



Mourning and Burial Rites of Korea

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JANUARY 7TH, 1896.

E. W. BRABROOK, Esq., F.S.A., *President, in the Chair.*

The Minutes of the last Meeting were read and confirmed.

The presents which had been received were announced, and thanks voted to their respective donors.

The elections of three new Honorary Members (Dr. HEGGER, Dr. STOLPE, and Dr. DUBOIS) and three new Fellows (Dr. W. H. MARETT-TIMS, Mr. SPENCER BLACKETT, and Mr. C. S. MYERS) were announced.

The following communications were read :—

“Mourning and Burial Rites of Korea.” By Dr. E. B. LANDIS.
(Read by W. GOWLAND, Esq.)

“A Preliminary Notice of the Luchuan Language.” By B. HALL CHAMBERLAIN, Esq. (Read by A. L. LEWIS, Esq.)

MOURNING and BURIAL RITES of KOREA. By E. B. LANDIS, M.D., of the Church of England Mission to Korea ; Medical Adviser to the Royal Korean Customs Service, Chemulpo ; Corporate Member of the Buddhist Text Society of India, &c.

Mourning and Burial Rites.—These were collected and arranged by one of the ministers of the present dynasty Yi Youl Kok by name. They were put forth in the order given below, and the ceremonies are supposed to be observed in all houses where there has been a death. As a matter of fact, however, the poorer classes cannot afford all that the ceremonial demands, and a number of the minor items are omitted. The period of mourning, the dress of the mourner, and the sacrifices offered are all strictly carried out as below if possible. A man will sell his furniture or his house rather than neglect to offer sacrifices.

CHART SHOWING MOURNING FOR PATERNAL RELATIVES.

					Great-great-grand-mother, three months.	Great-great-grand-father, three months.	
				Great-grandfather's sister, three months. If married, none.	Great-grandmother, five months.	Great-grandfather, five months.	Great-granduncles and their wives, three months.
		Grandfather's female cousin, three months. If married, none.	Grandfather's sister, five months. If married, three months.	Grandmother, one year, no staff.	Grandfather, hemmed garments, one year.	Granduncles and their wives, five months.	
	Father's female cousin once removed, three months. If married, none.	Father's female cousins, five months. If married, three months.	Aunt, one year, no staff. If married, nine months.	Mother, hemmed garments, three years.	Father, fringed garments, three years.	Uncles and their wives, one year, no staff.	
Female cousin twice removed, three months. If married, none.	Female cousin once removed, five months. If married, three months.	Female cousin, nine months. If married, five months.	Sister one year, no staff. If married, nine months.	Wife, hemmed garments, one year, with staff.	Myself.	Brothers one year, no staff. Their wives, five months.	
	Daughter of cousin once removed, three months. If married, none.	Cousin's daughter, five months. If married, three months.	Brother's daughter, one year, no staff. If married, nine months.	Wife of eldest son, one year, no staff; of other sons, nine months.	Eldest son, three years, fringed garments, staff; other sons one year, no staff.	Brother's sons, one year, no staff. Their wives, nine months.	
		Cousin's grand-daughter, three months. If married, none.	Brother's grand-daughter, five months. If married, three months.	Wife of eldest grand-son if husband's mother is alive, five months. If husband's mother is a concubine, three months.	Grandson, eldest, one year, no staff; other grandsons, nine months.	Brother's grandsons five months. Their wives, three months.	
			Brother's great-grand-daughter, three months. If married, none.	Wife of great-grandson if husband's mother lives, five months. If husband's mother is a concubine, none.	Great-grandson, eldest, one year, no staff; other grandsons, three months.	Brother's great-grand-sons, three months. Their wives, none.	
				Wife of great-great-grandson if husband's mother lives, five months. If husband's mother is descendant of a concubine, none.	Great-great-grandson, eldest, one year, no staff; others, three months.		

CHART SHOWING MOURNING FOR PATERNAL RELATIVES.

	Great-great-grand-mother, three months.	Great-great-grand-father, three months.				
Great-grandfather's sister, three months. If married, none.	Great-grandmother, five months.	Great-grandfather, five months.	Great-granduncles and their wives, three months.			
Grandfather's sister, five months. If married, three months.	Grandmother, one year, no staff.	Grandfather, hemmed garments, one year.	Granduncles and their wives, five months.	Grandfather's cousins and their wives, three months.		
Aunt, one year, no staff. If married, nine months.	Mother, hemmed garments, three years.	Father, fringed garments, three years.	Uncles and their wives one year, no staff.	Father's cousins and their wives, five months.	Father's cousin once removed, and their wives, three months.	
Sister one year, no staff. If married, nine months.	Wife, hemmed garments, one year, with staff.	Myself.	Brothers one year, no staff. Their wives, five months.	Cousins, nine months. Their wives, three months.	Cousin once removed, five months. Their wives, three months.	Cousins twice removed, three months. Their wives, none.
Brother's daughter, one year, no staff. If married, nine months.	Wife of eldest son, one year, no staff; of other sons, nine months.	Eldest son, three years, fringed garments, staff; other sons one year, no staff.	Brother's sons, one year, no staff. Their wives, nine months.	Cousin's sons, five months. Their wives, three months.	Sons of cousin once removed, three months. Their wives, three months.	
Brother's grand-daughter, five months. If married, three months.	Wife of eldest grandson if husband's mother is alive, five months. If husband's mother is a concubine, three months.	Grandson, eldest, one year, no staff; other grandsons, nine months.	Brother's grandsons five months. Their wives, three months.	Cousin's grandsons, three months. Their wives, three months.		
Brother's great-grand-daughter, three months. If married, none.	Wife of great-grandson if husband's mother lives, five months. If husband's mother is a concubine, none.	Great-grandson, eldest, one year, no staff; other grandsons, three months.	Brother's great-grand-sons, three months. Their wives, none.			
	Wife of great-great-grandson if husband's mother lives, five months. If husband's mother is descendant of a concubine, none.	Great-great-grandson, eldest, one year, no staff; others, three months.				

