BYE-LAWS RELATING TO COMMUNICATIONS
TO THE SOCIETY.

1. Every paper which it is proposed to communicate to the Society shall be forwarded to the Hon. Secretary for the approval of the Council.

2. When the Council shall have accepted a paper, they shall decide whether it shall be read before the Society and published in the Journal, or read only and not published, or published only and not read. The Council's decision shall in each case be communicated to the author after the meeting.

3. The Council may permit a paper written by a non-member to be read and, if approved, published.

4. In the absence of the author, a paper may be read by any member of the Society appointed by the Chairman or nominated by the author.

5. No paper read before the Society shall be published elsewhere than in the Journal, without the permission of the Council, or unless the Council decide against publishing it in the Journal.

6. All communications intended for publication by the Society shall be clearly written on one side of the paper only, with proper references, and in all respects in fit condition for being at once placed in the printers' hands.

7. The authors of papers and contributors to the Journal are solely responsible for the facts stated and opinions expressed in their communications.

8. In order to insure a correct report, the Council request that each paper be accompanied by a short abstract for newspaper publication.

9. The author of any paper which the Council has decided to publish will be presented with fifty copies; and he shall be permitted to have extra copies printed on making application to the Hon. Secretary at the time of forwarding the paper, and on paying the cost of such copies.
Applications for Membership, stating the Name (in full), Nationality, Profession and Address of Applicants, should be forwarded to "The Honorary Secretary, China Branch of the Royal Asiatic Society, Shanghai." There is no qualification for Membership other than acceptance of an applicant's name by the Council. Remittances of Subscription for Membership ($5 per annum, which entitles the Member to a complete annual set of the Journal for the year in which payment is made) should be addressed to "The Honorary Treasurer, China Branch of the Royal Asiatic Society, Shanghai." A Member may acquire "Life Membership" by payment of a composition fee of $50.

It has been decided by the Council that the Society's publications shall not for the future be issued to any Member whose subscription is one year in arrear.

The names of those Members whose subscriptions are two years in arrear will for the future be printed in italic in the annually published "List of Members."

It is requested that Subscriptions be sent to the Treasurer at the beginning of each year.

For information in connexion with the publishing department, Messrs. Kelly & Walsh, Limited, Shanghai, should be addressed.
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INLAND COMMUNICATIONS IN CHINA.

In February 1890 the Council of the China Branch of the Royal Asiatic Society distributed pretty widely through China the following Circular, requesting information on the very interesting topic of the routes and means of carriage existing in various parts of China, and the facilities offering for the transport of passengers and merchandise:

Shanghai, 1st October 1890.

Sir,—The Council of the China Branch of the Royal Asiatic Society are desirous of collecting particulars regarding the Roads and Means of Communication in China, and will be greatly obliged if you will furnish them with information on the points suggested below, or on such other matters as may appear to you likely to be of interest in connection with these subjects.

Main Roads.

A.—What are the main roads in your Province connecting—
   (1) With the interior,
   (2) With the Capital,
   (3) With the coast.

Do these roads follow a natural line, or is their course consequent on artificial restrictions, in the shape of custom houses or the like?

Ancient Roads.

B.—Are there any ancient roads in your Province? What is their condition, and that of the modern roads? Is any attention paid by officials or local committees to their maintenance?
Bridges, etc.

C.—Are there any noteworthy bridges, viaducts or tunnels in your Province?

Trade Routes.

D.—What are the main trade routes in your Province?

Conveyances.

E.—What is the usual mode of conveyance—
   (1) For passengers,
   (2) For goods.

Rate and Cost of Travel.

F.—What is the usual rate of travel per diem for travellers, and what is the average cost per 100 li?

Cost and Rate of Carriage of Goods.

G.—What is the average cost of carriage of goods per 100 li, and at what rate are they usually carried? Is the standard one of bulk or of weight?

Security of Travel.

H.—Are the roads safe for travel at all seasons of the year, or are they periodically infested by brigands or rendered impassable by floods?

Accommodation for Travellers.

I.—Are there any inns available for travellers?

Any statistics regarding the number of travellers using the main roads and waterways, or relating to the quantity of goods carried along them, will also be esteemed of great value.

It is asked that any information on the above subjects may be forwarded as early as possible, addressed to—

The Honorary Secretary,

China Branch of the Royal Asiatic Society,

Shanghai;

as a summary of the answers received is already in course of preparation.
The Council avail themselves of this opportunity to convey their thanks to correspondents for the valuable information which they have placed at the disposal of the Society on the subjects of Land Tenure and Weights, Measures, etc.

I am, Sir,
Your obedient Servant,

W. M. Bright,
Hon. Secretary.

Probably no country in the world, certainly none aiming at civilisation even of the most rudimentary nature, has paid so little attention to roads and means of communication as the Chinese Empire; and it may be remarked at the outset that no road in the European acceptance of the term, as an artificially constructed viaduct, laid out with engineering skill even of the meanest description, exists from one end of China to the other. Three partial exceptions may be noted: the road from T'ung-chow to Peking, the road from Han-chung to Ch'eng-tu and that formerly existing between Nanking and Fung-yang, all described below. Otherwise the roads as they exist are merely the customary tracks from one town or village to another, are never macadamised, and follow all the natural irregularities of the surface. They are never bounded by fences, are generally undrained, and when proceeding through level plains, are entirely undefined and wander about from side to side, as puddles of water or artificial pitfalls dug by the neighbouring farmer compel the drivers of the vehicles to vary their route. Every spring, in the northern provinces at least, a struggle for occupation takes place between the carters and the farmers. The farmer has, on the one hand, a perfect right to plough up any road passing through his land, and, as a matter of fact, generally exercises the right. On the other, the teamster has an equal right to
drive his wagons over the country at large, and equally, as a matter of fact, exercises it. To prevent the ruin of his own crops, and to force, if possible, the track on to his neighbours, the farmer then begins to dig pitfalls, along the most frequented route, compelling the teamster to move to one side. As it becomes evident that he cannot continue these further without inflicting more damage than he is likely to suffer from the passage of the carts, a compromise is gradually arrived at, and the tracks from year to year follow approximately the same lines. In the loess-covered provinces the circumstances of the case compel a somewhat different system. Owing to the numbers of ravines crossing the country in all directions, the limits of deviation are narrower than in the plains of Shantung or Chihli; the constant passage of carts keeps the surface continually stirred up, and the wind catches the fine particles of sand, of which the loess is mainly composed, and carries them over the adjacent country. In consequence, the tracks have a continual tendency to sink below the surface, and are often found occupying narrow passages sunk 30 or even 50 feet under the general level. In the eastern provinces, from like causes, the roads when passing through villages or approaching a bridge are almost invariably sunk below the surface, and the bridge in such a case becomes impassable for wheeled traffic, its abutments being raised many feet over the road level. In the Yangtse delta and the southern provinces generally the use of carts or wagons has long been superseded, and the only wheeled vehicle is the hand-barrow with one wheel caged in the centre. To accommodate this the centres of the main roads are generally paved to a width of one to two feet with rough granite flag-stones. The roads, in this case, are, of course, permanent, as is indeed necessary where rice is extensively grown. They are not, however, laid out on any system, merely following the lines of division of the fields. In hilly districts the roads generally adopt the lines of the
water-courses, and are utterly impassable in floods. The boulders in the water-beds are seldom or never removed, and carts passing avoid or surmount these as best they can, their motion most resembling that of a ship in distress, as they sway about in dangerous proximity to the angle of final stability. Frequently this is exceeded, and the cart is overturned and its contents are pitched out. This latter incident is not, however, confined to mountain tracks, the ruts in the roads across the plains being frequently as bad; the writer has indeed known a cart to have capsized in one of the main streets in Peking, and two of its occupants to have been suffocated in the filthy mud before assistance could arrive.

That this state of utter neglect is not of recent origin may be judged from many incidents. The high road from Peking to Shantung and Kiangnan crosses the old bed of the Yellow River at P'ing-yuan Hyien in Shantung. This bed has been entirely deserted since the twelfth century; its bottom is raised a few feet over the general level of the plain, and is bounded by two raised embankments some thirty feet high. The removal of a few thousand cubic yards of soil would have enabled the road to be levelled the whole of the way across and a good road made. Instead of this the entire of the traffic climbs diagonally up one side of the outer embankment, descends to the bed of the river, disused for upwards of six hundred years, and repeats the process on reaching the other bounding embankment. The whole expense of making a good road would not exceed two thousand taels, yet this is one of the most important routes in the Empire.

The Emperors of the Yuan dynasty are credited with greater care for the internal communications of the Empire than their successors, and the road referred to above, from Peking to T'ung-chow, remains as a vast effort of inutility. It is paved with magnificent blocks of granite averaging about 50 to 80 cubic feet each, closely jointed. It is now worn into ruts
often exceeding a foot in depth, and is almost impassable. A second effort in road building was made by Hung wu, first emperor of the Mings [1368-1399 A.D.], who made a roadway from P’u-k‘eo, on the north bank of the Yangtsze opposite Nanking, his capital, to Fung-yang in Anhwei, his birthplace. This road is remarkable as an early piece of engineering, the levels being carefully graded, and the road carried across the river valleys, which intersect it on well built, arched viaducts, one of ten well built stone arches. This road is described lower down by the Rev. E. T. Williams. The city of Ch‘u-chow, through which the road passes, owes to the same monarch some beautifully designed stone bridges with segmental arches, a rare if not unique form in China. Even here the builder had not thoroughly grasped the idea of an arch, the bridge being composed of a series of parallel stone ribs, each alternate stone being a long stretcher. Beyond these roads no feats of engineering skill have been attempted in connection with the land communications of China, for the celebrated stone bridges of Fukien and elsewhere, though remarkable as indicating the ability always displayed by the Chinese in moving by manual labour huge masses of stone, are otherwise, as feats of engineering, contemptible.

The viaducts on Hung wu’s road have long ago fallen into disuse, in this indeed recalling the usual practice of the Chinese, whose buildings, from the day they are completed till their final collapse, seldom undergo repair of any kind. More especially is this the case with the roads, for the keeping in order of which no regular funds are available, nor is any provision made for their superintendence. The repairing of roads is, according to Buddhistic ideas, a work of merit, so rarely exercised, however, that whenever a repair is effected the donor takes care to have it recorded by a stone tablet, the erection of which not unfrequently costs more than the entire of the reparation.
In the central and seaboard provinces, as a rule then, no governmental provision is made for the making or repairing of roads, and the burden is thrown on private parties. Any little work done is effected by means of private clubs (修路會) who collect subscriptions and supervise what is done. Sometimes, but very rarely, when things have come to the pass that traffic is actually impossible, the officials will step in, and levy taxes for the purpose, but the people have so well grounded a suspicion of the object as well as of the honesty of these officials, that such levies are often resisted and are always unpopular.

In the western provinces, where roads have frequently to be maintained for long distances through thinly populated districts, the officials have to make provision for their occasional repair. The soldiery are generally utilised for the purpose, but occasionally the labour is raised by corvée from adjoining villages.

What applies to roads generally applies more or less directly to bridges, but with the reservation that the maintenance of the bridges is always recognised as an official duty. Bridges are seldom repaired, and unless newly erected are for the most part utterly neglected. They are never built on scientific principles. Where good granite or flag-stones are obtainable they generally consist of lintels thrown across stone piers, and these simple structures are generally found in the best condition. When one of the lintels breaks or becomes displaced it is not repaired, but the breach is generally made up with trunks of trees, or in the north with millet-stalks, covered with earth and small paving stones. It is not till the road becomes absolutely impassable that repairs are taken in hand, and by the time they are commenced the edifice has become so dilapidated that entire rebuilding is necessary.

When suitable the bridges assume an arched form—the arch, however, has never been thoroughly naturalised in China—
lines of voussoirs are laid at distances of from 5 to 9 feet, and
the spaces between are occupied by thrust blocks of stone
jogged at both ends. As the face of the stone is cut to the
intrados of the arch, an element of weakness is always intro-
duced, and as counter arches in the haunches are never made
use of, the arch in a few years begins to rise in the shoulders.
The road pavement, always of stone, in such a case becomes,
of course, displaced, but that is a matter of little moment to a
Chinaman who has all his life been accustomed to disorder.
Over deep and rapid rivers bridges of boats are common, and
in some places, where the severity of the winter requires it,
provision is made for their annual renewal. The bridge over
the Yellow River at Lan-cheo Fu in Kansuh, described below
by the Rev. G. G. Brown, is a case in point. Over the
gorges of the Kinsha Kiang and the other rivers between
Szech‘wan and Tibet, and in Shensi between Si-an and Ch‘eng-
tu, rough suspension bridges are used. These consist of iron
chains, slung from bank to bank, and planked over with wood.
As no provision is made for staying, nor side-rails, these are
eminently dangerous except in calm weather, and even then
can only be crossed by one mule at a time.

