that they were rather regarded as martyrs[38] in a holy[39] cause than as criminals guilty of heinous[40] crimes. In a report to Sir Thomas Wade, the consul on the spot thus describes the scene[41]: «About two hundred police and soldiers escorted[42] them (the criminals) from the jail[43] to the magistrate's court-room, where they were marshalled[44], sixteen in all. None of them would kneel[45] to be bound when ordered to do so. They were all dressed in what is everywhere stated to be a government present, viz.[46], new silk clothes, and were on their feet shoes of elegant manufacture. Their hair was dressed after the female fashion[47], in various modes; and ornaments such as those seen on the heads of Chinese ladies were stuck on their head-dresses». The Russian Ambassador, not being satisfied that the four men charged with the murder of his compatriots[48] were really guilty of the crime laid to their charge, secured them a reprieve[49], which resulted[50] in two being sent into banishment, and the remaining two following their associates[51] to the execution ground. Subsequent inquiry proved that the sentence on the Prefect and Magistrate was of illusory[52] nature common to such cases. Instead of going on a weary[53] journey to Manchuria they were allowed to return to the bosom[54] of their families, where no doubt they received the ovations[55] which are commonly lavished on patriots[56].

From: «A Story of Nations», p. 365.

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[27]выгода, [28]удостовѣреніе личности, [29]жертвовать, [30]умилостивить, [31]оскорбленный, [32]численный, [33]жертва, [34]совершать, [35]виновность, [36]преступникъ, [37]отсѣченіе головы, [38]мученикъ, [39]святой, [40]гнусный, [41]сцена, [42]сопровождать [43]тюрьма, [44]выстроить, [45]стать на колѣни, [46]а именно, [47]мода, [48]соотечественникъ, [49]отстрочка, [50]кончиться, [51]товарищъ, [52]призрачный, [53]утомительный, [54]лоно, [55]овація, [56]патріотъ.

17. CHINA'S WAR WITH JAPAN, AND RECENT EVENTS.

Korean politics have, as we have seen, constantly formed bones of contention[1] between the Chinese and Japanese Governments. The country has been overrun[2] by the troops of both nations, and with that curious elasticity[3] of obligations[4] common to the extreme East, the Korean Government has owned[5] itself feudatory[6] at one and the same time of both China and Japan. It will be remembered that by the convention[7] signed by Count Ito and Li-Hun-gChang it was agreed[8] that in case circumstances arose[9] which demanded the presence[10] of the troops of either country in Korea, each should send notice to the other of her intentions to land[11] soldiers. In 1894 such a contingency[12] arose. The Tong Hak or the followers[13] of the Eastern Doctrine[14] rose in revolt[15] primarily[16] against the Roman Catholic converts[17], but also against the government of the country. A force sent against them from Seoul met with a serious reverse[18], and in his difficulty the King, in accordance[19] with precedent[20], appealed[21] to Peking for help.

With a contemptuous[22] disregard[23] for international obligations[24] which distinguishes the Chinese, they in response to the King's appeal landed troops in Korea without, as the Japanese aver[25], giving any notice of their intention so to do. As a protest against this step the Mikado's Government despatched[26] an army corps[27] in all haste to Korea, and thus again the troops of the two States were brought face to face in a semi[28]-hostile[29] attitude[30]. Neither, however, was inclined to fight, and the Japanese contented themselves with advocating[31] the introduction of reforms into the administration of the country. To this eminently[32] sensible course the Chinese took exception[33], and warned[34] the Japanese that all questions relating to the reformation of the country should be left in their hands. To this political snub[35] the Japanese

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[1]Яблоко раздора, [2]наводнять, [3]эластичность, [4]обязанность, [5]признать себя, [6]ленный, [7]конвенція, [8]условились, [9]возникнуть, [10]присутствіе, [11]высадить, [12]случай, [13]приверженецъ, [14]ученіе, [15]возстаніе, [16]первично, [17]обращенецъ, [18]пораженіе, [19]согласно, [20]прецедентъ, [21]обратиться, [22]презрительный, [23]пренебреженіе, [24]обязательство, [25]утверждать, [26]отправить, [27]корпусъ, [28]полу, [29]враждебный, [30]положеніе, [31]предлагать, [32]въ высшей степени, [33]протестовать, [34]предупреждать, [35]пощечина, (глаголъ «to snub» означаетъ „отрѣзать словами").

submitted[36], and even made no protest against the further preposterous[37] demand that all men-of-war[38] flying[39] the Mikado's flag should leave the Chinese ports by the twentieth of July following. Though so far compliant[40], the Japanese warned their opponents[41] that they should consider any further importation[42] of troops into the country as an act of war[43]. They were, however, too well versed[44] in Chinese methods to accept blindly[45] the assurances[46] made them on this point, and took the reasonable precaution[47] of sending three cruisers[48] to the gulf of Pechili to ensure[49] the fulfilment[50] of the understanding. The event proved that this measure was justified[51], for on the morning of the 25-th of July the Japanese squadron[52] encountered[53] a Chinese transport loaded[54] with troops and accompanied by two men-of-war, making for the coast of Korea. There could only be one outcome[55] to this breach[56] of faith[57], and the cruisers on both sides cleared for action[58]. In less than an hour one of the Chinese warships[59] was disabled[60] and beached[61], and the other steamed off, leaving the transport to be dealt[62] with by the Japanese commander, who signalled[63] for the captain to make for a Japanese port. To this summons the captain explained[64] that he was unable to comply owing to the attitude of the Chinese soldiers on board, who further prevented[65] him from leaving the ship when he was subsequently warned to do so. In this deadlock[66] the Japanese, after a brief[67] interval, hoisted[68] a red flag and poured a broadside into the transport. The scene[69] which followed was one of hopeless terror and alarm[70], and before any steps could be taken to save the life of a single person on board, the ship went down[71], carrying with it most of its passengers and crew.

This act led to the declaration[72] of war on both sides, and both Powers poured troops into Korea. The first battle was fought in the neighbourhood of Asan, a port in the south-west of the peninsula. A Chinese force occupied the town, commanded by General Yeh, who

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[36]подчинится, [37]нелѣпый, [38]военное судно, [39]подъ, [40]уступчивый, [41]противникъ, [42]привозъ, [43]военное дѣйствіе, [44]свѣдущій, [45]слѣпо, [46]увѣреніе, [47]предосторожность, [48]крейсеръ, [49]обезпечить, [50]исполненіе, [51]оправдать, [52]эскадра, [53]встрѣтить, [54]нагружать, [55]исходъ, [56]нарушеніе, [57]вѣра, [58]очистить палубу для сраженія, [59]военное судно, [60]вывести изъ строя, [61]выбросить на берегъ, [62]имѣть дѣло, [63]подать сигналъ, [64]объяснить, [65]препятствовать, [66]безвыходное положеніе, [67]короткій, [68]поднять, [69]сцена, [70]ужасъ и тревога, [71]затонуть, [72]объявленіе.

no sooner learnt of the approach[73] of the Japanese than he marched off with the bulk[74] of his forces to Ping Yang, a strongly fortified[75] position to the north of the capital, leaving his rearguard[76] to defend the city. The natural result followed. At the end of a brief skirmish[77] the Japanese took possession of the place, and after having captured[78] the Chinese stores[79] and munitions[80] of war, left a garrison[81] in the forts and marched northwards in the pursuit[82] of the fugitive[83] Yeh. At Ping Yang, Yeh had joined hands with two army corps and a force of cavalry[84] that had marched south from Manchuria. The position was naturally a strong one, and if the fortifications had been effectively[85] defended, it might well have withstood[86] any attack that the Japanese could have brought against it. But Yeh was ignorant as well as being a coward[87], and when general Tso, who was the only brave and capable officer in Korea, urged him to make preparations for the defence of the town, he laughed the necessity to scorn[88]. This folly[89] was fatal[90] to the Chinese cause in Korea. From the east, south, and west, three Japanese divisions converged[91] on the doomed[92] city. Early on the morning of the 15-th of September the attacking force arrived in position. This was enough for the redoubtable[93] Yeh, who straightway[94] performed[95] another strategic movement[96] by marching his troops out of the northern gate of the city, and onwards[97] with speed to the Yalu river, which forms the northern boundary of the kingdom. This evil example was followed by general Wei, and Tso was left to face the enemy as best he could. He fought well and bravely, dying[98] at the head of his men, over whose bodies the Japanese streamed[99] into the city. It is some satisfaction to know that for this gross[100] act of cowardice general Wei was beheaded[101], and that Yeh, though he has by a liberal[102] expenditure[103] of money kept his head on his shoulders[104], is still confined in the board of punishments in Peking.

Before the fate of Ping Yang was decided, the Chinese had despatched a strong force of troops under the convoy[105] of the northern

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[73]приближеніе, [74]большая часть, [75]укрѣплять, [76]арьергардъ, [77]схватка, [78]захватить, [79]запасъ, [80]боевые снаряды, [81]гарнизонъ, [82]погоня, [83]бѣглецъ, [84]кавалерія, [85]дѣйствительно, надлежащимъ образомъ, [86]противостоять, [87]трусъ, [88]презрѣніе, [89]глупость, [90]роковой, [91]сходиться, [92]обреченный на гибель, [93]грозный, [94]тотчасъ, [95]совершить, [96]движеніе, [97]впередъ, [98]помирать, [99]устремиться, [100]безстыдный, [101]обезглавить, [102]щедрый, [103]трата, [104]плечи, [105]конвой.

fleet to the Yalu river. There they arrived in safety and were in the act of landing when, on the morning of the 17-th of September, the Japanese fleet hove in sight[106]. The position was one in which Admiral Ting, who commanded the Chinese fleet, could not resist[107] fighting, and he steamed[108] out to meet his enemy, having marshalled[109] his fleet in a V-shaped[110] formation, with two of the most powerful[111] ironclads[112] in the centre. In point of numbers the two fleets were equal, twelve ships carrying the nation's flag in each case. Both sides fought with determination[113], but as in every engagement during the war, the Chinese were first outmanoeuvered[114], as the Japanese ships were faster than those of their opponents[115], and were able to take up a position that suited[116] them best, and avoided[117] the Chinese guns. In these circumstances the result was a foregone[118] conclusion[119], and by the end of the day five Chinese ships were sunk and the rest were in full flight. So severe had been the battle that the Japanese ships were unable to follow in pursuit, and seven of the retreating[120] fleet reached Port Arthur in safety.

Meanwhile Marshal Samagata marched northwards from Ping Yang, and on the 8-th of October occupied[121] the town of Wiju on the south bank of the Yalu. Korea was now swept clear[122] of Chinese troops, and the Japanese were at liberty to carry the war into Manchuria. Without meeting with any serious opposition[123], Yamagata crossed the Yalu river and joined forces with General Nodzu, who on the 25-th of October gained[124] a signal[125] victory over the Chinese at Hu-shan. From this point the invaders[126] had almost marched over[127], and some of the strongest places in Manchuria surrendered[128] without striking a blow[129].

While Nodzu and Yamagata were thus making their triumphal[130] march northwards, General Oyama landed in the neighbourhood of Kinchow, a city which stands on the narrow neck[131] of land to the northwards of Port Arthur. On the 6-th and 5-th of November Talienvan and Kinchow opened their gates to the invaders, and Oyama was con-

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[106]появиться на горизонтѣ, [107]противостоять, [108]идти на парахъ, [109]выстроить, [110]клинообразный, [111]сильный, [112]броненосецъ, [113]рѣшимость, [114]разбить въ тактикѣ, [115]противникъ, [116]подходить, [117]избѣгать, [118]предрѣшенный, [119]заключеніе, [120]отступать, [121]занять, [122]очистить, [123]противодѣйствіе, [124]выиграть, [125]значительный, славный, [126]завоеватель, [127]шествіе безъ препятствій, [128]сдаться, [129]ударъ, [130]тріумфальный, [331]перешеекъ.

sequently set free to attack Port Arthur from the land side. The intervening[132] country being very rough[133] and hilly[134] and the roads bad, the difficulties were of no mean order[135], but by the 21-th of the month the troops were in position to deliver their assault. Here, as elsewhere, the Chinese failed to distinguish themselves for courage, and after some show of resistance[136], deserted[137] the batteries and escaped along the shore flanking[138] the Japanese troops. The fall of this place was a crushing[139] blow to the Chinese cause. It was the position upon which Li-Hung-Chang had expended[140] vast sums of money, and which had always been regarded as impregnable[141]. To the Japanese the achievement[142] represented only an incident in the war, and with unabated[143] energy[144] they waited only to garrison the captured stronghold[145], and then marched northwards into Manchuria, capturing by the way the cities of Fuchow and K'aipingchow. This series[146] of disasters[147] induced[148] the Emperor to listen to the advice tendered[149] by Li-Hung-Chang that overtures[150] of peace should be made to the enemy, and two futile[151] missions, the first headed[152] by Detring, of the Customs service, and the second by a mandarin named Chang, were consequently despatched to deprecate[153] the further advance of the Japanese troops. As neither of these envoys had plenipotentiary[154] powers or appropriate[155] rank, they were promptly[156] sent back to those who had commissioned[157] them.

While time was thus wasted[158], the Japanese were repeating at Wei-hai-wei, the one fortress remaining to China, the tactics[159] which had secured the capture of Port Arthur; but here the task[160] was a more difficult one. The Chinese fleet in the harbour was commanded by Admiral Ting, who had fought a good fight in the battle of Yalu river. His back was now against the wall and he was determined to defend the position to the last. Unhappily his command did not extend[161] to the soldiers, and when he wished to dismantle[162] the outlying[163] forts to prevent the Japanese from taking them, and turning[164] their guns

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[132]межлежащій, [133]неровный, [134]гористый, [135]не малый, [136]сопротивленіе, [137]бросить, [138]зайти за флангъ, [139]раздавить, [140]тратить, [141]неприступный, [142]подвигъ, [143]неуменьшенный, [144]энергія, [145]твердыня, [146]рядъ, [147]неудача, [148]побуждать, [149]предлагать, [150]предложеніе, [151]безполезный, [152]стоять во главѣ, [153]отстранить, [154]полномочный, [155]подходящій, [156]немедленно, [157]поручить, [158]тратить попусту, [159]тактика, [160]задача, [161]распространяться, [162]разрушить, [163]наружный, [164]обернуть.

on the fortress as they had done at Port Arthur, the soldiers refused to carry out his instructions[165]. The result was exactly[166] as he had foreseen[167]. Without much difficulty the Japanese made themselves masters of the outer lines, and brought the captured artillery[168] to bear[169] on the town; but Ting still held the citadel[170] and the fleet, and from these standpoints[171], offered a determined resistance[172] to the enemy. It was obvious[173], however, that in the end the Japanese must secure[174] the prize[175], and when this became apparent[176] beyond question, Ting made final[177] arrangements with Admiral Ito for the surrender of the town and fleet (February 7-th). Having agreed to the necessary conditions, and having secured the lives and freedom[178] of his men, Ting committed[179] suicide[180], an example which was followed by his second and third in command. It is gratifying[181] to know that Admiral Ito did honour to his late gallant opponent by detaching[183] a captured Chinese man-of-war to carry the Admiral's remains[184] to Chefu.

This final disaster[185] brought home to the Emperor and his advisers the inevitable[186] conclusion[187] that if any remnant[188] of sovereignty was to be left them, they must at once make peace with the enemy. It also emphasised[189] the lesson they were beginning to learn, that it was useless to try and impose[190] any more pseudo[191]-plenipotentiaries on Japan, and in this dilemma[192] the Emperor turned to the one man who, from his abilities[193] and rank, was clearly marked[194] out as a fit[195] and proper person to represent[196] the Empire in its present straits. With the patriotism of the kind which has always distinguished him, Li-Hung Chang at once undertook the mission at the bidding[197] of his sovereign[198]; and after some delay, due to his efforts to gain European support against any demand on the part of Japan for territorial[199] acquisitions[200] on the mainland[201], he for the first time in his life landed on a foreign shore.

In the negotiations[202] which followed, Li first attempted to secure

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[165]инструкція, [166]какъ разъ, [167]предвидѣть, [168]артиллерія, [169]brought—to bear: направить, [170]цитадель, [171]точка опоры, [172]сопротивленіе, [173]ясно, [174]взять, [175]призъ, [176]очевидно, [177]окончательный, [178]свобода, [179]совершать, [180]самоубійство, [181]пріятно, [182]противникъ, [183]откомандировать, [184]останки, [185]несчастіе. [186]неизбѣжный, [187]заключеніе, [188]остатокъ, [189]подчеркнуть, [190]налогать, [191]псевдо, [192]дилемма, [193]способность, [194]обозначать, [195]подходящій, [196]представить, [197]повелѣніе, [198]государь, [199]территоріальный, [200]пріобрѣтеніе, [201]материкъ, [202]переговоры.

an armistice[203] during the discussion[204] of terms of peace. To this the Japanese made no objection, on the conditions that the Taku forts, Shanghaikwan and the railway to Tientsin should be handed over to the Japanese generals. As the fulfilment[205] of these terms would entail[206] the virtual[207] command of Peking from the coast, Li declined to accept them and the plenipotentiaries therefore proceeded at once to arrange the terms of a parmanent[208] treaty. With the exception[209] of a regrettable[210] incident[211] of the wound inflicted[212] on Li by a crazy[213] would-be assassin[214], the discussion[215] proceeded favourably, and on the 17-th of April the treaty of peace was solemnly[216] signed. By the terms of this document the Liaotung peninsula (including Port Arthur), Formosa and the Pescadores were ceded[217] to the conquerors[218], and an indemnity[219] of 200,000,000 taels was exacted[220] for the expenses of the war.

Although a strong party in Peking were opposed to the ratification[221] of this humiliating[222] treaty, the Emperor gave his approval[223] to it, and on the eighth of May the ratifications were exchanged at Chefu. But though China had thus pledged[224] her honour to the terms demanded, a strong appeal was made to the European Powers to intervene[225] on her behalf. This entreaty was partially[226] successful, and the combined[227] Governments of Russia, Germany and France were induced[228] to remonstrate[229] so strongly and persistently[230] against the cession[231] of Liatung, that the Japanese thought it wise to restore the peninsula to their conquered foe[232].

This disorder[233] and uncertainty that had overclouded[234] the Empire during the continuance[235] of the war seriously interfered with one of the national rejoicings[236] which appeal[237] with especial[238] force to the Chinese mind. In 1895 the Dowager Empress completed her sixtieth year, and as such an event is of rare occurrence[239] among members of the Imperial family, it was early marked out to be one of the subjects of a grand national rejoicing. With that respect for precedent

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[203]перемиріе, [204]обсужденіе, [205]исполненіе, [206]повлечь, [207]дѣйствительный, [208]постоянный, [209]исключеніе, [210]достойный сожалѣнія, [211]случай, [212]нанести, [213]сумасшедшій, [214]убійца, [215]обсужденіе, [216]торжество, [217]уступить, [218]побѣдитель, [219]контрибуція, [220]требовать, [221]ратификація, [222]унизительный, [223]одобреніе, [224]дать ручательство, [225]вмѣшаться, [226]отчасти, [227]соединенный, [228]побуждать, [229]протестовать, [230]упорно, [231]уступка, [232]непріятель, [233]безпорядокъ, [234]висѣть какъ туча надъ, [235]продолженіе, [236]торжество, [237]взывать, [238]особенный, [239]случай.

which so distinguishes the backward-looking intellect[240] of the Celestials, the officials of the board of ceremonies searched in the records[241] for the occurrence of a similar event in the annals[242] of the dynasty. Their researches were rewarded by finding that during the reign of the Emperor Ch'ienlung the Dowager Empress had reached the venerable[243] age of eighty, and on that occasion in addition to numberless ceremonies, the Emperor on horseback had escorted[244] her sedan-chair[245] from her residence to the palace, where, dressed in a fantastic[246] garb[247], he had danced and gesticulated[248] before his aged parent. It is needless to say that this device[249] was not original, but was carried out in imitation[250] of one of the twenty-four national models[251] of Filial Piety, who at the age of seventy dressed himself up as a child and frolicked[252] before his parents, in order to cheat[253] them into the belief that they were still untouched[254] by age. The more sedate[255] part of the ceremonial[256] was loyally[257] adopted[258] by the Emperor, who, however, with some show of wisdom, declined to disport[259] himself in the motley[260] proposed.

But though the Government was able occasionally to divert[261] its attention from the necessities of the hour by this and other pageants[262], it soon again called upon to consider the difficulties which had arisen from the war. The three European Powers which had posed[263] as friends in need soon made it plain that they required a quid pro quo[264] for their intervention in the matter of the Liaotung peninsula. In this regard Russia was first in the field, and demanded the right of carrying the Siberian Railway through Manchuria to Vladivostok with a branch line to Kirin, Mukden and Port Arthur. France followed next and claimed that the Chinese should meet the Tonking railway at the frontier[265] and continue it as far as Nanning-fu in the province of Kwangsi. Germany was for the moment less ambitious, and was satisfied with asking for certain mining[266] and financial privileges[267]. To these several exactions[268] China was in no position to return a nega-

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[240]разумъ, [241]реестръ, мемуаръ, [242]лѣтопись, [243]почтенный, [244]сопровождать, [245]талантъ, [246]фантастическій, [247]одѣяніе, [248]жестикулировать, [249]выдумка, [250]подражаніе, [251]образецъ, [252]играть, [253]обмануть, [254]нетронутый, [255]степенный, [256]церемоніалъ, [257]лояльно, [258]принято, [259]разрядиться, [260]шутовской костюмъ, [261]отвлечь, [262]торжество, [263]выставлять себя, [264]око за око (нѣчто въ обмѣнъ), [265]граница, [266]горнозаводскій, [267]преимущество, [268]вымогательство.

tive[269] answer, and indeed her position since the war has been one limp[270] impotence[271] without any guiding[272] principle to direct her policy, or the slightest vestige[273] of power to uphold her rights. One of her chief needs throughout has been that of money with which to pay off the indemnity due to Japan, and being completely helpless so far as her own resources[274] were concerned, she appealed to England for assistance. Lord Salisbury, acting on the traditional policy of his country towards China, was willing to arrange a loan[275] to the amount of twelve millions, and the negotiations had advanced several stages[276] when Russia intervened and protested[277] so vehemently[278] against the proceedings that the terrorised[279] Chinese begged to be allowed to withdraw from the bargain[280]. They had however sufficient[281] sense to decline[282] a loan proffered[283] from St. Petesburg, and eventually[284] the money was borrowed[285], with £ 4,000,000 in addition from the Hongkong Shanghai Banking Corporation[286], with the assistance of a German Bank. But worse difficulties were still in store[287] for the distracted[288] country. In an ill moment a native mob[289] rose against a German missionary establishment in Shangtung and murdered[290] two of the priests. This incident[291] supplied the excuse wanted by Germany for obtaining a substantial[292] hold on the country, and without notice[293] the Admiral on the station steamed into Kiaochow Bay in the incriminated[294] province, and took forcible[295] possession of the harbour and its surroundings[296]. It was only necessary for the Germans to say that they were there and intended[297] staying, to make the Chinese acquiesce[298], however unwillingly, in the arrangement. The example thus set was speedily[299] followed. Russia demanded a lease[300] of Port Arthur and Talienwan on the same terms as that granted[301] to the Germans at Kiaochow, and as a conterblast[302] to this last move, Sir Claud Macdonald was instructed[303] to ask for a lease of Wei-hai-wei as soon as the Japanese, who had been holding it as security for the payment[304] of the

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[269]отрицательный, [270]дряблый, [271]безсиліе, [272]руководить, [273]признакъ, [274]сила, [275]заемъ, [276]стадія, [277]протестовать, [278]сильно, [279]напуганный, [280]сдѣлка, [281]достаточно, [282]отказаться, [283]предложенный, [284]въ концѣ концовъ, [285]занять, [286]общество, [287]впереди, [288]обезпокоить, [289]толпа, [290]убить, [291]случай, [292]основательный, [293]предупрежденіе, [294]обвинять въ преступленіи, [295]силой, [296]окружающая мѣстность, [297]намѣреваться, [298]согласиться, [299]скоро, [300]аренда, [301]даровать, [302]отвѣтъ, [303]предписать, [304]уплата.

indemnity, should have rendered[305] it again to China. Later still France, not to be behindhand[306], has taken possession of Kwangchow Bay on the Lienchow peninsula in Kwangtung. The danger of this system of seizing[307], at will, ports along the coast soon became sufficiently[308] obvious[309] even to the Chinese, and in their own defence they readily[310] listened to the proposals of Sir Claud Macdonald to open three more ports, Yochow on the Tungt'ing Lake, Funing-Fu, on the coast of Fuhkien, and Chiuwang in the gulf Liaotung, to which on their own motion[311], they added Wusung, near Shanghai. In addition to these new trade centres, three ports on the West river of Canton had already been declared open in compensation[312] for the British Shan territory of Kianghung, which by a breach[313] of treaty had been alienated[314] to France.

The policy of throwing open[315] the whole coast line[316] is the only one which will secure the Empire against the attack of grasping[317] Powers. By the favoured nation clause no Power can acquire[318] any rights at the treaty ports which are not shared[319] by all the signatories[320]. Any attempt therefore to grasp at exclusive[321] privileges on the part of any one nation would be met by the united opposition[322] of the rest of their number, and in the present helpless condition of the State and the known greed[323] of various governments, this is the only sure and certain means of defence that the Empire possesses.

It is, as it always has been, the policy of England to look to China for commercial privileges rather than for territorial aggrandisement[324], and with the exception[325] of the lease of Wei-hai-wei, every move[326] has been on her part in the direction of opening the country to the traffic[327] of the world. It was in this spirit[328] that, in recognition[329] of her share in the new loan, she urged[330] the Chinese Government to open the inland[331] waters to steam navigation [332]; and to undertake that on no conditions should the valley[333] of the Yang-tzekiang be alienated[334] to any foreign Power. These terms have been agreed to, and additional conditions have been framed[335], by which it is arranged

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[305]сдать, [306]отстать, [307]захватъ, [308]достаточно, [309]ясно, [310]охотно, [311]инициатива, [312]возмѣщеніе, [313]нарушеніе, [314]отчуждать, [315]открытіе, [316]побережье, [317]жадный, [318]пріобрѣсть, [319]раздѣлять, [320]подписавшій, [321]исключительный, [322]противодѣйствіе, [323]жадность, [324]обогащеніе, [325]исключеніе, [326]шагъ, [227]торговля, [328]духъ, [329]признаніе, [330]убѣждать, [331]внутренній, [332]судоходство, [333]долина, [334]отчуждать, [335]составить.

that so long as British trade is predominant[336] in China, Sir Robert Hart's successors[337] shall be British subjects, and that the collection[338] of the Liking tax[339] at the ports of Soochow and Kuikiang, with the districts[340] of Sunghu and Eastern Chehkiang, as well as the salt liking of Ichang, and of the district of Hupeh and Anhui, shall be placed forthwith under the control[341] of the Inspector-General of the Imperial Maritime Customs. It is difficult to overestimate[342] the importance of this last condition. It is a blow at the corruption[343] which has hitherto made progress[344] in China next to impossible, which has prevented the construction[345] of railways, which has hide-bound[346] the trade of the country, and which has made the army and navy of the Empire the laughing-stocks[347] of the world. If once the political administration of the provinces could be placed on a sound[348] and honest basis[349], the progressive[350] leaven[351] which, though small, does exist[352] in the country, could gain life[353] and energy[354], and China might yet succeed in occupying[355] the position in the world to which her teeming[356] population, her immense[357] wealth and industry[358] of the people justly entitle[359] her.

From: «A Story of the Nations», by Douglas, p. 433.

18. THE EMIGRATION OF THE TURGOTS.

At this time Ch'ien-lung may be said to have reached the zenith[1] of his power, and extended his fame throughout the length and breadth of Asia. A notable[2] instance of the confidence that was reposed[3] in his rule[4] is afforded by one of the strangest migrations[5] which even the East with its manifold[6] caprices[7] has ever witnessed. While the tribes on the Mongol frontier had been in a state of ferment[8], the Turgots

[336]преобладающій, [337]преемникъ, [338]сборъ, [339]ликинный налогъ, [340]округъ, [341]контроль, [342]слишкомъ высоко цѣнить, [343]лихоимство, [344]прогрессъ, [345]постройка, [346]связывать, [347]посмѣшище, [348]солидный, [349]основаніе, [350]прогрессивный, [351]закваска, [352]существовать, [353]получить жизнь, [354]энергія, [355]занимать, [356]кишѣть, [357]громадный, [358]трудолюбіе, [359]дать право.

[1]зенитъ, [2]замѣчательный, [3]возлагать, [4]правленіе, [5]переселеніе, [6]многочисленный, [7]капризъ, [8]броженіе.

under the leadership of their chief Ayuka, fled from the ever-recurring[9] turmoil[10] across the Steppes[11] of the Kirghez into Russian territory. At first their sudden incursion[12] caused the Governor of Orenburg some alarm[13], but on being better informed as to the cause and object, he placed at the disposal[14] of the wanderers a fertile[15] territory lying between the Volga and the Yaik. Here they remained pursuing their avocations[16] for half a century, not without some provocation[17] from their new government, but in the enjoyment of tranquillity[18] which, compared with their formed harassed[19] existence[20], was a haven of[21] rest. It is true that the Russian drill-sergeants[22] decimated[23] their young men for the service[24] of the Czar, and that taxes[25] were levied[26] upon them such as in their more primitive[27] state of society had been entirely[28] unknown. But these were grievances[29] to which, so long as their former habitation remained the scene of constant strife[30], they were content to submit[31]. After the defeat[32] and death of Amurasana, however, and the complete pacification[33] of the districts[34] over which he had been in the habit of raiding[35], the Turgots turned their eyes towards the lands where they had originally dwelt[36], and desired to offer their submission[73] to the «Son of Heaven», who had been instrumental[38] in producing order out of chaos[39]. Having satisfied themselves that their reappearance[40] within the Chinese border would be welcome as a return to their fold[41], they in all secrecy[42] made preparations[43] for their return march[44] across the dreary[45] deserts[46] of central Asia. On one of the first days of January, in the year 1771, the Turgot men, women, and children, to the number of 600,000, started[47] on their ill-starred[48] journey in the direction[49] of their ancient[50] home.

From: «A Story of Nations», p. 148.

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[9]постоянно повторяющійся, [10]тревога, [11]степь, [12]вторженіе, [13]тревога, [14]распоряженіе, [15]плодородный, [16]занятіе, [17]раздраженіе, [18]спокойствіе, [19]тревожный, [20]существованіе, [21]тихое пристанище, [22]инструкторъ, унтеръ-офицеръ, [23]истреблять, [24]служба, [25]налогъ, [26]налагать, [27]первобытный, [28]совершенный, [29]обида, [30]борьба, [31]подчиниться, [32]пораженіе, [33]усмиреніе, [34]округъ, [35]дѣлать набѣгъ, [36]жить, [37]покорность, [38]благодаря которому, [39]хаосъ, [40]появленіе вновь, [41]стадо, [42]тайна, [43]приготовленіе, [44]походъ, [45]унылый, [46]пустыня, [47]отправиться, [48]злосчастный, [49]направленіе, [50]древній.

19. THE TEN GREAT FOLLIES[1].

The ten great follies that helped to bring about the overthrow[2] of the Ch'iu dynasty were.

1) Abolition[3] of the feudal[4] system.

2) Melting down of all weapons and casting[5] twelve huge figures[6] from the metal.

3) Building of a huge pleasance[7], the central hall of which was over sixty feet in height, and capable[8] of accommodating[9] ten thousand guests[10]. It is described[11] in a poem by Tu Mu, or the younger Tu.

4) Building the Great Wall to keep out[12] the Tartars.

5) The burning of the Books.

6) The massacre of the Literati.

7) Building of a vast[13] mausoleum[14].

8) Searching[15] for the elixir of life.

9) Appointing[16]the Heir-Apparent[17] to be Commander-in-chief.

10) The maladministration[18] of Justice[19].

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20. THE ORIGINAL AND SURVIVING[1] RACE.

In the present population[2] of Japan there are two distinct[3] races[4], the Ainos and the Japanese. Of the former there is only a small number now remaining on the island of Yezo. There was also a remnant[5] in the island of Sakhalien, but in 1875, when a treaty was made with Russia ceding[6] the Japanese claim to the southern half of Sakhalien in exchange for the Kurile islands, permission[7] was granted[8] for all Japanese subjects who wished, to remove[9] to the Japanese island

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[1]глупость, [2]сверженіе, [3]отмѣна, [4]феодальный, [5]отлить, [6]статуя, [7]лѣтній дворецъ, [8]способный, [9]вмѣстить, [10]гость, [11]описать, [12]не впускать, [13]громадный, [14]гробница, [15]искать, [16]назначить, [17]наслѣдникъ, [18]дурное отправленіе, [19]правосудіе.

[1]оставаться въ живыхъ, [2]населеніе, [3]различный, [4]раса, [5]остатокъ, [6]уступить, [7]разрѣшеніе, [8]даровать, [9]переѣхать.

of Yezo. Accordingly, among other Japanese subjects, seven hundred and fifty Ainos removed to the valley of the Ishikari, where they have continued to reside[10].

From «Japan» by Murray, p. 20.

21. FOUNDING[1] OF THE JAPANESE EMPIRE.

The Emperor Sujin was succeeded[2] by his younger son, who is known as the eleventh Emperor under the name of Suinin. He is said to have reigned ninety-nine years, and to have died at the age of one hundred and forty-one.

A conspiracy[3] came near ending the life of this Emperor. A brother of the Empress was ambitious to attain supreme authority[4]. He approached[5] his sister with the subtle[6] question, «Which is dearer to thee, thine elder brother or thine husband»? She replied, «My elder brother is dearer». Then he said, «If I be truly[7] the dearer to thee, let me and thee rule the Empire». And he gave her a finely[8] tempered[9] dagger[10] and said to her, «Slay[11] the Emperor with this in his sleep». So the Emperor, unconscious[12] of the danger, was sleeping one day with his head on the lap[13] of the Empress. And she, thinking the time had come, was about to strike him with the dagger. But courage[14] failed[15] her, and tears[16] fell from her eyes on the face of the sleeping Emperor. He started[17] up, awakened[18] by the falling tears, and said to her, «I have had a strange dream[19]. A violent[20] shower[21] came up from the direction of Saho and suddenly[22] wet[23] my face. And a small damask[24]-coloured snake[25] coiled[26] itself round my neck[27]. What can such a dream betoken[28]»? Then the Empress, conscience stricken[29], confessed the conspiracy with her brother.

The Emperor, knowing that no time was to be lost, immediately collected[30] a force of troops[31] and marched against his brother-in-law.

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[10]жить.

[1]Основаніе, [2]наслѣдовать, [3]заговоръ, [4]власть, [5]обратиться, [6]лукавый, [7]дѣйствительно, [8]хорошо, [9]закаленный, [10]кинжалъ, [11]убить, [21]не сознавая, [13]колѣни, [14]храбрость, [15]сдать, [16]слеза, [17]вскочить, [18]разбудить, [19]сонъ, [20]сильный, [21]дождь, [22]вдругъ, [23]мочить, [24]розовый, [25]змѣя, [26]обвиться, [27]шея, [28]означать, [29]чувствовать укоры совѣсти, [30]собрать, [31]войска.

He had entrenched[32] himself behind palisades of timber[34] and awaited[35] the Emperor's attack.

The Empress, hesitating[36] between her husband and her brother, had made her escape to her brother's palace. At this terrible[37] juncture[38] she was delivered[39] of a child. She brought the child to the palisades in sight of the Emperor, and cried out to him to take it under his care. He was deeply[40] moved by her appeal[41] to him, and forthwith[42] planned[43] to rescue[44] both the child and its mother. He chose[45] from among his warriors[46] a band of the bravest[47] and the most cunning[48], and commanded them saying, «When ye go to take the child, be sure[49] that ye seize[50] also the mother».

But she, fearing that the soldiers would try to snatch[51] her when they came for the child, shaved[52] off her hair and covered her head with the loose[53] hair as if it were still adhering[54]. And she made the jewel[55]-strings around[56] her neck and arms rotten[57], and she rendered[58] her garments[59], by which they might catch[60] hold of her, tender[61] by soaking[62] them in saké. When the soldiers came to her, she gave them the child and fled[63]. Then they seized her by the hair and it came away[64] in their hands; and they clutched at the jewel strings and they broke[65]; and then they grasped[66] her garments, but they had been rendered tender and gave way in their hands. So she escaped[67] from them and fled. Then they went back to the Emperor and reported[68] that they had been unable to capture[69] the mother, but they had brought the babe[70]. The Emperor was angry[71] at what the soldiers told him. He was angry at the jewellers[72] who had made the rotten jewel-strings, and deprived[73] them of their lands. He called[74] to the Empress through the burning[75] palisade around[76] the palace—for the soldiers had set fire[77] to the palace—saying, «A child's name must be given by its mother; what shall be the name of this child»? And she answered, «Let him be called Prince Houm-Chiwake. And again he called «How shall he

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[32]окопать, [33]частоколъ, [34]дерево, [35]ожидать, [36]колебаться, [37]ужасный, [38]обстоятельство, [39]разрѣшиться, [40]глубоко, [41]обращеніе, [42]тотчасъ, [43]придумать, [44]спасеніе, [45]избрать, [46]воинъ, [47]храбрый, [48]хитрый, [49]непремѣнно, [50]схватить, [51]схватить, [52]брить, [53]свободный, [54]держаться, [55]нитка бусъ, [56]вокругъ, [57]гнилой, [58]сдѣлать, [59]платье, [60]схватить, [61]нѣжный, [62]намочить [63]бѣжать, [64]прочь, [65]оборваться, [66]схватить, [67]спастись, [68]доложить, [69]поймать, [70]ребенокъ, [71]сердиться, [72]ювелиръ, [73]лишить, [74]звать, [75]горящій, [76]вокругъ, [77]поджечь.

be reared[78]»? She replied, «Take to him a foster-mother[79] and bathing[80] woman, who shall care for him». Then he asked again, saying: «Who shall loosen[81] the small fresh pendant[82] which you have tied[83] upon him»? And she gave directions[84] concerning[85] this also; then the Emperor paused[86] no longer[87], but the slew the rebellious Prince in his burning palace, and the Empress perished[88] with her wicked[89] brother.

Up to this time it seems to have been the cruel[90] custom to bury[91] with the deceased[92] members[93] of the Imperial family, and perhaps with others of high rank, the living retainers[94] and horses who had been in their service[95]. It is said that when the Emperor's younger brother died (B. C. 2) they buried along with him his living retainers, placing[96] them upright[97] in a circle[98] around him and leaving their heads uncovered[99]. Night and day were heard the agonizing[100] cries[101] of these thus left to die of starvation[102]. The Emperor was greatly moved[103], and resolved[104] that this terrible custom should be abolished[105]. Four years later[106] the Empress herself died, and the Emperor called together his counsellors to propose some plan[107] by which this practice[108] of living sacrifices[109] could be avoided[110]. Thereupon[111] one of the counsellors, Nome-no-Sukuné, advanced[112] and begged the Emperor to listen[113] to a scheme[114] which he had to present[115]. He suggested[116] that instead of burying the living retainers with their master or mistress, clay images[117] of men and women and horses be set up in a circle[118] around the burial place. The plan pleased the Emperor vastly[119], and images were at once made and buried around the dead Empress. As a mark of his high appreciation[120], Nome-no-Sukuné was appointed[121] chief of the clay-workers' guild[122].

It appears[123] probable that this cruel usage[124] of burying living retainers with their dead masters was not entirely[125] ended by this substitution[126] of clay images. As late as A. D. 646 the Emperor

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[78]воспитать, [79]кормилица, [80]купать, [81]развязать, [82]медальонъ, [83]завязать, [84]наставленіе, [85]касательно, [86]остановиться, [87]дольше, [88]погибнуть, [89]злой, [90]жестокій, [91]хоронить, [92]усопшій, [93]членъ, [94]свита, [95]служба, [96]ставить, [97]стоймя, [98]кругъ, [99]непокрытый, [100]мучительный, [101]крикъ, [102]голодъ, [103]тронуть, [104]рѣшить, [105]уничтожить, [106]позже, [107]планъ, [108]обычай, [109]жертвоприношеніе, [110]избѣжать [111]на это, [112]выступить, [113]слушать, [114]проектъ, [115]представить, [116]предлагать, [117]глиняное изображеніе, [118]кругъ, [119]очень, [120]оцѣнка, [121]назначить, [122]цехъ, [123]кажется, [124]обычай, [125]совсѣмъ, [126]замѣна.

found it necessary to prescribe[127] regulations[128] for funerals and to forbid[129] the burial of living retainers. Mr. Satow has given a most interesting account[130] of this edict, which pertains[131] not only to the practice of burial of retainers, but also to the size[132] of the vaults[133] and mounds[134] and number of labourers[135] who might be employed[136] in preparing[137] the structure[138].

The images used as a subtitute for living retainers were called Tsuchio Ningio (clay images). They have been found in many parts of the country, especially[139] in the home provinces where the burial of Imperial families and the connected nobility took place. This burying of images seems to have died out about A. D. 700. Its discontinuance[140] was probably owing to the growing prevalence[141] of Buddhism, which discountenanced a custom founded[142] on a religion anterior[143] to it.

From: «Japan» by Murray, p. 61.

22. SAIGO'S REBELLION.

The rebellious[1] elements[2] were at once gathered together, and Saigo at the head of a force[3] of 14,000 men started[4] about the middle of February, 1877, on his march up the coast of Kyushu, on his way to Tokyo. The conspirators[5] estimated that a force of 30,000 troops could be counted[6] on to take part in the expedition[7].

The first impediment[8] to their march was the castle[9] of Kumamoto, where the government had a garrison[10] of 2,000 to 3,000 men under general Tani. Saigo determined[11] to reduce[12] it before making further progress. He spent several weeks in this vain[13] attempt[14]. This was a precious delay for the government, which it spent in organising[15] and sending forward troops for opposing[16] the advance of the rebels. All available[17] forces were collected and put in motion[18] to the seat

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[127]предписать, [128]правила, [129]запретить, [130]описаніе, [131]касаться, [132]величина, [133]склепъ, [134]насыпъ, [135]работникъ, [136]занять, [137]приготовленіе, [138]зданіе, постройка, [139]особенно, [140]прекращеніе, [141]преобладаніе, [142]основанный, [143]предшествовавшій.

[1]мятежный, [2]элементъ, [3]отрядъ [4]отправиться, [5]заговорщикъ, [6]разсчитывать, [7]экспедиція, [8]препятствіе, [9]замокъ, [10]гарнизонъ, [11]рѣшить, [12]взять, [13]тщетный, [14]попытка, [15]организовать, [16]противиться, [17]доступный, [18]движеніе.

of war[19]. Prince Arisugawa-no-miya was appointed[20] Commander-in-Chief and established his headquarters[21] at Fukuoka.

The equipment[22] of the troops at the seat of war was under the supervision[23] of general Saigo Tsugumichi, a younger brother of the rebel leader[24]. Loyal[25] as he was to his emperor, it was a painful[26] task[27] for him to organise war against his brother. With native delicacy[28] he left to others the duty of fighting in the field, and confined[29] himself to the less conspicuous[30] part of gathering and sending troops as they were needed[31].

The rebels had besieged[32] Kumamoto and had already reduced it to great straits[33]. But the Imperial forces came in time for its relief[34]. There was desperate[35] fighting, but at last the besiegers[36] were compelled to withdraw[37].

They retreated[38] toward the east coast with the apparent[39] purpose of seeking[40] a way to the north by Hynga and Bungo. Promptly[41] they were followed and confined to a defensive[42] attitude[43]. The most desperate battles were fought in this part of the campaign[44]. Though disappointed[45] and outnumbered[46], the rebels fought with consummate[47] bravery. They were almost in the shadow[48] of the mountains where their celestial ancestor was fabled[49] to have descended[50] upon the Japanese Islands. Their last stand was at Nabeoka, in the north corner[51] of Hynga. Their leaders realised[52] that to continue the contest[53] would only cause unnecessary[54] and hopeless[55] slaughter[56].

Under these circumstances[57] Saigo saw that to end the fighting and save his followers he must leave them. Accordingly[58], with about two hundred of those who were personally[59] devoted[60] to him, he broke through[61] the Imperial line and escaped[62] to Kagoshima. The army, finding they were forsaken[63], surrendered[64], August 19, 1877.

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[19]театръ войны, [20]назначить, [21]главная квартира, [22]экипировка, [23]руководство, [24]предводитель, [25]вѣрный, [26]непріятный, [27]задача, [28]деликатность, [29]ограничить, [30]видный, [31]нуждаться, [32]осадить, [33]крайность, [34]освобожденіе, [35]отчаянный, [36]осаждающій, [37]отойти, [38]отступить, [39]очевидный, [40]искать, [41]немедленно, [42]оборонительный, [43]положеніе, [44]кампанія, [45]обмануть въ надеждахъ, [46]перевѣсъ въ числѣ, [47]высшій, [48]тѣнь, [49]какъ говоритъ легенда, [50]опуститься, [51]уголъ, [52]понять, [53]борьба, [54]ненужный, [55]безнадежный, [56]рѣзня, [57]обстоятельство, [58]согласно съ этимъ, [59]лично, [60]преданный, [61]прорваться, [62]спастись, [63]брошенъ, [64]сдаться.

Saigo with his little band entrenched[65] himself on the summit[66] of the hill Shiroyama overlooking[67] Kagoshima. Here he was surrounded by the Imperial forces and bombarded[68] night and day. The veteran leader was at last wounded in the thigh[69], and seeing that all hope of escape was gone, he requested one of his lieutenants[70] to perform[71] for him the friendly office of severing[72] his head from his body.

After the capture[73] of the stronghold[74] the bodies of Saigo and his comrades[75] were discovered. Admiral Kawamura, himself, with tender[76] hands washed[77] the body of his dead friend, and saw that the bodies of all were decently[78] buried[79]. Thus on September 24, 1877, the last and most serious[80] of the attempts[81] which have been made to disturb[82] the empire in its new career[83] came to an end.

From: «Japan», by Murray, p. 390.

23. THE FIRST PORTUGUESE IN JAPAN.

In almost the worst period[1] of the Ashikaga anarchy[2] A. D. 1542, the Portuguese made their first appearance[3] in Japan. Galvano, who had been the Governor of the Moluccas, gives an account of the first visit, when three fugitives[4] from the Portuguese vessel[5] in a Chinese junk were driven[6] upon the islands of southern Japan.

Concerning[7] the doings[8] of these fugitives we have no account in any foreign narratives[9]. But Ferman Mendez Pinto, in his travels etc., gives a detailed[10] narrative of the visit which he and his companions made a few years later in a ship with a Chinese captain and merchandise. The exact[12] year cannot be ascertained[13] from Pinto's narrative, but Hildreth assumes[14] that it could not have been earlier than A. D. 1545. Pinto landed[15] on the Tane-ga-shima, an island south of the extreme southern point of the island of Kyushu. They were received

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[65]окопаться, [66]вершина, [67]имѣть видъ на.... [68]бомбардировать, [69]бедро, [70]помощникъ, [71]исполнить, [72]отдѣлить, [73]взятіе, [74]крѣпость, [75]товарищъ, [76]нѣжный, [77]омыть, [78]прилично, [79]похоронить, [80]серіозный, [81]попытка, [82]безпокоить, [83]карьера.

[1]періодъ, [2]анархія, [3]появленіе, [4]бѣглецъ, [5]судно, [6]гнать, [7]касательно, [8]дѣяніе, [9]разсказъ, [10]подробный, [11]товаръ, [12]точный, [13]удостовѣрить, [14]предполагать, [15]выйти на берегъ.

with great cordiality[16] by the Prince, who evinced[17] the utmost[18] curiosity[19] concerning the Portuguese who were on the ship. Pinto naively[20] confesses that «we rendered[21] him answers as might rather fit his humour[22] than agree[23] with the truth[24], ...that so we might not derogate[25] from the great opinion he had conceived[26] of our country». As a return for some of the kindness the Prince had showed them, the Portuguese gave him a harquebuse[27], and explained[28] to him the method[29] of making powder[30]. The present seems to have been the most acceptable[31] and Pinto declares[32] that the armourers[33] commenced at once to make imitations[34] of it, «so that before their departure[35] (which was five months and a half after) there were six hundred of them made in the country», and a few years later he was assured[36] there were thirty thousand in the city of Fucheo, the capital of Bungo, and above three hundred thousand in the whole province. And so they have increased[37] from this one harquebuse which they gave to the Prince of Tane-ga-shim, until every hamlet[38] and city in the Empire in a short time were supplied[39] with them.

A short time after the reception[40] at Tane-ga-shimo, the Prince of Bungo, who was a relative[41] of the Prince Tane-ga-shima, sent for one of the Portuguese and Pinto, by his own consent[42], was selected[43] as being of a «more lively[44] humour»[45]. He was received with great consideration[46] and proved[47] himself of vast[48] service in curing[49] the Prince of gout[50], with which he was affected[51]. His success[52] in this cure gave him immense[53] repute[54], and he was initiated[55] into all the gaieties[56] and sports[57] of the Prince's Court. In particular, he amused[58] and interested them all by firing[59] the matchlock[60] which he had brought with him. A son of the Prince's, about the age of sixteen or seventeen, was infatuated[61] with this sport, and one day, unknown[62] to Pinto, he undertook[63] to load[64] and fire the matchlock, as he had seen the

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[16]радушіе, [17]выказать, [18]крайній, [19]любопытство, [20]наивно, [21]дѣлать, [22]настроеніе, [23]соглашаться, [24]истина, [25]умалять, [26]воображать, [27]самопалъ, [28]объяснить, [29]способъ, [30]порохъ, [31]пріятный, [32]заявлять, [33]оружейникъ, [34]подражаніе, [35]отъѣздъ, [36]увѣрять, [37]увеличить, [38]деревушка, [39]снабдить, [40]пріемъ, [41]родственникъ, [42]согласіе, [43]избранъ, [44]веселый, [45]нравъ, [46]вниманіе, [47]оказаться, [48]громадный, [49]вылѣчить, [50]подагра, [51]страдать, [52]успѣхъ, [53]большой, [54]слава, [55]посвятить, [56]увеселеніе, [57]игра, [58]забавлять, [59]стрѣлять, [60]кремневое ружье, [61]увлекаться [62]безъ вѣдома, [63]взять на себя, [64]зарядить.

foreigner do. An explosion[65] occurred[66], by which the young Prince was much injured[67], and owing to this Pinto came near being put to death[68] for having wrought[69] this disaster[70]. But the young Prince had more sense[71] than the attendants[72], and at his request[73] Pinto was given a chance[74] to bind[75] up the wounds and take care of him. The result was that the young Prince quickly recovered, and the fame[76] of this cure was spread[77] everywhere. «So that», says Pinto «after this sort I received in recompense[78] of this my cure above fifteen hundred ducats that I carried with me from the place».

From: «Japan» by Murray, p. 169.

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24. INVASION OF KOREA.

Konishi's division[1] arrived in Korea, April 13 A. D. 1592, and captured the small town of Fusan, which had been the port at which the Japanese had for generations[2] maintained[3] a trading post. After the arrival, of Kato the two divisions marched tovards the capital reducing[4] without difficulty the castles that lay in their way. The greatest terror[5] prevailed[6] among the inhabitants, and the Court, with King Riyen at its head, resolved[7] to flee[8] into the province[9] bordering on China. The armies reached the capital and then set out northward. The dissentions[10] among the commanders had by this time reached such a point[11] that they determined to separate[12]. Kato traversed[13] the north-eastern provinces and in his course captured many Koreans of rank.

Konishi marched to the north and found the King at Pingshang on the borders of the river Taitong-kiang. Here he was joined[14] by Kuroda Noritaka, whom the Jesuit fathers[15] named Condera Combiendono, and by Yoshitoshi the Prince of Tsushima, who had marched with their forces by a different route[16]. An effort[17] at negotiations[18] at this point

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[65]взрывъ, [66]случиться, [67]повредить, [68]казнить, [69]дѣлать, [70]несчастіе, [71]умъ, [72]приближенный, [73]просить, [74]случай, [75]бинтовать, [76]слава, [77]распространиться, [78]вознагражденіе.

[1]дивизія, [2]поколѣніе, [3]поддерживать, [4]взять, побѣдить, [5]ужасъ, [6]господствовать, [7]рѣшить, [8]бѣжать, [9]провинція, [10]разногласіе, [11]степень, [12]отдѣлиться, [13]перейти, [14]соединить, [15]отцы іезуиты, [16]дорога, [17]попытка, [18]переговоры.

met with no success. The King continued his flight northwards to Ichiu, a fortified[19] town on the borders of China. After he left, a sharp[20] contest took place between the besiegers and the defenders, which resulted in the abandonment[21] of the town and its capture by the Japanese. The stores[22] of grain[23] which had been collected by the Koreans were captured with the town.

Konishi was anxious[24] to conduct further military operations[25] in connection[26] with the Japanese vessels[27] that had been lying[28] all this time at Fusan. Directions[29] were accordingly sent to have the vessels brought round to the western coast. The Koreans picked[30] up courage[31] to show fight with their ships, which seemed to have been of a superior[32] construction[33] to those of their enemies. They allured[34] the Japanese boats to sea and then turned[35] up on them suddenly and treated them so roughly[36] that they were glad to get back to the protection[37] of the harbour[38] and to give up the purpose of cruising[39] along the western coast. The result of this little success encouraged[40] the Koreans so much that it may be said to have been the turning point in the invasion[41].

In the meantime[42] the piteous[43] appeals[44] of Koreans to China had produced some effect[45]. A small army of five thousand men, which was raised in the adjoining[46] province of Liaotung, was sent to their aid. This insufficient[47] force rashly[48] undertook to attack the Japanese in Pingshang. But they led the invaders into the town, and then so thoroughly[49] routed[50] them, that the escaping remnant[51] made their way back to Liaotung. This experience[52] led the Chinese officials to see that if they wished to help the Koreans at all they must despatch[53] a stronger force. This they set to work at once to do. They endeavoured[54] to gain some time by pretending[55] to enter upon negotiations[56] for an armistice[57].

During the autumn months of A. D. 1592, the Japanese troops were almost idle. And they were very much taken by surprise[58] when

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[19]укрѣпленный, [20]сильный, [21]оставленіе, [22]складъ, [23]зерно, [24]безпокоиться, желать, [25]операція, [26]связь, [27]судно, [28]стояли, [29]приказъ, [30]набраться, [31]храбрость, [32]лучшій, [33]конструкція, [34]заманивать, [35]повернуть, [36]жестоко, [37]защита, [38]гавань, [39]крейсировать, [40]поощрять, [41]нашествіе, [42]тѣмъ временемъ, [43]жалостный, [44]взываніе, [45]результатъ, [46]сосѣдній, [47]недостаточный, [48]необдуманно, [49]основательно, [50]разбивать, [51]остатки, [52]опытъ, [53]отправить, [54]старались, [55]притворяться, [56]переговоры, [57]перемиріе, [58]неожиданность.

near the end of the year the Chinese army, forty thousand strong, besides Koreans, made its appearance on the scene[59]. The Japanese commander had no time to call for help, and before he realised[60] the imminency[61] of the danger, Pingshang was attacked. Being far outnumbered[62], Konishi deemed[63] it prudent[64] to make his escape from the beleaguered[65] city, and save his army by retreat, which was a painful[66] and inglorious[67] one.

The other division of the Japanese army under Kato, who occupied[68] the west coast, found its position untenable[69] with a superior Chinese army threatening[70] it. It also was compelled to retreat towards the south. But the veteran[71] army of Kato was not content to yield all that it had gained without a struggle[72]. A bloody engagement followed near Pachiung, in which the Chinese and Korean army suffered a significant[73] defeat. The Chinese army then retired to Pingshang and Kato was not in a condition to follow it over the impassable[74] winter roads[75] and with deficient supplies[76]. The Japanese had suffered such an experience as never befell[77] them under the redoubtable[78] leadership of Hideyoshi. And the Chinese had had enough of the terrible[79] two-handed[80] sword[81] which the Japanese soldier could wield[82] so effectively[83].

The chief obstacle[84] to peace was the mutual[85] distrust[86] with which each of the three parties regarded[87] the others. Korea hated the Japanese with a perfect[88] and justifiable[89] hatred; she also feared and despised[90] the pompous[91] and pretentious[92] pride of China. But in the negotiation which ensued the country which had suffered the most had least to say. It remained for the two greater powers to come to some agreement[93] which should be satisfactory to them; and whether Korea was satisfied or not was of secondary moment[94]. The Japanese envoy proceeded[95] to Peking and is said to have negotiated peace[96] on these conditions: that the Emperor of China should grant[98] to Hideyoshi the honour of investiture[99], that the Japanese troops should all leave Korea, and the Japan

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[59]сцена, [60]сообразить, [61]неизбѣжность, [62]превосходить числомъ, [63]счесть, [64]благоразумный, [65]осажденный, [66]трудный, [67]безславный, [68]занять, [69]незащитимый, [70]угрожать, [71]ветеранъ, [72]борьба, [73]значительный, [74]непроходимый, [75]дорога, [76]запасъ, [77]выпасть на долю, [78]храбрый, [79]ужасный, [80]рукоятка для двухъ рукъ, [81]мечъ, [82]обращаться, [83]дѣйствительно, [84]препятствіе, [85]взаимный, [86]недовѣріе, [87]смотрѣть, [88]полный, [89]оправдываемый, [90]презирать, [91]напыщенный, [92]самонадѣянный, [93]соглашеніе, [94]второстепенной важности, [95]отправиться, [96]заключить, [97]условіе, [98]даровать, [99]пожалованіе.

should engage never to invade Korea again. There was some jangling[100] about the withdrawal of the Japanese troops, but at last the matter was arranged.

An embassy was sent by the Chinese Emperor to Japan to carry out the ceremony[101] of the investiture. They arrived in the autumn[102] of the year A. D. 1596. Taiko Sama made elaborate[103] preparations for their reception.[104] Some fears were felt as to how Taiko Sama would regard this proposition[105] of investiture when he came to understand it. The Buddhist priest who was to translate the Chinese document into Japanese for the benefit [106] of Taiko Sama, was urged[107] to make some modification[108] in the wording to conciliate[109] his ambition. But he was too honest to depart[110] from the true rendering[111]. He read to Taiko Sama and the assembled[112] court a letter from the Chinese Emperor granting him investiture as King of Japan and announced[113] having sent by the ambassadors the robe and the golden seal pertaining[114] to the office.

Taiko Sama listened with amazement[115], as he for the first time realised[116] that the Emperor of China by this document had undertaken to invest[117] him as King of Japan (instead of the «Ming Emperor)». He was in an uncontrollable[118] rage[119]. He tore off[120] the robe which he had put on. He snatched[121] the document from the reader and tore it into shreds[122], exclaiming[123], «Since I have the whole of this country in my grasp[124], did I wish to become its Emperor I could do so without the consent of the barbarians»[125]. He was with difficulty restrained[126] from taking the life of the Japanese ambassador who had negotiated the treaty. He sent word to the Chinese envoys who had brought the robe and seal[127] to begone back to their country and to tell their Emperor that he would send troops to slaughter[128] them like cattle[129]. Both Korea and China knew that a new invasion would surely[130] result from the disappointment. Kato and Konishi, the Japanese generals in the previous[131] campaign, who had gone home during the interval[132], were ordered back to take command of the old troops and of fresh recruits[133]

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[100]пересуды, [101]церемонія, [102]осень, [103]сложный, [104]пріемъ, [105]предложеніе, [106]польза, [107]убѣждать, [108]измѣненіе, [109]примирять, [110]уклониться, [111]перевозъ, [112]собрать, [113]объявить, [114]принадлежащій, [115]удивленіе, [116]понять, [117]пожаловать, [118]неудержимый, [119]ярость, [120]сдернуть, [121]схватить, [122]клочки, [123]восклицать, [124]схватить, [125]варваръ, [126]удержать, [127]печать, [128]убійство, [129]скотъ, [130]навѣрно, [131]предыдущая, [132]промежутокъ, [133]рекрутъ.

which were to be sent. They busied[134] themselves with repairing[135] the fortifications[136] which had been left in possession of the Japanese garrisons.

The disgraced[137] and frightened Chinese ambassadors made their way back to Peking. They were ashamed to present themselves without showing something in return for the gifts[138] they had carried to Taiko Sama. They purcased[139] some velvets[140] and scarlet[141] cloth, which they represented as the presents which had been sent. They pretended[142] that Taiko Sama was much pleased with the investiture and that his invasion of Korea was due to the fact that the Korean government had interfered[143]to prevent the free and kindly intercourse[144] between China and Japan. The cloth and velvet were soon recognised as European production[145] and not derived[146] from Japan. So the ambassadors were charged[147] with deceit[148], and at last confessed[149].

The Japanese army was reinforced[150], it is said, with 130,000 fresh troops. Supplies[151], however, were difficult to obtain, and the movements were much hindered[152]. A small Chinese army of 5,000 men arrived at the end of the year A. D. 1597 to aid[153] the Koreans. An attack on the Japanese ships at Fusan was made by the Korean navy, but it was without difficulty repelled[154] and most of the attacking ships destroyed[155]. After some material advantages[156], which, however, were not decisive[157], the Japanese troops were forced to return to Fusan for the winter. The principal engagement was at Yŏl-san, a strong position, accessible[158] both by land and sea. It was garrisoned by troops of Kato's division, who were brave and determined[159]. The army composed [160] of Chinese and Koreans under the Chinese Commander-in-Chief Hsing-chieh, laid siege[161] to this fortress, and succeeded in cutting[162] off all communications[163]. But Kuroda and Hachisuka came to Kato's assistance, and compelled the Chinese general to raise the siege and retreat to Seoul, the Korean Capital. It was one of the battles fought during the summer of A. D. 1598, that 38,700 heads of Chinese and Korean soldiers are said to have been taken. The heads were buried in a mound[164] after the ears[165] and noses[166] had been cut

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[134]заняться, [135]поправлять, [136]укрѣпленіе, [137]обезчещенный, [138]даръ, [139]купить, [140]бархатъ, [141]алый, [142]приготовиться, [143]вмѣшаться, [144]общеніе, [145]произведеніе, [146]происхожденіе, [147]обвинить, [148]обманъ, [149]признаться, [150]подкрѣпить, [151]запасъ, [152]мѣшать, [153]помочь, [154]отразить, [155]разрушать, [156]побѣда, [157]рѣшающій, [158]доступный, [159]рѣшительный, [160]составить, [161]осадить, [162]отрѣзать, [163]сообщеніе, [164]искусственная насыпь, [165]ухо, [166]носъ.

off. These gruesome[167] relics[168] of savage[169] warfare[169] were pickled[170] in tubs[171] and sent home to Kyoto, where they were deposited[172] in a mound in the grounds of the temple of Daibutsu, and over them a monuments[173] erected[174], which is marked «minizuka» or ear-mound. There the mound and the monument may be seen to this day.

The death of Taiko Sama occured on the day equivalent[175] to the 18-th of September, A. D. 1598, and on his deathbed[176] he seems to have been troubled with the thought that his veteran warriors were uselessly[177] wearing out[178] their lives in Korea. In his last moments he opened his eyes and exclaimed earnestly[179]: «Let not the spirits of the hundred thousand troops I have sent to Korea become disembodied[180] in a foreign land». Ieyasu, on whom devolved[181] the military responsibility[182] after Taiko's death, and who had never sympathised[183] with his wishes and aims regarding Korea, did not delay to complete the withdrawal of the troops which still remained in Korea.

Thus ended a chapter in the history of Japan, on which her best friends can look back with neither pride nor satisfaction[184]. This war was begun without any sufficient provocation, and its results did nothing to advance the glory[185] of Japan or its soldiers. The great soldier who planned[186] it and carried[187] it on with relentless[188] energy[189] gained nothing from it except vexation[190]. Much of the time during which war lasted he sat in his temporary[191] palace at Nagoya in Hizen, waiting eagerly[192] for news from his armies. Instead of tidings[193] of victories[194] and triumphs and rich conquests[195], he was obliged too often to hear of the dissensions[196] of his generals, the starving[197] and miseries[198] of his soldiers, and the curses[199] and hatred of a ruined[200] and unhappy country. All that he had to show for his expenditure[201] of men and money were several saké tubs of pickled ears and noses with which to form a mound in the temple of Daibutsu, and the recollection[202] of an investiture by the emperor of China, which could only bring to him pain and humiliation[203].

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[167]ужасный, [168]сувениры (собств.: «мощи»), [169]война, [170]мариновать, [171]бочка, [172]положить, [173]памятникъ, [174] поставить, [175]равный, [176]смертный одръ, [177]безполезно, [178]изнашивать, [179]страстно, [180]лишаться плоти, [181]пасть, [182]отвѣтственность, [183]симпатизировать, [184]поводъ, [185]слава, [186]задумать, [187]проводить, [188]неотступный, [189]энергія, [190]досада, [191]временый, [192]съ нетерпѣніемъ, [193]вѣсть, [194]побѣда, [195]завоеваніе, [196]ссора, [197]голодъ, [189]страданіе, [199]проклятіе, [200]разоренный, [201]трата, [202]воспоминаніе, [203]униженіе.

The only beneficial[204] results to Japan that can be traced[205] to all this, was the introduction into different provinces of some skilled[206] artisans[207] of Korea. The prince of Satsuma, Shimasu, Yoshihiro, in A. D. 1598, brought home with him, when he returned from the Korean war, seventeen families of Korean potters[208], who were settled in his province. They have lived there ever since, and in many ways still retain[209] the marks [210] of their nationality. It is to them that Satsuma porcelain[211] owes its exquisite[212] beauty and its world-wide reputation[213].

From: «Japan» by Murray, p. 214.

25. THE KOREAN REGENT[1] KIDNAPPED[2].

A rebellion which broke[3] out in Annam at this time was put down[4] after some difficulty, with the assistance[5] of the Chinese troops, and later the Court of Peking was disturbed[6] by news of a serious[7] outbreaking Korea. Japan had already opened diplomatic intercourse[8] with that country, and claimed, as she always had done, suzerainty[9] over it. At this time, as has not uncommonly happened in the annals[10] of tha. unhappy country, Korea was a house divided against itself. The King who still reigns is a well-meaning[11] man, but without sufficient character to give effect to his good intentions[12] in the face of opposition[13]. He also suffered under the disadvantage[14] of having witnessed[15] during a long minority[16] his father rule, or rather misrule, in the country. This man's external[17] policy has been consistently[18] anti-foreign. He had successfully opposed[19] attempts made by the French and American expeditions to enter the country, and when at length he handed over the reins[20] of power to his son, he attempted to direct his successor's policy on the lines[21] he himself had followed. Finding, however, that his son was unwilling to accept his guidance[22] in these matters, he used all his

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[204]благопріятный, [205]прослѣдить, [206]искусный, [207]мастеръ, [208]гончаръ, [209]сохранить, [210]слѣдъ, [211]фаянсъ, [212]изысканный, [213]извѣстность.

[1]регентъ, [2]похищать, [3]вспыхнуть, [4]усмирить, [5]помощь, [6]безпокоить, [7]серьезный, [8]сношеніе, [9]сюзеренитетъ, [10]лѣтопись, [11]съ хорошими намѣреніями, [12]намѣреніе, [13]противодѣйствіе, [14]невыгода, [15]наблюдать, видѣть, [16]малолѣтіе, [17]внѣшній, [18]послѣдовательно, [19]противодѣйствовать попыткамъ, [20]бразды правленія, [21]направленіе, [22]руководство.

arts[23] fo intrigue[24] to carry his points[25]. He had bitterly[26] opposed the Japanese Treaty, and finding the King obdurate[27] on the question, he determind to effect by violence[28] that which he could not gain by argument[29]. At his instigation[30] an attack was made on the Japanese Legation at Seoul, and so fierce[31] was the assault that the Japanese, after defending the building so long as it was tenable[32], sallied[33] out against the mob, and fought their way to the sea coast, where they found shelter[34] and protection[35] on board a British gunboat[36]. The ex-Regent T'aiwên-kun was now supreme[37]. The young King was made a prisoner[38] and the Queen only escaped from assassination[39] by the devotion[40] of one of her ladies, who met death in her stead[41]. On receipt[42] of the news of these outrages[43], Li-Hung-Chang, who was ordered by an Imperial edict[44] to take the matter in hand, despatched[45] an official named Ma with a fleet of ironclads to suppress[46] the riots[47], while at the same time the Japanese Government re-established their Legation with the support[48] of a strong escort[49].

It was plain[50] to Li and to his lieutenant[51] Ma, that so long as the ex-Regent was at liberty to plot[52] and intrigue[53], peace was impossible. They determined, therefore, that it was for the good of the country that he should be deported[54] for a while. The kidnapping[55] of officials in such circumstances[56] is not an unusual practice in the East, and Ma was only acting[57] after the manner of his countrymen. Having invited the T'ai-wên-kun to an entertainment[58] on board[59] his ship, he steamed[60] off to China with his unsuspecting[61] visitor. On arrival of the Korean plotter[62] on Chinese soil[63], an Imperial edict was issued[64] ordering that he should for the remainder[65] of his life «live at peace at Paoting-fu in Chihli... Let the Governor-General of Chihli», so ran on the document[66], «continue bountifully[67] to afford[68] him such

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[23]искусство, [24]интрига, [25]цѣль, [26]жестоко, [27]упрямый, [28]силой, [29]споръ, доказательство, [30]наущеніе, [31]яростный, [32]можно держать, [33]дѣлать вылазку, [34]пріютъ, [35]защита, [36]канонерка, [37]высшій, [38]плѣнникъ, [39]убійство, [40]преданность, [41]за нее, вмѣсто, [42]полученіе, [43]насиліе, звѣрство, [44]эдиктъ, [45]отправить, [46]подать, [47]бунтъ, [48]поддержка, [49]конвой, [50]ясно, [51]помощникъ, [52]дѣлать заговоръ, [53]интриговать, [54]ссылать въ изгнаніе, [55] похищеніе, [56]обстоятельство, [57]дѣйствовать, [58]угощеніе, обѣдъ, [59]на борту, [60]отплыть (на парахъ), [61]не подозрѣвать, [62]заговорщикъ, [63]земля [64]издать, [65]остатокъ, [66]документъ, [67]обильно, [68]давать.

support as his rank[69] demands, and strictly[70] keep watch[71] over him, that thus a cause of trouble[72] and calamity[73] to Korea may be removed and the breach[74] of the laws of kindred[75] towards the prince of that kingdom be healed»[76]. Meanwhile Japan had made demands for compensation[77] for the insult[78] offered to her flag[79] in the attack on the Legation at Seoul. Five hundred thousand dollars were claimed[80] as an indemnity[81] for the cost of the expedition[82]; a new treaty port was insisted[83] on; and it was required that a mission[84] of apology[85] be sent to Japan to satisfy[86] the «amour propre»[87] of the Mikado's Government. Being absolutely[88] powerless[89] to refuse consent to these or any other conditions[90], the Korean Government readily[91] yielded[92] all that was asked.

From: «A Story of Nations», p. 397.

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26. THE INDEPENDENT[1] AND PEDDLERS'[2] CLUBS.

Following[3] upon the China-Japanese war the dominating[4] influence[5] in Korea was Japanese. Liberal laws[6] were introduced[7] and many reforms were instituted[8] in the public[9] service[10]. There was, however, manifest[11] too much haste, and the result was somewhat of a revulsion[12]. The King and Queen, too, were indignant[13] at being deprived[14] of their power, and plots were formed for assassinating the members of the new Cabinet installed[15] under Japanese influence. Then followed the assassination of the Queen. The immediate result was a strengthening[16] of the Liberal Cabinet, but subsequently[17] a general revolt[18] of the more ignorant people, under the leadership of some reactionaries[19], brought about the general state of chaos[20]. In 1895 the King escaped[21]

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[69]чинъ, [70]строго, [71]караулить. [72]безпокойство, [73]несчастіе, [74]нарушеніе, [75]родство, [76]зажить, [77]возмѣщеніе, [78]оскорбленіе, [79]флагъ, [80]требовать, [81]контрибуція, [82]экспедиція, [83]настаивать, [84]миссія, [85]извиненіе, [86]удовлетворить, [87]самолюбіе, [88]совершенно, [89]безсильно, [90]условіе, [91]охотно, [92]уступить.