CHART SHOWING MOURNING FOR MATERNAL RELATIVES OR WIFE'S RELATIVES.

		Maternal grand-parents, five months.		
		Mother's sisters five months. Sisters of father's concubine five months. If father's concubine is dead no mourning for their sisters.	Wife's parents, for second or third wives' parents the same. If wife's mother should take a second husband the same, three months.	Maternal uncles five months, their wives, three months.
Mother's sister's sons, three months.	Father's sister's sons, three months.	Myself.		Maternal uncle's son, three months.
		Sister's daughters, five months.	Son-in-law, three months.	Sister's sons, five months. Their wives, three months.
		<p>An adopted son for his own maternal grandparents, three months.</p> <p>If one's mother has been divorced and father has married again, for stepmother's parents, brothers and sisters, five months.</p>		<p>For parents of father's concubine, five months. If father's concubine is dead no mourning for her parents.</p> <p>For maternal grandfather's concubine, five months. If mother is dead no mourning for grandfather's concubine.</p> <p>If a concubine's son transmits the line and hence acts as chief at the ancestral sacrifices he wears no mourning for his own mother's parents.</p>
		<p>Daughter's sons, three months.</p> <p>Their wives, three months.</p>		

Rules for wearing mourning of various grades.

There are eight grades of mourning for adults, viz. :—

- I. *Cham Choi*.
- II. *Chai Choi* worn for three years.
- III. " " " " one year.
- IV. " " " " five months.
- V. " " " " three months.
- VI. *Tai Kong*.
- VII. *Syo Kong*.
- VIII. *Si Ma*.

I. *Mourning Clothes. Cham Choi*.—This is the deepest class of mourning. In this the garments are made of very coarse hempen cloth and unhemmed. The upper garments are called Choi, and the under garments are called Chi Ma. Hanging down in front from the shoulder is a piece of cloth, which is supposed to catch the tears as they fall. Behind is a wide piece of cloth hanging down from the collar to which it is attached; this is called the Pou Pau. It has a figurative meaning, and that is that the mourner trails his sad heart after him in the dust. On either side also are pieces hanging down from the arm-pits. These are called Pyeng Yeng. These indicate the sad heart of a filial child which should be downcast. Again Choi means that the heart is rent and torn, and Pou Pau that he is overcome with sadness. On the shoulder is a binding which is called Chyek, and which signifies that the filial son carries the thoughts of his parents always with him. On the left side covering the heart is also a piece of cloth which is fastened to the collar. It is worn for three years (in reality only twenty-seven months).

1. For one's father.
2. If a father has died before the paternal grandfather, when the latter dies, the first-born grandson wears it.
3. If father and grandfather die before the great-grandfather, when the latter dies the same rule is followed as in No. 2.
4. The father wears it for his first-born son. This is because of the break in the family line.
5. The wife wears it for her husband's father. As her husband wears it she must follow the example of her lord and master.
6. A wife wears it for her husband.
7. A concubine wears it for her lord.
8. A concubine wears it for her lord's father.

II. *Chai Choi*.—This differs very little from *Cham choi*, save that the garments are hemmed. It is also worn for three years.

1. For a mother.
2. A concubine's son for his own mother if there are no children by the lawful wife.
3. If the father is dead the first-born grandson wears it for his grandmother.
4. If the father and grandfather are both dead, the first-born grandson wears it for his great-grandmother.
5. For a step-mother.
6. A concubine's son, if his mother is dead, wears it for other concubines of his father.

7. For parents by adoption.
8. A woman wears it for her husband's mother.
9. A woman wears it for her husband's step-mother.
10. A mother for her first-born son (this is almost the only case in which a woman does not wear the same mourning as her husband).
11. A woman for her eldest stepson.
12. A concubine for her lord's mother.

III, IV, V. *Chai Chai* is also worn for one year, five months, and three months for more distant relatives according to kinship. The mourning garments are the same as when worn for three years but no staff is used.

VI. *Tai Kong*.—This is not deep mourning, and is only worn for nine months. The garments are like those of *Chai Chai* but of a finer texture.

1. For the sons of a father's brethren.
2. For grandchildren.
3. For son's wives excepting the first-born.
4. For wives of brother's sons.
5. A woman for her husband's grand-parents or great-grand-parents.
6. A woman for her husband's paternal uncles and their wives.
7. A woman for her husband's brothers' sons and their wives.
8. A woman for her husband's parents by birth. (If he has been adopted into another family.)
9. A woman for her first-born grandson.

VII. *Syo Kong*.—This is only worn for five months.

VIII. *Si Ma* for three months. The garments are in both cases like the preceding, but of still finer texture, and they are worn for still more distant relatives. *Si Ma* is also worn for intimate friends.

Mourning for Children.—For children the mourning is always one degree less than for adults. Mourning for children is divided into three classes.

First class. When the child is from sixteen to nineteen years old.

Second class. When the child is from twelve to fifteen years old.

Third class. When the child is from eight to eleven years old.

Under eight years of age no mourning is worn. For an infant under three months there is not even wailing.

If a boy or a girl has been betrothed, no matter what the age is, mourning is worn the same as for an adult. The grades are :—

Tai Kong, worn nine months for first class ; seven months for second class.

Syo Kong, worn five months for first, second, and third class.

Si Ma, worn three months for first, second and third class.

The grade and duration of mourning are determined by kinship.

Both a man who has been adopted into another family, and a woman who is married, wear for their parents by birth one degree of mourning less than they ordinarily would, and the same rule applies to the parents when their children die. If a wife, however, has been divorced she wears full mourning for her own parents. A divorced wife wears no mourning for her former husband's relatives.

The rules for mourning in the case of a concubine are the same as those of a legitimate wife. Besides the above there is another kind of mourning termed

Sim Sang.—This is best translated as secret mourning, or literally mourning in one's heart. The man or woman is a mourner, but no mourning apparel is worn. This is done for three years.

For example, if the mother dies during the father's lifetime, no mourning clothes are worn out of regard for the father. The same rule applies to a step-mother and in other similar cases. It is also followed for a teacher or friend for shorter periods.