If, however, the Government of China takes little or no
interest in the condition of the roads of the Empire, it has
always concerned itself with regard to the rivers and canals.
It is true also that the knowledge displayed has been of the
 crudest, and that taking the Empire as a whole, its care has
been so badly expended that the result for good is on the
whole negative.

Dismissing as myths of the most transparent nature the
stories of the Deluge of Yaou, and the final triumph of Yu
over the surging waters, we yet find that the first efforts of
man to control the water-ways of China extend far into pre-
historic ages. Long before the birth of tradition even, we
find immigrant tribes settled along the course of the Yangtsze,
which they had apparently descended from the regions west of Szech'wan. The wide regions of what is now the Hu-kwang, the ancient name of which, probably Kshar, survives in the characters 荆 and 楚, now King and Ch'u, were tenanted by a people who under a strong government seemed likely at one time to become paramount in the north of China. Even now the Hu-kwang is a region of lakes, rivers and canals, but in those days the expanses of water gradually filled up by the annual overflows of the great Kiang, and its tributary the Han, must have been both greater and deeper than at present. These people, from the necessities of their daily existence, early learnt the art of throwing up dykes and restraining by embankments the flooding water.

Lower down and occupying the delta lands of Kiangnan, and extending as far as the mouths of the Chekiang, then tenanted by the people of Yueh, was the kingdom of Wu, which rose for a short time into prominence amongst the states of the Ch'an-ts'iu. Through this region flowed the three ancient arms of the Yangtsze known as the San-kiang, and within its bounds were the ancient Five Lakes of antiquity, including the great Chen-tseh 震澤 itself. The people became adepts in the art of controlling their water-ways, so that at the present day, so modified by art are their courses that it is a difficult thing to restore the ancient drainage lines. To them is probably to be attributed the series of works still existing by which the arm of the Yangtsze entering the T'ai-hu was directed northwards. The Sungkiang, which led its waters to the sea, has gradually dwindled to the modern Soochow creek, and the Hwangpu, dug out as an artificial canal, now takes the drainage of the lower province. The Hai-t'ang, which prevents the waters of the upper part of Hangchow bay, now the estuary of the Tsien-t'ang, mingling with the fresh water of the lakes and canals, apparently also owes its commencement to the times anterior to history, while yet the
Tsien-t'ang, as the Che, entered the sea not far from the ancient city of Yu-yao. North of the Yangtsze the long line of embankments, reaching from Yang-cheo to Hwai-an Fu, must have been commenced anterior to the time of the Ch'un-ts'iü. To the latter period we owe the entering of a canal from the Hungtsze to the Kao-yao lake, which has profoundly modified the physical aspect of northern Kiangsu. The Hwai, which in early days flowed past Hwai-an Fu to the sea, by degrees became diverted along the line of the new canal, and now through another artificial channel, the Mang-tung Ho, makes its way by Ts'ai-chow and eventually mingles its waters with the Yangtsze.

In early days tradition tells us of the waters of the Yellow River escaping through the Nine Ho into the Gulf of Pechili; by degrees it was embanked and confined to a single channel, before referred to, passing by Ping-yuan Hyien in Shantung; the other rivers—the Tsi, the Wei, the Yung-ting, the Peiho and the other rivers of Chihli—being more or less diverted from their natural courses. During the Yuan dynasty the old Yellow River deserted this course, and for a time flowed in a channel towards Hwai-an Fu, a portion of which was subsequently utilised for the construction of a canal connecting the Tsi, now the Ts'ing Ho, and the Hwai. Subsequently, guided apparently by the lines of the abandoned outlets of the ancient Yellow River, a connection was made with the Wei, and the Yün-liang Ho, the "Grain-bearing River," once famous in Europe as the Imperial Canal of China, was completed. Whether at any time this canal served any more useful purpose than conveying yearly the fleet of junk bearing the Emperors' tribute from Hwai-an Fu to T'ung-chow is doubtful. Of late years it has been a mere ditch, flooded to let the grain junks pass, and immediately closed again, as its defective construction and the mud-laden waters of the Hwang Ho, with which the northern portion is annually flooded, render its re-excava-
tion every year a necessity. As a means of communication between north and south the Canal need not be considered, as not a single vessel except the junks carrying the tribute rice ever passes, the carriage of the rice itself by this route being a fiscal measure benefitting only the officials engaged on it, while seriously crippling the revenues of the Empire.

Wherever, then, the Chinese have found a navigable river they have, by a sort of instinct derived from prehistoric times, endeavoured to utilise it; and this habit, older than the system of government itself, and sanctified by the earliest tradition, has become a part of the administration. Like everything else of which the government of China takes cognisance, it is, however, to the last degree ineffective; and it is often an open question whether more good or evil has been done by these struggles to control the natural courses of the water-ways.

With these preliminary notes, which have of necessity been comprehended within narrow limits, it will be well to take up the substance of the various reports received. They have come from fourteen out of the eighteen provinces into which China has been divided, besides three from the outlying portions of the Empire in Shingking, Formosa and Hainan. As far as possible the provinces have been taken up separately, but in some cases it has been more convenient to take them in groups.

For the purpose in hand China may profitably be divided into the following districts:—

(1.)—The great North-west, consisting of the provinces of Shensi and Kansuh, together with the portions of Chinese Turkestan lying south of the T'ien Shan. This is essentially a loess-covered country, and this fact has deeply modified the conditions of travel and the disposition of the lines of traffic.

The Council has received the following papers from this district:—

KANSU:—Lan-cheo, Rev. George Parker, Rev. G. Graham Brown; Ninghya, Rev. C. Horobin.
Si-ning:—Rev. Cecil Polhill-Turner.
Lan-cheo:—Rev. G. Graham Brown, a history and description of the bridge of boats over the Hwang Ho.
Shensi:—Hanchung Fu, Rev. C. F. Easton; Fengsiang Fu, Rev. Alfred Bland; Yuan-ch'eng, Rev. Erik Folke.

Besides the above, a valuable communication from the Rev. C. F. Hogg, though written in Anhwei province, refers more particularly to this district, and is printed in full.

(2.)—The West, consisting of the provinces of Szech'wan, Yunnan, and Kweichow, with the border-lands adjacent. The great feature of this is the mountain-girt province of Szech'wan, covered mostly with sandstone formations and intersected by numerous rivers, most of which are to some extent at least navigable. The internal communications are of completely different nature from those prevailing in the less districts.

The following papers have come to hand from this district:—
Szech'wan:—Ch'eng-tu, Rev. R. Gray Owen.
Yunnan:—Yunnan Fu, Rev. Thos. G. Vanstone and Rev. O. Stevenson; Chao-tung Fu, Rev. F. J. Dymond; Mengtsze, A. P. Happer, Esq., junior,

and a very valuable contribution on the general communications from Mr. Chr. Jensen of the Im. Chinese Tel. service.

(3.)—The South, consisting of the provinces of the two Kwangs and Fuhkien, for the most part mountainous, and, except in favourable localities, thinly populated. Those favourable localities possess, however, some of the most fertile and productive lands in the Empire, and support a population probably unsurpassed in density in any portion of the globe.

These provinces are cut off from the rest of China and from each other by mountain chains, over which but little traffic
passes; and the sea and the larger rivers offer almost the only means of intercommunication.

KWANGSI:—Lung-cheo, Mr. Francis A. CARL.

KWANGTUNG:—Pakhoi, Mr. H. B. MORSE, I.M.C.; Swatow, Mr. Johan H. HOPPE, Im. Ch. Tel.; Hainan, Rev. Frank P. GILMAN.

FUHCHIEN:— Foochow, Mr. Geo. PHILLIP, H.B.M. Consul; Amoy, Mr. T. W. Wright, I.M.C.; Formosa, Mr. Mak Sze-cheh, I.M.C.

4.—The Lower Yangtsze provinces, consisting of the Hukwang, Kiangsi and Kiangnan. These provinces are dependent on the Yangtsze and its tributaries for their means of communications. From the north the trade routes terminate in these provinces. The great road from the west stops at Lao-ho-k'eo on the River Han, 1,400 li above Hankow; the great eastern road from the capital ends at Tsing-kiang-pu, on the old Yellow River; but the great roads by Fung-yang and Ch'eo-kia-k'eo are carried on to the Yangtsze at Pu-k'eo and Hankow respectively.

Ethnologically the old divisions, spoken of above, into Ch'ü and Wu, seem to survive in the very marked distinction socially and physically between the people of the Hukwang and of Kiangnan.

The province of Chekiang, lying between the southern and the Yangtsze provinces, hardly belongs to either. It is a country of hills, often cultivated to their summits, and fertile valleys, and is inhabited by an enterprising people who at the first dawn of history formed the Kingdom of Yueh 雁. Its communications internally depend mainly on the River Tsien-tang.

KIANGNAN:—An-king, Rev. H. N. LACHLAN and Père HAVRET; Súcheo, Père GAIN; Hai-men, Père Boucher; Nanking, Rev. E. T. Williams; Yang-cheo, Père Gandar.

CHEKIANG (S.E.):—Dr. D. J. MACGOWAN.
5.—The Northern Provinces: Shansi, Chihli, Honan, and Shantung. Although water carriage is availed of largely in Chihli and partly in the other provinces, the main traffic through the northern provinces is carried on by means of carts or, in the more hilly districts, pack-mules. Although comparatively few mountain ranges exist within the boundaries of the provinces, the land is for the most part elevated; the fall being so great that the Yellow River, which might otherwise take in these provinces the same part as the Yangtsze in Mid-China, is little utilised. The plains to the east are sandy, the bed of a post-tertiary sea; to the west are covered with loess, which in Shansi attains its maximum development and renders intercommunication in that province excessively difficult. The effects of the drought of 1877 were intensified by the utter impossibility of conveying grain along the pastureless tracks that serve for roads.

The following papers have been received from this district:—

Chihli:—Tientsin, Mr. T. W. Pigott and the Rev. Père E. de Becquevort, S.J.
Shansi:—Pao-t'eo, Rev. W. E. Burnett; Tai-yuan-fu, Rev. B. Bagnall.
Honan:—Ch'eo-kia-k'eo, Rev. J. J. Coulthard.
Shantung:—Tsi-nan-fu, Rev. Gilbert Reid.

Besides a few notes have been received from Capt. John Calder, Harbour Master at Port Arthur, on the communications of that part of the province. Although Shingking more naturally belongs to Manchuria, it has within the last half-century become so thoroughly Chinese that it may be classed amongst the northern provinces in this category.

With regard to the transliteration of the Chinese names, these have been carried out in an uniform system. It seemed less misleading and in many respects more profitable to return to the old system adopted, amongst others, by the late
W. F. Mayers. Those who prefer to pronounce the words in their Pekingese dress will remember:—

(1.)—That k before ë and ñ is pronounced as Italian c.
(2.)—That h and s before the same letters are pronounced as the compound consonants hy and sy; by many speakers (but by no means a majority) these are confounded, and the sound given by Sir Thomas Wade as hs substituted.
(3.)—In provincial dialects throughout China ch and ts are much confounded; below they are divided in accordance with the Native dictionaries.

The following notes from the Rev. C. F. Hogg, of the China Inland Mission, go over so much ground and take so wide a view of the question that the compiler hesitated placing them under any special district. For the same reason it was thought inadvisable to divide them under headings beyond what has been done by the author.

Mr. Hogg has travelled so much through Central and North-Western China that his reports will serve as an ample introduction to the papers more specially devoted to those localities.

Inland Communications.

A.—Roads always follow a natural line. Customs are established upon them at places most suitable naturally, usually those unavoidable by the traveller.

B.—There do not appear to be any ancient roads, that is, roads fallen into disuse superseded by others. No roads are kept in what a foreigner would call good condition. On the plains the road is simply a track through the fields, there are no hedges, and this track may vary a little here or there as the carters cut off corners or avoid muddy places after rain. Mountain roads are sometimes repaired but not frequently, save on official routes such as the road between Si-an 西安
and Ch'eng-tu 成都. This work is done by the soldiery before the periodical inspection of the Province by the Governor. On the plain west of Si-an 西安, in Shensi 陝西, the road frequently lies from 10 to 30 feet below the level of the surrounding country. The rivers lie much lower. The soil is loess.