[1]независимый, [2]разносчикъ, [3]вслѣдъ, [4]преобладающее, [5]вліяніе, [6]законъ, [7]ввести, [8]учреждать, [9]общественный, [10]служба, [11]очевидно, [12]непріязнь, [13]возмущенный, [14]лишить, [15]опредѣлить, [16]усиленіе, [17]впослѣдствіи, [18]возстаніе, [19]реакціонеръ, [20]хаосъ, [21]спастись.

and took refuge[22] in the Russian Legation at Seoul. Some of the Ministers were arrested[23] and beheaded[24]; the rest fled[25] to Japan. At the Russian Legation the King formed a new Cabinet and issued decrees constantly[26] under the influence of the Russian Government, even occupying[27] a new palace built close to the Russian Legation for its protection[28]. Russo-Koreans filled all the high official positions[29] and Russian officials watched every movement[30]. They controlled[31] the Treasury and war departments, drilled[32] the soldiers, secured[33] valuable[34] concessions[35], and in every way their influence was counter[36] to the laws and regulations[37] which had been in vogue[38] under the liberal Cabinet.

At this time, in 1895, a few people who knew a little of the Western world organised[39] a club called the Independent Club. Once or twice a week they gave lectures on the affairs of their country and of other countries in the world, and discussed[40] the politics of their country as compared with the politics of other nations. The club grew until it numbered over two thousand members, and branches[41] were established in different provinces. Efforts to teach the people how to defend[42] their rights against the oppression[43] of the local[44] authorities was welcomed[45], and the idea[46], though new at first, gained[47] popularity[48]. Naturally it met with the opposition[49] of the bad men in the Cabinet, and of the local authorities who desired only to rob[50] the people, and of the King and his officials, but it worked on without fear[51], upheld[52] by the hope of saving the country.

In 1897 the Independent Club demanded that all the Russians should be dismissed[53] from the Government service. This was done, and the Minister of Foreign Affairs, who had consented that Russia should have a naval station[54] on Deer[55] Island in Fusan, was also dismissed. By this action[56] the Government was rid[57] of many corrupt[58] officials, but unfortunately their places were soon filled by the same class of men. Still the Independent Club was able, little by little, to advance

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[22]убѣжище, [23]арестовать, [24]обезглавить, [25]бѣжать, [26]постоянно, [27]занять, [28]защита, [29]постъ, [30]движеніе, [31]управлять, [32]обучать, [33]пріобрѣсть, [34]цѣнный, [35]концессія, [36]противъ, [37]постановленіе, [38]въ силѣ, [39]организовать, [40]обсуждать, [41]отдѣленіе, [42]защищать, [43]притѣсненіе, [44]мѣстный, [45]принимать радушно, [46]идея, [47]пріобрѣсть, [48]популярность, [49]противодѣйствіе, [50]грабить, [51]боязнь, [52]поддерживать, [53]уволить, [54]морская станція, [55]олень, [56]дѣйствіе, [57]избавиться, [58]лихоимный, взяточническій.

its reforms. For a time both Russians and Japanese kept their hands off from Korea, but were always working quietly to strengthen their influence. In 1898 the Emperor sent his interpreter[59] to Shanghai and there recruited[60] forty or fifty men, Americans, Germans, English and Russians, as an Imperial body-guard[61], because he feared his own subjects and would not trust[62] them. The body-guard arrived in Seoul and stayed[63] in the palace about a month and then returned to Shanghai, because of the determined[64] opposition[65] of the Independent Club.

About six months ago members of the Independent Club assembled[66] and petitioned[67] that new laws and regulations might be put into execution[68]. The Emperor responded[69] to each request with fair[70] promises, but never fulfilled his words. They kept on sending memorials[71] to him and quoting[72] the words of his replies. At last the Emperor ordered the club to disband[73]. Then the People's Union[74] was organised, and demanded that the Independent Club should be re-established, the bad advisers[75] of the Emperor punished, and new laws and regulations put into effect. The Emperor still promised everything and did nothing. The anti-progressives[76] had meanwhile organised another club called the Peddlers' Club, composed[77] of the worst elements[78] in the country, and most of them bandits[79]. This club opposed everything done by the progressive party, and at last the two clubs came to blows[80] in the streets of the capital city, resulting[81] in a victory[82] for the Independent Club, although the Peddlers' club was supported by the police and soldiers. In the meanwhile certain officials sent word to the Emperor, stating[83] that the Independent Club would force[84] him to abdicate[85] and would declare a Republic like the United States of America, and even gave the names of persons selected[86] for the Presidency and Vice-Presidency of the alleged[87] future Republic. Twenty or thirty influential[88] members of the Independent Club were arrested[89] and brought to the court for trial[90]. At this, thousands of people who sympathised[91] with them marched up to the Supreme Court, which was guarded[92] by police and soldiers,

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[59]переводчикъ, [60]набрать, [61]тѣлохранители, [62]довѣрять, [63]оставаться, [64]упорный, [65]противодѣйствіе, [66]собраться, [67]подать прошеніе, [68]исполненіе, [69]отвѣчать, [70]прекрасный, [71]докладная записка, [72]цитировать, [73]распустить, [74]союзъ, [75]совѣтчикъ, [76]реакціонеръ, [77]составить, [87]элементъ, [79]разбойникъ, [80]подраться, [81]окончиться, [82]побѣда, [83]заявить, [84]заставить, [85]отречься отъ престола, [86]избрать, [87]заявляемый, [88]вліятельный, [89]арестовать, [90]судить, [91]симпатизировать, [92]охранять.

demanded that they should be allowed to be eyewitnesses[93] of the proceedings[94] and asked the Court to summon[95] the persons who sent the false notice. The Court saw that it would be impossible to convict[96] the prisoners illegally[97] before the eyes of so many people, so they simply set them free without any trial. Imperial decrees were issued one after the other, ordering the People's Union to dissolve[98], but the Union resisted[99] the decrees because the Emperor had not kept his word. This Union wanted to continue its assembly until the Government should yield to its requests[100].

This state of affairs lasted for more than two months. The Emperor and his advisers did not dare[101] to touch the assembly, for they believed that it was aided[102] by some foreign Power, but at last they found out that it was entirely[103] independent[104]. Then Government ordered the police forces and some companies[105] of soldiers to disperse[106] the assembly[107] at the point of the bayonets[108] and swords[109] and this was done. Since then the Emperor has handled[110] the affairs of the country as he pleases; not only the Cabinet officers, but officials of all classes are changed once or twice a month and money is drawn from the treasury[111] freely[112] for illegal[113] purposes.

The people look on with a considerable degree of indifference[114]. In the main[115] they are satisfied if they can live peacefully.

Yet this very indifference gives occasion[116] to officials to maltreat[117] them in any way they desire. The general situation[118] is bad. Domestic trade and factories[119] are almost at a standstill[120], and one result is that robbery[121] is rife[122] on every hand. The conservatives[123] are indifferent, openly declaring[124] that there has never been a nation in the world that was not at last destroyed, so the best thing for the country is to let it go as it is. The progressive party still exists and its members, to the number of 2,000 or 3,000, do their best, but they have little experience[125] and no good leaders[126]. The Government conducts a system of repression[127], forbids[128] public lectures and addresses or po-

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[93]свидѣтель, [94]процедура, [95]вызвать, [96]обсудить, [97]незаконно, [98]распуститься, [99]противиться, [100]просьба, [101]осмѣлиться, [102]помогать, [103]совершенно, [104]независимый, [105]рота, [106]разогнать, [107]собраніе, [108]штыками, [109]шашка, [110]управлять, [111]казначейство, [112]свободно, щедро, [113]незаконный, [114]безразличіе, [115]въ общемъ, [116]случай, [117]обижать, [118]положеніе, [119]фабрика, [120]бездѣйствовать, [121]разбой, [122]изобиловать, [123]консерваторъ, [124]заявить, [125]опытъ, [126]предводитель, [127]подавленіе, [128]запрещать.

pular meetings of any kind. On the borders[129] of Manchuria and Siberia the inhabitants have crossed the frontier[130] by thousands and thousands, in the hope of securing better treatment[131], and have nearly all become naturalised[132] Russians. They keep up some intercourse[133] with their relations in Korea, and thus, while the knowledge of Russia is increased, that of other nations is comparatively[134] small. One result is that Russian influence, notwithstanding[135] the dismissal of Russian officials, is growing, and the presence[136] on the very borders of so large a Russian army is regarded[137] by many as inevitably[138] pointing to the absorbtion[139] of Korea as soon as the Siberian railway is completed and Russia feels[140] at liberty[141] to carry out her purposes.

From: «Independent» Asia number, May 1899.

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[129]граница, [130]граница, [131]обращеніе, [132]натурализовать, [133]сношеніе, [134]сравнительно, [135]несмотря, [136]присутствіе, [137]считается, [138]неизбѣжно, [139]поглощеніе, [140]чувствовать, [141]на свободѣ.

III

RELIGION.

27. CONFUCIUS.

Confucius' father was a military officer eminent[1] for his commanding[2] stature[3], his great bravery[4] and immense[5] strength[6]. The birth[7] of the sage[8] has been surrounded by mythical[9] legends[10]. «From his childhood he showed[11] ritualistic[12] tendencies»[13], and «delighted to play at the arrangement[14] of sacrificial[15] vessels[16] and at postures[17] of ceremony»[18]. He «bent[19] his mind to study». He married young, his experience of married state[20] not being a happy one, nor did he appear to bestow[21] much affection[22] on his son. Confucius early took public service in the State, holding[23] different offices[24] at different times, such as Keeper[25] of the Stores of Grain, Guardian[26] of the Public Fields and Lands, Magistrate, Assistant Superintendent of Works, and Minister of Crime[27]; and applied[28] his principles[29] of government with most signal[30] success.

These appointments[31] were not all held[32] in succession[33], but were interspersed[34] and followed by years spent in imparting[35] instruction to his disciples (at one time as many as 3,300), in gaining[36] knowledge himself, and in compilation[37] and editing[38] of books, as well as journey-

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[1]извѣстный, [2]повелѣвать, [3]ростъ, [4]храбрость, [5]чрезвычайный, [6]сила, [7]рожденіе, [8]мудрецъ, [9]миѳическій, [10]легенда, [11]выказывать, [12]ритуальный, [13]склонность, [14]разставленіе, [15]жертвенный, [16]сосудъ, [17]поза, [18]церемонія, [19]склонять, [20]состояніе, [21]даровать, [22]любовь, [23]держать, [24]постъ, [25]хранитель, [26]опекунъ, [27]преступленіе, [28]примѣнять, [29]принципъ, [30]замѣчательный, [31]назначеніе, [32]держать, [33]подърядъ, [34]прерваніе, [35]сообщать, давать, [36]пріобрѣтеніе, [37]составленіе, [38]изданіе.

ings amongst the different petty[39] states into which China at that time was divided, in the hope that the rulers would give him the opportunity[40] of putting[41] his principles of government to the test[42], when, such confidence[43] had he in them, that he was convinced that instead of anarchy[44] and cofusion[45], peace and harmony[46] would reign supreme[47]. He died feeling that he was unappreciated[48], at the age of seventy-two. His disciples had the highest admiration for him and exausted[49] attributes[50] in the expression[51] of it.

The best title[52] that has been bestowed[53] on him is that of «The Throneless[54] King».

Probably no man has been so contemned[55] during his lifetime[56] and at the same time so worshipped by posterity[57] as Confucius. In both extremes[58] there has been some exaggeration[59]. His standard[60] of morality was high, and his doctrines were pure. Had he therefore had an opportunity of exercising[61] authority, it could but have resulted in good to an age, when notions[62] of right and wrong were otrangely confused, and where both public and private morality were at their lowest ebb[63]. On the other hand, it is difficult to understand the secret[64] of the extraordinary[65] influence he has gained over posterity, and the more the problem[66] is studied, the more incomprehensible[67] it becomes when viewed[68] from a European standpoint[69]. His system of philosophy is by no means complete and it lacks[70] life (if we may venture[71] to say so), in face of the fact that it has supplied guiding[72] principles, which have actuated[73] the performance[74] of all that is great and noble in the life of China for more than twenty centuries.

Divine honours are paid to the sage by the Emperor, twice a year, and by every school-boy throughout the length and breadth of the land. Confucius is generally represented in the temples to him by a wooden tablet with his name and titles on it, but in some cases their is an image[75] of him. There is a temple to him in every district[76] city

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[39]мелкій, [40]возможность, [41]постановить, [42]испытаніе, [43]увѣренность, [44]анархія, [45]гибель, [46]гармонія, [47]верховный, [48]непризнанъ, [49]истощить, [50]титулъ, [51]выраженіе, [52]титулъ, [53]дарованъ, [54]безтронный, [55]порицать, [56]жизнь, [57]потомство, [58]крайность, [59]преувеличеніе, [60]мѣрило, [61]пользоваться, [62]понятіе, [63]самый низкій уровень, [64]секретъ, [65]удивительный, [66]задача, [67]непонятный, [68]разсматривать, [69]точка зрѣнія, [70]недоставать, [71]рѣшиться, [72]руководящій, [73]побуждать, [74]исполненіе, [75]образъ, [76]окружной.

and one in every departmental city, consequently[77] there are three in Canton: in two of these there is a tablet, and in the third an image. In the district city of Kit-Yëng, in the Ch'ao Chau Department, the author[78] saw both an image and a tablet. The image represents[79] the sage as black as negro, for he is described[80] as being of a swarthy[81] complexion[82]. Besides Confucius himself, his disciples, to the extent of some hundred and seventy, are also honoured by images or tablets, in the immediate presence of the «Perfect[83] Sage» himself, or in the precincts[84] of the same temple that he occupies[85], and they are likewise worshipped.

From: «Things Chinese», by J. Dyer-Ball.

28. EXTRACTS[1] FROM THE DISCOURSES[2] OF CONFUCIUS.

«Learning without thought is labour[3] lost. Thought without learning is intellectual[4] death.

«The study of the supernatural[5] is injurious[6] indeed.

«You! shall I teach you in what true knowledge consists? To know what you do know, and to know what you do not know — that is true knowledge.

«A man without truthfulness[7] — I know not how that can be.

«In mourning[8] it is better to be sincere[9] than to be punctilious[10].

«He who offends[11] God has no one to whom he can pray.

«Riches and honours are what men desire[12]; yet except in accordance[13] with right these should not be enjoyed[14]. Poverty and degradation[15] are what men dread[16]; yet except in accordance with right these should not be avoided[17].

«The faults[18] of men are characteristic of themselves. By observing[19] a mans faults you may infer[20] what his virtues are.

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[77]слѣдовательно, [78]авторъ, [79]представлять, [80]описать, [81]смуглый, [82]цвѣтъ лица, [83]совершенный, [84]предѣлъ, [85]занимать.

[1]извлеченіе, [2]рѣчь, [3]трудъ, [4]умственный, [5]сверхъестественный, [6]вредно, [7]правдивость, [8]оплакиваніе, [9]искренній, [10]церемонный, [11]оскорбить, [12]желать, [13]согласно, [14]пользоваться, [15]униженіе, [16]бояться, [17]избѣгать, [18]недостатокъ, [19]подмѣчать, [20]заключить.

«If a man hear the truth in the morning, he may die in the evening without regret[21].

«Man is born to be upright[22]. If he be not so, and yet live, he is lucky[23] to have escaped.

«Those who know the truth are not equal to those who love it; and those who love it, to those who delight[24] in it.

«Rare[25] are they who prefer[26] virtue[27] to the pleasures[28] of sense.

«The commander-in-chief[29] of an army may be carried[30] captive[31], but the convictions[32] even of the meanest[33] man cannot be taken from him.

«In hearing litigations[34], I am like anyone else[35]; I differ[36], in wishing to prevent[37] litigations.

(A disciple having asked for a rule[38] of life in a word, the Master said) «Is not Reciprocity[39] that word? What you would not others should do into you, do not into them.

From: «A Glossary of Reference», by H. Giles.

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29. MÊNG TZU AND THE KING.

Mêncius replied, «Your Majesty[1] loves war[2]. Let us take an illustration[3] from war:

«The drums[4] beat[5]: blades[6] cross[7]: arms are flung[8] aside[9]: the vanquished[10] seek safty[11] in flight[12]. Some will run a hundred yards and then stop; others fifty only. Can those who run fifty only laugh at those who run a hundred»?

«No, indeed» replied the King, «it was flight in both cases»[13].

«And so» rejoined[14] Mencius, «Your Majesty, perceiving the application[15] of what I have said, will not (under present conditions) expect your population to exceed the population of the neighbouring States.

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[21]сожалѣніе, [22]прямой, [23]счастливый, [24]наслаждаться, [25]рѣдкій, [26]предпочитать, [27]добродѣтель, [28]удовольствіе, [29]главнокомандующій, [30]унести, [31]плѣнный, [32]убѣжденіе, [33]низкій, [34]тяжба, [35]иной, [36]разниться, [37]препятствовать, [38]правило, [39]взаимность.

[1]величество, [2]война, [3]иллюстрація, примѣръ, [4]барабанъ, [5]бить, [6]мечъ, [7]скреститься, [8]бросить, [9]въ сторону, [10]побѣжденный, [11]безопасность, [12]бѣгство, [13]случай, [14]присоединить, [15]примѣненіе.

«Let the times for agriculture[16] be not neglected, and there will be more grain[17] than can be eaten. Let no close-meshed[18] nets sweep[19] your streams, and there will be more fishes and turtles[20] than can be eaten. Let forestry[21] be carried on in due season, and there will be more wood than can be used. Thus the people will be able to feed[22] the living and bury[23] their dead without repining[24]; and this is the first step towards establishing a perfect[25] government.

«Let the mulberry[26] tree be cultivated in accordance[27] with regulations[28]; then persons of fifty years old will be able to wear silk. Let due attention be paid to the breeding[29] of poultry[30] and swine[31], and dogs; then persons of seventy years old will be able to eat meat. Let there be no interference[32] with the labour of the husbandman[33]; and there will be no mouths crying for food. Let education of the people be reverently[34] attended to; above all let them be taught their duties towards their parents and brethren; and there will be no more gray-headed burden-carriers[35] to be seen along the highway[36]. For, where septuagenarians[37] wear silk and eat meat, where the black-haired people are neither hungry nor cold, it has never been that perfect government did not prevail[38].

«Your dogs and swine are battening[39] on the food of men, and you do not limit[40] them. By the roadside[41] there are people dying of hunger, and you do not succour[42] them. If they die, you say, «It was not I; it was the bad season». What is this but to stab[43] a man to death, and say, It was not I; it was the weapon? O king, blame[44] not the season for these things, and all men under the canopy[45] of heaven will flock[46] to thee».

King Hui replied «I beg to receive your instructions»[47], Mencius continued, «Is there any difference[48] between killing a man with a bludgeon[49] and killing him with a sword[50]».

«There is none», answered the king.

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[16]земледѣліе, [17]зерно, [18]частый (съ мелкими петлями), [19]выметать, [20]черепаха, [21]лѣсоводство, [22]кормить, [23]хоронить, [24]сѣтовать, [25]совершенный, [26]тутовое дерево, [27]согласно, [28]постановленіе, [29]разведеніе, [30]домашнія птицы, [31]свиньи, [32]вмѣшательство, [33]землепашецъ, [34]почтительно, [35]носильщикъ, [36]большая дорога, [37]семидесятилѣтній старикъ, [38]господствовать, [39]откармливаться, [40]ограничивать, [41]край дороги, [42]помогать, [43]пырнуть ножемъ, [44]порицать, [45]покровъ, [46]сбираться, [47]наставленіе, [48]разница, [49]дубинка, [50]мечъ.

«Or between killing him with a sword and killing him by misrule[51]»? pursued Mencius.

«There is none», replied the king again.

«Yet in your kitchen», said Mencius, there is fat meat and in your stables[52] there are sleek[53] horses, while famine sits upon the faces of your people, and men die of hunger in the fields. This is to be a beast and prey[54] upon your fellow-man.

«Beasts prey upon one another in a manner abhorrent[55] to us. If, then, he who holds the place of father and mother to the people, preys upon them like a beast, wherein[56] does his prerogative[57] consist?

«Confucius said: Was he not without posterity[58], who first buried images[59] with the dead? — meaning that these being in the likeness[60] of man, suggested[61] the use of living men. What then of him who causes his people to die of hunger»?

From: «The Gems of Chinese Thought», by H. Giles, p. 46.

30. TAOISM.

Taoism is the religion of Tao; as to what Tao is, or what it means, we are told upon the highest authority that it is quite impossible to say. This does not seem a very hopeful[1] beginning[2] but

«even the weariest[3] river
Winds[4] somewhere safe to sea»,

and I shall therefore[5] make an effort to set[6] before you a clue[7] which I trust will lead toward[8] at any rate[9] a partial[10] elucidation[11] of the mystery.

At some unknown[12] period in remote[13] antiquity[14], there appears[15] to have lived a philosopher, known to posterity[16] as Lao Tzü, who

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[51]дурное правленіе, [52]конюшня, [53]гладкошерстый [54]пожирать, [55]отвратительный, [56]въ чемъ, [57]преимущество, [58]потомство, [59]образъ, [60]подобіе, [61]навести на мысль.

[1]полный надежды, [2]начало, [3]утомляющій, [4]извиваться, [5]поэтому, [6]выставить, [7]нить, [8]по направленію, [9]во всякомъ случаѣ, [10]частичный, [11]выясненіе, [12]неизвѣстный, [13]отдаленный, [14]древность, [15]показываться, [16]потомство.

taught men, among other things, to return good for evil. His parentage[17], birth, and life have been overloaded[18] in the course of centuries with legend. Finally[19], he is said to have forseen[20] a national cataclysm[21], and to have disappeared[22] into the West, leaving behind him a book now called the Tao-Tê-Ching which, for many reasons, he could not possibly have written.

The little we really know of Lao Tzü is gathered[23] from traditional[24] utterances[25] of his scattered[26] here and there in the works of later disciples of his school. Many of these sayings, though by no means all of them, with much other matter of a totally different character, have been brought together in a form of a treatise[27], and the heterogeneous[28] whole has been ascribed[29] to Lao Tzü himself.

Before proceeding[30] with our examination[31] of the Tao, it is desirable[32] to show why this work may be regarded[43] as a forgery[34] of a later age.

Attempts[35] have been made by the simple process of interpolation[36] in classical texts[37], to prove that Lao Tzü lived in the age in which Confucius was born, and also that, when the former was a very old man, the two sages met; and further, that the interviews[38] ended[39] very much to the astonishment[40] of Confucius. All this, however, has been set aside[41] by the best native scholarship ever produced in China, as the work of later hands.

Further, there was another philosopher who really[42] was contemporary[43] with Confucius, and it is held by many Chinese critics[44] that the two had been confused[45], perhaps with malice aforethought[46].

We can only say for certain that after Lao Tzü came Confucius, at what interval[47], we do not know. Now in all the works of Confucius, whether as writer or as editor[48], and throughout[49] all his posthumously[50] published Discourses, there is not a single word or allusion[51] either to Lao Tzü or to this treatise. The alleged[52] interview have been left altogether unnoticed[53].

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[17]происхожденіе, [18]завалить, [19]наконецъ, [20]предвидѣть, [21]навожденіе, [22]исчезнуть, [23]собрать, [24]традиція, [25]изреченіе, [26]разбросать, [27]трактатъ, [28]разнородный, [29]приписать, [30]продолжать, [31]разсмотрѣніе, [32]желательно, [33]разсматривать, [34]поддѣлка, [35]попытка, [36]умышленная вставка, [37]текстъ, [38]свиданіе, [39]кончаться, [40]удивленіе, [41]отстранить, [42]дѣйствительно, [43]современникъ, [44]критикъ, [45]смѣшать, [46]злой умыселъ, [47]промежутокъ, [48]редакторъ, [49]вездѣ, [50]посмертный, [51]упоминаніе, [52]утверждаемый, [53]неотмѣченный.

One hundred years after Confucius came Mencius, China's second sage. In all his pages[54] of political advice[55] to feudal[56] nobles[57], and all his conversations[58] with his disciples, much more voluminous[59] than the Discourses[60] of Confucius, there is equally no allusion to Lao Tzü, nor to the treatise.

Lao Tzü imagined[61] the universe[62] to be informed by an omnipresent[63], omnipotent Principle, which he called Tao. Now this Tao means primary[64] «a road» «a way»; and Lao Tzü's principle may therefore be conveniently translated by «the Way».

Fearing[65], however, some confusion[66] from the use of this term, the philosopher was careful to explain that «the way which can be walked upon is not the eternal Way». But he never tells us definitely what the way is. In one place he says it cannot find expression[67] in words; in another he says, «Those who know, do no tell; those who tell, do not know».

The latter saying was used by a famous[68] poet as a weapon[69] of ridicule[70] against the treatise. «If those who know», he argued[71], «do not tell, how comes it that Lao Tzü puts his own knowledge into a book of five thousand and more words»?

We are assured[72] by Lao Tzü that «just as without going out of doors we can know the whole world, so without looking out of a window we can know the Way».

Again we have, «Without moving you shall know; without looking you shall see; without doing, you shall achieve»[73].

Meanwhile we are left to gather from isolated[74] maxims some shadowy[75] idea of what Lao Tzü meant by the Way.

It seems to have been a perpetual[76] accommodation[77] of self to one's surroundings, with the minimum[78] of effort, all progress being spontaneous[79] and in the line of least resistance[80].

From this it is a mere step to doing nothing at all, the famous doctrine of Inaction[81], with all its paradoxes[82], which really is the

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[54]страница, [55]совѣтъ, [56]феодальный, [57]дворянинъ, [58]разговоръ, [59]объемистый, [60]рѣчь, [61]вообразить, [62]вселенная, [63]вездѣсущій, [64]первоначально, [65]бояться, [66]смѣшеніе, [67]выраженіе, [68]знаменитый, [69]оружіе, [70]насмѣшка, [71]разсуждать, [72]увѣрять, [73]достигнуть, [74]изолированный, [75]неясный, туманный, [76]постоянный, [77]примѣненіе, [78]минимумъ, [79]самопроизвольный, [80]сопротивленіе, [81]бездѣйствіе, [82]парадоксъ.

criterion[83] of Lao Tzü's philosophy, and will be always associated[84] with Lao Tzü's name.

Thus he says, perfect virtue does nothing, and consequently there is nothing it does not do.

Again, «The softest[85] things in the world overcome[86] the hardest[87]; that which has no substance[88] enters where is no crevice»[89].

«Leave all things to take their natural courses[90], and do not interfere»[91].

«Only he who does nothing for his life's sake can be said to value his life».

«Govern a great nation as you would cook[92] a small fish», — do not overdo[93] it.

«Do not try to force results»[94]. The well-known Greek injunction[95] «not to go beyond one's destiny»[96], might well have fallen from Lao Tzü's lips.

All this is the Way, which Lao Tzü tells us is «like the drawing[97] of a bow[98], — it brings down the high and exalts[99] the low», reducing[100] all things to a uniform plane[101].

He also says that if the Way prevails[102] on earth, horses will be used for agricultural purposes[103]; if the Way does not prevail, they will be used for War.

Many of Lao Tzü's sayings are mere maxims for use in every day life.

«Put yourself behind and the world will put you in front[104]; put yourself in front and the world will put you behind».

«To the good I would be good; to the not-good I would also be good, in order to make them good».

Altogether, with comparatively[105] few scraps[106] of Lao Tzü's wisdom to be found in the treatise, we should be hard put to understand the Tao, and still more to find sufficient basis[107] for a philosophical system, were it not for his disciple Chuang Tzü of the fourth century B. C., who produced a work expanding[108] and illustrating[109] the Way of his Master, so rich in thought and so brilliant[110] from a literary

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[83]критерій, [84]соединять, [85]мягкій, [86]преодолѣвать, [87]крѣпкій, [88]матерія, [89]щель, [90]ходъ (теченіе), [91]вмѣшиваться, [92]стряпать, [93]пересолить, [94]результатъ, [95]наставленіе, [96]судьба, [97]натягиваніе, [98]лукъ, [99]возвышать, [100]низвести, [101]площадь, [102]преобладать, [103]цѣль, [104]передъ, [105]сравнительно, [106]отрывокъ, [107]основаніе, [108]расширить, [109]иллюстрировать, [110]великолѣпный.

point of view that, although branded[111] since the triumph[112] of Confucianism with the brand of heterodoxy[113], it still remains a store-house[114] of current[115] quotation[116], and a model[117] of composition[118] for all time.

Let us go back to Tao, in which Chuang Tzü tells us man is born, as fishes are born; for as he says in another place, there is nowhere where Tao is not. But Tao cannot be heard; heard it is not Tao. It cannot be seen; seen, it is not Tao. It cannot be spoken; spoken, it is not Tao. Although it imparts form, it is itself formless[119], and cannot therefore have a name, since form precedes name.

The unsubstantiality[120] of Tao is further dwelt upon as follows: «Were Tao something which could be presented, there is no man but would present it to his sovereign or to his parents. Could it be imparted[121] or given; there is no man but would impart it to his brother or give it to his child. But this is impossible. For unless[122] there is a suitable[123] endowment[124] within, Tao will not abide[125]; and unless there is outward[126] correctness[127], Tao will not operate[128]».

It would seem therefore that Tao is something which altogether transcends[129] the physical[130] senses of man and is correspondingly[131] difficult of attainment[132]. Chuang Tzü comes thus to the rescue[133]:

«By absence of thought, by absence of cogitation[134], Tao may be known. By resting[135] in nothing, by according[136] in nothing, Tao may be approached[137]. By following nothing, by pursuing[138] nothing, Tao may be attained».

What there was before the universe was Tao. Tao makes things what they are, but is not itself a thing. Nothing can produce Tao; yet every thing has Tao within it and continues to produce it without end. «Rest in Inaction», says Chuang Tzü, and the world will be good of itself. Cast[139] your slough[140]. Spit[141] forth intelligence. Ignore[142] all differences[143]. Become one with the Infinite[144]. Release[145] your mind. Free your soul. Be vacuous[146]. Be nothing»!

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[111]клеймить, [112]торжество, [113]ересь, [114]складъ, [115]ходячій, [116]цитата, [117]образецъ, [118]сочиненіе, [119]безформенный, [120]невещественность, [121]сообщить, [122]если не, [123]подходящій, [124]природныя качества, [125]пребывать, [126]внѣшній, [127]правильность, [128]дѣйствовать, [129]превосходить, [130]физическій, [131]соотвѣтственно, [132]достиженіе, [133]спасеніе, [134]размышленіе, [135]полагаться, [136]соглашаться, [137]приближаться, [138]преслѣдовать, [139]бросить, [140]кожа, сброшенная змѣей, [141]плевать, [142]пренебрегать, [143]различіе, [144]безконечное, [145]освободить, [146]пустой.

Chuang Tzü lays[147] especial[148] emphasis[149] on the natural as opposed[150] to the artificial[151].

«Horses and oxen have four feet; that is the natural. Put a halter[152] on a horse's head, a string through a bullock's[153] nose; that is the artificial».

«A drunken[154] man who falls out of a cart[155], though he may suffer, does not die. His bones are the same as other people's; but he meets his accident[156] in a different way. His spirit is in a condition of security[157]. He is not conscious[158] of riding in the cart; neither is he conscious of falling out of it. Ideas of life, death, fear, etc., cannot penetrate[159] his breast; and so he does not suffer from contact[160] with objective[161] existences[162]. And if such security is to be got from wine, who much more is it to be got from Tao»?

The doctrine of Relativity[163] in Space[164] and Time, which one comes across in Lao Tzü's teaching, is largely introduced by this disciple.

«In the light of Tao, affirmative[165] is reconciled[166] with negative; objective is identified[167] with subjective[168]. And when the subjective and objective are both without their correlates[169], that is the very axis[170] of Tao. And when the axis passes through the very centre at which all infinities converge[171], positive and negative alike[172] blend[173] into the infinite one.

Thus, morally speaking, we can escape from the world and self, and can reverse and look down upon the world's judgments; while in the speculative[174] region[175] we get behind and beyond the contradictions[176] of ordinary thought and speech. A perfect man is the result. He becomes as it were a spiritual being.

The later Taoist was not content with attempts to compound[177] an elixir[178]. He invented[179] a whole series of physical exercises, consisting mostly of positions, or postures[180], in which it was necessary to sit or

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[147]класть, [148]особый, [149]удареніе, [150]противопоставленный, [151]искусственный, [152]недоуздокъ, [153]быкъ, [154]пьяный, [155]телѣга, [156]несчастный случай, [157]безопасность, [158]сознавать, [159]проникнуть, [160]соприкосновеніе, [161]объективный, [162]существованіе, [163]соотношеніе, [164]пространство, [165]утвержденіе, [166]примирить, [167]отожествлять, [168]субъективный, [169]стоящій въ соотношеніи, [170]ось, [171]сходиться, [172]одинаково, [173]слиться, [174]спекулятивный, [175]область, [176]противорѣчіе, [177]составить, [178]эликсиръ, [719]изобрѣтать, [180]поза.

to stand, sometimes for an hour or so at a time, in the hope of prolonging[181] life. Such absurdities[182] as swallowing[183] saliva[184] three times in every two hours were also held to be conducive[185] to long life.

There is perhaps more to be said for a system of deep breathing[186], especially[187] of morning air, which was added[188] on the strength of the following passage[189] in Chuang Tzü.

«The pure men of old slept without dreams[190], and waked[191] without anxiety[192]. They ate without discrimination[193], breathing deep breaths. For the pure men draw breath from their uttermost[194] depths, the vulgar[195] from their throats[196]».

The search for the elixir of life was too fascinating[197] to be readily[198] given up. It was carried on with more or less vigour[199] for centuries, as we learn from the following Memorial to the Throne, dating[200] from the ninth century A. D., presented by an aggrieved[201] Confucianist:

«Of late years the Court has been overrun[202] by a host[203] of «professors» who pretend[204] to have the secret of immortality»

«Now supposing[205] that such beings as immortals really did exist—would they not be likely to hide[206] themselves in deep mountain recesses[207], far from the ken[208] of men? On the other hand, persons who hang about the vestibules[209] of the rich and the great, and brag[210] of their wonderful powers in big words,—what are they more than common adventurers[211] in search of pelf[212]? How should their nonsense[213] be credited[214] and their drugs[215] devoured[216]? Besides, even medicines to cure[217] bodily ailments[218] are not swallowed causually[219], morning, noon, and night. How much less then this poisonous[220] fiery[221] gold-stone[222], which the viscera[223] of man must be utterly[224] unable to digest[225]?

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[181]продлить, [182]нелѣпость, [183]глотать, [184]слюна, [185]способствовать, [186]дыханіе, [187]особенно, [188]прибавить, [189]мѣсто, [190]сонъ, [191]проснуться, [192]безпокойство, [193]разборъ, [194]самый, [195]простой (грубый), [196]горло, [197]обворожительный, [198]охотно, [199]сила, [200]дата, [201]огорченный, [202]переполнить, [203]орда, [204]притворяться, [205]предположить, [206]прятаться, [207]ущеліе, [208]знаніе, [209]прихожая, [210]хвастать, [211]авантюристъ, [212]деньги, [213]глупости, [214]вѣрить, [215]снадобье, [216]пожирать, [217]исцѣлить, [218]недугъ, [219]какъ придется, [220]ядовитый, [221]огненный, [222]золотой камень, [223]внутренности, [224]совершенно, [225]переварить.

Thus gradually Taoism lost its early simple characteristics associated with the name of Lao Tzü. The Tao developed by Chuang Tzü in the light of which all things became one paved[226] Way for One Concrete[227] Ruler of the Universe, and the dazzling[228] centre[229] far away in space[230] became the heaven which was to be the resting-place of virtuous mortals after death. Then came Buddhism with its attractive ritual[231] and its manifold[232] consolations[233], and put an end once for all to the ancient glories[234] of the teachings of Lao Tzü.

But now we know that Buddhist monks had already appeared in China so early as 230 B. C. The monks were thrown[235] into prison, but were said to have been released[236] in the night by an angel.

Still, it was not until the third or fourth century of our era[237] that the new religion began to make itself appreciably[238] felt. When this came about, there ensued a long and fierce[239] struggle[240] between Buddhists and the Taoists, resulting[241], after alternating[242] triumphs[243] and defeats[244] on both sides, in mutual[245] toleration[246] which obtains at the present day.

Each religion began early to borrow[247] from the other. In words of the philosopher Chu Hsi, of the eleventh century, Buddhism stole the best features[248] of Taoism; Taoism stole the worst features of Buddhism. It is as though one took a jewel[249] from the other, and the loser recouped[250] the loss with a stone[251].

From Buddhism the Taoists borrowed their whole scheme[252] of temples, priests, nuns[253], and ritual. They drew up liturgies[254] to resemble[255] the Buddhist sûras[256]; and also prayers for the dead. They adopted[257] the idea of a trinity consisting of Lao Tzü, the mythological Adam of China, and the Ruler of the Universe, before mentioned[258]; and they further appropriated[259] the Buddhist Purgatory with all its frightful[260] terrors and tortures[261] after death.

Nowadays[262] it takes an expert[263] to distinguish[264] between the

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[226]мостить, [227]конкретный, [228]ослѣпительный, [229]центръ, [230]пространство, [231]обрядъ, [232]многочисленный, [233]утѣшеніе, [234]слава, [235]посадить (бросить), [236]освободить, [237]эра, [238]замѣтно, [239]жестокій, [240]борьба, [241]кончиться, [242]перемѣнный, [243]торжество, [244]пораженіе, [245]взаимный, [246]терпимость, [247]заимствовать, [248]черта, [249]драгоцѣнный камень, [250]возмѣстить, [251]булыжникъ, [252]планъ, [253]монахиня, [254]литургія, [255]походить, [256]сутра, [257]принять, [258]упомянутый, [259]присвоить, [260]ужасный, [261]пытка, [262]настоящее время, [263]экспертъ, [264]различить.

temples and the priest of the two religions, and members of the two hierarchies[265] are often simulanetusly[266] summoned[267] by persons needing religious consolation[268] or ceremonial[269] of any kind.

The pure and artless[270] Tao of Lao Tzü, etherealised[271] by the lofty[272] speculations[273] of Chuang Tzü, has long since become the vehicle[274] of base[275] and worthless[276] superstition[277].

From: «China and the Chinese». H. Giles.

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31. BUDDHA.

The Enlightened[1] One.

About the middle[2] of the sixth century before the coming of Christ, there was born to a Royal couple[3] in that part of India which is called Oudh, a son who brought joy to them. As he grew up, he was observed to possess a rare[4] inquiring[5] intellect[6], as well as a lovable[7] and engaging[8] disposition[9]. His parents destined[10] him for a great career[11]. They themselves were powerful, but they looked forward to their son extending their dominions, and acquiring[12] great glory[13] and splendour[14]. He was taught by the wisest teachers and trained[15] in all the learning of the time, as applied to the duties[16] of a Prince and the science of War.

But to the grief[17] of the Royal pair, Gaudama fell into a strange melancholy[18] when he was still a youth. He avoided[19] the pomp[20], and luxury[21] of the Court, and loved to spend[22] the days inquiring into the mysteries of the old Bramanical Religion and in reading the literature of Eastern philosophy. As for soldiering, he showed the greatest loathing[23] for such a career, and when he reached[24] young manhood[25],

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[265]іерархія, [266]одновременно, [267]позвать, [268]утѣшеніе, [269]обрядъ, [270]безыскусственный, [271]очищенный, [272]высокій, [273]размышленіе, [274]проводникъ, [275]низкій, [276]никуда не годный, [277]суевѣріе.

[1]просвѣщенный, [2]середина, [3]пара, [4]рѣдкій, [5]любознательный, [6]умъ, [7]милый, [8]любезный, [9]характеръ, [10]предназначать, [11]карьера, [12]пріобрѣсти, [13]слава, [14]великолѣпіе, [15]обученъ, [16]долгъ, [17]горе, [18]меланхолія, [19]избѣгать, [20]пышность, [21]роскошь, [22]проводить, [23]отвращеніе, [24]дорастать, [25]зрѣлый, возвраст.

openly expressed the desire to retire[26] altogether from Court and to live the life of a recluse[27].

His parents forbade[28] him and banished[29] all religious teachers and philosophers from his neighbourhood, seeking[30] to win him to the world by a round[31] of gaiety[32]. They also thought it well that he should marry, and under their impulse[33] he took to himself a young princess for whom he had a great fondness[34], named Yathabaya. But this was no cure[35] to his heartache[36]. His wife, who loved him passionately[37], encouraged[38] him in his aspirations[39] after perfect life — though poor soul, she, perhaps, would rather have bitten[40] her tongue out had she known what would come of them.

The Great Renunciation[41].

More and more grew his soul[42]-weariness[43]. He saw nothing but misery[44] and evil in the world. Mankind seemed to him as wandering[45] in the dark without a guide[46]. He longed for knowledge, knowledge of why we are here, and whither we go, of wherefore the misery, and how to get happiness, of the way of escape from evil and pain, of the path[47] to perfect life leading to perfect peace. He found that he could not get an answer to this questioning in his present surroundings, and yet he must find their solution[48] or go mad[49].

So one night he made up his mind to cut[50] himself away from the roots[51] of his early life and to begin a new life where he might learn wisdom. His wife, whom he loved with a great passion, had just borne[52] him a son. He bent[53] over the bed as she lay there sleeping with the child nestled[54] on her bosom[55]. Not yet had he looked upon his son's face and his heart yearned[56] within[57] him. But to take up the child he must wake the sleeping wife, and she would plead[58] with him and hold him back, and her tears[59] would melt[60] him into weakness. So with a great sob[61] he turned and crept[62] out into the night,

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[26]удалиться, [27]отшельникъ, [28]запретить, [29]изгнать, [30]стараться (искать), [31]кругъ, [32]веселье, [33]побужденіе, [34]любовь, [35]исцѣленіе, [36]сердечная боль, [37]страстно, [38]поощрять, [39]стремленіе, [40]откусить, [41]отреченіе, [42]душевное, [43]утомленіе, [44]страданіе, [45]блуждать, [46]проводникъ, [47]путь, [48]разрѣшеніе, [49]сумасшедшій, [50]отрѣзать, [51]корень, [52]родить, [53]нагнуться, [54]пригодиться, [55]грудь, [56]изнывать, [57]внутри, [58]упрашивать, [59]слезы, [60]растаять, [61]всхлипываніе, [62]ползти (выйти тихонько).

riding fast[63] from his father's domain[64] with one faithful friend and servant. And this episode[65] in his career is called by his followers «The Great Renunciation».

Seeking for Light.

Now for several years he lived the life of a hermit[66], mortifying[67] his body by the most terrible asceticism[68], living in filth[69] and misery and nakedness[70], because he had been taught that in this way he might obtain light and peace. He gained a fame[71] for special[72] sanctity[73] and many disciples came to him to sit at his feet.

But gradually[74] into his heart stole[75] the conviction[76] that he was no nearer the goal[77] than before, that indeed he was farther from it, for all his uncleanliness[78] and mutilation[79] of body was but to plunge[80] his soul further into darkness[81]. So once more he donned[82] decent[83] clothing, washed and fed[84] sufficiently[85], by which he lost his disciples, who were scandalised[86] at his fall from grace[87], as they thought it to be. Perhaps at his time there was no unhappier mortal[88] living than the one-time Prince Gaudama. He had tried and failed. He had sought for light and had plunged deeper into darkness.

The Enlightenment.

He wandered about into the desert[89], and there had long and lonely[90] wrestlings[91] of spirit. And gradually, as the first glimmerings[92] of light steal into the Eastern sky of dawn[93] till the canopy[94] of night is lifted and reveals[95] the clear light of day, so into the mind of this lonely and sorrowing man came a new wisdom which lifted his pall[96] of gloom[97] and doubt, and flooded[98] his being with what seemed to him the perfect truth, the light of life. Once more he came into the world and preaching as he went; he announced[99] to all who would

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[63]быстро, [64]царство, [65]эпизодъ, [66]отшельникъ, [67]умершвлять, [68]аскетизмъ, [69]грязь, [70]нагота, [71]слава, [72]особый, [73]святость, [74]постепенно, [75]вкрасться, [76]убѣжденіе, [77]цѣль, [78]нечистоплотность, [79]бичеваніе, [80]погрузиться, [81]тьма, [82]надѣть, [83]приличный, [84]кормить, [85]достаточно, [86]скандализировать, [87]благодать, [88]смертный, [89]пустыня, [90]одинокій, [91]борьба, [92]проблескъ, [93]разсвѣтъ, [94]завѣса, [95]открыть, [96]покровъ, [97]печаль, [98]наводить, [99]объявить.

hear him, «I am the Buddha, the Enlightened One», and to all he said, «Come to me, I teach a doctrine, which leads to the deliverance from all the miseries of life».

This wandering preacher, with the massive[100], calm[101] face, calm with the peace of the sea after a great storm, this man with the deep glowing[102] eyes who spoke words of beauty and wisdom that seemed to burn into[103] the very hearts of his hearers, was hailed[104] as the Buddha by great numbers and they believed what he taught them. A brotherhood gathered round him, and he drew up rules for them and explained to them in detail[105] the great doctrine which in loneliness and agony[106] of mind he had discovered, as he thought, for the good of the world.

The Teaching of Buddha.

Strange but very beautiful is the religion which his teaching has handed down[107] to generations of followers, who have called themselves, after its founder[108], Buddhists. Gaudama Buddha believed and taught that what we call life is evil, that in this material[109] existence[110] of flesh and blood[111] and bodily desire[112] there is nothing but misery, trouble and disease[113]. Were we therefore to have eternal life in the body, we should but possess eternal wretchedness[114].

Fortunately, there is hope. Beyond the gate[115] of life there is death, and by this death comes freedom from all the miserable fetters[116] that chain a human being to earthly hell[117]. This is Nirvâna or the Great Peace, and to this prospect[118] a weary soul may look forward with infinite[119] consolation[120]. But this Great Peace does not come to all when the breath[121] of the body expires[122]. Only the few Perfect Ones may enter Nirvâna at the end of one's earthly existence. The majority of mankind must work their way forward to Nirvâna by slow and painful[123] stages[124]. One life on earth leads[125] on to another and yet another, and almost countless[126] tenures[127] of material existence.

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[100]массивный, [101]спокойный, [102]сіяющій, [103]запечатлѣться, [104]привѣтствовать, [105]подробность, [106]страданіе, [107]передать, [108]основатель, [109]матеріальный, [110]существованіе, [111]кровь, [112]желаніе, [113]болѣзнь, [114]злополучіе, [115]ворота, [116]оковы, [117]земной адъ, [118]перспектива, [119]безконечный, [120]утѣшеніе, [121]дыханіе, [122]испускать, [123]трудный, [124]стадія, [125]вести, [126]безчисленный, [127]положеніе.

The spirit, that undefinable[128] essence[129] which Christians call soul and Buddhists consciousness, passes out of the body into another, until, if in each tenement[130] its possessor reaches a higher scale of moral attainment[131], he may at last reach that perfection which entitles[132] him to enter the Great Peace. Here there is no matter. The spirit shuffles off this mortal coil[133]. There is no taste, no touch, no smell, no sight, no sense of any kind. Consciousness alone survives[134], and in Nirvâna finds eternal joy.

In Buddhism there is no God, no Personal All-Wise and All-Beneficent Spirit to control the destinies[135] of mankind. Matter has existed for all time, and will exist for ever, subject to continual changes, to periodical[136] destructions and constructions. It is subject only to the fixed[137] and eternal Law, which is called Kharma, and which is the law of cause and result. A human being must work out his own salvation[138]. He will get no help from anything outside himself. Prayer will avail him nothing, for there is no one to hear. In himself is the only way of escape from misery to eternal bliss[139]. His sole[140] endeavour must be to raise himself in the moral scale, so that in the next existence he may have reached a higher rung[141] of that ladder[142] which leads to Nirvâna.

The Path to Peace.

The religion of Buddhism is self-culture[143], for, says Buddha, «Self is the lord of Self; Self is the refuge[144] of Self. Therefore curb[145] thyself as a merchant curbs a good horse». A man who seeks Nirvâna must cultivate all virtues that lift him above brute[146] nature. He must crush[147] out all the passions that he shares with the beasts. He must be kind and gentle[148] and courteous[149], and honest, and pure, and generous. Then he will gain the reward of a good life, and his consciousness in the next life will pass into the body of such as the monk, or wealthy gentleman, who suffers less of life's misery and is as much at peace as possible, till, if he persevere[150], the Great Peace will at last come to him.

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[128]неопредѣлимый, [129]эссенція, [130]обитель, [131]совершенство, [132]давать право, [133]умирать, [134]переживать, [135]судьба, [136]періодичный, [137]опредѣленный, [138]спасеніе, [139]блаженство, [140]единственный, [141]ступень, [142]лѣстница, [143]саморазвитіе, [144]убѣжище, [145]обуздать, [146]животное, [147]подавить, [148]кроткій, [149]вѣжливый, [150]продолжать настойчиво.

If on the other hand he gives free rein[151] to the bad passions of his nature, he will drop[152] in the scale[153] of beings, and perhaps in another life his consciousness will descend into some animal form[154], till he gradually gets lower and lower, and countless lives must be lived before he rises again to reach the goal[155] of Nirvâna.

For what does Buddha say: «The passions of a thoughtless[156] man grow like a creeper[157]; he runs from life to life like a monkey[158] seeking fruit in the forest». And again: «As rain breaks through an ill-thatched[159] house, so passions will break through an unreflecting[160] mind». But: «he who overcomes[161] this fierce[162] passion, suffering[163] falls off like water drops from a lotus leaf[164]». On the other hand, says Buddha, the virtuous man rejoices in his virtue. «If a man does what is good, let him do it again; let him delight in it. Happiness is the outcome of good». And this is the perfect life: «Not to blame, not to strike, to live restrained under the Law; to be moderate[165] in eating, to sleep and sit alone, and to dwell in the highest thoughts—this is the teaching of the awakened».

Brotherhood.

Buddha formed in his lifetime a brotherhood of men who believed in his doctrine, who vowed[166] to live according to his rule, and who were to convert[167] the world by missionary preaching, and to hand down the truth to future generations[168]. That brotherhood still exists. The Buddhist monks still keep the rules of their founder, living lives of chastity[169] and poverty[170] and meditation[171]. They are the teachers of the people upon whose bounty[172] they live, and their monasteries are the free schools of their country.

Though they are not priests in any sense of the word, and have no authority whatever over the conscience of a layman[173], they consider it their duty to show their affection to a layman by dissuading[174] him from vice, by exhorting[175] him to virtue, by feeling kindly towards him,

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[151]вожжа, [152]опуститься, [153]лѣстница, [154]животное тѣло, [155]цѣль, [156]легкомысленный, [157]ползучее растеніе, [158]обезьяна, [159]дурно покрытый соломой, [160]неразмышляющій, [161]осилить, [162]буйный,[1] [63]страданіе, [164]листъ лотусоваго растенія, [165]умѣренный, [166]дать обѣтъ, [167]обратить въ вѣру, [168]поколѣніе, [169]цѣломудріе, [170]бѣдность, [171]размышленіе [172]щедрость, [173]мірянинъ, [174]отсовѣтовать, [175]увѣщевать.

by instructing him in religion, bhy clearing up is doubts, and by pointing the way to Nirvâna. The Buddhists proclaim[176] Four Virtues of surpassing[177] merit—almsgiving[178], affability[179], kindness, and loving others as ourselves. They also denounce[180] ten sins—taking life, theft, incontinence[181], falsehood[182], slander[183], abusive language[184], vain conversation, covetousness[185], anger, scepticism[186].

The Soul of the People.

Such is a brief[187] outline[188] of the religion preached by Gaudama Buddha and the religion which is the rule of life of millions of human beings at the present day. Though in many parrts of the East the teachings of its founder have been degenerated[189] by the introduction of superstition[190], yet in Burma and Ceylon, in parts of Japan and China its beautiful moral code[191] still has a profound[192] influence upon the life of its believers[193].

I cannot omit to recommend to my readers one of the most interesting and delightful books written during the last ten years or more, entitled[194] «The Soul of a People», and describing the influence of Buddhism on the people of Burma. Its author, Henry Fielding, was a British commissioner in Burma, and has a more intimate knowledge of the people than anybody living. His book reveals[195] a people of many-sided[196] charm[197] and a religion which permeates[198] the whole life of the nation with a beneficial influence.

One cannot but admire the laughing happiness of those Burmese, their exquisite[199] courtesy, their kindliness of heart, their love of peace and simplicity[200], their fondness and fellowship for animals, their profound reverence for the memory of Gaudama Buddha. And here, by the way, I must point out the error[201] of popular belief[202], that Buddha is worshipped by his followers. This is not so, for they do not believe that anyone who has reached Nirvâna has any further interest in the world of mankind[203], and prayer or worship is not part of their creed[204].

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[176]провозглашать, [177]превосходящій, [178]подача милостыни, [179]привѣтливость, [180]объявить, [181]невоздержаніе, [182]ложь, [183]клевета, [184]ругань, [185]корыстолюбіе, [186]невѣріе, [187]короткій, [188]очеркъ, [189]выродиться, [190]суевѣріе, [191]кодексъ, [192]глубокій, [193]вѣрующій, [194]озаглавить, [195]открыть, [196]многосторонній, [197]очарованіе, [198]насыщать, [199]изысканный, [200]простота, [201]заблужденіе, [202]вѣра, [203]человѣчество, [204]вѣроученіе.

They merely[205], as I have said, honour and reverence the memory of their founder.

The Books of Buddha.

The sacred books of Buddhism, as we now read them, were commited to memory by the first disciples of Buddha, being handed down this way until they were put into writing some four hundred years after death of «The Enlightened One». Though many fabulous[206] stories had surrounded the personality of Buddha, and take up a large part of the books, the writings contain much that is supremely[207] beautiful and wise. Many of their passages[208] are remarkable for their similarity to lines of Christian Scriptures, and others prove how wonderful was the genius, and how excellent the virtue[209] of the Great Buddha. With a few of these gems[210] of moral teaching I will conclude[211] this glimpse[212] of a great religion.

The Words of Buddha.

«Let a man overcome[213] anger by love, and evil by good».

«If one man conquer in a battle a thousand times a thousand men, yet if another conquers himself he is the greatest».

«The gift[214] of the Law exceeds[215] all gifts. The sweetness of Law exceeds all sweetness. The delight of the Law exceeds all delights».

«Whatever a hater[216] may do a hater or an enemy an enemy, a wrong-directed[217] mind will do greater mischief[218]».

«Do not have evil-doers[219] for friends, do not have low people for friends. Have virtuous people for friends; have for friends the best of men».

«A man who has learned little grows old like an ox; his flesh grows, but his knowledge grows out».

«He who does not rouse[220] himself when it is time to rise — who though young and strong, is full of sloth[221] — whose will and thought are weak — that lazy and idle[222] man will never find the way to knowledge[223]».

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[205]только, [206]баснословный, [207]въ высшей степени, [208]мѣсто, [209]добродѣтель, [210]драгоцѣнный камень, [211]заключить, [212]краткій обзоръ, [213]осилить, [214]даръ, [215]превосходить, [216]ненавистникъ, [217]ложнонаправленный, [218]зло, [219]порочный, [220]разбудить, [221]лѣность, [222]лѣнивый и бездѣльный, [223]знаніе.

«As the bee[224] collects[225] nectar[226] and departs without injuring[227] the flower, or its colour, or its scent[228], so let a wise man dwell[229] in his village».

From: «A Magazine».

32. THE TEN BUDDHIST COMMANDMENTS[1].

I. Thou shalt not take life[2].
II. » » » steal[3].
III. » » » commit[4] adultery[5].
IV. » » » lie.
V. » » » drink wine.
VI. » » » recline[6] on fine couches[7].
VII. » » » wear[8] flowers or ribbons.
VIII. » » » sing, dance, or witness plays.
XI. » » » wear jewels[9].
X. » » » eat except at fixed[10] hours.

From: «A Glossary of Reference», by H. Giles.

33. NIRVÂNA[1].

The chief good of the Buddhists consists in: 1) separation[2] from life and death, i. e., from the circle[3] of transmigration[4]; 2) absolute[5] freedom from passions[6]; and 3) the highest state of spiritual[7] liberty and bliss[8]. Popularly speaking «to enter Nirvâna» corresponds[9] with «going to heaven».

[224]пчела, [225]собирать, [227]нектаръ, [227]повредить, [228]благоуханіе, [229]жить.

[1]заповѣдь, [2]убить, [3]воровать, [4]совершить, [5]прелюбодѣяніе, [6]возлежать, [7]ложе, [8]носить, [9]ювелирныя издѣлія, [10]установленный.

[1]нирвана, [2]отдѣленіе, [3]кругъ, [4]переселеніе (душа), [5]совершенный, [6]страсть, [7]духовный, [8]блаженство, [9]соотвѣтствовать.

«The extinction[10] of that sinful[11] grasping[12] condition of mind and heart, which would otherwise[13], according[14] to the great mystery[15] of Karma, be the cause of renewed[16] individual existence»[17]. *Rhys Davids.*

«A condition of total cessation[18] of changes; of perfect rest; of the absence of desire and illusion[19] and sorrow[20]; of the total obliteration[21] of everything that goes to make up the physical man». *Olcott.*

«All that the word can convey[22], is that Nirvâna is a sublime[23] state of conscious[24] rest in omniscience[25]». *Sinnet.*

Mr. Edwin Arnold in his «Light of Asia» has given a new and original view[26] of Nirvâna, partly[27] from a conviction[28] that «a third of mankind would never have been brought to believe in blank[29] abstractions[30], or in Nothingness[31], as the issue and crown[32] of Being». After due perception[33] of the Four Truths, safe passage[34] along the Eightfold Path of doctrine through the Four Stages[35], viz: Love of self, False Faith, Doubt, Hatred, Lust[36], Love of Life, Desire for heaven, Self Praise, Error[37] and Pride, — then

«As one who stands[38] on yonder[39] snowy[40] horn[41]
Having naught[42] o'er[43] him but the boundless[44] blue,
So, these sins being slain[45], the man is come
Nirvâna's verge[46] unto.
Him the Gods envy[47] from their lower seats[48];
Him the three worlds in ruin[49] should not shake[50];
All life is lived for him, all deaths[51] are dead;
Karma will no more make
New houses. Seeing nothing he gains all;
Foregoing[52] self the Universe[53] grows «I»,
If any teach Nirvâna is to cease[54],
Say unto such they lie[55].

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[10]загашеніе, [11]грѣховный, [12]жадный, [13]иначе, [14]согласно, [15]таинство, [16]возобновленный, [17]существованіе, [18]прекращеніе, [19]иллюзія, [20]горе, [21]изглаживаніе, [22]сообщить, [23]величественный, [24]сознательный, [25]всевѣдѣніе [26]оригинальный взглядъ, [27]отчасти, [28]убѣжденіе, [29]пустой, [30]отвлеченность, [31]ничто, [32]вѣнецъ, [33]познаваніе, [34]проходъ, [35]стадія, [36]страсть, [37]заблуждаться, [38]стоять, [39]тотъ, [40]снѣжный, [41]рогъ, [42]ничего [43]надъ (поэтическое сокращеніе слова «over»), [44]безпредѣльный, [45]убитый, [46]рубежъ, [47]завидовать, [48]низшее сидѣніе, [49]гибель, [50]потрясать, [51]смерть, [52]отреченіе [53]вселенная, [54]перестать, [55]лгать.

If any teach Nirvâna is to live,
Say unto such they err[56]; not knowing this,
Nor what light shines[57] beyond their broken lamps,
Nor lifeless[58], timeless bliss[59].

From: «A Glossary of Reference» H. Giles.

34. SHINTO.

Shinto, which means literally[1] «the way of the gods», is the name given to the mythology and vague[2] ancestor and nature worship which preceded[3] the introduction of Buddhism into Japan and which survives[4] to the present day in a somewhat modified[5] form. We would here draw[6] attention[7] to the fact that Shinto so often spoken of as a religion is scarcely[8] entitled[9] to that name. It has no set[10] of dogmas[11], no sacred books, no moral code[12]. The absence of a moral code is accounted for in the writings of modern native commentators[13] by the innate[14] perfection[15] of Japanese humanity, which obviates[16] the necessity for such outward[17] props[18], it is only outcasts[19] like the Chinese and western nations, whose natural depravity[20] renders[21] the occasional[22] appearance of sages and reformers necessary; and even with this assistance all foreign nations continue to wallow[23] in a mire[24] of ignorance, guilt[25] and disobedience[26] towards the heaven-descended[27] *de jure* monarch of the universe — the Mikado of Japan.

It is necessary, however, to distinguish three periods in the existence of Shinto. During the first of these, roughly[28] speaking, down to A. D. 550, — the Japanese had no notion of religion as a separate[29] institution. To pay homage[30] to the gods, that is, to the departed ancestors of the Imperial family and to the manes of other great men, was a usage[31]

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[56]заблуждаться, [57]сіять, [58]безжизненный, [59]блаженство.

[1]буквально, [2]смутный, [3]предшествовать, [4]уцѣлѣть, [5]измѣненный, [6]обратить, [7]вниманіе, [8]едва, [9]имѣть право, [10]собраніе, [11]догма, [12]кодексъ, [13]комментаторъ, [14]врожденный, [15]совершенство, [16]устранить, [17]внѣшній, [18]подпорка, [19]отверженный, [20]развращенность, [21]дѣлать, [22]отъ времени до времени, [23]барахтаться, [24]грязь, [25]вина, [26]непослушаніе, [27]нисшедшій съ небесъ, [28]приблизительно, [29]отдѣльный, [30]благоговѣніе, [31]обычай.

springing from the same mental[32] soil[33] as that which produced passive obedience to and worship of the living Mikado.

Besides, there were prayers to the wind gods, to the god of fire, to the god of pestilence[34], to the goddess of food, and to the deities[35] presiding[36] over the saucepan[37] the cauldron[38], the gate, and the kitchen. There were also purifications[39] for wrong-doing[40], as there were for bodily defilement[41], such as, for instance, contact[42] with a corpse[43]. The purifying element[44] was water. But there was not even a shadowy[45] idea of a code of morals, or any systematisation of the simple notions of the people concerning things unseen[46]. There was neither heaven nor hell[47], but only a kind of neutral-tinted[48] Hades[49]. Some of the gods were good, some were bad; nor was the line between men and gods clearly[50] drawn[51]. There was, however, a rude[52] sort of priesthood[53], each priest being charged with the service of some particular local god, but not with preaching to the people. One of the virgin[54] daughters of the Mikado always dwelt at the ancient shrine of Ise, keeping watch over the mirror, the sword and the jewel, which he had inherited[55] from his ancestress[56] Ama-terasu, Goddess of the Sun. Shinto may be said in this its first period to have been a set of ceremonies as much political[57] as religious.

By the introduction of Buddhism in the middle of the sixth century after Christ, the second period of the existence of Shinto was inaugurated[58], and further growth in the direction[59] of a religion was stopped. The metaphysics of Buddhism were too profound[60], its ritual far too gorgeous[61], its moral code far too exalted[62], for the puny[63] fabric[64] of Shinto to make any effective[65] resistance[66]. All that there was of religious feeling in the nation went over to the enemy. The Buddhist priesthood diplomatically[67] received the Shinto gods into their pantheon[68] of avatars[69] of ancient Buddhas, for which reason many of the Shinto ceremonies connected with the court were kept up, although Buddhist ceremonies

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[32]умственный [33]почва, [34]чума, [35]божество, [36]предсѣдательствовать, [37]кастрюля, [38]котелъ, [39]очищеніе, [40]дурной поступокъ, [41]оскверненіе, [42]соприкосновеніе, [43]мертвое тѣло, [44]начало, [45]отдаленный, [46]невидимый, [47]адъ, [48]неяснаго сѣраго цвѣта, [49]обитель умершихъ, [50]ясно, [51]провести, [52]грубый, [53]священнослужитель, [54]дѣвица, [55]унаслѣдовать, [56]предокъ, [57]государственный, [58]начать, открывать, [59]направленіе, [60]глубокій, [61]великолѣпный, [62]возвышенный, [63]жалкій, [64]строеніе, [65]дѣйствительный, [66]сопротивленіе, [67]дипломатично, [68]пантеонъ, [69]воплощеніе.

took the first place even in the thought of the convert descendants of the sun.

The Shinto rituals (*Norito*), previously[70] handed[71] down by word of mouth, were first put into written shape[72]. The term Shinto itself was also introduced, in order to distinguish the old way of thinking from the new doctrine imported from India, for down[73] to that time no one had hit on the notion of including the various fragmentary[74] legends and local usages[75] under one general designation. But viewing the matter broadly[76], we may say that the second period of Shinto, which lasted from about A. D. 550 to 1700, was one of darkness and decrepitude[77]. The various petty[78] sects[79] into which it then divided itself, owed what little vitality[80] that they possessed to fragments of cabalistic[81] lore[82] filched[83] from the baser sort of Buddhism and from Taoism. Their priests practised[84] the arts of divination[85] and sorcery[86]. Only at Court and at the few great shrines, such as those of the Ise and Izumo, was a knowledge of Shinto in its native simplicity kept up; and even there it is doubtful whether changes did not creep in[87] with the lapse[88] of ages[89]. Most of the Shinto temples throughout the country were served by Buddhist priests, who introduced the architectural ornaments and the ceremonial of their own religion. Thus was formed *Ryobu Shinto*,—a mixed religion founded[90] on a compromise[91] between the old creed and the new, — and hence[92] the tolerant[93] ideas on theological subjects of most Japanese of the middle and loweer classes, who will worship indifferently[94] at the shrines of either faith.

The third period in the history of Shinto began about the year 1700, and continues down to the present day. It has been termed the period of the «revival[95] of the pure Shinto». During the seventeenth and eighteenth centuries, under the peaceful government of the Tokugawa dynasty of the Shoguns, the literati of the Japanese turned their eyes backward[96] on their country's past. Old manuscripts[97] were disinterred, old histories and old poems put into print[98], the old language was studied and imitated. Soon the government became religious and political — above

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[70]до этого, [71]передать, [72]форма, [73]до, [74]отрывочный, [75]обычай, [76]широко, [77]дряхлость, [78]маленькій, [79]секта, [80]жизнеспособность, [81]кабалистическій, [82]преданіе, [83]украденный, [84]практиковать, [85]прорицаніе, [86]колдовство, [87]вкрасться, [88]теченіе, [89]вѣкъ, [90]основать, [91]компромиссъ, [92]отсюда, [93]вѣротерпимый, [94]безразлично, [95]возрожденіе, [96]назадъ, [97]рукопись, [98]печатать.

all, patriotic, not to say chauvinistic[99]. The Shogunate was frowned[100] on, because it had supplanted[101] the autocracy[102] of the heaven-born Mikado. Buddhism and Confucianism were sneered[103] at because of their foreign origin[104]. Shinto gained by all this. The great scholars Mabuchi (1697—1769), Motori (1730—1801) and Hirato (1776—1843) devoted themselves to a religious propaganda[105] — if that can be called a religion which sets out as a principle that the only two things that are needful[106] is to follow one's natural impulses[107] and to obey the Mikado. This order of ideas triumphed for the moment in the revolution[108] of 1868. Buddhism was disestablished[109] and disendowed[110], and Shinto, was installed[111] as the only State religion, the Council of Spiritual Affairs being given equal[112] rank with the Council of State, which latter controlled things temporal[113]. At the same time thousands of temples formerly Buddhist or *Ryobu-Shinto*, were, as the phrase[114] went, «purified», that is stripped[115] of their Buddhist ornaments, and handed over to Shinto keeping. But as Shinto had no root[116] in itself — being a thing too empty[117] and jejune[118] of influence to the hearts of men — Buddhism soon rallied[119]. The Council for Spiritual Affairs was reduced to the rank of a department, the departament to a bureau, the bureau to a sub-bureau. The whole thing is now a mere shadow[120], though Shinto is still in so far the official cult that certain temples are maintained[121] out of public moneys, and that the attendance[122] of certain officials is required from time to time at ceremonies of a semi-religious, semi-courtly nature. Hard pressed[123] to establish their *raison d'être* and retain a little popularity[124], the priests have taken to selling cheap prints[125] of religious subjects after the fashion of their Buddhist rivals[126].

Certain private scholars,—Dr. Inouye Tetsujiro for example[127], have recently[128] attempted to infuse[129] new life into Shinto by decking[130] it out in ethical[131] and theological plumes[132] borrowed from abroad[133]. The latest of these visionaries[134] is a Mr. Sakamoto, who writes to the

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[99]шовинистическій, [100]хмуриться, [101]вытѣснять, [102]самодержавіе, [103]поднимать на смѣхъ, [104]происхожденіе, [105]пропаганда, [106]необходимый, [107]побужденіе, [108]революція, [109]отдѣлить церковь отъ государственной власти, [110]отнять надѣлъ, [111]ввести, [112]равный, [113]земной, [114]фраза, [115]оголить, снять, [116]корень, [117]пустой, [118]лишенный содержанія, [119]оживляться, [120]тѣнь, [121]поддержать, [122]присутствіе, [123]тѣснить, [124]популярность, [125]отпечатокъ, [126]соперникъ, [127]напримѣръ, [128]недавно, [129]внести, [130]нарядить, [131]этическій, [132]опереніе, [133]заграница, [134]мечтатель

papers to urge the establishment of an association which shall inculcate[135], under new Shinto names, the seven cardinal[136] virtues (Confucian) the doctrine of cause and effect (Buddhist), and that of a trinity[137] in unity (Christian). But of course such cut flowers, having no vital[138] sap[139] left in them, wither[140] at once.

The lover Japanese art will bear the Shinto revivalists ill-will for[141] the ridiculous[142] «purification» which has destroyed countless gems of Buddhist architecture and ornament — not for the sake[143] of a grand moral ideal[144], as with the Puritans of Europe, but for an ideal immeasurably[145] inferior to Buddhism itself. On the other hand, the literary style of writings outshines[146] anything produced by the Buddhists; and their energy[147] in rescuing old Japanese authors from neglect is worthy[148] of all praise.

The Shinto temple (*Yashiro* or *Jinja*) preserves in a slightly elaborated[149] form the type[150] of the primeval Japanese hut, differing[151] in this from the Buddhist temple (*Tera*), which is of Chinese, and more remotely[152] of Indian origin. Details of the names and usage of the various temple buildings, together with other matters, are given in the Introduction to Murray's «Handbook for Japan». It may suffice[153] briefly[154] to indicate[155] here a means of distinguishing from each other the temples of the two religions. The outward and visible sign of Shinto are — first, a wand[156] from which depend strips[157] of white paper cut into little angular[158] bunches[159] (*Gohei*), intended to represent the offerings[160] of clothing which were anciently[161] tied[162] the branches of the cleyera[163] tree at festival time; secondly, a peculiar[164] gateway[165] called *Torii*. Another difference is that the Shinto temple is thatched[166], while the Buddhist is tiled[167]. Furthermore[168], the Shinto temple is plain[169] and empty, while the Buddhist temple is highly decorated[170] and filled with religious properties[171].

From «Things Japanese», by Chamberlain.

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[135]запечатлѣвать, [136]основной, [137]троица, [138]жизненный, [139]сокъ, [140]увядать, [141]недоброжелательство, [142]смѣшной, [143]ради, [144]идеалъ, [145]несравнимо, [146]превосходить, [147]энергія, [148]достоинъ, [149]сложный, [150]типъ, [151]разниться, [152]отдаленно, [153]быть достаточнымъ, [154]кратко, [155]указать, [156]прутъ, [157]полоска, [158]угловатый, [159]пучокъ, [160]приношеніе, [161]въ древности, [162]привязывать, [163]порода деревьевъ, [164]особый, [165]ворота, [166]покрыть соломою, [167]покрыть черепицею, [168]далѣе, [169]простой, [170]украшенъ, [171]имущество (бутафорскія вещи).

35. SHINTO TEMPLES.

The Shinto are all thatched[1], while the Buddhists tile[2] the roofs[3] of the places of their worship[4]. A Shinto temple seldom stands alone, a number of other of smaller temples and houses surround it, and these are either dedicated[5] to minor[6] gods, or are used by the priests as dwelling houses. It is curious to watch[7] the worship in a Shinto temple. The worshipper commences[8] by pulling[9] violently[10] at a rope[11] suspended[12] from the roof, and ringing a large bell[13]. He then kneels[14] on a piece of matting[15] in front of mirror[16], and starts[17] clapping[18] his hands violently. All this is done in order to arouse[19] the gods that may be sleeping; and having to his own satisfaction[20] made sufficient[21] noise, he commences his prayers, first kneeling, then rising and kneeling again. He seems quite oblivious[22] of any noise or talking that may be going on around him; and at times even children use the temple as a playground[23] or shelter[24] from rain.