In the case of high officials (who cannot be in office while they are in mourning) their period of mourning is sometimes lessened by royal decree. In this case one year's mourning is only worn for thirty days.

Nine months' mourning for twenty days.

Five months' mourning for fifteen days.

Three months' mourning for seven days.

Mourning for maternal grandparents, fifteen days.

Mourning for parents-in-law, twenty-three days.

When a person is at the point of death, he is removed to the lower part of the room, and the inmates of the household quietly sit around. New cotton is placed over the mouth and nostrils, in order to prevent the spirit from escaping. If the dying person is a man, all the male members of the household grasp his hand, and the entire family, male and female, wail together. If the dying person is a female, the female members of the household grasp her hand, while the entire family wails. The corpse is then covered with a blanket, the entire family still wailing loudly.

A member or servant of the family then takes the recently worn holiday clothes of the deceased and ascends to the house-

top. He faces the north (because the north is the region of darkness, and the abode of the shades), and seizing the collar of the garment in his left hand, and the belt in his right, he shakes it and calls loudly the name of the deceased three times. If the deceased is an official, his surname and official title are called. If he is not an official, only his surname and clan title. He then descends, folds up the clothes and lays them on the corpse. The man's name is called and the clothes shaken, thinking that the spirit may be induced to return. A temporary tablet is then made which is put in the folded clothing. At the time when the corpse is interred, these two are buried together.

The chief mourner and his wife take the leading parts in all the ceremonies following. The chief mourner is always the first-born son, or if the first-born son is dead, his first-born son acts, no matter what his age may be.

One of the relatives acts as master of ceremonies, another acts as secretary (for writing notices of death, &c., and sending to friends of the chief mourner), and still another as master of sacrifices.

Immediately after a person's death the chief mourner changes his clothing and must not partake of solid food for some days. He unties his hair and wails. His sons also with their wives untie their hair. The immediate members of the family and servants do the same. None of them dare wear shoes, but go about in their socks only. However, adopted sons or married daughters need not go as far as this.

The coffin is then prepared and the following articles are needed.

Fir tree resin, ten ounces; yellow wax, three ounces; to fill in the chinks of the coffin.

Varnish to cover the coffin.—If the family are poor and cannot afford varnish, ink may be used.

Black silk and paper to cover over all the cracks in the coffin.

Green or red silk to put in the four corners.

A board on which is made a diagram of the seven principal stars in the constellation *Ursus Major*. This board is covered with black silk. (The spirit deity which inhabits the "seven stars," is supposed to confer longevity.)

In encoffining the body the following articles are needed :—A curtain and screen; a low bed or couch. If there is no bed one of the doors of another room, or the gate of the yard can be used; a mat; a pillow; a coverlet or blanket.

The curtains and screen are so placed as to exclude the least draught of air. Then the mat is spread out on the bed. On this the corpse is placed with his head to the south and covered.

Preparations are then made for bathing the body, for which purpose the following articles are needed; two basins; perfumed water; two bathing towels for the head—one for the face and one for the hair. These are made of hempen cloth. Two bathing towels for the body—one for the upper, and one for the lower extremities. These are also made of hempen cloth. A comb and comb case; a hair ribbon of black silk; five purses, one for the nail parings of each hand and foot, and one for the hair which comes out in combing. (After the body has been bathed, the comb, towels, bathing water, and the pieces of wood or horn, which were placed between the teeth to prevent them from closing tightly, are buried.)

A belt.—If the man has been an official it is made of scarlet material. If he had not been an official it is made of indigo-blue material. The material must be of silk and rather wide. For a woman it is made of scarlet silk.

Outer garments either the long sleeved holiday garments, or those garments which are worn by philosophers; a long wadded jacket; an undervest of silk with sleeves so long that they cover the hands; a suit of clothes of a single thickness; wadded trousers; wadded socks; head band; cap; pieces of silk to cover the face; pieces of cotton rolled up in the form of dates to stop up the ears; gloves made of red silk inside, and black silk outside; shoes made of black silk; rice, about a spoonful; pieces of *Halotis* shell; three pearls; a spoon made of willow wood which is used for putting the rice into the mouth; a piece of hempen cloth two yards square to cover the face; a basin and towel used by the mourner to wash his hands.

In bathing the body the master of ceremonies will pour out the perfumed water into a basin, while the chief mourner retires outside the screen and wails. The master of ceremonies will then strip the body of its clothes. The hair will then be bathed and dried, and bound up into a top knot. The body will then be bathed and dried, and the nails pared. The body will then be covered by a blanket, while the master of ceremonies spreads out the clothing which is to be worn by the deceased. If the deceased had himself been a mourner, only white clothing is worn by him, and before burial no meats must be offered in sacrifice. This is because mourners must abstain from meat.

Materials needed for sacrifices to be now offered:—a high desk on which the tablet is placed; dried meat; prepared rice (this is prepared in a special manner and sweetened); wine; wine cups; candles.

The above things are then arranged in proper order on the sacrificial table. The chief mourner then washes his hands and

goes to the west of the sacrificial offerings and pours out wine. The chief mourner and the rest of the family will then wail. The chief mourner will then go to the north of the table holding the sacrifices and will be seated. The women of the household will sit to the west of the table. They must all be seated on very coarse straw mats. Those relatives, however, who do not wear *Cham Choi* or *Chai Choi* can sit on ordinary mats.

The chief mourner wailing loudly will bare his left shoulder. He will then wash his hands. The master of ceremonies will remove the pillow. The chief mourner will go toward the left around to the west side, and facing the east will uncover the face. He will then with the willow spoon place a little rice in the right side of the mouth. After this he will place a pearl in on the same side. The same process will then be gone through in the centre of the mouth. Afterwards again on the left side of the mouth. The chief mourner will again cover his shoulder and return to his straw mat. The master of ceremonies will then replace the pillow and entirely discard the cloth which covered the face. The head band of black silk will then be put on and the cap adjusted. The ears will now be stopped up and the face covered with another cloth. The shoes will now be put on followed by the remaining clothes, the belt and gloves in order. Then the body is covered by a coverlet. The three years' mourner must sleep beside the deceased. The one year mourner must sleep opposite the corpse. The other relatives can return to their homes.