Local committees sometimes undertake the building of bridges, when a subscription is made to defray expenses, the contributors' names and amounts being cut on a stone in commemoration. This is considered a meritorious work. Or a few old men may form themselves into a Road Repairing Club 修路會 and turn over a sod or two occasionally. Poor men labourers out of employment are frequently met with mending roads, but their work seldom amounts to much. The officials in various parts are popularly supposed to draw large sums for the repair of roads and bridges, as at Lan-choe 蘭州 in Kansuh 甘肅, where the Yellow River is crossed by a bridge of boats fastened to immense iron and hempen cables. Two lines of beams rest on these, and on the beams again planks are placed, but neither nailed nor otherwise fastened. All sorts of traffic, including carts drawn by three animals, cross the river on this rude structure, which is taken down every winter and rebuilt—if one may speak of such a bridge as being built—in the spring. In the depth of winter all traffic crosses on the ice. At the transition periods passengers cross on ox and yak hide rafts, carts and heavier traffic on scows. Six skins tied to a very light wooden framework form a raft on which the passengers arrange themselves with their feet as far from the water as possible. They are frequently laden until only a small portion of old wood remains above water. The river is rapid and a good half 里 broad. The skins, which require to be re-inflated each journey, are used to float down provisions, oil, etc. from Si-ning Fu 西寧府 during the summer months.
C.—I have not seen or heard of such in any province. There are chain bridges on the Ch‘eng-tu and Si-an road in south-western Shensi. These are very simple structures formed of boards laid across a few lengths of iron chains; pack-mules, there are no carts, cross them one at a time.

D.—Kansuh and Shensi.

From Han-chung Fu 漢中 in Shensi to Ts‘in-cheo 秦州 in Kansuh. Foreign goods and pottery come from Hankow to Han-chung by boat. There are two routes: one, the least used, goes by Pao-ch‘eng Hyien 裏 城 縣, following the main road to the capital for a hundred miles or so, then striking west about fifteen miles from Feng Hyien 凤 縣; the other, and more frequently used route, passes through Mien, Lüeh yang and Hwei (沔, 暨陽, 徽) Hyiens. The road is indescribably bad, is not a road at all in fact, for being only a trade route no official of any rank has occasion to use it; consequently labour is not spent upon it. One stream is followed to its source or nearly so, and another traversed down the other side of the mountain. The Peh-shui River 白水江 is crossed by both roads,—by the former much nearer its source. Where the latter route crosses it the stream is already navigable. Goods are carried on pack-mules or by men (挑 t‘iao or 背 pei). Passengers ride on pack-mules (騎騾底子) or in chairs. From Han-chung to Ts‘in-cheo a mule to carry two hundred and forty catties costs from three thousand eight hundred to four thousand five hundred cash. A passenger counts one hundred and twenty catties. A chair carried by three men costs between ten and eleven thousand cash. The road is impassable from swollen rivers for at least two months in the year (August and September). The stages average 70 or 80 li, the whole distance is between seven and eight hundred. There is good accommodation for beasts but little for passengers.

From Ts‘in-cheo to Lan-cheo there is an alternative route
also. A longer one by Fu-kiang and Ning-yuan Huiens and Kung-ch’ang Fu, Wei-yuan Hyien 津源 and Ti-tao Cheo 狄道, which is practicable by cart and has fairly good accommodation. The other road, passable only by mules and chairs, is a stage shorter and goes by Ts’in-ningan 检安, T’ung-wei 通渭 and Ngan-ting 安定 Huiens. The principal merchandise over both roads is Lan-cheo tobacco. The carts which bring it to Ts’in-cheo usually return with wood, cut and ready to make up into boxes for packing the weed. The hills in this district are low and clayey, and the rivers few, hence communication is never interrupted.

From Lan-cheo to Si-ning there is an alternative road also, a shorter for mules, and a longer, by P’ing-fan Hyien 平番縣, for carts. Lan-cheo is supplied by Si-ning with oil, hides, frozen fish in winter, wood and provisions; Ts’in-hai 青海 or Ko-ko-nor salt, which is of a good quality, is excluded from Lan-cheo in favour of that from Ku-yuan Cheo 固原.

The road to Ti-hua Cheo 迪代州 or Urumtsi (the popular name is Hung Miao-tsze), the capital of Sin-kiang 新疆省 province, runs west by north from Lan-cheo. Carts can be hired at Lan-cheo to go through to Kuldja (Ili 伊犁). From Lan-cheo to Suh-cheo 腥州 is eighteen stages, to Hami 哈密 eighteen, and to Ti-hua Cheo eighteen more. A three-mule cart for this journey costs about Tls. 60. From observations made in four provinces I conclude that the average hire of carts is at the rate of five hundred cash per animal per diem.

From Lan-cheo there is a cart road to Ning-hya Fu 宁夏 which takes about twelve days.

At Lan-cheo there are mule contractors who engage in a special trade, i.e. that of carrying raw opium across country into Shensi and Shansi provinces. This is done to avoid the payment of duty (税釐金).

The great trade and official route to Lan-cheo lies through
Si-an. From that city to Lan-cheo counts eighteen stages by cart, through Hyien-yang Hyien 咸陽 and Ping-liang Fu 平凉 and Ngan-ting Hyien 安定, though there is a considerably shorter mule route through K‘i-shan Hyien 峨山 and T‘ung-wei Hyien 通渭. Lan-cheo is largely supplied with foreign goods from Hankow by this route. From Hankow to Lao-ho-k‘eo 老河口 by boat is fourteen li. From Lao-ho-k‘eo to Si-an is one thousand li. There is water as far as King-tsih-kwan 前紫關 in the winter, as far as Lung-k‘u-chai 龍駒砲 in the summer. From these places to Si-an there is a mule route; a good price for a pack-mule from Si-an to Lung-k‘u-chai-tsze (five or six days’ journey) is Tls. 2. There is another route to Si-an, by cart from Fan-chêng through Honan, but it is not much used. The principal export trade of Si-an is in hides for the coast and cotton for Szech‘wan 四川.

The river Han is navigable to Han-chung Fu 漢中 all the year round, by boats of 20,000 catties burden, though they could hardly carry that quantity the whole way at low water. Han-chung Fu is 3,600 li from Hankow. [S. WELLS WILLIAMS is mistaken when he says that the Han is only navigable to Siang-yang during the summer months.] Lao-ho-k‘eo is the transhipping depôt where merchandise is transferred to Upper Han boats. Beyond this point rapids are numerous and navigation is not unattended with danger.

**HUPEH AND HONAN.**

There is a good and much used road from Hankow to Cheo-kia-k‘eo 周家口 via Hwang-pi Hyien 黃陂, San-li-ch‘eng 三里城, Cheng-yang Hyien 正陽, and Ju-ning Fu 汝甯. The usual route lies midway between Sin-yang Cheo 信陽 and Lo-shan Hyien 羅山. Barrows almost monopolise the traffic. These are of two kinds, single and double handed. Carriage is paid
by weight at the rate of twenty-four cash per catty. Distance, a little over 800 里. Time, 10 to 20 days. Single-handed barrows are slower. Rain stops the barrow traffic. It is customary in Cheo-kia-k'eo to pay a bonus of 1,000 cash to double-handed barrows arriving on the tenth day, 500 on the eleventh, nothing later. Large barrows carry up to 400 catties, small ones half that quantity. Passengers are heavily black-mailed by the barrowmen, who have and deserve a bad reputation. Accommodation is not first-class. There are often thousands of barrows on the way from Hankow at the same time. Almost the whole province is supplied with foreign and southern merchandise from Cheo-kia-k'eo.

Another but much less used route is by the Han River to Fan-ch'eng 樊城 and to She-k'i chen 余旗鎮 by the T'ang River 唐河. Then overland 200 odd 里 to Peh-wu tu 白鳥渡 on the Ying River 頤河. From Peh-wu tu to Cheo-kia-k'eo is 180 里.

A third route to Cheo-kia-k'eo is that by the Grand Canal, the Lakes, the Hwai River 淮河 and the Ying River. The distance from Chinkiang is between 1,500 and 1,600 里, but it is little used, notwithstanding the convenience and cheapness of the route; and this owing no doubt to the heavy dues levied in the three provinces through which the traffic must pass (Kiangsu, Anhwei and Honan). Sugar is brought up on what is called "foreign certificate" (洋票); dates (棗), skins, melon-pips, beef-fat, oil, and a kind of bean-cake (edible) are shipped for the coast on the same plan, often with transhipment at Cheng-yang kwan 正陽關. At the busiest season freight costs thirty-two cash per ten catties. On Yang-piao goods coming up no duty is payable; going down it is said that duty must be paid at Hū-i Hyien 昔貽. A present of a few boxes of matches or other foreign article must be made at each barrier. The freight up is heavier, of course, but probably not double that down. One
would suppose, that the difference in transit dues on the Yangtsze combined with the cheaper rates on the Hwai, compared with those overland from Hankow, would have diverted the Cheo-kia-k'eo trade to the water-route, but it is not so. Transhipment is also effected at Tsiang-kia pa 蔣家巴, 120 li east of Hü-i Hyien.

The principal traffic on the Hwai River is in salt; many large boats are engaged in it. From the Grand Canal to Cheng-yang kwan is not more than 900 li, yet a salt-junk can do no more than three journeys in two years, owing to the Customs' detention at Cheng-yang kwan, where the boats are passed and unloaded in the order of arrival. The rate is said to be 30 tael cents per package of 100 catties. A large boat will carry 1,500 packages or even more. The salt would appear to be often the speculation of the owner and master of the boat, who has to sell his goods when he reaches his destination, and this, as above noticed, he must do in turn with other boatmen.

The Hwai is navigable into Honan province almost to Sin-yang Cheô 信阳. Two little rivers, both navigable by small boats, join west of Sih Hyien 息縣 to form the Hwai. Ju-ning Fu 汝南 is built on another tributary, but that is not navigable, or at any rate not so far up as the city.

The Ying has already been mentioned. It is navigable to Siang-ch'eng Hyien 襄城, where it is called the Sha 沙河. At that city there is a low stone bridge which prevents through navigation, but there are good sized boats on the upper reach which is possibly navigable to Ju-choe 汝州. Beyond Siang-ch'eng it is called the Ju. This is the largest of the Hwai's tributaries.

At Cheo-kia-k'eo the Ying is joined by the Little Yellow River 小黃河, which is navigable to Chu-sien Chen 朱仙鎮, once a busy mart—河南一鎮 was a current saying—but now deserted, then west to Chung-mu Hyien 中牟 and
Cheng-cheo 鄭州, touching several other cities in its course. This river, though small, is navigable by shallow draught boats of large burden called 對連划子, as each boat can be divided in the middle when necessary. These are often as much as 85 家 long and of good carrying capacity.

At Hwai-yuan Hyien 懷遠 there is a river navigable by boats of considerable size to Po-cheo 半州. This river has a large trade; it is said that in former years a canal connected it with K’ai-feng Fu. The bed still exists but is almost, if not quite, dry.

At Wu-ho Hyien 五河 there is communication by water with Sze-cheo 浙州. The river is navigable 50 or 60 miles farther.

On the south bank of the Hwai there are two navigable tributaries, west of Cheng-yang kwan. The first is that on which Lu-ngan Cheo 六安 is built. There is a large trade constantly carried on between that city and Cheo-kia-k’eo. Rice, tea, bamboo and food-stuffs are the principal commodities. Every spring a fleet of the above-mentioned double boats leaves Cheo-kia-k’eo for Lu-ngan to purchase tea. They carry the necessary silver with them. The river is navigable for 100 odd 里 beyond Lu-ngan, but only by very small boats.

The second of the streams referred to comes from beyond Ku-shi Hyien 固始. Twenty miles west of Hű-i Hyien there is another tributary on the south bank of the Hwai—the San-ch’ä Ho; it is navigable for 200 or 300 里, but does not seem to touch any city. There is a salt examining station at its mouth. On the north bank, nearer the Hung-tsze Hu, there is another stream, the Ngan-li Ho, said to be large and important. Its course is S. by E.

F.—A day’s journey overland varies between 60 and 100 里. A stage (站) is nominally 90 里, but coolies do not accomplish so much regularly; carts and pack-mules do. A cart will take
700 or 800 catties and two or three passengers, and will cost on an average a tael per diem. By pack-mule the same weight would cost perhaps two taels if the passengers rode. But this varies a great deal. For example, mules may be hired from Han-chung Fu to Si-an for from 5,000 to 6,000 cash, but from Si-an to Han-chung would cost six taels. The distance is about 1,000 li. A chair, three bearers, costs in Shensi 1,200 cash per diem. A mule litter, carrying, in Kansuh, two persons and under 100 catties of baggage, costs about the hire of three mules. Two men attend it.

G.—So far as the writer has observed, all carriage, by land or water, is paid for according to weight.

I.

NORTH-WEST

The great trunk cart-road to the Sin-kiang 新疆 (Chinese Turkestan) starts from Lan-cheo Fu 蘭州, the capital of Kansuh. Mr. George Parker, of the China Inland Mission, who has had great practical experience in the province, gives the following note:—

(1.)—From Lan-cheo the great trunk cart-road runs north-west to Yarkand 萨爾曼 and Kulja 惠遠, branching off about 5 stages west of Hami 哈密 (Khamil). Barkul 镇西 is an alternate official route to the capital of the Sin-kiang province, Urumtsi 烏魯木齊, Ti-hwa 迪化, or Hung-miao-tsze.