The whole duty that a Shintoist seems to owe to his religion is attending worship at certain festival[25] days, and pilgrimages[26] to the Temple of Ise.

He is supposed to keep his heart inwardly[27] pure and abstain[28] from whatever makes him impure[29]. The Shinto temples are called *mia,* and the Buddhist temples *tera.*

From: «Art in Japan», by Rittner, p. 181.

36. MORAL[1] MAXIMS[2].

Few Japanese books are likely to please the foreign reader more than two small volumes[3] of practical ethics[4], entitled[5] respectively[6] *Jitsugo Kyo* or «Teaching of the words of truth» and *Dojy Kyo* or

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[1]крыть соломой, [2]крыть черепицами, [3]крыша, [4]поклоненіе, [5]посвятить, [6]меньшой, [7]наблюдать, [8]начинать, [9]тянуть, [10]сильно, [11]веревка, [12]подвѣсить, [13]колоколъ, [14]стать на колѣни, [15]цыновка, [16]зеркало, [17]начать, [18]хлопотать, [19]пробудить, [20]удовлетвореніе, [21]достаточно, [22]предавать забвенію, [23]мѣсто для игры, [24]убѣжище, [25]праздникъ, [26]паломничество, [27]внутренно, [28]воздержаться, [29]нечистый.

[1]нравственный, [2]правило, [3]томъ, [4]этика, [5]озаглавить, [6]соотвѣтственно,

«Teaching for the young». They are ascribed to Buddhist abbots[7] of the ninth century; but the doctrine of both has a Confucian no less than a Buddhist flavour[8], and many of the maxims are transcribed[9] bodily[10] from Chinese sources[11]. Both collections[12] were for many ages as familiar to the youths of Japan as the Sermon on the Mount[13] is to us. The following may serve as specimens[14]:

«Treasures[15] that are laid up in a garner[16] decay[17]: treasures that are laid up in the mind decay not.

«Though thou shouldst heap[18] up a thousand pieces of gold: they would not be so precious as one day's study.

«If thou, being poor, enter into the abode[19] of the wealthy, remember that his riches are more fleeting[20] than the flower nipped[21] by the hoar-frost[22].

«If thou be born in the poor man's hovel[23], but have wisdom: then shalt thou be like the lotus[24]-flower growing out of the mud[25].

«Thy father and mother are like heaven and earth: thy teacher and thy lord are like the sun and moon.

«Other kingsfolk[26] may be likened[27] to the rushes[28]: husbands and wives are but useless[29] stones.

«He that loveth iniquity[30] beckoneth[31] to misfortune[32]: it is as it were the echo[33] answering the voice.

«He that practiseth[34] righteousness[35]: receiveth a blessing[36]: it cometh as surely[37] as the shadow followeth the man.

«Be reverent[38] when thou goest past a grave[39]: alight[40] from thy horse when thou goest past a Shinto shrine[41].

«When thou art near a Buddhist temple or pagoda, thou shalt not commit[42] any unclean[43] act: when thou readest the sacred writings, thou shalt do nothing unseemly[44].

«Human ears are listening[45] at the wall[46]: speak no calumny[47], even in secret.

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[7]аббатъ, [8]направленіе (вкусъ), [9]переписать, [10]цѣликомъ, [11]источникъ, [12]собраніе, [13]нагорная проповѣдь, [14]служить образцомъ, [15]сокровище, [16]житница, [17]гнить, [18]свалить въ кучу, [19]жилище, [20]быстро проходящій, [21]заморозить, [22]утренникъ, [23]лачуга, [24]лотусъ, [25]илъ, [26]родня, [27]приравнять, [28]тростникъ, [29]безполезный, [30]зло, [31]призывать, [32]несчастіе, [33]эхо, [34]практиковать, [34]добродѣтель, [36]благословеніе, [37]дѣствительно, [38]почтителенъ, [39]могила, [40]сойти, [41]храмъ, [42]совершить, [43]нечистый, [44]неподобающій, [45]слушать, [46]стѣна, [47]клевета.

«Human eyes look down from the heavens: commit no wrong, however hidden[48].

When a hasty[49] word hath once been spoken: a team[50] of four horses may pursue[51], but cannot bring it back.

«The flaw[52] in a mace[53] of white jade[54] may be ground[55] away: but the flaw of an evil word cannot be ground away.

«Calamity[56] and prosperity[57] have no gate: they are there only whither men invite them.

«From the evils sent by Heaven there is deliverance[58], from the evils we bring upon ourselves there is no escape[59].

«The gods punish fools not to slay[60], but to chasten[61] them: the teacher smiteth[62] his disciple not from hatred[63], but to make him better.

«Though the sins[64] committed[65] by the wise man be great, he shall not fall into hell[66]: though the sins committed by the fool be small, he shall surely[67] fall into hell.

«Life, with birth[68] and death, is not enduring[69]: and ye should haste to yearn[70] after Nirvâna.

«The body with its passions is not pure: and ye should swiftly[71] search after intelligence[72].

«Above all things men must practise charity[73]: it is by almsgiving[74] that wisdom is fed[75].

«Less[76] than all things men must grudge[77] money: it is by riches that wisdom is hindered[78]».

From: «Things Japanese», by Chamberlain.

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[48]спрятать, [49]необдуманный, [50]упряжка, [51]преслѣдовать, [52]недостатокъ, [53]цянь, [54]нефритъ, [55]шлифовать (гранить), [56]несчастіе, [57]благополучіе, [58]избавленіе, [59]спасеніе, [60]убить, [61]исправлять, [62]ударить, [63]ненависть, [64]грѣхъ, [65]совершить, [66]адъ, [67]навѣрно, [68]рожденіе, [69]долговѣчный, [70]страстно желать, [71]быстро, [72]знаніе, [73]милосердіе, [74]благотворительность, [75]кормить, [76]меньше, [77]жалѣть, [78]задерживать.

IV

LAWS AND CUSTOMS.

37. CHINESE ETIQUETTE[1].

Never sit down while your visitor is standing, nor pass before him through a door.

Never speak to an equal[2] from a chair or from on horsebach, but dismount[3]; nor without removing your spectacles[4]. Always place a visitor on your left, and in handing anything to him, invariably[5] use both hands. When he takes his leave, accompany him to the front door.

Chinese servants should not (strictly speaking) appear before their masters in short[6] clothes[7], nor without socks[8], nor with shoes down at heel[9], nor with tail[10] tied round the head. They should not loll[11] about, but stand in a respectful[12] attitude[13], with their hands down; and on meeting their employers[14] in the street they should stand aside[15] and yield the path[16]. They should not wear gaudy[17] clothes, nor blue socks; and should be shaved[18] regularly[19] at short intervals[20].

Chinese street etiquette is quite different from our own, a fact usually ignored[21] by blustering[22] foreigners who march[23] through a Chinese town as if the place belonged to them, and not unfrequently[24] complain[25] that coolies and others will not «get out of their way». There is, in fact, a graduated scale[26] of Chinese street rights in this

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[1]этикетъ, [2]равный, [3]слѣзть съ лошади, [4]очки, [5]неизбѣжно, [6]короткій, [7]платье, [8]носки, [9]съ стоптанными задниками, [10]коса (хвостъ), [11]разваливаться, [12]почтительный, [13]поза, [14]хозяинъ, [15]посторониться, [16]дорога, [17]пышный, [18]бриться, [19]регулярно, [20]промежутокъ, [21]непризнавать, [22]суетливый, [23]маршировать, [24]нерѣдко, [25]жаловаться, [26]шкала.

particular[27] respect[28], to which, as being recognised[29] by the Chinese themselves, it would be advisable[30] for foreigners to pay some attention[31]. In England it has been successfully[32] maintained[33] that the roadway[34] belongs to all equally, foot-passengers[35], equestrians,[36] and carriage-passengers alike[37]. Each is bound[38] to respect the rights of the other, and is responsible[39] for any accident arising[40] from disregard[41] of this principle. Not so in China; the ordinary foot-passenger is bound to get out of the way of the lowest coolie who is carrying a load[42]; that same coolie must make way, even at great inconvenience[43] to himself, for a sedan-chair[44]; an empty chair yields[45] the way to a chair with somebody inside; a chair, inasmuch as being more manageable[46], gets out of the way of a horse; and horse, chair, coolie and foot-passenger all get out of the way for a wedding or other procession[47], or for a retinue[48] of a mandarin.

Apropos[49] of the custom of getting out of a chair or getting off a horse on meeting a friend who is walking, we have omitted[50] to state that in such cases it is considered the duty of any one on foot, observing the approach[51] of an acqaintance in a chair or on horseback, to screen[52] his face with his fan and prevent the other from catching his eye[53], thus saving him the trouble of dismounting. Thus, when two high mandarins of equal rank, such as Viceroy and Tartar General, find themselves face to face in their chairs, those attendants among their retinues who carry the enormous[54] wooden fans, rush[55] forward and insert[56] them between the passing chairs, so that their masters may be presumed[57] not to see each other, and consequently[58] not be obliged to get out. No subordinate[59] can meet a high mandarin in this way: the former must turn down some by-street[60] immediately on hearing the approach of his superior officer.

From: «A Glossary of Reference» by H. Giles.

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[27]спеціальный, [28]отношеніе, [29]признаваемый, [30]слѣдовало бы, [31]обращать нѣкоторое вниманіе, [32]успѣшно, [33]поддержано, [34]дорога, [35]пѣшеходъ, [36]верховой, наѣздникъ, [37]одинаково, [38]обязанъ, [39]отвѣтственъ, [40]возникающій, [41]необращеніе вниманія, [42]грузъ, [43]неудобство, [44]паланкинъ, [45]уступить дорогу, [46]удобоуправляемый, [47]процессія, [48]свита, [49]кстати, [50]уступить, [51]приближеніе, [52]прикрыть, [53]увидѣть, [54]громадный, [55]бросаться, [56]вставлять, [57]предположить, [58]слѣдовательно [59]подчиненный, [60]переулокъ.

38. THE CHINESE PENAL CODE.

This work contains[1]: 1) the immutable[2] statute[3] laws of the Chinese Empire under the present Manchu dynasty[4], derived[5] in great part from the previous code[6] of the Ming dynasty; and 2) such modifications[7], extentions[8] and restrictions[9] of these fundamental[10] laws, as time and circumstances make necessary. A revised[11] edition is published[12] every five years. Has been translated into English by Sir G. Staunton.

Sect. 292: — All persons playing[13] with the fist[14], with a stick[15], or with any weapon[16] or other means whatsoever[17], in such a manner as obviously[18] to be liable[19] by so doing to kill, and thus killing or wounding some individual[20], shall suffer[21] the punishment provided by the law in any ordinary[22] case of killing or wounding in an affray[23] (viz., death by strangulation[24] or punishment in proportion[25] to the injuries[26] inflicted[27]).

All persons who kill or wound others purely[28] by accident[29], shall be permitted[30] to redeem[31] themselves from punishment, by the payment in each case of a fine[32] to the family of the person deceased[33] or wounded.

By a case of pure accident is understood a case of which no sufficient[34] warning[35] could have been given either directly[36], by the perceptions[37] of sight and hearing, or indirectly by the inferences[38] drawn[39] from judgment and reflection; as for instance, when lawfully pursuing[40] or shooting[41] wild animals; when for some purpose throwing a brick[42] or tile[43], and in either case unexpectedly[44] killing any person; when after ascending[45] high places, slipping[46] and falling down, so as to chance to hurt a comrade or bystander[47]; when sailing[48] in a ship

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[1]содержать, [2]непреложный, [3]статутъ, [4]династія, [5]извлекать, [6]кодексъ, [7]измѣненіе, [8]расширеніе, [9]ограниченіе, [10]основной, [11]пересмотрѣнный, [12]публиковать, [13]играющій, [14]кулакъ, [15]палка, [16]оружіе, [17]какой бы то нибыло, [18]очевидно, [19]могущій, [20]лицо, [21]понести, [22]обыкновенный, [23]драка, [24]удавленіе, [25]соразмѣрно, [26]поврежденіе, [27]нанесенный, [28]чисто, [29]несчастный случай, [30]разрѣшать, [31]выкупить, [32]штрафъ, [33]покойный, [34]достаточный, [35]предупрежденіе, [36]непосредственно, [37]чувства, [38]заключеніе, [39]извлеченный, [40]преслѣдовать, [41]стрѣлять, [42]кирпичъ, [43]черепица, [44]неожиданно, [45]подниматься, [46]поскользнуться, [47]присутствующій, [48]плавать.

or other vessel, and driven involuntarily[49] by the winds; when on a horse or in a carriage, being unable, upon the animals taking fright[50], to stop or to govern[51] them; or lastly, when several persons jointly[52] attempt[53] to raise a great weight[54], the strength of one of them failing[55], so that the weight falls on and kills or injures his fellow-labourers[56]: — in all these cases there could have been no previous thought or intention of doing an injury, and therefore the law permits such persons to redeem themselves from the punishments by a fine to be paid to the family of the deceased or wounded person.

The punishments recognised[57] by the Chinese penal code are: 1) flogging[58] on the thighs[59] with a flat piece of bamboo; 2) exposure[60] in a heavy wooden collar, called a cangue; 3) banishment for a given time or permanently[61] to a given distance; and 4) death by strangulation, decapitation[62], or the so-called «lingering death»[63].

From: «A Glossary of Reference», by H. Giles.

39. RUNNERS[1].

The unpaid servants at a Chinese Yamên are called «runners». They live upon squeezes[2] extorted[3] from all who are unlucky[4] enough to get entangled[5] in the meshes[6] of the law; for example, a warrant[7] being issued[8] against any one, they will report[9], on receipt[10] of a bribe[11], that he has «absconded»[12].

Another class of runners exist[13] at Canton, namely[14], rowdies[15] who smuggle[16] ashore[17] opium and other goods from the river steamers on their arrival from Hongkong. As soon as the steamers comes alongside[18] of the wharf[19], balls of the drug[20] etc. etc.[21], are thrown out[22] by

[49]непроизвольно, [50]испугаться, [51]управлять, [52]совмѣстно, [53]пытаться, [54]тяжесть, [55]ослабѣвать, [56]товарищъ по работѣ, [57]признаваемый, [58]сѣченіе, [59]ляжка, [60]выставка, [61]пожизненно, [62]обезглавленіе, [63]медленная смерть.

[1]бѣгунъ, [2]взятка, [3]вымогать, [4]несчастливый, [5]запутаться, [6]сѣти, [7]приказъ объ арестѣ, [8]изданъ, [9]доложить, [10]полученіе, [11]взятка, [12]скрыться, [13]существовать, [14]а именно, [15]босякъ, [16]провозить тайкомъ, [17]на берегъ, [18]причаливать, [19]пристань, [20]аптекарское снадобье, т. е. опіумъ, [21]и т. д., см. сокращенія, [22]выбрасывать.

accomplices[23] on board to these men who are waiting in readiness[24] to receive them, and who immediately make a bolt[25] through the crowd with their booty[26]. The converse[27] of this practice is not unknown[28] — throwing dutiable[29] goods on board a departing steamer, just as she is well clear of the wharf.

From: «A Glossary of Reference» by H. Giles.

40. SWALLOWING GOLD.

Euphemistically[1] used by the Chinese for suicide by poison[2], chiefly[3] in the case of high officials who have received intimation[4] from Peking that their lives are no longer wanted. Absurdly[5] supposed by some foreigners and many ignorant natives to signify[6] death from swallowing[7] lumps[8] of gold or inhaling[9] or suffocating[10] oneself with gold-leaf[11]. This mistake has been made by most writters on Chinese subjects[12], such as Doolittle, Williams (Middle Kingdom, II 543) and others; and a qualified[13] European practitioner[14] wrote as follows in the Customs Gazette, № XXXIII January — March, 1877:

«Gold-leaf poisoning appears to be seldom practised here (Kiukiang) as a method of commiting[15] suicide, as I have heard only one case during my three years' residence[16]. Goldleaf, where it does not suffocate, must act simply as an irritant[17], and therefore I should consider that the rational[18] treatment[19] would be the continuous[20] exhibition[21] of alkalies[22], with demulcent[23] drinks and emetics[24]».

But it might just as well be argued[25] that the phrase «to present silk» must necessarily[26] mean an Imperial gift of a few bales[27] to a deserving[28] mandarin, instead of, as it actually does, a peremptory[29] command to strangle[30] himself forthwith[31].

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[23]соучастникъ, [24]готовность, [25]пускаться стрѣлой, [26]добыча, [27]обратное, [28]неизвѣстный, [29]подлежащій оплатѣ пошлиной.

[1]для смягченія выраженія, [2]ядъ, [3]главнымъ образомъ, [4]увѣдомленіе, [5]нелѣпо, [6]обозначать, [7]проглатывать, [8]кусокъ, [9]вдыханіе, [10]задыхаться, [11]листовое золото, [12]предметъ, [13]компетентный, дипломированный, [14]докторъ, [15]совершеніе, [16]жительство, [17]раздражающій, [18]раціоналъный, [19]пользованіе, [20]продолжительный, [21]дача, [22]щелочь, [23]успокоительный, [24]рвотныя, [25]доказывать, [26]необходимо, [27]кипа, [28]достойный, [29]не допускающій возраженія, [30]задушить, [31]немедленно.

The Hsi-yüan-lu or instructions to Coroners[32], uses the term[33] in the sense of lump gold or silver, and gives directions[34] for softening[35] the swallowed metal so as to make it pass easily through the intestines[36]. And a case is quoted[37] of a Brigadier General who swallowed three finger-rings and died after severe vomiting[38].

From: «A Glosarry of Reference», by H. Giles.

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41. MARRIAGES.

Marriages in China are arranged by go-betweens[1] who are legally responsible[2] for their share in the transaction[3]. One important preliminary[4] consists in comparing[5] the year, month, day and hour at which the two parties were born, to ascertain[6] that they are in astrological harmony[7].

If these negotiations[8] are followed up by acceptance[9], on the part of the bride's[10] family, of marriage presents, and if no misrepresentation[11] of facts[12] can be proved by either side against the other, the marriage contract is held to be complete, and neither party is allowed to draw back. A day is fixed[13] and the bride-groom fetches[14] the bride in a gaudy[15] red sedan-chair[16] from her home to his own, where they worship together in their ancestral[17] hall, and rise up, man and wife.

The remarriage of widows is not prohibited[18] but strongly discountenanced[19] by public opinion. Marriage may not be celebrated[20] during the period of mourning for a parent and certain other near relations; nor (with notable[21] exceptions) between persons bearing[22] the same surname[23]; nor between first cousins either on the father's or mother's side[24].

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[32]слѣдователь производящій дознаніе объ умершихъ скоропостижно, [33]выраженіе, [34]наставленіе, [35]смягченіе, [36]кишечникъ, [37]цитировать, [38]рвота.

[1]сваха, [2]по закону отвѣтственный, [3]сдѣлка, [4]предварительное дѣйствіе, [5]сравненіе, [6]удостовѣреніе, [7]астрологическая гармонія, [8]переговоръ, [9]принятіе, [10]невѣста, [11]искаженіе, [12]фактъ, [13]назначаться, [14]женихъ приводитъ, [15]пышный, [16]паланкинъ, [17]предки, [18]запрещенъ, [19]неодобрять, [20]праздноваться, [21]знаменитый, извѣстный, [22]носящій, [23]фамилія, [24]сторона.

Custom[25], however, interprets[26] this last clause[27] as applicable[28] only to first cousins of the same surname. No legal[29] objection[30] was raised to the suggested[31] marriage of the hero[32] and heroine[33] of the Hung-lou-mêng nor the hero's actual[34] marriage with Pao-ch'ai.

From: «A Glossary of Reference», by H. Giles.

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42. MIXED COURT.

A tribunal[1] instituted[2] at Shanghai in 1869, for the hearing of all cases[3] between: 1) Chinese resident[4] within[5] the settlement[6], 2) civil and criminal (except murder[7] and certain serious charges[8]) between Chinese and foreign residents, in cases where Chinese are defendants[9]; 3) where foreigners are the defendants, provided always they are unrepresented[10] by a Consul on the spot[11]. The Court consists of a Chinese official having the rank of sub-Prefect and a foreign Assessor[12], the latter being always, in civil suits[13], a representative[14] of the nationality involved[15]. Otherwise[16] the British Assessor sits three times, an American twice and a German once a week. The Court was formerly held at the British Consulate, but has since been transferred[17] to a building in the Maloo, at the entrance to which may be usually seen a number of convicted prisoners wearing the cangue. The punishments inflicted[18] range[19] from 20 blows with the bamboo to three of four years penal servitude[20]. Over the outer gates may be seen a Chinese inscription[21] meaning «Men flock[22] from afar, while those who are near rejoice. Business brisk[23] and the people prosperous[24]».

From: «A Glossary of Reference», by H. Giles.

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[25]обычай, [26]толковать, [27]правило, [28]примѣнимо, [29]законный, [30]препятствіе, [31]предположенный, [32]герой, [33]героиня, [34]дѣйствительный.

[1]судилище, [2]учрежденный, [3]дѣло, [4]живущій, [5]въ предѣлахъ, [6]поселеніе, [7]убійство, [8]обвиненіе, [9]отвѣтчикъ, [10]не имѣющій представителя, [11]на мѣстѣ, [12]помощникъ судьи, [13]тяжба, [14]представитель, [15]замѣшанный, [16]иначе, [17]перевести, [18]налагаемый, [19]простираться, [20]каторга, [21]надпись, [22]стекаться, [23]бойкій, [24]благоденствовать.

43. TORTURES[1].

Of these a long list might be given; they exist[2], however, rather[3] in name than in practice, the more severe forms being absolutely[4] prohibited[5], though Chinese prisoners are occasionally under great stress[6] of circumstances, subjected[7] to very barbarous treatment. To extort[8] evidence[9] from a man, the bamboo is applied; women are slapped[10] on the cheek[11] with a flat[12] piece of hard leather[13]. Instruments[14] for squeezing[15] the fingers and ankle-bones[16] are authorised[17] under the Penal Code, but «any magistrate who wantonly[18] or arbitrarily[19] applies the question by torture, shall be tried for such offence»[20], and where competition[21] for place is so keen[22], few officials would dare[23] risk[24] their career [25] in such an unsatisfactory way. Besides[26], few Chinese prisoners need[27] more than the majesty[28] of the law to frighten them either into telling the truth or swearing[29] to a falsehood[30], as the presiding[31] magistrate may require.

The real[32] tortures of the Chinese prisoner are the filthy[33] dens[34] in which the unfortunate vituims[35] are confined[36], the stench[37] in which they have to draw breath[38], the fetters[39] and manacles[40] by which they are secured[41], absolute[42] insufficiency[43] even of the disgusting[44] rations[45] doled[46] out to them, and above all, the mental[47] agony[48] which must ensue[49] upon imprisonment in a country with no Habeas corpus to protect the lives and fortunes[50] of its citizen[51].

In all cases of rendition[52] of prisoners from the colony of Hong-

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[1]Пытка, [2]существовать, [3]скорѣе, [4]совершенно, [5]запрещенный [6]давленіе, [7]подвергаться, [8]выгонять, [9]показаніе, [10]ударъ ладонью или чѣмъ-нибудь плоскимъ, [11]щека, [12]плоскій, [13]кожа, [14]инструментъ, [15]сжиманіе, [16]таранная кость, [17]дозволяться, [18]безъ причины, [19]произвольно, [20]проступокъ, [21]соревнованіе, конкуренція, [22]сильно, [23]осмѣлиться, [24]рисковать, [25]карьера, [26]кромѣ того, [27]нуждаться, [28]великій, [29]присягнуть, [30]ложь, [31]предсѣдательствующій, [32]истинный, [33]грязный, [34]логовище, [35]жертва, [36]заключенный, [37]вонь, [38]дышать, [39]кандалы, [40]ручные кандалы, [41]заковать, [42]совершенный, [43]недостаточность, [44]отвратительный, [45]довольствіе, [46]раздать, [47]умственный, [48]страданіе, [49]слѣдовать, [50]судьба, [51]гражданинъ, [52]выдача.

kong to the Chinese authorities[53], a guarantee[54] is required from the latter that at the ensuing[55] trial no tortures will be applied[56].

From: «A Glossary of Reference», by H. Giles.

44. SALT COMMISSIONER.

Salt is a government monopoly in China, and a commissioner[1] is a high official charged[2] with the collection[3] of the revenue[4] accruing[5] therefrom, together with the strict[6] repression[7] of smuggling[8], which is however carried[9] on to a very great extent[10].

China is divided for the purpose of salt[11] administration into seven main[12] circuits[13], each of which has its own source[14] of production. The official controlling the administration are, as a rule, independent[15] of the local[16] authorities.

The system[17] of administration is nearly the same in each of the circuits. The salt is produced in certain specified[18] places by evaporation[19] and boiling[20], from sea water[21] round the coast[22], and from brine[23] found in wells[24] and marshes[25] in Szechuan and Shansi. There is no restriction[26] on the amount[27] or mode[28] of production, but all the salt manufactured must be sold at a fixed rate[29] to government officials, who establish depôts[30] near the place of production. Its distribution[31] is undertaken[32] by the salt merchants, who are a body of men[33] holding[34] licences[35] or warrants[36] from the salt Commissioner, if there is one, or the Viceroy or Governor who superintends[37] that particular circuit. The quantity of salt which ought annually[38] to pass[39] into consumption[40] in each circuit is roughly[41] estimated[42] and as many warrants are issued

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[53]власти, [54]гарантія, [55]послѣдующій, [56]примѣнять.

[1]комиссаръ, [2]поручать, [3]сборъ, [4]доходъ, [5]поступающій, [6]строй, [7]подавленіе, [8]контрабанда, [9]вести, [10]въ большихъ размѣрахъ, [11]управленіе, [12]главный, [13]округъ, [14]источникъ, [15]самостоятельный, [16]мѣстный, [17]система, [18]указанный (поименованный), [19]испареніе, [20]кипяченіе, [21]морская вода, [22]побережье, [23]соленая вода, [24]колодцы, [25]болото, [26]ограниченіе, [27]количество, [28]способъ, [29]установленная цѣна, [30]складъ, [31]распредѣленіе, [32]брать на себя, [33]корпорація, [34]имѣющій, [35]патентъ, [36]свидѣтельство, [37]надзирать, [38]ежегодно, [39]войти, [40]потребленіе, [41]приблизительно, [42]вычистить.

as are necessary to cover[43] that amount, so that each warrant is supposed to be used every year.

The warrants are perpetual[44], that is to say, a warrant once issued[45] may be used over and over again, may be handed down from father to son, or may be transferred[46] to a nominee[47] for value. The possession of one or two salt warrants becomes in places a valuable asset[48].

Having purchased[49] and paid for his salt, the merchant is entitled[50] to convey[51] it to any part of the circuit where he thinks there is the best demand for it. But he is not at liberty to sell it direct to the consumer[52]. As he bought it at a price fixed by the government, so he must sell it through an agent of the Salt Administration, which also fixes the selling price. The merchant, having chosen the place where he wishes his salt to be disposed of, must store[53] it at a sort of bonded warehouse[54], which is established[55] in every town of importance[56] under the charge of a wei-yuen from the Salt Commissioners yamên. The salt is stored there under the control[57] of the wei-yuen, to await its furn[58] for sale. For this purpose the merchants names are entered in a book in order of application[59], and the salt is strictly disposed[60] of in the same order. The warrants are handed in at the same time and are retained[61] by the wei-yuen till the salt they cover[62] is cleared[63], upon which they are handed back, and the merchant is at liberty to try another venture[64].

A curious custom connected[65] with the sale of salt obtains[66] in Canton. Old and infirm[67] persons are permitted to hawk[68] it about the streets without the otherwise necessary licence, and this enables[69] them to accept a somewhat lower rate[70] than the ordinary shopkeeper[71].

From: «A Glossary of Reference», by H. Giles.

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[43]покрыть, [44]вѣчный, [45]выданный, [46]передать, [47]другое лицо, по усмотрѣнію, [48]имущество, [49]купить, [50]имѣть право, [51]перевозить, [52]потребитель, [53]сложить, [54]казенный пакгаузъ, [55]учредить, [56]важный, [57]вѣдѣніе, [58]очередь, [59]заявленіе, [60]продавать, [61]задерживать, [62]покрывать, обезпечивать, [63]очищенъ, [64]попытка, [65]связанный, [66]существовать, [67]слабый, [68] продавать въ разносъ, [69]дать возможность, [70]болѣе низкая цѣна [71]лавочникъ.

45. COLOURS.

Yellow: the Imperial colour. Princes of the blood[1] have yellow robes for their sedan-chairs. Red: the official colour of China under the Chou dynasty. The emblem[2] of joy. The colour of ordinary visiting cards, mandarin seals[3], bride's dress, bridal chair, etc. White: emblem of mourning[4]. White hats and shoes are never worn except in mourning. Blue: at the death of an emperor all official seals are stamped in this colour, and the paper of scrolls[5] etc. on the door-posts[6] is also changed to blue (or black and white). The ordinary colour of a chair of a mandarin below a certain rank[7]. Green: the colour of the chair of a mandarin above a certain rank. Light brown: colour of visiting cards when in mourning. After some time has elapsed[8], a small piece of paper of this colour, with the name inscribed[9], is pasted[10] in the middle of the usual red card. Mauve[11]: is used for the seals of the highest authorities. Black is almost tabooed[12], as significant[13] of evil[14]. Black fans are used only by old people, who are supposed to be beyond the reach[15] of bad influences[16]. Prisoners under the Han dynasty wore black clothes. Official underlings[17] are called the «black band»[18]. Devils are always depicted[19] with black faces. Dragon boats are of all colours except black. Opium is called «black dirt»[20] and «to be stained[21] black» is to be addicted[22] to the pipe.

From: «A Glossary of Reference», by H. Files.

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46. CURIOUS[1] BRIDGES[2] IN INTERIOR[3] CHINA.

The problem[4] of the other side and how to reach it has been before the race since the beginning. Is it a mountain? a path[5] to climb[6] by will lead us to the other face. An ocean?[7] then some form of ship-

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[1]кровь, [2]эмблемой, [3]печать, [4]трауръ, [5]свитокъ, [6]косякъ, [7]чинъ, [8]пройти (о времени), [9]написанный, [10]приклеиваться, [11]сиреневый, [12]изгнанъ изъ употребленія, [13]означающій, [14]зло, [15]внѣ вліянія, [16]вліяніе, [17]подчиненный, низшіе чиновники, [18]ватага, [19]изображать, [20]черная грязь, [21]окрашенный, [22]имѣть склонность.

[1]странный, [2]мостъ, [3]внутренній, [4]задача, [5]тропинка, [6]лазать, [7]океанъ,

craft[8] is needed to reach the further shore[9]. A river, however, which is neither ocean nor mountain, but compounded[10] of both, may be either a way to a place or an obstacle[11] to getting there. At any rate, the problem of the other side came early[12] to the fore[13] as men spread[14] first along the river valleys and sought communication[15] across the dividing[16] stream. Is the river shallow[17] and fordable?[18] — then wade[19] across. Is it wide and deep? then a boat to float[20] one over is necessary[21]. Both methods, however, have their objections[22]. Rivers have an uncomfortable habit of rising[23] at the wrong time for the traveller, so reducing[24] the value of fords[25]. Both are limited[26] in capacity[27] and precarious[28] in performance[29], hence the necessity for and the value of bridges. China has still her primitive[30] bridges, ingenious[31], fantastic[32]— a delight to the curious and a lover of things ancient. Visible in many places are the stepping[33] stones, worn[34] into various forms by the countless[35] feet of generations[36] of travellers who avoided[37] the immersion[38] of extremities[39] by amateur[40] acrobatics[41] on this elementary[42] bridge. Then some one suspended[43] a rope[44] across a stream and carried himself and load[45] over, spider[46] fashion, hung in space[47] above the menacing[48] water beneath. Such bridges are in common use to-day among the mountains of Western China, where the head[49] waters of the great rivers fume[50] and fret their way coast-ward[51], and the mountains lave[52] their feet in the torrents[53] thrown down by their rocky[54] sides. Heavy bamboo cables[55], most enduring[56] form of rope known, span[57] the gorge[58], a grooved[59] wooden carrier[60] is fitted[61] to the cable[62], a transverse[63] stick is secured by a short rope beneath the carrier, the

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[8]судно, [9]берегъ, [10]составить, [11]препятствіе, [12]рано, [13]на первый планъ, [14]распространяться, [15]сообщеніе, [16]раздѣляющій, [17]мелкій, [18]проходимый въ бродъ, [19]ходить въ водѣ, [20]плавать, [21]нужный, [28]недостатокъ, [23]подниматься, [24]уменьшать, [25]бродъ, [26]ограниченный, [27]объемъ, [26]ненадежный, [29]исполненіе, [30]примитивный, [31]хитроумный, [32]фантастическій, [33]камни, возвышающіеся надъ поверхностью воды и служащіе для перехода пѣшеходовъ, [34]изношенный, [35]безчисленный, [36]поколѣніе, [37]избѣгать, [38]погруженіе, [39]оконечность, [40]любительскій, [41]акробатическія упражненія, [42]элементарный, [43]подвѣсить, [44]веревка, [45]ноша, [46]паукъ, [47]пространство, [48]угрожать, [49]верхнее теченіе, [50]сердиться, выходить изъ себя, [51]по направленію къ побережью, [52]купать, [53]потокъ, [54]скалистый, [55]канатъ, [56]прочный, [57]перехватывать, [58]ущелье, [59]съ нарѣзами, [60]передаточное колесо, [61]придѣлывать, [62]канатъ, [63]поперечный.

traveller seats himself astride[64] the stick and by dexterous[65] manipulation[66] of the cable, hand over hand, or the friendly help of a partner[67] who hauls[68] him by a leading[69] rope, the question of the other side is solved[70] for him. A steady[71] head and fairly[72] good muscles[73] are needed in crossing, for the cable sags[74] uncomfortably in the middle, and the tossing[75], tumbling[76] water has a habit[77] of saying queer[78] things to the nervous biped[79] dangling[80] just above it, while an involuntary[81] plunge[82] into the racing[83] current[84] would easily put a period[85] to one's speculation[86], should he leave go of the rope that seems so insecure[87]. The mountain tribes[88] whose homes are hidden from the too careful inspection of outsiders, guard these rope bridges with great jealousy[89] and, in case of suspicion[90], nothing is easier than to detach[91] the bridge from its moorings[92] on one bank[93], and so leave the suspected[94] traveller down on his luck[95] on one side of the river instead of down on the native on the other. Unspeakable[96] Ishmaelites[97] are these mountain people, bred[98] in suspicion and reared[99] in seclusion[100]; their rope bridges do not always solve[101] the problem[102] of the other side for the other man. Allied[103] to this primitive[104] bridge for man is an effective[105] device[106] employed by the Chinese Imperial Couriers[107] to prevent delay[108] in forwarding[109] despatches[110] during the high water season when the river is impassable[111]. A light bamboo cable is thrown over the river at a safe height[112], a «carrier» wich can be manipulated[113] from either side, is arranged[114], and the despatch is hauled[115] to the further shore[116], where another courier is ever in readiness[117] to carry the yellow-wrapped[118] package[119] on a new stage[120] of its journey.

An advanced step in bridge buiding is also to be found in these

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[64]верхомъ, [65]ловкій, [66]дѣйствовать руками, [67]товарищъ, [68]тащить, [69]ходовая веревка, [70]разрѣшенъ, [71]крѣпкій, [72]довольно-таки сносный, [73]мускулы, [74]осѣдать, [75]бросающій, [76]падающій, [77]привычка, [78]странный, [79]двуногое животное, [80]болтающійся, [81]невольный, [82]ныряніе, [83]быстрый, [84]теченіе, [85]конецъ, [86]предположеніе, [87]ненадежный, [88]племя, [89]ревность, [90]подозрѣніе, [91]отдѣлить, [92]шварты, [93]берегъ, [94]подозрительный, [95]въ несчастномъ положеніи, [96]невыразимый, [97]измаильтяне, [98]воспитанный, [99]выращенный, [100]уединеніе, [101]рѣшать, [102]задача, [103]сродни, [104]первобытный, [105]дѣйствительный, [106]приспособленіе, [107]курьеръ, [108]задержка, [109]препровожденіе, [110]бумага, [111]непереходимый, [112]безопасная высота, [113]управлять, [114]устроенный, [115]тащить, [116]берегъ, [117]готовность, [118]завернутый въ желтую бумагу, [119]пакетъ, [120]перегонъ.

same Western hills. When the annual summer freshet[121] has passed, the annual bridge building is begun — about the end of September. A huge cable is plaited[122] of best bamboo strips[123] — capable[124] of bearing[125] an immense strain[126] — and firmly[127] secured in mammoth[128] crates[129] of pebble[130] stones, built for the purpose one on either bank. Bundles[131] of ordinary bamboos are then lashed[132] to the down stream — should one say leeward[133]? — side of the cable to form the road-bed[134] of the bridge, sundry[135] boards[136] are laid casually on the bundles, with characteristic Chinese disdain[137] for such trifles[138], and there you are. A side rail of bamboo is built up, to give a sense of security[139] — only a sense, there is no security — and for eight months of the year the Ya is yoked to a floating[140] bamboo bridge on which the traffic of the Imperial highway[141] from the west is carried across that turbulent[142] but fascinating[143] river.

In the fifth moon, however, the Chinese remove[144] the bridge and resort[145] to ferry-boats[146], just in time to catch the augmented[147] traffic caused by the transporting the eggs of the white wax[148] insect from the west to the various places where the insects are hatched[149] out and wax is made. The carrier coolies are in great haste to reach home before the eggs hatch out and thus spoil[150] on the way. Such haste, almost indecent[151] in the land of Confucius, is the ferry-man's good time, and he makes his hay while the sun shines[152]. The maxims[153] of Confucius are at a discount[154] while the obdurate[155] ferry-men squeeze[156] a heavy premium[157] on haste out of the luckless coolies.

An improved form of bridge, because more permanent[158], is the iron suspension structures[159] now so common from the borders[160] of Burmah to the plain of Chêntu. Heavy wrought iron[161] chains are carried across the river and fastened to solidly[162] constructed stone piers[163],

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[121]разливъ, [122]плести, [123]полоска, [124]способный, [125]вынести, [126]напряженіе, [127]крѣпко, [128]громадный, [129]плетеныя корзинки, [130]булыжникъ, [131]связка, [132]привязывать, [133]подвѣтренная, сторона, [134]настилка, [135]различный, [136]доска, [137]презрѣніе, [138]пустяки, [139]чувство безопасности, [140]пловучій, [141]большая дорога, [142]бурный, [143]очаровательный, [144]удалять, [145]прибѣгать, [146]паро́мъ, [147]увеличенный, [148]бѣлый воскъ, [149]высидѣть, [150]испортить, [151]неприличный, [152]ковать желѣзо, пока оно еще горячо, [153]правила, [154]падать въ цѣнѣ, быть не въ почетѣ, [155]немилосердный, [156]выжимать, [157]премія, [158]постоянный, [159]подвѣсныя сооруженія, [160]граница, [161]кованное желѣзо, [162]солидно, [163]быкъ.

ornamental approaches[164] are built on either bank and a toll[165] levied[166] from the travellers. In some cases uncouth[167] looking windlasses[168] are used to tighten[169] up the swaying[170] cables.

Across the Shweli, Salmen, and Mekong in the south west the Chinese have thrown these suspension bridges and have done really good work in the building of them. Naturally proud of the result, the builders have not omitted[171] to blow their own horn[172], or rather write their own epitaph[173], as, for instance, in Mekong there is a huge slab[174] in the mountain side prepared to receive and perpetuate[175] the naïve[176] inscription that this is «The Number One Bridge» in the south west. It is phrased in correct Chinese, but its purport is as above.

On the Peking-Lhassa road there is a famous bridge spanning[177] the gorge of the Tung river, a virtiginous[178] structure[179] swung far above the level of the stream, which can be seen between the gaping[180] boards lying loosely[181] on the chains forming the bed of the bridge. A common scene is that of some luckless pony[182] with all four legs stuck[183] through the boards, himself resting — if such a position can be called rest — on his stomach[184], till finally rescued by a posse[185] of coolies, who seize either end of the unfortunate beast and hoist[186] him out.

The use of stone for their excellent bridges is so well known that it hardly needs mention. The solidity of construction and ingenuity in adornment are apparent[187] in the west as elsewhere. Not only do they build good bridges, but some of the methods used by the Chinese to preserve their work are noticeable[188]. It is perhaps very natural among the mountains, where the unrestrained[189] forces of nature are sometimes too much for the man pitted[190] against them, that some reference should be made to the gods whose shadows[191] may well be imagined to lie in the gloomy[192] recesses[193] of the hills. Hence the

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[164]подступъ, [165]пошлина, [166]взимать, [167]неуклюжій, [168]воротъ, [169]подтянуть, [170]качающійся, [171]опустить, [172]протрубить о себѣ, [173]эпитафія, [174]громадная плита, [175]увѣковѣчить, [176]наивный, [177]перекинутый, [178]головокружительный, [179]сооруженіе, [180]зіяющій, [181]свободно, [182]лошадь, [183]просунутый, [184]животъ, [185]толпа, [186]подымать, [187]очевидный, [188]замѣтный, [189]несдерживаемый ничѣмъ, [190]противопоставленный, [191]тѣнь, [192]мрачное, [193]ущелье.

little shrines built on the top of each pier of the bridge among the Yün-nan mountains.

From: «East of Asia» vol. 3 p. 241.

47. BULL-FIGHTS AND GAMBLING.

It may not be known that bull-fights are in vogue[1] in some parts of China. The district of Kinhoa, not far from Ningpo, is equally celebrated for fierce[2] bulls and fat hams[3]. For want of transport they feed both pigs and cows on rice. Every spring they hold a cattle show[4] at which the chief attraction is the bull-fights, of which more take place than in any city in Spain, for the animals are pitted[5] not against man and horse, but against each other. The vanquished[6] is seldom killed, but retires with head and shoulders[7] covered with blood. When asked the reason for the cruel[8] sport, «Sport! it is not sport but business», replied a grave-looking man, who was either a philosopher or a wag[9], or perhaps a mixture[10] of both. «We make the beasts fight», continued he, «to take the spirit of combativeness[11] out of the air, so that men may live in harmony[12]».

It goes without saying that the motive[13] back of this philantropic aim[14] was the excitement of betting, for the Chinese are desperate[15] gamblers, forcing all kinds of pugnacious[16] beasts to do their fighting for them, while they do the betting. The quail[17], for instance, i swith them a game[18] bird, in this particular sense[19]; and a quail cock that kills half a dozen antagonists[20] is worth ten times his weight[21] in silver. The crickets[22] however, afford[23] the highest sport; gay young men and decrepit[24] old men are alike[25] fascinated[26] with the fun of seeing them snap[27] each other's heads off. The capital was once taken by a horde[28] of Tartars because the general in command was too engaged with his crickets to prepare for its defence[29]. Does not Daudet tell us something similar about a French marshal and his game of billiards?

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[1]въ обычаѣ, въ модѣ, [2]свирѣпый, [3]окорокъ, [4]выставка рогатаго скота, [5]заставить состязаться, [6]побѣжденный, [7]плечо, [8]жестокій, [9]шутникъ, [10]помѣсь, [11]наклонность, къ дракѣ, [12]гармонія, [13]побужденіе, [14]цѣль, [15]отчаянный, [16]драчливый, [17]перепелка, [18]игорный [19]смыслъ, [20]противникъ, [21]вѣсъ, [22]сверчокъ, [23]доставлять, [24]дряхлый, [25]одинаково, [26]очаровывать, [27]откусить, [28]орда, [29]защита.

«I don't eat meat any more», once said my donkey boy as he was trudging[30] along by my side in another part of China. «It was hard[31] to give it up, but now it would be hard to take to it again». Asking the how and the why, he told me this story.

«I was given to play», said he, «wasted[32] my earnings[33] and stole things out of the house to stake[34] on the game. In grief[35] and despair[36], my father cursed[37] me, praying that I might be struck dead. That was more than I could bear[38]. I went away to a temple, got an incense-stick, lighted it under the open sky, and, knocking my head on the ground, I made a vow[39] to heaven and earth not to touch a card for a year, and in meantime[40] to abstain[41] from meat. Nearly two years have passed, and now I have no appetite for either. I intend to abstain from both till the end of my life». With him filial[42] piety meant something, and his religion, vague[43] as it was, enabled him to triumph over his besetting[44] sin[45].

Yet another illustration of the passion[46] of hazard[47]. One day when I was new to the place, I happened to enter a street near the Floating Bridge. It was filled with an excited crowd, who were madly[48] vociferating[49] and gesticulating[50]. Thinking that I had come upon a riot, I turned aside[51] to ask the meaning of the tumult[52], when I learned that I was in the Stock Exchange. Bids[53] were made *viva voce* and accepted by the grasping[54] of hands, the parties withdrawing[55] to complete their bargain[56]. The business going on at that time was a fictitous[57] sale of Spanish dollars for copper cash; the quotations[58] being brought by pigeon[59] post from Suchau, two hundred miles distant. How vividly[60] this scene was recalled[61] to my mind by the confused roar[62] of the Paris Bourse!

From: «A Cycle of Cathay», by Martin, p. 96.

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[30]тащиться, [31]трудно, [32]растрачивать, [33]заработокъ, [34]ставить ставку, [35]горе, [36]отчаяніе, [37]проклинать, [38]вынести, [39]обѣтъ, [40]тѣмъ временемъ, [41]воздержаться, [42]сыновній, [43]смутный, [44]укоренившійся, [45]грѣхъ, [46]страсть, [47]пытать счастье, [48]неистово, [49]голосить, [50]жестикулировать, [51]въ сторону, [52]сумятица, [53]предлагать цѣну, [54]пожатіе, [55]удаляться, [56]сдѣлка, [57]фиктивный, [58]биржевая цѣна, [59]голубиный, [60]живо, [61]напомнить, [62]крикъ.

48. FOOT BINDING.

There is no difinite[1] age to bind[2] the feet, but the daughters of the rich usually have it done between their fourth and fifth years, and those of the poor either at betrothal[3] or between their seventh and eighth years, according to the local custom. The progress[4] is much more painful at the latter age, and the treatment[5] of the big toe[6] is different. In the case of the younger child, four of the toes are doubled[7] under the foot, the big toe is laid on the top, and the deformity[8] is then tightly bandaged[9]. In both cases in adult[10] life, when the progress is complete, there is a deep cleft[11] across the sole[12] of the foot, between the heel and the toes, which are forced[13] close together. If skilfully[14] bound, this cleft ought to be deep and narrow enough to hold a Mexican dollar.

I saw the initial[15] at Canton. It was the case of a girl nearly ten years, and just betrothed to an elderly rich man. She suffered agonies[16], the toes were violently[17] bent under the foot and bandaged in that position, and from the sounds I think that some of the tendons[18] were ruptured[19]. Yet she consented willingly in order to get a rich husband.

The lot[20] of the women of the lower classes is rough[21] and severe[22], and it is not surprising[23] that girls long to escape from it by making rich marriages, even though they have to endure[24] such pain. Then again the weak feminine [25]nature desires to secure the admiration which in poetry, prose, and common speech[26] is bestowed[27] on the «golden lilies»[28].

A woman has to bandage her feet every day of her life, or the «beauty» of the shape is lost; the whole process of deforming them is carried out by carefully regulated[29] bandaging.

The Chinese women object to show their uncovered[30] feet. I have

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[1]опредѣленный, [2]бинтованіе, [3]обрученіе, [4]ходъ операціи, [5]пользованіе, [6]большой палецъ на ногѣ, [7]подгибать, [8]уродство, [9]забинтовать, [10]взрослый, [11]разсѣлина, [12]подошва, [13]стянутый, [14]искусно, [15]начало операціи, [16]страшныя страданія, [17]сильно, [18]сухожиліе, [19]разорваться, [20]удѣлъ, жребій, [21]грубый, [22]жестокій, [23]неудивительно, [24]вынести, [25]женская, [26]разговоръ, [27]даваться, [28]золотыя лиліи, [29]регулированный, [30]разутый.

only seen them twice. They are very painful objects to look at, and the leg, the development[31] of the muscules of the calf[32] being checked[33], tapers[34] from the knee to the foot, and there are folds[35] of superfluous[36] skin. The bandages are not covered by stockings. The shoes worn are very soft, and where it is possible, are of embroidered[37] silk, with soles of stitched[38] leather. The women make their own, and the peasant women sit outside their houses in the evening stitching or embroidering them.

As a contrast against the miseries[39] of foot binding is the extreme comfort of a Chinese womans dress in all classes, no corsets[40] no waistbands[41] or constraints[42] of any kind, and possibly the full development of the figure[43] which it allows, mitigates[44] or obviates[45] the evils which we should think would result from altering the position of the lower limbs[46]. So comfortable is the Chinese costume, and such freedom does it give, that since I wore it in Manchuria and until now I have not been able to take kindly to European dress.

From: «The Yangtze Valley and Beyond», by Mrs. Bishop. p. 241.

49. SAMURAI.

The people were divided into four classes, arranged[1] in the following order: samurai, farmers[2], artisans, and merchants. And in his Legacy[3] Ieyasu thus expressed himself: «The samurai are the masters of the four classes. Farmers, artisans, and merchants may not behave in a rude[4] manner towards samurai... and a samurai is not to be interfered[5] with in cutting down[6] a fellow who has behaved to him in a manner other than expected». Again he says: «A girded[7] sword is the living soul of the samurai».

This authority coming from so high and so revered[8] a source[9] did not grow less during the centuries of feudalism which followed. The samurai did not fail to use all the privileges which were allowed

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[31]развитіе, [32]икры, [33]задержать, [34]уничтожаться, [35]складка, [36]излишній, [37]вышитый, [38]стеганный, [39]страданіе, [40]корсетъ, [41]лифчикъ, [42]стѣсненіе, [43]фигура, [44]уменьшать, [45]отвращать, [46]конечность.

[1]расположенный, [2]ремесленникъ, [3]завѣщаніе, [4]грубый, [5]мѣшать, [6]зарубить, [7]припоясанный, [8]почитаемый, [9]источникъ.

by the Ieyasu te stamentary[10] law. Especially in the large cities, where great numbers of them were gathered, and where idleness led them into endless[11] evil practices, the arrogance and the overbearing[12] pride of the samurai made them an intolerable nuisance[13]. Nevertheless[14], it must be allowed that nearly all that was good, and high-minded[15], and scholarly in Japan was to be found among the ranks of the feudal retainers. It is to them that the credit must be given for the great changes and improvements[16] which have been initiated[17] since Japan was opened to foreigners. They were the students who went out into the world to learn what western science[18] had to teach them. They were the pioneers[19] in a return to a central authority and to the experiment[20] at a representative[21] government, and to the principles[22] of liberty and toleration[23], to which the country is committed[24]. To them Japan owes its ancient as well as its modern system of education. Its old stores[25] of literature, it is true, are not due to them, but surely all its modern development in newspapers, magazines and history, political science, and legal and commercial codes[26], is to be traced[27] to the adaptability[28] and energy[29] of the old samurai class.

The samurai had the privilege of carrying[30] two swords; the principal one was about four feet long, nearly straight, but slightly[31] curved[32] toward the point[33], the blade[34] thick and ground[35] to a keen[36] though blunt edge[37]. It was carried in a scabbard[38] thrust[39] through the belt[40] on the left side, with the edge uppermost[41]. Besides this sword the samurai carried also a short sword about nine and a half inches long. The blade of the sword was fastened to the hilt[42] by a pin[43] of wood and could be readily detached[44]. On the part of the blade inserted[45] into the hilt the makers[46] name was inscribed[47], and it was a special matter of pride when he was one of the famous sword-smiths of Japan. The most noted[48] makers were Munechika, Masamune,

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[10]преданный по завѣщанію, [11]безконечный, [12]высокомѣрный, [13]непріятность, зло, [14]тѣмъ не менѣе, [15]благородный, [16]улучшеніе, [17]ввести, начать, [18]наука, [19]піонеръ, [20]опытъ, [21]представительный, [22]принципъ, [23]терпимость, [24]обязаться, [25]сокровище (склады, запасы), [26]кодексъ, [27]приписать (прослѣдить), [28]примѣняемость, [29]энергія, [30]ношеніе, [31]слегка, [32]изогнутый, [33]конецъ, [34]клинокъ, [35]отточенный, [36]острый, [37]лезвіе, [38]ножны, [39]всунутый, [40]поясъ, [41]кверху, [42]рукоятка, [43]шпенекъ (булавка), [44]отдѣлить, [45]вставленный, [46]мастеръ, фабрикантъ, [47]написанъ, [48]извѣстный.

Yoshimitsu and Muramasa, who ranged from the tenth down to the fourteenth century. The quality of the Japanese sword has been a matter of national pride, and the feats[49] which have been accomplished by it seem almost beyond belief[50]. To cleave[51] at one blow three human bodies laid one upon the other; to cut through a pile[52] of copper coins[53] without nicking[54] the edge, were common tests[55] which were often tried.

It was an essential[56] part of the education of a young samurai that he should be trained thoroughly in martial[57] exercises[58]. The later part of the day was given up to this kind of physical[59] training. He was taught to ride a horse, to shoot with a bow, to handle the spear[60], and especially to be skilled in the etiquette and the use of the sword. They went through again and again the tragic[61] details of the commission of hara-kiri, and had it impressed upon their youthful imaginations[62] with such a force and vividness[63], that when the time for its actual enactment[64] came, they were ready to meet the bloody[65] reality without a tremor[66] and with perfect composure[67].

From: «Japan», by Murray, p. 281.

50. HARA-KIRI.

Need we say that hara-kiri was for centuries the favourite Japanese method of committing[1] suicide?[2] There were two kinds of hara-kiri,—obligatory[3] and voluntary. The former was a boon granted by government, who graciously[4] permitted criminals[5] of the samurai class to thus destroy themselves instead of being handed over[6] to the common executioner[7]. Time and place were officially notified[8] to the condemned[9], and officials were sent to witness the ceremony. This custom is quite extinct[10]. Voluntary hara-kiri was practised by men in hopeless trouble,

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[49]подвигъ, [50]вѣра, [51]разрубить, [52]груда, [53]монета, [54]зарубливаніе, [55]испытаніе, [56]необходимый, [57]военный, [58]упражненіе, [59]физическій, [60]копье, [61]трагическій, [62]воображеніе, [63]живость, [64]совершеніе, [65]кровавый, [66]трепетъ, колебаніе, [67]хладнокровіе, спокойствіе.

[1]совершеніе, [2]самоубійство, [3]обязательный, [4]милостиво, [5]преступникъ, [6]переданъ, [7]палачъ, [8]сообщить, [9]приговоренный, [10]выйти изъ употребленія.

also out of loyalty[11] to a dead superior, and in order to protest—when other protests might be unavailing[12] — against the erroneous[13] conduct of a living superior. Examples of this class still take place. That of a young man called Ohara Takeyoshi, which occurred in 1891, is typical[14]. He was a lieutenant in the Yezo militia[15], and ripped[16] himself up in front of the graves of his ancestors at the temple of Saitokuji in Tokyo. Following the usual routine[17] in such cases, Lieutenant Ohara left a paper setting forth[18] the motives of his act, the only innovation[19] being that this document was to be forwarded to the Tokyo News Agency for publication in all the newspapers. The writer, it seems, had brooded[20] for eleven years over the likelihood of Russian encroachment[21] in the northern portion of the Japanese empire, and feeling that his living efforts and words were doomed[22] to fruitlessness, resolved to try what his death might effect. In this particular instance no result was obtained. Nevertheless[23] Ohara's self-sacrifice, its origin[24] in political considerations[25], and the expectation that an appeal[26] from the grave would more men's heart's more surely[27] than any arguments urged[28] by a living voice,— all this was in complete accord with Japanese ways of thinking. The government had no sooner yielded to the demands of France, Russia and Germany, by giving up the conquered province of Liaotung, than forty military men committed suicide in the ancient way.

Even women are found ready to kill themselves for loyalty and duty[29], but the approved[30] method in their case is cutting the throat. Nowise[31] strange, but admirable to Japanese ideas, was it that when, in 1895, the news of Lieutenant Asada's death on the field of battle was brought to his young wife, she at once and with her father's consent, resolved to follow him. Having thoroughly[32] cleansed the house and arrayed[33] herself in her costliest[34] robes, she placed her husband's portrait[35] in the alcove, and, prostrating[36] herself before it, cut her throat with a dagger that had been a wedding gift[37].

The courage to take life, be it one's own or that of others, ranks extraordinarily high in public esteem. Nishino Buntaro, the Shinto

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[11]преданность, [12]безполезный, [13]ложный, [14]типичный, [15]милиція, [16]распороть, [17]рутина, [18]выставлять, [19]нововведеніе, [20]глубоко размышлять, [21]захватъ, [22]обреченъ, [23]тѣмъ не менѣе, [24]начало, [25]соображеніе, [26]обращеніе, [27]вѣрно, дѣйствительно, [28]настаивать, [29]долгъ, [30]общепринятый, [31]никоимъ образомъ, [32]тщательно, [33]нарядить, [34]самый дорогой, [35]портретъ, [36]падать ницъ, [37]подарокъ.

fanatic[38] who assassinated[39] the Minister of education, Viscount Mori, on the day of the proclamation[40] of the Constitution in 1889, and who himself perished in the fray[41], was worshipped almost as a god, his tomb was constantly decked[42] with flowers, incense was burnt before it, verses were hung over it. The would-be assassin of Count Okuma met with scarcely less[43] glorification[44]. At last, in 1891, the Government actually felt itself constrained[45] to issue[46] an ordinance[47] prohibiting[48] costly funerals and other posthumous[49] honours to deceased criminals.

Hara-kiri has sometimes been translated «the happy dispatch», but the original Japanese is less euphemistic[50]. It means «belly-cutting»; and that is what the operation actually[51] consists in, neither more nor less. Or rather, no: there is more. In modern times at least, people not having always succeeded in making away with themselves expeditiously[52] by this method, it became usual for a friend—best man[53], as one might say — to stand behind the chief actor in the tragedy. When the latter thrust his dirk[54] into himself, the friend at once chopped[55] off his head.

Hara-kiri is not an aboriginal Japanese custom. It was evolved[56] gradually during the Middle Ages. The cause of it is probably to be sought in the desire on the part of vanquished warriors, to avoid[57] the humiliation[58] of falling into the hands of their enemies alive. Thus it would come to be the characteristic of the military class, in other words, of the feudal nobility and gentry, and from being a custom, it next developed into a privilege about A. D. 1500, as stated above.

It is an odd[59] fact that the Japanese word hara-kiri, so well known all over the world, is but little used by the Japanese themselves. The Japanese almost always prefer to employ the synonym[60] *Seppuku*, which they consider more elegant because it is derived[61] from the Chinese.

From: «Things Japanese», by B. Chamberlain.

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[38]фанатикъ, [39]убить, [40]обнародованіе, [41]драка, [42]украшать, [43]едва ли меньшій, [44]прославленіе, [45]вынужденъ, [46]издать, [47]указъ, [48]запрещать, [49]посмертный, [50]смягчающее выраженіе, [51]дѣйствительно, [52]скоро, [53]шаферъ, [54]кинжалъ, [55]развиться, [56]рубить, [57]избѣжать, [58]униженіе, [59]странный, [60]синонимъ, [61]произведенъ.

51. THE JAPANESE THEATRE.

An ordinary Japanese play begins at 6 or 10 a. m., lasts[1] the whole day and possibly two or three successive[2] days, and at Tokiyo extends[3] into the night. There are intervals[4] between the acts[5] in which many play-goers[6] adjoin[7] for refreshment to the neighbouring tea-houses, but it is quite correct for refreshments to be served[8] to parties in the theatre itself, and even on this opening day tea-house servants continuously carried lacquer trays with tea, rice and sandwiches[9] to the occupants[10] of the compartments[11] or boxes[12]. Of course smoking[13] is allowed, as it is in temples and everywhere else. When performances are carried on after dark, a row of candles is placed in front of the stage[14], and attendants with additional[15] candles fixed[16] on long sticks hold them so as to throw[17] light upon the faces of those actors who are speaking or grimacing[18]. Boys in loose[19] black caps, who are supposed to be invisible, crouch[20] behind the performers in order to remove articles no longer required, or to slip[21] an unseen support[22] under an actor who has to sustain[23] the same position for any length of time. The stage used for the Nô dramas is a plain, square wooden room, supported by pillars and open on all sides but one, and that, according to immemorial[24] usage, is painted with a pine tree, three stall pine trees being planted or placed in the court which separates the stage from the spectators. There is no ornament at all. But the ordinary stage is provided with scenery[25], which is nearly brought to perfection[26], and the costumes are gorgeous in the extreme, many of them being of great antiquity and absolutely[27] priceless[28], owing to the beauty of the antique needlework[29].

Morita's invitation was extended to the diplomatic body[30], the foreigners in government employment, and to a large number of higher Japanese officials. The great tea-houses which sell theatre tickets, which ensure[31] both seats and refreshments, were gay with flags and coloured

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[1]продолжаться, [2]послѣдовательный, [3]простирается, [4]промежутокъ, [5]дѣйствіе, [6]театралъ, [7]направляться, [8]подавать, [9]бутербродъ, [10]занимающій, [11]отдѣленіе, [12]ложа, [13]куреніе, [14]сцена, [15]добавочный, [16]прикрѣпленный, [17]бросать, [18]кривляться, [19]свободный, [20]сидѣть на корточкахъ, [21]незамѣтно подставить, [22]подпорка, [23]выдержать, [24]незапамятный обычай, [25]декорація, [26]совершенство, [27]совершенно, [28]безъ цѣны, [29]древнее шитье, [30]дипломатическій корпусъ, [31]обезпечивать.

paper lanterns, and the theatre doors were only kept clear for visitors by rows[32] of policemen, who quietly kept back the crowd which blocked[33] the street. A steward[34] in European evening dress[35] led us to our seats in the front row of the gallery[36] facing the stage, one half of which was reserved for foreigners and the other half for Japanese officials, and the seats both in it and the side galleries were covered with ugly carpets[37] for the occasion. In the long delay before the opening, tea and ices[38] were handed to the invited guests.

The building is very plain and bare. The stage for that day was destitute[39] of scenery and ornament, and was arranged for the Nô performance. Were it not so, it would have been equipped[40] with a turntable[41], a trap[42] or ascent, and scenes. The whole is of pure white wood. The floor or pit[43] is occupied with compartments, which were crowded with men, women and children, talking, smoking and eating. Two raised wooden walks called «flower paths», by which the actors enter and retire on some occasions, pass through the pit. There is a very neat ceiling[44], which, like the whole of the carpenter's[45] work, is highly finished[46] in white wood. The greatest innovation[47] is that two gasaliers have been introduced, and that gas footlights[48] have replaced the dismal[49] row of tallow[50] candles, and the black supers[51] who used to follow the actors about with lighted tapers on the end of rods. The theatre is seated for 2,000 people, but you must not understand by that that it has seats, for the boxes are only finely matted pens[52] in which playgoers sit on the floor in the usual position of squatting[53] on their heels. The only decorations were a profusion[54] of white flags and paper lanterns of red and white — national colours. The effect of this almost monotonous[55] simplicity was a harmonious[56] prettiness, which pleased and rested the eyes. The stage was dpartially concealed not by a «drop-scene»[57], but by a pure white curtain, with the badge[58] of the theatre in red upon it, red and white being the only colours used.

Before the performance, the attendants presented each invited guest with a pretty white fan ornamented with red Chinese characters which

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[32]рядъ, [33]запруживать, [34]распорядитель, [35]фракъ, [36]галлерея, [37]коверъ, [38]мороженое, [39]лишенный, [40]снабженный, [41]вращающаяся площадка, [42]люкъ, [43]партеръ, [44]потолокъ, [45]плотникъ, [46]хорошо отдѣланный, [47]нововведеніе, [48]лампы вдоль рампы, [49]мрачный, [50]сальный, [51]имѣющій выходную роль, [52]стойло, [53]сидѣть на корточкахъ, [54]изобиліе, [55]однообразный, [56]гармоничный, [57]театральный занавѣсъ, [58]эмблема.

form Mortia's name. The people are so far fortunate whose written characters lend themselves so readily to the purpose of simple and tasteful ornament. When delay had become almost insupportable[59], and the noisy music of the marine[60] and military bands, which performed alternately[61], had rasped[62] sensitive[63] nerves to the extreme limit[64] of endurance[65], a curtain[66] at the side of the stage was drawn aside, and Mortia, accompanied by forty actors in European evening dress, advanced to the front and right of the stage, those who performed as females grouping[67] themselves on the left, dressed in kimono and hakama. The actors in European evening dress arranged themselves in a dismal[68] line and awkward squad[69]. Alas for them! Where was Ichikawa Danijiro, the idol of play-goers, with whose stately[70] figure and brocaded[71] robes I had become familiar from countless[72] photographs, and where the host[73] of grand two-sworded lesser luminaries[74] in rich draperies[75] of the old regime.

From: «Unbeaten Tracks in Japan», by Mrs. Bishop, p. 39.

52. DOMESTIC[1] SURGERY[2].

There are various styles[3] of dressing[4] the hair of girls by which you can form a pretty accurate[5] estimate[6] of the girl's age up to her marriage, when the headdress undergoes[7] a definite[8] change. The boys all look top-heavy[9] and their heads of abnormal[10] size, partly from a hideous[11] practice of shaving[12] the head altogether for the first three years. After this the hair is allowed to grow in three tufts[13], one over each ear and the other at the back of the neck; as often, however, a tuft is grown at the top of the back of the head. At ten the crown[14] alone[15] is shaved and a forelock[16] is worn, and at fifteen when

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[59]невыносимый, [60]флотскій, [61]поочередно, [62]терзать, [63]чувствительный, [64]предѣлъ, [65]выносливость, [66]занавѣсъ, [67]группироваться, [68]печальный, [69]слабосильная команда, [70]статный, [71]парчевый, [72]безчисленный, [73]толпа, [74]свѣтило, [75]облаченіе.

[1]домашній, [2]хирургія, [3]способъ, [4]причесываніе, [5]точный, [6]сужденіе, [7]подвергаться, [8]опредѣленный, [9]верхъ тяжелѣе и больше низа, [10]ненормальный, [11]отвратительный, [12]брить, [13]пучокъ, [14]маковка, [15]только, [16]чолка.

the boy assumes[17] the responsibilities[18] of manhood[19], his hair is allowed to grow like that of a man. The grave[20] dignity[21] of these boys, with the grotesque[22] patterns[23] on their big heads, is most amusing.

Would that these much exposed[24] skulls[25] were always smooth and clean! It is painful to see the prevalence[26] of such repulsive[27] maladies[28] as scabies[29], scald-head[30], ringworm[31], sore eyes[32], and unwholesome-looking[33] eruptions[34], and fully 30% of the village people are badly seamed[35] with small-pox[36].

The absence[37] of clothing enables[38] one to study the human frame[39], and I have been puzzled[40] by the constant appearance of eight round marks like burns[41], four on each side of the spine[42], and often as many on the legs[43], the chest[44] and sides frequently coming in for their share. These marks are produced by mogusa[45] (moxa), small cones[46] of dried wood of the *Artemisa vulgaris,* which are lighted and laid to the skin. It is really the exception where the backs are not scarred[47] by its use. Here these little mugwort[48] cones are to be found in most houses, and people are burned in the spring, just as in England blood-letting[49] was customary[50] at the same season. I saw the operation[51] performed by a mother on her son, who bore[52] it with great equanimity[53], but the suppurating[54] sore which follows is sometimes very painful. It is not only the old national remedy for many forms of disease[55], but it is believed that its use six times is a specific[56] against an attack of the kak'ké (the beri-beri of Ceylon and India) which the Japanese justly dread[57]. Another national remedy[58] is acupuncture[59], and even the non-professional people frequently employ it. One evening Yoki suffered from neuralgia or toothache, and Kanaya produced a very fine gilt[60] steel needle[61], and stretched[62] the skin of

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[17]принимать на себя, [18]отвѣтственность, [19]взрослый мужчина, [20]серіозный, [21]достоинство, [22]смѣшной, [23]узоръ, [24]обнаженный, [25]черепъ, голова, [26]распространенность, [27]отталкивающій, [28]болѣзнь, [29]парша, [30]короста, [31]лишай, [32]гноящіеся глаза, [33]болѣзненный по виду, [34]сыпь, [35]—[36]рябой, [37]отсутствіе, [38]дать возможность, [39]станъ, [40]озадаченъ, [41]обжогъ, [42]спинной хребетъ, [43]нога, [44]грудь, [45]прижиганіе горящей ватой, [46]конусъ, [47]изрубцованный, [48]чернобыльникъ, [49]кровопусканіе, [50]обычный, [51]операція, [52]переносить, [53]хладнокровіе, [54]гноящійся, [55]болѣзнь, [56]специфическое средство, [57]бояться, [58]средство, [59]уколъ (ставить банки), [60]позолоченный, [61]иголка, [62]растянуть.

her cheek very tightly, thrust[63] it perpendicularly[64], rolling[65] it gently[66] between his fingers till it attained[67] the desired depth. There is a drug[68] or a compound[69] of «A- thousand drugs», on which they place such reliance[70], that the men carry a small box of it with them in their girdles[71] of the fields, to take in case of any pain or uncomfortable[72] feeling. Ito is never without it, and is constantly offering it to me. It is a dark brown powder[73], with aromatic[74] taste, and a pinch[75] of it diffuses[76] a genial[77] glow[78] through the whole frame.

From: «Unbeaten Tracks in Japan», by Mrs. Bishop., p. 99.

53. FESTIVAL OF THE BEAR.

In all Aino villages, specially[1] near the chiefs' houses, there are several poles[2] with the fleshless[3] skull[4] of a bear on the top of each, and in most there is also a large cage, made gridiron[5] fashion, of stout timbers[6], and raised 2 or 3 feet from the ground. At the present time such cages contain young but well-grown[7] bears, captured[8] when quite small early in the spring. After the capture the bear cub is introduced[9] into a dwelling house, generally that of the chief, where it is suckled[10] by a woman, and plays with the children, till it grows too big and rough for domestic ways[11], and is placed in a strong cage, in which it is fed and cared for, as I understand, till the autumn of the following year, when being strong and well-grown, the Festival of the bear is celebrated. The customs of this festival vary considerably, and the manner[12] of the bears death differs[13] among the mountain and the coast[14] Ainos, but everywhere there is a general gathering of people, and it is the occasion of a great feast, accompanied with much saké and a curious dance, in which men alone take part.

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[63]всунуть, [64]перпендикулярно, [65]крутить, [66]осторожно, [67]достигать, [68]химическій препаратъ, [69]соединеніе, [70]вѣра, увѣренность, [71]поясъ, [72]непріятный, [73]порошокъ, [74]ароматичный, [75]щепотка, [76]распространяться, [77]живительная, [78]теплота.

[1]особенно, [2]шестъ, [3]голый, [4]черепъ, [5]рѣшетка для жаренья мяса (гоньды), [6]бревно, [7]вполнѣ выросшій, [8]поймать, [9]вводиться, [10]кормить грудью, [11]образъ жизни, [12]образъ (способъ), [13]разниться, [14]побережье.

Yells and shouts[15] are used to excite[16] the bear, and when he becomes much agitated[17] a chief shoots him with an arrow, inflicting[18] a slight wound which maddens[19] him, on which the bars of the cage are raised[20] and he springs forth[21] very furious[22]. At this stage the Ainos run upon him with various weapons[23], each one striving[24] to inflict a wound[25], as it brings good-luck to draw[26] his blood. As soon as he falls down exhausted[27], his head is cut off, and the weapons with which he has been wounded are offered to it, and he is asked to avenge[28] himself upon them. Afterwards the carcas[29], amidst the frenzied[30] uproar[31] is distributed[32] among the people, and amidst[33] feasting and riot the head placed upon a pole is worshipped, i. e. it receives libations[34] of saké and the festival closes with general intoxication[35]. In some villages it is customary for the foster-mother[36] of the bear to utter piercing[37] wails[38] while he is delivered to his murderers[39], and after he is slain, to beat each one of them with a branch[40] of a tree (Afterwards at Usu, on Volcano Bay, the old men told me that at their festival they despatched[41] the bear after a different manner. On letting it loose[42] from the cage, two men seized[43] it by the ears[44], and others simultaneously[45] placed a long stout[46] pole across the nape[47] of his neck, upon which a number of Ainos mount[48], and after a prolonged[49] struggle[50] the neck[51] is broken. As the bear is seen to approach his end, they shout in chorus[52], «We kill you, bear! come back soon unto an Aino»). When a bear is trapped[53] or wounded by an arrow, the hunters go through an apologetic[54] or propitiatory[55] ceremony[56].