For the sacrifices now offered are needed :—A high table for the tablet; bed and coverlet; clothes; table for the viands; brazier for incense; incense basin; food and wine; fruit; white grass cloth 3 or 4 yards; paper case for the tablet; flags made of red silk; face powder; pencil; glue made from deer horns; bamboo poles for flags.

All the above are gotten ready and the tablet placed on the desk. The bed is then spread out, and on this the clothes are put, and on top of these the tablet. In front of this the viands are arranged and incense burned and libations poured. (This must be done regularly just as if the man was alive and partook of the food. Basins with water and towels are placed every morning before the tablet.)

The flags are then fastened to the bamboo poles and set up on the right side.

If the deceased is an official his surname and title are written. If there is no title only the surname and clan. For a woman her husband's title is used, otherwise only her husband's surname.

The wrapping up of the corpse. White hempen cloth 20

yards; two coverlets. The old clothes of the deceased which are put into the coffin. Cotton; a piece of hempen cloth on which the body is laid as on a mat.

Libations of wine are first poured. The mourner can now tie up his hair which until now was hanging loose.

The master of ceremonies now wraps the corpse in the hempen cloth. The cloth is first wrapped transversely and then longitudinally. After this the upper clothes are put on. These must be put on upside down, or transversely, or any way excepting the right way. After this the mourner can put on his cap and belt.

The master of ceremonies now washes his hands and removes the corpse to a table or bed. The pillow is laid aside, and silken cloth is folded and wrapped around the head. The ends are folded and made to cover the shoulders. All the vacant space between the two legs is now filled with old clothes of the deceased. If there are not sufficient old clothes to fill up the vacant space cotton is used. The clothes which are now put on the top are all tied on the left side. (Ordinarily clothes are tied on the right side.) The ends must be carefully folded up. The coverlet is then wrapped around the corpse.

The face, however, is not yet covered, as the family may still wish to see their dead relative. The chief mourner and his wife then beat their heads on the ground and wail. The chief mourner must face the west, and his wife the east. If it is *Cham Choi* the chief mourner will again loosen his hair and bare his shoulder. But in any other degree of mourning this is not done.

After the operations of dressing have been completed, the relatives all take their proper places standing. The sacrificial meats and auxiliaries will now be brought in. The master of ceremonies will superintend. He will wash his hands and arrange the sacrificial offerings in proper order before the desk containing the tablet. Incense will be lit and libations poured. All the mourners (excepting the chief mourner) will prostrate themselves twice. The master of ceremonies will then cover the offerings with a cloth. The chief mourner and the members of his household, including servants and slaves, will then wail without ceasing.

The final preparations for coffining. The following are required:—Ashes made from rice husks, four or five quarts; thick white paper five or six sheets; mattress for putting inside the coffin; mat; pillow; white hempen cloth 20 yards; two coverlets. (Those which have been used before for covering the corpse may be used.) A suit of holiday clothes; oiled paper to wrap round the boards; fine cord

50 arms' length; thick cord 10 arms' lengths; three boards. (A small house may be temporarily built outside in which the coffin is placed until interment; or one of the rooms may be fitted up as a place in which to put the coffin.) Two low trestles on which the coffin is placed; a curtain; a covering for the coffin of silk or other material.

The final preparations for coffining are gone through on the day following the wrapping up of the corpse. The master of ceremonies spreads out the mattress, pillow and coverlet. (It should be noted that in these ceremonies all is done that would be done if the man was alive. The wash basin and towel, the comb and the bed all prepared.) The servants then bring in the coffin and place it in the middle of the room. The master of ceremonies will now spread out the ashes evenly on the floor of the coffin. (This is for the absorption of the juices of the body.) On the ashes are put the thick white paper and on this the 7 star board. On this the silk mattress is laid, and the pillow put in position. Then the wrappings for the body with the ends hanging over the side of the coffin, and after this the coverlet in which the body is wrapped. Finally, a suit of official robes are put in.

Then the master of ceremonies and the sons of the deceased will together raise the body and place it in the coffin. The body will now be wrapped up, beginning with the feet. After the feet, the head is wrapped up, then the coverings on the left side are folded in, and lastly the coverings on the right side. Then the purses with the nail parings will be put one in each corner of the coffin, and the purse with the loose hair will also be put into the coffin. If there are any vacant spaces remaining these are filled in with the clothes of the deceased. Lastly, the silk covering is placed over all.

The chief mourner and his wife will then wail loudly. The wife will then retire to her own apartments, and the servants will then put on the coffin lid and nail it down. The coffin will then be removed to the room which was occupied by the deceased when alive. Flags will be raised on each side of the room and sacrifices will again be offered. Then all will again wail.

The master of ceremonies will then wash his hands and pour out libations. Incense will also be burned. All will then wail, and with the exception of the chief mourner will prostrate themselves twice.

The relatives can now all return to their homes, and from this time the servants will cease mourning. Any hired mourners will cease also from this time.

The mourner will then get ready his own proper mourning clothes, hat and staff. (Staff for *Cham choi* of bamboo, for *Chai choi* of eleococcus wood.)

The day following this, all the five grades of mourners will put on their appropriate apparel, and entering the room where the coffin is placed, each will take his proper place. The chief mourner will enter before breakfast and wail. (During the times the deceased usually partook of food the mourner will enter and wail. This shall be done until burial takes place.) From this day on the chief mourner and his brethren can partake of gruel (before this they were only supposed to partake of congee or rice water).

Every morning before daybreak the chief mourner will enter the apartment where the coffin is placed and wail. At the time when the deceased usually arose, the master of ceremonies will take in a basin of water, towels and the materials for dressing the hair, which shall be offered to the spirit.