Turfan 吐魯番 is a possible third route, but the road across the Tien-shan, midway between Barkul and Turfan, is *The Trade Route*. This is an excellent hard road.

The Barkul road is a river-bed one side (south) and a zigzag the other (north).

The Turfan road is too sandy.
From Lan-cheo south-east to T‘sin-cheo 秦州 is a cart-road via Tih-tao 狄道 and Kung-ch‘ang 瓯昌, used principally to carry tobacco.

From Lan-cheo north-east to Chung-wei 中衛 is a cart-road keeping the left or Ning-hya bank of the river, said to be a desert for eight stages. Used by officials chiefly.

From Lan-cheo west to Si-ning 西寧 via Ping-fan 平番.

(2.)—From Lan-cheo the great trunk cart-road runs east to Si-an 西安 and thence via P‘ing-yang 平陽 to T’ai-yüan 太原 for Peking.

From Ch‘eng-tu in Szech‘wan via Si-an to Peking the road does not touch Hanchung, but 20 里 west of the city strikes north to Pao-ch‘eng.

(3.)—From Si-an via Honan Fu to Fan-ch‘eng 樊城 for Han river and Hankow, consult Honan replies for route from Honan Fu to Cheo-kia-k‘eo for boats to Chinkiang.

To Lao-ho-k‘eo and Hankow—
via Shang-cheo, 4 days.
via Lung-k‘ü-chai, 6 days.
via Kin-tsish-kwan, 10 days,
depending on the depth of the water in the rivers.

By Hankow, Lao-ho-k‘eo 老河口, Kin-tsish-kwan and San-yuan 三原 is the cheapest route for goods at present because of the water-way. Carts from Fan-cheng via Honan Fu take more than 20 days.

Another route from Kansu is used for the tobacco and medicinal herb trade. Lan-cheo and T‘sin-cheo routes meet at Lüeh-yang 罩陽 for Hanchung* on the Han.

* The future demand for wool from Ko-ko-nor for the European markets will reach Hanchung from Kumbum (Si-ning).

Lha brang (Tao-choo).

At present it is made into stockings at Fu-kiang Hyle, and serge at Tsi‘-ngan.
Much merchandise is sent to Szech'wan from T'sincheo via Peh-shui Kiang 白水, 4½ stages. Lüeh-yang and Kwan-yuan, Kansuh, is supplied with sugar (Szech'wan) by this route, with sugar (Canton) and iron (Hunan) by the Han. Iron-ware (Shansi) and coal reaches Hyien-yang, 50 li west of Si-an, by boat. The Wei river is not navigable beyond this point.

Tientsin port supplies Ning-hya cheaply by camel, by Kwei-hwa-ch'eng and Pao-t'eo.

Boat, Pao-t'eo to Ning-hya.

In order to avoid the Customs dues (mien likin) muleteers exhaust their ingenuity and their beasts in unnecessary climbing and circuitous paths.

The greatest drawback to inland trade is the lekin station.

If it must be retained, the penalties, as in Europe, should be "not exceeding" a certain sum, instead of utter material ruin and more.

The Rev. George Graham Brown gives the following additional information:—

Starting from Lan-cheo—

I.—To Urumtsi, the capital of the Sin-kiang province, the road passes through Liang-cheo Fu 涼州, Kăn-cheo Fu 甘州 and Suh-cheo 雲州, the average time taken being 7, 13, 18 and 54 days respectively. The usual means of carriage are carts and camels, pack-mules not being used habitually.

Branching from the east at P'ing-fan Hyien a road proceeds west 8 days' journey to Si-ning Fu 西寍, whence two days more leads it to the Ko-ko-nor 青海 country. This road is traversable by carts and camels, but a more direct route, passable only by mules, exists.

A road also leads from Lan-cheo by way of Ning-hya Fu 寧夏 to Kwei-hwa ch'eng in the Mongol districts in the extreme north of Shansi. This is passable for carts and camels, 12 days to Ning-hya and 22 for the entire distance.
II.—From Lan-cheo Fu to Peking the road passes by Ping-liang Fu 平凉 and Si-an Fu 西安. The entire distance is traversed by carts in 48 days, the stage from Lan-cheo to Si-an occupying 18.

A shorter mule track leads by Feng-siang Fu 凤翔, in Shensi, to Si-an. Time occupied, 13 days.

At Si-an Fu, or San-yuan Hyien 三原, in the same Prefecture, important roads branch off. A cart-road thence leads to Honan Fu 河南, and a mule-track to Kin-tsiih-kwan, whence goods descend by boat to Lao-ho-k‘eo 老河口 on the Han River, on the frontiers of Hupeh.

III.—From Lan-cheo a mule-track leads by Ts‘in-cheo 秦州 and Kwang-yuen Hyien 廣元 to Ch‘eng-tu 成都, the capital of Szech‘wan, the stages 9, 22 and 27 days. At Kwang-yuen a branch road descends the Kia-ling river to Ch‘ung-k‘ing Fu 重慶 on the River Yangtsze, 33 days. Water may be found on this route occasionally at Peh-shui kiang, in Kansuh, 13½ days from Lan-cheo, where goods may be shipped direct to Ch‘ung-k‘ing, but this is uncertain.

Lastly, a cart-road exists from Lan-cheo to Han-chung Fu 漢中 by way of Kung-ch‘ang Fu 鞍昌 and Ts‘in-cheo Fu 秦州, and Lüeh-yang Hyien 略陽 in Shensi, 18 days in all, the stages being 6, 9 and 15 respectively.

The distances marked are only approximate; length of time occupied is given as being more fair than number of li (see F.) The mule-roads are either shorter or more easily travelled, i.e. they have fewer rivers to cross. The soil of Kansuh is very light loess, and most roads are altered by the autumn rains. Two days’ heavy rain will produce seas of mud, often knee-deep, but this again will dry up as rapidly in the next sunshine. The roads become undermined and crumble away from the action of even a trickling stream, so as to become most unsafe in parts after the wet seasons.
On flat plains the roads are frequently quite hidden, from
generations of traffic having worn them into deep ruts some-
times 20 feet below the level of the plain. These places
collect water in every depression and form one of the chief
obstacles to rapid cart travelling. Roads, so-called, are
made by following a valley which leads up to the easiest pass
of the mountain range to be crossed and then descending
another river-bed, and so on until the cities are reached.
Very little of the engineering to be found in older provinces
of the Empire is known here.

Customs barriers are placed near the large cities, and much
smuggling exists over the byo-paths of the hills to the south,
by which also mules are taken when any levies are being
enforced.

From Si-ning Fu 西寧, Mr. C. Polhill-Turner
writes:—

A road runs from Szech‘wan Chao-hwa Hyien 昭化
to Wen Hyien 文縣 (in Kansuh) ... 425 里.
to Kiai-cheo 隋州 ... ... 255 „
to Min-cheo 岐州 ... ... ...
to Ho-cheo 河州 (or Crossing Yellow River to
Pa-yen-jung 巴燕戎 and Si-ning) to Lan-cheo.
Between Kiai-cheo and Chao-hwa Hyien one meets a number
of coolies packing medicinal herbs on their backs.

The trade route from Peking to Lhassa passes Si-ning by
Si-an in Shensi and Lan-cheo.

From Si-ning to Lan-cheo there are two roads, (1st) the cart-
road passing Nien-peh Hyien 禿伯 and P‘ing-fan Hyien 平番
(2nd) the mule-road leaving the cart-road 2½ days from
Si-ning at Lao-wa ch‘eng, thence following the Si-ning River
for some distance, crossing the Yellow River near Sin-ch‘eng-
tsze, thence 80 里 into Lan-cheo. By (1) the journey is 8 days;
by (2) 6 days.
A road runs through Tibetan country from Kwei-teh Fu on the Yellow River to Sung-p'an 松潘 in Szech'wan, taking 18 days, but it is principally used by Tibetans.

From Ning-hya Fu 宁夏 Mr. C. Horobin gives the following information:

In this part of the province there are two main roads, one leading to Lan-cheo Fu 蘭州府, the capital of the province, and the other to Pao-t'eo, N.Lat. 40 30, E. Long. 110. On the former road there is much traffic, and carts continually go to and fro. Respecting Pao-t'eo, in going there from Ning-hya the best way is to cross the Yellow River at Shih-tsui-tsze, three days' journey from here; then follow the good cart-road for about seven days, re-crossing the river again at Pao-t'eo 包頭. The only objection to this road is, there are no inns, the traveller has only the accommodation he is able to provide from himself. A well marks the spot where he can rest for the evening, and thus refresh himself by the way. This is called the 東路 Eastern Road and is the best.

Then there is the 西路 Western Road. Following this road, crossing the Yellow River is avoided, and inns mark the daily stages. Straw generally may be had for the animals, but all else the traveller must take with him, or pay the penalty. Carts can traverse this route, but having gone that way several times, I would be sorry to attempt the journey by cart. This road is much farther than the 東路.

Then there is the water-road, viz. the Yellow River. When the river is not frozen there is considerable traffic between here and Pao-t'eo, and passengers can be accommodated; but there is often much delay—wind, rain, card-playing, etc. etc.

Through Pao-t'eo 包頭 is the direct way from here to Peking and the coast.

There is also a bridle-path between here and T'ai-yuan Fu 太原, on which pack-mules constantly travel. I have also been that way. It is a good road with inns all the way. There is
also a bridle-path from here to Ts’in-cheo 秦州 in this province, and one from here to Han-chung Fu 漢中 in Shensi.

From the province of Shensi, which with Kansuh originally formed but one government, and which is still politically and physically closely connected with it, the following information will be read with interest. Mr. G. F. Eaton, writing from Han-chung, the position of which, at the head of navigation of the Han, has always made it an important centre politically and commercially says:—

**MAINS ROADS.**

I.—*With the Interior.*

1.—From Si-an Fu 西安 (prov. cap.) S.W. to Ch'eng-tu Fu 成都, prov. cap. of Szech'wan, viá K'i-shan 岐山, Fung-sien 鳳仙, Mien 汰, Kwang-yuan 廣元 and Chao-hwa 昭化 Hyiens, about 30 days. Chairs.

2.—Si-an, W. to Lan-cheo 蘭州 (cap. of Kansuh) viá Chang-wu 長武, Ping-liang 平涼, and An-ting 安定 18 days. Cart-road.

3.—Si-an to Lan-cheo, viá Lung-cheo 龍州, Peh-men-kwan and An-ting 18 days. Mule-road.

4.—Si-an S. to Kin-tsih-kwan, viá Lan-tien 藍田 and Lung-k'ü chai 龍驛砦 10 days. Mule-road.

5.—Si-an West to Ts’in-cheo 秦州, in Kansuh, viá Lung-cheo 11 days. Mule-road.

II.—*With the Capital.*

1.—From Si-an to T'ung-kwan 潝關, on the Yellow River, then N.N.E. viá Ping-yang 平陽, Tai-yüan 太原, Hwai-luh 獵鹿, Cheng-ting 正定 and Pao-ting 保定 to Peking. Cart-road, except for six days between Tai-yüan and Hwai-luh, 29 days.
2.—From Si-an East to T'ung-kwan, then S.S.E. through Honan via Ho-nan Fu 河南 and Kai-fung Fu 開封. Cart-road.

The above is also the road to Peking from Ch'eng-tu in Szech'wan and Lan-cheo in Kansuh, the junction being at Si-an.

III.—With the Coast.—From Si-an.

1.—The principal route is the southern one, via Kin-tsik-kwan 金漆關. Mule-road, 10 days, Lao-ho-k'eo 老河口, 4 days by water on T' an Ho, a tributary of the Han, then 460 miles by water (about 9 days) down the lower Han 漢江 to Hankow.

2.—E.N.E. Same as No. 1 route to capital as far as Pao-ting, then 3 or 4 days by water to Tientsin. These roads do as a rule follow a natural line. The Si-an plain is an oval about 300 miles long E. and W. by about 100 miles wide N. and S. At the widest part the whole plain is a net-work of cart-roads.

South of the plain is the Han-lin or T'sin-ling 泰嶺 range dividing the Si-an plain from the valley of the Han. This is crossed by the the two main roads running south at the most accessible passes—Fung-sien and Lan-t'ien. These roads are dreadfully burdened with Custom houses and other forms of taxation, which is the reason given for the great deterioration of trade in these parts.