From: «Unbeaten Tracks in Japan», by Mrs. Bishop., p. 327.

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[15]крикъ, [16]разгорячить, [17]взволнованъ, [18]наносить, [19]бѣсить, [20]подниматься, [21]выскакивать, [22]свирѣпый, [23]оружіе, [24]стараться, [25]рана, [26]извлечь, [27]истощенный, [28]отомстить, [29]трупъ, [30]дикій, [31]суматоха, [32]раздавать, [33]среди, [34]возліяніе (вина), [35]пьянство, [36]кормилица, [37]пронзительный, [38]вопль, [39]убійца, [40]вѣтка, [41]убить, [42]освободить, [43]схватить, [44]ухо, [45]одновременно, [46]толстый, [47]зашеекъ, [48]взлѣзать, [49]продолжительный, [50]борьба, [51]шея, [52]хоромъ, [53]поймать въ ловушку, [54]оправдательный, [55]умилостивительный, [56]церемонія.

54. POISONED ARROWS.

The men spend the autumn, winter and spring in hunting deer[1] and bears. Part of their tribute[2] or taxes[3] is paid in skins[4], and they subsist on dried[5] meat. Up to about this time the Ainos have obtained these beasts by means of poisoned[6] arrows, arrow-traps[7] and pitfalls[8], but the Japanese government has prohibited[9] the use of poison and arrow-traps, and these men say that hunting is becoming extremely difficult, as the wild animals are driven[10] further and further back into the mountains by the sound of guns[11]. However, they add significantly[12], «the eyes of the Japanese government are not in every place»!

Their bows are only three feet long and are made of stout[13] saplings[14] with the bark[15] on, and there is no attempt to render them light or shapely[16] at the ends. The wood is singularly[17] inelastic[18]. The arrows (of which I have obtained a number) are very peculiar and are made of three pieces, the point consisting of a sharpened[19] piece of bone with an elongated[20] cavity[21] on one side for the reception[22] of poison. This point or head is very slightly[23] fastened by a lashing[24] of bark to a fusiform[25] piece of bone about four inches[26] long, which is in its turn lashed to a shaft[27] about 14 inches long, the other end of which is sometimes equipped[28] with a triple[29] feather and sometimes not.

The poison is placed in the elongated cavity in the head in a very soft[30] state, and hardens afterwards. In some of the arrow heads fully a tea-spoonful[31] of paste[32] is inserted[33]. From the nature of the very slight lashings which attach[34] the arrowhead to the shaft, it constantly[35] remains fixed in the slight[36] wound it makes, while the shaft falls off.

From: «Unbeaten Tracks in Japan.», by Mrs. Bishop., p. 321.

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[1]олень, [2]дань, по́дать, [3]налогъ, [4]шкура, [5]сушеный, [6]отравленный, [7]ловушка съ стрѣлой, [8]волчья яма, [9]запретить, [10]угоняться, [11]ружье, [12]многозначительно, [13]толстый, [14]молодыя деревья, [15]кора, [16]хорошей формы, [17]замѣчательно, [18]не эластичный, [19]заостренный, [20]продолговатый, [21]углубленіе, [22]пріемъ, [23]слегка, [24]бечевка, [25]веретенообразный, [26]дюймъ, [27]стрѣла, [28]снабженъ, [29]тройной, [30]мягкое состояніе, [31]чайная ложка, [32]тѣсто, [33]вводиться, [34]прикрѣплять, [35]постоянно, [36]незначительный.

55. KITE FLYING.

It is absurd[1] to call a person in Japan anything but a child, and anyone who has seen the flying kites[2] will agree[3] with me that a Japanese never seems to get beyond the age of childhood. Old men of any age (the only limit is such feebleness[4] that they cannot stand) can be seen racing[5] about after kites. The sky is dotted[6] with the most weird-shaped[7] things imaginable. Birds, beasts, serpents[8], and scorpions[9], flutter[10] about in the wind or get entangled[11], after which it is the case of the survival[12] of the fittest[13]. If two persons have a quarrel, which in Germany and France would give rise to an interchange[14] of cards, with pistols for two and coffee for one as a consequence[15], in Japan they do battle with kites, an innocent form of duelling[16]. Each combatant[17] will have his kite with armorial[18] bearings, or his monogram[19], gorgeously[20] painted[21] on it in bright colours. The strings[22] are coated[23] over with finely powdered[24] glass, or are made of wiry[25] hemp[26], and the battle consists of trying to cut your opponents[27] string, so that his kite, no longer captive, soars[28] aloft[29] amidst the shouts of the onlookers[30].

From: «Art in Japan», by Rittner, p. 97.

56. FEAST OF LANTERNS[1].

The feast of lanterns, the Bon Matsuri, is of Chinese origin[2] and takes place when the inhabitants go to visit the graves of their ancestors[3], and partake[4] of a feast at the tombs[5]. Chinese crackers are fired off[6], lanterns hung out, and the priests invoke[7] the gods by incantations[8].

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[1]смѣшно, [2]змѣй, [3]согласиться, [4]слабость, [5]быстро бѣгать, [6]усѣять, [7]причудливый, [8]змѣя, [9]скорпіонъ, [10]порхать, [11]запутываться, [12]пережитіе, [13]самые годные, [14]обмѣнъ, [15]результатъ, [16]дуэль, [17]боецъ, [18]гербъ, [19]монограмма, [20]ярко, [21]выкрасить, [22]веревка, [23]покрытый, [24]обращенный въ порошокъ, [25]жесткій, [26]пенька, [27]противникъ, [28]взлетать, [29]вверхъ, [30]зритель.

[1]фонарь, [2]происхожденіе, [3]предки, [4]принимать участіе, [5]могила, [6]пускать, [7]взывать, [8]заклинаніе.

In China the use of fireworks is much more prevalent[9] than in Japan, though many of her customs originate from there. In China, whenever a boat or junk sets sail down the river, the sailors beat[10] a huge gong[11] and rend[12] the air with crackers and squibs[13] to drive away the devil. They firmly believe that no journey would be propitious[14] unless they intimidated[15] the Evil One beforehand[16]. If any pestilence[17] pervades[18] the city, the officials have strict injunctions[19] to fire rifles[20] all night to allay[21] the curse[22] that has visited them, and reports are made to the Emperor or his subordinates[23] next day, to say that the dragon or devil has decamped[24] or been killed. Such is the superstition of the Eastern nations.

From: «Art in Japan», by Rittner, p. 102.

57. WRESTLING.

The wrestlers[1] must be numbered among Japanese most characteristic[2] sights[3], though they are neither small nor dainty[4], like the majority[5] of things Japanese. They are enormous[6] men — mountains of fat and muscule[7], with low sensual[8] faces and low sensual habits — enormous eaters, enormous drinkers. But their feats of strength show plainly that the «training»[9] which consists in picking and choosing among one's victuals[10] is a vain superstition[11].

The wrestlers form a class apart, divided into grades[12], and having traditional[13] rules for their guidance[14]. The most important of these refer to the forty-eight falls which alone are permitted by the laws of the sport, namely, twelve throws[15], twelve lifts[16], twelve twists[17], and twelve throws over the back. The matches take place in a sanded[18] ring encircled by straw rice bales[19] and protected from the sun by an

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[9]распространенный, [10]бить, [11]колоколъ, [12]раздирать, [13]шумиха, [14]благопріятный, [15]устрашить, [16]заранѣе, [17]заразная болѣзнь, [18]распространиться, [19]наставленіе, [20]винтовка, [21]уничтожить, [22]несчастіе, [23]подчиненный, [24]сбѣжать.

[1]борцы, [2]характерный, [3]зрѣлище, [4]изящный, [5]большинство, [6]громадный, [7]мускулъ, [8]чувственный, [9]тренировка, [10]съѣстные припасы, [11]суевѣріе, [12]разрядъ, [13]традиціонный, [14]руководство, [15]паденіе, [16]подъемъ, [17]перевертываніе, [18]посыпанный пескомъ, [19]связка.

umbrella-like roof supported on four posts. The wrestlers are naked, but for a gay coloured apron[20]. An umpire[21], who bears in his hand a fan[22], stays in the ring with them, to see that there is fair play and strict observance[23] of the rules. The spectators are accommodated in boxes of what resembles a temporary theatre surrounding the arena. Generally the combats are single, that is to say, between sets[24] of pairs. But occasionally sides are formed, as many as ten or twenty each. The plan is then for each side to choose a champion, it being incumbent[25] on the victor to throw three adversaries in succession[26] before he can gain a prize. As he himself is necessarily[27] blown[28] by the first or first two struggles, while his new adversary is quite fresh[29] and springs[30] upon him without a moment's interval[31], this is a great trial of endurance[32]. Devotees[33] to the sport are sometimes carried away so far as to throw to their favourite champion articles of clothing or anything else that may be at hand. Not that the recipient[34] retains any object thrown. One of his pupils brings it next day as a token[35] to the owner, who them redeems[36] it by a present of money.

The queerest[37] historical episode connected with wrestling is that the Japanese throne[38] was once wrestled for. This happened in the ninth century, when, the Mikado having died and left two sons, these wisely committed their rival[39] claims to the issue[40] of not real, but mimic[41] warfare.

What is termed *Jujutsu* is a separate art and ranks higher in aristocratic[42] esteem than the ordinary wrestling (*Sumo*) practised by the fat wrestlers. The police, who are almost to a man of the samurai class, are officially instructed[43] in Jujutsu, and the Nobles' School and other academies have classes in it. Its principles, like many Japanese arts, were formerly handed down as an esoteric[44] secret from teacher to teacher; but the leading idea has always been clear enough, — not to match strength with strength, but to win by yeilding[45] to strength, in other words, by pliancy[46].

Various ways of causing apparent[47] death by pressure[48], and of

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[20]передникъ, [21]судья, [22]вѣеръ, [23]соблюденіе, [24]рядъ, [25]обязательно, [26]подрядъ, [27]неизбѣжно, [28]запыхаться, [29]свѣжій, [30]набрасываться, [31]промежутокъ, [32]выносливость, [33]приверженецъ, [34]получатель, [35]залогъ, [36]выкупать, [37]самый странный, [38]тронъ, [39]соперничающій, [40]исходъ, [41]мимическій, [42]аристократическій, [43]обученный, [44]тайна сообщенная немногимъ избранникамъ, [45]уступать, [46]гибкость, податливость, [47]кажущійся, [48]давленіе.

recalling[49] to life from such dead swoons[50], bone-setting[51], and also matters connected rather with moral than with physical training, are included in the course.

From: «Things Japanese», by B. Chamberlain.

58. THE HONOURABLE BATH.

The custom here, you know, is to bathe[1] every afternoon. My young friend's bath-tub[2] was out in the lawn[3]. It was the regular[4] Japanese tub, oval[5] in shape, about as high as it was long, and a foot longer than it was wide[6]. In one end there is a stove-pipe[7] running down through the bottom[8]. The top of this pipe is just even with the rim[9] of the tub. At the bottom there is a grate[10] which holds the charcoal[11] fire that heats the water. The idea is to get into the tub when the water is warmed a little, and then sit there while the temperature[12] rises gradually[13].

The Japanese can stand it until the thermometer shows 125 to 128 degrees. I can do the same now that I have been at it a year, but it is something to be reached gradually. The first time you try a Japanese bath, 95 degrees will do much better. I was a little shy[14] at first about going on the lawn, but as there was no one except the student in sight, I ran out and jumped[15] into the tub.

It was fine! The blue sky[16] overhead and the wide, wide world around me. «This, is luxury»[17] I said, «I shall apply for naturalisation[18] papers to-morrow and settle[19] down for the rest of my life in Japan. I would not leave this for heaven»[20] (later on I thought of another place). And so I sat there thinking of the things I would do in this perfect land, and of the fun[21] and amusement[22] they would afford[23] me.

But while I was musing the fire burned. I did not notice first; not until I observed something else. It was that this young student's wife and her maid had come out while I was in my tub and were

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[49]возвращеніе, [50]обморокъ, [51]правка костей.

[1]купаться, [2]ванна, [3]лужайка, [4]обычный, [5]овальный, [6]ширина, [7]печная труба, [8]дно, [9]край, [10]рѣшетка, [11]древесный уголь, [12]температура, [13]постепенно, [14]застѣнчивый, [15]прыгнуть, вскочить, [16]небо, [17]роскошь, [18]натурализація, [19]поселиться, [20]небо, [21]веселье, [22]развлеченіе, [23]доставлять.

busy washing rice by the well, not far away. «That is an extraordinary[24] oversight»[25], I said to myself, or words to that effect; «why did not that rat[26] of a Japanese tell them that I was out here in the tub? I would like to wring[27] his neck! They will be gone soon I hope! «But I was hot, so was the water, and it grew[28] hotter! «They are not in a hurry[29] with that rice», I remarked. «Confound[30] a country where it takes them all day to wash rice»! I had forgotten about it being heaven, you see. Then I said harsh[31] things — inwardly[32], of course, but it did no good.

The water behaved badly. It did not warm up gradually to the boiling point. It would simmer[33] gently, then drop[34] about two degrees, just enough to make me believe that the fire was going out, and that I should be comfortable, and then it would suddenly rise some six points, and I would have a taste of Hades[35].

And still they washed that rice. If I could have yelled[36], I would have felt better, but I was afraid. I thought they would turn round and see me. Then I tried to sneak[37] to the house, but just as I would be half-way[38] out one of them would look round or seem as if she were going to look round, and down I would go. Every time I dropped I felt my skin peel off[39].

The water was too hot, and at the surface[40] it felt like a red-hot[41] ring bound to my body[42]. I tried to stir[43] it up to equalise[44] the heat, but motion was painful. I felt as if I could not move. I had not enough resolution[45]. You see I was nearly done. So I braced[46] my feet against the little partition[47] that serves[48] as a fender[49] to the iron pipe, and tried to endure[50] it. The water grew hotter, and I braced harder, until there was a crack[51] and a splash[52]. The fender gave way, and my foot went straight against the hot pipe.

I forgot all about my clothes. I also forgot the rice washers, and that they could see me, I forgot everything in fact, except that I was boiled almost to death. As I jumped I slipped[53] backward[54] on the

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[24]странный, необычный, [25]недоглядка, [26]крыса, [27]свернуть, [28]становиться, [29]спѣшить, [30]чортъ побери, [31]грубый, [32]внутренно, [33]вскипѣть, [34]опуститься, [35]отвѣдывать ада, [36]заорать, [37]пройти украдкой, [38]на полдорогѣ, [39]слѣзать, [40]поверхность, [41]красное каленіе, [42]тѣло, [43]мѣшать, [44]уравнять, [45]рѣшимость, [46]упереться, [47]перегородка, [48]служить, [49]щитъ, [50]перенести, [51]трескъ, [52]плескъ, [53]поскользнуться, [54]назадъ.

edge of the tub, rolled[55] round and got my feet on the ground at last, and then rushed into the house, just in time to meet two American missionary ladies who had called, not knowing that the professor was out of town.

From: «Heart of Japan», by Brownel, p. 29.

59. THE ART OF JAPAN.

No country in the world is probably so artistic as Japan; the inhabitants from their earliest[1] childhood are taught to love nature, and from that the finest art springs[2]. A glimpse[3] at their gardens, perhaps not larger than a few square[4] yards[5], but made to look like parks; everything in harmony[6], tiny[7] wooden bridges, too small for any human being to stand on, built across a stream a few inches wide, with water rippling[8] over bright pebbles[9], shows one perfection to which art in nature can be brought. There are special artists in Japan who make a special study in laying[10] out these gardens; they make plans, suggest[11] stones and the colour of the fish to be placed in the ponds[12]. If you are staying at a tea-house, slide back[13] the paper windows and look out. The sight that presents itself is one not easily to be forgotten—I am taking my picture from a small tea-house at Moji near Nagasaki. In front of the sea, indescribably[14] blue, a sky with barely[15] a cloud, the gentle sound of an incoming tide[16], waves[17] splashing[18] against rocks[19] on which one can see natives sitting contemplating[20] the beauties around them; below the window a garden small in dimensions[21], yet appearing so large, small ponds, with gold-fish, diminutive[22] bridges spanning model[23] streams a few inches only in breadth, the water running over stones or rocks in imitation of a waterfall[24], stone torii in front of a toy[25] temple, the whole garden an imitation of a wonderfully laid out park. Turn round again and see the empty room, and one cannot help admire

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[55]перекатиться.

[1]ранній, [2]рождаться, [3]мимолетный взглядъ, [4]квадратный, [5]мѣра равная тремъ футамъ, [6]гармонія, [7]крошечный, [8]журчащій, [9]камешки, [10]распланировка, [11]совѣтовать (внушать), [12]прудъ, [13]отодвинуть, [14]неописуемый, [15]едва, [16]приливъ, [17]волна, [18]плескаться, [19]скала, [20]созерцающій, [21]размѣръ, [22]миніатюрный, [23]модель, [24]водопадъ, [25]игрушечный.

that one kakemono hanging on the wall, or that one vase[26] of blossoms, because there is nothing else in that room to attract[27] your attention.

In that one day, in those few hours, if my pen has been able to picture to your imagination this scene, you have beheld nature in all her glory[28]. Those few hours have been hours of pure enjoyment[29], they have been, in fact, life, because life and nature has been at work hand in hand. Where nature has been deficient[30] in the artistic sense, human hand has helped the deficiency, and should nature have produced anything out of sympathy with its surroundings[31], the hand of man has, in Japan, assisted to make the whole scene a most beautiful picture.

In small things the Japanese are wonderfully artistic, no country can paint china better, or carve[32] more perfectly, whether in ivory[33] or wood; but in big things they seem to lose[34] themselves entirely, and flounder[35] trying to imitate what they do not understand. Their own native buildings are ugly, but their imitation of a European house is uglier still.

A Japanese seldom paints or draws from nature. He sees what he wishes to paint, studies it with his eyes and commits[36] it to memory, before he attempts to put it on paper or silk. Thus paintings on screens, or kakemonos, are the work of a few minutes; a few quick flourishes[37] of the brush and the thing is finished.

Their ideas of perspective[38] are terrible[39]; a house may as well, according to them, rest on nothing, or be built in a sky, so long as the finished picture is something artistic. They hate being bound by certain laws[40], whether of perspective or colour. They seldom paint anything with finished lines; the whole is a sort of vignetted[41] picture, and the lines dwindle[42] off into infinity[43]. I once saw a picture of mount Fujiyama by a celebrated Japanese artist, showing the mountain indistinctly[44] above a rising[45] mist[46] and two dragons[47] having a death-struggle[48] below. Each—the mountain and the beasts—was marvellously[49] executed[50], every detail[51] exact[52], but the whole looked an impossibility; a mountain does not, except in a nightmare, recline[53] gracefully[54] on

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[26]ваза, [27]привлечь, [28]великолѣпіе, [29]наслажденіе, [30]несовершенный, [31]окружающіе предметы, [32]вырѣзывать по дереву и пр., [33]слоновая кость, [34]теряться, [35]теряться (барахтаться), [36]запечатлѣвать, [37]взмахъ, [38]перспектива, [39]ужасный, [40]законъ, [41]виньетка, [42]переходить, [43]безконечность, [44]неясно, [45]поднимающійся, [46]туманъ, [47]драконъ, [48]смертный бой, [49]удивительно, [50]исполненный, [51]деталь, [52]точный, [53]лежащій, [54]граціозно.

the chest[55] of rampant[56] dragons. The Japanese are idealists; they form ideas, and those ideas they reproduce without working upon any fundamental[57] rules[58]. The result to us may seem stiff[59] and unnatural, but it is true[60] to those ideas, though it may not always be true to nature. An artist will sometimes watch a bird or a goldfish, for days studying some particular bend[61] of the head or curve of the fail[62]; after each day he will have noticed one thing and have retained[63] every line in his memory, and when he gets home in the evening, will draw what he remembers. Day after day he will go to the same spot untiringly[64] and watch, until at length the whole of what he wanted to reproduce is impressed on his mind, and that he draws.

Paintings by the old Japanese artists cannot be bought; they are as jealously[65] guarded[66] in Japan as the Italian masterpieces[67] are in Italy. What are bought, and bought by the thousands, are wonderfully well imitated old kakemonos, so well produced that it would take a connoisseur[68] to tell them from the originals. The gold is made to look several hundreds of years old, the silk threads[69] of an embroidery are so carefully[70] worked as to be in places bare[71], to trick[72] the buyer and to induce[73] him to believe he has caught[74] a wonderful bargain[75].

Japanese art has undoubtedly[76] sprung from China viâ Korea. An extraordinary fact about it is, that the period[77] that the Japanese art was at its highest, the Art of Europe was also at its best. At that period, between 1500 and 1600 A. D., most of the art of Japan was of a scriptural[78] nature, the priests being in most cases the artists. Art itself has probably originated with religion; the attempts made to build temples and shrines[79] to the gods has been nearly in all countries the commencement[80] of art. Witness the art of Greece. They first fashioned[81] statues[82] impersonating[83] some god, or built temples in which they could worship their divinity[84]. The same in Egypt. All the art in that country, at least the art that has been handed down to us, has sprung from the

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[55]грудь, [56]ставшій на дыбы, [57]основной, [58]правило, [59]тяжелый, [60]вѣрный, [61]изгибъ, [62]хвостъ, [63]удержать, [64]неуставать, [65]ревниво, [66]охраняться, [67]лучшія произведенія, [68]знатокъ, [69]нитка, [70]тщательно, [71]обнаженный, [72]обмануть, [73]склонить, [74]пойманъ, [75]выгодная сдѣлка, [76]несомнѣнно, [77]періодъ, [78]духовный, церковный, [79]часовня, рака, [80]начало, [81]обработывать, [82]статуя, [83]олицетворяющій, [84]божество.

wish of the people to appease[85] their gods by dedicating[86] some beautiful shrine to them.

From: «Impressions of Japan» p. 28.

60. A WEDDING IN KOREA.

Among most peoples the wedding forms one of the most notable[1] events[2] in social[3] life, and the Koreans are no exception[4] to the rule[5]. One morning in March, several years ago, we were informed that an opportunity was afforded us to witness[6] a wedding conducted according[7] to Korean custom. The invitation was promptly[8] accepted.

In company with my two friends, I took my way to the Korean hut near the wall, where a youth and his betrothed[9] were about to make their vows[10] to each other. Just as we arrived, the good-natured, round-faced fellow was putting on his outer garments[11] in an open space[12] in front of the house.

According to Korean custom, he wore a dress like that which officials wear in royal audiences[13] — one which he had hired[14] for the occasion. The robe was dark green and bore «plaques»[15] with a pair of embroidered storks[16] on the breast[17] and back[18]. About the wearer, like a hoop[19], was a black enamelled belt[20], and on his head was a «palace-going» hat with wings[21] on its sides, and finally he got himself into shoes that looked like «arctic-overshoes»[22], two or three sizes too large for him.

At last he was ready to go indoors[23]. An attendant preceded[24] him, in a red, flat-brimmed hat on his head, about his neck a string of beads, and in his arms a goose. The goose's feet were tied, and fastened through her beak[25] was a little skein[26] of red silk. In the two marched—three perhaps I ought to say. The court[27] had an awning[28]

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[85]умилостивить, [86]посвятить.

[1]знаменательный, [2]событіе, [3]общественный, [4]исключеніе, [5]правило, [6]видѣть, [7]согласно, [8]немедленно, [9]невѣста, [10]поклоны, [11]верхнее платье, [12]открытое мѣсто, [13]аудіенція, [14]нанятый, [15]накладка, [16]вышитый аистъ, [17]грудь, [18]спина, [19]обручъ, [20]эмалированный поясъ, [21]крылья, [22]зимнія калоши, [23]въ комнаты, [24]предшествовать, [25]клювъ, [26]талька, [27]дворъ, [28]навѣсъ.

of sacking[29] suspended[30] over it. Here a red table stood with two red ornaments on it, which looked like tall candlesticks or sealed vases[31]. The court was full of Korean men, women and children.

In front of the table the bridegroom[32] bowed three times in performance[33] of a religious ceremony. And singular bowing it was. He gently lowered[34] himself on his knees and then bringing forward his hands upon the mat[35], he bowed until his head touched the back of his hands. Then he gracefully[36] resumed[37] the standing posture[38]. The last time he bowed he sank with the goose in his arms. I am told that the goose is the symbol[39] of fidelity in Korea, it being popularly believed[40] that if a wild goose dies, its spouse[41] never mates[42] again.

By special[43] invitation we assumed[44] a position on the porch[45] of the little house, facing the court. A mat was placed upon the steps[46], connecting[47] with another mat on the porch. Presently the groom came to the front of the steps and stood there, while our attention was called to the room opening upon the porch. This room was filled with women, mostly young and more or less good-looking. I had caught a peep[48] at the bride[49] as she sat on a cushion[50].

But now she was coming out. Two middle-aged[51] women accompanied[52] the bride, each holding[53] one of her arms, and guiding[54] her steps, for her eyes were sealed[55] completely. Clear up to her jetty[56] hair the face of the little bride was painted ghastly[57] white. In the middle of her forehead[58] and each cheek were painted great, round red spots; her lips were also bright red.

Her dress consisted of a bright green waist[59] over a brilliant red skirt[60]. Fastened through a coil[61] of hair on the back of her smootly[62] combed[63] head was a hair-pin[64] consisting of an ornamental rod[65], perhaps fifteen inches long. I remember it, for I nearly got caught[66] in it, in brushing[67] by her later[68] on.

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[29]парусина, [30]повѣшенный, [31]ваза, [32]женихъ, [33]исполненіе, [34]тихо опуститься, [35]матъ, коврикъ, [36]граціозно, [37]возвратиться, [38]положеніе, [39]символъ, [40]народъ вѣритъ, [41]подруга, жена, [42]спариваться, [43]особый, [44]занять, [45]крыльцо, [46]ступенька, [47]соединяющій, [48]взглядъ украдкой, [49]невѣста, [50]подушка, [51]среднихъ лѣтъ, [52]сопровождать, [53]держать, [54]проводить, [55]завязать, запечатать, [56]черный какъ смоль, [57]ужасно, [58]лобъ, [59]блуза (букв. талія), [60]юбка, [61]свертокъ, [62]гладко, [63]причесанъ, [64]шпилька, [65]прутъ, [66]зацѣпиться, [67]проходя близко, [68]позже.

Upon her head was a crown-like[69] cushion, surmounted[70] by half a dozen nodding[71] sticks of beads[72], possibly three inches long. Down her back hung[73] two broad ribbons, caught together with two ornaments, one smooth, rectangular[74] stone, and the other a rosette of white jade, a stone precious in the East.

This little painted gorgeous[75] creature[76] was guided out, as I have said, by two middle-aged women. Across the mat they went and at the end of the porch they turned the little bride about, and laid over her clasped hands a white hankerchief.

The groom now stepped to the other end of the mat, and the principal[77] part of the wedding[78] ceremony[79] began. The bride made her bows. The attendants[80] raised[81] her arms till the small, draped[82] hands lay level[83] with the sightless[84] eyes. Then partially[85] supported by the matronly[86] women, she sank in a courtesy[87] so profound[88] that at the lowest point she was almost in a sitting posture. Then in the same slow solemn[89] manner she rose again. Her face at this time, and indeed during the whole ceremony, was as expressionless[90] as the face of a sphinx.

Three times this profound courtesy was repeated. Then it was the groom's turn. His face had more feeling in it than hers. Indeed it looked flushed[91] and anxious[92]; much as a European's face might have appeared under corresponding[93] circumstances[94]. Our Korean groom now responded to his bride's greeting[95] with two and a half bows, in which his head nearly touched the floor. Then the bride and the groom were made to sit down upon their respective[96] ends of the mat.

A table stood against the wall, laden[97] with what Koreans consider delicacies, but what they seemed to our perverted[98] foreign taste I will refrain[99] from stating, out of politeness to our host. Bread looking like white grind-stone[100], dishes of white stringy[101] vermicelli, bowls[102] of «kimchi», a native sour[103] cabbage, and a bottle of native liquor[104] were there.

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[69]коронообразный, [70]увѣнчанный, [71]колыхающійся, [72]бусы, [73]висѣть, [74]прямоугольный, [75]великолѣпный, [76]созданіе, [77]главный, [78]брачный, [79]обрядъ, [80]свита, [81]поднять, [82]задрапированный, [83]наравнѣ, [84]незрящій, [85]отчасти, [86]почтенная дама, [87]реверансъ, [88]глубокій, [89]торжественный, [90]безъ выраженія, [91]покраснѣвшій, [92]озабоченный, [93]соотвѣтствующій, [94]обстоятельства, [95]привѣтствіе, [96]соотвѣтствующій, [97]нагруженный, [98]извращенный, [99]сдерживаться, [100]точильный камень, [101]волокнистый, [102]чаша, [103]кислая капуста, [104]водка.

The couple were now sitting. The woman nearest the table took a cup and filled it with liquor. This she touched to the bride's draped hands, and presented it to the groom. He took a sip[105] and handed it back. She refilled[106] the cup and they repeated the ceremony to the third time.

Then came a curious peformance. The «go-between»[107] had a part to do. She was the old lady with the white hair who had literally «made the match»[108]. She had attended to all the necessary preliminaries[109], even to doing the courting[110] for the young people. The goose again appeared upon the scene[111]. This time the skein of red silk had been removed from the holes in the beak.

Another woman held the bird while the aged match-maker filled her hand with soft stringy vermicelli, and offered it to his gray birdship. The goose eagerly[112] dabbed[113] away with her beak until she was nearly satisfied, when the old lady finished the ceremony by eating herself what was left in her hand.

All this was done in the doorway leading to the bridal chamber. The room was now cleared[114] of its young and middle-aged ladies, who were compelled to join[115] the crowd in the court. To the bridal chamber the groom repaired[116] and removing his wedding robes, which made him look like an official, assumed[117] garments more befitting[118] his rank. His new costume consisted of a new white robe, and one of the ordinary broad-brimmed conical-crowned hats.

He then came out, and the bride retired to the room to resume again her cushion on the floor; but just before she subsided into her placid meditations[119], her two attendants required her to bow to her foreign guests, and three times, without movement of a muscle in her face, she sank to the floor in profound courtesies. We did not know just what was required of us at this juncture[120], but one after another, perplexity[121] written on our faces, we saluted[122] the bride with American bows.

From: «Everyday Life in Korea», by D. L. Gifford.

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[105]глотокъ, [106]снова наполнить, [107]сваха, [108]партія, [109]предварительныя формальности, [110]ухаживаніе, [111]сцена, [112]жадно, [113]клевать, [114]освободить, [115]присоединиться, [116]отправиться, [117]надѣть, [118]подходящій, [119]спокойныя размышленія, [120]обстоятельство, [121]недоумѣніе, [122]привѣтствовать.

61. TOP-KNOTS.

The top-knop is constructed[1] as follows: a circular[2] spot on the top of the crown[3] of the head, some three inches in diameter[4], is shaved[5], and the hair is brought up from all around the head over the spot and there arranged[6] with strings[7] into a compact[8] twist[9] from two and a half to three inches long and something more than an inch in diameter. It stands proudly perpendicular[10] from the centre of the top of the head. It is often ornamented[11] with an amber[12], jade[13] or other bead[14]. Of course many of the short hairs would straggle[15] and fall down; to provide against this, a head net[16] or, as Koreans call it, a mang-kun is used. This net is about twenty inches long and three wide, made sometimes of human[17] hair, but oftener of horse hair; the interstices[18] are small and along one side a narrow and strong ribbon is woven[19]. The net is bound around the head enclosing[20] the hair, the ribbon, being at the bottom and passing across the forehead[21] and behind the ears, is tied at the back of the head and thus holds the net firmly in place. This ribbon is drawn very tightly[22] and has always seemed to me to be an excellent device[23] to stop the circulation of blood and insure[24] a headache and keep out ideas[25] generally. If a Korean is so fortunate as to have a rank or literary degree, two small buttons, indicating[26] his rank, are fastened[27] to this ribbon, one behind each ear; he greatly prizes these buttons and values[28] highly the honour and respect they confer and secure[29] him. In many cases an «ornament» of amber, tortoise-shall or horn, oval or crescent-shaped[30], and about an inch and a half across, is fastened to the head net in front of the head and regarded as quite ornamental and becoming. In addition[31] to the mang-kun, a curious cap of stiff[32] horse-hair net is often worn. This is somewhat in the shape of a truncated[33] cone[34] and is large enough to come down over the mang-kun and ornament, and high enough to go over and not interfere with the top-knot. The mang-

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[1]устроить, [2]круглый, [3]маковка, [4]діаметръ, [5]брить, [6]устраивать, [7]веревочка, [8]компактный, [9]завитокъ, [10]перпендикулярно, [11]украшенный, [12]янтарный, [13]нефритъ, [14]бусы, [15]разсѣиваться, [16]сѣтка, [17]человѣческій, [18]промежутки между нитями, [19]плести, ткать, [20]заключать, [21]лобъ, [22]туго, [23]приспособленіе, [24]обезпечить, [25]мысль, [26]указывающій, [27]прикрѣплять, [28]цѣнить, [29]гарантировать, [30]полумѣсяцъ, [31]кромѣ, [32]упругій, [33]усѣченный, [34]конусъ.

kun being simply a band, does not reach up to or cover the top-knot, and is open at the top, but the cap covers the top-knot and is closed at the top. Formerly these caps were only permitted to those who had taken literary or military degrees[35], but recently the rule has been relaxed[36] and any one who can afford to buy a cap seems to be privileged[37] to wear it. These caps in times past were, and even now are, highly valued. Over all comes the hat, a unique[38] article in its way. It is sometimes made of horse-hair, but much oftener of a combination[39] of fine bamboo splints[40] and hemp or flax cloth[41]. Sometimes silk is substituted[42] for the hemp cloth; a horse-hair or a silk hat is quite expensive[43] and is only used by the higher classes. For all kinds of hats skilled labor[44] is necessary, and the hatter, as well as the mang-kun and cap maker, may be classed among the most skilful of Korean artisans[45]. These hats are not thickly[46] woven and the beloved top-knot can easily be seen through them. In fact they are very light and gauzy[47] affairs, weighing only about one and a half ounces[48].

The Korean can literally look and, to use a slang phrase[49], «talk through his hat». The brim[50] is circular and flat[51], from fourteen to fifteen inches in diameter, the crown quite small in diameter — from four to five inches — about five inches high and flat on the top, and always reminds one of an inverted[52] quart[53] cup; the outer[54] edge[55] of the brim and the lower part of the crown where it rests upon the head is strengthed[56] by fine bamboo hoops[57]. From a utilitarian[58] point of view, this hat is about the poorest piece of headgear[59] I have ever encountered[60]—worse even than our stovepipe[61] hats; it is so flimsy[62] that it affords but little protection against the sun in summer and still less against the cold in winter; if it gets wet it is ruined, and being easily broken or crushed[63], must be most tenderly treated[64]. Being so light and the crown too small to come down over the head, it would of course fall off if not fastened on, and therefore it is tied by ribbons or strings of beads attached[65] on each side to the crown and tied under

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[35]степень, [36]ослабить, [37]привилегированный, [38]оригинальный, [39]комбинація, [40]лучина, [41]льняное полотно, [42]замѣщать, [43]дорогой, [44]обученный трудъ, [45]ремесленникъ, [46]плотно, [47]газъ, [48]унція, [49]народное выраженіе, [50]поля, [51]плоскій [52]перевернутый, [53]квартовая кружка, (четвертая часть галлона), [54]наружный, [55]край, [56]укрѣплять, [57]обручъ, [58]утилитарный, [59]головной уборъ, [60]встрѣчать, [61]шляпа цилиндръ, [62]непрочный, [63]смять, раздавить, [64]обращаться, [65]прикрѣпленный.

the chin[66]. These strings are often of large and fine amber beads and, with very high officials, quite long and often tied in a loop[67] at the side of the face with long ends hanging, presenting a very imposing[68] and (presumably) ornamental appearance. The Korean wears his hat almost continually and only takes it of when with his most intimate friends, and then not in the presence of a superior — the keeping of the hat on the head being considered as a mark of respect. The officials invariably[69] wear their hats in the presence of His Majesty, the King, and a Korean when entering a house to make a call, leaves his shoes at the door but keeps his hat on.

From: «The Korean Repository», July 1896.

62. A KOREAN PUBLIC HOLIDAY «TAI PORAM NAL».

The 15 day of the Chinese first moon is always observed[1] by Koreans as a great public holiday which they call «Tai Poram Nal» or Great Fifteenth Day. The first day of the Chinese new year fell, this year, on February 13-th, and in spite[2] of the fact[3] that the Western Calendar was recently (or was supposed to have been) introduced[4] through[5] Japanese influence[6] to the people of the «Hermit Kingdom» and is now used by the government officials — we observed that the common people, and most likely all the aforesaid[7] government officials, with one consent recognized[8] and kept February 13-th as their New Year's Day. It was evident[9] that in spite of the long existing[10] deplorable[11] condition of political affairs[12] in this country, the newly instituted[13] reforms had but little effect on the people themselves, for they closed their shops, dressed themselves in coloured garments[14], tied up their «dearly[15] beloved top-knots» — that is to say the majority[16] of those who managed to evade[17] the eyes of the city police and escape the havoc[18] caused a few weeks before by their tyranical[19] scissors[20]. Top-

[66]подбородокъ, [67]петля, [68]внушительный, [69]неизбѣжно.

[1]соблюдать, [2]несмотря на, [3]фактъ, [4]представленный, [5]черезъ, [6]вліяніе., [7]вышеупомянутый, [8]признавать, [9]очевидно, [10]существующій, [11]плачевный, [12]дѣла, [13]введенный, [14]платье, [15]возлюбленный, [16]большинство, [17]уклониться, [18]опустошеніе, [19]тираническій, [20]ножницы.

knots were in vogue[21] again and the natives paraded[22] the streets in their New Year's attire[23] much in the same way as, I suppose, they have done *post hominum memoriam*. In fact this was the orthodox, not to say typical, Korean New Year's Day. Nearly all the merchants, and of course[24] all the «labouring[25] poor» who are unable to indulge[26] in New Year's merry-making for any length of time — either for want of time or money — open their shops and resume[27] work a day or two after New Year's Day, whilst others — the upper classes — who perhaps can well afford both leisure[28] and means[29], prolong the festivities through half the first month. From the 1-st to the 15-th of the first moon, Korean women may gratify[30] their sporting propensities[31] by frequently indulging in the game of «see-swing», meanwhile the boys are busy with their kites all day long. Men, on the other hand, enjoy the luxury[32] of a ferocious[33] (not to say barbarous[34] and dangerous) stone-fight.

«Korean women», said my teacher in answer to my first question, «are not supposed to rise at an extremely[35] early hour on this particular morning, but the male portion[36] of the population rise earlier than usual». I was anxious to know why, but could not get a very satisfactory reason, so we marked this with an interrogation mark[37] and passed on. «We have a very curious «eating custom» on the Tai Poram Nal, i. e., we are supposed to eat five different kinds of rice and as many different kinds of eatables as we can get. Rice, meat and all the different kinds of vegetables are chopped[38] up and mixed together, which mixture is then made up in the shape of a dumpling[39] (only in lieu of any pastry[40] we use large green cabbage[41] leaves) and eaten. It's delicious[42]. It has a wonderful effect on one's palate[43]».

«We also buy as many nuts as we can get — I mean walnuts, chestnuts and «monkey» nuts, which are not intended to be eaten, but merely cracked, the kernel[44] extracted[45] from the shells[46], the former placed in one's mouth and then thrown away. It may appear very queer, and superstitious to you foreigners; we do it in order to prevent

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[21]въ модѣ, [22]разгуливать, [23]нарядъ, [24]понятно, [25]работающій, [26]позволить себѣ, [27]возобновлять, [28]свободное время, [29]средства, [30]удовлетворить, [31]наклонность, [32]роскошь, [33]жестокій, [34]варварскій, [35]крайне, [36]часть, [37]вопросительный знакъ, [38]рубить, [39]родъ пуддинга, [40]тѣсто, [41]капуста, [42]восхитительный, [43]вкусъ, [44]ядро, [45]извлечь, [46]скорлупа.

the possibility of our being plagued[47] in the summer with those horrid[48] sores[49] and boils[50] so common in the country.

«Listen, Tai Poram Nal is the day in which every individual member of the family, baby and all, may partake of a little wine. This is not merely «for the stomach's sake»[51], but taken in order that each one of our household[52] may become «quick of hearing». «Tai Poram Nal» seems to be a bad day for Korean dogs, the number of which in Seoul seems to be almost as great as that of human beings. On the morning of this day they are cruelly deprived[53] of their frugal[54] meal. So the teacher says. Personally I thought that the majority of the canine[55] tribe (at least those in the capital), did not get a square meal[56] oftener than once a moon[57]! But not caring to wound[58] my good man's feelings, I kept my stray[59] thought to myself». Dogs are not fed in the morning for this reason — keep them without food on the morning of Tai Poram Nal and this will prevent them from being so terribly pestered[60] with flies[61] and other abominations[62] during the long summer months. If only this «dog-fasting»[63] experiment[64] had its desired effect, I surmise that almost every European resident in Seoul would feel extremely grateful, for it is not altogether[65] comfortable, or pleasant to the eye, when one gets surrounded[66] in the streets by dogs which are neither more nor less than living masses[67] of concentrated[68] flies and insects!

We have still another curious custom. It is one more way in which we try to find out, beforehand[69], about each month's probable fall of rain[70]. A small piece of bamboo is split[71] open and twelve beans[72] are laid side by side in the groove[73] of one of the halves, Then the bamboo is closed again, bound tightly[74] with cord[75] and lowered into a friendly well. It is kept in the water all night. Some one draws it up out of the well next morning and examines the beans. Some of the beans may be more swollen[76] than others — some bigger than others. Each bean represents[77] a month. If the first bean is greatly swollen and well soaked[78], it means plenty of rain during the first moon. Bean № 2 is perhaps only swollen a little, that will mean but

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[47]мучимый, [48]отвратительный, [49]болячка, [50]нарывъ, [51]ради желудка, [52]домашній, [53]лишенъ, [54]умѣренный, [55]собачій, [56]сытно поѣсть, [57]мѣсяцъ, [58]задѣть, [59]случайный, [60]досажденный, [61]муха, [62]мерзость, [63]собачій постъ, [64]опытъ, [65]совсѣмъ, [66]окруженный, [67]масса, [68]концентрированный, [69]заранѣе, [70]выпаденіе дождя, [71]раскалывать, [72]бобъ, [73]борозда, [74]туго, [75]веревочка, [76]разбухать, [77]представлять, [78]мочить.

a little rain in the second moon. Bean № 3 is perhaps not affected[79] by the water at all, but retains[80] its natural size[81] — that means a perfectly dry third month, and so on!

From: «Korean Repository», April 1896.

63. THE MOOTANG.

These Mootang represent[1] a very ancient institution[2] and belief in the efficacy[3] of their methods[4] is very general among the lower classes, but their patrons[5] are not all of the common people. The Mootang use as instruments[6] a drum[7] made in the shape[8] of an hour-glass[9] and over four feet in length, copper[10] cymbals[11], a brass[12] or copper rod with little tinklers[13] suspended[14] from it by chains[15] made of the same material, a bronze or copper gong[16] and a pair of baskets[17], telescope-shaped[18], for scratching[19]. This scratching is very necessary in case of cholera, for this disease being caused by rats climbing[20] up inside[21] the human anatomy[22], as is supposed, the scratching is expected to alarm[23] and drive them away, since it resembles[24] the noise made by cats. Besides the above musical (or noisical) instruments, the Mootang use banners[25] of paper or strips[26] of bright[27] coloured silk, which they wave[28] weave[29] about them in the manner of a modern serpentine[30] dancer; they also use umbrellas and fans in parts of their performance. They also make use of images[31] of men and animals, sometimes expensively[32] made and gorgeously painted, at other times mere effigies[33] of straw[34]. The financial[35] position of the patient[36] settles the question as to what instruments or figures are used.

Aside[37] from driving[38] away the spirit[39] of disease from an

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[79]подѣйствовать, [80]сохранять, [81]величина.

[1]представлять, [2]учрежденіе, [3]дѣйствительность, [4]метода, [5]покровитель, [6]орудіе, [7]барабанъ, [8]форма, [9]песочные часы, [10]мѣдный, [11]цимбалъ, [12]желтая мѣдь, [13]колокольчикъ, [14]подвѣшенный, [15]цѣпочка, [16]гонгъ, [17]корзинка, [18]подзорная труба, [19]царапанье, [20]лазать, [21]внутри, [22]анатомія, внутренности, [23]испугать, [24]походить, [25]знамя, [26]полоска, [27]ярко, [28]махать, [29]сплетать, [30]серпентина, [31]изображеніе, [32]дорого, [33]изображеніе, чучело, [34]солома, [35]финансовый, [36]пацiентъ, [37]кромѣ, [38]изгнаніе, [39]духъ.

afflicted[40] person, these women are also called in to purify[41] a well in which a person has been drowned[42], in which case she induces[43] the spirit of the drowned person to leave. Also, after death she is called in to persuade[44] the soul[45] of the departed[46] of return and look after those left behind. She also deposits[47] the bad luck[48] of an individual in one of the before-mentioned[49] images, together with some coin[50], which image, being thrown[51] into the street, is taken and torn[52] to pieces[53] by some poor beggar[54] or drunken[55] person, who thus, for the sake of the coin, takes upon himself the ill-luck that has been annoying[56] the other person.

From: «The Korean Repository», April 1896.

[40]пораженный, [41]очистить, [42]утонуть, [43]побуждать, [44]убѣдить, [45]душа, [46]усопшій, [47]класть, [48]счастье, [49]вышеназванный, [50]монета, [51]бросаться, [52]рвать, [53]кусокъ, [54]нищій, [55]пьяный, [56]безпокоить.

V.

NEWSPAPER STYLE.

64. CHINA IN 1904.

The following excellent[1] summary[2] of events[3] in China in the year that has just closed[4] is telegraphed by the wellknown able correspondent of the «Times» at Peking, under date January 1-st. He says that the most noticeable[5] features[6] to be recorded[7] are the extension[8] of Japanese influence and the spread[9] of Western knowledge. He goes on:

«There has been no change in the Government, aged reactionaries[10] like the eunuch[11] Li-Lien-Ying still being the chief advisers of the Empress-Dowager. The ill-regulated[12] efforts towards economy find a spasmodic[13] expression[14] in Imperial decrees, but there has been no real reform. In spite[15] of the visit of the American Currency Commission and an Academic[16] approval[17] of its recommendations, no steps[18] have been taken towards currency reform, and new provincial mints have been established, which make large profits[19] from the irresponsible[20] issue of unlimited[21] coinage[22] without uniformity[23]. China is now the only country of first-rate[24] importance in the world were the silver standard still prevails[25]. The only method known in China of increasing the revenue[26] is by increasing taxation[27]. The senseless[28] prohibition[29]

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[1]превосходный, [2]краткій очеркъ, [3]событіе, [4]только что кончиться [5]замѣчательный, [6]черта, [7]повѣствовать, [8]расширеніе, [9]распространеніе [10]реакціонеръ, [11]евнухъ, [12]дурно урегулировать, [13]урывками, [14]выраженіе [15]несмотря на, [16]академическій, [17]одобреніе, [18]шагъ, мѣра, [19]польза [20]неотвѣтственный, [21]неограниченный, [22]чеканка, [23]однообразіе, [24]перворазрядный, [25]преобладать, [26]доходъ казны, [27]взиманіе налоговъ, [28]безсмысленный, [29]запрещеніе.

of the export of rice and other grains is still enforced[30]. In spite of the restrictions[31] on trade and the increased burden of the inland duties[32], the country is prosperous[33] and its condition[34] is satisfactory. The harvests[35] have been excellent and railway extension[36] permits of the more even distribution of prosperity[37] and an equalisation[38] of the prices on foodstuffs[39]. There has been a steady[40] increase of population, and a constant expansion[41] into Mongolia, and Manchuria, whole districts in Kiangsu and Che-kiang, which were laid waste[42] by the Taipings, have been quite recently repeopled, as have the districts of Yunnan and Kangsuh, which were devastated[43] by the Mahomedan insurrection[44].

During the year China has faithfully fulfilled[45] all her financial obligations[46]. The Maritime Customs revenue was the largest on record, amounting to £ 4,388,000, an increase of £ 360,000 over the receipts[47] of 1903. Tranquillity throughout the country is well maintained[48], though the mountainous districts of the Kuangsi province are still in a state[49] of rebellion[50].

From: «The London and China Express».

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65. PROGRESS[1] OF EDUCATION.

At last China has realized[2] her paramount[3] necessity of Western education, the extension[4] of which, though often crude[5] and imperfect[6], is remarkable. In 15 provincial capitals, provincial colleges[7] have been founded[8], while primary[9] and secondary[10] schools, mechanical schools, agricultural colleges and police and military schools are springing[11] up all over the country. The most noteworthy[12] are the colleges and schools in the Metropolitan province organised[13] by Dr. Tenney, an American, under the direction[14] of the Viceroy, and the high-class

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[30]примѣнять, [31]ограниченіе, [32]пошлина, [33]процвѣтать, [34]состояніе, [35]урожай, [36]расширеніе, [37]благосостояніе, [38]уравненіе, [39]пищевой продуктъ, [40]постоянный, [41]расширеніе, [42]опустошить, [43]опустошить, [44]возстаніе, [45]исполнить, [46]обязательство, [47]получка, [48]поддержать, [49]состояніе, [50]возстаніе.

[1]прогрессъ, [2]постигнуть, [3]первенствующій, [4]расширеніе, [5]грубый, [6]несовершенный, [7]коллегія, [8]основать, [9]низшій, [10]средній, [11]возникать, [12]замѣчательный, [13]организовать, [14]руководство.

work done at Shansi University by the Rev. Main Duncan, an Englishman, while the educational system of Shantung and other provinces is worthy of praise. An excellent provincial college has been established near Kweilin, the capital of Kwangsi. There has been a notable spread[15] of the knowledge of English, Chinese learning English being numbered by thousands, while the knowledge of Japanese is fast increasing. During the year there have been continuous[16] departures of Chinese students for Japan, and 1,753 Chinese are at present studying in Japan. Attention has been drawn[17] during the year to a considerable proportion[18] of Chinese students who return from Japan indoctrinated[19] with revolutionary[20] ideas and profoundly[21] dissatisfied[22] with the conditions of government prevailing[23] in the country of their birth[24]. Their publications[25] are printed in Japan and alarm[26] the authorities. Nowhere is discontent[27] more manifest[28] than in Hunan. Many observers[29] regard as commendable[30] this development of patriotic spirit[31], believing it to be a natural protest[32] against misgovernment from those who are aware[33] what good government has done for Japan.

Excellent work is being done in missionary schools throughout the Empire, while the services rendered[34] by the medical missionaries have at last won Imperial recognition[35]. Praise too is due to the Red Cross Society, to whom the Empress has contributed[36] Rbs. 100,000 (£ 13,750), and to the brave Scotch missionaries by whose labours much terrible suffering among the Chinese has been alleviated[37]. Marked changes are taking place towards an improvement in the soldiers' calling, a military spirit is abroad[38], and large numbers of officers are being trained[39] in Japan, where on October 24-th 72 Chinese graduated from the Tokyo Military College. A modern system of well-drilled[40] police, under German supervision[41], has been installed[42] in the cities along the railway in Shantung, while in many other provinces the police schools are being conducted[43] by Japanese, or are under students trained in Japan. Their success during the war has given the Japanese a powerful position both

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[15]замѣчательное распространеніе, [16]непрерывный, [17]обратить, [18]часть, [19]пропитать, [20]революціонный, [21]глубоко, [22]недовольный, [23]господствовать, [24]рожденіе, [25]произведеніе, [26]тревожить, [27]недовольство, [28]очевидно, [29]наблюдать, [30]похвально, [31]духъ, [32]протестъ, [33]знать, [34]оказать, [35]признаніе, [36]пожертвовать, [37]облегчить, [38]носиться въ воздухѣ, [39]обучать, [40]хорошо обученный (физически), [41]наблюденіе, [42]ввести, [43]вести.

in Pekin and in the provinces. A Japanese adviser has virtually[44] directed the Board of Commerce throughout the year. Every portion of the Empire, from Urga to the Yunnan frontier, from Kashgaria to the Yellow river, has been visited by Japanese during the year. On April 21, a Japanese traveller completed a study, extending over two years, of Central Asia trade routes[45]. The Japanese residents in China number several thousands, and their influence, excepting when they are attempting[46] to secure a camphor[47] monopoly[48] in Fukien province, has been almost wholly beneficial[49], especially in the distribution throughout the Empire of educational books and appliances[50]. The Japanese installed[51] during the year telephone services in Canton and Peking, and the system is about to be extended[52] to the other native cities. They are building six gunboats[53] for the Viceroy Chang-Chih-Tung. Other encouraging[54] signs are the wide diffusion[55] of translations of western literature and increased power and authority of the native Press. Where a few years ago there were only seven newspapers, there are now 157 daily[56], weekly and monthly journals, discussing[57] public questions with increasing knowledge and marked courage[58] and independence. Japan, Russia, Germany and France are recognising[59] the growing influence of the native Press[60], which they now subsidise[61].

From: «The London and China Express».

66. PROGRESS BY NATIONALITY.

No diminution[1] of the prosperity[2] of the British merchants in China can be noted[3]. In the coastal[4] traffic British steamers more than hold their own[5], but the lucrative[6] oversea passenger traffic with Europe is rapidly[7] passing under the German flag[8]. The competition[9] between rival[10] steam-ship companies during the year has been given an impetus[11]

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[44]фактически, [45]путь, [46]пытаться, [47]камфара, [48]монополія, [49]полезный, [50]приборъ, [51]ввести, [52]расширить, [53]канонерка, [54]поощряющій, [55]распространеніе, [56]ежедневный, [57]обсуждать, [58]смѣлость, [59]признавать, [60]пресса, [61]субсидировать.

[1]уменьшеніе, [2]благополучіе, [3]замѣтить, [4]побережный, [5]удерживать свое мѣсто, [6]доходный, [7]быстро, [8]флагъ, [9]конкуренція, [10]соперникъ, [11]толчокъ.

by the coolie traffic from South China to Siam and Singapore, while a real service has been rendered[12] to Northern China by the permission granted to coolies to emigrate to the Transvaal, of whom 27,894 picked men sailed during the year under conditions[13] of comfort, pay[14], and motherly protection[15] undreamt[16] of in China.

During the year there has been great extention[17] in the work of the Chinese Post Office. The number of articles with which the postal authorities dealt[18] has increased from 49,350,000 in 1903 to 72,150,000 in 1904. Couriers are travelling unmolested[19] throughout the Empire, except in two districts[20] on the borders[21] of Kwangsi and Kwei-chow provinces, and 1,192 post offices are now open. The masterly[22] introduction and the extension of the postal service is a lasting tribute[23] to the abilities[24] of its founder[25], Sir Robert Hart, who has now completed 50 years of service in China.

Next to Japan, the Power that has gained[26] most is Germany. Her policy[27] is consistent[28] and definite. Having established her influence[29] in Shantung, where she possesses a monopoly of all railway construction[30] and mining[31], she has siezed the advantage given by our vacillating[32] policy to make a bid[33] for political supremacy[34] in the Yangtsze Valley. Having entangled[35] financially the avaricious[36] Sheng and the Viceroy Chang-Chih-Tung, she has secured[37] control[38] of the Pinghsiang collieries[39] and railway and the important Han-yang ironworks[40]. A German from the consular Service is foreign adviser[41] to Chang Chih-tung; a German shipping firm receives a subsidy[42] of £ 3,000 a year from the Viceroy as compensation[43] for being denied[44] the permission to station a pontoon[45] in the fairway[46] near the Han river; a German gunboat[47] now patrols[48] the Yangtsze; German post offices are being extended[49] and new German Consuls are being appointed[50]. While the number of British in Hankow has remained stationary[51] during the

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[12]оказать, [13]условіе, [14]жалованье, [15]материнскій присмотръ, [16]не видѣнный даже во снѣ, [17]расширеніе, [18]имѣть дѣло, [19]не тревожить, [20]округъ, [21]граница, [22]ловкій, [23]вѣчный памятникъ, [24]способность, [25]основатель, [26]выгадать, [27]политика, [28]послѣдовательный, [29]вліяніе, [30]постройка, [31]горное производство, [32]колеблющійся, [33]сдѣлать ходъ, [34]первенство, [35]запутать, [36]корыстолюбивый, [37]овладѣть, [38]контроль, [39]угольная копь, [40]желѣзодѣлательный заводъ, [41]совѣтникъ, [42]субсидія, [43]вознагражденіе, [44]отказать, [45]понтонъ, [46]фарватеръ, [47]канонерка, [48]патрулировать, [49]распространить, [50]назначить, [51]неизмѣнный.

last 13 years, the number of Germans has increased eightfold[52]. Germans are now negotiating[53] for the right of equipping[54] the great arsenal[55] which China contemplates[56] establishing at Ping-hsiang.

67. RAILWAYS.

Progress in railway construction has also taken place during the year. The main line[1] from Peking to Hankow is completed[2], except for a bridge across the Yellow River, which is a formidable[3] undertaking, for the foundations[4] are in quicksand[5]. The Canton-Hankow railway has not yet begun, but the German Railway in Shantung and the Northern Chinese Railways, under Mr. C. W. Kinder, have been completed and are thriving[6] exceedingly. The British-Chinese Corporation[7] began the construction during the year of the Shanghai-Nanking Railway, perhaps the most promising line in China, but they still keep locked[8] in their office the concession[9] granted[10] seven years ago for the Canton-Kowloon Railway, an essential[11] line, one-fifth of which is in British territory. Mining enterprise[12], with the exception of coal-mining[13], shows no extension, the work being burdened[14] with impossible regulations[15]. The immense[16] general wealth of the Shansi province, where there are the richest coal and iron deposits[17] in the world, still awaits[18] railway communication. A narrow-gauge[19] railway to the north of the province is now being constructed by a French company, while in the south of the province the Peking Syndicate[20] has surveyed[21] a practical route of the highest promise[22], and will begin the construction of a railway when the negotiations[23] now proceeding[24] in Peking are completed.

From: «The London & China Express».

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[52]въ восемь разъ, [53]переговариваться, [54]снаряженіе, [55]арсеналъ, [56]предполагать.

[1]магистраль, [2]окончить, [3]серіозный, [4]фундаментъ, [5]движущійся песокъ, [6]процвѣтать, [7]общество, [8]подъ замокъ, [9]концессія, [10]даровать, [11]необходимый, [12]предпріятіе, [13]добыча угля, [14]отягощать, [15]правило, [16]огромный, [17]залежь, [18]ожидать, [19]узко-колейный, [20]синдикатъ, [21]изыскивать, [22]многообѣщающій, [23]переговоръ, [24]происходящій.

68. THE CENSOR.

Here is a translation by Basil Hal Chamberlain of what the editor[1] of the Nichi-Nichi-Shimbun says of the tribulations[2] of Journalism[3] in Dai Nippon: «Newspapers and magazines are confronted[4] by a special[5] danger[6]—the danger, namely[7], of suspension[8] when their words are held to be prejudicial[9] to the public order; and a suspension too against which there is no appeal[10]. Article XIX of the Newspaper regulations[11] now in force[12] says: «When a newspaper has printed matter[13] which is considered prejudicial to public order or subversive[14] of public morality[15], the Minister of State for the Interior is empowered to suspend its publication either totally[17] or temporarily[18]». Nor is[19] there a word said in the regulations whereby[20] the prejudicial or non-prejudicial character of a statement[21] or argument[22] is to be determined[23]. It is sufficient[24] that the official in question should decide[25], in accordance[26] with his own individual opinion, that the statement or argument is thus prejudicial to public order, for a newspaper to incur at any moment the penalty[27] of suspension, whether total or temporary. It is indisputable[29] that the authorities are empowered by the law of the land to act thus. The constitution itself gives them this power. The result is that we writers[28] are constantly[30] obliged, in taking our pen in hand, to keep to ourselves seven or eight, or even ten opinions we should fain[31] express[32]».

When a paper ventures[33] too far, and the censor is called upon to write the order of suspension, he is brief[34] but polite — wonderfully[35] polite. He puts the honorifics[36] «O» or «Go» before each of the nouns and verbs. Prefixed[37] to the noun «O» means honourable, to the verb it means honourably, similarly[38] «Go» means august[39], augustly. So the order when written will read as follows:

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[1]редакторъ, [2]напасть, несчастіе, [3]журналистика, [4]стоять лицомъ къ лицу, [5]особый, [6]опасность, [7]именно, [8]временное прекращеніе, [9]вредный, [10]апелляція, [11]постановленіе, [12]въ силѣ, [13]статья, [14]пагубный, [15]нравственность, [16]имѣть власть, [17]совершенно, [18]временно, [19]также нѣтъ, [20]чѣмъ, [21]заявленіе, [22]доводъ, [23]опредѣлить, [24]достаточно, [25]рѣшить, [26]согласно, [27]наказаніе, [28]неоспоримо, [29]писатель, [30]постоянно, [31]хотѣть, [32]выразить, [33]выйти, [34]краткій, [35]удивительно, [36]частица почтенія, [37]поставлять, [38]подобнымъ образомъ, [39]августѣйшій.

«Deign[40] honourably[41] to cease[42] honourably publishing august paper. Honourable editor, honourable publisher[43], honourable chief printer[44], deign honourably to enter[45] august jail[46].

The honourable editor with his honourable co-workers[47] bows low before the messenger[48] of the censor, acknowledging[49] the honour of the august notification[50], and accompany him to the honourable jail, chatting[51] the meanwhile[52] of the weather, or the flower-shows[53], or of the effects[54] of the floods[55] on the rice crop[56]. Centuries of breeding[57] under Japanese etiquette have rendered[58] it impossible for them to show annoyance[59]. They do not know how.

When the paper has been suspended, the first intimation[60] the public has is the quiet in the composing-room[61].

From: «The Heart of Japan», by Brownel, p. 112.

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69. EDITORIAL[1] COMMENT[2].

That which was inevitable[3] has come at last, namely, the definite understanding between England and Japan as to the question of the continued autonomy[4] of China and Korea. There has been a general understanding[5] among all the Powers that the dismemberment[6] of China is out of the question, but general understandings are not binding[7]. The present guarantee[8] of the independence[9] of China and Korea could hardly[10] have been affected[11] by a conference of all the Powers together. It was necessary[12] that two of them, any two perhaps whose interests were large enough to count[13] for much, should start[14] the movement[15] looking towards a definite settlement of the question. This convention[16] is inimical[17] to none of the Powers, nor is it a threat[18].

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[40]соблаговолить, [41]благородно, [42]прекратить, [43]редакторъ, [44]наборщикъ, [45]войти, [46]тюрьма, [47]сотрудникъ, [48]посланный, [49]отвѣчать, [50]извѣщеніе, [51]болтать, [52]тѣмъ временемъ, [53]цвѣточная выставка, [54]послѣдствіе, [55]наводненіе, [56]урожай, [57]воспитаніе, [58]сдѣлать, [59]досада, [60]увѣдомленіе, [61]комната, гдѣ набираются статьи.

[1]редакторскій, [2]замѣтка, [3]неизбѣжно, [4]автономія, [5]соглашеніе, [6]раздѣлъ, [7]обязательный, [8]гарантія, [9]независимость, [10]едва, [11]совершить, [12]необходимо, [13]считать, [14]начать, [15]движеніе, [16]конвенція, [17]враждебный, [18]угроза.

Russia stated in plain terms[19] that she desires the independence of China and Korea and this convention simply voices[20] the same idea. It only goes a step further, and shows that England's and Japan's interests are so vitally[21] involved[22] in establishing the proposition[23] that they are willing to commit[24] themselves definitely to its establishment. The autonomy of China and Korea means more to some Powers than to others. The reasons for this are geographical, commercial, political, and social[25], and racial[26].

The question which all will ask is, how will this effect the Russian occupation[27] of Manchuria. We see no reason to doubt Russia's good faith[28] in her definite promise to give Manchuria back to China. But even if there were those who doubted[29] it, their fears would be set at rest by the publication[30] of the terms[31] of this convention[32], which takes it for granted[33] that the promise will be kept and that the markets of Manchuria will remain open to the trade of the world.

No fair-minded[34] person can look otherwise[35] than with satisfaction upon the building of a branch[36] line of the Siberian Railway to the tide-water[37] of the Yellow sea. It will prove[38] an immense advantage to Manchuria as well as to Siberia. Russia's development[39] of the vast resources[40] of Siberia is as sacred[41] and binding a duty[42] as the development of Canada by Great Britain, and if the Manchurian Railway facilitates[43] this development, no one can complain[44]. But of course this does not necessitate[45] the alienation[46] of Manchuria from the Chinese Crown. Russia has distinctly[47] disclaimed[48] any such intention[49], and the present convention is only an added guarantee that China will remain intact[50] in all her borders[51].

It has been pretty well demonstrated[52] that the condition of stable[53] equilibrium[54] does not conduce[55] to the welfare[56] of the Korean people. None of these eastern countries, not even Japan herself was able to break forth[57] from the medieval[58] status[59] into nineteenth century

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[19]въ ясныхъ выраженіяхъ, [20]выражать, [21]жизненно, [22]заинтересовать, [23]предложеніе, [24]предавать, [25]общественный, [26]расовый, [27]оккупація, [28]добросовѣстность, [29]сомнѣваться, [30]объявленіе, [31]условіе, [32]конвенція, [33]неоспоримо, [34]безпристрастный, [35]иначе, [36]вѣтвь, [37]воды, [38]оказаться, [39]развитіе, [40]ресурсъ, [41]священный, [42]долгъ, [43]помогать, [44]жаловаться, [45]дѣлать необходимымъ, [46]отчужденіе, [47]ясно, [48]отречься, [49]намѣреніе, [50]въ цѣлости, [51]граница, [52]доказано, [53]устойчивый, [54]равновѣсіе, [55]вести, [56]благополучіе, [57]вырваться, [58]средневѣковый, [59]состояніе.

enlightenment[60] without help from foreign sources[61]. What has been lacking[62] in Korea all along is some definite policy, some ideal towards which to press[63]. Her progress has been spasmodic[64] and uneven[65]. From the time when the first treaty was made with Japan in 1876, until the overthrow[66] of the Chinese suzeranity[67] in 1894, Chinese influence was paramount[68], and the progress made was almost purely[69] commercial. From the summer of 1894 till 1896 Japanese influence was predominant[70] and other ideals were introduced, many of them useful but others untimely[71]. Then came the inevitable reaction[72], and a new set[73] of ideas came to the fore[74]. Since that time the conflicting[75] interests[76] of different[77] Powers, each unable to give its own impress[78] to the government, have resulted[79] in a state of equilibrium, which leaves more or less to be desired in the way of economic growth[80], financial stability, and general prosperity[81]. If, as seems probable, the signing[82] of this convention, which makes England and Japan cöordinate[83] guarantors[84] of the independence of Korea, results in a preponderance[85] of Japanese influence in the peninsula, it is reasonable[86] to suppose that with foreign help the government will adopt[87] some definite policy looking towards the rehabilitation[88] of the country's finances, the definition of the powers and prerogatives[89] of the different branches of the government service[90], and whatever else may be needed to increase and develop the prosperity of the people; for it is only by such development that the Korean people can become most useful to herself as well as to the world. Such influence would not only imply the power to assume[91] a dictatorial[92] attitude[93]. The very purpose of the convention is to guarantee the independence of the two countries, China and Korea. It does not imply[94] the right to use Korean territory[95] to carry out extensive schemes[96] of colonisation[97], for this would evidently contravene[98] the express terms[99] of the convention.

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[60]просвѣщеніе, [61]источникъ, [62]недоставать, [63]стремиться, [64]судорожный, [65]нервный, [66]сбрасываніе, [67]сюзеренитетъ, [68]первенствовать, [69]чисто, [70]преобладающій, [71]несвоевременный, [72]реакція, [73]новый подборъ, [74]первый планъ, [75]соперничать, [76]интересъ, [77]различный, [78]отпечатокъ, [79]окончиться, [80]развитіе, [81]процвѣтаніе, [82]подписываніе, [83]равный, [84]поручитель, [85]преобладаніе, [86]разумно, [87]принять, [88]возстановленіе, [89]прерогативъ, [90]учрежденія, [91]принять, [92]повелительный, [93]положеніе, [94]подразумѣвать, [95]территорія, [96]планъ, [97]колонизація, [98]противиться, [99]ясно выраженныя условія.

In concluding[100] this convention, England and Japan undertake grave[101] responsibilities[102] not only to each other but toward China and Korea. In guaranteeing independence to Korea and China they are morally[103] bound[104] to guarantee that the independence of these two countries shall be made to mean better things for themselves (Korea and China) than any other conditions would. If such is the case[105], and they live up to their responsibilities[106], this alliance[107] means no mere stolid[108] opposition[109] to agencies[110] of disintegration[111] in China and Korea, but an active[112], vigorous[113] campaign of helpfulness, which will result sooner or later in putting both these Empires in a position where native initiative[114] alone shall suffice[115] to keep them on the track[116] of progress.

From: «Korean Review», 1902, p. 69.

[100]заключеніе, [101]важный, [102]отвѣтственность, [103]нравственно, [104]обязанный, [105]случай, *или* въ такомъ случаѣ, [106]исполнять обѣщаніе, [107]союзъ, [108]упорный, [109]противодѣйствіе, [110]силы, [111]распаденіе, [112]дѣятельный, [113]сильный, [114]иниціатива, [115]быть достаточнымъ, [116]путь.

VI.

CONVERSATIONAL STYLE.

70. THE FISHERMAN'S REPLY.

When Ch'ü-p'ing was dismissed[1], he wandered[2] away to the banks[3] of a river, and there poured forth[4] his soul[5] in verse[6]. His colour changed. His body wasted[7] to a skeleton[8].

One day a fisherman accosted[9] him, saying, «Are you not his Excellency the Prime Minister? What has brought you to this pass»[10]?

«The world», replied Ch'ü-p'ing, «is foul[11]; and I alone am clean. There they are all drunk, while I alone am sober[12]. So I am dismissed».

«Ah»! said the fisherman, «the true sage[13] does not quarrel[14] with his environment[15], but adapts[16] himself to it. If, as you say, the world is foul, why not leap[17] into the tide[18] and make it clean? If all men are drunk, why not drink with them and teach them to avoid[19] excess[20]? Of what a avail[21] are these subtle[22] thoughts, these lofty schemes[23], which end only in disgrace[24]»?

«I have heard», rejoined[25] Ch'ü p'ing, «that the bather[26] fresh from the bath will shake[27] the dust[28] from his hat and clothes. How[29] should he allow his pure[30] body to be soiled with the corruption[31] of earth? I am willing to find a grave[32] in the bellies[33] of the fishes that

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[1]уволить, [2]побресть, [3]берегъ, [4]излить, [5]душа, [6]стихъ, [7]исхудать, [8]скелетъ, [9]обратиться, [10]положеніе, [11]грязный, [12]трезвый, [13]мудрецъ, [14]ссориться, [15]среда, [16]приноровлять, [17]впрыгнуть, [18]потокъ, [19]избѣгать, [20]излишество, [21]польза, [22]утонченный, [23]замыселъ, [24]паденіе, [25]возразить, [26]купальщикъ, [27]встряхнуть, [28]пыль, [29]позволить, [30]чистый, [31]тлѣніе, прахъ, [32]могила, [33]брюхо.

swim[34] in the stream[35]: I will not let my purity be defiled[36] by the filth[37] and corruption of the world».

The fisherman laughed and keeping time with his oar[38], sculled[39] off, singing,

My tassel[40] I'll wash[41] if the water is sweet;
If the water is dirty, 'twill[42] do for my feet.

From: «Gems of Chinese Thought», by H. Giles.