The master of ceremonies will then place the tablet on the desk and take off the coverings. Vegetables, fruit, dried and raw meats will then be offered. The master of ceremonies will then wash his hands and pour out the wine, during which time the chief mourner wails loudly.

During the time when food is offered, morning and evening after the libations are poured, the spoon will be placed in the bowl of rice on the right side (because the man is supposed to take the spoon in his right hand). The chopsticks will be placed in position. The chief mourner then prostrates himself twice and wails. He will then rise and leaning on his staff will wail. This ceremony is gone through regularly every morning and evening until interment.

At the time when the deceased usually retired, the chief mourner will again enter and wail. During the day the chief mourner must wail incessantly.

Before interment, sacrifices are offered to the spirits of the hill where the grave is to be, and there is needed seven stakes to mark boundaries; a superintendent of sacrifices; an attendant (these two are chosen from amongst the relatives of the deceased); two mats (one on which the table of offerings is placed, and one on which the relatives prostrate themselves); sacrificial wines and meats; incense and burner; a prayer table.

On the day appointed, the master of sacrifices will proceed to the place with the chief mourner to take up the sod. The chief mourner will be wailing all the while. The attendant and geomancer will then put in the stakes one at each corner of the grave, one at the head, one in the centre, and one at the

foot. The master of sacrifices will then proceed with the attendant to the centre stake and will spread out the offerings. They will face the south and pour out the libations. They will then face the hill (the attendant behind the master of sacrifices) and prostrate themselves twice. Then washing their hands, they will light the incense and pour out libations on the earth. They will again prostrate themselves twice and again pour out libations, this time to the spirits of the grave. The master of sacrifices will then go to the left, and facing the east will recite the following prayer : “ — (year) — (month) — (day) — (cyclical day) — (name of master of sacrifices) begs the spirits of the hill that they may aid and assist — (name of deceased) who is to have his final resting-place here. Therefore pure wine and fruits are reverently offered.” He will then prostrate himself twice and the offerings will be removed. The chief mourner will then announce to the spirits that preparations for burial will be made, and will prostrate himself twice, wailing all the while.

If the burial place is the ancestral burial ground, a few libations of wine are poured to the spirits of the other graves and offerings of fruit are made.

The grave is then dug. At the bottom of the grave is a smaller cavity. This is filled with lime and water. If the family can afford it oil is used instead of water. This makes a hard cement and is intended to keep out worms. The mixture consists of 2 parts unslaked lime with 1 part of yellow earth, the whole mixed with sufficient water or oil.

For the procession to the grave there is needed : a hearse ; four fans (on two of which clouds are painted and on two are painted a phoenix) ; one piece each of black and red silk as a present to the spirits of the hill ; a blank tablet with writing materials ; a small house and case for the tablet ; a mat or cushion on which the tablet rests ; 15 yards hempen cloth for the bottom of the grave beneath the coffin ; pine boards to cover the coffin ; a cloth towel 3 yards long which is carried on the end of a pole ; four lanterns, two to be carried in front and two behind ; a small sedan chair in which the spirit rides to the grave ; sacrificial desk ; table for offerings ; a shade to screen off the sun's rays from the hearse ; mat ; a screen.

In the morning of the day before the interment, food is offered as usual, incense is burned, and libations poured. Then the attendant will place the tablet on the desk and fruits will be again offered and libations poured ; the master of sacrifices will then kneel and announce to the spirit that on a “fortunate day it is proposed to remove the coffin.” The chief mourner then wails loudly. The coffin is then taken to the ancestral

temple to bid farewell to the spirits of the ancestors. (This was the ancient custom, but at present the tablets and flags are taken instead of the coffin.) When the door of the ancestral temple is reached sacrifices are again offered while the chief mourner wails loudly.

On the evening before the interment, food is offered as usual. Afterwards the attendant washes his hands, and taking wine from the hands of the chief mourner, offers it up; then incense is lit, and it is announced to the spirit that, "the proprieties of the final and everlasting removal will admit of no delay, therefore it is proposed to remove the coffin to its carriage, thus carrying out the instructions left by the ancients." Then the chief mourner prostrates himself twice and wails loudly.

The next day, before the coffin is placed on the hearse, the attendant removes all the sacrificial vessels, and facing the north says, "We now presume to announce that the coffin will be placed in the hearse, and we will depart." After the coffin is placed in the hearse, sacrifices are offered facing the south.

The attendant will then take the prayer-desk and tablet, and proceed to the street in front of the house, where sacrifices are again offered, and libations poured. Incense will also be lit, and the following announcement is made by the master of sacrifices: "The spirit in its car and the coffin in the hearse will now proceed to its peaceful home; we, thus completing the everlasting proprieties, and bidding it until Heaven ends, a last farewell." The attendant will then put the tablet in the small carriage reserved for it, and precede the hearse in going to the grave.

On reaching the place of burial, sacrifices are again offered in front of the coffin. The desk is placed in position. On the south side of the grave the attendant will spread out a mat. The coffin will be placed on this with its head to the north, and the chief mourner going to the east side will bow down and wail.

The coffin will now be lowered into the grave carefully, quietly, and evenly. During this time the mourners must not wail. The coffin is then covered with a mattress, and over this the flags are spread out straight and evenly, and again on top of this the four fans. (At present the fans are sometimes dispensed with, drawings being made on the coffin lid instead.) In the grave are then placed the pieces of red and black silk which are a present to the spirits of the hills. Then all the mourners will prostrate themselves, and while prostrate will wail. Pine wood boards are then placed on the coffin, and on the boards, paper. The grave is then filled in with a mixture of earth and lime,

the whole being stamped in firmly. Then sacrifices are again offered, and the tablet is taken back to the house.

The sacrifices to the spirits of the hill and grave.—A small space of ground is leveled and at the head is put a small tablet inscribed, "The spirits of the ground." The offerings are arranged and libations are poured. Then the master of sacrifices faces the tablet with the attendant behind him. They both prostrate themselves twice. Then the master of sacrifices washes his hands, lights the incense, and kneeling, pours out libations on the ground. The attendant again fills the cups, and places them in front of the tablet. They then go to the left, and, facing the east, the master of sacrifices says: "— (year) — (month) — (day) — (name of master of sacrifices), presumes to assist in making the spirits of the earth glorious — (name of deceased) is being buried here. Will you aid and watch over this grave, so that in the hereafter no difficulties will arise. We reverently offer wine and fruits and meats to you." They then again prostrate themselves twice.