There are many "small roads" connecting principal cities, generally passing through sparsely populated regions, where the food is coarse and the accommodation bad. The great number of streams and difficult passes render these roads very difficult and generally impracticable during the summer months. Scarcely any but coolies use these roads, their object being to save a day or two's journey, get food and lodging cheaper, and,—the principal reason, to avoid taxation,
The Rev. Erik Folke, writing from Yuan-ch'eng, says there is a ta-kwan-tu crossing the Yellow River at T'ung-kwan, on the road from Peking to Si-an, Lan-cheo and I-li (Sin-kiang). T'ung-kwan is a strong fort and important Customs station.

Mr. Alfred Bland, from Feng-siang Fu 凤翔, sends a sketch map of the great plain of Si-an, which is reproduced. He states:—

I send you however a roughly drawn map of this Si-an Plain, in the hope that you may make some use of it. As I have visited some two dozen of the places marked, I have drawn the map to scale as best as observation and memory allow, and have corrected some of the mistakes to be found in the ordinary maps of the province. But as I have not gone over the T’ung-cheo 同州 district, some of the towns in that quarter may possibly be a trifle out of their correct situation.

You will see at a glance the direction of the main roads, the most important of which is the one from Peking to Ch'eng-tu 成都 and other great centres of population in the Szechwan 四川 province. This road passes through Si-an on to Kwohsien Chen 魁鑲,* where the cart traffic terminates, the goods being conveyed by mules into Szechwan.

Another important cart-road commences from Si-an and goes N.W. into Turkestan via Lan-cheo 蘭州, the capital of Kansuh province.

The mule roads from Si-an to Hankow, and from K’i-shan 岐山 to Ts’in-chow 奏州, should be noted, but the former is the more important route.

On all these roads good inns, both for the accommodation of passengers and mules, are to be found. On the larger roads they are exceptionally good in many respects.

Coolies' charges are not exorbitant. They carry 80 catties at a cost of Shanghai Tls. 0.27 per day.

* Sic in orig.
There are a few substantial stone arched bridges in this district, but none worthy of special mention.

B.—With regard to the antiquity of the roads in this district, Mr. Turner is correct in stating that they are all ancient, or rather that there are no modern roads, as there are no modern towns nor modern improvements of any kind. This will be better understood by stating that, with the exception spoken of, no roads have ever been made in China, the tracks so called having merely grown from the necessities of the case.

Mr. Parker states:—

The best roads are subject to become as ploughed fields after rain with occasional sloughs of despond. The roads are touched by the village headman when any high official is to pass. The carts by which I travelled in 19 days from Lan-cheo to Si-an took 38 days from Si-an to Lan-cheo.

Mr. G. Graham Brown states:—

The principal roads to the N. are only since the days of Tso Kung-pao, the suppressor of the Mohammedan rebellion, who made them for military operations. As he had difficulty in keeping the track, he had long rows of willows and other quick-growing trees planted on either side of the great roads, especially near the cities. These have been fairly well kept up and renewed, so they now serve the double purpose of marking out and limiting the "king's highways."

There are military posts at 3 or 5 li distances under garrisons as per answer II., and the soldiers at each post are supposed to repair any damage to the roads as well as attend to the trees, but very little is done that can be well avoided.

Ancient Roads.—I find on reference to the Kao Lan Chi that under the Sung dynasty at the rebuilding of Lan-cheo after its destruction by T'ou-fan [A.D. 768] in Emperor
Yuan Fung 4th year (A.D. 1082) the main road was via Ts'in-cheo and Fung-tsiang Fu. Also under the Kin dynasty it was again changed and brought via Lin T'ao.

The present road to Si-an, etc. was altered on 1st stage, by Tso Kung-pao, from the old route via Kin-hyien and shortened some 20 li by being brought via Kan-ts'ao tien-tsze. This was nominally done on account of the number of brigands on the hills round the former place.

Mr. C. Polhill-Turner writes:—

All the roads are ancient. I never heard of a modern one. Their condition, except occasionally for short distances, is never good; more often it is simply abominable, especially in bad weather. The officials do not pay any attention to the maintenance of roads. Upon the occasion of the Governor visiting any part of his province, the petty local officials are set to work to prepare the roads for his reception, but this is generally little more than a nominal affair, only intended to serve the immediate occasion.

Occasionally the militia are engaged to repair a particularly bad piece of road, as for instance near Lüeh-yang Hyien, 畑陽, where last year they were engaged for several months in repairing the mule-track over the Ta-pa-lü, one of the highest passes of the Tsing-ling range near the border of Kansuh.

Mr. Horobin, from Ning-hya, says:—

Respecting ancient and modern roads, in this part of China, they are as ancient as one could well imagine, and follow a perfectly natural course; and, with the exception of the road which leads to Lan-cheo, no care is taken to keep the roads and bridges repaired. Along the line of the large water-course which serves to irrigate this part of the province from the Yellow River: wherever bridges are needed to cross this large stream, they are kept in order by local officials.

Mr. Erik Folke adds:—Between T'ung-kwan and Si-an
the road is nearly impassable some portions of the year because of water. It is constantly repaired by soldiers stationed in the district.

_Bridges._—The writers generally complain of the great want of bridges in these provinces, the only noteworthy erection being the bridge of boats at Lan-cheo, annually removed, a special description of which by the Rev. Graham Brown is appended. He says:

The crying need of this province in matters of engineering is, that bridges, etc. be built. The Chen-t'ai of Si-ning INUXA was drowned some years ago in a small stream which flows just outside the city walls. His successor has now built a good bridge on stone piers, with due allowances for such floods as carried off his predecessor. With this exception I am not aware of any bridge worthy the name other than the great Lan-cheo bridge of boats, which deserves a special note.

Mr. Polhill-Turner says:—

_Bridges, etc._—None. Bridges are the great want of these roads. In winter most of the streams are crossed on plank bridges, but in summer, fording is common; on some of the roads the traveller has to wade as many as 50 or 60 times in a day.

From Ning-hya Mr. Polhill-Turner states:—"I know of no noteworthy bridges, viaducts or tunnels in this part of the province."

From Han-chung Mr. Easton gives much the same account of the want or utter absence of bridges. He adds:—

On the larger rivers there are ferries; but the bad condition of the ferry-boats, the over-crowding, the great delay, and the low, shallow banks that generally have to be waded on either side of the ferry, make ferry-crossing one of the inland traveller's greatest troubles, especially if animals or chairs are in the caravan. In most cases light iron bridges could be
erected, the cost of which could be soon refunded by a small tollage, less than that now charged for the ferry.

Mr. E. Folke is almost alone in speaking of bridges. He tells us:

"About 20 li east from Si-an there is a grand stone bridge called the Pa-k‘iao."

More or less the questions asked under Section D.—"What are the main Trade Routes in your Province?"—have been answered under A. A few additional notes are, however, available. Mr. George Parker gives the following:

"Kan-cheo 甘州 opium reaches T’ai-ku Hyien 太谷, in the metropolitan prefecture of Shansi, via Chung-wei Hyien 中衛 and Sui-teh Cheo 縈德 and the Yellow River ferry by the mule-track described by Mr. Horobin in his notice from Ning-hya."

Mr. G. Graham Brown adding:

D. is fully answered under A. Each road represents a separate trade route. General trade is principally with Hankow via Si-an, and tobacco is exported to Szech‘wan via Ts‘in-cheo. There is also general through trade with the Sin-kiang to the north. Fruits from Turkestan are imported, along with a small quantity of Russian goods. The trade with Ning-hya Fu comes in great measure from Szech‘wan.

Mr. Horobin, Ning-hya, briefly states:

D.—Tai-yuen Fu 太原, Lan-cheo Fu 蘭州, and Pao-t‘eo are the main trade routes in this part.

Mr. Easton (Han-chung) adding:

D.—All the routes mentioned above are primarily trade routes. From Si-an to Szech‘wan, via Han-chung Fu 漢中. From Si-an to Hankow via Kin-tsih-kwan and Lao-ho-k‘eo. From Han-chung to Hankow via Lao-ho-k‘eo, along the Han, navigable with the exception of a few miles. From Si-an
to Lan-cheo, and on to Liang-cheo Fu 涼州, Kan-cheo 甘州 and Suh-cheo 鄧州; through the Kia-yü Pass 嘉峪關 and on to Khamil 哈密, Urumtsi 烏魯木齊 and Ili 伊犁.

Mr. Folke states too (Si-an plain):—

Apart from the Ta-kwan-lu (great official route) there is a large trading route crossing the Yellow River 70 li north from T'ung-kwan going west to San-yuan.

Under E., the usual mode of conveyance for passengers and goods, we find little variety in the replies.

Mr. George Parker tells us:—
Horse-saddle must have first place.
Mule-sedan most speedy and comfortable.
Pack-saddle.
Cart least endurable.
Camels travel by night on some of the routes. Rate less expensive than mules.

Mr. G. Graham Brown, more in detail:—
1. A.—To North: Travelling carts, drawn by 2 mules. Litters,—mule. Horseback, partly loaded mules or baggage-carts. B.—To South: carts cannot travel below Ts'in-cheo, and on some roads below Si-an, so sedan-chairs are more used. The usual method is to change from carts at these places.

2. A.—To North. Carts drawn by 2 to even 8 mules, usually one beast in shafts and tracers as required.

Wood is rafted on the Hwang Ho from Kwei-teh 貴德, certainly as far below Lan-cheo as Ning-hya Fu. The distance from here can be done in 10 days under favourable circumstances. From the 10th to 4th Chinese moon the river is impassable. B.—Mules, except to Sin-kiang. See answer A. "small roads." Camels on all routes.
Mr. Polhill Turner (Si-ning):—
(1).—More riding in Kansuh than in Szech‘wan and Shensi certainly; almost every poor man has a donkey.
Between this and Lan-cheo covered carts, large and small, are much used. There are no sedan-chairs in this part of the province.
(2).—By mule and by cart to Lan-cheo. When the river is not frozen, oil-casks are conveyed on rafts to Lan-cheo down the Ta-t‘ung and Yellow Rivers; when the river is full, arriving in two or three days; when empty, taking perhaps fourteen. The snows melting cause the increase.

Mr. Horobin (Ning-hya):—
E.—The customary mode of conveyance here is by the usual cart or mules for passengers, and pack-mules or camels for goods. But in the immediate neighbourhood large carts, drawn by three horses, and cow-carts, with immense wheels, are extensively used.

Mr. Easton (Han-chung):—
Conveyance.—In mid Shensi carts are used both for passengers and goods; and the cart-road continues to the east through northern Honan; and to the west to Lan-cheo, Khamil, and Ili without interruption. North of the plain, or west to Kansuh, or south to Kin-tsih-kwan, pack-mules are the one common method of conveying goods; and either pack riding or saddle pony is the general method for travellers. From Si-an south-west to Han-chung and on to Szech‘wan, sedan-chairs and coolies are common for passengers and their luggage, while mules are still used for heavier goods.
From Han-chung to Hankow boats convey goods; there is scarcely any passenger traffic on this line.
From Si-an plain Mr. Folke states that carts are used for both passengers and goods.

Under $F$, the rate of travel per day and the average cost
per 100 li, and $G$, the average cost of carriage of goods per 100 li and the rate at which they are usually carried, as well as the standard of measurement, bulk or weight, considerable differences, according to the districts traversed, are found in the replies. Mr. George Parker states (Lan-cheo):

60 to 90 li is the daily stage (chan).
A mule load is charged $\frac{1}{4}$ liang of silver per diem.
80 catties bottom—2 light boxes and bedding for passenger.
240 catties for goods.
Cart 3$\frac{1}{2}$ loads, 1 liang per diem.
800 catties and passenger.
800 catties hardware to 1,200 other goods.

Mr. George Graham Brown (Lan-cheo):

F.—This is a most difficult question! The Kansuh li are a very uncertain quantity at best, and most day’s chan are said to be 70 li; but no two natives will agree as to a set of distances, and so we are forced to count more by days than by distances (see answer A). I have no instruments, but would guess the average stage to be from 33 to even 40 English miles, on roads to the north specially. It takes hard travelling to cover more than 10 li per hour, and 10 hours per diem is a common allowance, although the distance is only called 70 li. Rates are fixed per journey; they differ according to the season of year, also the rank of travellers. Sedan-chairs to south cost 450 to 500 per bearer per stage. Lo-chiao have no tariff, indeed, like everything else, the rate is “as much as can be squeezed beyond actual outlay.”

To Hung-miao-tso in Sin-kiang...60–70 Taels large cart.

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These figures all depend on weather; also, if carts are returning to their native place lower rates may be obtained.

I may mention that in September 1888 we could find no mules to carry our baggage from Han-chung Fu to Ts'in-cheo, as it was the rainy season and none had arrived from the latter place. With 3-bearer sedans and coolies it took us at one part of our journey 3 days' hard travelling to cover 60 li on the south side of Hwei-hien. This was all owing to bad weather during the previous month.