71. GOOD HORSES.

His Majesty asked me one day if I had any good horses; to which I replied that I used to have two excellent[1] animals. «They ate», I added, «large quantities[2] of hay[3] and many pecks[4] of beans[5] daily, besides drinking each a gallon[6] of spring[7] water. Unless their food was fresh and clean they would not touch[8] it. On being mounted[9], they did not immediately break[10] into a gallop[11], but would gradually[12] warm[13] into eagerness[14] for their work. Between noon[15] and sunset they would cover[16] some sixty odd[17] miles; and on removing[18] the saddle[19] they would be found neither to have lost wind[20] nor to have turned a hair[21], any more than if they had been doing nothing. Such is the capacity[22] of endurance[23] in those that are well fed and well treated; who are willing but not over-zealous[24]. Unhappily, they both died; and those I have now do not eat more than a few pints[25] per diem[26]. They are not particular either about their food or their drink. Before you have fairly[27] got hold of the bridle[28], away they go; and then, ere[29] many miles are passed[30], they pant[31] and sweat[32] and are ready to drop[33]

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[34]плавать, [35]ручей, [36]осквернить, [37]грязь, [38]весело, [39]грести, [40]кисточка, [41]мыть, [42]сокращ. it will.

[1]Великолѣпный, [2]количество, [3]сѣно, [4]гарнецъ, [5]бобъ, [6]галлонъ, [7]ключевой, [8]дотрогиваться, [9]сѣсть верхомъ, [10]начинать, [11]галопъ, [12]поспѣшно, [13]подогрѣваться, [14]рвеніе, [15]полдень, [16]проѣхать, [17]и больше, [18]снять, [19]сѣдло, [20]запыхаться, [21]вспотѣть, [22]способность, [23]выносливость, [24]слишкомъ ревностный, [25]пинтъ, [26]въ день, [27]вполнѣ, [28]уздечко, [29]прежде, [30]проѣхать, [31]запыхаться, [32]потѣть, [33]упасть.

with fatigue[34]. Such is the jaded[35] condition[36] of those who get little and are easily satisfied, who are over-eager and are easily exhausted[37]».

His Majesty praised my reply («but», as one of the commentators says, «quite missed the point»[38]).

From: «Gems of Chinese Thought», by H. Giles.

72. OUTSIDES.

At Hangchow there lived a costermonger[1] who understood how to keep[2] oranges a whole year without letting[3] them spoil[4]. His fruit was always fresh-looking[5], firm as jade[6], and of a beautiful golden hue[7]; but inside[8] dry as an old cocoon[9].

One day I asked him, saying, «Are your oranges for altar or sacrificial[10] purposes, or for show at banquets[11]? Or do you make this outside display[12] merely[13] to cheat[14] the foolish? As cheat them you most outrageously[15] do». «Sir», replied the orangeman, «I have carried on[16] this trade now for many year. It is my source[17] of livelihood[18]. I sell; the world buys. And I have yet to learn that you are the only honest man about[19], and that I am the only cheat. Perhaps it never struck[20] you in this light. The baton-bearers[21] of to-day, seated on their tiger skins[22], pose[23] as the martial[24] guardians[25] of the State; but what are they compared[26] with the captains of old? The broad-brimmed[27], long-robed[28] ministers of to-day, pose as pillars[29] of the constitution[30]; but have they the wisdom of our ancient councillors[31]? Evil doers[32] arise[33], and none can subdue[34] them. The people are in misery, and none can relieve them. Clerks[35] are corrupt[36], and none can

[34]усталость, [35]изнуренный, [36]состояніе, [37]истощить [38]не понять сути дѣла.

[1]фруктовщикъ, [2]сохранять, [3]давать, [4]испортиться, [5]свѣжій на видъ, [6]нефритъ, [7]цвѣтъ, [8]внутри, [9]коконъ, [10]жертвенный, [11]пиръ, [12]показъ, [13]просто, [14]обмануть, [15]безсовѣстно, [16]вести, [17]источникъ, [18]жизненныя средства, [19]на свѣтѣ, [20]прійти въ голову, [21]жезлоносецъ, [22]тигровая шкура, [23]выставлять себя, [24]воинственный, [25]хранитель, [26]по сравненію, [27]въ широкополыхъ шляпахъ, [28]въ длинныхъ плащахъ, [29]устой, [30]правленіе, [31]совѣтникъ, [32]злодѣй, [33]возникать, [34]усмирить, [35]чиновникъ [36]лихоимный.

restrain[37] them. Laws decay[38] and none can renew[39] them. Our officials eat the bread of the State, and know no shame[40]. They sit in lofty[41] halls, ride fine steeds[42], drink themselves drunk with wine, and batten[43] on the richest fare[44]. Which of them but puts on an awe-inspiring[45] look, a dignified[46] mien[47]? — All gold and gems[48] without, but dry cocoons within. You pay, sir, no heed[49] to these things, while you are very particular about my oranges».

From: «Gems of Chinese Thought» by H. Giles, p. 226.

73. A I - G O !

He was a Korean from the interior taking his first peep[1] at the outside world. He had tramped[2] into Fusan from his distant country home and had stood for an hour watching the workmen on the new Seoul-Fusan Railroad. He learned to his amazement that they were going to dig[3] these ditches[4] through every hill and build embankments[5] across[6] every depression[7] all the way from Fusan to the Capital, the great Seoul, which he had heard so much about and whose wonders[8] had been so often pictured[9] in his fancy[10]. He was on the way now to that Mecca, which every Korean hopes to see once before he dies. For five years he had been saving up[11] money to fulfil[12] his heart's desire[13].

As he stood gazing[14] in admiration at a filling[15] that was half completed[16], one of the foremen[17] happened to pass.

«Say friend», said he in a deprecatory[18] tone[19], «how long will it be till this railroad is finished all the way to Seoul?» He supposed it might be anywhere from ten years to twenty.

The foremen was in a hurry[20] and took out his watch to note[21] the time. He glanced[22] at the time piece and then looked up.

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[37]удержать, [38]приходить въ упадокъ (гнить), [39]возобновить, [40]стыдъ, [41]высокій, [42]конь, [43]жирѣть, [44]пища, [45]наводящій страхъ, [46]величавый, [47]видъ, [48]драгоцѣнные камни, [49]вниманіе.

[1]смотрѣть, [2]идти пѣшкомъ, [3]копать, [4]канава, [5]насыпь, [6]черезъ, [7]углубленіе, [8]чудеса, [9]рисовать, [10]воображеніе, [11]сберегать, [12]исполнить, [13]желаніе, [14]смотрѣть упорно, [15]насыпь, [16]окончить, [17]десятникъ, [18]умилостивительный, [19]тонъ, [20]спѣшить, [21]замѣтить, [22]взглянуть.

«O, it will take a long time yet — I can't just tell how long», and he hurried on[23].

The country-fellow[24] looked after him, half angry[25] and half amused[26] as he soliloquised[27]. «That fellow imagines he can fool me into thinking it will take only an hour. He looked at his watch and hurried off as if he was afraid[28] he wouldn't get back to see the road finished, but I am no fool even if I am a country-boy. I have helped building paddy-field[29] dikes[30] and I'll bet[31] my hat-strings[32] that this job[33] takes no less than fifteen years.» And so on he went to the port.

There he boarded[34] a little coasting[35] steamer and was rolled[36] around[37] the coast to Chemulpo. On board the boat he was kept so busy thinking about the disarrangement[38] of his internal[39] economy[40], that he did not have time to wonder at the marvellous[41] speed[42] at which the steamer ploughed[43] the water, which must have been in the vicinity[44] of eight knots[45] an hour. But when he set foot on shore again, he pulled himself[46] together, drew a long breath[47] and said:

«Ai - go!» which being interpreted[48] means — well, more than we could put on two pages.

He entered[49] the train and went careering[50] across the valleys and over the hills at what he considered lightning[51] speed[52], sitting on the edge[53] of his seat and clutching[54] it with both hands, and with an unformed[55] «Ai - go» right on the end of his tongue all the way to the Oricle (why wasn't it spelled[56] Oracle and done with it[57]?). At this point[58] he regained[59] the power of speech[60], but made no use of it till he got to Yong-tong-p'o, where he saw some more grading[61] going on. He turned to a fellow-passenger and asked in a most deferential[62] tone:

«Can you tell me, please, what road is this that they are building there?»

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[23]поспѣшно удалиться, [24]деревенщина, [25]сердитый, [26]потѣшать, [27]говорить съ самимъ собою, [28]бояться, [29]рисовое поле, [30]плотина, [31]держать пари, [32]ленты, которыми шляпа привязывается къ головѣ, [33]работа, [34]сѣсть на судно, [35]каботажный, [36]объѣхать, [37]вокругъ, [38]разстройство, [39]внутренній, [40]хозяйство, [41]замѣчательный, [42]скорость, [43]бороздить, [44]поблизости, [45]узелъ, [46]встрепенуться, [47]глубоко вздохнуть, [48]перевести, [49]войти, [50]летѣть карьеромъ, [51]молнія, [52]скорость, [53]край, [54]судорожно хвататься, [55]не произнесенный, [56]написать, [57]и дѣло съ концомъ, [58]мѣсто, [59]получить обратно, [60]даръ слова, [61]нивелировка, [62]почтительный.

«Why, that is the Seoul-Fusan Railroad».

«Uh?»

«The Seoul-Fusan Railroad», repeated[63] the men. The countryman stared in a dazed[64] sort of a way, and at last there came up from the very depths[65] of his anatomy[66] a deep and fervid[67] «Ai-i-i-go-o-o»!!

«Why, what's the matter[68]»? The countryman gazed[69] out of the window and then at his fellow-traveller, and then, putting his hand on the latter's sleeve[70], he said in a hoarse[71] whisper[72]:

«I left Fusan only two days ago, and they were only just beginning[73] the road, and now I get here I find they are finishing it. A thousand li in two days! Ai-go»!!

From: «Korean Review», p. 112.

74. A CONVERT TO BUDDHISM.

A great scholar of the Chulla Province named Kim, of chinsa rank, was on his way to Seoul to take the great national[1] Examination, which is the highest[2] kind of examination. As he was passing[3] the Chi-ri-San, he turned aside[4] for a day to climb[5] this celebrated mountain whose praises he had often heard sung. While tramping[6] the fastnesses[7] of the mountain, he came to a great monastery whose occupants[8] were diligently studying the Buddhist Classics. He fell[9] into conversation with one of the monks.

«Your religion», he said, «if it became universal[10], would depopulate[11] the earth in a few years», referring[12] to its monastic tendency[13].

«Not so», answered the monk, «Buddhism does not enjoin[14] universal celibacy[15], but only moderation[16] and self-control[17]; so that although it would doutless[18] retard[19] the multiplication of the race, it would not stop it».

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[63]повторить, [64]ошеломить, [65]глубина, [66]чрево, [67]горячій, [68]въ чемъ же дѣло, [69]пристально смотрѣть, [70]рукавъ, [71]охрипшій, [72]шопотъ, [73]начинать.

[1]національный, [2]высшій, [3]проходить, [4]въ сторону, [5]взобраться, [6]идти пѣшкомъ, [7]твердыня, [8]житель, [9]вступить, [10]общепринятый, [11]обезлюдить, [12]намекать, [13]склонность, [14]вмѣнять, [15]безбрачіе, [16]умѣренность, [17]самообладаніе, [18]несомнѣнно, [19]задержать.

«But your law against eating meat is all wrong. It flies[20] in the face of the laws of nature».

«But just think a moment», replies the monk. «Every man when born into the world is sent here to perform[21] some work. Heaven designs[22] him to accomplish[23] some specific[24] task[25]; and so with the animals, they have intelligence and are sent to do work. The ox ploughs[26], the dog watches[27], the cat catches[28] mice. If I then eat these creatures[29], I am the contravening[30] the plan of my Maker and theirs».

«But we can eat oxen when they have become so old that they can do more work, and not to do so would be to refuse[31] one of the best gifts[32] of Heaven».

«You think so? Well, how about the words of your great sage Mencius, where he says «It is all right for a man to eat beef[33] that some one else[34] has slaughtered[35], but no one would think of slaughtering the animal himself»? If you were all Menciuses, you would never get any beef to eat — eh»?

Kim thought a moment, and then, tearing[36] off his hat, cried: — «Bring a pair of shears[37] and cut my hair off. Your argument[38] is conclusive[39]. From this hour I am a monk».

They gave him the tonsure[40] and he plunged[41] into the study of the mystic philosophy of Buddhism. Before long he had mastered[42] the profoundest[43] tenets[44]; and his fame[45] spread[46] through the Eight Provinces.

His relatives were scandalised[47] and sought[48] every means to shame him out of his new rôle[49]. They hit[50] upon a plan which seemed to promise success. They invited him to come and enjoy a boating party[51] with them at No-dol Ferry[52], where the Han bridge now stands. He complied, and during the festivities[53] they pressed[54] upon him some boiled[55] fish, thinking that if they could tempt[56] him to eat it, they could afterwards shame him out of his Buddhist pretensions[57], by

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[20]бросаться, [21]исполнить [22]предназначать, [23]совершить, [24]особый, спеціальный, [25]задача, [26]пахать, [27]стеречь, [28]ловить, [29]тварь, [30]нарушать, [31]отказаться, [32]даръ, [33]говядина, [34]другой, [35]убить, [36]сорвать, [37]ножницы, [38]доводъ, [39]убѣдителенъ, [40]постриженіе, [41]погрузиться, [42]одолѣть, [43]глубочайшій, [44]ученіе, [45]слава, [46]распространяться, [47]оскорбить, [48]искать, [49]роль, [50]напасть, [51]прогулка на лодкѣ, [52]перевозъ, [53]пиршество, [54]уговорить съѣсть, [55]вареный, [56]соблазнить, [57]притязаніе.

showing that he had broken the law against eating flesh[58]. He seemed[59] to fall[60] into the trap[61], and partook[62] of the fish, but soon afterwards pretended[63] to be sick[64] and went to the prow[65] of the boat, where he vomited[66] into the water. The matter[67] ejected[68] from his stomach[69] sank into the water, and immediately turned into a great shoal[70] of fish. He called to boat-men to cast[71] their fish-lines[72] and soon the whole company were feasting[73] on a new and delicious[74] species[75] of fish — all but the monk. Then after the wine cup had commenced[76] to circulate[77], they began to get ready to banter[78] him upon his breaking the Buddhist law, but at that point[79] he sprang[80] to the bank and called back.

«Gentlemen, I must leave you now. You thought to entrap[81] me, but I think the tables have been turned[82], for the fish which you have been partaking[83] so avidly[84] came from the refuse[85] which I ejected[86] from my stomach».

They never thought to question the truth of this, and went home sadly[87] crestfallen[88]. The fish whose species originated[89] on that day is called the Kong-ji and is still found at No-dol Naru, but nowhere else in Korea.

From: «Korean Review», p. 404.

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[58]мясо, [59]казаться, [60]впасть, [61]ловушка, [62]съѣсть, [63]притвориться, [64]тошнить, [65]носъ судна, [66]вырвать, [67]вещество, [68]извергнуть, [69]желудокъ, [70]стая, [71]забросить, [72]удочки, [73]пировать, [74]великолѣпный, [75]порода, [76]начать, [77]совершать кругъ, [78]издѣваться, [79]мѣсто, [80]вскочить, [81]изловить, [82]смѣхъ на моей сторонѣ, [83]кушать, [84]жадно, [85]отбросъ, [86]извергнуть, [87]очень, [88]упавшій духомъ, [89]возникнуть.

VII.

COMMERCE.

75. TRADE OF CHINA.

The Chinese are pre-eminently[1] a trading race[2]; their merchants are acute[3], methodical[4], sagacious[5] and enterprising, not over-scrupulous[6] as to their mercantile honesty in small transactions, but in large dealings[7] exhibiting[8] that regard for character in the fulfilment[9] of their obligations[10] which extensive[11] commercial engagements[12] usually produce[13].

In dealing with the trade of China, it may conveniently[14] be divided into internal[15], or domestic, and foreign. Trade may be compared[16] to the breath of prosperity[17]. A nation that has but little trade, is in a backward[18] state of development, and those nations which place less restrictions[19] on the interchange of commodities[20], occupy[21] a foremost[22] place in the world's march of progress[23].

The volume[24] of the internal trade of China must be something enormous[25]. When one travels into the interior, especially[26] in the vicinity[27] of some large distributing centre like Canton, one is surprised at the constant[28] succession[29] of craft, sailing swiftly[30] to remote[31] towns and villages, laden[32] with goods for local[33] consumption[34]. The natural facilities[35] in the way of broad rivers have been fully availed[36] of

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[1]преимущественно, [2]народъ, [3]проницательный, [4]методичный, [5]разсудительный, [6]не слишкомъ щепетильный, [7]дѣло, [8]выказывать, [9]выполненіе, [10]обязательство, [11]обширный, [12]занятія, [13]производить, [14]удобно, [15]внутренній, [16]сравнивать, [17]процвѣтаніе, [18]отсталый, [19]ограниченіе, [20]товаръ, [21]занимать, [22]передовой, [23]прогрессъ, [24]количество, [25]громадный, [26]особенно, [27]по близости, [28]постоянный, [29]рядъ, [30]быстро, [31]отдаленный, [32]нагруженный, [33]мѣстный, [34]потребленіе, [35]удобство, [36]использовать.

and added to by numerous canals, while footpaths[37] connect all the inland towns and villages, and are traversed by carriers[38] bearing loads of merchandise slung[39] to poles[40] thrown across their shoulders[41]. In the north of China animals are used as beasts of burden[42], but, in the South, man fulfils[43] that function[44].

Were any proof needed[45] of the vitality[46] of China's foreign trade, the figures[47] for 1898 would supply[48] it. Various parts of the country were disturbed[49] by sporadic[50] rebellions[51] of sufficient[52] gravity[53] to check[54] business; the Yellow river once more burst[55] its banks[56] and flooded[57] enormous tracts[58]; an ominous[59] war cloud[60] during the greater part of the year made importers cautious[61]; the political situation[62] was full of menace[63]; and in September the news from Peking completely disorganised[64] the trade of the northern ports. In spite[65] of these adverse[66] circumstances[67], the value of the import trade surpassed[68] all previous records[69], while the value of the export trade exceeded that of every past year with the exception[70] of 1897. The total value of the trade was valued at Hk. Tls. 368,616,483, which is the highest[71] on record.

It must be remembered that the figures which come under the cognisance[72] of the Customs do not represent[73] the whole of China's foreign trade. There is a junk traffic to Korea and to the South, of which we have no statistics[74], but which is certainly profitable[75]; and there is considerable trade with Mongolia and Thibet. It is estimated[76], for instance[77], that 20,000,000 pounds of tea are sent annually into Thibet.

Large quantities of raw cotton are imported.

With such an enormous coal supply as China has herself if only properly worked, it is strange to see the increase in coal imported. The total for 1898 was 730,606 tons, valued at Hk. Tls. 5,280,620.

Woollen[78] goods show no development. Matches come from Europe

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[37]тропинка, [38]носильщикъ, [39]повѣсить, [40]шестъ, [41]плечо, [42]вьючное животное, [43]исполнять, [44]роль, [45]требоваться, [46]жизнеспособность, [47]цифра, [48]снабдить, [49]волновать, [50]спорадическій, [51]возстаніе, [52]достаточный, [53]серіозность, [54]задержать, [55]прорвать, [56]берегъ, [57]затопить, [58]пространство, [59]зловѣщій, [60]туча, [61]осторожный, [62]положеніе [63]угроза, [64]разстроить, [65]несмотря на, [66]неблагопріятный, [67]обстоятельство, [68]превзойти, [69]рекордъ, [70]исключеніе, [71]самый высокій, [72]вѣдѣніе, [73]представлять, [74]статистика, [75]выгодный, [76]исчислять, [77]напримѣръ, [78]шерстяной.

as well as large quantities from Japan. The Russian kerosene appears unable to compete[79] with Sumatran; the former fell towards a half; while the latter rose[80] well on to double[81] of the amount of the year before. In figures, 36,924,125 gallons[82] fell to 19,926,246 and 14,212,278 gallons rose to 26,871,865 gallons.

American flour is still increasing in Chinese favour. This increase[83], as well as that in the consumption[84] of white and refined[85] sugars, which as indicating[86] increased ability[87] to purchase[88] luxuries[89], may be taken as a sign[90] of prosperity[91].

The value of exports was estimated for 1898 at Hk. Tls. 159,039,149, being a small decrease[92] on the previous[93] year, that year having been 32 million taels better than 1895. It is sad to record the continued decrease of both the tea and the silk export trade. In 1888 there were 2,167,552 piculs[94] exported direct[95] to foreign countries, the figures in 1898, ten years after, were 1,538,600 piculs, all kinds[96] of tea, except black tea and tablet[97] tea, have shown[98] a falling off[99], while the export to Great Britain fell from 244,480 piculs to 200,334, that to Russia rose from 168,759 piculs to 213,302 piculs sent by sea, and from 528,215 piculs to 562,572 piculs sent overland[100], the Russians knowing what good tea is.

There is a steady[101] growth in the export of hemp, hides, leather[102], mats[103], matting[104], oils, shamshu[105], skins and tobacco, in some cases[106] the export is nearly double what it was in 1812, and it has even quadrupled[107] itself since then.

Feathers[108] are also largely exported now: at first this trade was confined[109] to those from poultry[110] and ducks[111]; but unfortunately the cruel[112] tastes[113] of civilised[114] women in the west has not only caused[115] the wholesale[116] destruction[117] of the wild birds for their plumage[118]; but has also resulted[119] in the destruction of a vast[120]

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[79]конкурировать, [80]подняться, [81]вдвойнѣ, [82]галлонъ, [83]увеличеніе, [84]потребленіе, [85]рафинированный, [86]указывать, [87]способность, [88]покупать, [89]роскошь, [90]признакъ, [91]благосостояніе, [92]уменьшеніе, [93]предыдущій, [94]пикуль = 133 1/3 анг. фунта, [95]прямо, [96]сортъ, [97]кирпичный, [98]показать, [99]пониженіе, [100]сухимъ путемъ, [101]постоянный, [102]выдѣланная кожа, [103]половикъ, [104]цыновка, [105]ханьшинъ, [106]случай, [107]учетвериться, [108]перья, [109]ограничить, [110]домашняя птица, [111]утка, [112]жестокій, [113]вкусъ, [114]цивилизованный, [115]причинить, [116]поголовный, [117]уничтоженіе, [118]опереніе, [119]кончиться, [120]громадный.

number of the most beautiful wild birds in the country! After this cursory[121] survey[122] of the general trade of the country we will proceed to notice a few points of interest in connection with the foreign trade at the different Treaty Ports, for it must be remembered it is impossible to do justice[123] to so vast a subject as the foreign trade of China in the space[124] of a few pages[125].

Amongst other items[126] worthy[127] of note is the import of sea-weed[128] which, even at ordinary times, is an article of diet[129], but the demand ncreased in 1898 enormously on account of a scarcity[130] of vegetables. In Newchwang the import was valued at Hk. Tls. 67,000 in 1888, at Hk. Tls. 95,000 in 1897, but rose Hk. Tls. 106,000 in 1898. No sooner is a trade built[131] up than carelessness[132] and fraud[133] on the part of the Chinese destroy it. These faults contributed[134] largely to the ruination[135] of the tea trade. Unevenness[136] of plaiting[137] and the use of damaged[138] or stained[139] straws are destroying[140] that in straw braid, and drawing[141] orders to Japan. These strictures[142] are made with reference[143] to the sheep and camel's[144] wool trade; for nearly half of these two commodities[145] respectively[146] consists[147] of mud[148] on arrival at Tientsin, to make up for pilferings[149] en route[150]. The Newchwang Commissioners likewise complain[151] of Swatow packers[152] putting[153] tiles[154], and those in Amoy puting bamboo joints[155] into the bags[156] of sugar.

In Chefoo a large business is done in the sale[157] of provisions[158] for the foreign men-of-war and troops, one Chinese shop alone making a profit[159] of 2,000 or 3,000 taels on the exportation of eggs[160] to Port-Arthur.

From: «Things Chinese», by Dyer Ball, p. 619.

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[121]бѣглый, [122]обзоръ, [123]отдать должное, [124]пространство, [125]страница, [126]предметъ, [127]достойный, [128]морская водоросль, [129]пища, [130]недостатокъ, [131]составить, [132]небрежность, [133]обманъ, [134]содѣйствовать, [135]разореніе, [136]неровность, [137]плетеніе, [138]испорченный, [139]запачканный, [140]уничтожить, [141]отвлекать, [142]замѣчаніе, порицаніе, [143]по отношенію, [144]верблюжій, [145]товаръ, [146]каждый, [147]состоять, [148]грязь, [149]мелкая кража, [150]по дорогѣ, [151]жаловаться, [152]упаковщикъ, [153]класть, [154]черепица, [155]колѣно, [156]мѣшокъ, [157]продажа, [158]провизія, [159]барышъ, [160]яйцо.

76. THE CHINESE IMPERIAL MARITIME CUSTOMS.

In 1853, owing to the Tai-p'ing rebels[1] capturing[2] Shanghai, the collection[3] of Customs duties on foreign bottoms[4] entering that port was placed in the hands of foreigners, as a temporary[5] measure[6], until order[7] should be restored[8]; but what was intended as a modus vivendi[9] for the time being, proved[10] so well adapted[11] to the purpose, that it became a permanency[12], and had increase with the extension[13] of trade and the opening of new treaty ports, until it is now the most important department[14], with a large and efficient[15] staff[16] recruited[17] from most of the European nations, though the English are in the majority[18]. The following is the personnel[19] of the establishment — The Inspector[20] General is at the head of all; immediately[21] below[22] him are the Commissioners[23] who are generally in charge of each Custom House. They are assisted by Deputy[24] Commissioners, the next rank[25] being First, Second, Third, and Fourth Assistants; the assistants in each of these ranks are subdivided[26] into classes[27] *A*, *B*, *C*; these, together with the surgeons connected with the Customs constitute[28] the «In-Door Staff»[29].

The «Out-Door Staff»[30] is divided into the following grades[31]: — Harbour-Masters, Tide-Surveyors[32], Assistant-Tide-Surveyors, Boat-Officers[33], Chief Examiners[34], Examiners, Assistant Examiners, Tide-Waiters[35], and Watchers[36].

The entire coast line is guarded[37] by six armed[38] cruisers[39] of the very latest types[40], built in England and manned[41] by Chinese. A small fleet of armed launches[42] is also employed. The lighthouses[43] on the

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[1]повстанецъ, [2]захватить, [3]сборъ, [4]судно, [5]временный, [6]мѣра, [7]порядокъ, [8]возвратить, [9]временная мѣра, [10]оказаться, [11]дѣлать пригоднымъ, [12]постоянный, [13]развитіе, [14]отдѣлъ, [15]знающій дѣло, [16]штатъ, [17]набирать, [18]большинство, [19]личный составъ, [20]инспекторъ, [21]непосредственно, [22]ниже, [23]коммиссаръ, [24]вице, [25]чинъ, [26]подраздѣлять, [27]классъ, [28]составлять, [29]штатъ главной канцеляріи, [30]штатъ канцеляріи досмотра товаровъ, [31]разрядъ, [32]начальникъ канцеляріи досмотра товаровъ, [33]завѣдующій наблюденіемъ объ исполненіи пароходами, таможенныхъ правилъ, [34]оцѣнщикъ и досмотрщикъ, [35]таможенный, корабельный надсмотрщикъ, [36]сторожъ, [37]охранять, [38]вооруженный, [39]крейсеръ, [40]типъ, [41]снабдить матросами, [42]катеръ, [43]маякъ.

coast of China, with the exception of Hongkong and Macao, also owe their inception[44] and maintenance[45] to this same department.

About £ 40,000 is allowed[46] by the Chinese Government for the support and up-keep[47] of the entire[48] service of the Imperial Maritime Customs. The patronage[49] is in the hands[50] of the Inspector General, whose nomination[51] is required for appointment[52].

Mr. H. N. Lay was the former Inspector General, but he came to grief[53] in 1863 over the Sherard Osborne fleet, and was succeeded by Sir Robert Hart, who has conducted the onerous[54] and multifarious[55] duties connected with his position with great tact[56] and ability[57], winning[58] not only the good opinion of the Chinese Government, but of the mercantile community[59] of China as well.

The receipts[60] of a most important department are thus handed over[61] intact[62] to the Chinese, and notwithstanding the large salaries[63] necessarily[64] paid the foreign employees[65], the Chinese Government reaps[66] a larger benefit[67] from it than it would from one in purely[68] native hands, so difficult is it for money once in the hands of Chinese Mandarins to leave their possession without a large percentage[69] being deducted[70] for the benefit of each one who has to do with it. This revenue[71] is likewise honestly collected, a thing impossible of accomplishment were natives employed, as bribes[72] and presents are in continual use in China. Could this same system be enlarged[73] and extended[74] to the collection of the whole of the Customs revenue of China, it would prove of incalculable[75] benefit to the nation.

A further advantage of the establishment of this Customs Service is the moral[76] lesson it gives the Chinese officials. And it is exerting[77] an improving[78] influence[79] on the Government system of keeping accounts[80]. An accuracy[81] and care is now exercised on them, supposed to be the result of the publication[82] quarterly[83] of the Foreign Customs

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[44]начало, [45]содержаніе, [46]отпускать, [47]содержаніе, [48]весь, цѣлый, [49]право назначенія на должность, [50]вѣдѣніе, [51]предлагать кандидатомъ, [52]назначеніе, [53]пасть, потерпѣть несчастье, [54]тяжелый, [55]разнообразный, [56]тактъ, [57]способность, [58]пріобрѣсти, [59]общество, [60]сборъ, [61]передать, [62]цѣликомъ, [63]жалованіе, [64]по необходимости, [65]служащій, [66]пожинать, [67]польза, [68]исключительно, [69]процентъ, [70]вычесть, [71]доходъ, [72]взятка, [73]увеличить, [74]расширить, [75]неисчислимый, [76]нравственный урокъ, [77]оказывать, [78]улучшать, [79]вліяніе, [80]отчетность, [81]точность, [82]изданіе, [83]по четвертямъ.

accounts, and public accounts «are now frequently printed[84] in the «Peking Gazette» which is a hopeful novelty».

From: «Things Chinese», by Dyer Ball, p. 116.

77. CHINESE CURRENCY [1].

China presents the curious[2] spectacle[3] of an Empire without a gold or silver currency. For centuries[4], with but few exceptions, the chief medium[5] of exchange has been cash, a small copper[6] coin[7] about the size of an English half-penny, but only a half or a third as thick[8], with a square hole in the centre[9] for convenience[10] in stringing. It has a raised broad[11] rim[12] round[13] the circumference[14] as well as one round the square hole in the centre. In the sunk[15] space[16] between these two rims are, on the obverse[17], four Chinese characters, two of which are the style of the Emperor's reign, and two are the equivalent[18] of «current coin». At the present day the majority[19] of coins also have on the reverse[20] two Manchu characters, one denoting[21] the provincial[22] mint[23] at which the coin has been cast[24], and the two other the equivalent of the word «currency». For some centuries before Christ[25] this has been, in its general[26] features[27], the circulating[28] medium of China. Larger coins of the same character have been coined, but as a rule[29] it may be said that China has not had any silver or gold coinage. A few attempts[30] to coin silver have been made once or twice, but they have been failures[31]. Edkins says «Arabian trade brought to China the use of silver by weight, as European trade at a later period[32] brought the dollar». «A thousand years ago the people in Central China kept their accounts in copper cash. It is now the general practice[33], at all events in the South, for accounts to be kept in silver — taels, mace[34], candarins[35], and li (a decimal system: ten li making one candarin;

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[84]печатать.

[1]ходячая монета, [2]странный, [3]зрѣлище, [4]столѣтіе, [5]средство, [6]мѣдь, [7]монета, [8]толстый, [9]середина, [10]удобство, [11]широкій, [12]край, [13]вокругъ, [14]окружность, [15]углубленный, [16]мѣсто, [17]лицевой, [18]значащій, [19]большинство, [20]обратный, [21]обозначающій, [22]провинціальный, [23]монетный дворъ, [24]вылитый, [25]до Р. Х. [26]общій, [27]черта, [28]ходячій, [29]правило, [30]попытка, [31]неудача, [32]періодъ, [33]обычно практиковаться, [34]изъянъ, [35]фынь.

ten candarins one mace; and ten maces, one tael); there being actually[36] no such coins in existence[37]. Paper notes[38] have at different times been issued[39] by the Government, and in later times by private[40] firms[41]. They have been much in use in certain parts of China — Foochow for example. Marco Polo devotes[42] a whole chapter[43] to an account of paper money in use in China in his time. The Chinese readily[44] use the Mexican, and other dollars are used also — half a century ago Spanish dollars taking the place that the Mexican now hold[45], but, except in the neighbourhood of Hongkong, and often there as well, they also weigh them, and they are generally stamped[46], with the exception above-named, as they pass through the hands of merchants and shop-keepers[47] till they fall to pieces and become what is known as broken silver, and have to be weighed, as each transaction[48] takes place, to know their value. For this purpose[49] a small money scale is part of the equipment[50] of every one going shopping. The Japanese, Hongkong, and Straits Settlements subsidiary[51] coins such as five, ten and twenty cent pieces are also much in circulation, especially in Hongkong and its neighbourhood. Within the last few years a mint has been established at Canton from which copper cash and silver coins, the dollar, half-dollar, twenty, ten and five cent pieces are issued. This mint is a very fine[52] one and in one respect[53], that of stamping[54] machinery, is the largest in the world. It is under the superintendence[55] of a Scotchman, but all the other officials and workmen are natives. The ten and twenty cent pieces issued by this mint are largely in circulation in Hongkong, though not now received at the Government offices, such as Post Office etc.

From: «Things Chinese», by Dyer-Ball, p. 113.

78. CASH TROUBLES[1].

Money annoyances[2] began early[3], and never ceased[4]. Before leaving Wan Hsien I bought 10,000 cash, brass[5] coins[6] about the size[7] of a half-penny[8], inscribed[9] with Chinese characters[10] and with a

[36]дѣйствительно, [37]существованіе, [38]бумажныя деньги, [39]выпускать, [40]частный, [41]фирма, [42]посвящать, [43]глава, [44]охотно, [45]занимать, [46]накладывать печать, [47]лавочникъ, [48]сдѣлка [49]цѣль, [50]снаряженіе, [51]размѣнный, [52]прекрасный, [53]отношеніе, [54]штамповая машина, [55]наблюденіе.

[1]безпокойство, [2]непріятность, [3]рано, [4]прекратиться, [5]желтая мѣдь, [6]монета, [7]величина, [8]полъ-пенса, [9]надписать, [10]буква.

square[11] hole[12] in the middle[13]. By this they are threaded[14] a hundred at a time on a piece of straw twist[15], and at that time (for the exchange[16] fluctuates[17] daily[18]) the equivalent[19] of two shillings weighed[20] eight pounds! The eighteen shillings in cash with which I started[21] weighed seventy two pounds, and this had to be[22] distributed[23] among the coolies, the boss[24], or fu-tou, being responsible[25] for the whole[26]. But no reliance[27] is to be placed on the cash shop. There may be cash wanting, small cash, spurious[28] cash; consequently every string must be counted, and this operation[29] frequently took more than an hour. A few cash in each hundred are claimed[30] for the «string». On nearly every string small cash used to be found, and the haggling[31] and the counting occupied one of the best morning hours. This process[32], in common[33] with every thing which has to do with money, is intensely[34] interesting to every Chinese, and the dullest[35] wits[36] are bright[37] on the subject[38]. Some villages would only receive small cash; others rejected[39] it altogether[40].

The silver was a greater nuisance[41] than the brass. The silver shoes I got in Hankow had been broken up into four pieces each, but even then they were unmanageably[42] big and had to be chopped[43] again, usually by the village blacksmith with his heavy tools[44], and weighed again to make sure that all had been returned. Then the man to whom you pay over a fragment[45] of your broken sycee[46], for which the Honkong Shanghai bank was responsible, puts it first into the palm[47] of one hand, then into the other, looks at it askance[48], and then says the «touch»[49] is bad, it is inferior[50] silver and so on. This is after you have agreed[51] to pay a certain weight of silver for an article, say half an ounce[52]. Then it appears[53] that not only is the touch inferior, but the ounce of that town is a heavier ounce than the ounce of the last, and that your scale[54] is a bad one, and that the silver must be

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[11]квадратный, [12]дырка, [13]середина, [14]нанизывать, [15]скрученная солома, [16]курсъ, [17]колебаться, [18]ежедневно, [19]равный, [20]вѣсить, [21]отправиться, [22]требоваться, [23]распредѣлить, [24]старшій, [25]отвѣтственность, [26]все, [27]довѣріе, [28]фальшивый, [29]операція, [30]требовать, [31]торговаться, [32]процессъ, [33]обычный, [34]чрезвычайно, [35]тупой, [36]умъ, [37]ясный, [38]предметъ, [39]не принимать, [40]совсѣмъ, [41]неудобство, [42]трудно справиться, [43]разрубить, [44]инструментъ, [45]кусочекъ, [46]серебро, [47]ладонь, [48]искоса, [49]проба, [50]недоброкачественный, [51]согласиться, [52]унція, [53]оказаться, [54]вѣсы.

weighed in a «good scale» i. e. the seller's[55] own; and between the touch and the varying[56] weights and the different values of taels, and the charges[57] for breaking and weighing and possibly for assaying[58] the sycee, the bewildered[59] traveller, who has three things always to think of — the number of cash to the tael, the quality of the silver and the weight of the tael — would gladly compound[60] by paying a much larger percentage[61] than all the botheration[62] really costs[63]. One of the greatest aggravations[64] is when the cash string breaks just as one is starting[65], and a thousand cash roll over the inn yard and lose themselves in heaps[66] and holes. Then the innkeeper[67] exerts himself[68] and clears[69] the yard of the crowd[70], a diligent[71] search[72] is instituted[73]. It is useless[74] to say «Never mind if a few are left behind», for it is a point of honour[75] with the fu-tou, who is responsible for every thing, that not a cash shall be missing[76].

From: «The Yangtze Valley and Beyond», by Mrs. Bishop, p. 212.

79. SHANGHAI.

Compared[1] with the large cities of Europe, Shanghai must be regarded[2] as a healthy place, for its death[3] rate is as low[4] in some years as 14 per 1,000, and has never exceeded[5] 20 per 1,000 among the resident foreign population[6]. The annual[7] rainfall[8] is 32 inches, one day out of three, taking the year throughout, being rainy. In the months of October and November, however, the season is delightfully dry[9] and agreeably[10] cool[11]. The winter of Shanghai is precisely like that of London, summer like that of central Italy, the thermometer ranging[12] at this season as high as 100° in the shade[13].

For many years the drainage[14] of the settlement[15] gave rise to

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[55]продавецъ [56]разнообразный, [57]плата, [58]опредѣлять пробу, [59]сбитый съ толку, [60]войти въ сдѣлку, [61]процентъ, [62]безпокойство, [63]стоить, [64]раздраженіе, [65]отправлять, [66]куча, [67]содержатель харчевни, [68]стараться, [69]очистить, [70]толпа, [71]прилежный, [72]обыскъ, [73]установить, [74]безполезно, [75]дѣло чести, [76]не доставать.

[1]сравнить, [2]считать, [3]смертность, [4]низкій [5]превышать, [6]населеніе, [7]ежегодный, [8]выпаденіе дождя, [9]сухой, [10]пріятно, [11]прохладный, [12]доходить, [13]тѣнь, [14]канализація, [15]поселеніе.

intense[16] anxiety[17], owing to the low level[18], but the difficulties have now been overcome[19]. There is a continuous[20] supply[21] of filtered[22] water to all parts. Shanghai has been beautified by the addition[23] of public gardens, its roads leading to the suburbs[24] are good and bordered[25] by shady[26] trees, the Bund provides a magnificent boulevard, the foreshore[27] of the river has been reclaimed[28], and public buildings and places of worship[29] are such as would add[30] dignity[31] to any colony, however favourably situated. In the matter of recreation[32] Shanghai looks well after itself, for the lawn-tennis[33], cricket[34], rifle-shooting[35], and yachting clubs[36], gymnasia[37], museums and polytechnic institution, libraries, theatre, and assembly[38] rooms must surely[39] be taken as affording[40] ample[41] provision for the gratification[42] of the most diversified[43] tastes.

In the matter of trading facilities[44] the Metropolis[45] of the Ear Fast lacks[46] but little, for there are four good docks, varying[47] in length from 450 to 380 feet, while all steamers and sailing vessels load[48] and discharge[49] at wharves[50] in the four miles of river frontage[51] along which Shanghai extends.

The first railway in China was laid[52] between Shanghai and Woosung twenty years ago, but it was purchased[53] and taken up by the officials who shipped off[54] the plant to Formosa, to be well out of reach[55]. Jinrikishas imported from Japan, wheel-barrows[56] and a few cabs[57] ply[58] for hire[59] in Shanghai streets, the first-named vehicles[60] being by far the most popular[61].

The volume[62] of trade at the port of Shanghai has a value in a year of £ 35,000,000. Silk alone[63] is exported to the value of 20,000,000

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[16]сильный, [17]безпокойство, [18]низкій уровень, [19]превзойти, [20]постоянный, [21]запасъ, [22]фильтрованный, [23]прибавленіе, [24]окраина, [25]имѣть по бокамъ, [26]тѣнистый, [27]берегъ, [28]осушить, (буквально, сдѣлать опять годнымъ), [29]богослуженіе, [30]придать, [31]достоинство, [32]развлеченіе, [33]лаунтенисъ, [34]крикетъ, [35]стрѣльба изъ винтовокъ, [36]яхтъ-клубъ, [37]гимнастическое заведеніе, [38]общественное собраніе, [39]разумѣется, [40]доставлять, [41]вполнѣ достаточно, [42]удовлетвореніе, [43]разнообразный, [44]удобство, [45]метрополія, [46]недоставать, [47]разнообразитья, [48]нагружать, [49]разгружать, [50]пристать, [51]берегъ, [52]проложить, [53]купить, [54]отправить на суднѣ, [55]на недосягаемомъ разстояніи, [56]тачка, [57]извозчикъ, [58]ходить, дѣлать рейсы, [59]наемъ, [60]экипажъ, [61]популярный, распространенный, [62]торговый оборотъ, [63]только.

taels and tea to 11,000,000 taels, the tael equalling[64] about 4 s. 8 d. according to the rate of exchange[65]. Other exports are now raw[66] cotton, value 8,000,000 taels, silk piece-goods[67] 6,750,000; sugar 3,500,000; rice, 2,750,000; straw-braid[68] 2,000,000; paper 1,500,000; tabacco, medicines, cloth and nankeens[69], wheat[70] and bean-cake[71], each about 1,250,000; wool, hemp[72], hides[73], and horn[74] under 1,000,000; wax[75] and skin rugs[76] half a million; fans[77], musk[78], dried lily flowers[79], dried fungi[80], bamboo shoots[81], and various[82] seeds[83], each a third of a million or slightly[84] under. Vegetable oils[85] are exported to the extent of 1,250,000 taels.

The imports show the nature of the goods for which there is the greatest demand, and naturally cotton goods come first. Nearly 26,000,000, taels are annually expended[86] on this class of material, and opium comes next with a declared value of 13,000,000 taels. Metals, woollen goods, coal, and kerosene oil rank immediately below in the order named. Then follow[87] sea-weed[88], aniline dyes[89], pepper[90], timber[91], birds' nests[92] (for soup). Bêche de mer[93], sandal wood[94], ginseng, matches[95], wines, and spirits, sharks' fins[96], machinery[97], needles[98], mushrooms[99], gunny bags[100], clocks[101] and watches[102], leather,[103] and soap[104], umbrellas[105] and braid[106], brass buttons[107] and glass[108], with cardamons[109] to end with, form the singular[110] motley[111] and almost bewildering[112] collection of goods which the Customs officials are required annually to inspect[113] and adjudicate[114] upon, in the order given as regards relative monetary[115] value.[116]. Truly the average[117] Chinaman is a buyer[118] of encouragingly[119] varied[120] wants[121], and the efforts to cater[122] for him should become more and more renumerative[123] to the importer as time goes on.

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[64]равняться, [65]курсъ, [66]необработанный, [67]матерія, [68]соломенная тесьма, [69]китайка, [70]пшеница, [71]бобовые жмыхи, [72]пенька, [73]кожа, [74]рогъ, [75]воскъ, [76]мѣховой коврикъ, [77]вѣеръ, [78]мускусъ, [79]сушеные цвѣты лиліи, [80]сушеный грибъ, [81]отпрыскъ, [82]разный, [83]сѣмя, [84]немного, [85]растительное масло, [86]тратить, [87]слѣдовать, [88]морская водоросль, [89]анилиновая краска, [90]перецъ, [91]лѣсъ, [92]птичьи гнѣзда, [93]морская капуста, [94]сандалъ, [95]спички, [96]акулій плавникъ, [97]машины, [98]иголки, [99]грибъ, [100]мѣшки изъ тонкой цыновки, [101]часы стѣнные, [102]часы карманные, [103]кожа, [104]мыло, [105]зонтикъ, [106]тесьма, [107]мѣдная пуговица, [108]стекло, [109]кардамонъ, [110]своеобразный, [111]пестрый, [112]ошеломляющій, [113]осмотрѣть, [114]обсудить, [115]денежный, [116]стоимость, [117]средній, [118]покупатель, [119]поощрять, [120]разнообразный, [121]потребность, [122]поставлять, [123]выгодный.

Britsh vessels undertake[124] the bulk of the carrying trade in and out of Shanghai, the total tonnage[125], exceeding three millions, and the duties paid on goods thus conveyed aggregating[126] close[127] upon four million taels in a year. Chinese vessels rank next in tonnage, but the duties[128] they pay are in amount below those contributed[129] by France or Germany. Japan comes fifth in the list[130], paying 250,000 taels to the Customs treasury[131]. American sailing vessels are frequent visitors and are invariably[132] of large capacity[133], laden for the most part with kerosene.

Half of the entire trade of China in foreign vessels belongs[134] to Shanghai, the actual[135] proportion[136] being 54% of all the foreign goods brought to the treaty ports of the Empire, and 44% of all the exports to foreign lands.

The treaty of 1895 between China and Japan has given a considerable impetus[137] to commerce in Shanghai, and especially[138] to cotton spinning[139]. Before that year several important mills[140], erected[141] by Chinese capitalists[142], were already in full swing[143], notably[144] the Alpha Farm Factory[145], whose yarn fetches[146] the highest prices, and which for a long time has been working day and night incessantly[147]. Early in September the E-Wo cotton mill was established[148] as one of the first results[149] of the new treaty, on a site[150] next the old Nigpo wharf[151], and covering[152] an area[153] of sixty mow[154]. The locality[155] is undoubtedly[156] favourable and there are abundant[157] facilities[158] for labour supply[159], while it is central for shipping and transport. At the moment of writing there are decided[160] appearances[161] of a boom[162] in land and house property[163] consequent upon the bright trade outlook[164].

A railway is to be made at once from Shanghai to Soochow and Hangchow, and Japanese financiers[165] have applied[166] to the Chinese authorities for power[167] to construct the line, which will subsequently[168]

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[124]брать на себя, [125]тоннажъ, водоизмѣщеніе, [126]составлять, [127]почти, [128]пошлина, [129]вносить, [130]списокъ, [131]казначейство, [132]всегда, [133]водоизмѣщеніе, [134]принадлежать, [135]дѣйствительно, [136]пропорція, [137]толчокъ, [138]особенно, [139]прясть, [140]фабрика, [141]воздвигнуть, [142]капиталистъ, [143]полный ходъ, [144]а именно, [145]фабрика, [146]получать, [147]безпрерывно, [148]учредить, [149]результатъ, [150]мѣсто, [151]пристань, [152]занимать, [153]пространство, [154]моу, [155]мѣсто расположенія, [156]несомнѣнно, [157]обильный, [158]удобство, [159]снабженіе, [160]несомнѣнный, [161]признаки, [162]сильное повышеніе цѣны, [163]имущество, [164]перспектива, [165]финансистъ, [166]обратиться, [167]разрѣшеніе, [168]впослѣдствіи.

be extended from Soochow to Chinkiang, for which section[169] consent was obtained from the Emperor of China when the treaty was signed.

Viceroy Chang of Nanking and the equally advanced Governor of Soochow are determined however, to forstall[170] the Japanese is there enterprise[171].

The Viceroy of Nanking is enlightened[172] beyond his fellows[173]. He is now establishing at Nanking city a new military academy on the model[174] of that at Tientsin, with modern improvements[175]. The principal[176] is to be a European officer, who will have ten graduates[177] of the Tientsin Academy to assist him, and also three or four foreign officers. The land has been bought and the foundations[178] of the buildings laid[179]. Early in the year 1896 the school will be started[180], as old Government buildings are being utilised[181] in addition[182] to new premises[183].

Chang has joined Chao in another project[184]. A bureau has been established for the encouragement[185] of manufacturers after modern[186] methods[187], and capital[188] is to be found[189] for the establishment forthwith[190] of five cotton spinning[191] mills and five silk filatures[192] in these two cities of Nanking and Soochow. The ten establishments are to be farmed out[193] to as many syndicates[194], the members[195] of which will be required to give the bureau satisfactory proof[196] of means[197] and determination[198] to pursue[199] the undertaking loyally[200] to fruition[201].

There is also to be a river steamboat service[202] between Shanghai, Soochow and intermediate[203] towns. The steamship company will undertake the carriage of mails[204], and the Kiangsu provincial[205] Government will have power to inaugurate[206] a postal service[207] after foreign plans[208]. The present numerous[209] private postal agencies[210] will then be given

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[169]участокъ, [170]предупредить, [171]предпріятіе, [172]просвѣщенный, [173]собратъ, [174]по примѣру, [175]улучшеніе, [176]начальникъ, [177]окончившій курсъ, [178]фундаментъ, [179]заложить, [180]открыть, [181]пользоваться, [182]вдобавокъ, [183]помѣщеніе, [184]проектъ, [185]поощреніе, [186]современный, [187]метода, [188]капиталъ, [189]добыть, [190]немедленно, [191]бумагопрядильная, [192]шелкоразмотная фабрика, [193]сдавать въ аренду, [194]синдикатъ, [195]членъ, [196]доказательство, [197]средство, [198]намѣреніе, [199]преслѣдовать, [200]честно, [201]полученіе плодовъ, [202]пароходная линія, [203]промежуточный, [204]почта, [205]провинціальный, [206]вводить, [207]почтовое сообщеніе, [208]планъ, схема, [209]многочисленный, [210]агентство.

the opportunity[211] to act as Government agencies at the various towns affected[212]. To this important innovation[213] the consent of the Emperor of China has already been secured[214].

From: «Future Trade in the Far East.», by C. C. Wakefield, p. 36.

80. PEKING.

From its very out-of-the-way[1] situation[2] Peking can never become an industrial[3] or manufacturing centre, nor would the literati[4] of China be content to see it so completely[5] transformed[6]. It receives a share[7] of all the products of the Empire, and much of the foreign production also, but gives nothing in return save specie[8]. Situated[9] in the midst[10] of a sandy[11] plain[12] thirteen miles from the Peiho River at Tungchow, it is connected therewith[13] by a canal and by a causeway[14] for wheeled[15] vehicles[16] of the most primitive[17] kind. Peking is, in fact, centuries behind the rest of the world, and likely to remain so. Its survival of innumerable[18] vicissitudes[19] can but be regarded as giving it a title[20] to our respect, for a city has existed in this spot for more than twenty-five centuries. The various[21] dynasties of China have held it in turn, and it has suffered[22] much in changing[23] hands. The redoubtable[24] Ghenhis Khan, «Scourge[25] of the world», captured[26] it 1215 A. D., and Kublai Khan made it his residence forty years later. Since 1421 it has been the chief city of the Empire under the name of Peiching, which is the true modern pronunciation[27] of the ideographs[28] forming its title, though the place is commonly called Peking or Pekin. In former years it bore[29] a variety of names, and the northern or Manchu portion[30] is ordinarily still spoken of as Naicheng (within the walls) and the southern or Chinese section[31] as Waicheng (without the walls). The Manchu city wall is fifty feet high and forty feet in width,

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[211]случай, [212]затронуть, [213]нововведеніе, [214]обезпечить.

[1]отдаленный, не на торной дорогѣ, [2]расположеніе, [3]промышленный, [4]книжникъ, [5]совершенно, [6]преобразовать, [7]доля, [8]драгоцѣнный металлъ, [9]расположить, [10]среди, [11]песчаный, [12]равнина, [13]съ нею, [14]шоссе, [15]колесный, [16]экипажъ, [17]первобытный, [18]безчисленный, [19]перемѣна, [20]право, [21]различный, [22]терпѣть, [23]переходъ, [24]грозный, [25]бичъ, [26]взять, [27]произношеніе, [28]іероглифъ, [29]носить, [30]часть, [31]часть.

buttressed[32] at intervals[33] of about two hundred feet with loopholed[34] and crenellated[35] parapets[36]. The facing[37] only is of brickwork[38], the spaces[39] between being filled with earth or concrete[40]. The walls of the Chinese city are less imposing[41], being only thirty feet high and twenty five feet thick at the base[42], tapering[43] to fifteen feet. Altogether the circumference of the walls surrounding[44] the dividing[45] wall between the two cities is rather over twenty miles.

It was not till recent years that Peking had even a telegraph office, for the innovation[46] was resisted[47] until August 1884, though the lines[48] were in operation[49] from Tientsin years before. The «lions»[50] of Peking include[51] the ancient[52] observatory[53] with its bronze[54] instruments[55] perched[56] on the wall the temples of Heaven, Earth, and Agriculture, the various foreign legations, the gates of the Forbidden[57] City and the tops[58] of the trees inside (for this is all that the visitor is privileged[59] to see), and the numerous colleges[60] and shrines[61].

Among the specialities[62] appertaining[63] to the capital[64] of the Gigantic[65] Chinese Empire should perhaps be included[66] the dust[67] and filth[68] of its vile[69], unpaved[70] thoroughfares[71], from which every visitor turns his face with loathing[72] and with no little contempt[73] for the people who can consent to dwell amid surroundings[74] upon which any well-conducted[75] pig[76] would look with scorn[77]. There is no scavenging[78] corps[79] in Peking, and the roadway[80] is the common[81] receptacle[82] for refuse[83] of all kinds, which lies putrifying[84] and polluting[85] the air of heaven from year's end to year's end. Were it not for the exceeding dryness[86] of the atmosphere[87], Peking would be a hotbed[88] of pestilence[89]. As it is, the nostrils[90] principally[91] suffer[92], and one has but to

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[32]подпирать контрфорсами, [33]промежутокъ, [34]снабженный амбразурами, [35]зубчатый, [36]брустверъ, [37]облицовка, [38]кирпичная кладка, [39]пространство, [40]бетонъ, [41]внушительный, [42]основаніе, [43]утончаться, [44]окружать, [45]раздѣляющій, [46]нововведеніе, [47]противостоять, [48]линія, [49]работать, [50]достопримѣчательности, [51]включать, [52]старинный, [53]обсерваторія, [54]бронзовый, [55]инструментъ, [56]поставленный, [57]запрещенный, [58]верхушка, [59]удостоивать, [60]университеты, школы, [61]храмъ, [62]особенности, [63]принадлежащій, [64]столица, [65]гигантскій, [66]включить, [67]пыль, [68]грязь, [69]гадкій, [70]немощеный, [71]улица, [72]омерзеніе [73]презрѣніе, [74]обстановка, [75]благовоспитанный, [76]свинья, [77]презрѣніе, [78]мусорщикъ, [79]отрядъ, [80]дорога, [81]общій, [82]пріемникъ, [83]отбросъ, [84]гнить, [85]осквернять, [86]сухость, [87]воздухъ, [88]разсадникъ, [89]зараза, [90]обоняніе, (поздри), [91]главнымъ образомъ, [92]страдать.

experience the horrors[93] of a windy[94] day in springtime, when every feature [95] is assailed[96] by clouds of fine pungent[97] black dust[98] evolved[99] from the foul[100] roadways, to realise[101] something of the perils[102] of a sandstorm[103]. On the other hand whenever it rains[104] the streets become mud swamps[105].

The population[106] of the Chinese metropolis[107] is not accurately[108] known, but is probably not much over a million. The bulk[109] reside[110] in the Manchu city, and in the Chinese section[111] there are wide tracts[112] of garden-land[113], and extensive[114] grounds surrounding the temples.

There is no foreign trade carried on, so that the European inhabitants of the city are either officials or missionaries including the staff of the legations—housed[115] for the most[116] part in buildings which were bought from the Chinese aristocracy[117]—the staff of the Imperial Customs service, which has here its headquarters[118], and the professors attached[119] to the college of Peking.

As was evident during the great war, the populace bears[120] no good-will[121], as a rule, to the foreign residents, and were it not that duty[122] calls them thither, few would select[123] the Chinese capital, as may be supposed, for a place of permanent[124] abode[125]. In the summer, all who can effect[126] their escape[127] from its evil odours[128] take up their quarters[129] in the more agreeable[130] environment[131] of the hills twenty miles away, where the outbuildings[132] of temples or monasteries may be hired[133] for the season[134] and can be made fairly[135] comfortable[136].

From: «The Future Trade in the Far East.», by C. Wakefield, p. 80.

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[93]ужасъ, [94]вѣтреный, [95]черта, [96]подвергаться нападенію, [97]ѣдкій, [98]пыль, [99]поднятый, [100]грязный, [101]представить, [102]опасность, [103]песочный ураганъ, [104]идетъ дождь, [105]болото грязи, [106]населеніе, [107]столица, [108]точно, [109]большая часть, [110]жить, [111]часть, [112]пространство, [113]сады, [114]обширный, [115]помѣщенный, [116]большей частью, [117]аристократія, [118]главная квартира, [119]прикомандировать, [120]питать, [121]добрыя чувства, [122]долгъ посылаетъ, [123]избрать, [124]постоянный, [125]жительство, [126]сдѣлать, [127]бѣгство, [128]запахъ, [129]жительство, [130]пріятный, [131]обстановка, [132]внѣшнія службы, [133]нанять, [134]сезонъ, [135]довольно-таки, [136]удобно.

81. TIENTSIN.

It would be no exaggeration[1] to say that Tientsin owes its prominent[2] position in the commercial world of the East to the aged Viceroy[3] Li-Hung-Chang. It was in consequence of his determination to make Tientsin his residence for the great part of the year that the place eclipsed[4] Pao-Ting, the Viceroy's nominal[5] capital, and rose to be the great trading centre that it has of late years become. But its business even now is mainly[6] connected with imports, for it has no exports worth[7] mentioning[8]. Salt and samshu are its only products, the former being extracted[9] on the coast of the gulf of Pechili, hear Taku, and the samshu distilled[10] from sorghum. Even to Chinese palates[11] the Tientsin spirit is not of the most delicate[12] flavour[13], and to an average[14] European it is most execrable[15], being coarse[16] and nauseous[17] to a degree[18]. But if the exports amount to nothing, the quantity and variety[19] of the imports atone[20] to great measure[21] to the local commercial firms for a one-sided[22] class of trade. Almost every description of goods finds its way to the port, the total annual value of the trade being about six millions sterling. In fact at Tientsin trade prospects[23] are improving, and now that the railway system is being extended, the outlook[24] will soon become even brighter[25]. Coal[26] is being worked to advantage at the Kaiping mines[27], on the route[28] of the railway connecting Tientsin with Taku at the north of the Peiho river, and Shanghai-kwan, the terminus[29] of the Great Wall. This railway will some day be carried to Tungchow, some thirteen miles from Peking. It is now in operation[30] for a distance[31] of 186 miles in all, but a considerable amount of preparation, in the way of embankments[32] and collection of material[33] has been made northward of the Great Wall, it being intended to carry the line forward to Mukden, in Manchuria. The war

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[1]преувеличеніе, [2]видный, [3]вице-король, [4]затмить, [5]номинальный, [6]главнымъ образомъ, [7]достойный, [8]упоминать, [9]добыть, [10]гнать, [11]вкусъ, [12]нѣжный, [13]вкусъ, [14]средній, [15]отвратительный, [16]грубый, [17]возбуждающій, тошноту, [18]въ высшей степени, [19]разнообразіе, [20]вознаградить, (искупить), [21]степень, [22]односторонній, [23]будущность, [24]перспектива, [25]ясный, [26]каменный уголь, [27]рудникъ, [28]дорога, [29]конечная станція, [30]дѣйствовать, [31]разстояніе, [32]насыпь, [33]матеріалъ.

sadly[34] interfered[35] with projects[36] of this nature[37] for the time, but it has probaly given a stimulus[38] to defensive[39] enterprises[40], in which railways must, for the future, play[41] most important parts[42].

Li-Hung-Chang's well-known business agent Tong-King Sing has a large interest in many commercial undertakings, notably[43] the coast shipping trade and the Kaiping coal mines, and it is probable that the Viceroy has indirectly[44] a share[45] in most of them. He knows the disadvantages under which China labours for lack[46] of nineteenth century facilities[47], and would do much to remedy[48] her backward condition had he a free hand[49]. The chances are[50] that the trading possibilities of the East may hinge[51] to a great extent, as far as China is concerned, upon the continued observance[52] at Tientsin of the enlightened[53] policy[54] with which the Viceroy's name is associated[55], and one of the immediate results will probably be an increased demand[56] for foreign machinery[57] of all kinds. Li-Hung-Chang's provincial[58] capital will in any case be worthy[59] of a close[60] observation[61] for some years to come.

The naval and military colleges[62] have both emanated[63] from the fertile[64] brain[65] and the abundant[66] energy[67] of Li. There are foreign professors of mathematics and navigation, of engineering, of tactics[68], and of torpedo[69] practice. The Chinese Railway company has a staff[70] of resident engineers, superintendents[71], engine-drivers[72], and guards[73]. The telegraph college is the nursery[74] for the technical[75] staff of the department in China, and there are bureaus[76] under Chinese management[77] dealing[78] with the Imperial telegraph and telephone administrations. The existence[79] of an immense and well-equipped[80] arsenal[81] is likewise due[82] to Li, who has a foreign staff to supervise[83] the

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[34]серьезно, [35]помѣщать [36]проектъ, [37]свойство, [38]стимулъ, [39]оборонительный, [40]предпріятіе, [41]играть, [42]роль, [43]а именно, [44]косвенно, [45]доля, [46]недостатокъ, [47]удобство, [48]исправить, [49]свобода дѣйствія, [50]по всей вѣроятности, [51]зависѣть, [52]соблюдать, [53]просвѣщенный, [54]политика, [55]соединять, [56]спросъ, [57]машины, [58]провинціальный, [59]достойный, [60]тщательный, [61]наблюденіе, [62]коллегія, [63]проистекать, [64]плодовитый, [65]умъ, [66]обильный, [67]энергія, [68]тактика, [69]минное, дѣло, [70]штатъ, [71]завѣдующій, [72]машинистъ, [73]кондукторъ, [74]питомникъ, [75]техническій, [76]бюро, [77]управленіе, [78]имѣющій дѣло, [79]существованіе, [80]снарядить, [81]арсеналъ, [82]благодаря, [83]наблюдать.

details[84]. His northern squadron of warships was formidable[85] up ot last year, but, as is well known, has since passed into Japanese hands.

From: «Future Trade in the Far East», by C. C. Wakefield, p. 76.

82. CHEFOO.

Chefoo, in the province of Shantung, is the name used by foreigners to denote[1] this treaty port; but the Chinese name of the place is Yentai, and Chefoo proper[2] is on the opposite[3] side of the harbour. Chefoo is situated in lat. 37° 33′ 20″ N. and long. 121° 25′ 02″ E. The port was opened to foreign trade in 1863. The number of foreigners on the books of the various consulates[4] is about 400, but more than half of them are missionaries and live inland. Chefoo has no settlement or concession[5], but a recognised[6] foreign quarter[7], which is well kept, and has good clean roads and is well lighted[8]. A General Purpose Committee looks after the interests of the foreign quarter, and derives[9] the revenue[10] at its disposal[11] from voluntary[12] contributions by residents. The natives are most orderly[13] and civil[14] to foreigners. There are three good hotels, and at least three excellent[15] boarding-houses[16], all of which are full of visitors from July to the end of September. The climate is bracing. The winter, which is severe[17], lasts from the beginning of December to the end of March; April, May and June are lovely[18] months, and not hot; July and August are hot and rainy[19] months; and September, October and November form a most perfect autumn, with warm days, cool[20] winds and cold nights. Strong northerly gales[21] are experienced[22] in late autumn and through winter, and the roadstead[23] gives but an uncomfortable, though safe[24], anchorage for steamers[25]. During the summer and autumn amusements[26] are varied[27] — sea-bathing[28], lawn tennis[29], picnics[30] etc. — and there is a good club[31]. The races[32] take place towards the end of September.

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[84]деталь, [85]грозный.

[1]обозначать, [2]собственно, [3]противоположный, [4]консульство, [5]концессія, [6]признать, [7]кварталъ, [8]освѣтить, [9]добывать, [10]доходъ, [11]распоряженіе, [12]добровольный, [13]благонравный, [14]вѣжливый, [15]превосходный, [16]меблированныя комнаты, [17]суровый, [18]чудный, [19]дождливый, [20]прохладный, [21]буря, [22]испытать, [23]рейдъ, [24]безопасный, [25]пароходъ, [26]увеселеніе, [27]разнообразный, [28]купаніе, [29]лаунтенисъ, [30]пикникъ, [31]клубъ, [32]гонка.

Chefoo is two days journey from Shanghai, and in summer tourist[33] tickets[34] from Shanghai and return are issued[35] by the Indo-China S. N. C°., the China-Merchants S. N. C°., and the China Navigation C°. Since the declaration[36] of war (August 1894) between[37] China and Japan, the port has been much frequented[38] by vessels of the different[39] foreign navies[40], and its close proximity[41] to Korea will cause[42] these visits to be continued; the result is that Chefoo has become a coaling station and large stocks[43] of Cardiff coal are kept to supply[44] the foreign men-of-war[45]. During the winter of 1894—1895 the port was in a state of excitement[46] owing[47] to the close proximity of, and possible occupation[48] by, the Japanese. In 1876 the Chefoo convention[49] was concluded[50] at Chefoo by the late Sir Thomas Wade and the former Viceroy of Chili, Li-Hung-Chang. The bunding[51] of the western shore[52], recently[53] carried out by the Chinese authorities, has removed many of the difficulties[54] formerly attending[55] upon the shipping[56] business of the port. An enterprise has recently been established[57] by a wine company of substantial[58] standing[59]; the soil of the locality[60] lends[61] itself to such an industry, and the future success of the proprietors[62] of the first Far Eastern wine growing concern[63] is a matter[64] of considerable interest.

The trade of Chefoo, which is increasing, is principally in bean-cake[65] and beans, of which large quantities are annually[66] exported to the southern ports of China. In 1893 the net[67] export of bean-cake amounted[68] to 975,521 piculs, and beans to 77,759 piculs as against 1,298,334 piculs of the former, and 93,102 piculs of the latter in 1897. Silk, straw-braid[69] and vermicelli[70] are the other chief[71] exports. The import of opium was 498 piculs compared with 3,536 piculs in 1879, the trade having gradually dwindled[72]. The net value of the trade of the port for 1898, after deducting[73] the re-exports, was

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[33]туристъ, [34]билетъ, [35]выдавать, [36]объявленіе, [37]между [38]посѣщать, [39]разный, [40]военный флотъ, [41]близость, [42]причинить, [43]запасъ, [44]снабжать, [45]военный корабль, [46]возбужденіе, [47]вслѣдствіе, [48]занятіе, [49]конвенція, [50]заключить, [51]устройство набережной, [52]берегъ, [53]недавно, [54]трудность, [55]сопряженный, [56]судовой, [57]основать, [58]солидный, [59]положеніе, [60]мѣстность, [61]поддаваться, [62]владѣлецъ, [63]предпріятіе, дѣло, [64]дѣло, [65]бобовые жмыхи, [66]ежегодно, [67]чистый, [68]составлять, [69]соломенная тесьма, [70]вермишель, [71]главный, [72]сокращаться, [73]вычесть.

Tls. 26,238,774; for 1897 Tls. 22,051,976, and for 1896 Tls. 19,533,953.

From: «European Settlements in the Far East», p. 84.

83. NEWCHWANG.

Newchwang is the most northernly port in China open to foreign trade. It is situated[1] in the province of Shinking in Manchuria. It is called by the natives Ying-tze and lies[2] about thirteen miles from the mouth of the river Liao, which falls[3] into the gulf[4] of Liao-tung, a continuation of the gulf of Peichili.

Before the port was opened, comparatively[5] little was known of this part of the Central Kingdom. Manchuria has since however, been largely colonised[6] by the Chinese, who now outnumber the natives. The word Ying-tze means military[7] station[8], and that was the only use formerly made of the port. Between the years of 1858 and 1860 the British fleet[9] assembled[10] in Ta-lien-wan bay, and early in 1861 the foreign settlement was established. The town of Newchwang itself is distant from Ying-tze about thirty miles, and is sparsely[11] populated and uninteresting place, but the advent[12] of a railway is rapidly[13] increasing its importance[14]. An extension of the Shanghaikwang railway to Newchwang has been sanctioned[15], and the Russians are also at work on a line intended primarily[16] for the conveyance[17] of material for the construction of a line connecting Ta-lien-wan and Port Arthur with the Trans-Siberian railway.

The country about the Port of Newchwang is bare and desolate, and in sailing up the river a most cheerless prospect[18] greets the traveller's eye. Ying-tze is surrounded by dreary[19] marshes[20], and the land under cultivation produces principally beans[21]. The river is closed[22] by ice for more than three months every year, during which period[23] the residents are entirely cut off from the outer world. The climate,

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[1]расположить, [2]находиться, [3]впадать, [4]заливъ, [5]сравнительно, [6]колонизировать, [7]военный, [8]постъ, [9]флотъ, [10]собраться, [11]рѣдко, [12]появленіе, [13]быстро, [14]значеніе, [15]разрѣшить, [16]главнымъ образомъ, [17]подвозъ, [18]печальный видъ, [19]унылый, [20]болото, [21]бобы, [22]запрудить, [23]періодъ,

however, is healthy and bracing[24]. The population of the place is estimated at 60,000.

The chief articles of trade at the port are beans and bean-cake[25]; 4,220,923 piculs[26] of the former and 3,695,821 piculs of the latter being exported in 1898. The net[27] quantity of opium imported in 1898 was 92 piculs compared[28] with 2,453 piculs in 1879. The import of opium has of late years[29] shown an almost continuous decline[30], the poppy[31] being largely and successfully cultivated in Manchuria. The total value of the trade of the port for 1898 amounted to Tls 32,441,315 as against[32] Tls 26,358,671 in 1897.

From: «European Settlements in the Far East», p. 82.

84. HONGKONG.

The island is about 11 miles long and from 2 to 5 broad; its circumference[1] is about 27 miles. It consists[2] of a broken ridge[3] of lofty[4] hills, with few valleys[5] of any extent and scarcely[6] any ground available[7] for cultivation; the only valleys worth the name are those of Wong-nai-Chung and little Hongkong, both of which are remarkably[8] beautiful and well wooded[9], being in fact[10] the only parts[11] where any considerable arborescent[12] vegetation was formerly to be found. The island is well watered by numerous streams[13], many of which are perennial[14].

The natural productions of the colony are few and unimportant. There is little land suitable[15] for tillage[16] and nothing is grown except a little rice and some vegetables near the outlying[17] villages. There are large granite[18] quarries[19], both on the island and in Kowloon, and there is a small export of this stone. A bed[20] of fire-clay[21] exists at

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[24]укрѣпляющій. [25]бобовые жмыхи, [26]пикуль равенъ 1/3 англійскаго фунта, [27]чистый, [28]по сравненію, [29]послѣдніе года, [30]упадокъ, [31]макъ, [32]противъ.

[1]окружность, [2]состоять, [3]кряжъ, [4]высокій, [5]долина, [6]едва, [7]доступный, [8]замѣчательно, [9]лѣсистый, [10]дѣйствительно, [11]часть, [12]древесный, [13]ручей, [14]вѣчный, [15]подходящій, [16]паханіе, [17]отдаленный, [18]гранитъ, [19]каменоломня, [20]залежь, [21]огнеупорная глина.

Deep Water Bay, and bricks[22] and earthernware[23] pipes[24] are manufactured from it. The forests[25] now growing up and in the course[26] of being planted[27] may one day become a source[28] of revenue[29].