The permanent tablet.—The tablet is made of chestnut wood, and covered over with a powder, which is obtained from the inside of the seeds of the *mirabilis dichotoma*, mixed with glue made from deer horns. There are really two tablets.

The master of sacrifices then says, "— (year) — (month) — (day) — (cyclical name of day) the lonely one — (name of chief mourner), wishes to reflect the brightness of the District Lord (the deceased) who has come from the shadow of the grave to the tablet, wilt thou now come from thy old residence and thy spirit lean for dependence in the new tablet."

The attendant then places the tablet on the desk and arranges the offerings. Writing materials are also placed on the desk. The master of sacrifices then washes his hands, and a good penman then writes on the back tablet first, "— official title — (surname Kong (公) — (personal name) —'s (name called by friends) tablet." (It must be remembered that a man's personal name is not called by anyone in the owner's presence, but he is always called by a substitute or nick-name. The tablet placed in front has then written on it the following:—"The tablet of the Manifested Father and Lord of the village." Below and to one side is written "— (name of chief mourner) a filial son offers sacrifices." When all is written, offerings are made. Then the new tablet is removed to the desk. The old tablet on its desk is then placed behind the new one, and the attendant burns incense and pours out libations. The chief mourner kneels opposite the tablets. The master of sacrifices kneels to the right and recites the above for the spirit to leave the old tablet for the new. The chief mourner then wails. During the entire

time of mourning from this time forth there is a special room set apart for the residence of the tablet and desk and for the sacrifices. The chief mourner and his assistants can now return to their own rooms. The old tablet is then taken and buried in front of the grave.¹

From this time a one year's mourner may eat meat and drink wine, but these are not allowed a three years' mourner.

Sacrifices after Interment.

First sacrifices on the day of burial.

Second sacrifices on the "Yih," "Ting," "Ki," "Sui," and "Kwei" ² days, following the first sacrifices.

Third sacrifices on the "Kia," "Ping," "Wuh," "Keng," and "Jen" days following the second sacrifices.

The cessation of wailing sacrifices on the "Kia," "Ping," "Wu," "Keng," and "Jen" days following the third sacrifices.

The sacrifices offered to all the ancestors on the day following the cessation of wailing sacrifices.

The sacrifices of small luck on the first anniversary of the death.

The sacrifices of great luck on the second anniversary of the death.

The final mourning sacrifices, three months after the last.

The first sacrifices.—A white earthenware or brassware basin of clean sand is obtained, in which a plant of *Imperata Arundinacea* is planted. The master of sacrifices then recites the following "— (year) — (month) — (day) — (cyclical name of day) the lonely one — (name of chief mourner) presumes to make clear and manifest — (name of deceased). The days and months do not tarry."

The master of sacrifices will then open the case which contains the tablet and remove the tablet to the desk. Then the chief mourner who remains outside will lean on his staff and wail. Then all the relatives enter and take their proper places in front of the tablet, the chief mourner being nearest the tablet, and all the relatives arranged in the order of their nearness of relationship to the deceased. They all wail.

The chief mourner then ceases wailing, washes his hands,

¹ After the interment of the body the chief mourner did not wait until the grave was finished, but accompanied the tablet home, leaving a trusty person to see that the grave is properly sodded, &c. When he approached the house he wailed, and when he reached the doorstep he wailed. When he entered the house the master of sacrifices received the tablet and removed it to the room set apart for it. The condolers then entered and offered condolences to the chief mourner.

² Cyclical terms by which days, &c., are distinguished in Chinese chronology.

kneels, burns incense and prostrates himself twice. The attendant then pours wine into the cup and hands it to the chief mourner, who with one cup of wine pours thrice on the sand in the dish. (The spirit is supposed to know the wine by its odour and descend.) He then returns the wine cup to the attendant, and prostrating himself twice returns to his hut outside and wails.

The sacrifices are then offered.

In the first libations the mourner will kneel opposite the censer. The attendant will then take empty cups and pour wine therein, and kneeling will hand it to the mourner, who will pour thrice on the sand, and will then return the cups to the attendant, who will refill them and place them before the tablet. The chief mourner will then retire a little back and the master of ceremonies will then kneel and recite the above prayer for the descent of the spirit. During this time the mourner ceases wailing. After all is finished he will wail and all present will prostrate themselves twice. The mourner will then retire to his hut, and leaning on his staff will wail.

In the second libation, the wife of the chief mourner or the nearest relative after the chief mourner will go through the same ceremonies excepting that as they have no hut to retire to, they go to their own rooms. The third libation is poured by either the son or nephew of the chief mourner, who goes through precisely the same ceremonies.

In the offerings of food, first a little wine is offered and the spoon and chopsticks placed in position, also a pipe and tobacco. Then all will leave the room, closing the doors and keeping as quiet as possible. They remain outside for a time which is sufficient for eating. Then the chief mourner enters and wails. The attendant will then remove the soup dish and place a few spoonfuls of rice in the congee. Then the dishes are all covered and the master of the ceremonies says: "The ceremonies have been completed." The tablet is then removed to its case. The mourner wails, prostrates himself, and announces his departure. The food is now removed. In all the other sacrifices the ceremonies are the same as the above.

The Cessation of Wailing Sacrifices.—In these water is substituted for wine as a reminder of ancient times when there was no wine.

The Sacrifices of Small Luck.—Until this time the mourners' clothing has not been washed. For this sacrifice, clean clothing is put on, and the belt is changed for one of finer texture. After this sacrifice the morning and evening wailings cease, and wailing is only done at stated times. Until this time the chief mourner was supposed to abstain from fruit and vegetables, his

diet only consisting of the meanest fare. But from now on he can partake of fruit or vegetables.