G.—This cannot be fairly answered. I pay for small parcels as below:

Ts'in-cheo (660 li) 15 cash per catty.
By mules on small road:—Liang-cheo (560 li) I pay the same.

By luggage-cart:—Si-ning Fu (590 li) I pay 12 cash per catty.
By mules or cart equally:—Ning-hya Fu (12 stages) I pay about 18 cash by luggage cart or mule.
Each place has a different rate, increasing according to scarcity of traffic.

For mules, bulk and weight are objected to. The largest box I have [originally bought as made for the tobacco carrying trade] measures 33½ ins. long, 25 ins. high, 19 ins. broad, English. The full load for a mule is 240-260 catties.

Carts will carry 800-1,000 catties of anything which they can get aboard.

Mr. Polhill Turner (Si-ning):—

F.—Per diem, forty or fifty cash per man, 80 li a day.
G.—No coolies in this part, all mules or cart.
A mule carries 240 lb. (Chinese).
From Si-ning to Lan-cheo 480 li, 6 days.
   To Lan-chow 1.5 Si-ning Taels.
   To Si-ning 2.3 Si-ning Taels.
By cart 800 lb. (Chinese), 8 days, about 6 Taels.
Mr. C. Horobin (Ning-hya):—

F.—The average rate of travel per day for travellers would be about 500 cash. That would be about 625 cash per 100 li.

G.—The average cost of carriage of goods per 100 li is at the rate of about 240 catties for 600 cash.

From Shen-si (Han-chung) Mr. Easton writes:—

F.—A cart with two animals generally costs from Tls. 0.80 to Tls. 1.00 per day; and the average for 100 li would be only a trifle more, as they generally go an average of 100 li a day, except where they have to cross hills.

A sedan-chair generally costs from 75 to 80 tael cents per day, and about Tls. 1.00 per 100 li.

G.—The standard is one of weight always. A coolie’s load is 80 catties, a mule’s load is 240 catties. A cart-load varies with the number of animals.

A coolie costs about Tls. 0.28 per diem or Tls. 0.35 per 100 li.

The cost of mules varies somewhat at different times of the year; they are also dearer when going from than when returning to their native place.

In going from home Tls. 0.40 per mule per diem.
In returning Tls. 0.27
Or going Tls. 0.55 per mule per 100 li.
returning Tls. 0.30

Goods going down the Han to Lao-ho-k‘eo, generally run at about Tls. 0.70 to Tls. 0.75 per bale or box. At Lao-ho-k‘eo they are transhipped for Hankow. Coming up they cost more.

Mr. E. Folke (plain of Si-an) says:—

F.—Carts drawn by one animal cost about 600 cash each a day. If more animals are used it is dearer in proportion. That is, not in the busy season of the year.

G.—For carriage of goods the average price is 1½ cash per catty a day.
The varying condition of the roads according to the season of the year, and the state of the weather, has been more or less described already; the following notes however afford some additional information, as also of the freedom of the country from armed robbers, and the condition of the inns and the amount of accommodation to be expected, with such general information as may have been procurable.

Mr. George Parker (Lan-cheo) states:—

H.—July to September cannot be reckoned on.
A month’s rain falls in the autumn.
October to May no interruption.
November to January bitterly cold.
In Sin-kiang it is necessary to travel with caravans because of robbers.

I.—Sheds where vermicelli (mien) is provided with salt, cayenne and vinegar sometimes.
On cart-roads cook-shops must be visited.
Inns refuse to supply even hot water.

There are agencies of three banking firms in the north-west connected with Shanghai and Hankow, (1) the Tien-ch’eng-heng 天成亨, (2) the Hye-t’ung-k’ing 協同慶, (3) the Wei-fung-ho 蔚豐和. Si-an and Lan-cheo have branches of all three, Kan-cheo of two, Suh-cheo, Liang-cheo and Ti-hwa (Urumtsi) each of one. The Chinese Customs have at Suh-cheo an European agent for the supervision of Russian trade. Two per cent is the rate now charged by the Hye-t’ung-k’ing between Hankow and Lan-cheo; it has been 4½ per cent.

The Hankow post arrives regularly 3 times a month at Lan-cheo (8th, 18th, 28th), returning 1st, 11th, 21st. Cost 300 cash per kin. Five or six weeks is the time occupied in the passage. The post takes the mule route between Si-an and Lan-cheo. The post goes on to Liang-cheo. I think Si-an is supplied every 5 days by 3 postal agencies.
Ts'in-cheo is supplied from Chung-k'ing via Pao-ning.
At Si-an is an agency for transmitting (professedly) throughout the empire 永泰局差.
Until the Chamber of Commerce appoints agents on the principal trade routes to protect traders carrying foreign goods, it will be impossible for the trade to increase.

One Han-chung merchant informed me he had ceased to deal in foreign articles because of the annoyances and exactions of the native Customs.

On one occasion I took passage up the Han river on a goods boat. At Peh-ho Hyien, the first county town in Shensi, the Customs' officers came aboard and began undoing the foreign calico packages to count the pieces. The intention of course was to obtain a squeeze. When eight packets had been formally opened, the captain was told he must wait three days before the inspection could be proceeded with. The opened packages were left to inexperienced boatmen to do up. All the boats leak, and the risk after the tarred cover has been loosened is very great. I started for the yamên to request as a favour that the search and count might be proceeded with at once. Before I reached the street the Customs' officer was hurrying the captain after me to bring me back by mild force, and the moment I had re-embarked the vessel was pushed off.

Mr. G. Graham Brown (Lan-cheo):—

H.—In the rainy season (8th and 9th Chinese moon) the roads are very bad, and travellers, from this city to Si-an especially, should not leave before the first frost. The roads, N. are not so much affected as those S. and W. There are numbers of robbers on the more lonely parts of all roads, especially in the 12th Chinese moon, and soldiers are placed at distances of 5—even, of 3—li in some parts, so as to "protect" travellers.

I.—It depends upon the travellers. There are cart inns
and mule inns everywhere, but the accommodation provided for mankind in them consists of a mud k'ang bed and plentiful entertainment from insects. You must rough it in the N. of Kansuh province as nowhere else in China, so far as "hotels" are concerned.

Mr. Polhill-Turner (Si-ning) says of the roads that they are safe all through; only occasionally stopped a day or two by a river.

I.—Fair inns. No beds. Hot k'angs, or erections made of mud and boarded, heated each day with lighted straw or dried horse-dung.

Oil is carried in large quantities to Lan-cheo from Si-ning. All sorts of goods from Lan-cheo to Si-ning. The Tibetans bring P'u-lu cloth, etc. from Llassa.

Mr. C. Horobin (Ning-hya) states:—

H.—These roads are passable all the year round. The road to Ts'ìn-cheo 秦州 is the only one that bears a bad name for brigands, but when I was that way I found it much the same as others.

I.—Inns are available on all these roads except the one I mentioned above, viz. from here to Pao-t'eo, by the East Road.

In reference to statistics regarding the number of travellers using the above roads or the quantity of goods carried along them, I have no means of forming a judgment. I may add Si-an in Shensi as a place which supplies this part with many goods. There is a good cart-road.

Mr. Easton, to whose notes we are indebted for so much valuable information regarding the rich valley watered by the Upper Hân, writes thus from Han-chung:—

H.—Trouble from brigands is a very exceptional thing. Most of the roads mentioned suffer more or less during the summer months from swollen streams,
The road between Han-chung and Ts'in-cheo is often impassable for several weeks, whilst travellers on the main road to the capital are often hindered for a few days by the condition of some swollen stream.

I.—Along the main roads there is plenty of inn accommodation for travellers, and, as a rule, tolerably good; but apart from the main roads decent inns for travellers are few. On the mule roads there is generally no other accommodation than that provided for the mule-drivers, which is either in the stable or a large open shed attached to it; it is generally very difficult, often impossible, to get a private room.

Mr. Folke (the Si-an plain) states:—

H.—For the safety of travellers the government has stationed soldiers all along the road.

I.—There are fairly good inns to be got along the main road.

As I live on the very border of Shensi, and am most familiar with that province to the east of Si-an, I have given the information about that part.

There are two roads here to the coast:—

(a) The northern one to Tientsin.

(b) The southern one from Si-an to Lung-k'iü chai, by mules and chairs; from there by boat to Lao-ho-k'eo and Hankow.

In closing this record of the communications of the North-West, and in view of the reiterated complaints of the want of bridges, the following description of the one famous bridge in the country is interesting from more than one point of view. It is very evident from the most cursory glance at the papers that bridges and fairly built roads are the great requirements of the provinces.

Although the superficial deposit is for the most part loess, it is apparently less cut up by ravines than in Shansi, and the
formation of a good road from the T'ung-kwan 漁關, on the borders of Honan, where the Yellow River, striking the continuation of the Peh-ling range, is finally deflected eastward to the sea, would encounter no engineering difficulty greater than might be experienced in laying out an ordinary country road in England.

T'ung-kwan itself is readily made accessible from Honan by a road along the banks of the Yellow River.

The other readily available entrances to the province are by Ning-hya through the Mongolian steppes, crossing the Yellow River twice, at Shi-tsui-tsze and Pao-t'eo, and from the Hu-kwang provinces by Han-chung and thence across the Pei-ling. This last involves crossing the mountains at a considerable elevation, probably upwards of 3,000 feet. Near Sui-teh Cheo 綏德, in Shensi, a mule-road [see before, Mr. Horobin's note] crosses by a ferry the Yellow River in the direct line to Tai-yuan Fu. Both banks here are high and the country more or less mountainous, but the route is probably capable of improvement were a bridge thrown across the river near this point.

Lastly the Yellow River itself, though hitherto little used, is capable of improvement, up at least to the T'ung-kwan if not to the mouth of the Wei 澀河; and this itself is capable of canalisation for long distances, probably considerably west of Si-an.

The conclusion to be drawn is that no insuperable obstacle exists to the connexion by passable roads of the great northwest of China with the coast provinces.—[T. W. K.]
NOTES ON BRIDGE OF BOATS AT LAN-CHEO, KANSUH.

By GEORGE GRAHAM BROWN, China Inland Mission.

In China pre-eminent amongst the nations there is a notorious “measuring of other men’s corn by your own bushel,” and thus it is a frequent occurrence here in Lan-cheo that one should be invited to compare say the Forth Bridge in Scotland with their all-famous Bridge of Boats. I therefore venture to contribute a slightly detailed account of this celestial wonder, for the possible better enlightenment of those “Western Barbarians” who may not have had the privilege of travelling to the capital of Kansuh, and yet may have to meet such questions as the one to which reference has been made. In this place we have but little access to the writings of authorities on China, and should I ignorantly cover ground already traversed by competent writers, I must crave the indulgence of your honourable society.

History.—By reference to the Kao-lan hyien-chi 泉蘭縣志 I find amidst much minor detail that the general history of the bridge is as follows:—

The first inception of the idea is credited to Chao-ch‘ung-kwoh 趙充國 [nude MAYERS’ Manual, para. 40] who came up, in B.C. 61, to fight against the Kiang 光, when they were pressing the Chinese forces hard. On arrival at the front he drew out a plan of campaign to be forwarded to the Emperor, showing 12 variations of attack. The first of these was the Military Settlement 斯田 mentioned by MAYERS, while

Note.—It may be interesting from an ethnological point of view to recall that this invasion must have taken place about the same time as those terrible Gothic invasions in the West which called out Caesar and his legions. Also, we note with pleasure that the strategists of the Yellow River and of the Rhine were alike in resource as in determination.
another point embraced the building of a Bridge of Boats, so that night attacks might be made in force upon the enemy, and "thus the Emperor be feared for a thousand li around the spot." This creditable engineering scheme is said to have been planned by him during the night-watches, with his pillow for a sketching block. However, the then emperor does not appear to have acted upon his general's wise advice [vide History of the Han 漢昭帝紀].

No further endeavour to span the river appears to have been made until shortly after the elevation of the city to Hyien rank, when a first bridge was constructed during the Ming dynasty 明朝, in the 5th year of the Emperor Hung-wu 洪武 [A.D. 1373, vide Mayers], although not in the position now occupied, being some 7 li to the W. of the city. After 4 years in this place it was removed to a presumably more satisfactory site 10 li from the city; and from thence it was removed to its present situation, which is described as being 200 paces inside the Kin-ch'eng kwan 金城關, and is just outside the W. wall of the Lao-ch'eng. This was done nine years later by a military mandarin named Yang-lien 楊廉, whose rank is recorded as Chi-hwei-kwan 指揮官. He seems also to have inherited the good deeds of his predecessors, for the two solid iron mooring posts which are driven into the ground on each side of the river are all recorded as bearing dates anterior to his rule. The present bridge is almost identical in construction with the first, although many attempts have been made to improve upon it. Various details are found in the Record of the building of Jetties, their inevitable destruction by the current, and subsequent removal by later hands. In one case, when only 20 boats were extant out of the original number of 24, the entry is made that 400 liang of silver were allowed each year for current expenses, together with 16,000 catties of hemp and straw for ropes, but as shortly afterwards the bridge broke, the sequel would prove that either the
quality of the material or (possibly) the honesty of those in charge was deficient. There is one mandarin whose action in repairing the bridge is specially mentioned with the honourable comment "He alone did this." One iron chain, which had broken, fell into the water and remained there for the not inconsiderable period of 34 years, until the Kien-shou Tung-chi 錦收同知 Mandarin Yuan Sheng-li 阮聲利 observed that the entrance to the bridge was sunken and unsafe. He therefore put the jetties into proper repair, and raised the boats, all of which had been canted by the unfortunate chain. I shall not add to this bead-roll farther than to say that in 1736 the existing arrangement was instituted by the then Sün Fu 巡撫, and seems to have continued without change until the present time, no one questioning or departing from the fiat "our Fathers have told us."