The approaches[30] to the port are fairly[31] well lighted[32]. A lighthouse[33] on Green Island lights the western entrance[34] to the harbour, the light being a fixed[35] dioptric[36] one of the fourth order, visible[37] at the distance[38] of fourteen miles; and the eastern approach is indicated[39] by a group[40]-flashing[41] dioptric light of the first order, visible at a distance of twenty-two miles, erected[42] by the Chinese Government on Waylau Island, while a smaller light on Cape[43] Collinson, visible at a distance of eight miles, assists navigators[44] to make the Ly-eë-min Pass. A lighthouse on Cap Rock, about thirty miles to the south, was completed[45] and first displayed[46] its beacon[47] on the 1-st April 1892; it is connected with the port by a cable[48], and the approach of vessels is signalled[49] from it to the Post Office.

Hongkong is a free port, and there is no complete official return of the imports and exports compiled[50], but the value of its trade is estimated at about £ 50,000,000 per annum.

The trade chiefly consists of opium, cotton, sugar, salt, flour[51], oil, cotton and woollen goods, cotton yarn, matches[52], metals, earthernware, amber[53], ivory[54], sandalwood[55], betel[56], vegetables, granite, etc., etc. There is an extensive[57] passenger[58] trade, now chiefly restricted[59], however[60], to the Straits Settlements, Netherland India, Borneo, the Philippines, Siam and Indo-China.

From: «European Settlements in the Far East.».

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[22]кирпичъ, [23]глиняный, [24]трубка, [25]лѣсъ, [26]въ состояніи, [27]посадка, [28]источникъ, [29]доходъ, [30]приступъ, [31]довольно таки, [32]освѣтить, [33]маякъ, [34]входъ, [35]установленный, [36]діоптрическій, [37]видимый, [38]разстояніе, [39]указывать, [40]группа, [41]вспыхивающій, [42]воздвигнуть, [43]мысъ, [44]мореплаватель, [45]окончить, [46]показать, [47]маякъ, [48]телеграфный кабель, [49]дать сигналъ, [50]составить, [51]мука, [52]спички, [53]янтарь, [54]слоновая кость, [55]сандалъ, [56]бетелъ, [57]обширный, [58]пассажирскій, [59]ограничить, [60]однако.

85. THE TRADE OF JAPAN.

Rarely[1] has the fiat[2] of a prince — a particular[3] edict[4] issued on a particular day — succeeded[5] in deflecting[6] the whole current of a nation's enterprise[7] for over two centuries. This happened[8] in Japan when the country was closed in A. D. 1624, foreigners expelled[9], foreign learning[10], foreign trade, and foreign travel alike prohibited[11]. Till then the Japanese merchants and adventurers[12] had been a power in Eastern seas. From that date their movements[13] have been curbed[14], their spirit[15] broken, their very junks, if above[16] a certain size[17], destroyed. A dribble[18] of trade with the Dutch at Nagasaki, on the furthest confines[19] of the Empire, was all that remained[20]. Internal trade itself, just springing[21] into vigorous[22] life after centuries of civil[23] conflict[24], was hampered[25] by the very perfection[26] (along certain lines[27]) and the thoroughness[28] of the feudal system. Not only did the central Government at Yedo behave[29] towards[30] commerce as a step-mother[31]; each Daimyo drew a cordon[32] round his daimiate. Sumptuary[33] laws, rules[34], restrictions[35] innumerable[36], monopolies[37], close guilds[38], the embargo[39] on new inventions[40], the predominance[41] of aristocratic[42] militarism and of the artistic spirit — all these things together[43] formed[44] an overwhelming[45] obstacle[46] to trade on a grand scale[47]. The Japanese merchant, relegated[48] to a rank below that of the peasant, became what he has ever since remained — a poor timid[49] creature[50] with unbusiness-like[51] methods, paltry aims[52], and a low moral standard[53].

Of course such an outline[54] of a state[55] of society[56], drawn with three or four rapid[57] strokes[58], must not be accepted[59] as a finished

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[1]рѣдко, [2]декретъ, [3]спеціальный, [4]указъ, [5]удаться, [6]отвлечь, [7]предпріимчивость, [8]случиться, [9]изгнать, [10]наука, [11]запретить, [12]авантюристъ, [13]движеніе, [14]обуздать, [15]духъ, [16]больше, [17]величина, [18]капля, [19]граница, [20]остаться, [21]возникать, [22]сильный, [23]гражданскій, [24]борьба, [25]стѣснить, [26]совершенство, [27]въ нѣкоторыхъ отношеніяхъ, [28]полнота, [29]вести себя, [30]по отношенію, [31]мачиха, [32]кордонъ, [33]направленный противъ роскоши, [34]правило, [35]ограниченіе, [36]безчисленный, [37]монополія, [38]цехъ, [39]запретъ, [40]изобрѣтеніе, [41]преобладаніе, [42]аристократическій, [43]вмѣстѣ, [44]образовать, [45]непреодолимый, [46]препятствіе, [47]большой размѣръ, [48]низвести, [49]боязливый, [50]созданіе, [51]недѣловой, [52]мелочное стремленіе, [53]нравственный идеалъ, [54]набросокъ, [55]состояніе, [56]общество [57]быстрый, [58]штрихъ, [59]принять.

picture. Details[60] would modify[61] the impression[62]. The Japanese of the seventeenth and eighteenth centuries did possess some few important business houses, notably[63] that of Mitsui, with whom the Government formed[64] a sort of lef-thanded[65] alliance[66], borrowing[67] money from it and employing it in sundry[68] ways, much as our mediaeval[69] kings were wont[70] to employ the Jews and the goldsmiths. The memoirs[71] of those times preserve[72] also the names of a few individual speculators[73] — for instance[74], Kinokuni-ya Bunzaema, who made a fortune in oranges[75] and squandered[76] it in riotous[77] living. Some of our western[78] business expedients[79], or at least[80] adumbrations[81] of them, were in use, such as clearing-houses[82], bills of lading[83], and bills of exchange[84]. The two commercial centres were Yedo and Osaka. Here was conducted[85] the sale[86] of Government rice; for the peasants paid their taxes[87] in kind[88], not in money, then a scarce[89] commodity[90]. Then year by year trade gradually developed, scarcely[91] any scope[92] being afforded[93] to private enterprise[94].

When the country was thrown open[95] about forty years ago, the few large commercial houses of old standing[96] were looked to for the purpose of establishing relations[97] with the strangers newly[98] arrived. They declined[99] to venture[100] upon what appeared[101] a hazardous[102] experiment[103]. Such a new departure[104] was also beyond the mental[105] grasp[106] of the lesser merchants, who worked together in guilds[107] along[108] lines[109] settled[110] for them beforehand[111] by time-honoured precedents[112]. Thus it fell out[113] that Yokohama and the foreign settlements became the resorts[114] of the unscrupulous[115] and the irresponsible[116] men,—a calamity[117] truly, not only then but afterwards, for the taint[118]

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[60]подробность, [61]нѣсколько измѣнить, [62]впечатлѣніе, [63]а именно, [64]образовать, [65]морганатическій, [66]союзъ, [67]занять, [68]разный, [69]средневѣковый, [70]обыкновеніе, [71]мемуаръ, [72]сохранить, [73]спекуляторъ, [74]напримѣръ, [75]апельсинъ, [76]растратить, [77]кутежъ, [78]западный, [79]способъ, [80]по крайней мѣрѣ, [81]подобіе, [82]расчетная палата, [83]конносаментъ, [84]вексель, [85]производить, [86]продажа, [87]налогъ, [88]натурою, [89]рѣдкій, [90]товаръ, предметъ, [91]едва, [92]просторъ, [93]давать, [94]предпріимчивость, [95]широко открыть, [96]давно существующій, [97]сношеніе, [98]недавно, [99]отказаться, [100]отважиться, [101]казаться, [102]рискованный, [103]опытъ, [104]отклоненіе, [105]умственный, [106]кругозоръ, [107]гильдія, [108]по, [109]направленіе, [110]рѣшить, [111]заранѣе, [112]прецедентъ, [113]выйти, [114]мѣсто сборища, [115]безсовѣстный, [116]безъ отвѣтственности, [117]несчастіе, [118]пятно.

has persisted[119], notwithstanding partial[120] improvement[121]. The Europeans at the ports have naturally judged[122] of the Japanese by the only specimens[123] with whom they came in contact[124]. The Japanese officials on the other hand, and to some extent[125] the Japanese public at large, have looked askance[126] at the foreign merchant, because of his connection with a class indisputably[127] contemptible[128]. Notwithstanding his opportunities[129] for becoming closely acquainted[130] with Europeans and their business methods[131], the average[132] native trader[133] has still much to learn. Peculiarly[134] vague[135] are his ideas[136] as to matters of punctuality[137], regard for truth[138], the keeping[139] of a promise[140]. He is a bad loser[141] even of the smallest sums, and will not consider[142] it derogatory[143] to get out of a contract[144], should the market[145] go against him[146]. In short[147], so far from practising[148] honesty[149] for its own sake[150], he has not yet learned that honesty is, even from a selfish[151] point of view[152], the best policy. Furthermore[153], his timidity[154] leads[155] him to seek[156] the aid[157] of Government in nearly every very large undertaking[158], — aid which has not always been judiciously[159] applied[160].

The internal development of the country has meanwhile[161] marched forward with extraordinary[162] rapidity under Government, whose object is no longer to impede[163], but foster[164] progress[165] and money making.

From: «Things Japanese», by Chamberlain.

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[119]продолжать, [120]частичный, [121]улучшеніе, [122]судить, [123]образчикъ, [124]соприкосновеніе, [125]степень, [126]коситься, [127]неоспоримо, [128]презрѣнный, [129]возможность, [130]познакомиться, [131]способъ, [132]средній, [133]торговецъ, [134]особенно, [135]смутный, [136]понятіе, [137]аккуратность во времени, [138]уваженіе къ правдѣ, [139]соблюдать, [140]обѣщаніе, [141]терпящій убытокъ, [142]считать, [143]позорно, [144]контрактъ, сдѣлка, [145]состояніе рынка, [146]стать невыгоднымъ, [147]короче говоря, [148]упражняться, [149]честность, [150]ради самого себя, [151]эгоистическій, [152]точка зрѣнія, [153]далѣе, [154]боязливость, [155]вести, [156]искать, [157]помощь, [158]предпріятіе, [159]благоразумно, [160]примѣнять, [161]тѣмъ временемъ, [162]необычайный, [163]препятствовать, [164]покровительствовать, [165]прогрессъ.

86. JAPANESE CURRENCY.

A gold standard[1] was adopted[2] in 1897, and the coinage consists of gold, silver, nickel[3] and copper. The chief circulating[4] medium[5], however[6], is paper. The system is decimal and the nomenclature[7] as follows[8]:

1 yen (dollar) = 100 sen.
1 sen (cent) = 10 rin.
1 rin = 10 mo, or mon.
1 mo = 10 shu.
1 shu = 10 kotsu.

Government accounts do not take notice[9] of any value smaller than rin; but estimates[10] by private[11] tradesmen often descend to mo and shu, which are incredibly[12] minute fractions[13] of a farthing[14]. No coins exist[15], however, to represent[16] these lilliputian[17] sums[18]. There are gold pieces of 20 yen, 10 yen and five yen; silver pieces of 1 yen and under; nickel pieces of 5 sen, copper pieces for lesser values, and paper notes[19] now in use are redeemable[20] in gold, and therefore stand at par[21]. The larger oblong[22] pieces with a hole in the middle, enabling them to be strung on a string, are called Tempo because coined in the period styled[23] *tempo* (A. D. 1830—1844). They are worth[24] eight rin, but are now almost obsolete[25]. The smaller round coins, also having a hole in the middle and commonly[26] known to foreigners as «cash», are worth, some 10 mo, some 15, some 20. No coins of the kind are now produced. The style has been condemned[27] by the modern Japanese, because not sanctioned[28] by European precedent[29]. But what is there to consult[30] in such matters[31] save convenience[32]? And let him who has handled[33] a thousand coppers thus strung, and attempted[34] to handle a thousand loose[35] ones, speak to the relative[36] convenience of the two methods.

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[1]валюта, [2]принять, [3]никель, [4]обращающійся, [5]денежный знакъ, [6]однако, [7]номенклатура, [8]слѣдующій, [9]вниманіе, [10]счетъ, [11]частный, [12]невѣроятно, [13]дробь, [14]четвертая часть анг. пени (1 коп.), [15]существовать, [16]представлять, [17]микроскопическій, [18]сумма, [19]банкнотъ, [20]выкупить, размѣнять, [21]алпари, [22]продолговатый, [23]называть, [24]стоить, [25]вышедшій изъ обращенія, [26]обыкновенно, [27]осудить, [28]санкціонировать, [29]прецедентъ, [30]принять во вниманіе, [31]дѣло, [32]удобство, [33]обращаться, [34]попытаться, [35]свободный, [36]относительный.

In Japan, elsewhere[37], financiers[38] have been engrossed[39] by the monometalic[40] and bimetalic[41] controversy[42], the currency problem[43] being not the least of those which the Government has had to solve[44]. Forty years ago, when the country was still practically[45] closed[46], little specie[47] was in actual use, but there existed a banking system which sustained[48] mercantile credit[49] for the limited[50] internal business then transacted. Later, paper money was extensively[51] employed[52], and at one time suffered great depreciation[53], but was brought again to a par with silver by the use of convertible[54] silver notes, and so remained for over a decade[55]. The industrial boom[56] which followed and the war with China created[57] a necessity[58] for securing a foreign capital to finance multitudinous[59] undertakings[60] which Japan herself had not the means to carry on unaided[61]. Thereupon the Government, recognising[62] the impossibility[63] of borrowing[64] in the Western money markets so long as Japan remained on a silver basis[65], passed a bill[66] making the silver currency a gold one, at a ratio[67] $32^1/_3$ to 1, or say $20^1/_2$ sterling per yen. The extreme difficulty of the situation[68] could scarcely[69] have been more strikingly[70] exemplified[71] than it has been by the circumstance that, at the moment of penning[72] these lines, in the brief[73] interval[74] between Japan's decision[75] to adopt[76] a gold standard and the putting[77] of that decision into effect[78], the relative[79] value of the two metals has already again varied[80] as much as five-eighths[81] of a penny by the continued appreciation[82] of gold. Far be it from ignoramuses[83] like ourselves to venture[84] into the controversial[85] quagmire[86]. We will merely express[87] a pious[88], though not very sanguine[89], hope that the measures now taken by Japan's financiers may secure the end in view[90], and at the same time

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[37]другое мѣсто, [38]финансы, [39]поглотить вниманіе, [40]монометаллическій, [41]биметаллическій, [42]споръ, [43]задача, [44]разрѣшить, [45]фактически, [46]закрыть, [47]драгоцѣнный металлъ, [48]поддерживать, [49]кредитъ, [50]ограниченный, [51]обширно, [52]употреблять, [53]пониженіе, [54]превращаемый, размѣнный на серебро или золото, [55]десятилѣтіе, [56]подъемъ, [57]создать, [58]необходимость, [59]многочисленный, [60]предпріятіе, [61]безъ помощи, [62]признавать, [63]невозможность, [64]занять, [65]основа, валюта, [66]провести законъ въ парламентѣ, [67]отношеніе [68]положеніе, [69]едва, [70]ярко, [71]уяснять примѣромъ, [72]писать, [73]короткій, [74]промежутокъ, [75]рѣшеніе, [76]принять, [77]приведеніе, [78]дѣйствіе, [79]относительный, [80]измѣниться, [81]пять восьмыхъ, [82]повышеніе цѣны, [83]невѣжда, [84]отважиться, [85]спорный, [86]болото, [87]выразить, [88]благоговѣйный, [89]оптимистическій, [90]цѣль.

do away with those violent[91] fluctuations[92] in exchange which have been the bane[93] of trade for several years past.

From: «Things Japanese», by Chamberlain.

87. FRAUDS IN TRADE.

There are several shops which profess[1] to sell tinned meats[2], condensed[3] milk and such like travelling requisites[4], and upon these I have spent much time with little success[5]. I have bought condensed milk with the «Eagle» brand[6]. On opening[7] it I found a substance[8] like pale treacle[9], with a dash[10] of valerian[11]. I bought «lemon sugar», the one cooling[12] drink worth drinking. It turned out[13] to be merely[14] moistened[15] sugar, with a phial[16] in the middle, containing[17] not essence[18] of lemon, but an oily[19] fluid[20] with the smell[21] of coal-tar[22]. I saw cognac in French bottles, with French labels[23], selling at forty sen a quart[24], about a ninth of its cost price[25]. I bought Smith's essence of coffee for a high price[26], alas[27]! and on opening found a sticky[28] and bitter paste[29], which Ito declares[30] is a decoction[31] of the leaves of ninjin. Lastly[32] I bought some semi-transparent[33] soap[34] on trial[35], and the use of it produced in half an hour a rash[36] like scarlatina[37]!

If truth must be told, greed[38] leads[39] the Japanese into most shameless[40] impositions[41]. Half the goods sold as foreign eatables[42] and drinkables[43] are compounded[44] out of vile[45] and unwholesome[46] trash[47], manufactured in Toiyo and elsewhere, put into bottles and jars[48] with the names and labels of such highly respectable[49] makers as Bass, Martell, Guiness and Crosse & Blackwell, upon them. The last firm

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[91]сильный, [92]колебаніе, [93]отрава.

[1]объявлять, [2]консервы, [3]сгущенный, [4]необходимость, [5]успѣхъ, [6]фабричная марка, [7]откупорить, [8]вещество, [9]свѣжая патока, [10]капля, [11]валеріанъ, [12]прохладительный, [13]оказаться, [14]просто, [15]смоченный, [16]стклянка, [17]содержать, [18]эссенція, [19]маслянистый, [20]жидкость, [21]запахъ, [22]угольная смола, [23]ярлыкъ, [24]кварта, [25]фабричная стоимость, [26]высокая цѣна, [27]увы, [28]липкій, [29]тѣсто, [30]заявлять, [31]настой, [32]наконецъ, [33]полупрозрачный, [34]мыло, [35]проба, [36]сыпь, [37]скарлатина, [38]жадность, [39]вести, [40]безстыжій, [41]обманъ, [42]пищевой продуктъ, [43]питьевой продуктъ, [44]составить, [45]гадкій, [46]вредный, [47]дрянь, [48]банка, [49]достойный уваженія.

regularly[50] appends[51] to its advertisements[52] in the Yokohama papers a request that its bottles and jars may be destroyed[53] when empty[54], to prevent[55] disgusting[56] or poisonous[57] frauds[58]... But to secure themselves in their trade of forgery[59], the unconscionable[60] villains[61] have establishments at Tokiyo, not only for the manufacture of the compounds[62], but of the labels which give them currency, and some of these are such adroit[63] forgeries[64] as to be completely[65] successful[66], while others would effectually[67] deceive a purchaser[68] were it not for certain inscrutable[69] vagaries[70] of spelling[71], of which I will give you only one instance[72], though I have suffered[73] grieviously[74] myself in the matter[75] of «lemon[76] sugar». Thus a tooth powder[77] in an English box with «Rose Dentifrice» at the top takes in[78] the buyer, but on examining[79] the label which surrounds[80] it, he finds «Rose Dentifrice, a preparation[81] unequalled[82] for leaving the toothache»[83] (cleansing[84] the teeth). This is harmless[85], as the forgery is probably quite as efficacious[86] as the original[87].

From: «Unbeaten Tracks in Japan.», by M. Bishop, p. 156.

88. TOKIO.

In a quarter of a century the Mikado's capital has witnessed[1] many changes, and has iteself undergone[2] a complete[3] transformation[4]. Formerly known as Yedo, it was at one time reputed[5] to be the most populous city on the globe[6], and the absence[7] of anything like reliable[8] information gave rise[9] to all sorts[10] of exaggerations[11]. Even now no two accounts

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[50]регулярно, [51]прилагать, [52]объявленіе, [53]уничтожить, [54]пустой, [55]препятствовать, [56]отвратительный, [57]ядовитый, [58]фальсификація, [59]поддѣлка, [60]безсовѣстный, [61]негодяй, [62]составъ, [63]ловкій, [64]поддѣлка, [65]совершенно, [66]успѣшный, [67]съ успѣхомъ, [68]покупатель, [69]неисповѣдимый, [70]капризъ, [71]правописаніе, [72]примѣръ, [73]страдать, [74]ужасно, [75]дѣло, [76]лимонъ, [77]порошокъ, [78]обманывать, [79]осмотрѣть, [80]окружать, [81]приготовленіе, [82]неимѣющій равнаго, [83]зубная боль, [84]чистить, [85]безвредный, [86]дѣйствительный, [87]оригиналъ.

[1]видѣть, [2]подвергаться, [3]совершенный, [4]преобразованіе, [5]слыть, [6]въ мірѣ, [7]отсутствіе, [8]достовѣрный, [9]послужить, [10]родъ, [11]преувеличеніе,

seem to be alike[12], probably because the limits[13] are in some cases regulated[14] by the outlines[15] of the city proper[16], and in others by the Tokio Fu-area[17], which corresponds[18] in effect to the Metropolitan police district of London. Its population, all told[19], seems[20] really[21] to be about a million and a half.

The Imperial palace within the Hommaru, or inner[22] walls of the old castle of Yedo, itself occupies[23] a space[24] of many acres, and the gardens of Fuki-age, also within the walls, are of considerable extent. The Hommaru occupies one of the highest sites[25] within the city, though on all sides there are picturesque[26] and well-wooded[27] eminences[28], giving to the capital a charmingly diversified[29] aspect[30] when viewed from the bay[31]. Nearly all traces[32] of the old feudal regime[33] have been swept away, and the Daimio's residences, which were tenanted[34] for a part of each year when the chieftains[35] came to Yedo to pay their respects[36] to the Shôgun or Commander-in-chief[37], have been converted[38] into barracks or public offices in those cases where they have not been utterly[39] demolished[40] to make way for modern brick[41] buildings.

One of the earliest[42] changes, when the Sovereign removed[43] his Court to the present capital from Kioto in 1868, was the substitution[44] of brick-built shops for the old wooden houses which lined[45] the principal[46] thoroughfare[47]. Ginza was the new name bestowed[48] upon this street, and it is now one of the show-places of Tokio, being flanked[49] by elegant[50] shops, planted[51] with shade trees and lighted[52] by electricity. At its northern end is the Uyeno Park, the Hyde Park of the Japanese Metropolis. Close by, within the grounds[53], are the exhibition buildings and the Museum. At the foot of the slope[54] is the Northern Railway Station[55], whence the traveller may take train[56] for Hakodate in the island[57] of Yeso. Tramways have been laid[58] along the main

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[12]одинаковый, [13]предѣлъ, [14]регулировать, [15]очертаніе, [16]городъ въ тѣсномъ смыслѣ, [17]пространство, [18]соотвѣтствовать, [19]все, [20]кажется, [21]дѣйствительно, [22]внутренній, [23]занимать, [24]пространство, [25]мѣсто, [26]живописный, [27]лѣсистый, [28]возвышеніе, [29]разнообразный, [30]видъ, [31]заливъ, [32]слѣдъ, [33]феодальный режимъ, [34]обитать, [35]вождь, старшина, князь, [36]засвидѣтельствовать почтеніе, [37]главнокомандующій, [38]превратить [39]совершенно, [40]уничтожить, [41]кирпичный, [42]ранній, [43]перевести, [44]замѣна, [45]тянуться вдоль, [46]главный, [47]улица, [48]данный, [49]имѣть по сторонамъ, [50]элегантный, [51]посаженный, [52]освѣтить, [53]мѣсто, [54]скатъ, [55]вокзалъ, [56]поѣздъ, [57]островъ, [58]проложить.

thoroughfares, and omnibuses[59] ply[60] for hire[61] in addition[62] to the ubiquitous[63] and countless[64] jinrikshas[65] which take the place of our hansom cabs[66].

The fine river[67] Simida flows[68] through the capital into the bay of Tokio, and is crossed by substantial[69] wooden[70] and iron bridges in five places. Asakusa, a celebrated suburb[71], lies on the right bank[72] of the stream[73], and is the site[74] of another charming public garden, and a magnificent[75] Buddhist temple dedicated[76] to the spirit of Mercy. No fewer than 1,275 temples of various sizes and sects[77] exist[78] in the Mikado's capital. The trading quarters of Honjo and Fukagawa lie to the eastward of the Sumida River, and on that bank at Mukojima are the avenues[79] of cherry[80] trees, so famed[81] as a resort[82] in the flowering season[83].

Much of Tokio has been altogether modernised[84], but in many quarters[85] there are incongruities[86], unavoidable[87] while the habits[88] and customs[89] of the people are in a state[90] of transition[91]. The dress[92] of a great mass[93] of the inhabitants continues to be essentially[94] Japanese, for only a part have adopted the foreign costume, and these mainly[95] Government officials. The police force[96] is of course drilled[97] and uniformed[98] on a Western model[99]. Stone buildings of much architectural[100] pretension[101] are seen side by side with wooden cottages; many side streets are lighted by oil lamps[102], and others by paper lanterns[103].

But the environs of the capital are always delightful and altogether interesting. Forming an unequalled[104] natural background[105] rises the perfect[106] cone[107] of Fujiyama, crowned[108] with snow for ten months of the year, while the middle distance[109] and the immediate[110] foreground[111] have all that exquisite[112] variety of form and colour which the Orient

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[59]омнибусъ, [60]ходить, [61]за плату, [62]вдобавокъ, [63]вездѣсущій, [64]безчисленный, [65]рикша, [66]лихачъ, [67]рѣка, [68]течь, [69]солидный, [70]деревянный, [71]предмѣстіе, [72]берегъ, [73]рѣка, [74]мѣсто, [75]великолѣпный, [76]посвятить, [77]секта, [78]существовать, [79]аллея, [80]вишневый, [81]славиться, [82]убѣжище, [83]время цвѣтенія, [84]дѣлать современнымъ, [85]часть, [86]несообразность, [87]неизбѣжный, [88]привычка, [89]обычай, [90]состояніе, [91]переходъ, [92]одежда, [93]масса, [94]существенно, [95]главнымъ образомъ, [96]полиція, [97]обучать, [98]обмундировать, [99]образецъ, [100]архитектурный, [101]притязаніе, [102]лампа, [103]фонарь, [104]несравняемый, [105]задній планъ, [106]совершенный, [107]конусъ, [108]увѣнчать, [109]средній планъ, [110]непосредственный, [111]передній планъ, [112]восхитительный.

alone possesses[113]. The foreign residents in the capital number about 800, most of whom are missionaries or are in Japanese or State employ. Americans head the list with 200 persons, British number 190, Germans 140, the remainder[114] being of various nationalities, including[115] many French people.

The total number of schools and colleges exceeds[116] 1,200, apart from the Tokio University, which itself includes colleges of engineering, law, medicine, literature, science and agriculture, with 1,500 students.

The mausolea[117] of the Shôguns attract[118] much reverential[119] notice from all classes, situated as they are close to Uyeno, amid the umbrage[120] of magnificent timber trees[121].

Tokio is, commercially speaking, of little account, but a few merchants live in the suburb of Tsukiji, and there are foreign hotels in that quarter. There is also a fine hotel to be found near the castle[122], where under native management[123], every luxury[124] and comfort may be secured[125]. It is within a few minutes' drive[126] of the Southern Railway depôt[127].

The foreign legations are all well housed in the castle quarter, and there are not at the present time many civilised capitals where the days may be passed more agreeably than in the capital of Japan.

From: «Future Trade in the Far East», by C. C. Wakefield, p. 11.

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89. YOKOHAMA.

In the year 1859 was opened to foreign trade and intercourse[1] the port of Kanagawa, in Yedo Bay, and the plot[2] of land on the seashore[3] defined[4] as the future residence of strangers from America and Europe was the adjacent[5] fishing village of Yokohama, situated, as its name implied[6], «across[7] the strand'»[8]. Kanagawa is still regarded[9] officially as the place of trade, under the terms[10] of the old treaty, and the Prefect[11] is Governor of Kanagawa Ken. For all practical[12]

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[113]обладать, [114]остатокъ, [115]включая, [116]превосходить, [117]мавзолей, [118]привлекать, [119]благоговѣйный, [120]тѣнь, [121]строевое дерево, [122]замокъ, [123]управленіе, [124]роскошь, [125]пріобрѣсть, [126]ѣзда, [127]депо.

[1]сношеніе, [2]участокъ, [3]берегъ, [4]опредѣленный, [5]прилежащій, [6]указывать, [7]черезъ, [8]берегъ, [9]считаться, [10]условіе, [11]префектъ, [12]практическій.

purposes[13], however, the name of Yokohama is, and will be, that of the town which now boasts[14] a population of 132,800, among whom are 1,600 foreigners, the bulk[15] of them Americans or British, with Germans ranking next in point of numbers and the French not far behind[16]. Nearly every nationality is represented[17], the Chinese being, of course, numerically strong, though many decamped[18] on the outbreak[19] of war, in spite[20] of a proclamation[21] that their lives and property[22] would be respected[23].

Yokohama imports are chiefly cotton and woollen manufactured goods. Sugar is imported, and large quantities of kerosene. Metals also figure[24] extensively[25] in the list and Virginia tobacco. Machinery and ships are items[26] in which Japan is just now most interested[27], and Yokohama's consumption[28] in these directions[29] will increase. Other imports comprise[30] leather and glass[31], paints[32], dyes[33], and drugs[34]. The sum total of the imports at Yokohama Custom House has a value in a year of somewhat about £ 6,250,000, out of a total for the whole Empire of £ 11,652,165.

Similarly[35] Yokohama's share of the export trade still preponderates[36], for it now claims[37] an annual total of about £ 6,500,000 out of a grand total for the Empire of £ 11,400,000. Silk is the most valuable of the articles exported, and the next to this item comes tea. Silk monopolises[38] in value about 70 % of the whole, and tea about 9%, leaving 21% for the other exports together.

Trade is likely to increase as the new treaty comes into force[39], though the competion[40] is certain to be very keen[41]. The tendency[42] for years past has been to set aside[43] the resident merchants at the ports, and to obtain[44] as far as possible the imports from foreign lands[45] direct from the producer[46]. In this the bent[47] of the Japanese mind has clearly[48] shown itself, and the Yokohama and Kobe merchants[49] are doubtless prepared to find that when complete freedom of action[50] is

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[13]цѣль, [14]хвастать, [15]большинство, [16]позади, [17]представлять, [18]бѣжать, [19]возникновеніе, [20]несмотря на, [21]прокламація, [22]имущество, [23]уважать, [24]фигурировать, [25]значительно, [26]предметъ, [27]интересоваться, [28]потребленіе, [29]направленіе, [30]составлять, [31]стекло, [32]краска, [33]краска для матерій и прочаго, [34]химическіе препараты, [35]подобнымъ образомъ, [36]преобладать, [37]выставлять притязаніе, [38]монополизовать, [39]войти въ силу, [40]конкуренція, [41]острый, [42]склонность, [43]отстранить, [44]пріобрѣтать, [45]страна, [46]производитель, [47]склонность, [48]ясно, [49]свобода, [50]дѣйствіе.

obtained, the proportion[51] of goods obtained through the agency of European and American business houses will fall lower than ever. The native confidence[52] in the investment[53] of capital grows with every fresh[54] plunge[55], and, as the consequence of the receipt[56] of the indemnity[57] from China, there may be a superabundance[58] of silver bullion[59] in Japan. In this case, perhaps it is not too much to assume[60] that there will be a tendency[61] to buy more freely than before, and British merchants seem to have this in view[62] in sending out shoals[63] of catalogues[64] by every mail.

For the Yokohama resident who has had to fight an up-hill[65] battle[66] for years, it is to be feared[67] that this endeavour[68] to reach the native buyer direct will have but a sad[69] significance[70]. Much will depend[71] on his personal[72] standing[73] with the Japanese merchants, whether he will find himself, like Othello, with his occupation[74] gone, or will be able still to secure sufficient business to make his stay[75] in the country agreeable[76]. There will probably be plenty[77] to do, but the days of large profits[78] and commissions are evidently[79] numbered[80]. Very close application[81] alone will secure success[82], for where as in the early days the merchant prince could await[83] in his office the advent[84] of eager[85] buyers, the chances are[86] that in the not distant[87] future the tables will be completely turned[88], and the game[89], so to express it[90], will lie close and will require a vast[91] amount of hunting[92]. To those firms which have specialities[93] to offer the prospect[94] is still alluring[95], and nearly four years have yet to pass before the last barriers[96] are swept[97] away. There is not at present that perfect[98] equality[99] before the Japanese Courts of Justice which would enable manufacturers to ship their wares[100] without some local representative[101], except[102] on payment[103] of hard cash[104], and perhaps this lack[105] of

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[51]пропорція, [52]увѣренность, [53]помѣщеніе, [54]новый, [55]операція, [56]полученіе, [57]контрибуція, [58]излишекъ, [59]серебро (или золото) въ монетѣ или слиткахъ, [60]предположить, [61]склонность, [62]въ виду, [63]масса, [64]каталогъ, [65] въ гору, [66]битва, [67]бояться, [68]попытка, [69]печальный, [70]значеніе, [71]зависѣть, [72]личный, [73]положеніе, [74]занятіе, [75]пребываніе, [76]пріятный, [77]много, [78]барышъ, [79]очевидно, [80]сочтены, [81]прилежаніе, [82]успѣхъ, [83]ожидать, [84]приходъ, [85]жадный, [86]возможно, [87]далекій, [88]картина совершенно измѣнится, [89]дичь, [90]такъ сказать, [91]очень много, [92]искать охотиться, [93]спеціальность, [94]перспектива, [95]заманчивый, [96]преграда, [97]снести, [98]совершенный, [99]равенство, [100]товаръ, [101]представитель, [102]кромѣ, [103]плата, [104]наличныя деньги, [105]недостатокъ.

elasticity[106] will militate[107] against anything like extensive[108] dealing[109]. How matters may shape[110] later on, when the operative[111] effect[112] of the new treaty begins to be fully[113] appreciated[114], is another question; but at this moment it would seem that the writing on the wall is very legible[115] indeed.

Notwithstanding however that these considerations[116] may press[117] hard upon some, the probability[118] is that Yokohama will continue to enjoy[119] the beauty of its Bluff[120] Pleasure Gardens, its yachting[121] and bathing[122] facilities[123], its charming rural[124] excursions[125] to Hakone Springs[126], its concerts, balls, and other social amenities[127] for which the agreeable[128] climate[129] affords[130] such excellent[131] opportunities[132].

Nothing is lacking at the port and its environs[133] to render[134] existence[135] enviable[136], and the improvements which are constantly effected in regard[137] to the facilities for trade should continue to attract[138] foreign capital[139], even though the percentage[140] of return may not be so high, upon the investment[141], as it was in «the sixties»[142].

«Future Trade in the Far East», p. 7, by C. C. Wakefield.

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90. NAGASAKI.

After the opening of Yokohama and Kobe, a great part of the trade which had for centuries found its natural outlet[1] at Nagasaki became diverted[2] to the younger ports, and only the shadow[3] of its former grandeur[4] clung[5] to the southern city. But within the last few years there has been a notable[6] revival[7], and it is probable that recovery[8] will be to a great extent lasting[9]. The harbour has always been

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[106]эластичность, [107]препятствовать, [108]обширный, [109]дѣло, [110]принять форму, [111]дѣйствующій, [112]результатъ, [113]вполнѣ, [114]оцѣнить, [115]четко, [116]соображеніе, [117]давить, [118]вѣроятіе, [119]пользоваться, [120]утесъ, [121]катаніе на парусахъ, [122]купаніе, [123]удобство, [124]загородный, [125]прогулка, [126]источникъ, [127]общественная любезность, [128]пріятный, [129]климатъ, [130]представлять, [131]прекрасный, [132]случай, [133]окрестность, [134]сдѣлать, [135]существованіе, [136]завидный, [137]по отношенію къ, [138]привлекать, [139]капиталъ, [140]барышъ, [141]помѣщеніе (капитала), [142]въ шестидесятыхъ годахъ.

[1]выходъ, [2]отвлечь, [3]тѣнь, [4]величіе, [5]держаться, [6]достопримѣчательный, [7]возрожденіе, [8]возвратъ, [9]продолжительный.

regarded[10] as one of the finest in the world, it being a land-locked[11] inlet[12] deeply indented[13] with small bays, in length about three English miles, and varying[14] in width from half a mile to a mile. The port of Nagasaki lies on the eastern shore, almost at the head[15] of the inlet. The houses of the European and American residents are scattered[16] over the slopes to the south of the native town, and are situated for the most part in well-kept[17] gardens and pleasure[18] grounds. The esplanade[19] and a few side streets made up the trading quarter, and there are several religious edifices[20], club-houses[21] and hotels. The foreign population recently consisted[22] of 336 American European residents, the larger part being missionaries, and 700 Chinese, whose numbers have since been reduced by the exodus[23] on the outbreak[24] of war last year. The various Christian denominations[25] have always mustered[26] strongly[27] in Nagasaki, and it is a noteworthy[28] fact that, although the faith[29] of the Cross was proscribed[30] for 240 years, it was discovered that the spark[31] had never been entirely[32] extinguished[33] in the vicinity[34] of the port, but was quickly[35] fanned[36] into flame[37] again on the removal[38] of the restrictions[39] in 1868.

The mining resources of the neighbourhood have been largely developed, of late years as in addition to the Takashima Island pits[40] near the mouth of the harbour, coal has been most extensively[41] mined[42] in the adjacent[43] provinces of Higo and Chikuzen. The Miiké coalfield[44] has an annual output[45] of a million tons, and the rising[46] port of Misumi, near Nagasaki, is only one of a number which will grow into celebrity[47] within the present century. The output of coal in Chikuzen is also very large.

In a short time the railway, which already approaches[48] within fourteen miles or thereabouts[49] of Nagasaki, will place the port within touch[50] of Kobe and Yokohama, and an impetus[51] will again be given

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[10]считать, [11]окруженный сушею, [12]бухта, [13]изрѣзать, [14]колебаться, [15]входъ, [16]разбросанъ, [17]хорошо содержанный, [18]мѣста увеселенія, [19]площадь, [20]зданіе, [21]клубъ, [22]состоять, [23]исходъ (выселеніе), [24]возникновеніе, [25]вѣроисповѣданіе, [26]скопляться, [27]въ большомъ числѣ, [28]замѣчательный, [29]вѣра, [30]запретить, [31]искра, [32]совершенно, [33]потушить, [34]окрестность, [35]скоро, [36]раздуть, [37]пламя, [38]устраненіе, [39]ограниченіе, [40]шахта, [41]въ широкомъ размѣрѣ, [42]добывать, [43]прилегающій, [44]угольная залежь, [45]добыча, [46]развивающійся, [47]знаменитость, [48]доходить, [49]около того, [50]соприкосновеніе, [51]толчокъ.

to its trade. Passengers and cargo[52] may be landed[53] here and transported[54] by rail to the north, saving[55] a sea journey of four days. Much depends on railway rates[56], but it is safe to say[57] that the land route[58] will be extensively[59] used, for the train ought to reach Yokohama and Tokiyo within twenty-four hours. At present fully half the time is lost to the traveller or merchant while the mail steamer lies in the harbour loading or discharging, so that by the rail route he can reach Kobe before the vessel has cleared[60] the harbour of Nagasaki.

The dock and patent[61] slip[62] are capable[63] of accommodating[64] large vessels. The dock, in fact[65], measures[66] 438 feet in length — 375 feet on blocks[67] — 89 feet in width at top[68], 77 feet at bottom[69], 27 1/2 feet of water on the blocks at spring tides[70], and twenty-two at neap[71] tides. The adjoining[72] engine works[73] are most completely[74] fitted[75], and capable of turning[76] out the best class of new and repair[77] works. They now belong, like the docks, to the Mitsu Bishi Company, which acquired[78] them from the Japanese Government, at whose expense[79] they were originally[80] constructed[81].

The general foreign trade at Nagasaki amounts to about £ 1,750,000 and is rapidly increasing. Coal is the principal article of export, but there is also a good trade in tea (shipped to the United States), rice, tobacco, camphor[82], vegetable-wax[83] (a speciality of Southern Japan), and dried fish. The imports consist mainly of cotton and woollen manufactured goods.

The population of Nagasaki is given in the latest[84] returns[85] as 63,038. Trinkets[86] and curiosities[87] in metal and tortoise-shell[88] are extensivelly[89] produced[90] by the native artists[91].

From «Future Trade in the Far East» by C. C. Wakefield, p. 24.

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[52]судовой грузъ, [53]разгрузить, [54]перевезти, [55]избѣгать, [56]тарифъ, [57]можно смѣло сказать, [58]путь, [59]въ широкомъ размѣрѣ, [60]очиститься въ таможнѣ, [61]патентованный, [62]эллингъ, [63]способенъ, [64]принять, [65]въ сущности, [66]имѣть размѣръ, [67]колодка для пріема киля, [68]верхъ, [69]внизу, [70]весенній самый высокій приливъ, [71]самый низкій отливъ, [72]прилегающій, [73]машинная мастерская, [74]совершенно, [75]снарядить, [76]способна выдѣлать, [77]исправленіе, [78]пріобрѣсть, [79]счетъ, [80]первоначально, [81]соорудить, [82]камфара, [83]растительный воскъ, [84]послѣдній, [85]отчетъ, [86]бездѣлушка, [87]рѣдкость, [88]черепаховая раковина, [89]въ большомъ размѣрѣ, [90]выдѣлывать, [91]художникъ.

91. FORMOSA.

The change[1] of ownership[2] which the island has recently[3] undergone[4] bids fair[5] to prove[6] the means of developing its resources[7] and of rendering[8] it, as it deserves[9] to be, one of the richest possessions[10] of the Mikado. The channel[11] which separates[12] it from the mainland[13] of China is ninety miles wide, and the Pescadores group[14] of islets[15], which have likewise[16] passed into Japanese hands, lie on the Chinese side of Formosa. In the Pescadores or Fisherman group of islands Japan will find the natural harbours which are lacking[17] on the island of Formosa itself, although Tamsui, on the north-west coast, would not be badly[18] off in this respect[19], were it not for the sandbar[20] which greatly impedes[21] the traffic[22].

There are four ports in Formosa, the native name of which is Tai-wan, i. e. Great Bay — but only three are of any importance[23], as Takao, the smallest of the four, does very little trade beyond[24] occasional[25] shipments of sugar.

Tai-wan-fu, the shipping port of which is Anping, ranks[26] as the chief[27] city, and has a population of about 240,000. The walls have a circuit[28] of five miles. Anping is three miles distant, connected with Tai-wan-fu by a creek[29]. The port is very open, indeed merely[30] a roadstead[31], vessels having to lie[32] a mile off[33], and while the south-west monsoon[34] is blowing, during half the year, there is great difficulty in loading[35] and discharging[36]. Sugar is the principal export, and rice ranks next. The volume[37] of trade is now about half a million sterling, but under Japanese auspices[38] it will probably soon show an improvement.

Tamsui and Keelung are the other large ports, and at the first named the value of trade in a year amounts to about one million

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[1]перемѣна, [2]владѣніе, [3]недавно, [4]подвергнуться, [5]подавать большія надежды, [6]оказаться, [7]ресурсы, [8]сдѣлать, [9]заслуживать, [10]владѣніе, [11]проливъ, [12]отдѣлять, [13]материкъ, [14]группа, [15]островокъ, [16]также, [17]недоставать, [18]дурно, [19]отношеніе, [20]песчаный баръ, [21]препятствовать, [22]движеніе, [23]важность, [24]кромѣ, [25]рѣдкій, [26]считаться, [27]главный, [28]окружность, [29]протокъ, [30]лишь, [31]рейдъ, [32]стоять на якорѣ, [33]вдали, [34]муссонъ, [35]нагружать, [36]разгружать, [37]оборотъ, [38]призрѣніе.

sterling[39]. Keelung mainly[40] exports coal, to the extent of between 50,000 and 60,000 tons a year. It is the terminus[41] of a railway line intended to connect with the chief city of the island.

Tea grows well in Formosa, and cereals of all kinds can be cultivated[42] to advantage[43]. Fruits, particularly pine-apples[44], are grown in abundance[45]. Sulphur[46] exists[47], and the Japanese are certain to develop this and other mineral[48] wealth in the island without further loss of time.

The aborigines[49] of Formosa are likely to prove tractable[50], and will become good subjects[51] of the Emperor of Japan. If trouble arises[52], it will be mainly[53] with the Hakkas, a hardy[54] race of settlers from the mainland of China, who, however, may be relied[55] upon to resign[56] themselves to the inevitable[57] before very long.

From: «Future Trade in the Far East» by C. C. Wakefield, p. 29.

92. SAKÉ BREWING.

«A fungus[1] is made to grow, in a dark[2] chamber[3], on rice which has been steamed[4]. This fungus alone performs[5] the same work as is done in our breweries by the malt[6] and yeast[7]. Yeast is first produced from it. For this purpose[8], the rice which is covered[9] with fungus is mashed[10] together with a fresh quantity[11] of steamed rice at a temperature[12] of almost 0^0 Centigrade. The substance[13] which has been formed[14] by the growth of the fungus changes[15] the starch[16] into sugar. When the change into sugar has advanced[17] sufficiently[18], the mash is warmed[19], the mycelium[20] of the fungus breaks up into yeast cells[21], and the fermentation[22] commences[23]. When the necessary[24] yeast is made,

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[39]фунтовъ стерлинговъ, [40]главнымъ образомъ, [41]конечный пунктъ, [42]культивировать, [43]выгодно, [44]ананасъ, [45]обиліе, [46]сѣра, [47]существовать, [48]минеральное богатство, [49]туземецъ, [50]покорный, [51]подданный, [52]возникнуть, [53]главнымъ образомъ, [54]смѣлый, [55]положиться, [56]примириться, [57]неизбѣжный.

[1]грибъ, [2]темный, [3]комната, [4]парить, [5]исполнять, [6]солодъ, [7]дрожди, [8]цѣль, [9]покрыть, [10]толочь, [11]количество, [12]температура, [13]вещество, [14]образовать, [15]мѣнять, [16]крахмалъ, [17]двигаться впередъ, [18]достаточно, [19]согрѣвать, [20]споры, клѣточки, [21]клѣточки, [22]броженіе, [23]начинать, [24]необходимый.

the chief[25] process[26] is proceeded with[27]. Steamed rice is added[28] simultaneously[29]. The diastase[30] of the rice with the fugus changes the starch into sugar, which is hardly[31] produced when it is immediately fermented by the yeast. Both processes go on with equal[32] activity[33] side by side. When the formation[34] of sugar is complete[35], the fermentation also ceases[36] a few days after. The mash is pressed[37], and the saké subjected[38] to an after-fermentation, whereby[39] the last particle[40] capable[41] of fermentation disappears[42]. The saké then undergoes[43] Pasteur's process, so that it may keep.

The whole process of saké-making takes forty days, and European chemists[44] say that it could not be improved upon. It is during the summer months that saké is subjected to what is known as Pasteur's process[45], though it has been practised[46] in Japan centuries before Pasteur was born. Saké ought to have five distinct[47] tastes — sweetness[48], sharpness[49], sourness[50], bitterness[51], and astringency[52], with a flavour[53] of fusel oil[54] in addition[55]! It contains from 11 to 17 per cent of alcohol[56]. I think it faint[57], sickly[58] and nauseous[59].

From: «Unbeaten Tracks in Japan», by Mrs. Bishop., p. 223.

93. POTTERY[1].

It is true that work at which a Japanese would hardly[2] look passes muster[3] with foreigners. I went with Mr. Noguchi to Awata pottery, where 200 men are employed[4] in making cream-coloured ware[5] for exportation[6], and there wasted[7] two and a half hours in buying a tea-service not only because, being made for the English market, nearly

[25]главный, [26]процессъ, [27]приступать къ . . . [28]прибавить, [29]одновременно, [30]діастазъ, [31]едва, [32]равный, [33]дѣятельность, [34]образованіе, [35]оконченъ, [36]прекратиться, [37]прессовать, [38]подвергнуть, [39]чѣмъ, [40]частица, [41]способный, [42]исчезать, [43]подвергаться, [44]химикъ, [45]процессъ, [46]практиковать, [47]отдѣльный, [48]сладость, [49]острота, [50]кислота, [51]горечь, [52]вяжущій вкусъ, [53]привкусъ, [54]сивушное масло, [55]придача, [56]спиртъ, [57]слабый, [58]приторный, [59]вызывать тошноту.

[1]гончарное производство, [2]едва, [3]сходить, [4]занятый, [5]товаръ, [6]вывозъ, [7]тратить попусту.

all the cups were crowded[8] with gaudy[9] butter-flies[10], and there was scarcely[11] a cup or saucer[12] that was perfectly circular[13].

I cannot join in the uncritical[14] admiration of modern Japanese art which is fashionable[15] in some quarters. The human[16] figure is always badly drawn[17], and the representations of it grotesque[18] and exaggerated[19]. Japanese sculpture[20] is nearly always caricature[21], and even as such, is deficient[22] in accuracy[23] and delicacy[24] of finish. Generally in their best modern productions, they do not imitate themselves, and an attempt to please the Western buyer results[25] in lacquer overburdened[26] with expensive ornament, gorgeous screens[27] heavy with coarse gilding, and glaringly[28] incongruous[29] painting or costly[30] embroideries in silk of harsh[31], crude[32] colours, china overloaded[33] with colour, pattern[34] and gilding, and bronzes[35] crowded with incongruous collections of men and beasts[36], all the work of the craftsman[37], and not of the artist.

From: «Unbeaten Tracks in Japan», by M. Bishop, p. 422.

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94. THE TRADE OF KOREA FOR 1895.

H. B. M. Consul General W. C. Hillier has many things in his Trade Report for 1895 that are interesting to the general reader[1]. We should like to quote[2] the Report *in extenso*[3], but must content ourselves with a few extracts. He is somewhat surprised that, —

«The improvement in trade, especially[4] in the import branch[5], which was so noticeable[6] a feature[7] in 1894, has been fully maintained[8] during the year under review[9]. The total net trade of the country for 1895 which has come under the cognisance[10] of the maritime customs amounts to the sum of 12,884,232 dol., an increase of some 2,000,000

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[8]переполненный, [9]яркій, [10]бабочка, [11]едва, [12]блюдце, [13]круглое, [14]не критическій, [15]модно, [16]человѣческій, [17]нарисованный, [18]смѣшной, [19]преувеличенный, [20]скульптура, [21]карикатура, [22]недоставать, [23]точность, [24]тонкость, [25]выражаться, [26]отягощенный, [27]ширмы, [28]бросающійся въ глаза, [29]несообразный, [30]дорогой, [31]жесткій, [32]кричащій, [33]обременить, [34]рисунокъ, [35]бронза, [36]животное, [37]ремесленникъ.

[1]читатель вообще, [2]цитировать, [3]полностью, [4]особенно, [5]отдѣлъ, [6]замѣтно, [7]черта, [8]поддержать, [9]обзоръ, [10]вѣдѣніе.

dol. on the figures[11] for 1894 and an increase of nearly 5,000,000 dol. on those for 1893».

Mr. Hillier, quite correctly[12], no doubt, thinks this expansion[13] in trade may be attributed[14] in a large degree[15] to the presence of the Japanese army in 1894 and part of 1895. The Commissariate[16] Department purchased[17] native[18] produce[19], coolies were employed in the transport service, and both were well paid; in addition[20] to this Japan loaned to the Korean Government 3,000,000 yen. In these ways[21] Koreans had more money come to them, and as far as our observation[22] goes, they do their part in keeping it in circulation[23]. But after making all due allowance[24] for these various causes, Mr. Hillier is of the opinion that:

«The increase has been so considerable that there are grounds[25] for concluding that a portion[26], at any rate, of the improvement may be ascribed[27] to the gradual development[28] of healthier economic[29] conditions. One hopeful[30] sign, at any rate[31], is the increasing activity[32], forced upon[33] them in the first instance by the absence[34] of Chinese traders during the war time, of the native merchants who have hitherto been distinguished by a singular commercial apathy[35]. During the past year many of them, more especially from Wunsan, went in person to Shanghai to purchase goods — in the words of the Commissioner[36] of Customs at the above mentioned[37] port—«a hitherto unprecedented[38] act of enterprise»[39], and a large class of petty vendors[40] is gradually springing[41] up, who distribute[42] foreign goods in small quantities[43], and buy up with the proceeds native produce suitable[44] for export».

When we consider the absence of roads in the country and primitive[45] means of transportation, it is not difficult to see that the development of the resources[46] of the interior[47] is seriously hampered[48], and must necessarily be slow. It is encouraging[49], however, that the returns[50] show an expansion[51] in trade and that too in spite[52] of —

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[11]цифра, [12]правильно, [13]расширеніе, [14]приписать, [15]степень, [16]интендантство, [17]покупать, [18]туземный, [19]продуктъ, [20]вдобавокъ, [21]путь, [22]наблюденіе, [23]обращеніе, [24]принимая во вниманіе, [25]основаніе, [26]часть, [27]приписать, [28]развитіе, [29]экономическій, [30]обнадеживающій, [31]во всякомъ случаѣ, [32]дѣятельность, [33]вынужденный силой, [34]отсутствіе, [35]апатія, [36]комиссаръ, [37]вышеупомянутый, [38]безъ прецедента, [39]предпріимчивость, [40]продавецъ, [41]возникать, [42]распространять, [43]количество, [44]подходящій, [45]примитивный, [46]естественный, [47]внутренняя часть государства, [48]затруднять, [49]поощрительно, [50]отчетъ, [51]расширеніе, [52]несмотря на.

«The perpetual[53] anarchy[54] which seems to prevail[55] in certain provinces, and which up to the present the Government has utterly[56] failed[57] to cope[58], but, provided only a stronger and more stable[59] central Government can be brought into existance[60], it may reasonably[61] be expected that the figures of the present year will not only be maintained, but even exceeded[62] in the near future».

The total net trade, excluding re-exports, as given by the Consul General for the last five years is 1891, 10,249,199 dol.; 1892, 9,669,400 dol; 1893, 7,986,840 dol.; 1894, 11,057,892 dol; 1895, 12,884,232 dol.

On the articles[63] of export which are mainly[64] agricultural[65], the report finds the «advance has not been so considerable as might have been expected».

«The bean[66] export has advanced from £ 50,000 in 1894 to £ 110,000 in 1895. Cowhides[67] also show a considerable increase. The export of rice has declined somewhat, but this is due to the fact that a large quantity of the rice exported in 1894 was a re-export of Chinese rice, which, to the value of over 1,000,000 dol., has been admitted[68] into country duty-free[69] to supply[70] the deficiency[71] caused by the failure of the 1893 harvest[72].

The fish-manure[73] industry[74] has this season[75] failed completely[76], the export only amounting[77] to 9,000 dol., against 235,000 dol. for the preceeding year.

The declared export of gold has increased from 950,000 dol. in 1894 to 1,360,279 dol., due largely to the expansion of gold-mining[78] in the neighbourhood of Wunsan, which has been greatly encouraged by the high silver price of gold. It is calculated[79] that the gold that leaves[80] the country is at least double[81] the amount declared at the Custom-house, and estimate which, considering the enormous[82] excess[83] of imports over exports, would seem by no means exaggerated[84]».

The report discusses[85] at some length the «keen[86] competition

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[53]постоянный, [54]анархія, [55]господствовать, [56]совершенно, [57]неудаваться, [58]бороться, [59]устойчивость, [60]существованіе, [61]разумно, [62]превысить, [63]предметъ, [64]главнымъ образомъ, [65]сельскохозяйственный, [66]бобъ, [67]шкура, [68]допустить, [69]безпошлинно, [70]пополнить, [71]недостатокъ, [72]урожай, [73]удобреніе, [74]промышленность, [75]сезонъ, [76]совершенно, [77]достигать, [78]промывка золота, [79]разсчитать, [80]оставлять, [81]вдвойнѣ, [82]громадный, [83]превышеніе, [84]преувеличенный, [85]обсуждать, [86]острый.

that has recently[87] arisen[88] between the Japanese and Manchester products[89]». The Chinese traders did not return until the year was half gone, and this gave the commercial field[90] to the Japanese, who took advantage[91] of the opportunity[92] thus presented them.

«As far as cotton goods are concerned[93], their most conspicuous[94] success has been in miscellaneous[95] piece-goods[96], and yarns[97]».

«The import[98] of Japanese piece-goods, which before the war was insignificant[99], has grown from £ 13,500 in 1894 to £ 78,000 in the current[100] year. This remarkable increase has been largely gained[101] by a careful[102] study of the needs[103] of the native buyer[104]. The Commissioner of Customs[105] at Wunsan, where the figures have risen from £ 3,500 to £ 39,000, remarks[106] in commenting[107] upon this fact: «This sudden and almost startling[108] growth is due to the adroitness[109] displayed[110] by the Japanese weavers[111] in having closely[112] adopted[113] the texture[114], length[115] and width of the native cotton goods made in south Korea, which are deservedly[116] popular for durability[117], and whose width, eighteen inches[118], is specially[119] adapted[120] to the making of Korean clothing without waste»[121]. Doubtless[122] similar[123] efforts[124] to suit[125] Korean tastes[126] were made at the other ports. The Japanese goods are much cheaper that the native article which is made by hand, but it remains to be seen whether their wearing[127] qualities[128] are such as to enable[129] them to retain[130] command[131] of the market.

«The import of yarns has advanced from £ 10,000 in 1894 to £ 42,000, of which only about 25% is absorbed[132] by English or Indian products. The Japanese yarn, though coarser[133] and less evenly[134] spun[135], is about five dollars a picul (133 lbs.) cheaper than the British article, and is rapidly[136] supplanting[137] the latter, as well as the very inferior native yarn, in the manufacture of the native cotton goods.

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[87]недавно, [88]возникнуть, [89]произведеніе, [90]поле, [91]воспользоваться, [92]случай, [93]касаться, [94]выдающійся, [95]разный, [96]матерія, [97]пряжа, [98]ввозъ, [99]незначительный, [100]текущій, [101]пріобрѣсть, [102]тщательный, [103]нужда, [104]покупатель, [105]таможня, [106]замѣчать, [107]комментировать, [108]поразительный, [109]ловкость, [110]выказать, [111]ткачъ, [112]близко, [113]принять, [114]ткань, [115]длина, [116]заслуженно, [117]прочность, [118]дюймъ, [119]спеціально, [120]приноровить, [121]тратить попусту, [122]безъ сомнѣнія, [123]подобный, [124]усиліе, [125]угодить, [126]вкусъ, [127]носка, [128]качество, [129]дать возможность, [130]удержать, [131]господство, [132]поглотить, [133]грубый, [134]ровно, [135]прясть, [136]быстро, [137]замѣщать.

«As far as the other cottons are concerned, in which the Japanese manufacturers, as a rule, strive[138] to imitate as closely as possible the Manchester fabrics[139], the Japanese increase is far less marked».

In sheetings[140] the report admits[141] an advance of £ 6,000 in value of the Japanese article, while the British has «remained almost stationary[142]». The Japanese grey[143] shirtings[144], which also show an increase, the total value being £ 4,300, are however still insignificant[145] when compared with the British shirtings which are £ 270,000. The conclusion[146] reached by Mr. Hillier is that «miscellaneous Japanese piece-goods should be regarded as the rivals[147] of the British shirtings far more than the Japanese imitation[148] of the British fabric».

The Japanese cotton import in 1893 was only £ 5,000 in 1894, £ 27,000 and in 1895, £ 125,000 an increase «sufficiently[149] startling to cause anxiety to those interested[150] in the import of British manufactures» into Korea, even after making due allowance[151] for all advantages the Japanese had during the first six months of sole[152] control[153]. Japanese competition[154], in Korea at least, is not a myth[155].

From: «Korean Repository», 1896, p. 411.

95. KOREAN COAST TRADE.

Visitors to Chemulpo and residents[1] as well, seeing two Korean steamers anchored in the roadstead[2], frequently ask why they are idle and whether there is not sufficient trade or passenger[3] traffic[4] to keep them running[5]. This is the more natural when we see an extensive[6] seacoast rarely[7] met[8] with in a small country. It implies[9] either absence[10] of resources[11] or indifference[12] to trade on the part of the people, or both.

Being a resident in the country of thirteen years, and acquainted with the people, and with a knowledge of the resources as well as of

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[138]стараться, [139]ткань, [140]шитингъ, [141]допускать, [142]стоять на одномъ мѣстѣ, [143]суровый, [144]шертингъ, [145]незначительный, [146]заключеніе, [147]соперникъ, [148]поддѣлка, [149]достаточно, [150]заинтересованный, [151]принимая во вниманіе, [152]единственный, [153]контроль, [154]конкуренція, [155]миѳъ.

[1]житель, [2]рейдъ, [3]пассажиръ, [4]движеніе, [5]работа, [6]обширный, [7]рѣдко, [8]встрѣтить, [9]указывать, [10]отсутствіе, [11]ресурсъ, [12]безразличіе.

the coast, makes an answer to the inquiries difficult, as the political situation is somewhat involved[13], and I therefore seek[14] to avoid[15] them as much as possible.

The question, however, is pertinent[16] and should be answered. Why are Korean steamers anchored at Chemulpo harbour; and why is the coast trade left to Japanese enterprise[17]?

In 1894 the Nippon Yusen Kaisha secured the control of the three Korean Government steamers, the Hyenick, Changriong and Hairiong. What underlying[18] motive[19] prompted[20] this I will not say. The company agreed to take a number of Koreans as students into their offices, some receiving instruction in trade in general and others to be placed on board their steamers to learn navigation[21]. The arrangement[22] looked well. But for one reason or another it did not work as well as it was expected, and into the details of which the reader may not care to go. The Nippon Yusen Kaisha made a few trips[23] along the coast under the agreement[24], but the steamers were soon taken off the coast run, and made use of in their own trade.

It seems to me that if the trade and passenger traffic had been properly[25] fostered[26], if a schedule[27] had been issued and adhered[28] to, so that Koreans in treaty and non-treaty ports could have relied[29] on it, a profitable[30] business could and would have been done. The Nippon Yusen Kaisha could not but have known this, and must have had some private reason for not pushing[31] it with its well-known vigour[32]. The fine coast from Chemulpo SW and S with an extent[33] of 400 miles, with good harbours situated in the best districts[34]; the coast to Pyeng Yang where Chinese junks before the war carried off annually[35] from 180,000 to 200,000 piculs of rice, not to speak of other products, affords[36] splendid[37] facilities[38] for extensive[39] trade. As a matter of fact, the small steamer plying[40] between Chemulpo and Pyeng Yang did a good business last season. She carried the Korean flag[41], it is true, but was under Japanese control. Instead of developing this trade, two of the steamers were sent to Japan and the Loo Choo

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[13]запутанный, [14]искать, [15]избѣгать, [16]дѣльный, [17]предпріимчивость, [18]тайный, [19]побужденіе, [20]подстрекать, [21]мореходство, [22]сдѣлка, [23]рейсъ, [24]соглашеніе, [25]надлежащимъ образомъ, [26]покровительствовать, [27]расписаніе, [28]придерживаться, [29]полагаться, [30]выгодный, [31]проводить, [32]энергія, [33]протяженіе, [34]мѣстность, [35]ежегодно, [36]давать, [37]великолѣпный, [38]удобство, [39]обширный, [40]ходить, [41]флагъ.

Islands, and after a while returned for repairs[42] at the expense[43] of the Korean Government. The steamers were anchored in Chemulpo pending[44] the settlement[45] of the claim[46]. The loss to trade, the damage[47] to the steamers cannot but be very great by such a course[48], not to mention the indirect[49] loss[50] to the people and Government in the non-development of the resources[51] of the country.

Steamers entering[52] and clearing[53] from and to Korean non-treaty ports during 1894 are mostly under the Korean flag, which, with a few exceptions[54], is true of 1895, though it should be said that while flying[55] the Korean flag some were owned[56] by Japanese. The sailing[57] vessels[58] without exception were owned by Japanese, though a few were under the Korean flag. This for Chemulpo, where most of the coast trade with non-treaty ports has been carried on[59]. Fusan shows[60] few steamers and most of these for 1894-1895 were Japanese. The same is the case with sailing vessels, which are all Japanese. At Wunsan in 1894—1895 no sailing vessels called, and as it is well known that the Korean steamers visited[61] that port only a few times, the major[62] part must have been Japanese. Of junks or any other type[63] of sailing vessels Wunsan records nothing, which is remarkable[64], as there must be considerable[65] trade in the few non-treaty ports between[66] Fusan and Wunsan, but such craft[67] come from Japan and return without troubling[68] treaty ports. It is stated that the trade in dried[69] fish has of late[70] years decreased[71], which is true, as less comes either to Fusan or Wunsan. I am speaking from reliable[72] information[73] that not alone Japanese sailing craft, but small steamers have loaded[74] this article in two of the non-treaty ports, situated[75] between Fusan and Wunsan, and if they can carry off this one article they can carry off[76] cereals[77] also. In fact[78] it has been done almost next-door[79] to the port of Fusan. The same irregular[80] trade has been carried on at Chemulpo in the north by the Chinese and at Majoribanks and other ports further

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[42]ремонтъ, [43]расходъ, [44]въ ожиданіи, [45]рѣшеніе, [46]требованіе, [47]порча, [48]поступокъ, [49]косвенный, [50]убытокъ, [51]ресурсъ, [52]входящій, [53]выходящій, [54]исключеніе, [55]носить, [56]владѣть, [57]парусный, [58]судно, [59]вести, [60]показать, [61]посѣщать, [62]большинство, [63]типъ, [64]замѣчательный, [65]значительный, [66]между, [67]судно, [68]безпокоить, [69]сушеный, [70]послѣдній, [71]уменьшиться, [72]достовѣрный, [73]свѣдѣніе, [74]нагружать, [75]расположенный, [76]увезти, [77]злаки, [78]дѣйствительно, [79]рядомъ, [80]неправильный.

south by the Japanese. The object[81] in calling attention[82] to these facts is to show that there is a good coast trade here already, and that it should have been carried on and developed by the Korean steamers.

From: «The Korean Repository» 1896, p. 486.

96. KOREAN MONEY, WEIGHT AND MEASURES.

In the following list we give the Sinico-Korean terms and native terms as well. The latter are in brackets. The English equivalents are approximate only.

Native Copper Cash:

1 nyang, a hundred cash = 10 chŏn (ton)
1 chŏn (ton) ten cash = 10 p'un *)
1 p'un, one cash = 10 yi.

Modern Coinage:

1 wŭn, dollar = 10 kak
1 kak, dime (not coined now) = 2 păk-tong
1 păk-tong, nickel = 5 tong-jŏn
1 tong-jŏn, cent = yŭp, cash.

Time (old style):

1 nyun (hă) year = 12 wŭl (tal)
1 wul (tal) month = 30 il (nal)
1 il (nal) day = 12 si
1 si, two hours = 10 pun, two minutes each.

The Koreans who have come in contact with westerners use our divisions of time, calling them respectively year = ha, month = tal, day = nal, hour = si, minute = pun, second = ch'o, quarter-hour = kak.

[81] цѣль, [82] вниманіе.

*) The cash used in Seoul are five-cash pieces, making only two to the Chŏn or ton.

Weight:

1 t'oe, 3,732 lbs. = 2,800 keun
1 in, 40 lbs. = 30 keun
1 keun, catty, $1^1/_3$ lbs. = 16 nyang
1 nyang, $1^1/_3$ oz. = 10 chön
1 chön, 64 grains (about)

Linear Measure:

1 chu ch'un (celestial circumference) = 360 to
1 to, degree = 200 yi
1 yi, three-tenths mile = 180 chang (kil)
1 chang (kil) stature, 9 ft. = 2 po (kŭ-reum)
1 po, pace, $4^1/_2$ ft. = 5 ch'ŭk (cha)
1 cha, about a foot = 10 chön (ch'i)
1 chön, an inch = 10 p'un = $^1/_{10}$ inch

Square Measure:

1 pang yi, surface 2,430,000 sq. ft. = 500 myo (pat tu duk)
1 kyung (one day's ploughing) = 100 myo
1 myo, about 4860 sq. ft. = 10 pun
1 pun, about 486 sq. ft. = 6 pang-jang
1 pang-jang (square stature, 81 sq. ft.) = 4 pang-po
1 pang-po, about 20 sq. ft. = 25 pang-ch'ŭk
1 pang-ch'ŭk (not quite one sq. ft.) = 100 pang chön
1 pang-chön, about one sq. inch.

Spherical Measures:

1 kwun, circle = 360 to
1 whan, ball = 12 kung
1 wŭn = 4 sa-sang-han
1 kung, circuit = 30 to
1 sang, quadrant = 90 to
1 to, degree = 60 pun
1 pun, minute of circle.

Grain Measure:

1 sŭk (sŭm) bag = 10 tu (mal)
1 tu, about 15 qt. = 10 seung (toé)

1 seung, 1 1/2 qt. = 10 hap (hop)
1 hap, handful = 10 chak
1 chak = 10 myo.

From: «Korean Review», 1901, p. 304.

97. JAPANESE BANKING IN KOREA.

Commercially the interests of Japan in Korea are so great that they stand in a class by themselves. Of course[1] American oil, English cotton and Chinese silk play an important part, but these lines[2] of trade are carried on by comparatively[3] a very small number of houses and little retailing[4] is done by foreign houses.

The Japanese trade, on the contrary, is carried on by a very large number of retail dealers all over the country, who come in much closer contact[5] with the Koreans than the foreigners do. To be sure, there are a number of Chinese retailers, but in the country they are mostly mere[6] hawkers[7] or peddlers[8] who carry their goods on their backs, and in most cases they are mere agents of a few large houses. With the Japanese each merchant owns his little shop, brings his family to Korea and becomes more or less a fixture[9]. Even the larger Chinese houses are only branches[10] of firms whose headquarters[11] are in Shanghai or some other Chinese port. They are therefore stocked[12] and financed[13] from those points[14] and are so far independent[15] of banking facilities[16] in Korea, except for the mere matter of exchange[17].

With the Japanese houses it is quite different. Their sales[18] are more rapid and their business is more «hand to hand» as one might say. Rapidity[19] of manipulation[20], keenness[21] of competition[22] and the necessity of taking instant advantage[23] of trade opportunities make banking facilities a matter of prime[24] importance to them.

The same causes[25] tend[26] to make them more sensitive[27] to mone-

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[1]конечно, [2]спеціальности, [3]сравнительно, [4]розничная торговля, [5]тѣсное общеніе, [6]лишь только, [7]разносчикъ, [8]разносчикъ, [9]постоянный, осѣдлый житель, [10]отдѣленіе, [11]главное управленіе, [12]снабжать товаромъ, [13]финансировать, [14]мѣсто, [15]независимый, [16]удобство, [17]мѣна денегъ, [18]продажа, [19]быстрота, [20]обращеніе, [21]сила, [22]конкуренція, [23]воспользоваться, [24]первый, [25]причина, [26]клониться, [27]чувствительный.

tary[28] fluctuations[29] in the peninsula[30]. The Chinese houses being branches of firms in China, hold their goods in consignment[31] as it were, and they can sell or wait as they please. But the Japanese merchant, living as he does, from day to day on the daily profits[32] of his business, has no option[33]. He must sell, let the balance of profit or loss[34] fall where it may. This is why the rapid fall[35] in value of the Korean currency[36] has worked such dire[37] results among the Japanese. Almost all Koreans receive their income[38] in Korean money and the amount they receive does not vary with the fluctuations of exchange; consequently[39] the depreciation[40] of the Korean money looks to them like a rise in value of the yen and consequently a rise in price of all Japanese goods. This can have but one result--damage[41] to Japanese trade.

Now no one would be so hardy[42] as to deny that the Japanese trade has been of very great value to the Koreans. No other one thing is doing so much to bring about a higher standard[43] of material comfort in this country. A walk through the Japanese quarter and a very superficial[44] examination of the goods displayed[45] there for sale will be enough to convince[46] one of the truth[47] of this statement[48]. Such being the case, Korea owes something to this trade and it is only a short-sighted[49] policy which allows race prejudice[50] and political spleen[51] to view with complacency[52], if not actual satisfaction, the decline of Japanese trade in Korea.