The Great Luck Sacrifices.—The chief mourner now discards his large mourner's hat, his white shoes, and his hempen belt and clothes. Instead, he wears an ordinary hat as other men do, only white instead of black, and plain white clothing. After the ceremonies are completed, the chief mourner takes the tablet and places it in the ancestral temple. On the way to the ancestral temple he wails without ceasing until he arrives opposite the door, when he ceases. The room which was formerly occupied by the tablet and in which sacrifices were offered, is now emptied of the mourning and sacrificial accessories, and these with the mourner's clothing are burned.

The Final Mourning Sacrifices.—After this a black hat and black belt are worn instead of the white clothing. It is performed in an ante-chamber in the ancestral temple where the tablet has been temporarily removed. Until this time the chief mourner could not partake of either wine or meat. But after this sacrifice he can partake of any food he chooses.

In the ancestral temple, sacrifices are only offered to four generations of ancestors. On the day following the last sacrifices the announcement is made in the ancestral temple of the entrance of the new tablet.

As a new pair of tablets have been added, the oldest pair of tablets must be buried. Before steps are taken for doing this the following announcement is made—

"To our ancestor of the fifth degree — (name and title) we now announce with sorrow which overcomes us, that the time for mourning for our father is now completed, the proprieties demand that thy tablet be removed, and although we do it against our will, yet the proprieties demand that sacrifices be offered to four generations only, and therefore we will remove thy tablet and inter it. We being overcome with sorrow, offer wine, fruits, and meats, and with a hundred prostrations bid thee farewell. Wilt thou deign to accept our offerings?"

On the addition of the new tablet the following announcement is made to the tablets in the ancestral temple—

"— (year)— (month)— (day) — (name of sacrifices) although we have committed sins worthy of death, yet we have not died, but our father having died in our stead, we have completed the three years' mourning. The proprieties dare not be altered, therefore we change the grades of the tablets. We offer wines and fruits, and meats. Will you deign to accept them?"

To the new tablet the following announcement is made: "We — (name, title, &c.) wishing to reflect our father's glory, and although we would mourn yet longer, the proprieties place a

limit to the time of mourning, and in accordance with these proprieties, we are compelled to place the tablet in the ancestral temple. Therefore with reverence we offer wines and meats and fruits. Will you deign to accept them?"

The removal of the body to another grave.—First a new site for a grave is chosen. Then a new coffin is made, and clothing and blankets prepared as in the first instance. Si Ma mourning is worn on this occasion. The spirits of the hill where the new grave is situated are then appeased by offerings, and the following announcement is made:

"—(year)—(month)—(day)—(name of the person offering sacrifices) wishing to make glorious the shades of his ancestor—(name of deceased), and the grave not being peaceful or fortunate, it is proposed to remove it to this place; will you spirits of this grave assist us, so as to avoid any difficulties in this great undertaking. We therefore respectfully offer you pure wine and fruits."

The grave is then dug as in the first instance. The chief mourner then goes to the ancestral temple on the day before the removal of the grave, and offers sacrifices for the descent of the spirit as in the three sacrifices, and prostrating himself twice makes the following announcement:

"—(year)—(month)—(day)—the filial son—(name of mourner) announces that the grave of—(name of deceased) not being peaceful, and fearing that calamities may befall the family on that account, proposes to remove the grave on—(day) of—(month). Thy spirit must not be disturbed or frightened by the noise and shaking. We therefore make this announcement."

The chief mourner will then prostrate himself and retire. While the servants are digging the new grave, he dons his mourning garments and wails.

At the old grave sacrifices are offered, and an announcement made to the spirits.

When the remains are dug up, sacrifices are again offered, and the following is recited:

"—(year)—(month)—(day) the ceremonies of interment were completed, but the grave has not been peaceful. We now propose to give the spirit peace by again performing the ceremonies. With prostrations we beg you not to be frightened."

The remains are then dug up, and removed to a place set apart for their reception, and for the ceremonies attending the offering up of sacrifices. As the remains are removed from the grave, they are carefully cleansed and placed in the new coffin with the same ceremonies as at the first interment. Sacrifices

are offered as well. The coffin is then removed to the new grave with the same ceremonies as before.

Sacrifices to the spirits of the new grave.—The attendant places all the offerings in proper order in front of the grave, and after washing his hands, will kneel, light incense, and prostrating himself twice, will invite the spirits to come and partake of the offerings. He will pour libations on the ground, and refilling the cups will say :

“ — (year) — (month) — (day) — (name of person offering sacrifices) wishing to reflect the glory of the spirits and making the grave of — (name of deceased) here, begs you to aid him, and through him aid us, causing all difficulties to disappear. We therefore offer wine and fruits. Will you deign to accept them ? ”

The attendant and master of sacrifices will then both prostrate themselves twice.

Sacrifices will then be offered to the spirit of the deceased. The mourners will all go to the place set apart for offering sacrifices, and taking their proper places will wail. They will then kneel and the master of sacrifices will say :

“ — (year) — (month) — (day) the filial son — (name of chief mourner) proposes to again perform the ceremonies of interment and begs the spirit not to be frightened or startled. Since the first ceremonies have been performed he has had no peace, and therefore overcome with sorrow, he reverently offers up wine and several kinds of food.”

Then the first, second and third sacrifices are offered as before. The chief mourner then returns and makes the announcement in the ancestral temple that the ceremonies have been completed. The day after this he goes to the ancestral temple and opens the tablet cabinet, and then goes through the ceremony of inviting the spirit to descend. He then says :

“ — (year) — (month) — (day) the filial son — (name) makes his parents’ — (name) glorious. They were originally interred in an unlucky place, and now in — (year) — (month) — (day) in (name of place of burial) he has corrected this by re-interring them. The ceremonies now having been completed, he, offering wine and fruits, sincerely and reverently makes this announcement.”

After the sacrificial ceremonies are concluded the tablets are returned to their cases. After three months the mourning garments are discarded.