Administration.—The first trace of the manner of administering this bridge is found in a note of date 1772, when the newly created Tsung-tu recommended a change of management, which is hardly to be wondered at. The acting mandarin was exclusively in charge of the bridge, and held the rank of Chi-fu 知府, so it was proposed to remove him to another district and to put the bridge under the Kao-lan Hyien, in which District it is. As to when this former office was created, no information is given. There is no toll of any kind on the bridge, which is under the immediate control of a Shui-fu 水夫, acting from the Hyien Yamen, but many stories are rife as to the annual cost of its upkeep. One, which I give as mere street talk, is, that under directions from the Emperor Kang-hi, silken ropes were to be used for security, and thus a charge of 10,000 Taels is made annually in the accounts of the province for current expenses. This has diminished to one-tenth by the time it reaches the hands of the Chi-hyien, who in his turn compensates himself for the loss by only using 500 Taels (8 Ts'ien being counted as equal to a Tael) and levying
timber from the forests for repairs, while all labour is paid at 40 cash per diem instead of the usual rate of 280–300 cash, so by these judicious means the expenditure is reduced to a minimum. For the truth of this statement, of course, I do not vouch. It is, however, a common story and may be said to have some foundation. Another and much more reasonable amount is given as Tls. 2,000 per annum, which must be all needed owing to the great "wear and tear" caused by floating ice in winter as well as the ceaseless traffic of all kinds. The chi hyien is required to worship at the bridge each time it is re-formed after the ice has broken, and if convenient the fu li also assists in this important ceremony.

The Tutelary Deities are several. There is the temple of the city God 城隍廟; the temple of the River Dragon 龍王廟 and most interesting of all, the temple of the God of the Sea 海神廟, Mr. Yen 晏, the God of the River 河神, Mr. Yang 楊, and their co-regent Mr. Ts‘ung 金將軍宗, of whom the following legend is given in the chi, with the accompanying caution that too much reliance is not to be placed upon it. During the Kin dynasty 金朝 the waters rose to a tremendous height, so that they came far up the city wall (some 70 feet above level) and were imperilling the city. Mr. Ts‘ung, who was a military official, saw the danger whilst riding round the city walls, and on coming to the place where his temple is now built, he perceived two dragons—one white, the other black—struggling in the water. Without delay Mr. Ts‘ung followed the example of M. Curtius by plunging in armed cap-à-pie to assist the right and save the city. The water was at once tinged with blood, and that very afternoon the river fell to its normal level. So runs the tale! and in commemoration of the heroic deed the Emperor K‘ang-hi repaired the temple.

An amusing instance of the Lex Draconis is: that should ice not form across the river immediately on the breaking of the
bridge the keepers are all beaten more or less severely, as this "accident" is supposed to be induced by them of purpose in order to save themselves further trouble in guarding off the ice floes, which keep them occupied night and day during the coldest part of winter. Two years ago the ice did not form at all, and so the mandarin gave these unfortunates from 100 to 500 blows each. Then, having fulfilled the letter of the law, he gave them new fur Ma-kwas and sent them back to their duties! In the case of the river remaining open, ferry-boats and hwa-tsze 筏子 are used for all traffic. The latter are made of some six inflated pig-skins fixed on a light frame-work of wood, and can be easily carried on a man's back; and it is a usual sight to see 20 or more men being steered down the current on one of them until they reach the opposite shore far below their starting-place. Being cheaper than the ferry-boats the element of danger does not appear to affect their patrons.

Description.—Proceeding with our description, it may be noted that the bridge crosses the river just beyond Lan-cheo 蘭州 Lao-ch'eng 老城 wall at its N.W. corner, and is in a position commanded on three sides by the different suburbs surrounding it. There are well constructed stone piers on either bank, and these are further strengthened by retaining walls built for some distance up the river-bed, so as to reduce the force of the current. 45 wooden mooring posts (nominally) are driven into the bank inside these walls, but, for some occult reason, the iron posts above referred to are set considerably farther from the bridge in a direct line instead of above it. There are 24 boats in all, and the super-structure consists of tree-trunks laid lengthwise upon them, crossed by 1,000 planks about 2 Chinese inches thick, which form the road-way. The hand-rails on either side cannot be said to be either very useful or very ornamental, and their principal use seems to be the limiting of an already moderate breadth.
The bridge measures 797, say 800, English feet in length. The breadth is 14 ft. 9 in. but the clear footway is only 11\frac{1}{2} ft. The boats are about 55 ft. in length and 13 ft. 8 in. in breadth at supporting part.

The two iron chains are declared to be 120 chang in length but are carried far beyond actual requirements.

The repairs are made annually, two boats out of the total number being replaced in rotation, whilst the other parts are also renewed systematically, although on a decidedly economical plan, as the passage of hundreds of loaded carts a day soon wears away even so durable a footway as is provided for them.

I have vainly endeavoured to ascertain either present depth of river (which varies with every rain-fall) or velocity of current. The flow at once carried my weights down stream, while there is no adequate distance available for time-measurement of speed, so both these experiments have had to be left until a more friendly feeling amongst the people allows of personal trial.

The access to the bridge on the North side is at right angles, and frequent blocks occur, while carts arrive from three different directions. On none of these routes can one vehicle pass another, so that the delay of an hour is by no means to be counted excessive, for in Kansuh we "she ming she puh teh ts'ien 拽命拽不得錢."

There must be many interesting stories rife about the old doings at this bridge, but I have only gathered two incidents which seem worth repeating:

One relates to the Emperor Kang-hi 康熙, who in the 49th year of his reign travelled incognito through part of this province accompanied by only one minister.
They came as far as Chu-tsui-tsze 猪觜子, 40 里 from Lan-cheo, on the old road via Kin Hyien 金縣; and great was the consternation amongst his representatives when the news leaked out that the Son of Heaven was at their gates. The careful authorities had only used straw-ropes for their bridge instead of the silk ropes commanded (and paid for!) by His Imperial Majesty. In their extremity they bought up all the silk thread available in the city, so as to cover over the offending ropes, and with them their own “economisings” in the matter. The supply, however, fell far short of the demand, and other means must have been used to keep the monarch from entering his city. The people tell with great delight how, after leaving “Pig’s lips,” he came to a small village called 桑營子, and remarking grimly that they had ventured far enough into such unpleasant quarters he would turn round and go up to Ning-hya 靈夏府 by a lower road. From whatever cause, there is little doubt that Lan-cheo 蘭州 was not visited by K’ang-hi 康熙 on that occasion. The silk ropes in question are said to be stored in the Fan-tai’s Yamên 藩台衙門 so as to guard against possible contingencies. However, like Charlemagne under other circumstances, the Emperor has not passed this way of late, and the bridge with a chronic lateral curvature of its spine remains in statu quo—save and except its silken ropes.

The second incident is of the Mohammedan rebellion, when at a critical moment the relieving Chinese army was unable to cross from the N. side to the relief of the city, as the bridge had been severed. The whole force had to be ferried over by hundreds so as to raise an assault on the W. suburb, which was all but successful,
This is told to prove how wise an arrangement a Bridge of Boats is! *

II.—The West.

Crossing the Ta-pa-shan from the valley of the Upper Hân in Shensi we enter the province of Szech'wan, and are now in a country as distinct as possible from that that has been left. The climate which in the north was at times almost arctic, is now pluvial, and except on the summits of the mountains no snow is to be seen. The people are ethnologically different; the civilization handed down from times antecedent to Ts'ìn, where Pashuks 巴蜀 (Pa-ch-Sakê, a tribe of the widespread race of Saks or Sakê, dominated the land, has never been quite like that prevailing elsewhere, and though the population has more than once been almost exterminated and as often renewed by emigration from other provinces, in many respects the Szech'wanese continue a race by themselves. More even than the change of climate the geological aspect is markedly different. The loess, which in Shensi has settled like a pall over the country, is here absent, and red sandstone rocks, filling the valleys between the high bounding and intermediate ridges of palæozoic formation, take its place. Szech'wan is eminently a region of rivers flowing in deeply eroded valleys, and as these find but one exit, the deep gorges of Kwei fu, their disposition takes the form of the inner-vations of a leaf springing from a solitary stalk. The country between the branching valleys is eminently hilly; the rivers

*Note by G.G.B.—I have written at length and in almost trivial detail, so refrain from drawing any lengthened conclusions.

The building of a stone bridge 800 feet in length is no small work for China, but it must eventually be done before international trade with Central Asia can be placed upon a trustworthy basis. The highways to Turkestan and Thibet via Ko-ko-nor cross the Yellow River at this city, and however interesting "The First Bridge" may be, on the construction of permanent roads the old order must, in its instance, also pass away, lest this good custom should corrupt the world.
flow with rapid currents in well defined valleys, and are for the most part navigable for boats, or in their upper reaches for lumber-rafts, and this configuration has been effective in forcing the main roads along the lines more clearly explained below. The horse-cart, which in the north and north-west of China is the principal means of conveyance, has never succeeded in gaining an entrance into Szech'wan with its steep ascents and rapid unfordable streams; and is here represented for passenger traffic by the sedan-chair, and for the carriage of goods, with the exception of a limited number of wheel-barrows, by the backs of men or animals, unless where the friendly water-courses afford the cheapest and readiest means of intercourse. As generally in the south of China, human labour has in Szech'wan superseded that of the lower animals to the largest extent possible, and it may be safely said that nothing is done by an animal which can by any means be performed by manual labour. The absence of vehicular traffic as elsewhere south of the Yangtsze, has in Szech'wan led to the paving of the narrow roads, and the numerous unfordable streams have led to the development of bridge building. The comparatively easy circumstances of the people, and the traditions of the first settlers, have inclined them to pay more attention to the amenities of life; and hence we find in the settled parts of Szech'wan that roads, such as they are, are kept up and paved, and that the numerous bridges are in a state of repair unknown elsewhere in China.

The other provinces of Yunnan and Kweichow and the extreme west of Szech'wan itself, are mainly repetitions in a less perfect degree of Eastern Szech'wan. Even at this moment Chinese sway is hardly consolidated, and though the last thirty years have witnessed a rapid advance, the process of assimilation is not yet complete. Such as it is, the development of these provinces has followed on the same lines, the geographical conditions are very similar, and till the
occupation by France of Tung-king, the means of access to the provinces were practically the same.

From the rest of the world the western provinces have the following means of approach. First and earliest the road across the Ta-pa-shan from Han-chung 成都 to Ch'eng-tu 成都, made by T'sin Shi-hwang-ti to secure his conquest of Szech'wan. Second, the track from Lan-cheo in Kansu to the same destination already described. Thirdly, the solitary water-way by the Yangtsze Gorges between Ichang 宜昌 in Hupeh and Ch'ungk'ing 重慶. Fourthly, the road from the head of navigation of the river Ch'en 辰 at Chen-yuan Fu 鎭遠 to Kwei-yang 貴陽, capital of Kweichow, and thence on to Yunnan, and, Fifth and last, the road recently opened by the Son-ka or Red River of the French to Lao-kai 老街 from Haiphong and Hanoi in Tung-king, and from Lao-kai by Man-hao and Mengtsze to the capital Yünnan, this last the most accessible and the shortest in length from the sea-board.

Following the example given, the following paper, written from Ch'eng-tu, the capital of Szech'wan, given at length, will probably form the best introduction. The author, the Rev. Gray Owen, has entered, it will be observed, with much detail into the questions propounded.

The other papers received are all from Yunnan province:—

Yunnan Fu:—

Yunnan Fu:—

Rev. O. Stevenson.

" "

" "

T. G. Vanstone.

" "

Mr. Chr. Jensen, Im. Tel. Ser.

" "

A. P. Happer.

" "

Rev. F. J. Dymond.