Korea owes it to Japan to establish a reliable[53] circulating medium[54] and one whose recognised[55] intrinsic[56] value is so far above suspicion as to render impossible the almost farcical[57] exhibition of the last year or two. Brisk[58] sales on narrow margins[59], which is the very soul[60] of successful trade, has been rendered impossible; for between the time the merchant clears[61] his goods at the Chemulpo Custom House and the time he opens them up in Seoul, his profit may have been wiped out[62] three times over by a jump[63] in the rate of exchange[64].

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[28]денежный, [29]колебаніе, [30]полуостровъ, [31]комиссія, [32]прибыль, [33]выборъ, [34]убытокъ, [35]быстрое паденіе, [36]деньги, [37]ужасный, [38]доходъ, [39]слѣдовательно, [40]пониженіе, [41]вредъ, [42]отважный, [43]состояніе, [44]поверхностный, [45]показанный, [46]убѣдить, [47]истина, [48]заявленіе, [49]близорукій, [50]предубѣжденіе, [51]ненависть, [52]снисхожденіе (любезность), [53]надежный, [54]деньги, [55]признанный, [56]дѣйствительный, [57]шуточный, [58]быстрый, [59]незначительная прибыль, [60]душа, [61]очищаетъ таможенной пошлиной, [62]стерто (потеряно), [63]скачокъ, [64]курсъ.

The fact it sometimes, or even half the times, works the other way is no compensation[65], for it makes business a mere[66] lottery[67], and profit depend not upon business sagacity[68], but upon the mere cast[69] of the die[70].

Another great evil[71] that this brings about is a curtailing[72] of the business of the banks. With a currency running frantically[73] from one extreme to the other, and every nickel[74] needing to be scrutinised[75] through a magnifying[76] glass, no self-respecting bank will carry on exchange transactions in it. They will, because they must, simply ignore[77] it. The result is that the legitimate[78] business of exchange, which should form part of the profits of banking industry, is handed over to small and irresponsible[79] parties, who by tricks[80] of the trade are able to push[81] exchange up or down to suit[82] their own purposes, and the evil is multiplied[83]. The money broker[84] thrives[85] on rapid fluctuations — the very thing that kills the merchant. If the bankers could afford to do exchange business, the brokers could do no harm, for the daily quotations[86] of the conservative banks would be a check[87] upon the imagination of the brokers. As we see in Yokohama for instance. When the bank exchange between yen and U. S. gold is 49 1/2 and you want to buy American gold, the broker is bound[88] to give you an eighth or a quarter better than the bank, and if you want to buy yen they are still bound to give you a little more than the bank. In other words, the broker must always make a smaller profit than the bank. But in Korea the brokers are a law unto themselves. It is plain[89], however, that the remedy does not lie in suppressing[90] the broker, but in providing such a reliable[91] medium of exchange that the banks can afford to make daily quotations. Then the strident[92] voice of the broker would subside[93] to a gentle peep[94], and the banks would acquire a legitimate avenue[95] of profit. It seems than the real interest of Japan and Korea both demand a reliable currency. In order to secure this one of two things, it seems to us,

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[65]возмѣщеніе убытковъ, [66]только, просто, [67]лотерея, [68]проницательность, [69]метаніе, [70]игральная кость, [71]зло, [72]уменьшеніе, урѣзываніе, [73]неистово, [74]никкелевая монета, [75]осмотрѣть, [76]увеличительное стекло, [77]не обращать вниманіе, [78]законный, [79]неотвѣтственный, [80]уловки, [81]толкать, двигать, [82]подходить, [83]умножать, [84]мѣняло, [85]процвѣтать, [86]курсовая цѣна денегъ, [87]узда, [88]обязанъ, [89]ясно, [90]подавленіе, [91]надежный, [92]пронзительный, [93]утихнетъ, [94]щебетанье, [95]аллея, путь.

must be done. The Korean Government must be educated up to the point where it will be able to see that there can be no possible profit in minting[96] money, if it is done honestly; or, on the other hand, it must be made the subject of firm diplomatic action. The difficulty of this latter course is that there can be no united action. There are Powers in treaty relation with Korea whose commercial interests are practically nil[97] in the peninsula and whose political interests are not in line with an overwhelming[98] commercial supremacy[99] on the part of Japan. Each Power will seek its own interests in every case, and it would be folly[100] to expect any other Power, to whom the rehabilitation[101] of Korea's finances is a matter of indifference[102], to help in a course which would be of advantage to Japan.

But another difficulty still besets the Japanese banks in Korea. The Japanese Government, for what reason it is hard to surmise[103], decided to withdraw[104] from circulation all the one-yen bills and make the five-yen piece the unit[105] of measure. Consequently all transactions smaller than five yen must be made in subsidiary coin. The silver yen was thoroughly[106] accepted[107] and later the yen bills[108] attained[109] a very secure hold upon the Koreans, but the fifty, twenty and ten-sen coins never went far here. The withdrawal of the yen bill was therefore a severe blow[110] to Japanese trade in Korea, and this in turn had bad effect upon the banks. It was felt that something must be done to remedy[111] this difficulty. The matter was taken up in earnest and Minister Hayaschi in Seoul proposed to his Government that the First National Bank of Japan, which has flourishing[112] branches in various treaty ports of Korea, be authorised to put out a special one-yen bill for use in Korea. This is not a Japanese Government note but a special strictly private[113] bank-note; but its genesis[114] and authorisation and banking render[115] it a safe medium[116] as the Japanese Government notes themselves. When this special bank-note appeared, bearing[117] on its face clear evidence of its being made for internal[118] use in Korea alone, some of the officials demurred[119], saying

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[96]чеканка, [97]нуль, [98]подавляющій, [99]превосходство, [100]безуміе, [101]возстановленіе, [102]безразличіе, [103]предположить, [104]изъять, [105]единица, [106]совсѣмъ, [107]охотно принимаемый, [108]банкнотъ, [109]достигать, [110]ударъ, [111]исправить, [112]цвѣтущій, [113]частный, [114]происхожденіе, [115]дѣлать, [116]денежный знакъ, [117]носить, [118]внутренній, [119]возражать.

that this was a trespass[120] upon the prerogatives[121] of the Korean Government, whose duty alone it was to provide a currency for the peninsula. The bank replied that these notes were not legal tender[122] and so no one was obliged to use them that did not wish to; moreover, that they were not real money, but only the equivalent[123] to notes of hand and backed[124] only by the reserves of the bank.

We have received from the Dai Ichi Ginko a statement regarding this suspiciousness on the part of the Government towards this issue of bank-notes, and from the following facts it should be plain to any one that though there are some who still hesitate to handle[125] them, such hesitation is quite unwarranted[126].

When the authorisation for issuing[127] and circulating the bank-notes in Korea was granted to the Dai Ichi Ginko, the Department[128] of Finance in Tokyo asked and empowered[129] the consuls stationed at the different ports in Korea to supervise[130] the circulation[131] of the notes in their several localities. At the same time the different branches[132] of the bank in Korea were instructed to furnish the Japanese Consulates quarterly[133] reports showing the amount of notes in circulation, and also the amount of reserves held for the redemption[134] of the notes. After these reports have been carefully examined by the various Consuls, the General Superintendent of the Korea branches of the Dai Ichi Ginko shall furnish[135] the Japanese Minister at Seoul a minute[136] report as to the amount of the reserves. When this report is approved[137], it will be published[138] in the various papers in the different ports of Korea. Since then these bills are issued under strict supervision of the Japanese Government, whose one object[139] naturally is the establishment of a thoroughly trustworthy[140] currency, and since every note thus issued is backed[141] by a gold reserve equivalent to its total face value[142], there can be no reasonable doubt as to the trustworthiness[143] of these notes and their immediate acceptance[144] by the Koreans. As a fact, the Koreans did accept them without hesitation from the very

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[120]нарушеніе, [121]прерогативы, [122]деньги, отказъ отъ которыхъ запрещенъ закономъ, [123]равный, [124]резервные фонды, [125]обращаться, употреблять, [126]неоправдываемый, [127]выпусканіе, [128]департаментъ, [129]уполномочить, [130]наблюдать, [131]обращеніе, [132]отдѣленіе, [133]четверть года, [134]выкупъ, [135]снабдить, [136]подробной, [137]одобренъ, [138]опубликованъ, [139]цѣль, [140]надежный, [141]обезпеченъ, [142]нарицательная стоимость, [143]надежность, [144]принятіе.

day they were issued, and the obstacles[145] interposed[146] by the Government are rather academical[147] than practical. One foreign representative has pointedly[148] instructed the bank not to send it any of these notes, but this will have little influence upon the mass[149] of the Koreans, whose confidence in the financial ability[150] of their own countrymen may possibly have been a little shaken[151] by recent events[152].

From: «Korean Review», p. 250.

[145]препятствіе, [146]выставленный, [147]академическій, [148]положительно, [149]масса, [150]способность, [151]поколебленный, [152]событіе.

VIII.

SUNDRIES.

98. MAXIMS.

The elder Baron Rothschild had the walls of his bank placarded with the following maxims.

1. Carefully examine every detail of your business.
2. Be prompt in everything.
3. Take time to consider, and then decide quickly.
4. Bear troubles patiently.
5. Be brave in the struggle of life.
6. Maintain your integrity as a sacred thing.
7. Never tell business lies.
8. Make no useless acquaintances.
9. Never try to appear something more than you are.
10. Pay your debts promptly.
11. Shun strong liquor.
12. Employ your time well.
13. Be polite to everybody.
14. Never be discouraged.
15. Do not reckon upon chance.
16. Dare to go forward.
17. Then work and you will be certain to succeed.

99. EXERCISE.

In a lofty[1] barn[2] heavy bags[3] of sand[4] are hung in a circle by long ropes[5] to the roof[6], and in the middle of these the student takes up his position[7]. He then strikes[8] one of these bags a good blow[9] with his fist[10], sending it flying[11] to a distance from him, another in the same way, then another, and so on until he has all swinging[12] about him in every possible direction[13]. By the time he has hit two or three, it is time to look out for the return of the first, and sometimes two will come down on him at once from opposite[14] quarters[15]; his part is to be ready for all emergencies[16], and keep the whole lot[17] swinging without ever one touching him. If he fails[18] in this, he must not aspire[19] to escort[20] a traveller over a lonesome[21] plain[22]; and besides, the ruthless[23] sand-bag will knock[24] him head over heels[25] into the bargain[26].

From «Chinese Sketches». H. Giles, p. 62.

100. LI T'AI POH.

A celebrated poet, the Anacreon of China, who flourished in A. D. 669—792. He was admitted to a close intimacy with the reigning Emperor, but ultimately lost favour and ended his days in obscurity. The following is a specimen of his verse:

What is life after all but a dream?
And why should such a pother be made?
Better far to be tipsy I deem,
And doze all day long in the shade.

When I wake and look out on the lawn,
I hear 'midst the flowers a bird sing:

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[1]высокій, [2]сарай, [3]мѣшокъ, [4]песокъ, [5]веревка, [6]крыша, [7]мѣсто, [8]ударить, [9]ударъ, [10]кулакъ, [11]летѣть, [12]качаться, [13]направленіе, [14]противоположный, [15]направленіе (мѣсто), [16]случайность, [17]куча, [18]не удаваться, [19]стремиться, надѣяться, [20]конвоировать, [21]пустынный, [22]равнина, [23]безпощадный, [24]сшибить, ударить, [25]кубыремъ, [26]вдобавокъ.

I say «Is it evening or dawn?»
The mango-bird whistles «'Tis spring».

Overpowered with the beautiful sight,
Another full goblet I pour,
And would sing till the moon rises bright,
But soon I'm drunk as before.

From: «A Glossary of Reference» by H. Giles.

101. THE HEATHEN CHINEE.

Which I wish to remark —
And my language is plain —
That for ways that are dark,
And for tricks that are vain,
The heathen Chinee is peculiar,
Which the same I would rise to explain.

Ah Sin was his name;
And I shall not deny
In regard to the same
What the name might imply,
But his smile it was pensive and childlike,
As I frequent remarked to Bill Nye.

It was August the third;
And quite soft were the skies,
Which it might be inferred
That Ah Sin was likewise;
Yet he played it that day upon William
And me in a way that I despise.

Which we had a small game,
And Ah Sin took a hand:
It was Eucher, the same
He did not understand;

But he smiled as he sat by the table,
With a smile that was childlike and bland.

Yet the cards they were stocked
In a way that I grieve,
And my feelings were shocked
At the state of Nye's sleeve,
Which was stuffed full of aces and bowers,
And the same with the intent to deceive.

But the hands that were played
By that heathen Chinee,
And the points that he made
Were quite frightful to see —
Till at last he put down the right bower,
Which the same Nye had dealt unto me.

Then I looked up at Nye,
And he gazed upon me;
And he rose with a sigh;
And said «Can this be?
We are ruined by Chinese cheap labour»,
And he went for that heathen Chinee.

In the scene that ensued
I did not take a hand,
But the floor it was strewed
Like the leaves on the strand,
With the cards that Ah Sin had been hiding,
In the game «he did not understand».

In his sleeves, which were long,
He had twenty-four Jacks —
Which was coming it strong,
Yet I state but the facts;
And we found on his nails, which were taper,
What is frequent in tapers — that's wax.

Which is why I remark,
And my language is plain,

That for ways that are dark
And for tricks that are vain,
The heathen Chinee is peculiar,
Which the same I am free to maintain.

The foregoing in Bret Harte's famous satire on the outcry against the employment of Chinese labour in the Western States of America.

From: «A Glossary of Reference» by H. Giles.

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102. CHINESE PROVERBS.

If an ox won't drink, you can't make him bend his head,
Done leisurely, done well.
It is easier to know to do a thing than to do it.
Cheap things are not good; good things are not cheap.
All unskilful fools quarrel with their tools.
A man's a man, whether great or small.
Learning is far more precious than gold.
You cannot open a book without learning something.
You may study to old age and yet have things to learn.
No pleasure equals the pleasure of study.
Strike while the iron is hot.
Man's life is truly a performance.
Wine is a discoverer of secrets.
When the ground is clear and the threshing floor bare — then the teacher's heart is filled with care.
Answer a fool according to his folly.
Only the silly dog chases the flying bird.
When three men divide — follow the two who agree.
He who is fond of asking will have an abundance, while he who depends upon himself will have but little.
Mere talk is empty, a pen mark is final.
The palest ink is better than the most capacious memory.
Clear knowledge is more valuable than profound knowledge.
In eating other people's food, one eats until the perspiration flows, in eating one's own, one eats, and the tears come.

Speak carefully, and be slow to speak.
True gold fears no fire.
He has the mouth of a Buddha and the heart of a snake.
Do good regardless of consequences.

103. CHARITIES.

In Wuhu a Life Saving Association[1] was started in 1874, with which have been associated, under the same managing staff[2], a gratuitous[3] Coffin[4]-Association, to help the very poor to inter[5] their relatives decently[6], and a Free Ferry[7] Association, with big well-found[8] boats, to prevent the poor from risking[9] their lives by crossing the Yang-tze in small sampans[10]. Large and substantial[11] offices indicate[12] the generous support given to the Life-boat Association, with which are united a Humane[13] Society for restoring[14] life to persons rescued[15] from the waters, and other kindred benevolent[16] associations. This society, which has societies affiliated[17] to it, and apparently[18] under the same rules, at many of the riverine[19] towns, has four life-boats[20] at Wuhu, about fifty feet long, ten broad, and fourteen tons[21] burden[22], well-manned[23] and handled[24], able to face[25] any weather, with crews[26] under strict discipline, and ready to sally forth[27] at a signal[28]. They cruise[29] up and down the river, aiding[30] junks in distress[31], rescuing[32] the drowning, and recovering bodies[33] for burial[34].

If a rescued man is a stranger and destitute[35], he receives a loan of dry clothing and shelter[36] for three days; if he is ill, he has shelter and medical attendance so long as he requires them. Such destitute rescued persons are supplied with twenty cents for each thirty-three

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[1]общество, [2]штатъ, [3]даровой, [4]гробъ, [5]погребать, [6]прилично, [7]перевозъ, [8]хорошо снаряженный, [9]рисковать, [10]китайская лодка, отъ китайскихъ словъ «санъ» — три и «бань» доска, [11]хорошо обставленный, [12]указывать, [13]человѣколюбивый, [14]возвращать, [15]спасенный, [16]благотворительный, [17]принять въ члены, [18]повидимому, [19]рѣчной, [20]спасательная лодка, [21]тонна—около 60 пуд., [22]вмѣщеніе, [23]снабжать экипажемъ, [24]обращаться съ, [25]способный выдержать, [26]экипажъ, [27]отправиться, [28]сигналъ, [29]крейсировать, [30]помогать, [31]несчастье, [32]спасать, [33]тѣло, [34]похороны, [35]лишенный всего, [36]пріютъ.

miles of their journey home. A recovered corpse[37] is reported by the society to the authorities, who take charge of any property[38] recovered with it until the relations are found. It is decently buried, and the usual ceremonial for the dead is provided at stated[39] seasons.

This society publishes[40] its rules and accounts annually for general information. It receives a subscription[41] of fifty taels a month from the inland[42] customs, and its other funds[43] are subscriptions, rentals[44] of donated[45] lands, and contributions of rice. The society has always a good balance in hand[46]. Besides wages[47], it pays at Wuhu and the different substations[48] to the boatmen a reward[49] of a 1,000 cash, or about a dollar, for every life saved, and from 300 to 500 cash for every corpse.

Another charity also provides coffins[50] for destitute persons, and mat-shelters, often sadly needed, for burned-out[51] families, and medical aid[52] for the sick. This is supported chiefly[53] by subscription from shopkeepers and gifts of coffin wood.

A few years ago the Tao-tai, with the leading «gentry»[54] and merchants, established an asylum[55] for foundlings[56] and children of destitute parents, which has gradually come to include a charity school and alms-house[57] for aged and invalid[58] poor and a free hospital.

Kukiang has several similar institutions, including a Humane and Life-Saving Institution, established by the tea and opium merchants with the funds of their guilds[59]. In Hankow there are more than twenty charities, supported at a cost of about 100,000 dollars annually. At Wan Hsien, above the gorges[60] and the worst rapids[61], there are very noble charities, some of them carried on by the Scholars' Guild and the headmen[62] of the city, and others by private individuals. Among these are soup-kitchens[63] and large donations[64] of rice to the poor in winter, and in the first month (February) allowances[65] of rice and money to about fifty old people, and gifts of 1,600 cash each to about 100 poor widows. The Scholars' Guild also supports a foundling

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[37]мертвое тѣло, [38]имущество, [39]установленный, [40]публиковать, [41]взносъ, пожертвованіе, [42]сухопутный, [43]денежныя средства, [44]аренда, [45]дарованный, [46]балансъ, [47]жалованье, [48]полустанокъ, [49]вознагражденіе, [50]гробъ, [51]погорѣвшій, [52]помощь, [53]главнымъ образомъ, [54]бары, господа, [55]пріютъ, [56]найденышъ, [57]богадѣльня, [58]больной, [59]гильдія, [60]ущелье, [61]порогъ, [62]старшина, [63]дешевая столовая, [64]пожертвованіе, [65]паекъ

hospital. I cannot overlook[66] the noble benevolence of Hsing-fuh-sheo, a Wan merchant, not exceptionally wealthy[67], who at a cost of over 8,000 dollars supports two dispensaries[68] and a drug store[69], forty free schools, five preachers of the Sacred Edict, and besides, provides clothing and coffins for the dead poor, and wadded[70] garments for the destitute in winter.

Adapted from: «The Yang-tze Valley and Beyond» by Mrs. Bishop, p. 188.

104. CHINESE MEDICINE.

Of all the sciences[1], that which is known by the name of «foreign medicine» is destined[2] to effect the speediest[3] conquest[4]. Like telegraph and railway, war[5] will compel its adoption[6]. Soldiers, who when wounded are left to perish[7], will not take any risks[8], especially since Confucius lays[9] it down as the «first of duties[10] to return your body to earth[11] complete[12] as it came from your mother».

Native practitioners[13] cover all sorts[14] of wounds with plasters; they never amputate[16], probably out of deference[17] to the above-cited[18] maxim[19] of their Sage[20], which requires a soldier to bring home a whole skin[21]. For the same reason they never dissect[22] a human subject[23], and scarcely know the position of the greater viscera[24]. Yet to cure[25] certain diseases they do not hesitate to drive[26] a needle[27] through the body where it is liable[28] to encounter[29] vital[30] organs[31]. If the patient[32] dies, he has the consolation[33] of dying entire[34]. In the treatment of medical diseases an experience of millenniums[35] must have the hit[36] on a number of useful remedies[37] by haphazard[38] if not by

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[66]не упомянуть, [67]богатый, [68]даровая лѣчебница, [69]аптека, [70]ватный.

[1]наука, [2]суждено, [3]самый быстрый, [4]завоеваніе, [5]война, [6]принятіе, [7]гибнуть, [8]рискъ, [9]полагать, [10]долгъ, [11]земля, [12]заставить, [13]докторъ, [14]всякаго рода, [15]пластырь, [16]отрѣзать, [17]уваженіе, [18]цитировать, [19]правило, [20]мудрецъ, [21]цѣльная шкура, [22]анатомировать, [23]предметъ, [24]внутренности, [25]вылѣчить, [26]вогнать, [27]игла, [28]подверженъ, [29]встрѣтить, [30]жизненный, [31]органъ, [32]паціентъ, [33]утѣшеніе, [34]цѣльный, [35]тысячелѣтіе, [36]попасть, напасть, [37]средство, [38]случайно.

research[39] or science, but most of their medicines are inert[40], and some of them inexpressibly[41] disgusting[42].

The maxim «like things are cured by like» is with them an old law[43]. A writer in my employ[44], who was suffering from the itch[45], calcinated[46] a toad[47] and drank the ashes — it being prescribed[49] probably because its warty[50] skin bears some resemblance[51] to the disease. When I was weakened[52] by an obstinate cough[53], one of my students presented me with a pair of bear's paws[54], assuring[55] me that they are a sovereign[56] remedy to restore strength. For rheumatism[57] he would have given me pills[58] made of the horn[59] of deer. «Poison cures poison» is another of their therapeutic laws, which places many a life in jeopardy[61]. Hence serpents[62] and insects that are the most venomous[63] are the most prized[64]. «Dried scorpions» appear in the customs report of Tientsin, whence they are exported, not to foreign countries, but to other parts of China.

They have a queer[65] way of classifying[66] diseases according to the five elements[67]. A writer attached to the United States Legation being taken with fever[68] in one of our expeditions[69] North, said it was caused by «too much wood» and that the best remedy would be «earth». In fact, was he not suffering from life on ship-board? and would he not be cured by life on land?

For extreme cases they have great faith[70] in medicines derived from the human body. According to Dr. Macgowan, no less then thirty-two of its parts or products[71] enter[72] into the «materia medica» of the Chinese. The brain[73], eyes, gall[74], liver[77] are specially sought[76] for; and a frightful[77] massacre[77] of foreigners was once cased by a rumour[79] that Sisters of Charity were decoying[80] little children to be made into medicine. Nor is this merely[81] a superstition of the vulgar[82]. A governor of Jehol (brother of the well-known Chunghau) reported

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[39]изслѣдованіе, [40]бездѣятельный, [41]невыразимо, [42]отвратительный, [43]законъ, [44]служба, [45]чесотка, [46]кальцинировать, [47]жаба, [48]пепелъ, [49]прописать, [50]бородавчатый, [51]сходство, [52]ослабленъ, [53]кашель, [54]лапа, [55]увѣрять, [56]превосходный, [57]ревматизмъ, [58]пилюля, [59]рогъ, [60]терапевтическій, [61]опасность, [62]змѣя, [63]ядовитый, [64]цѣниться, [65]странный, [66]классификація, [67]элементы, [68]лихорадка, [69]экспедиція, [70]вѣра, [71]продуктъ, [72]входить, [73]мозгъ, [74]желчь, [75]печень, [76]искать, [77]ужасный, [78]избіеніе, [79]слухъ, [80]заманивать, [81]только, [82]простонародье.

to the throne that a vagabond[83], being detected[84] in stealing children's eyes to make into medicine, he had caused to be summarily[85] decapitated[86]. Some of these drugs are used for magical[87] purposes, for in China magic and medicine hand in hand.

From: «A Cycle of Cathay» by Martin, p, 321.

105. A CHINESE DINNER PARTY.

A dinner party in China is a most methodical[1] affair as regards precedence[2] among guests, the number of courses[3] and their general arrangement[4]. We shall endeavour to give a detailed[5] and accurate[6] account of such a banquet[7] as might be offered to half a dozen friends by a native in easy circumstances[8].

In the first place, no ladies would be present, but men only would occupy[9] seats at the square[10] four-legged[11] «eight fairy»[12] table. Before each there will be found a pair of chopsticks[13], a wine-cup, a small saucer[14] for soy[15], a two-pronged fork[16], a spoon, a tiny[17] plate divided[18] into two separate compartments[19] for melon[20] seeds[21] and almonds[22], and a pile[23] of small pieces of paper for cleaning these various articles as required. Arranged upon the table in four equidistant[24] rows[25] are sixteen small dishes, or saucers, which contain four kinds of fresh fruits, four kinds of dried[26] fruits, four kinds of candied[27] fruits, and four miscellaneous[28], such as preserved eggs, sliced[29] ham[30], a sort of sardine, pickled[31] cabbage[32], etc.; these four are in the middle, the other twelve being arranged alternately[33] around them. Wine is produced[34] the first thing, and poured into small porcelain[35] cups by the giver of the feast himself. It is polite to make a bow

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[83]бродяга, [84]замѣченъ, [85]немедленно, [86]отсѣкновеніе головы, [87]черная магія.

[1]методичный, [2]старшинство, [3]блюдо, [4]порядокъ, [5]подробный, [6]точный, [7]банкетъ, [8]зажиточный, [9]занимать, [10]квадратный, [11]на четырехъ ножкахъ, [12]фея, [13]палочки, употребляемыя китайцами для кушанья, [14]блюдце, [15]соя, [16]двухзубная вилка, [17]крошечный, [18]раздѣленный, [19]отдѣленіе, [20]арбузъ, [21]сѣмя, [22]миндаль, [23]куча, [24]равноотстоящій, [25]рядъ, [26]сушеный, [27]засахаренный, [28]разный, [29]нарѣзанный ломтями, [30]ветчина, [31]маринованный, [32]капуста, [33]поперемѣнно, [34]приносить, [35]фарфоровый.

and place one hand at the side of the cup while this operation is being performed[36]. The host then gives the signal[37] to drink and the cups are emptied[38] instantaneously[39], being often turned bottom[40] upwards[41] as proof[42] there are no heel-taps[43]. Many Chinamen, however, cannot stand even a small quantity of wine; and it is no uncommon thing, when the feast[44] is given at the eating-house[45], to hire[46] one of the theatrical singing-boys to perform vicariously[47] such heavy drinking as may be required by custom or exacted[48] by forfeit[49]. The sixteen small dishes before mentioned remain on the table during the whole dinner, and may be eaten of promiscuously[50] between courses[51]. Now we come to the dinner, which may consist of eight large and eight small courses, six large and six small, eight large and four small or six large and four small, according to the means[52] or fancy[53] of the host, each bowl[54] of food constituting[55] a course being placed in the middle of the table and dipped[56] into by the guests with chopsticks or spoon, as circumstances may require. The first is the commonest, and we append[57] a bill-of-fare[58] of an ordinary Chinese dinner on that scale[69], each course coming in its proper place.

Bill of fare:

I. Sharks'[60] fins[61] with crab[62] sauce.
   1) Pigeons'[63] eggs stewed[64] with mushrooms[65]
   2) Sliced[66] sea-slugs[67] in chicken[68] broth[69] with ham.

II. Stewed lily roots[70]
   3) fried[71] fish
   4) lumps[72] of pork-fat[73] fried in rice flour[74]

III. Stewed shell-fish[75]
   5) chicken mashed[76] to pulp[77], with ham.

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[36]совершаться, [37]сигналъ, [38]опорожнить, [39]немедленно, [40]дно, [41]кверху, [42]доказательство, [43]недопитое вино въ рюмкѣ, [44]пиръ, [45]ресторанъ, [46]наемъ, [47]вмѣсто другого, [48]требовать, [49]штрафъ, [50]безразлично, [51]блюдо, [52]средство, [53]фантазія, [54]чаша, [55]составлять, [53]опускать, макать, [57]прилагать, [58]меню, [59]масштабъ, [60]акула, [61]плавникъ, [62]крабовый соусъ, [63]голубь, [64]подъ соусомъ, [65]грибъ, [66]нарѣзанный ломтями, [67]черимсы (морской слизень), [68]куриный, [69]бульонъ, [70]корни лиліи, [71]жареный, [72]кусокъ, [73]свиной жиръ, [74]мука, [75]ракушка, [76]раздавливать, [77]мягкая масса.

6) stewed bamboo shoots[78]

IV. Wild duck[79] and Shantung cabbage

7) fried slices[80] of pheasant[81]

8) Mushroom broth.

Remove[82]. — Two dishes of fried pudding[83], one sweet and the other salt, with two dishes of steamed[84] pudding, also one sweet and the other salt (these four are put on the table together, and with them is served[85] a cup of almond[86] gruel[87]).

V. Sweet duck[88]

VI. Strips[89] of boned[90] chicken fried in oil[91]

VII. Boiled fish (of any kind) with soy.

VIII. Lumps of parboiled[92] mutton[93] fried in pork fat.

From: «Chinese Sketches» by H. Giles, p. 154.

106. CHUANG CHOU.

Commonly known as Chuang Tzü. A native who devoted[1] his life and energies[2] to the glorification[3] of Lao Tzü. He appears to have held[4] a petty[5] official post[6] at Chi-yüan in Shantung, hence in book language he is often spoken of under that name. When the Prince of Ch'u, hearing of his fame[7] as a scholar, sent messengers[8] with costly[9] gifts[10] to offer him the post of Prime Minister, Chuang Tzü smiled and said: «You offer me great wealth and a proud position indeed; but have you never seen a sacrificial[11] ox? After being fattened[12] up for several years, it is decked[13] with embroidered[14] trappings[15] and led to the altar; but would it not willingly change places with some uncared-for[16] pigling?[17].... Begone[18]! I will never take office».

On another occasion he was out fishing when the Prince of Ch'u

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[78]бамбуковый отпрыскъ, [79]дикая утка, [80]ломтикъ, [81]фазанъ, [82]смѣна, [83]пуддингъ, [84]парить, [85]подавать на столъ, [86]миндальный, [87]кашица, [88]утка, [89]полоски, [90]изъ котораго вынуты кости, [91]масло, [92]вареный на половину, [93]баранина.

[1]посвятить, [2]сила, энергія, [3]прославленіе, [4]держать, [5]мелкій, [6]мѣсто, [7]слава, [8]посланный, [9]дорогой, [10]даръ, [11]жертвенный, [12]откормить, [13]украшать, [14]вышитый, [15]нарядъ, [16]заброшенный, [17]поросенокъ, [18]уходите.

sent high officials to beg him to undertake[19] the administration of the Ch'u State. «I have heard», replied Chuang Tzü, «that in Ch'u there is a sacred[20] tortoise[21] which has been dead now some three thousand years; and that the Prince keeps this tortoise carefully enclosed[22] in a chest[23] on the altar of his ancestral temple. Now would this tortoise rather be dead and have its remains[24] venerated[25], or alive and wagging[26] its tail[27] in the mud[28]?» «It would rather be alive,» said the officials, «and wagging its tail in the mud». «Begone!» cried Chuang Tzü», I too will wag my tail in the mud». He accordingly[29] gave himself up entirely[30] to the study of philosophy, attacking[31] the schools of Confucius and Mo Tzü, with such dialectic[32] skill that the best scholars of the age were unable tore fute[33] his destrucrive critisism. His work, which now consists of thirty-three chapters[34], though fifty-three were extant[35] in the fourth century, has been know since A. D. 742 as the Holy[36] Canon[37] of Nan-hua; Nan-hua being the name of a hill in Ts'ao chou, Shantung, on which Chuang Tzü lived in retirement[38]. When he was about to die, his disciples expressed a wish to give him a splendid[39] funeral[40]. But Chuang Tzü said: «With Heaven and Earth for my coffin[41] and shell[42]; with Sun and Moon and Stars as my burial[43] regalia[44]; and with all the creation[45] to escort[46] me to the grave[47], — are not my funeral paraphernalia[48] ready to hand?» «We fear», argued[49] the disciples, «lest[50] the carrion[51]-kite[52] should eat the body of our master»; to which Chuang Tzü replied, «Above[53] ground I shall be food for kites, below[54] ground shall be food for mole[55], crickets[56] and ants[57]. Why rob[58] the one to feed the other»?

From: «A Chinese Biographical Dictionary», by H. Giles, p. 202.

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[19]взять на себя, [20]священный, [21]черепаха, [22]заключать, [23]ящикъ, [24]останки, [25]почитать, [26]махать, [27]хвостъ, [28]тина, грязь, [29]согласно съ этимъ, [30]совершенно, [31]нападать, [32]діалектическій, [33]опровергнуть, [34]глава, [35]существовать, [36]священный, [37]канонъ, [38]уединеніе, [39]великолѣпный, [40]похороны, [41]гробъ, [42]внутренній гробъ, [43]похоронный, [44]регалія, [45]твореніе, [46]провожать, [47]могила, [48]принадлежности, приспособленія, [49]разсуждать, [50]дабы не, [51]питающійся падалью, [52]коршунъ, [53]надъ, [54]внизу, [55]кротъ, [56]медвѣдка, [57]муравей, [58]обкрадывать.

107. MEDICAL SCIENCE.

A most practical way for pedestrians[1] to discover the right direction to pursue[2] at a cross-road[3]. «Carry with you a live tortoise[4], and when you come to a cross-road and do not know which one to choose[5], put down the tortoise and follow it. Thus you will not go wrong». For people who are afraid of seeing bogies[6] and night, the following is recommended: — «With the middle finger of the right hand trace[8] on the palm[9] of the left hand the words «I am a devil», and close your hand up tight[10]. You will then be able to travel without fear».

Sea-sickness[11] may be prevented[12] by inserting[13] a lump[14] of burnt mortar[15] from a stove[16] into the hair «without letting[17] anybody know it is there; also by writing the character *earth* on the palm of the hand previous[18] to going on board ship.

Ivory[19] may be cleaned to look like new by using the whey[20] of bean-curd[21], and rice may be protected[22] from weevils[23] and maggots[24] by inserting[25] the shell[26] of a crab[27] in the place where it is kept.

The presence of bad air in wells may be detected by letting a fowl's[28] feather drop down; if it fall straight, the air is pure; if it circles[30] round and round, poisonous[31]. Danger may be averted[32] by throwing a quantity of hot vinegar[33] before descending[34].

A fire may be kept alight[35] from three to five days without additional[36] fuel[37] by merely putting a walnut[38] among the live ashes; and a method[40] is also given to make a candle[41] burn many hours with hardly any perceptible[42] decrease[43] in size.

From: «Chinese Sketches», by H. Giles, p. 44.

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[1]пѣшеходъ, [2]слѣдовать, [3]перекрестокъ, [4]черепаха, [5]выбрать, [6]привидѣніе, [7]совѣтовать, [8]начертить, [9]ладонь, [10]крѣпко, [11]морская болѣзнь, [12]препятствовать, [13]вставленіе, [14]комокъ, [15]известь, [16]печка, [17]давать, [18]до, [19]слоновая кость, [20]сыворотка, [21]китайская сласть изъ бобовъ, [22]охранить, [23]долгоносикъ, [24]бѣлый червякъ, [25]вложеніе, [26]скорлупа, [27]крабъ, [28]курица, [29]перо, [30]кружиться, [31]ядовитый, [32]отражать, предупреждать, [33]уксусъ, [34]опускаться, [35]горящій, [36]добавочный, [37]топливо, [38]грецкій орѣхъ, [39]горячая зола, [40]способъ, [41]свѣчка, [42]замѣтный, [43]уменьшеніе.

108. DENTISTRY.

Despite[1] the oft[2] repeated assertion[3] as to painless[4] or at least easy dentistry[5] in China, very few persons seem[6] prepared to admit[7] that teeth are constantly[8] extracted[9] in the way described[10] by (I think) a former correspondent of the Review. He stated that a white powder[11] was rubbed[12] on the gums[13] of the patient[14], after which the tooth was easily pulled from its socket[15]; and this I can substantiate[16], noting[17], however, that the action of the powder (corrosive sublimate) is not quite so rapid[18] as represented[19]. A short time since I witnessed[20] an operation[21] of this kind. The operator rubbed the powder on the gum as described, but then directed[22] the patient to wait a little. After perhaps ten minutes interval[23], he again rubbed the gum, and then introduced[24] his thumb[25] into the mouth, pressed[26] heavily against the tooth (which was a large molar[27]). The man winced[28] for a second as I heard the «click»[29] of the separation[30], but almost before he could cry out the dentist gripped[31] the tooth with his forefinger[32] and thumb and with very little violence[33] pulled it out. The gum bled[34] considerably and I examined the tooth so as to satisfy myself that there was no deception[35]. It had an abscess[36] at the root[37] of the fang[38] and was undoubtedly[39] what it professed[40] to be When the operation was over the patient washed his mouth with cold water, paid fifteen cash, and departed.

From: «Chinese Sketches», by H. Giles, p. 35.

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[1]несмотря на, [2]часто, [3]заявленіе, [4]безболѣзненный, [5]зубоврачеваніе, [6]казаться, [7]допустить, [8]постоянно, [9]выдергивать, [10]описанный, [11]порошокъ, [12]тереть, [13]десна, [14]паціентъ, [15]лунка, [16]подтвердить, [17]отмѣчать, [18]быстрый, [19]представлять, [20]наблюдать, [21]операція, [22]велѣть, [23]промежутокъ, [24]ввести, [25]большой палецъ, [26]сжимать, [27]коренной зубъ, [28]поморщиться, [29]щелкъ, [30]разъединеніе, [31]схватить, [32]указательный палецъ, [33]сила, [34]истекать кровью, [35]обманъ, [36]нарывъ, [37]корень, [38]зубъ, [39]несомнѣнно, [40]выдавать себя за что.

109. INQUESTS[1].

An inquest was held[2] on the body[3] of the man who had been murdered[4] in the high road[5], and at first it was thought that the murder had been committed[6] by robbers[7], but on examination[8] the corpse[9] was found to be fully[10] clothed and bearing[11] the marks[12] of some ten or more wounds from a sickle[13]. The coroner[14] pointed[15] out that robbers kill their victims[16] for the sake of booty[17], which evidently[18] was not the case in the present instance, and declared revenge[19] to be at the bottom[20] of it all. He then sent for the wife of the murdered man and asked her if her husband had lately[21] qnarrelled[22] with anybody. She replied no, but stated that there had been some high words[23] between her husband and another man to whom he had refused[24] to lend money. The coroner at once despatched[25] runners[26] to the place where this man lived, to bid[27] the people of that village produce all their sickles without delay[28], at the same time informing them that the concealment[29] of a sickle would be tantamount[30] to a confession[31] of guilt[32]. The sickles were accordingly[33] produced, in number about eighty, and spread[34] upon the ground. The season being summer there were great numbers of flies[35], all of which were attracted[36] by one particular[37] sickle. The coroner asked to whom this sickle belonged[38], and lo! it belonged to him with whom the murdered man had quarrelled about a loan. On being arrested[39] he denied[40] his guilt; but the coroner pointed to the flies settling[41] upon the sickle, attracted by the smell[42] of blood[43], and the murderer bent[44] his head in silent acknowledgment[45] of his crime[46].

From «Chinese Sketches», by H. Giles, p. 181.

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[1]Слѣдствіе, [2]вести, [3]тѣло, [4]убитый, [5]большая дорога, [6]совершить [7]разбойникъ, [8]осмотръ, [9]мертвое тѣло, [10]совсѣмъ, [11]носить, [12]слѣды, [13]серпъ, [14]слѣдователь, [15]указать, [16]жертва, [17]добыча, [18]очевидно, [19]месть, [20]корень (дно), [21]недавно, [22]ссориться, [23]крупный разговоръ, [24]отказать, [25]отправить, [26]курьеръ, [27]велѣть, [28]замедленіе, [29]утаить, [30]равносильно, [31]признаніе, [32]виновность, [33]согласно, [34]разложить, [35]муха, [36]привлечь, [37]особенный, [38]принадлежать, [39]арестъ, [40]отказываться, [41]садиться, [42]запахъ, [43]кровь, [44]склонить, [45]признаніе, [46]преступленіе.

110. LOAN SOCIETIES.

«The yamên doors are open wide[1]
To those with money on their side»[2].

But wiser and more determined[3] creditors[4] take the law into their own hands. With a teapot, a pipe, and a mattress[5], they proceed[6] to the shop of the recalcitrant[7] debtor[8] or security[9] as circumstances may dictate[10], and there take up their abode[11] until the amount is paid. If inability[12] to meet[13] the debt is pleaded[14], then this self-made[15] bailiff[16] will insist[17] in taking so much per cent out of the daily receipts[18]; if it is a mere case of obstinacy[19], a desire to shirk[20] a just[21] responsibility[22], the place is made so hot[23] for its owner that he is glad to get rid[24] of his visitor at any price whatever[25]. Were manual[26] violence resorted[27] to, the interference[28] of the local[29] officials. would be absolutely[30] necessary[31]; and in all cases where personal injuries[32] are an element[33], their action is not characterised[34] by the same tyranny[35] and corruption[36] as where only property is at stake[37] The chances are that the aggressor[38] would come off worst.

To protect themselves from a prohibitive[39] rate of usury[40] as that mentioned above the Chinese merchants are in the habit of combining[41] together and forming[42] what are called Loan-Societies[43], for the mutual[44]benefit of all concerned[45]. Such a society may be started[46] in the first instance[47] by a deposit[48] of so much per member, which sum, in the absence[49] of a volunteer, is handed over to a manager[50] elected[51] by a throw of dice[52], whose business it is to lay[53] out the money

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[1]широко раскрыты, [2]сторона, [3]рѣшительный, [4]кредиторъ, [5]матрацъ, [6]отправиться, [7]строптивый, [8]должникъ, [9]поручитель, [10]указывать, [11]жилище, [12]неспособность, [13]встрѣтить, [14]ссылаться, [15]самоназначенный, [16]судебный приставъ, [17]настаивать, [18]получка, [19]упрямство, [20]уклониться, [21]справедливый, [22]отвѣтственность, [23]жарко, [24]избавиться, [25]любой, [26]физическій, [27]прибѣгать, [28]вмѣшательство, [29]мѣстный, [30]совершенно, [31]необходимо, [32]поврежденіе, обида, [33]составная часть, [34]характеризовать, [35]тиранія, [36]лихоимство, [37]предметъ спора (ставка), [38]обидчикъ, [39]слишкомъ высокій (запретительный), [40]кредитъ, [41]соединяться, [42]образовать, [43]ссудное общество, [44]взаимный, [45]заинтересованный, [46]открыть, [47]случай, [48]взносъ, [49]отсутствіе, [50]управляющій, [51]избирать, [52]игральныя кости, [53]расходовать.

during the ensuing[54] month to the best possible advantage. Frequently one of the members, being himself in want of funds[55], will undertake[56] the job[57]; and he, in common with all managers, is held responsible[58] for the safety of the loan. At the end of the month there is a meeting, at which the past manager is bound to produce[59] the entire sum entrusted to his charge[60], together with any profits that may have accrued[61] meanwhile[62]. Another member volunteers or is elected manager, and so the thing goes on, a running fund from which any member may borrow[63], paying interest at a very low rate indeed. Dividends[64] are never declared[65] and consequently some of these clubs are enormously[66] rich; but any member is at liberty to withdraw[67] whenever he likes, and he takes with him his share of all moneys in the hands of the society at the moment of his retirement[68]. To outsiders[69] the market rate of interest is charged, or perhaps a trifle[70] less, but loans are only made upon the very best securities[71].

From: «Chinese Sketches», by H. Giles, p. 47.

111. OPIUM.

It is acknowledged beyond doubt, that long before the English had intercourse[1] with China, or had anything to do with the cultivation[2] of opium, the drug[3] used to be carried in quantities overland[4] from India by way of Burmah, Yün-nan, etc. Later on the Portuguese trading wessels[5] were in the habit of importing[6] it into Macao and Canton. The Chinese gradually[7] coming to relish[8] opium-smoking, it took its place as an article of regular trade. When Bombay passed into the hands of the British Government, opium continued to be shipped in small[9]-sized sailing vessels, which used to take three or four months to perform[10] the voyage[11] to Whampoa.

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[54]будущій, [55]денежныя средства, [56]взять на себя, [57]дѣло, [58]отвѣтственъ, [59]представить, [60]попеченіе, [61]прирастать [62]за это время, [63]занять, [64]дивидендъ, [65]объявлять, [66]чрезвычайно, [67]выйти, [68]выходъ, [69]посторонній, [70]немного, [71]обезпеченіе.

[1]общеніе, [2]культивировка, [3]снадобье, [4]сухопутнымъ путемъ, [5]судно, [6]ввозить, [7]постепенно, [8]любить, [9]маленькій, [10]совершать, [11]путешествіе.

The Chinese drug is much adulterated[12] with linseed[13] and other stuff[14]. Indian opium is confessedly[15] far superior in every respect to the indigenous[16], and the Chinese show their appreciation[17] of it by paying double[18] the price of the native opium. The comparative quotations[19] are Tls. 500 for a picul of Malwa against Tls. 250 to 300 for native product. The touch[20] of native opium is from 50% downwards[21].

It may not be generally known that consumption[22] of Indian opium is mainly[23] confined to the coast ports of China, and does not penetrate[24] far enough into the interior[25] to bring it within the reach of the middle class of people, as it is subject to such heavy taxes[26] when passing from one barrier[27] to another, that before it has reached 400—500 miles from the open ports[28], duty[29] to the amount of nearly double the value of the opium is exacted[30].

The cultivation of the poppy[31] has of late years increased all over China, more especially in the province of Szechuan in the north of Shensi and Honan, and in Manchuria.

From: «A Glossary of Reference». H. Giles.

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112. GINSENG[1].

A plant (*Panax repans*) found in Manchuria, Korea, America, and elsewhere[2], the root[3] of which is believed to resemble[4] the human body in shape[5]. It is much valued by the Chinese as a strengthening[6] medicine, and the emperor, to whom all ginseng found in China belongs of right, occasionally bestows[7] small quantities on deserving[8] officials who may happen to be in failing[9] health.

Popular superstition[10] says that after three centuries the ginseng plant changes[11] into a man with white blood, which is the veritable[12]

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[12]фальсифицировать, [13]льняное сѣмя, [14]матеріалъ, [15]признано, [16]мѣстный, [17]оцѣнка, [18]вдвое, [19]биржевая цѣна, [20]проба, чистота, [21]ниже, [22]потребленіе, [23]главнымъ образомъ, [24]проникать, [25]внутри страны, [26]налогъ, [27]таможенная застава, [28]договорные порты, [29]пошлина, [30]взиматься, [31]макъ.

[1]женьшенъ, [2]иное мѣсто, [3]корень, [4]походить, [5]форма, [6]укрѣпляющій, [7]даровать, [8]достойный, [9]слабый, [10]суевѣріе, [11]мѣнять, [12]истинный.

elixir[13] of immortality[14], a few drops[15] being sufficient[16] to raise a dead man to life.

Ginseng is of two distinct kinds, viz.[17], that which is found wild and commands[18] fancy prices[19], and that which is cultivated for the wholesale[20] trade and is of incomparably[21] less value. The latter fetches[22] from two to twelve taels a catty[23], while the former is sometimes worth as much as one thousand taels a catty. The older the plant the more it is valued; and the age of the wild root may be ascertained[24] by marks[25] upon the stem[26] and other peculiarities[27] of structure[28].

Ordinary ginseng is prepared by simply drying the root in the sun, or over a charcoal[29] fire. To prepare the red or clarified[30] ginseng, the root is placed in wicker[31] baskets[32] which are put in a large earthern[33] vessel with a close-fitting[34] cover and pierced at the bottom[35] with holes. This is set over boiling water, and the roots are steamed[36] according to their age, about four hours being average[37] time.

From: «A Glossary of Reference», by H. Giles.

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113. FANTAN[1].

Is the word for the celebrated method[2] of gambling[3] with cash common in China. A pile[4] of the coins[5] is covered with a bowl[6], and the players stake[7] on what the remainder[8] will be when the heap[9] has been divided by four — namely 1, 2, 3, 0. The croupier[10] then counts[11] the whole rapidly out, deducting[12] eight per cent from the winnings[13] of each player for the good of the house. Fan here means[14] «number of times», and tan «to apportion»[15], in allusion[16] to the

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[13]эликсиръ, [14]безсмертіе, [15]капля, [16]достаточно, [17]а именно, [18]повелѣвать, [19]бѣшеныя деньги, [20]оптовый, [21]несравненно, [22]приносить, [23]китайскій фунтъ, [24]удостовѣрить, [25]замѣтка, [26]стволъ, [27]особенность, [28]построеніе, структура, [29]древесный, [30]очищенный, [31]плести изъ прутьевъ, [32]корзина, [33]глиняный, [34]плотно сидящій, [35]дно, [36]париться, [37]средній.

[1]названіе игры, [2]способъ, [3]азартная игра, [4]куча, [5]монета, [6]чаша, [7]ставить ставку, [8]остатокъ, [9]куча, [10]банкометъ, [11]считать, [12]вычитывать, [13]выигрышъ, [14]значить, [15]распредѣлить, [16]намекъ.

payment[17] of stakes so many times the original amount according to circumstances.

From: «A Glossary of Reference», by H. Giles.

114. WHITE ANTS[1].

A popular[2] but incorrect[3] name for termites[4], a genus[5] of insect distinct[6] from the ant, though the two are somewhat similar in their habits[7]. Attracted by lights, they fly into houses after nightfall[8] and shed[9] their wings all over the place. By putting a plate of water under the lamp, they may be caught in large numbers; the chief mischief[10] they do is in the larva[11] stage[12], by eating up all the wood that falls in their way, getting into houses and gradually consuming[13] away the largest beams[14] and rafters[15] until at length the building falls with a crash[16]. They will not, however, touch[17] camphor[18] wood; neither do they like the light of day; but all clothes-boxes[19], pianos, etc., should be raised on bricks[20] covered with lime[21] to prevent them crawling[22] up., and should be carefully[23] examined[24] from time to time.

«An American flag-staff[25], the pride[26] of an Oregon forest[27], was soon after its erection[28] honeycombed[29] and prostrated[30] by that omnivorous[31] destroyer[32]. It is commonly believed that wherever poison[33] is found growing[34], an antidote[35] plant will be found not far off. This is paralleled[36] by the noxious[37] insects — the white ant, for example, has an enemy in a small block ant to which it affords support. A singular[38] battle[39] was observed[40] the other day, between two columns[41] of these insects, if that can be called a battle were all the injury[42] that was inflicted[43] was suffered[44] by one side. The black ants

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[17]уплата.

[1]муравей, [2]распространенный, [3]невѣрный, [4]бѣлый муравей, [5]родъ, [6]различный, [7]привычка, [8]вечеръ, [9]ронять, [10]зло, [11]личинка, [12]стадія, [13]уничтожать, [14]бревно, [15]балка, [16]грохотъ, [17]трогать, [18]камфорный, [19]сундукъ для одежды, [20]кирпичъ, [21]известка, [22]ползать, [23]тщательно, [24]разсмотрѣть, [25]флагштокъ, [26]гордость, [27]лѣсъ, [28]постановка, [29]выѣденный, [30]бросать на землю, [31]всепожирающій, [32]разрушитель, [33]ядъ, [34]расти, [35]противоядіе, [36]имѣется параллель, [37]вредный, [38]странный, [39]битва, [40]замѣченъ, [41]колонна, [42]вредъ, [43]наносить, [44]терпѣть.

seized[45] and carried off the white ones, if not without remonstrance[46] on the part of the latter, at any rate[47] without resistance. Tobacco is virulent[48] poison to the white ant. A colony[49] lately invaded[50] a box of cheroots[51], which on being opened shewed that the cigars had proved fatal[52] to them instantaneously[53], as none of them had let go their hold of the tobacco».

«A Glossary of Reference», by H. Giles.

115. SNAKE[1] CATCHING.

In the wilds[2] of Hu-kuang there is an extraordinary kind of snake, having a body with white rings[3]. Deadly[4] fatal[5] even to the grass and trees it may chance to touch; in man its bite[6] is absolutely incurable[7]. Yet if caught and prepared when dry, in the form of cakes[8], the flesh[9] of this snake will soothe[10] excitement, heal[11] leprous sores[12], remove[13] sloughing[14] flesh, and expel[15] evil spirits[16]. And so it came about that the Court physician, acting under Imperial orders, exacted[17] from each family a return of two of these snakes every year, but as few persons were able to comply with this demand, it was subsequently made known that the return of snakes was to be considered in lieu of the usual taxes[18]. Thereupon there ensued[19] a general stampede[20] among the people of those parts.

However, there was one whose family had lived there for three generations[21]; and from him I obtained the following information: — «My grandfather lost his life in snake-catching. So did my father. And during the twelve years that I have been engaged[22] in the same way, death has several times come very near to me». He was deeply moved during this recital[23]; but when I asked if I should state his

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[45]схватить, [46]противодѣйствіе (возраженіе), [47]во всякомъ случаѣ, [48]сильный, [49]колонія, [50]сдѣлать нашествіе, [51]манильская сигара, [52]смертельный, [53]немедленно.

[1]змѣя, [2]дебри, [3]кольцо, [4]смертельно, [5]опасный, роковой, [6]укусъ, [7]неизлѣчимый, [8]лепешка, [9]мясо, [10]успокоить, [11]исцѣлить, [12]болячка проказы, [13]удалить, [14]струпъ, [15]изгнать, [16]злые духи, [17]потребовать, [18]налогъ, [19]послѣдовать, [20]бѣгство, [21]поколѣніе, [22]занять, [23]разсказъ.

sad case to the authorities[24] and apply for him to be allowed to pay taxes in the regular manner, he burst into tears and said: «Alas[25]! Sir, you would take away my means of livelihood[26] altogether. The misery[27] of this state is as nothing when compared with the misery of that. Formerly, under the ordinary conditions of life, we suffered greatly; but for the past three generations we have been settled in this districts, now some sixty years since.

During that period[28], my fellow-villagers have become more and more impoverished[29]. Their substance[30] has been devoured[31] and in beggary[32] they have gone weeping[33] and wailing away[34]. Exposed to the inclemency of wind and rain, enduring heat and cold, they have fled from the cruel scourge[35], in most cases to die. Of those families that were here in my grandfather's time, there remains not more than one in ten; of those here in my father's time, not more than two or three; and of those still here in my own time, not more than four or five. They are all either dead or gone elsewhere; while we, the snake-catchers, alone survive. Harsh[36] tyrants[37] sweep[38] down upon us, and throw everybody and everything, even to the brute[39] beasts, into paroxysms[40] of terror[41] and disorder. But I — I get up in the morning and look into the jar[42] where my snakes are kept; and if they are still there, I lie down at night in peace. At the appointed[43] time I take care they are fit[44] to be handed in; and when that is done, I retire to enjoy the produce of my farm and complete the allotted[45] span[46] of my existence. Only twice a year have I to risk my life, the rest is peaceful enough and not be compared with the daily round of annoyance[47] which falls to the share of my fellow-villagers. And even though I were to die now in this my employ, I should still have outlived almost all my contemporaries[48]. Can I complain?»

This story gave me food for much sad reflection[49]. I had always doubted the saying of Confucius that «bad government is worse than a tiger», but now I felt its truth. Alas! Who would think that the tax

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[24]власти, [25]увы, [26]существованіе, [27]горе, [28]періодъ, [29]обѣднѣть, [30]средства къ существованію, [31]пожрать, [32]нищета, [33]плачъ, [34]рыдать, [35]бичъ, [36]грубый, [37]тиранъ, [38]дѣлать набѣгъ, [39]не обладающій разумомъ, [40]пароксизмъ, [41]ужасъ, [42]банка, [43]установленный, [44]пригодны, годятся, [45]предназначенный, [46]періодъ, [47]безпокойство, [48]современникъ, [49]размышленіе.

collector could be more venomous[50] than a snake? I therefore record this for the information of those whom it may concern.

From: «Gems of Chinese Thought», by H. Giles, p. 140.

116. THE LUTE[1] GIRL'S LAMENT.

By night at the riverside, adieu's were spoken: beneath[2] the maple's[3] flower-like leaves, blooming[4] amid autumnal[5] decay[6]. Host[7] had dismounted[8] to speed[9] the parting guest[10], already on board. Then a stirrup-cup[11] went round[12], but no flute[13], no guitar[14], was heard. And so, ere[15] the heart was warmed with wine, came words of cold farewell, beneath the bright moon glittering[16] over the bosom[17] of the broad stream[18] . . . when suddenly[19], across the water, a lute broke forth into sound. Host forgot to go, guest lingered[20] on, wondering[21] whence the music, and asking who the performer[22] might be. At this, all was hushed[23], but no answer given. A boat approached[24] and the musician was asked to join[25] the party. Cups were refilled[26], lamps trimmed[27] again, and preparations for festivity[28] renewed[29]. At length, after much pressing[30], she came forth[31], hiding[32] her face behind her lute; and twice or thrice sweeping[33] the strings[34], betrayed[35] emotion[36] ere her song was sung. Then every note she struck swelled[37] with pathos[38] deep and strong, as though telling the tale[39] of a wrecked[40] and hopeless[41] life, while with bent head and rapid[42] fingers she poured[43] forth her soul[44] in melody. Now softly now slowly, her plectrum[45] sped to and fro[46];

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[50]ядовитый.

[1]лютня, [2]подъ, [3]кленъ, [4]цвѣсти, [5]осенній, [6]разрушеніе, [7]хозяинъ, [8]слѣзть съ лошади, [9]проститься, [10]уѣзжающій гость, [11]прощальный кубокъ, [12]обойти кругомъ, [13]флейта, [14]гитара, [15]прежде чѣмъ, [16]сверкать, [17]грудь, [18]ручей, [19]вдругъ, [20]медлить, [21]удивляться, [22]играющій, [23]тихо, [24]приблизиться, [25]присоединиться, [26]снова наполнить, [27]заправить лампу, [28]пиршество, [29]возобновить, [30]упрашивать, [31]выступить, [32]прятать, [33]ударить, [34]струна, [35]выдать, выказать, [36]волненіе, [37]постепенное усиленіе, а потомъ такое же пониженіе звука, [38]паѳосъ, [39]разсказъ, [40]разрушенный, [41]безнадежный, [42]быстрый, [43]излить, [44]душа, [45]маленькая палочка, которою водятъ по струнамъ, [46]взадъ и впередъ.

now this air[47], now that, loudly, with the crash[48] of falling rain; softly, as the murmur[49] of whispered[50] words; now loud and soft together, like the patter[51] of pearls[52] and pearlets dropping upon[53] a marble[54] dish[55]. Or liquid[56] like the warbling[57] of the mango-bird in the bush[58]; trickling[59], like the streamlet[60] on its downward course. And then like the torrent[61], stilled[62] by the grip[63] of frost[64], so for a moment was the music lulled[65], in a passion[66] too deep for sound. Then as bursts the water from the broken vase, as clash the arms[67] upon a mailed[68] horseman, so fell the plectrum once more upon the strings with a slash[69] like the rent[70] of silk.

Silence on all sides: not a sound stirred[71] the air. The autumn moon shone silver athwart[72] the tide[73], as with a sigh the musician thrust her plectrum beneath the strings and quietly prepared to take leave. «My childhood», she said, «was spent at the capital[74], in my home near the hills. At thirteen I learnt the guitar, and my name was enrolled[75] among the primas[76] of the day. The master himself acknowledged my style; the most beauteous of women envied[77] my lovely face. The youths of the neighbourhood vied[78] with each other to do me honour: a single song brought me I know not how many costly bales[79]. Golden ornaments and silver pins[80] were smashed[81], blood-red[82] skirts[83] of silk were stained[84] with wine, in ofttimes echoing[85] applause[86]. And so I laughed on from year to year, while the spring breeze[87] and autumn moon swept over my careless head.

«Then my brother went to the wars: my mother died. Nights passed and mornings came; and with them my beauty began to fade[88]. My doors were no longer thronged[89]; but few cavaliers remained. So I took a husband and became a trader's wife. He was all for gain[90] and little recked[91] of separation[92] from me. Last month he went off to buy tea, and I remained behind, to wander in my lonely[93] boat on the

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[47]арія, [48]грохотъ, [49]журчаніе, [50]шептать, [51]стукъ, [52]жемчугъ, [53]падать, [54]мраморъ, [55]блюдо, [56]плавно, [57]щебетаніе, [58]кустъ, [59]текущій, [60]ручеекъ, [61]потокъ, [62]успокоить, [63]захватъ, [64]морозъ, [65]утихать, [66]страсть, [67]оружіе, [68]въ доспѣхахъ, [69]ударъ, [70]разрывъ, [71]двигать, [72]поперекъ, [73]теченіе ручья, [74]столица, [75]занести въ списокъ, [76]примадонна, [77]завидывать, [78]соперничать, [79]кипа, тюкъ, [80]булавка, [81]ломать, [82]красный какъ кровь, [83]юбка, [84]запятнать, [85]эхо, [86]апплодисменты, [87]вѣтеръ, [88]увядать, [89]толпиться, [90]барышъ, [91]думать, [92]разлука, [93]одинокій.

moon-lit nights, over the cold wave, thinking of the happy days gone by, my reddened eyes telling of tearful dreams[94]».

The sweet melody of the lute had already moved my soul to pity[95], and now these words pierced[96] me to the heart again. «O lady», I cried, «we are companions in misfortune, and need no ceremony[97] to be friends. Last year I quitted[98] the Imperial city, banished[99] to this fever-stricken[100] spot, where in its desolation[101], from year's end to year's end, no flute nor guitar is heard. I live by the marshy[102] river-bank, surrounded by yellow reeds[103] and stunted[104] bamboos. Day and night no sounds reach my ears save[105] the blood-stained note[106] of the cuckoo[107], the «gibbon's» mournful wail[108]. Hill songs I have, and village pipes with their harsh discordant[109] twang[110]. But now that I listen to thy lute's discourse, methinks[111] 'tis the music of the Gods. Prithee[112] sit down awhile and sing to us yet again, while I commit thy story to writing».

Grateful to me (for she had been standing long) the lute girl sat down and quickly broke forth into another song, sad and soft, unlike the song of just now. Then all her hearers melted[113] into tears unrestrained, and none flowed more freely than mine, until my bosom[114] was wet[115] with weeping.

From: «The Gems of Chinese Literature», by H. Giles, p. 158.

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117. FALSE[1] ESTIMATE[2].

The Prince of Ch'iu held Mêng Ch'ang-Chün a prisoner, and intended to slay[3] him. Meanwhile[4], Mêng Ch'ang-Chün sent word to the prince's favourite lady, asking her to intercede[5] for him; to which the latter replied that if he would give her a certain robe[6] of white fox-skin[7], she would speak on his behalf[8]. Now it chanced[9] that this very robe

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[94]сонъ, [95]сожалѣніе, [96]пронзить, [97]церемонія, [98]покинуть, [99]изгнанный, [100]пораженный лихорадкой, [101]опустошеніе, [102]болотистый, [103]камышъ, [104]малорослый, [105]кромѣ, [106]нота (музыкальная), [107]кукушка, [108]плачъ, [109]грубый, не гармоничный, [110]свистъ, [111]думаю, [112]пожалуйста, [113]таять, [114]грудь, [115]мокрый.

[1]ошибочный, [2]оцѣнка, [3]убить, [4]тѣмъ временемъ, [5]заступиться, [6]платье, [7]лисій мѣхъ, [8]за, [9]случилось.

had already been presented to the prince; but among Mêng Ch'ang-chün's followers was one who could steal[10] like a dog, and this man introduced himself by night into the palace and transferred[11] the robe from the prince to the lady. The consequence was that Mêng Ch'ang-Chün was released[12] and fled[13] at once to the frontier[14]; while the prince soon repented[15] of his clemency[16] and sent off to recapture[17] his prisoner. When Mêng Ch'ang-Chün reached the pass[18], the great gate was closed, not to open until cock-[19]crow[20]; at which he was alarmed[21], fearing pursuit[22], until another of his followers, who possessed[23] the art, began to crow like a cock, and set[24] off all the cocks of the place crowing too. Thereupon the gate was opened and they escaped[25].

From: «The Gems of Chinese Literature», by H. Giles, p. 210.

118. YO FEI.

A famous military commander who was equally successful at home in suppressing[1] rebellion[2], and abroad in resisting the encroachments[3] of the Tartars. However, the intrigues[4] of a rival[5], by whose advice peace with the Tartars was purchased[6] at the price of half the empire, brought him to the sword[7] of the executioner[8]. Posterity[9] has avenged[10] him by adopting[11] the hated name of his betrayer[12] as the common term for a spittoon[13].

From: «The Gems of Chinese Thought», by H. Giles, p. 215.

119. ON SLANDER[1].

The perfect men of old were unsparing[2] in censure[3] of their own faults, but gentle in dealing[4] with the shortcomings[5] of others. Thus

[10]красть, [11]перенести, [12]освободить, [13]бѣжать, [14]граница, [15]раскаяться, [16]милосердіе, [17]снова схватить, [18]перевалъ, проходъ, [19]пѣтухъ, [20]пѣніе, [21]встревожиться, [22]погоня, [23]обладать, [24]заставить, [25]спастись.

[1]подавлять, [2]возстаніе, [3]захватъ, [4]происки, [5]соперникъ, [6]купить, [7]мечъ, [8]палачъ, [9]потомство, [10]отомстить, [11]принять, [12]предать, [13]плевательница.

[1]клевета, [2]безпощадный, [3]порицаніе, [4]обращеніе, [5]недостатокъ.

they kept up the standard[6] of their own conduct, and stimulated[7] others to the practise of virtue.

Among them were Shun and Chou Kung, both models[8] of charity[9] and duty towards one's neighbour. He who would imitate the lives of these heroes should say to himself, «They were but men after all. Why cannot I do what they did?». And then day and night he should ponder[10] over their story; and while holding fast to all in which he might resemble these models, he should put away all in which he might find himself to differ[11] therefrom. For these were famous sages[12], whose likes have not appeared in after ages. And if a man were to accuse[13] himself in whatsoever he might be their equal, — would he not be eminently[14] unsparing in censure of his own faults?

And then if in regard to others, he would say, «Such an one is but a man; we must not expect too much of him: what he has done is very creditable[15]» and so on taking care to consider only the present, and not rake up[16] past misdeeds[17], would not he be eminently gentle in dealing with the shortcomings[18] of others?

The perfect men of the present day are not constituted[19] thus. They love to be sharp[20] upon the faults of others and lenient[21] towards their own, the result being that no advantage accrues[22] thereby to either. In their own conduct they are satisfied with a minimum[23] of virtue and ability[24], cajoling[25] others as well as themselves into believing this more than it is. But when it comes to estimating anybody else's virtue and ability, nothing seems to be good enough for them. The past is raked up and the present ignored[26], in fear lest those should come to the front instead of themselves. But such men are merely lowering themselves and exalting[27] others thereby, and must necessarily lose their self-respect.

Remissness[28] and envy are at the bottom[29] of all this. Men are often too lazy to push forward, and at the same time horribly[30] jealous[31] of the advance of others. Thus whenever I have purposely taken occasion to praise or censure any one, I have invariably[32] found

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[6]мѣра, [7]поощрять, [8]образецъ, [9]любовь, [10]обдумывать, [11]разниться, [12]мудрецъ, [13]обвинить, [14]въ высшей степени, [15]похвально, [16]откапывать, [17]проступокъ, [18]недостатокъ, [19]составить, [20]суровый, [21]снисходительный, [22]приносить, [23]минимумъ, [24]способность, [25]завлекать лаской, [26]игнорировать, [27]возвышать, [28]нерадивость, [29]основаніе, [30]ужасно, [31]ревнивый, [32]неуклонно.

all who agreed[33] or disagreed respectively[34] were those whose interests were closely bound up with the individual[35] praised or blamed; or those whose interests at any rate did not clash[36] with his, or those who spoke under the influence of fear. For the rest, the bolder[37] ones would angrily[38] differ from my praise, or agree with my censure in words; the weaker by their looks. Hence it is that virtue and merit are sure to be abused[39].

Alas! the times are evil for him who would seek an honest fame[40], and aim at the practice of virtue. Let those about to enter official life digest[41] these words and benefit to the State may result.

From: «The Gems of Chinese Thought», by H. Giles, p. 124.

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120. A RAT'S CUNNING[1].

I was sitting up one night when suddenly a rat began to gnaw[2]. A rap[3] on the couch[4] stopped the noise, which however soon began again. Calling a servant to look round[5] with a light, we noticed[6] an empty[7] sack[8], from the inside of which came a grating[9] sound, and I at once cried out «Ha! the rat has got shut[10] in here and can't get out». So we opened the sack, but there was apparently[11] nothing in it, though when we came to throw in[12] the light, there at the bottom lay a dead rat. «Oh!» exclaimed the servant in a fright[13], «can the animal that has just now gnawed have died so suddenly as this? Or can it have been the rat's ghost[14] that was making the noise?» Meanwhile he turned[15] the rat out on the ground, when — away it went full speed[16], escaping before we had time to do anything. «'Tis passing strange[17]», said I, with a sigh[18], «the cunning of that rat. Shut up in a sack too hard[19] for it to gnaw its way out, it nevertheless gnawed in order to attract[20] attention by the noise; and then it pretended[21] to be dead, in order to save its life under the guise[22] of death.

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[33]соглашаться, [34]соотвѣтственно, [35]лицо, человѣкъ, [36]сталкиваться, [37]болѣе смѣлый, [38]сердито, [39]порицать, [40]слава, [41]переварить.

[1]хитрость, [2]грысть, [3]стукъ, [4]кушетка, [5]посмотрѣть, [6]замѣтить, [7]пустой, [8]мѣшокъ, [9]царапать, [10]запереть, [11]повидимому, [12]бросить, навести, [13]испугъ, [14]духъ, [15]вывернуть, [16]полный ходъ, [17]довольно странно, [18]вздохъ, [19]крѣпкій, [20]обратить, [21]притвориться, [22]видъ.

Now I have always understood that in intelligence[23] man stands first. Man can tame[24] the dragon, subdue[25] the mastodon[26], train[27] the tortoise[28], and carry captive[29] the unicorn[30]. He makes all things subservient[31] to his will; and yet here he is trapped[32] by the guile[33] of a rat, which combined the speed of a flying hare with the repose[34] of a blushing[35] girl. Wherein[36] then lies[37] his superior intelligence?»

Thinking over this with my eyes closed, a voice seemed to say to me: «Your knowledge[38] is the knowledge of books; you gaze[39] towards the truth, but see it not. You do not concentrate[40] your mind within yourself, but allow it to be distracted[41] by external[42] influences. Hence it is that you are deceived by the gnawing of a rat.

A man may voluntarily[43] destroy a priceless gem[44], and yet be unable to restrain[45] his feelings over a broken cooking-pot[46]. Another will bind a fierce[47] tiger, and yet change colour[48] at the sting[49] of a bee[50].

These words are your own; have you forgotten them?» At this I bent[51] my head and laughed; and then opening my eyes, I bade a servant bring me pen and ink and commit[52] the episode[53] to writting.

From: «The Gems of Chinese Thought», by H. Giles, p. 202.

121. JAPANESE PROVERBS.

Proof rather than argument.
Dumplings rather than blossoms.
Breeding rather than birth.
A mended lid to a cracked pot (an assemblage of incapables).
A cheap purchase is money lost.
A bee stinging a weeping face (one misfortune upon another).
Cows herd with cows, horses with horses.
Not to know is to be a Buddha (ignorance is bliss).
A man's heart and an autumn sky are alike fickle.

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[23]умъ, [24]приручить, укротить, [25]покорить, [26]мастодонъ, [27]выучить, [28]черепаха, [29]плѣнникъ, [30]единорогъ, [31]подчинить, [32]пойманный, [33]хитрость, [34]спокойствіе, [35]краснѣющій, [36]въ чемъ, [37]лежать, [38]знаніе, [39]смотрѣть, [40]сосредоточить, [41]развлечь, [42]внѣшній, [43]добровольно, [44]драгоцѣнный камень, [45]удержать, [46]кастрюля, [47]свирѣпый, [48]поблѣднѣть, [49]укусъ, [50]пчела, [51]склонить, [52]передать, [53]эпизодъ.