Re-sodding the grave.—A fortunate day is chosen and the attendant will spread out a mat in front of the grave and arrange the offerings and sacrificial vessels. The master of sacrifices will then wash his hands, and kneeling will light the

incense and pour out the libations thrice on the ground, inviting the spirits to come and partake. He will then pour out wine into the cups and say :

“ — (year) — (month) — (day) the filial son — (name of chief mourner) prostrates himself and says, that before, the grave was not properly completed and therefore the sodding has perished. It will now be repaired, and prostrate he begs that the honourable spirits will not be startled and frightened. Therefore with wine and various kinds of food he reverently makes this announcement.”

Then he offers sacrifices to the spirits of the grave and says :

“ The grave of — (name of deceased) having gone to ruin, we propose to repair it, and we beg of you that you will watch over it and remove in future any misfortunes which threaten it. Therefore we reverently offer unto you wine and fruits. Will you deign to accept them.?”

After the grave has been repaired sacrifices are again offered and the master of sacrifices says :

“ — (year) — (month) — (day) the grave having fallen into decay we have repaired it. Prostrate we pray that the honourable spirits may now rest in peace for ever.”

Then if the family can afford it flat stones are placed in front of the grave, and when this is done sacrifices are again offered as before, and the master of sacrifices says :

“ — (year) — (month) — (day) the filial son — (name) begs to announce that his poverty before not having permitted him to complete the ceremonies, he now prostrate says that he has prepared flat stones and grave stones in order to set a mark upon the grave, and he prays that the spirits may now rest in peace.”

Food proper for sacrifices for special seasons.

New Year's Day.—White bread; fruits preserved in honey.

15th day of the first moon.—Rice mixed with fruits and nuts.

Third moon.—Bread with nuts inserted.

3rd day of the 3rd moon.—Bread mixed with the leaves of *Artemisia vulgaris*; azalea petals preserved in honey.

Summer solstice.—Bread mixed with bitter herbs.

15th day of the 6th moon.—Soup made of bread; native brandy.

9th day of the 9th moon.—Bread mixed with chrysanthemum flowers; wine made of chrysanthemum flowers

Winter solstice.—Pea gruel.

25th day of the last moon.—Fish rolled in millet soup.

The offering of first-fruits.

Grains :—

Autumn barley.—5th or 15th day of the 15th moon.

Early rice.—7th or 15th day of the 7th moon.

Panicked millet.—15th day of the 7th moon or 1st day of the 8th moon.

Millet.—When it is first harvested.

Beans.—When they are first harvested. Fruits are offered when they first ripen, and fish and vegetables when first in season.

On the first day of each moon, sacrifices are offered in the ancestral temple.

On the last day of the month, the ancestral temple will be thoroughly cleansed, and the head of the house will, early on the morning of the first day, arise and bathe and go to the ancestral temple. He will get out the dish of sand with the plant in it, and place it in position and also the censer and incense. He will then offer up fruit and wine. He will then open the tablet case and will bow low and return to his proper place. He will then pour out libations for the descent of the spirit as before. He will then light the incense kneeling, and afterwards prostrate himself twice. He will then pour wine into the cups kneeling, and again prostrating himself twice, will retire. All the above ceremony is for the descent of the spirit. Then follows the offerings to the spirits. The relatives present will all prostrate themselves twice, and the head of the family will take the bottle of wine and pour out a cup for each of the tablets. He will then prostrate himself twice and return to his proper place. When the offerings are set out and arranged, spoons and chopsticks are of course placed in position. The relatives all wait quietly a short time in order to allow the spirits to partake of the food. The head of the clan then prostrates himself twice and replaces the tablets. The sacrificial offerings are then removed.

Holidays on which sacrifices are offered (in addition to those mentioned above).—5th day of 5th moon; 7th day of 7th moon; 15th day of 8th moon.

Confucian doctors are supposed to enter the ancestral temple every morning, prostrate twice, light incense, and then retire.

In the offerings of first-fruits, the fruit should not be eaten until after an offering has been made in the ancestral temple.

If anything special occurs, such as an appointment to office, or passing an examination, or removing to another place, or the

birth of a son, but not of a daughter, it should always be first announced, and offerings should be made.

In the sacrifices on the anniversary of a death the sacrifices are not offered in the ancestral temple, but the tablet is temporarily removed to a room in the house. Before the tablet is removed, an announcement to that effect is first made in the ancestral temple. The tablet is then removed to the room set apart for the sacrifices, and the same ceremonies are gone through as at sacrifices in general. On the two days before the sacrifices no meat must be eaten, neither must any dirty labour of any kind be performed, nor must any sickness be discussed, nor anything of a similar kind be done. The ancient custom required the above abstentions for a period of three days, but they are now generally observed only for one or two days. When sacrifices are offered, if the family neither have nor can afford to purchase wine, water may be offered instead. Even when wine is offered, the jar of water is placed beside the table of offerings.

At the grave sacrifices are offered on New Year's Day; Vernal equinox; 5th day of the 5th moon; 15th day of 8th moon. In any of the sacrificial offerings peaches are not used. This is because peaches are the fruit of the gods.

The mourner's staff on which he leans must have six joints.—All mourners from the Tai Kong upward must cease their occupations. They can study the classics if they so like, but must not study poetry. Any reference to music or enjoyment of any kind must be avoided. The mourner must not see his wife frequently, as if he does he will forget his sorrow. He must avoid seeing things which give pleasure, or gaming, or seeing useless friends. He must not speak in a loud voice, nor scold, quarrel, or fight. If anyone insults or even strikes him he must overlook the fact. If he has a warm room he should think of his parents in the cold grave. When he partakes of food he must think of his parents who are unable to do so. When he sees friends, he must think of his parents who are unable to see friends. In whatever he does, he must always think of his parents who are in the grave.

NOTES on the ANDAMANESE. By M. V. PORTMAN.

SINCE the publication of Mr. Man's book on "The Andaman Islanders" in 1883, which at that time was the only reliable source of information regarding these savages, so much has been added to our knowledge of them, that the following notes to