Hate a priest, and you will hate his very hood.
Never trust a woman, even if she has born you seven children.
Excessive tenderness turns to thousandfold hatred.
To lose is to win.
When folly passes by, reason draws back.

122. SAKÉ.

Saké or saki is: 1) a fermented[1] liquor made from rice, and largely consumed in Japan. It contains from 11 to 17 per cent of alchohol[2]. 2) A wine made from white grapes[3].

Some of the inhabitants of Takasakiu in Joshiu met together lately in order to see who could succeed in drinking the most saké. Those who could drink but one sho[4] (about two imperial[5] quarts[6]) were considered to have «very poor and unhappy brains[7]» and were not permitted to enter the ranks[8] of the competitors[9]. Several drank from two to three sho, but the one who bore[10] away the prize, namely a roll of silk[11], was he who succeeded in putting down[12] five sho in the short space[13] of thirty minutes.

From: «A Glossary of Reference», by H. Giles.

123. PRINCES FIRE-SHINE AND FIRE-SUBSIDE.

Now Prince Fire-Shine was a notable[1] fisherman and Prince Fire-Subside was a hunter[2]. And Prince Fire-Subside said unto his elder brother, «Let us exchange our occupations[3] and try our luck»[4]. And after some hesitation[5] on the part of the elder brother, the exchange was made. But Prince Fire-Subside was not successful and lost the fish-hook[6] in the sea. Then Prince Fire-Shine proposed to his younger

[1]бродить, [2]спиртъ, [3]виноградъ, [4]японская мѣра емкости, [5]имперскій, [6]кварта, [7]мозгъ, [8]ряды, [9]состязующійся, [10]уносить, [11]свитокъ шелку, [12]проглотить, выпить, [13]короткій промежутокъ.

[1]извѣстный, [2]охотникъ, [3]занятіе, [4]счастье, [5]колебаніе, [6]рыболовный крючокъ.

brother to exchange back the implements[7] they had used. But the younger brother said he had no luck and had lost the hook in the sea. But Prince Fire-Shine was angry[8] and demanded[9] his hook. Then Prince Fire-Subside broke his sword[10] into many fragments[11] and made them into fish-hooks which he gave to his brother in place of the one he had lost. But he would not receive them. Then he made a thousand fish-hooks and offered these. But he said, «I want my original hook».

And as Prince Fire-Subside was weeping[12] by the sea-shore, the Deity Salt-Possessor came to him and asked him why he wept. He replied, «I have exchanged a fish-hook with my elder brother and have lost it, and he will not be satisfied[13] with any compensation[14] I can make, but demands the original hook». Then the Deity Salt-Possessor built a boat[15] and set him in it and said to him, «Sail[16] on in this boat along this way, and you will come to a place built of fishes scales[17]. It is the palace of the Deity Ocean-Possessor. There will be a cassia[18] tree by the well[19] near the palace. Sit on the top of that tree, and the daughter of the Ocean-Possessor will come to thee and tell thee what to do».

So he sailed away in the boat and came to the palace of the Ocean-Possessor, and he climbed[20] the cassia tree and sat there. And the maidens[21] of the daughter of the Sea Deity came out to draw[22] water, and saw the beautiful young man sitting in the tree. Then he asked them for some water. And they drew water and gave it to him in a jewelled[23] cup. Without drinking from it, he took the jewel from his neck[24] and put it into his mouth and spat[25] it into the vessel, and it clung[26] to the vessel[27]. So the maidens took the vessel and the jewel clinging to it into the palace to their master. And they told him that a beautiful young man was sitting in the cassia tree by the well. The Deity then went out himself and recognised[28] the young man as Prince Fire-Subside.

He brought him into the palace, and spread[29] rugs[30] for him to sit on, and made a banquet[31] for him. He gave him his daughter in marriage, and he abode[32] there three years.

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[7]инструментъ, [8]сердитый, [9]требовать, [10]сабля, [11]маленькіе куски, [12]плакать, [13]удовлетвориться, [14]возмѣщеніе убытковъ, [15]лодка, [16]плавать на суднѣ, [17]чешуя, [18]акація, [19]колодецъ, [20]лазать, [21]дѣвица, [22]тянуть, [23]усыпанный драгоцѣнными каменьями, [24]шея, [25]выплюнуть [26]пристать, [27]сосудъ, [28]узнать, [29]разстилать, [30]коверъ, [31]пиръ, [32]жить.

At last one morning his daughter reported to the Sea Deity that Prince Fire-Subside, although he had passed three years without a sigh[33], yet last night he had heaved one deep[34] sigh. The Sea Deity asked him why he sighed. Then Prince Fire-Subside told him about his difficulty with his brother, and how he would accept no compensation for his fish-hook, but demanded the return of the original.

Thereupon the Sea Deity summoned[35] together all the fishes of the sea and asked them if any one of them had swallowed[36] this hook. And all the fishes said that the tai had complained[37] of something sticking[38] in its throat[39], and doubtless[40] that was the lost hook. The throat of the tai therefore being examined, the hook was found and given to Prince Fire-Subside.

The Sea Deity dismissed[41] him to his own country, and gave him two jewels, a flow-tide[42] jewel and an ebb-tide[43] jewel. And he set[44] him on the head of an immense[45] crocodile[46] and bade[47] the crocodile convey[48] him carefully and come back and make report. And Prince Fire-Subside gave the recovered hook to his brother. But a spirit of animosity[49] dwelt[50] in the brother's heart, and he tried to kill Prince Fire-Subside.

Then Prince Fire-Subside threw out the flow-tide jewel, and the tide came upon the Prince Fire-Shine and was about to drown him. And he cried out to his brother and expressed[51] his repentance[52]. Then Prince Fire-Subside threw out the ebb-tide jewel, and the tide flowed back and left him safe.

Then Prince Fire-Shine bowed his head before his younger brother, and said, «Henceforth[53] I will be thy guard[54] by day and night, and will faithfully serve thee»[55].

And *His-Augustness-Prince-Fire-Subside* succeeded his father and dwelt in the palace of Takachiho five hundred and eighty years. The place of his tomb[56] is still shown[57] on the mount Takachiho in the province of Hynga of the island of Kynshu. And he left as his successor his son, whom the daughter of the Sea Deity had born him. And this son was the father of *His-Augustness-Divine-Yamato-Iware-Prince* who

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[33]вздохъ, [34]глубокій, [35]призвать, [36]проглотить, [37]жаловаться, [38]торчать, [39]горло, [40]безъ сомнѣнія, [41]отпустить, [42]приливъ, [43]отливъ, [44]посадить, [45]громадный, [46]крокодилъ, [47]велѣть, [48]доставить, [49]вражда, [50]жить, [51]выразить, [52]раскаяніе, [53]впредь, [54]охрана, [55]тебѣ, [56]могила, [57]показывать.

is known to posterity[58] by his canonical[59] name of *Jimmu*, the first Emperor of Japan.

From: «Japan», by Murray, p. 148.

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124. A STORY OF THE MIRROR[1] AND THE BELL[2].

There was at that time a young woman, a farmer's wife, living at Ungenyama, who presented her mirror to the temple, to use for bell-metal[3]. But afterwards she much regretted[4] her mirror. She remembered things her mother told her about it; and she remembered it had belonged, not only to her mother, but to her mother's mother and grandmother; and she remembered some happy smiles it had reflected[5]. Of course[6] if she could have offered the priest a certain sum of money in place[7] of the mirror, she could have asked them to give back her heirloom[8]. But she had not the money necessary[9]. Whenever she went to the temple, she saw her mirror lying in the court-yard[10], behind a railing[11], among hundreds of other mirrors heaped[12] there together. She knew it by the Sho-Chiku-Bai in relief[13] on the back of it, — those three fortunate emblems[14] of Pine[15], Bamboo and Plumflower[16], which delighted her baby[17] eyes when her mother first showed her the mirror. She longed[18] for some chance to steal the mirror, and hide[19] it, — that she might thereafter[20] treasure[21] it always. But the chance did not come; and she was very unhappy, — felt as if she had foolishly given away part of her life. She thought about the old saying that a mirror is the soul[22] of a woman -- (a saying mystically[23] expressed[24] by the Chinese character for soul upon the backs of many bronze[25] mirrors), — and she feared it was true in weirder[26] ways than she had before imagined[27]. But she could not dare[28] to speak of her pain to anybody.

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[58]потомство, [59]канонический.

[1]зеркало, [2]колоколъ, [3]металъ, [4]сожалѣть, [5]отражать, [6]конечно [7]вмѣсто, [8]наслѣдственное имущество, [9]требуемый, [10]дворъ, [11]заборъ, [12]свалить въ кучу, [13]рельефъ, [14]эмблема, [15]сосна, [16]сливовый цвѣтъ, [17]младенческій, [18]сильно хотѣть, [19]спрятать, [20]въ будущемъ, [21]хранить какъ сокровище, [22]душа, [23]мистическій, [24]выражать, [25]бронза, [26]болѣе таинственный, [27]воображать, [28]осмѣлиться.

Now when all the mirrors contributed for the Mugenyama bell had been sent to the foundry[29], the bell-founders[30] discovered that there was one mirror among them which would not melt[31]. Again and again they tried to melt it, but it resisted[32] all their efforts. Evidently[33] the woman who had given the mirror must have regretted the giving. She had not presented her offering with all her heart; and therefore her selfish soul remained attached[34] to the mirror, kept it hard and cold in the midst of the furnace[35].

Of course everybody heard of the matter, and everybody soon knew whose mirror it was that would not melt. And because of this public exposure[36] of her secret fault[37], the poor woman became very much ashamed[38] and very angry. And as she could not bear the shame, she drowned[39] herself, after having written a farewell[40] letter containing[41] the words:

«When I am dead it will not be difficult to melt the mirror and to cast[42] the bell. But to the person who breaks that bell by ringing[43] it, great wealth will be given by the ghost [44] of me».

Day after day they continued ringing the bell furiously[45],—caring nothing[46] whatever for the protests[47] of the priests. So the ringing became an affliction[48]; and the priests could not endure[49] it; and they got rid[50] of the bell by rolling[51] it down the hill into a swamp[52]. The swamp was deep and swallowed[53] it up, and that was the end of the bell.

After the bell had been rolled into the swamp there was of course no chance of ringing it in such wise as to break it. But persons who regretted this loss of opportunity[54] would strike and break objects imaginatively[55] substituted[56] for the bell, — hoping thus to please the spirit[57] of the owner of the mirror that made so much trouble[58].

Among these folk[59] was a desolute[60] farmer who live near Mugenyama, on the bank of the Oïgawa. Having wasted[61] his substance[62] in riotous living[63], this farmer made for himself out of mud in his

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[29]литейный заводъ, [30]литейщикъ, [31]плавиться, [32]противостоять, [33]очевидно, [34]прикрѣпленный, [35]горнъ, [36]обнаруженіе, [37]недостатокъ, [38]стыдиться, [39]утопиться, [40]прощальный, [41]содержать, [42]вылить, [43]звонить, [44]духъ, [45]бѣшено, [46]не обращать вниманія, [47]протестъ, [48]мученіе, [49]выносить, [50]избавиться, [51]катить, [52]болото, [53]проглотить, [54]случай, [55]въ воображеніи, [56]замѣнить, [57]духъ, [58]безпокойство, [59]люди, [60]распутный, [61]расточить, [62]имущество, [63]кутежъ.

garden a clay-model[64] of the bell; and he beat it and he broke it, — crying[65] out the while for great wealth.

Then out of the ground before him rose up the figure[66] a white-robed[67] woman, with long loose[68]-flowing[69] hair, holding a covered[70] jar[71]. And the woman said: «I have come to answer your fervent[72] prayer as it deserves to be answered. Take therefore this jar». So saying she put the jar into his hands and disappeared[73].

Into his house the happy man rushed[74] to tell his wife the good news. He set down in front of her the covered jar — which was heavy — and they opened it together. And they found that it was filled, up to the very brim[75], with . . . .

But, no! — I really cannot tell you with what it was filled.

From: «Kwaidan», by L. Hearn, p. 54.

125. DAMASCENE[1] ART IN JAPAN.

The damascene work is an other great industry[2] of the country, and is best carried on at Kioto. It consists of the finest gold threads[3] worked into other metals[4]. The vessel is bronze or iron, and after the image has been drawn[5] on it, the lines are engraved[6] upon the metal with a sharp[7] engraving tool[8] in the dove-tail[9] form, and then the incisions[10] are filled[11] with fine gold wires[12]. The industry is of great antiquity and was practised in Rome many centuries ago; shields[13] were then produced with wars depicted[14] on them in gold and silver. The most intricate[15] work is by this means accomplished[16] in Japan. Cases of gun-metal[17] watches receive beautifully worked patterns[18] or initials in gold and silver. At first the manufactured[19] articles[20] looks rough[21], the gold wire protruding[22] far from the incisions, but soon[23],

[64]модель изъ глины, [65]восклицать, [66]фигура, [67]въ бѣломъ облаченіи, [68]распущенный, [69]развѣвающійся, [70]покрытый, [71]банка, [72]горячій, [73]исчезнуть, [74]броситься, [75]край.

[1]дамасскій, [2]промышленность, [3]нить, [4]металлъ, [5]рисовать, [6]гравировать, [7]острый, [8]инструментъ, [9]лапа (плотничій терминъ), [10]надрѣзы, [11]наполнять, [12]проволока, [13]щитъ, [14]изображать, [15]сложный, [16]совершаться, [17]артиллерійская бронза, [18]узоръ, [19]фабриковать, [20]предметъ, [21]грубый, [22]торчать, [23]скоро.

with a small emery[24] wheel[25], the gold is filed down[26] and polished[27] until the whole is an even[28] surface[29].

I saw a small temple, not more than a few inches high, having finishing touches[30] applied; it had taken the damascene workers twenty years to complete. The whole was a most wonderful work of art, everything correct in every detail, exactly resembling[31] one of the Shinto temples at Nikkô. Kioto is the chief[32] town for the manufacture of things of art, priceless[33] bronzes, wood carvings so magnificently[34] coloured as to resemble the works of the finest clay[35] workers. The modern[36] carvings, however, cannot, though still beautiful to our eyes, be compared with some of the carvings of former centuries on the temples at Nikkô. It is hard[37] to believe that carvings such as one sees there can be the work of human hands. At one temple the carving is so deep[38] that the birds are depicted[39] life-size[40], one peacock[41] I remember at the temple of Yakushi standing out[42] from the background[43] with his tail[44] forming the most perfect fan, each feather[45] exactly carved, the neck[46] craning[47] forward[48] as if ready to pick[49] up food[50]; the depth of the carving from the beak[51] of the bird to the background was eight and a half inches. Other smaller birds standing on a ledge[52] or perched[53] on a branch[54], surrounded[55] the centre[56] piece[57], and all most beautifully coloured.

From: «Art in Japan», by Rittner, p. 45.

126. THE AUGUST[1] DEPARTURE[2].

Crowds[3] came to the house, for everybody that knew anybody knew Takaiyanage Inkiyo. They came in and bowed before the household shrine[4], where his name and the age of such good omen[5] were

[24]наждакъ, наждачный, [25]колесо, [26]спиливать, [27]полировать, [28]гладкій, [29]поверхность, [30]послѣдняя отдѣлка, [31]походить, [32]главный, [33]весьма цѣнный, [34]великолѣпно, [35]глина, [36]современный, [37]трудно, [38]глубокій, [39]изображенъ, [40]натуральный, [41]павлинъ, [42]выдаваться, [43]задній планъ, [44]хвостъ, [45]перо, [46]шея, [47]вытягиваться, [48]впередъ, [49]поднять, [50]пища, [51]клювъ, [52]выступъ, [53]сидѣть, [54]вѣтка, [55]окружать, [56]центральный, [57]рисунокъ.

[1]величественный, [2]кончина, [3]толпа, [4]алтарь, [5]предзнаменованіе.

inscribed[6]. As they bowed they pressed[7] their hands together as Christians do in prayer[8]. They reverenced[9] his spirit[10], and by their obeisance[11] they implied[12] that they held his memory in high esteem as they had held him when he was a living man. But they did not worship[13], as some folk[14] would wish to have you believe. Then they laid their offerings[15] on the floor[16] below the little image[17] in its gilded[18] case[19], every one brought something. The well-to-do gave money, others cakes or wine, and others bamboo vases full of flowers. Some of these were red and some were white.

Meanwhile the goodwife[20] of the house was busy in the kitchen preparing food for the guests[21]. In neighbouring kitchens, too, the women helped with this. In my house cooking began early in the morning, and the maids[22] kept at it all day long. When cooking was over there was more food than I ever saw: raw[23] fish, sugared fish, cuttle-fish[24], sea-weed[25] soups, cold boiled rice rolled[26] up in sea-weed, with a little of horse-radish[27] in the centre[28].

The feasting lasted till noon next day, when it was time for the ceremony[29] to begin. Priests came from a neighbouring temple and saw the old man's body put away properly[30] in the jar[31], shaped[32] like a huge flowerpot, with fragrant[33] leaves pressed[34] in arount it. Then they placed the jar in the corner for the night, and covered it with a white cloth, so that it looked quite like a bit[35] of furniture sewed[36] up for the summer.

When all was ready for the procession[37] the next day, the mourners put the jar into a white box, and placed the white cloth over it as before (white is the mourning colour in Japan) and some white-robed attendants from the temple carried it off on a stretcher[38] on their shoulders[39].

«Just ahead[40] of the jar walked a company of singers with bells. They were in white also, in fact the whole company was in white.

At the temple the bearers[41] put the jar on the altar, and a

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[6]написать, [7]сжимать, [8]молитва, [9]почитать, [10]духъ, [11]поклоненіе, [12]выражать, [13]поклоняться, молиться, [14]люди, [15]приношеніе, [16]полъ, [17]образокъ, [18]золоченый, [19]футляръ, [20]хозяйка, [21]гость, [22]дѣвушка, [23]сырой, [24]каракатица, [25]морская капуста (водоросль), [26]завертывать, [27]хрѣнъ, [28]середина, [29]церемонія, [30]надлежащимъ образомъ, [31]банка, горшокъ, [32]имѣющій форму, [33]благоухающій, [34]прижатый, [35]кусокъ, [36]зашитый, [37]процессія, [38]носилки, [39]плечи, [40]впередъ, [41]носильщикъ.

dozen priests chanted[42] the service[43]. While the chanting went on, each guest stepped forward in turn, and, after bowing to the priests, knelt[44] before the bier[45], and salaaming[46] quite to the floor, took a pinch[47] of powdered incense[48] from a bowl[49] and dropped it into a charcoal[50] brazier[51], in which a tiny[52] fire burned. Then with another prolonged[53] bow the mourner returned to his seat. This was a sort of «Farewell» to the body and salutation to the spirit of the ancient gentlemen.

After this ceremony the body of the deceased was taken to the crematory. Fire was already burning under the oven[54], and the younger priests were setting[55] a banquet[56] more elaborate[57], if possible, than had been served at the house. At one side stood several tall vases of pure white porcelain[58] full of saké, and, near these, stacks[59] of shallow[60] drinking-cups[61] of red lacquer[62].

We seated ourselves on small cushions laid on the soft matted[63] floor.

Just then the priests took the body from the jar, and, having wrapped[64] it carefully in white, they put it on an iron grating[65] and slid it far back[66] into the furnace[67], though where all could get a good view[68] of it. The flames curled[69] round it fiercely[70] at first and then almost tenderly[71], as though caressing[72] it. Now and then they would lash[73] furiously[74] and tie[75] themselves in fantastic[76] knots[77] about the limbs, which bent[78] and unbent and quivered[79] as though life were not yet extinct[80] and they could feel the terrible heat.

So while the venerable departed writhed[81] and roasted[82] in the flames, we banqueted. It was gruesome[83], I confess[84], especially when one of the old man's family would go to the oven and turn him over[85] with an iron rod[86], or straighten[87] him out so that the fire could get at him better.

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[42]пѣть, говорить на распѣвъ, [43]служба, [44]стать на колѣни, [45]катафалкъ, [46]кланяться, [47]щепотка, [48]ладанъ въ порошкѣ, [49]чаша, [50]древесный уголь, [51]жаровня, [52]крохотный, [53]продолжительный, [54]печка, [55]раскладывать, [56]угощеніе, [57]изысканный, [58]фаянсъ, [59]сложенныя одна на другую, [60]мелкій, [61]чашка для питья, [62]японскій лакъ, [63]покрытый цыновками, [64]завернуть, [65]рѣшетка, [66]назадъ, [67]печь, [68]видъ, [69]извиваться, [70]свирѣпо, [71]нѣжно, [72]ласкать, [73]хлестать, [74]неистово, [75]завязываться, [76]фантастичный, [77]узелъ, [78]сгибаться, дрожать, [80]угасать, [81]корчиться, [82]жариться, [83]ужасно, [84]признаюсь, [85]перевертывать, [86]прутъ, [87]выпрямить.

I had recourse[88] to saké to steady[89] my nerves. Saké is about the strength of sherry[90], so that if you drink enough of it, especially when hot, you will produce an effect[91]. I produced one in the crematory. Every time one of the guests offered me a cup I took it, and poured[92] the contents into me.

It is the custom to exchange[93] cups. You rinse your cup in a bowl of water provided[94] for that purpose, and offer it to each guest in turn[95]. You must do this once at least to every one present, and you always receive a cup in return. There were twenty-nine of us at the funeral, and I had two drinks with each of them!

From: «The Heart of Japan», by Brownel, p. 36.

127. CHITS[1] AND PERDITION[2].

Public opinion in the Seaports is not pronounced[3] enough to emphasise[4] the line[5] between the use and the abuse[6] of chits. Among old residents there is an opinion against the abuse, of course[7], but there are so many «transients[8]» with homes that are far, far away. Among these latter restraint[9], in a large measure[10], it ineffectual[11], and so it happens that men, particularly young men, do feel freer[12] than is safe[13]. They are a genial[14] lot, fond of out-door life[15], well-travelled generally and well-read, with charming manners[16]; and hospitable[17], with a frank[18] generosity[19] that wins[20] at once. They have leisure[21] beyond the dreams of the toilers[22] of the West. They work harder[23] now, perhaps, than formerly, but their custom was to come down to work at ten a. m. and to finish usually by four. Out of these six hours, one and a half were spent at the clubs or in the great hotels, where chit-signing[24] is indulged[25] in as a liberal[26] art.

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[88]прибѣгнуть, [89]укрѣпить, [90]хересъ, [91]дѣйствіе (результатъ), [92]вливать, [93]обмѣниваться, [94]заготовленный, [95]поочередно.

[1]расписка, [2]гибель, [3]опредѣленный, [4]подчеркнуть, [5]граница, [6]злоупотребленіе, [7]понятно, [8]временный житель, [9]воздержаніе, [10]степень, [11]недостигать цѣли, [12]свободнѣе, [13]чѣмъ слѣдовало бы (безопасно), [14]радушный, [15]развлеченіе на вольномъ воздухѣ, [16]манеры, [17]гостепріимный, [18]прямой, [19]щедрость, [20]располагать къ себѣ, [21]свободное время, [22]труженикъ, [23]больше, [24]подписываніе, [25]предаваться, [26]свободный,

In the races twice a year they rode their own horses, and out of respect to the turf[27], when the races were on, all business, even banking, was at a standstill[28]. Wine flowed[29] as fast as the laws of gravity[30] would permit, but there was little ready money[31] to be seen. The boys who served the drinks did not handle[32] money. They pushed[33] the bottle and a scratch-pad[34] towards you, and someone signed. The chit then went to some hotel.

When a few months latter you wished to pay, you would have some trouble in finding the slip[35] to which you had put your name. Going from one place to another, at each the manager[36] would say — «I don't know. They may be here. If I find them I shall send them up to you. Let us see, what is your address»? If you were sure he had them, you might pay and he would credit[37] you. Then whatever[38] you bought thereafter he might not charge against you, but would say, «That goes[39] to square[40] us for what you paid against[41] the chits I never found».

It is only globe-trotters[42] that carry much money in their pockets, but they soon stop that, just as they give up eating rice-curry[43] with a fork. Railway people and beggars[44] are the only people that don't take chits, but the railroad, though convenient[45], is not necessary, and if one believes in the doctrine *similia similibus curantur*, one can pass beggars by also and so never know the touch of filthy lucre[46].

If you offer money to the barber[47], he may say, «Oh, wait till the end of the month. We cannot bother[48] making up cash now. Sign a chit».

At the tailor's you are asked: «Shall I send the goods to the club or to your hotel»? If you ask about payment, the reply is: «Oh, we'll send you a memorandum[49] now and then, to let you know how you stand with us[50]. But that is not a bill[51], you know. Just let that run[52] to your convenience, please. Send a chit when you like».

The jin-riki-sha man takes a chit from the hotel to which he has

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[27]скачки (ристалище), [28]застой (прекращеніе), [29]литься, [30]тяготеніе, [31]наличныя деньги, [32]брать въ руки, [33]пододвигать, [34]блокъ отрывныхъ листковъ, [35]маленькій кусокъ бумаги, [36]управляющій, [37]кредитовать, [38]что-либо, [39]это пойдетъ, [40]свести счета, [41]по, [42]туристъ, [43]рисовый кери, [44]нищій, [45]удобный, [46]презрѣнный металлъ, [47]цырюльникъ, [48]возиться, [49]замѣтка, [50]состояніе счета, [51]счетъ, [52]пусть это будетъ какъ вамъ удобно.

delivered you, or the hotel pays and you sign a chit. Every public-house[53] in town passes out the little pad[54] with the pencil hanging from one corner[55]. Lodgings[56], meals[57], everything a hotel has to rent[58] or sell to its guests, may be signed for on the chit. Nor is there anything that Satan[59] can furnish to promote[60] delirium[61] or to coax[62] on the coming of old age that a little chit will not settle for.

He who has looked on the wine when it is red, and has studied the mockery[63] of strong drink, need not moan[64] in his first waking[65] thoughts with despair[66] brought on by the recollection[67] that his last penny went the night before, unless[68], alas, he is too shaky[69] to hold the little pencil. But even then a promise to sign later will bring him what he needs.

There are settling days[70], of course, when the residents arm[71] themselves with courage[72] and go forth[73] to pay their chits. Some men do this every two years. Others who consider themselves patterns[74] of regularity[75], square[76] up bravely[77] each first of January. Then there are men who have the names of the places where their chits are held arranged[78] in groups[79] and each group assigned[80] to a particular month of the year. At the first of each month they settle a part of their debts[81].

Besides the annuals[82], bi-annuals[83], and the monthlies[84], there is a class made up, it is said, of those who do not pay until they die. These men have life insurance[85] policies[86], or assurance[87] policies, to speak with local accuracy[88], and being thus assured, they do not bother who holds their chits, or whether the chits were signed ten days or ten years ago. There are few men, however, who have signed chits steadily[89] for ten years. Three years is generally the limit[90]. A man can sign a barrelful[91] in that time. When the assured man dies, his chits appear, and straighway[92] are paid; the first money collected[93] from the policy going for[94] this.

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[53]ресторанъ, [54]блокъ отрывныхъ листковъ, [55]уголъ, [56]квартира, [57]столъ, [58]отдавать въ наемъ, [59]сатана, [60]поощрить, [61]бѣлая горячка, [62]приманить, [63]обольщеніе, [64]вздыхать, [65]пробужденіе, [66]отчаяніе, [67]воспоминаніе, [68]развѣ только, [69]слабый, [70]дни расчета, [71]вооружаться, [72]мужество, [73]отправляться, [74]образецъ, [75]аккуратность, [76]разсчитываться, [77]храбро, [78]собранный (устроенный), [79]группами, [80]предназначенъ, [81]долгъ, [82]ежегодникъ [83]двугодникъ, [84]ежемѣсячникъ, [85]страховой, [86]полисъ, [87]страховой, [88]точностью, [89]безпрерывно, [90]предѣлъ, [91]цѣльная бочка, [92]немедленно, [93]собранный, [94]идутъ на это.

The number of chits not paid is large, though relatively[95] small. It is this fact that is the pennyless[96] man's advantage. He lives on the fringe[97] or ragged[98] edge of the crazy[99] quilt[100] of chits until he «loses his face», or drinks himself into the hereafter[101]. He drifts into the consul's hands and is sent home steerage[102] at his government's expense[103]. He may so dread[104] the thought of home that he flies to the natives, among the disreputable[105] of whom he must have some acquaintance, and in return for a little see-weed, fish and rice-beer, teaches them Peter Parley's History of the world, or possibly the art of mixing cocktails[106].

When he dies, the chances are that the foreign residents will subscribe to bury him decently[107], and others of his class will mourn for him, hoping that some day someone will do the same for them. The class is one that is less in evidence each year.

As the transient[108] population of Yokohama increases[109], chit signing may disappear[110], although the habit is second nature to those who live there now. Here and there a man rebels[111], and swears[112] that he will never sign another chit, but a temptation that is ever present is hard to resist[113] for long. With nothing between a thirsty man and the drink he longs[114] for but the scrawling[115] of his name on a bit of paper, the chances are that the thirst will win. Other things he may crave[116] as keenly[117], things that will do him less good than a drink; the fatal[118] paper makes it all too easy, and reform difficult.

From: «The Heart of Japan», by Brownel, p. 105.

128. KONO HITO AND THE PRAYER PUMP.

Kono Hito was a farmer, and owned fifty small fields in which he planted swamp[1] rice; a highway[2] separated[3] the paddy[4] fields from

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[95]сравнительно, [96]бѣдный (не имѣщій ни копейки), [97]бахрома, [98]истрепанный, [99]дряхлый, [100]покрывало, [101]на тотъ свѣтъ, [102]третьимъ классомъ, [103]за счетъ, [104]бояться, [105]испорченные, [106]составленіе напитка «cocktail», [107]прилично, [108]проходящій, временный, [109]увеличиваться, [110]исчезать, [111]возставать, [112]клясться, [113]противостоять, [114]сильно хотѣть, [115]подмахнуть, [116]жаждать, [117]сильно, [118]роковой.

[1]болотный, [2]большая дорога, [3]отдѣлять, [4]рисъ на корню.

those of his neighbour Sono Hito and led to a temple beyond[5], where many people offered alms to Amida, the Buddha, and ere they did so they washed themselves. Sono Hito took a bath[6] and the thought[7] struck him that he might make use of the waste[8] water. His rice fields reached[9] quite up to the temple grove[10]. He resolved[11] to build a shrine in honour of the temple's god, near to the road, and sink[12] a well[13] there, Having dug[14] the well he placed a tablet[15] on which was written that he would give the worshipper all the pure water needed[16], only each one must pump[17] it for himself. Inside[18] the building was a broad shallow[19] tank[20], where the worshipper had plenty[21] of room to use his scrubbing[22] towel[23]. Sono Hito might call it a prayer machine and each bather as he sat in the tub[24] might turn Buddha's third arm[25] with vigour[26] and pray fervently[27]. Sono Hito had rigged[28] his pump so as to deliver[29] the water into a tank[30] on the roof[31] of the shrine.

This tank was a distributing[32] reservoir[33]. Part of the water that the worshippers pumped into it poured[34] down in a stream[35] on the head of whoever[36] might be working at the crank[37], as he or she sat in the tub. The greater part, however, flowed[38] away in channels[39] through the rice fields.

Poor Kono Hito worried[40] greatly over the early yellowishness[41] of this fields. He did not understand how Sono Hito managed[42]. But he built a shrine and sank a well, not a cataract[43] bath, nor was the well deep[44], and thought Buddha would take his poverty[45] into account[46] and smile on him. But Buddha did nothing of the sort. He then took to watching[47] the road, and when he saw any worshippers, he slipped[48] quietly into Sono Hito's shrine, sat himself in the tank, turned[49] the crank, and prayed vigorously.

This was a cunning[50] scheme, for pilgrims[51], after waiting long for Kono to finish, would decide[52] that such fervent[53] piety[54] should

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[5]дальше, [6]ванна, [7]мысль пришла въ голову, [8]грязный, [9]доходить, [10]роща, [11]рѣшить, [12]вырыть, [13]колодецъ, [14]копать, [15]доска, [16]нужный, [17]накачивать, [18]внутри, [19]мелкій, [20]бассейнъ, [21]много, [22]тереть, [23]полотенце, [24]лоханка, ванна, [25]руки, [26]энергично, [27]ревностно, [28]построить, [29]передать [30]бассейнъ, [31]крыша, [32]распредѣлять, [33]резервуаръ, [34]литъ, [35]потокъ, [36]кто-либо, [37]рычагъ, [38]течь, [39]каналъ, [40]безпокоиться, [41]желтизна, [42]справляться, [43]водопадъ, [44]глубокій, [45]бѣдность, [46]расчетъ, [47]караулить, [48]незамѣтно войти, [49]повернуть, [50]хитрый, [51]странникъ, [52]рѣшить, [53]пламенный, [54]набожность.

not be disturbed[55], and leaving the zealot[56] in Sono Hito's tub they would cross[57] over to the other shrine. When they had mundificated[58], they emptied[59] the water on the roadside. Kono ground and ground away, taking twenty or thirty baths a day, chilling[60] himself in the cataract, and pumping three times as much water over Sono Hito's fields as he brought down[61] on his aching[62] head. All this overbathing[63] even with prayers is no good.

When Junsa, the policeman[64], called Isha, the physician to Sono Hito's shrine one evening and let the lantern[65] fall on Kono Hito's face, the man of medicine said: «Water on the brain»[66]. Two days later they buried[67] him, and Sono Hito gave money for a stone column[68] to mark the resting[69] place of the dead man's ashes[70].

Kono Hito really had helped Sono Hito a good deal[71].

From: «The Heart of Japan», by Brownel.

129. COOLIE[1] COSTUME[2] AND RICE[3] CULTURE[4].

Kuruma-runners wear[5] short[6] blue cotton drawers[7], girdles[8] with tobacco[9] pouch[10] and pipe attached[11], short blue cotton shirts with wide sleeves[12] and open in front[13], reaching[14] to their waists[15], and blue cotton handkerchiefs knotted[16] round their heads except when the sun was very hot, when they took their flat[17] flag[18] disks[19] two feet in diameter, which always hang behind Kurumas, and are used either in sun or rain, and tied them on their heads. They wore straw[20] sandals[21], which had to be replaced[22] twice on the way. Blue and white towels[23] hung from their shafts[24] to wipe[25] away the sweat[26], which ran pro-

[55]безпокоить, [56]ревнитель, [57]перейти, [58]очищать, [59]вылить, [60]застудить, [61]навлечь, [62]болѣть, [63]излишнее купаніе, [64]городовой, [65]фонарь, [66]разжиженіе мозга, [67]похоронить, [68]каменная колонна, [69]покой, [70]прахъ, [71]много.

[1]китаецъ чернорабочій, [2]костюмъ, [3]рисъ, [4]культура, [5]носить, [6]короткій, [7]штаны, кальсоны, [8]поясъ, [9]табакъ, [10]кисетъ, [11]прикрѣпить, [12]рукавъ, [13]спереди, [14]достигать, [15]талія, [16]завязать въ узелъ, [17]плоскій, [18]тростниковый, [19]дискъ, [20]соломенный, [21]сандалія, [22]перемѣнить, [23]полотенце, [24]оглобля, [25]вытирать, [26]потъ.

fusely[27] down their lean[28], brown bodies. The upper[29] garment[30] always flew behind them, displaying[31] chests[32] and backs elaborately[33] tatooed[34], with dragons and fishes. Tatooing has recently been prohibited[35]; but it was not only a favourable adornment[36] but a substitute[37] for perishable[38] clothing.

Blithely[39], at a merry[40] trot[41], the coolies hurried[42] us away from the kindly group[43] in the Legation porch[44], across the inner[45] moat[46] along the inner drive[47] of the castle past gateways[48] and retaining walls[49] of Cyclopian masonry[50], across the second moat, along miles of streets of sheds[51] and shops all grey, thronged[52] with foot-passengers and Kurumas, with pack-horses[53] loaded[54] two or three feet above their backs, the arches[55] of their saddles[56] red and gilded lacquer, their frontlets[57] of red leather, their «shoes» straw sandals, their heads tied[58] tightly[59] to the saddle-girth[60] on either side, great white cloths figured[61] with mythical[62] beasts in blue hanging loosely[63] under their bodies[64]; with coolies dragging[65] heavy loads to the guttural[66] cry of «Hai! huida!» with children whose heads were shaved in hideous[67] patterns[68]; and now and then as if to point[69] a moral[70] lesson in the midst of the whirling[71] diarama[72], a funeral[73] passed through the throng[74] with a priest in rich robes, mumbling[75] prayers, a covered[76] barrel[77] containing the corpse[78], and a train[79] of mourners in blue dresses with white wings[80]. Then we came to the fringe[81] of Yedo, where the houses cease[82] to be continuous, but all that day there was little interval[83] between them. All had open fronts, so that the occupations[84] of the inmates[85], the «domestic life» in fact, were perfectly visible. Many of these were roadside tea-houses, and nearly all sold sweetmeats[86], dried

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[27]обильно, [28]тощій, [29]верхній, [30]платье, [31]показывать, [32]грудь, [33]тщательно, [34]татуировать, [35]запретить, [36]украшеніе, [37]замѣнять, [38]недолговѣчный, [39]радостно, [40]веселый, [41]рысью, [42]спѣшить, [43]группа, [44]подъѣздъ, [45]внутренній, [46]ровъ, [47]дорога, военная улица, [48]ворота, [49]подпорная стѣна, [50]каменная кладка, [51]навѣсъ, [52]толпиться, [53]вьючная лошадь, [54]нагрузить, [55]лука, [56]сѣдло, [57]лобная повязка, [58]завязать, [59]туго, [60]подпруга, [61]изукрашенный, [62]миѳическій, [63]свободно, [64]туловище, [65]тащить, [66]гортанный, [67]ужасный, [68]узоръ, [69]указать, [70]нравственный, [71]крутящійся, [72]діорама, [73]похороны, [74]толпа, [75]говорить подъ носъ, [76]закрытый, [77]бочка, [78]тѣло, [79]поѣздъ, свита, [80]крылья, [81]окраина, [82]перестать, [83]промежутокъ, [84]занятія, [85]обитатель, [86]сласти.

fish, pickles[87], mochi or uncooked cakes[88] of rice dough[89], dried persimmons[90], rain hats or straw shoes for man or beast. The road, though wide enough for two carriages (of which we saw none) was not good and the ditches[91] on both sides were frequently neither clean nor sweet. Must I write it? The houses were mean[92], poor, shabby[93], often even squalid[94], the smells were bad and the people looked ugly[95], shabby and poor, though all were working at something or other.

The country is dead level[96] and mainly[97] an artificial[98] mud flat or swamp[99], in whose fertile[100] ooze[101] various aquatic[102] birds were wading[103], and in which hundreds of men and women were wading too, above their knees[104] in slush[105]; for this plain of Yedo is mainly a great rice-field, and this is the busy season of rice-planting[106]; for here, in the sense in which we understand it, they do not «cast their bread upon the waters». There are eight or nine varieties[107] of rice grown in Japan, all of which, except the upland[108] species[109], require mud, water, and much puddling[110] and nasty[111] work. Rice is the staple[112] food and the wealth of Japan. Its revenues[113] were estimated in rice. Rice is grown almost wherever irrigation[114] is possible.

The grain[115], after being soaked[116] till it is on the verge[117] of sprouting[118], is sown[119] thickly in small patches[120], which are flooded[121] every night to the depth of two or three inches, and dried during the day. When the seedlings[122] are well up, fish manure[123] or refuse[124] oil is put over them to force[125] them on, and in about fifty days, when the patch is covered with plants about three inches high, whose brilliant[126] green gladdens[127] the eye just now all about Yokohama, the people take them up in bundles[128] of three or four, and plant them in tufts[129] in lines, leaving a foot between each tuft as well as between

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[87]пикули, [88]лепешки, [89]рисовое тѣсто, [90]американская слива, [91]канава, [92]неказистый, [93]жалкій, [94]грязный, [95]некрасивый, [96]совсѣмъ плоскій, [97]главнымъ образомъ, [98]искусственный, [99]болото, [100]плодородный, [101]илъ, [102]водяной, [103]ходить по водѣ, [104]колѣно, [105]мокрая грязь, [106]посадка, [107]разновидность, [108]горный, [109]видъ, [110]мѣсить грязь, [111]непріятный, [112]главный предметъ, [113]государственные доходы, [114]искусственное орошеніе, [115]зерно, [116]намочить, [117]почти (бук. на краю), [118]пускать ростки, [119]сѣять, [120]маленькое поле, [121]затоплять, [122]разсадка, [123]навозъ, [124]отбросы, [125]искусственно выгонять ростъ растенія, [126]яркій, [127]радовать, [128]связки, [129]пучки.

each line. The planting is by no means[130] general yet, and I saw a deal of preliminary[131] operations[132], in which a horse with a straw saddle, to which an instrument composed[133] of several deep teeth[134] is attached, travels up and down in the slush, followed by a man who guides[135] him, not by reins[136], but by a long bamboo attached to the side of his nose. This process tears[137] up the old rice roots[138], disintegrates[139] the soil[140], and mixes up the manure with it; for rice-fields are very heavily manured — as are all Japanese crops — with everything which is supposed to possess fertilising[141] qualities. Where this ploughing[142] was over, a thick bubbly[143] scum[144] lay on the black waters, giving off the smell of a «pestilent fen[145]» under the hot sun.

Rice is commonly planted in fields formed by terracing[146] sloping[147] ground, in which case irrigation is easily obtained; but on this level[148] plain water is laboriously[149] raised from the main canals[150] into narrow ditches at a higher level by means of a portable[151] and very ingenious[152] «treadmill[153]» pump[154], which is made to revolve[155] in a scientifically[156] constructed trough[157], by a man who perpetually[158] ascends its floats[159]. It somewhat resembles a paddle-wheel[160] of eight feet in diameter. When irrigation is wanted at any particular spot, the contrivance[161] is caried to the intersection[162] of the higher with the lower ditch, and fixed there with bamboo uprights[163] on each side, with rail[164] across to give support to the man who works it with his feet, just as the treadmill is worked in prison[165]. When the pump is needed elsewhere, it is only necessary to remove it and bank[166] up the cutting[167] in the dyke[168]. As far as I could see across the slush[169], there were wheels at work, up which copper-skinned[170] men, naked[171] except for the maro or loin-cloth[172], were industriously[173] climbing.

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[130]ни въ коемъ случаѣ, [131]предварительный, [132]операція, [133]составлять, [134]глубокіе зубья, [135]управлять, [136]вожжи, [137]разрывать, [138]корень, [139]разрыхлять, [140]почва, [141]удабривать, [142]пахота, [143]пузырчатый, [144]пѣна, [145]зараженное болото, [146]дѣлать террасы, [147]покатый, [148]ровный, [149]съ большимъ трудомъ, [150]каналъ, [151]переносный, [152]хитроумный, [153]колесо, приводимое въ движеніе ногами, [154]насосъ, [155]вращаться, [156]научно, [157]жолобъ, [158]постоянно, [159]лопасть, [160]гребное колесо, [161]механизмъ, [162]перекрестокъ, [163]колъ, [164]перекладина, [165]тюрьма, [166]засыпать, [167]прорѣзъ, [168]плотина, [169]мокрая грязь, [170]съ кожей мѣдно-краснаго цвѣта, [171]голый, [172]маленькій передникъ, [173]трудолюбиво.

The rice-fields are usually very small and of all shapes. A quarter[174] of an acre[175] is a good-sized[176] field. The rice crop[177] planted in June is not reaped[178] till November, but in the meantime[179] it needs to be «puddled» three times, i. e., for all the people to turn into the slush, and grub[180] out all the weeds[181] and tangled[182] aquatic plants which weave[183] themselves from tuft to tuft, and puddle up the mud[184] afresh[185] around the roots. It grows in water until it is ripe[186], when the fields are dried off. An acre of the best land produces[187] annually[188] about fifty-four bushels[189] of rice, and of the worst about thirty.

From: «Unbeaten Tracks in Japan», by Mrs. Bishop, p. 57.

130. THE SHRINE OF YOSHITSUNÉ.

On the very edge[1] of the cliff[2], at the very top of the zigzag[3], stands the wooden temple or shrine such as one sees in any grove[4] or high place on the main island, obviously[5] of Japanese construction, but concerning[6] which Aino tradition[7] is silent[8].

No European had ever[9] stood where I stood, and there was a solemnity[10] in the knowledge. The sub-chief[11] drew back the sliding doors[12], and all bowed[13] with much reverence[14]. It was a simple shrine of unlacquered[15] wood, with a broad shelf[16] at the back, on which there was a small shrine containing[17] the figure of the historical hero Yoshitsune, in a suit[18] of inlaid[19] brass armour[20], some metal «gohei», a pair tarnished[21] brass candlesticks[22], and a coloured Chinese picture representing[23] a junk. Here then I was introduced[24] to the great god of the mountain Ainos. There is something very pathetic[25] in these

[174]четверть, [175]акръ = около 1/3 десятины, [176]порядочной величины, [177]посѣвъ, [178]жать, [179]тѣмъ временемъ, [180]раскопать, [181]сорныя травы, [182]спутанный, [183]переплетаться, [184]грязь, илъ, [185]снова, [186]спѣлый, [187]производить, [188]ежегодно, [189]бушелъ (мѣра сыпучихъ тѣлъ).

[1]край, [2]пропасть, [3]зигзагъ, [4]роща, [5]очевидно, [6]касательно, [7]преданіе, [8]молчать, [9]когда-либо, [10]торжественность, [11]помощникъ старшины, [12]выдвижная дверь, [13]поклониться, [14]почтеніе, [15]нелакированный, [16]полка, [17]содержать, [18]костюмъ, [19]инкрустація, [20]доспѣхи, [21]почернѣвшій, [22]подсвѣчникъ, [23]изображать, [24]представленъ, [25]трогательно.

people keeping alive[26] the memory of Yoshitsuné, not on account of his martial[27] exploits[28], but simply because their tradition[29] tells them that he was kind to them.

They pulled[30] the bell[31] three times to attract[32] his attention[33], bowed[34] three times and made three libations[35] of saké, without which ceremony[36] he cannot be approached.

They asked me to worship their god, but when I declined[37] on the ground[38] that I could only worship my own God, the Lord of Earth and Heaven, of the dead and of the living, they were too courteous[39] to press[40] their request.[41]

131. KOREAN PROVERBS.

Worms may eat the heart away, but the prick of a finger calls for immediate attention.

Cut off a wart and it becomes a tumour.

You cannot have a large valley without first having a large mountain.

Even the hedgehog claims that its young are smooth and graceful.

Kill a bullock for a feast when a fowl would suffice.

The man who is insulted in Iongjagi waits till he gets to Sopinggo before he scowls back (Two places on the Han river).

He shelled all his melon seeds and ate them at one mouthful (English: «Fools and their money are soon parted»).

The man who eats the salt must drink the water.

What is the use of shoeing a dog — dogs cannot work (money thrown away).

He is a toad in the well (i. e. uneducated). (Korean wells are very shallow).

The aspen blamed the pine for rustling too loudly in the wind.

You can mend with a trowel a little break in a dyke which you could not mend later with a shovel.

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[26]живой, [27]военный, [28]подвигъ, [29]преданіе, [30]тянуть, [31]звонокъ, колоколъ, [32]привлечь, [33]вниманіе, [34]поклониться, [35]возліяніе, [36]церемонія, [37]отказаться, [38]основаніе, [39]вѣжливый, [40]настаивать, [41]просьба.

If you lift a heavy stone, you must expect to get red in the face (nothing great or useful can be done without an effort).

In those districts where there are no tigers, the wild cats play at being tigers (the lower officials always ape the higher ones).

From «The Korean Repository» 1896 – 1897.

132. KANG, OR THE STRAIGHT HOOK, A SKETCH OF HIS LIFE.

He was sent to one of the small schools in the village, where under the watchful[1] eye and ear he could learn to read and write.

It is said that it requires from ten to fifteen years of this most monotonous[2] work to learn even the rudiments[3], and often more years are spent.

At last Kang's education was supposed to be complete, and it is to be presumed[4] he knew as much, or as little, as his fellow-scholars[5], and was like them prepared to attend the Quagga. After two or three unsuccessful attempts Kang succeeded in passing the examination and got his diploma[6], which gave him the right to wear under his hat a certain conical[7] cap made of horse-hair and also to hold office, provided he could secure an appointment[8].

His family had no influence[9] in official circles[10] and were too poor to contribute[11] the funds[12] necessary to turn official patronage[13] in his direction, and he at last saw that he must cultivate[14] that most indispensible[15] quality of an office-seeker[16] patience, and to that end concluded[17] to go «a fishing», and to still better learn this lesson of patience, adopted[18] the straight hook[19]. This possibly was not the only reason that induced[20] Kang to select[21] a straight hook, which was probably a short needle strung[22] through the eye[23]; it may be that fearing if by any mischance[24] he should catch a fish it might be suspected[25] he was engaged in a useful pursuit and doing something to contribute to his support and that he would thereby, «lose face»[26] with

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[1]наблюдательный, [2]однообразный, [3]основы (ученія), [4]предположить, [5]ученикъ, [6]аттестатъ, [7]конический, [8]назначеніе, [9]вліяніе, [10]кругъ, [11]снабдить, [12]денежныя средства, [13]покровительство, [14]развить, [15]необходимый, [16]искатель казеннаго мѣста, [17]рѣшить, [18]избрать, [19]крючокъ, [20]побудить, [21]избрать, [22]нанизанный, [23]ушко, [24]несчастіе, неудача, [25]подозрѣвать, [26]потерять лицо (осрамиться).

his fellows, he used the needle to guard[27] against any such dire[28] catastrophe[29]. At any rate[30] he betook[31] himself to a convenient[32] nook[33] on the eastern bank of the Han river, and seated on a ledge[34] rocks, fished from day to day. The sun each morning as it rose over the mountains in the east found him at his post[35], and when descending[36], its last rays[37] illumined[38] his placid[39] face as he fished. In all seasons — during the many pleasant days that make the Korean climate[40] the best and most glorious[41] in all Asia, as well as in the chilling[42] blasts[43] of winter and in the heavy down-pour[44] of the rainy season, he was there fishing. If in the course of eight or ten years a sportive[45] fish nibbled[46] at his needle, Kang had only to gently move the line and the fish went of uncaught and unharmed. The most moderate[47] and conservative[48] Koreans say Kang thus continued for eighty years; others say for one hundred and forty. At last his fame[49] reached the ears of the reigning king, who, organizing[50] a grand procession to visit Kang, found him on his ledge faithfully fishing, the very embodiment[51] of patience on a rock, and having heard his story, saw at once, with that prescience[52] with which Royalty is sometime endowed[53], that Kang, possessing that greatest of all qualifications[54] for royal officers—unending[55] and ever-enduring[56] patience — was just the man for Prime-Minister, and so appointed[57] him on the spot.

Kang was forthwith[58] removed from his rock to the highest place of honour in the Palace, that of Prime-Minister of the left, and there seated on silken cushions, puffed[59] his pipe[60] in peace. It is said that in those days, and perhaps in much more modern times, the length of an official's pipe was measured[61] by the rank of his office, and that Kang's pipe-stem[62] was considerably longer than the old fishing-pole[63] he had used in the days of his waiting; indeed, that the bowl[64] of the pipe was so far away from the mouthpiece[65] that it was impossible for him to tell that the pipe was lighted, and that the most knotty[66] and

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[27]охранять, [28]ужасный, [29]катастрофа, [30]какъ бы то ни было, [31]удалиться, [32]удобный, [33]уголокъ, [34]выступъ, [35]мѣсто, [36]опускающійся, [37]лучъ, [38]освѣщать, [39]спокойный, [40]климатъ, [41]славный, [42]холодный, [43]вѣтеръ, [44]ливень, [45]игривый, [46]клевать, [47]умѣренный, [48]консервативный, [49]слава, [50]организовать, [51]воплощеніе, [52]предвѣдѣніе, [53]одаренъ, [54]качество, [55]безконечный, [56]все переносящій, [57]назначить, [58]немедленно, [59]потягивать, [60]трубка, [61]измѣряться, [62]мундштукъ, [63]удилище, [64]та часть трубки, въ которой горитъ табакъ, [65]мундштукъ, [66]трудный.

important and only great question of state which he tried to decide from day to day was whether in fact he was smoking.

Never asked for any advice, and never offering[67] any, he gave no bad advice; doing nothing, he never did anything wrong; and interfering[68] with no intrigues[69], opposing no schemes[70] and meddling[71] with nobody, he made no enemies and so he was greatly beloved and was then, and has ever since been universally[72] recognised[73] as the wisest, best and greatest of Prime-Ministers, a shining and a grand example to be followed and if possible emulated[74] by his successors. This grand old man continued for many years to thus efficiently[75] discharge the arduous[76] duties of his high office, until at last death ended his brilliant career, when amidst the tears of the nation he was given a semi-royal[77] burial[78].

From: «Korean Repository», May 1897, p. 175.

133. PYEN SAM, OR PARTY FIGHTING.

«The people who take an active part in the game, are generally among the lower classes. Those who engage[1] in the game always wear broad-brimmed, stiff[2] hats wrapped[3] round on the upper[4] part and crown with heavy straw-cord[5], until it is about three or four inches thick. These protect[6] their heads during the five or six hours combat[7]. The fighters[8] are between[9] five hundred and a thousand in number at different times on each side.

«They hold their arms in a horizontal[10] position in front of their faces, and have in their hand a short, thick oaken[11] club[12]. These clubs, tapering[13] towards each end, are about sixteen inches long and two inches in diameter at the middle. Every man tightens[14] up his loose[15] pantaloons[16]. Each side, at the beginning[17], generally[18] gives a yell[19]

[67]предлагать, [68]вмѣшиваться, [69]интрига, [70]планъ, [71]трогать, [72]повсемѣстно, [73]признанъ, [74]подражать, [75]дѣйствительно, [76]трудный, [77]почти царскій, [78]похороны.

[1]занятъ, [2]крѣпкій, [3]обернутый, [4]верхній, [5]соломенный жгутъ, [6]защищать, [7]бой, [8]боецъ, [9]между, [10]горизонтальный, [11]дубовый, [12]дубинка, [13]съуживаться, [14]подтягивать, [15]свободный, [16]штаны, [17]сначала, [18]обыкновенно, [19]крикъ.

and the winning[20] side always yells, but the shouting[21] is done more by the spectators[22] than by the actual[23] combatants[24], especially[25] during the combat. What they call a good combatant is one who can knock down about a hundred ordinary persons with his club. This shows how severe a game it is. The worst part for a spectator to watch is towards the end of the game, usually in the evening, because the rear[26] line begins to use their slings[27] in throwing stones. It is quite usual for some spectators to return to their homes with torn[28] clothes, and some either leave their hats in ditches[29] or crush[30] them under someone's feet. If any one is not a good runner, it is far better for him to stay at home[31]. If any one has not sharp eyesight[32] to watch the raining[33] stones, it is very dangerous for him to stay there after they begin to use slings. It is not uncommon that several are killed in the field, either among the fighters or the spectators. The reason for such accident is, that the winning side always rushes[34] into their opponents[35] field to get complete victory[36]. While doing this the spectators of the loosing side try to get away from the dashing[37] clubs, and often some of them fall to the ground without notice[38] of any one.

«When these men get so interested in the game, they wish to continue almost every day during the short season[39] of two weeks. Then the government stops the game by means[40] of the police force. If the police fail[41] to stop them, then the government generally orders the regular[42] army to put it down.

«When this game originated[43] there were a great many small kingdoms in the country. It is rather singular that they have kept up this game through so many centuries[44] to the present day».

From: «The Korean Repository», April 1897, p. 143.

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[20]побѣждающій, [21]крикъ, [22]зрители, [23]самый (дѣйствительный), [24]боецъ, [25]въ особенности, [26]задній, [27]пращъ, [28]разорванный, [29]канава, [30]раздавить, [31]остаться, [32]острое зрѣніе, [33]падающій, [34]бросаться, [35]противникъ, [36]побѣда, [37]размахивающійся, [38]вниманіе, [39]сезонъ, [40]посредствомъ, [41]упустить, [42]регулярный, [43]возникать, [44]столѣтіе.

IX.

PECULIARITIES OF THE ENGLISH LANGUAGE IN THE FAR EAST.

134. PIDGIN-ENGLISH.

When the foreigners settled in China, finding the language difficult to learn, and the Chinese finding English nearly as difficult for them to acquire, a middle course was struck, and the outcome was the mongrel talk, called Pidgin-English (i. e. business English). We say a middle course was struck, for the words employed are generally English modified to suit the defective pronunciation of the Chinese. For example the letter «r» is dropped and «l» substituted, while the idiom is Chinese, and in the absence of inflection and declension, the Chinese again copied. The result has been a most wonderfull gibberish, especially when talked in its purity. It is of course not at all like Chinese and so unlike English, that new-comers require to learn it. The difference between it and proper English was once unconsciously and wittily expressed by a Cantonese shopkeeper, who, finding himself at a loss to understand the correct English spoken by a new arrival, turned to his friend an American, and said: «Moh bettah you flen talkee Englishee talk my no sabbee Melican talk».

A very few of the words employed in Pidgin-English are Chinese, so distorted as to be almost past recognition, while Portuguese, Malay, and Indian have also added a few words to the vocabulary. Some residents have occasionally amused a leisure hour by putting a few of the gems of English literature into this jargon, with the result that diamonds of the first water have been changed into ashes. The soliloquy in Hamlet, commencing in Pidgin-English «Can-do no can do,

how fashion», as well as «Excelsior» and other poems, have shared this fate. But very few, if any, of the pieces translated into this lingo represent it as it is really spoken, as bs, gs, ds, and rs, are all left in, letters which, when the Chinese speak it, are not pronounced, but ps, ks, ts, and ls, are used instead. The Pidgin-English, as usually written, represents it as it is pronounced by the foreigners, but not as it is spoken by the majority of Chinese, and the latter we would maintain is the proper Pidgin-English.

Fortunately for all concerned, this dialect of English, which has had an existance of more than a century, seems doomed at last. The extended acquisition of some knowledge of English on the part of the Chinese is superseding its use, we are thankful to say. One very curious feature in the employment of Pidgin-English, is to find the Chinese from different parts of the Empire, who on account of the difference of the language spoken by them, are unable to converse together, occasionally forced to use it, in order to be able to hold any communication with each other.

From: «Things Chinese», by J. Dyer Ball.

In H. Giles' «Glossary of Reference» we find the following remarks on this subject.

Pidgin-English is the lingua franca of China, used by foreigners of all nationalities, who do not talk Chinese in speaking to native servants, shopkeepers, chair-coolies, sailors, etc. Also frequently spoken to each other by Chinamen of different parts of the Empire, whose dialects are mutually unfamiliar, and who do not understand their own common medium — Mandarin. The following is a specimen by an anonymous author of a celebrated English poem translated into this strange jargon.

EXCELSIOR.

That nighteytime begin chop-chop
One young man walkey — no can stop,
Maskee snow! Maskee ice!
He carry flag with chop so nice —
Topside-galow!

He too much sorry, one piecey eye
Looksee sharp — so — all same my.
Him talkey largey, talkey strong
To muchey curio — all same gong —
Topside-galow!

Inside that house he looksee light,
And every room got fire all right,
He looksee plenty ice more high,
Inside the mouth he plenty cry —
Topside-galow!

Olo man talkey «no can walk!
By'mby rain come — welly dark,
«Have got water, welly wide».
«Maskee! My wanchey go topside».
Topside-galow!

«Man-man!» one girley talkey he;
«What for you go topside looksee?»
And one time more he plenty cry,
But all the time walkey plenty high.
Topside-galow!

«Take care! That spoil'um tree, young man.
«Take care that ice! He want man-man!»
That coolie chin-chin he goodnight,
He talky «My can go all right».
Topside-galow!

Joss-pidgin man he soon begin,
Morning time that Joss chin-chin;
He no man can see — he plenty fear,
Cos some man talkey — he can hear!»
Topside-galow!

That young man die one large dog see,
Too muchey bobbery findey he;
He hand belong colo — all same ice.
Have got that flag with chop so nice.
Topside-galow!

MORAL.

You too muchey laugh! What for sing?
I think so you no savey what thing!
Supposey you no b'long clever inside,
More better you go walk top-side!
Topside-galow!

The following is a good prose specimen of Pidgin-English as actually spoken in China. It is supposed to be from the pen of a Nai-ma, or Chinese wet-nurse, disappointed that the colours were not trooped as usual on the Queen's birthday.

Queen's Birthday.

Sir. — Long time my have stop Hong-kong side, any year Queen's bursday have got that soldier play-pidgin City Hall over side. My chin-chin you tluly talkey my what for this year no got — no have got largee lain! How fashion? Some flen talkey my that soldier man belong alla same olo man — two time one day be no can — some man talkey that soldier man taipan he more likey walkey that horse go topside sleep! Spose b'long tlue talkey my so fashion no likey. Too spensee my have catchee that see lick jacket, that bangle, that dimond ling allo that thing. Tluly too muchey truble my long time stop that side waitee, no man talkey my no got.

Spose soldier man b'long so fashion no can take care paople that smalo pigin, more better my chop-chop go Macao — that side have got plenty number one soldier man — no got fear.

My too muchey no likey that foolo pidgin just now Hong kong any time have got chin-chin.

Naai-ma.

Hongkong 27-th May, 1878.

From: «A Glossary of Reference», by H. Giles.

135. LIST OF WORDS PECULIAR TO THE EAST.

Amah.	A nurse. Indian — wet-nurse.
Amban.	A manchu word for Governor.
Amok, or Amuck	Madman.

Arhan.	Worthy.
Bamboo, or bhow bhow.	A cane.
Bean cake.	Beans after the oil has been pressed out.
Bicho Da Mar.	A large sea-slug.
Boy.	A servant or office boy.
Brick tea.	Large slabs of tea in the form of bricks.
Bund	Quay or front of a river.
Cash.	A square piece of money with a hole in the middle.
China's Sorrow.	The Yellow river or the «Hoang ho».
Chit book.	A receipt book.
Chit.	A letter or note.
Chop-chop.	«Make haste» or «be quick».
Chop-dollar.	A dollar with a stamp to guarantee it.
Chop-sticks.	Sticks used by the Chinese instead of knives and forks.
Chow-Chow.	Food of any kind.
Cloisonné.	Enamel (French).
Compound.	A walled inclosure.
Compradore.	Middleman or negotiator of purchases.
Compradore's order.	A draft payable by the middleman.
Coolie.	The menial of the East.
Cumshaw.	Tip or present.
Empress Dowager.	The mother of the Emperor T'ung Chin.
Extra-territoriality.	Exemption of foreigners residing in China from trial and punishment according to the laws of this country.
Fanqui or Fan kuei tze.	Foreign devils.
Favoured nation Clause.	The article in the treaty of 1858.
Feng Shui.	What cannot be felt or seen.
Fire Crackers.	Fireworks.
Forbidden City.	A part of Peking on which the palace is built, or the Tartar section.
Gongs.	Used for signals or salutes.
Grass Cloth.	Summer cloth or a kind of linen.
Guilds.	Trades unions or meeting-houses.
Hong.	A mercantile house, also a row or riot.
Hong Merchants.	The security merchants of former times.

House boat.	A boat one can sleep and dine in.
I. G.	Inspector General of the Chinese Maritime Customs.
Vermillion Pencil.	A rescript in red ink, nominally by the Emperor himself.
Yüan-ming-yuan.	Round bright garden, formerly a summer residence of the Emperors of China.

X.

ABBREVIATIONS.

136. LIST OF TERMS USED IN BUSINESS.

The following are the terms chiefly used to indicate the tone or state of the market.

Weak, Depressed, Flat.	Meaning usually that there are more sellers than buyers, and the tendency of the prices is downwards.
Dull, Inactive.	Meaning that there are few buyers, and that few transactions are taking place.
Quiet.	Meaning that there is little doing.
Steady.	Meaning that the prices are maintained, and are not likely to recede.
Firm.	Meaning that the prices are firmly maintained, with an upward tendency.
Active.	Meaning that transactions are numerous.
Advancing.	Meaning generally that there are more buyers than sellers, and that prices are advancing.
Strong, Excited.	Same as the preceding, but more marked, with prices advancing rapidly.

Terms used when buying and selling goods.

At station.	Delivered at the railway station.
On rail.	Placed in the railway company's trucks.
Free alongside (f. a. s.)	Signifies that the price includes all charges incurred up to and including placing the goods (in lighters or barges) alongside the vessel, ready to be taken on board.

Free on board (F. O. B.)	Signifies that the price of the goods includes all charges (packing, railway carriage, dock dues or lighterage, cost of bills of lading etc.) up to and including placing of goods on board the vessel.
Cost and freight (C. & F.)	Signifies that the price includes cost of goods, packing, railway carriage to the port of shipment, dock dues, lighterage, and other shipping charges, cost of bills of lading, and freight to the destination of the vessel.
Cost freight and Insurance (C. f. & i. or c. i. f.).	Signifies that the price includes all the items enumerated above under the head of C & F, with marine insurance in addition.
Landed terms (used in the Import trade).	Signifies that the price includes lighterage (if any) dock dues, portage, etc. and all charges incurred in landing the goods at the port of destination.
In bond.	Means that the goods are lying in one of the bonded warehouses, and that the Excise or Customs duties are no paid, and will have to be paid by the buyer.
Duty paid.	Means that the Excise or Customs duties have been paid by the seller, and are included in price.
Ready.	Meaning that the goods are ready to be deli vered.
Prompt delivery.	Meaning that the goods are to be delivered in a few days.
Near delivery.	Meaning that goods are to be delivered within a short time.
Forward delivery.	Meaning that the goods are to be delivered at some future time; for example, goods sold in January for delivery in April.
To arrive.	Meaning that the goods are to be delivered on arrival of the vessel by which they are being conveyed from the foreign port. This term is used chiefly in the import trade. The name of the vessel is usually

declared when the contract is made or shortly afterwards.

Spot. Means that the goods are actually «on the spot», and ready for delivery, as distinguished from goods «to arrive».

Ex quay. Means that the buyer has to pay all expenses after the goods are landed on the quay.

A prompt sale. Means that the goods sold are to be paid for and taken delivery of on a special date, known as the prompt day.

Shipment. Coupled with the name of a month or a date — thus «March shipment» means that the goods are to be shipped on board the vessel during the month named; «15 May shipment» means shipment on board no later than the 15 May; «March — April shipment» means shipment any time between 1 March and 30 April.

Prompt Shipment, Immediate shipment. Usually means that goods must be shipped within 14 days after contract.

Sailing. Is used in the same manner as «shipment», but means that the vessel carrying the goods must actually sail from the foreign port within the time named.

Free overside. Is a term sometimes used to denote that the buyer has to send lighters alongside to take delivery of goods, the seller's responsibility ceasing as soon as the goods leave the vessel's slings.

From: «Modern Business Methods», by Hooper & Graham.

137. ABBREVIATIONS.

A.B. Able-bodied seaman.
Abbr. Abbreviation or Abbreviated.
Abp. Archbishop.
A.D. In the year of the Lord.
A.D.C. Aide-de-Camp.
Ad lib. At pleasure.
A.M. Before noon.

A.M. In the year of the world.
Anon. Anonymous.
Ant. Antiquities.
App. Appendix.
A.R.A. Associate of the Royal Academy.
A.R.R. In the year of the king's reign.
A S. Anglo-Saxon.
Asst. Assistant.
b. Born.
B.A. Bachelor of Arts.
Bart. Baronet.
B.C. Before Christ.
B.C.L. Bachelor of Civil Law.
B.D. Bachelor of Divinity.
B.L. Bachelor of Laws.
Br. Bro. Brothers.
Ct. Cent. A hundred.
C. Centigrade.
C. Cap. Chapter.
Cantab. Of Cambridge.
Caps. Capital letters.
Capt Captain.
C.M. Master of Surgery.
& Co. And Company.
Col. Colonel and Column.
Coll. College.
Colloq. Colloquially.
Com. Commander, Commodore, Committee.
Con. Against.
Cong. Congress.
Contr. Contraction.
Cor. Mem. Corresponding Member.
Cor. Sec. Corresponding Secretary.
C.S. Court of Session.
Cur. This month.
Cwt. A hundredweight.
Ft. Foot, feet.
G. A. General Assembly.
G.B. Great Britain.
Gent. Gentleman.
G.P.O. General Post Office.
H.B.M. His Britanic Majesty.
Hhd. Hogshead.
H.I.H. His Imperial Highness.
H.M.S. His Majesty's Ship.
Hon. Honourable.
H.P. Horse Power.
Id. The same.
I.E. That is.
Imp. Imperial.
Incog. Unknown.
In lim. At the outset.
In loc. In its place.
In trans. In passage.
I O.U. I owe you.
I.Q. The same as.
J.P. Justice of peace.
Jr. Junior.
Knt. Kt. Knight.
Lat. Latitude.
Lb. A pound.
Lib. Book.
Lieut. Lt. Lieutenant.
Lit. Literary.
LLB. Bachelor of Laws.
LLD. Doctor of Laws.
Lon., Long. Longitude.
Loq. Speaks.
L.S. Place of Seal.
L.S.D. Pounds, Shillings, Pence.
Marq. Marquis.
M.B. Bachelor of Medicine.
Mem. Memorandum.
Messrs. Sirs. Gentlemen.
Oxon Oxford.

Oz. Ounce.
P.C. Privy Councillor.
Pd. Paid.
Per An. Per year.
Per cent. By the hundred.
Ph. B. Bachelor of Philosophy.
Ph. D. Doctor of Philosophy.
P.M. After noon.
P.O.C. Peninsular & Oriental Co.
Pop. Population.
Pres. President.
Prof. Professor.
Pro tem. For the time being.
Q., Qu. Question.
Q.E, Which is.
Q.E.D. Which is to be demonstrated.
Q.L. As much as you please.
Qr. Quarter.
Q.S. A sufficient quantity.
Qt. Quart.
Q.V. Which see.
R. King or Queen.
Supp. Supplement.
S.V. Under the word or title.
Tex. Rec. Received Text.
U.S.A. United States of America.
V. Against, See.
V.C. Victoria Cross.
V.g. For example.
Vis., Visc. Viscount.
Viz. Namely.
Vol. Volume.
W.C. Water-closet.
Wp., Wfl. Worshipful
X., Xt. Christ.
Y., Yr. Year.
Yd. Yard.
& And.
&c. And so forth.
4to. Quarto.
8vo. Octavo; 12mo. Duodecimo.

Business Abbreviations.

II. A^1. First class (of ships).
A/c Account.
A/s Account sale.
a at.
Amt Amount.
Bls. Bales.
B.P.B. Bank post bill.
B/E. Bill of exchange.
B/P. Bill payable.
BR. Bill Receivable.
Chq. Cheque.
C/o. Care of.
C.O.D. Collect on delivery.
C/P. Charter party.
Com. Commission.
Cr. Credit, Creditor.
Cs. Cases.
Dft. Draft.
Dsct. Discount.
D/A. Documents attached, or Documents for Acceptance.
d/d. Days after date.
D/D. Demand draft.
d/s. Days after sight.
Dr. Debtor.
D/y. Delivery.
E.E. Errors excepted.
E & OE. Errors and omissions excepted.
Exch. Exchange.

Ex. From, out of.
Fcp. Foolscap.
F'wd. Forward.
F'rt. Freight.
F.P.A. Free of particular average.
G/A. General average.
H.M.C. His Majesty's Customs.
Int. Interest.
Insce. Insurance.
Inv. Invoice.
Kilos. Kilogrammes.
L/C. Letter of Credit.
Meast. Measurement.
Mo. Month.
MS. Manuscript. (*plural.*, MSS).
Nos. Numbers.
Net. Without further reduction.
$^{0}/_{0}$ Per cent.
Pcs. Pieces (of cloth).
P/Av. Particular average.
Per, Pro., pp. Per procuration.
P.N. Promissory note.
P/A. Power of Attorney.
pp. Pages.
Pkgs. Packages.
Per. By.
Pro forma. As a matter of form.
PTO. Please turn over.
Rect. Receipt.
Recd. Received.
Retd. Returned.
Stg. Sterling.
Ship't. Shipment.
Wt. Weight.
XD. Without dividend.
Ult. Last month.
Inst. This month.
Prox. Next month.
Reg. Registered.
P.O. Post Office or Postal Order.
Encl. Enclosed.
do. The same as above.
P.S. Postscript.
P.N. Promissory note.