Chao-t'ung Fu:—

The Rev. R. Gray Owen, Ch'eng-ta, Szech'wan, proceeds:—

A.—(1.) Szech'wan 四川, being an interior province, answers to this question will appear further on, under trade routes.
(2.)—There is one great highway, called the Great North Road, leading from Ch‘eng-tu 成都, the provincial capital, through Shensi and Shansi to Chihli, and Peking the capital of China.

(3.)—Szech‘wan has one great highway to the coast, viz., the River of Golden Sand 金沙江. From Ch‘eng-tu boats go down the River Fu (sometimes called the Min) to join the Golden Sand at Swi Fu (also called Sū-cheo Fu). Distance by water from Ch‘eng-tu to the sea is, in round numbers, 2,000 miles.

Roads in the province generally follow a natural line, Custom houses being placed to suit the convenience of the roads.

B.—Ancient Roads and Modern.—The great high-roads of the province may be said to be ancient ones; there are no modern roads of any importance, so far as I know.

Condition of roads.—Most of the main roads are well paved with stone slabs; many of the smaller roads are likewise paved.

Attention paid to roads.—Roads whereon Customs' dues are collected are kept in decent condition, it being to the officials' benefit to keep them so. Other roads are sometimes repaired by local committees, and often by well-to-do persons ambitious of "heaping merit." Stone slabs (upright) are often seen where the road has been recently repaired, the names of the doer or doers of the good deed being carved thereon.

C.—Bridges.—Szech‘wan is famed for its well-built bridges, which are found all over the province. There are a few stone bridges, from 200 to 300 paces long, of seven, eight, nine or more arches, well paved and wide. The most famous bridge of the province (see Capt. Gill's River of Golden Sand, "Ch‘eng-tu to Ta-chien-lu") at Ch‘ung-cheo, 180 里 west of Ch‘eng-tu—was destroyed by flood last Autumn.
The Nepalese Embassy happened to be there then, and
came to grief, the flood carrying away many of the Chinese
Emperor’s presents!

On the Ch‘eng-tu Plain, 50 里 from the city, there is a
beautiful trestle bridge 300 paces long, roofed and very neatly
carved and painted inside. Elsewhere there are hundreds of
trestle bridges smaller than the above, some of them showing a
high style of art in the decorations.

Near Kwan-hyien, 120 里 north-west of Ch‘eng-tu, there
are immense bamboo suspension bridges, two I have crossed
being at least 250 paces long. The roadway is made of stout
bamboo cables, say 10 or 12, about 5 inches apart; these, at
both ends of the bridge, are firmly imbedded in solid masonry.
Across the cables are laid, somewhat loosely, inch boards.
The parapet is formed of four cables, a foot apart, kept in
position by transverse bars of wood; the ends of the parapet
cables are likewise imbedded in masonry. Suspension trestle
towers (wooden beams sunk into the river-bed) occur every
50 paces, there being a considerable depression in the roadway
between two towers, the bridge having a vertiginous swinging
motion. Iron suspension bridges of like principle are built,
generally of only one span.

*Viaducts and tunnels.*—Never heard of any nor seen any
worthy of note.

**D.—Trade Routes.**—Ch‘eng-tu as centre, the main trade
routes are:—(1.) The Great South Road, leading from
Ch‘eng-tu to Ya-chou, two days beyond which place, at Ts‘ing-
k‘i Hyien, it bifurcates, one branch going west to Ta-tsien-lu,
Li-t‘ang, Ba-t‘ang, thence on to Hlassa-Deh, the Tibetan
capital, about 4,500 里 west of Ch‘eng-tu. The second branch
draws in the trade of Yünnan through the fertile valley of
Ning-yuan Fu called the K‘ien-Kiang.
2.—The Great East Road, 1,020 li in length, the best paved in the province, runs from Ch‘eng-tu to Chungking, the great river port of Szech‘wan.

3.—The already-mentioned Great North Road is the trade route to Shensi.

A smaller North Road forms a busy trading route between Ch‘eng-tu and Pao-ning Fu and the east of the province.

4.—The West Road, from Ch‘eng-tu to Sung-p‘an T‘ing, 760 li, running N.N.W.; this route draws in an extensive trade from a vast territory inhabited by Thibetan tribes, Sung-p‘an being a very busy centre.

5.—The busy highway of the River Fu already mentioned.

Chungking as centre is connected by road and river with Ch‘eng-tu. Also from Chungking a busy trade route leads to Kwei-yang Fu, capital of Kwei-ch‘o. From Chungking by water to Swi Fu (Sü-cheo Fu), 900 li, whence an important land route leads to Yünnan Fu. Chungking is connected with Kansu by water to Pao-tai (about 1,000 li), then overland. Chungking to Kia-t‘ing, travelling W. 1,000 li, a very busy land route, which joins the Great South Road at Ya-ch‘ou, 300 li N.W. of Kia-t‘ing.

E.—Modes of Conveyance.

(1.) Passengers.—By boat, sedan-chair, horse, or mule; no barrows or carts. I should also say rafts are found on rapid rivers, taking the place of boats.

(2.)—For goods.—By coolie, poling or carrying on the back; horse, mule, cattle, boats, and sometimes barrows (for goods only).

F.—Rate of travel per day.—This greatly depends upon the road travelled over, along the best roads 100 li per day is the average, along the rut-roads the average is from 50 to 90 li per day.
Cost of travel.—On the comparatively level roads a two-man sedan-chair can be hired for 700 cash, for the same distance on the rut-roads double that sum.

Hiring horses.—Where horses are to be hired the usual rate is from 2 to 4 cash per li. Horses are generally hired only for short distances.

G.—Cost of goods per 100 li.—The average cost of goods, 80 catties in weight, is 360 cash per 100 li; for instance, for goods from Ch'eng-tu to Chungking over land, 1,020 li, a journey of 10 days, the rate, including meat money on the road, is 3,750 cash. Boat prices vary; they are much less than prices by land.

Standard bulk or weight.—The common overland standard is weight, 80 catties being the average. Coolies with more than 80 catties cannot well keep up with the traveller’s chairmen.

H.—During the rainy season, June to August, the roads are liable to be rendered impassable for a few days by floods. Autumn, winter and spring are generally delightful times to travel; no floods, no mosquitoes, very little rain, sometimes a shining sun, no snow—except in high latitudes.

Brigands.—The only great trade route infested by these people is that from Ya-chou to Ning-yuan Fu, where Lo-lo Brigands are numerous, especially in the Autumn. Last year I heard of a convoy of 18 mules with Shensi goods on the above-mentioned road captured by these brigands, muleteers and all taken inside the Lo-lo country. It is very seldom that captives get out of Lo-lo-dom, because the ransom asked is too high, and the Chinese officials are not gallant enough to buy out their unfortunate countrymen. The Lo-los hold thousands of Chinese in slavery; and more are added yearly to the number.
I.—Inns for travellers.—Having travelled on all the main roads, I can testify that on every high road good inns can always be found. "Kwan-tien" are common on all the high roads, available for all respectable travellers. The Shang fang generally has a wooden divan, a few chairs, a nicely polished square table; on either side are bed-rooms, entered from the "Shang Fang." For rice and bed in a "Kwan-tien" the average price is from 60 to 80 cash; during a lengthened stay in a good inn prices vary from 100 to 140 cash per day, including two meals of rice, the traveller providing his own meat, etc.

Dividing the reports into sections as proposed, we find under the first heading of main communications, the following:

A.—(1) With the interior.—Szech'wan and Yün-nan, except in their relations with Tibet, are frontier provinces. From Szech'wan the main Tibetan route leads from Ts'ing-k'i Hyien 清溪 on the Liu-sha Ho 流沙河 (flowing sand river) itself a tributary of the Min, to Ta-tsien lu 打箭爐, Li-t'ang 裏塘, Ba-t'ang 巴塘, and on to Hlassa. From Ch'eng-tu a road leads to Sung-p'an 松潘 on the upper river and thence to Ko-ko-nor, &c. Another, to some extent entitled to the same denomination, leads S.W. from Ta-li Fu 大理 to the borders of Burma; it is described by Mr. Jensen below.

(2) With the Capital.—The highway from Han-chung in Shensi, already referred to, is the principal. It leads direct to Ch'eng-tu 成都, the chief administrative seat of the province, thence to Ts'ing-k'i (above), whence it proceeds S. to Ning-yuan Fu 宁遠; and down the valley of the An-ning Ho 安寧河, and across the Kin-sha to Ta-li Fu and Yün-nan Fu. From Ch'eng-tu the most important road of the province leads to Chungking; it is taken up again on the right bank of the river and continued to Kwei-yang. A route to Yün-nan leads also by way of Ch'eng-tu and Shü-cheo Fu 叙州, locally
called Swi Fu. The chief official route from Yünnan to Peking is however by Kwei-yang 贵阳, the provincial capital of Kweichow, and from thence to Chen-yuan Fu 镇远 on the river Ch‘en 汴 in Hunan; whence passage is taken by boat to Hankow.

(3) The river Yangtsze is the great outlet of travel and commerce towards the coast, supplemented by the newly opened route by Mengtsze 蒙自, and the Red River to Hanoi 河內 in Cochin China.

These routes are described at length by the authors themselves.

Mr. Stevenson says of the roads from Yünnan Fu:—

The main road to the capital in the N.E. is via Chung-king. In the East via Chen-yuan 镇远 (Kweichow). To the coast travelling N.E. and E., follow the same route. South-East is a road via Pei-sch, generally used by the Cantonese. A new route is being opened in the South via Mengtsze which no doubt will become the main road. I will give full particulars as regards the modes and time. From Yünnan Fu nine days overland to Mengtsze, thence two days to Man-hao. From here boat, 1½ days to Lao-kai in Tung-king, from thence about 10 days by Red River to Hai-fong, partly by native boat and partly by river steamer. From Hai-fong about two days to Hongkong. In a short time steamers will be able to go up all the way to Lao-kai, which is 3½ days from Mengtsze. All these routes are restricted by Customs’ barriers.

Mr. Vanstone continues:—

There are two main roads leading to Szech‘wan, one known as the Mandarin road via Siuen-wei Cheo passing through a portion of the Kweichow province by Wei-ning and on to Chung-king; the other road is via T‘ung-ch‘wan, Chao-t‘ung and on to Sü-cheo Fu, this is the main trade route between Yünnan and Szech‘wan. There is a third big road that goes direct to Kwei-yang, and from there, or just beyond, the road takes two
directions, some traders taking the route through Hunan, and on to Hankow, while others take the route through Kwangsi and Kwangtung to the coast.

A large amount of trade is now done via Mengtsze, Hanoi and out into the Tong-king gulf. Another main road is via Teng-yüeh and through to Bahmo.

Royal messengers take the road through Kwei-yang and Hunan to Sha-shi, where they take a northern direction through Honan and on to Peking.

I think all these roads may be said to follow natural lines.

Mr. Chr. Jensen describes all these roads in detail; as these details are at the moment interesting, and in the course of years will become valuable, no alteration is made in Mr. Jensen's arrangement.

Yunnan—Swi Fu.—From Yunnan the road follows the main road via Bichih for the first two stages as far as Yang-lin. From here the main road runs via I-lung and Sun-tien to Kung-shan, while the better and more commonly used road branches off at Yang-lin. The road is along the plain and subject to inundation in heavy rains. About 15 li from Yang-lin, 15 li of road is paved in a most reckless way. The rest of the way to Yang-kai the road is good. The next stage to Lu-shu-ho the road runs over good firm clay and continues so until Kung-shan is reached. From Kung-shan to Siao-lung-t'an is 30 li of rough climbing across the ridges and ravines, and along the beds of streams that course down through them from the high mountains above. From Siao-lung-t'an the first 15 li is up hill, the remainder is over wild and uncultivated hilly country, Only two villages are passed through the last 60 li to Lai-teopo. The next stage runs over very high hill country, for the most part sterile and deserted. About 10 li before Che-chi the road descends into the valley where a good level road leads to T'ung-chwan Fu. From T'ung-chwan to Hung-shih-si the
Distance by road according to Chinese (by regular stages):

Yunnan

- Pan-shaw 60 Li
- Yang-lin 60
- Yang-kou 60
- Lit-shu 80
- Hing-tang 70
- Lai-chu 70
- Che-chu 80
- Tong-chuan 80
- Hang-chih 90
- Lien chien 90
- Chi-chiao 80
- Chung-ki 60
- Foo-yen 60
- Chao-ting 60
- Wu-mao 60
- Wuchau 50
- Te-hung-chien 70
- Fu-ma-foo 70
- Chi-hi-pu 70
- The chu-shien 60
- Lu-wei-foo 60
- Shung-ching 70
- Tai-chou 70
- Ti-nung-shan 70
- Hsing-chang 50
- Lin-pen 50 (by boat down)
- Shu-chun 70 (in 3 months)

Shan-su - Chiang-hung 8 stages in current
Small boat goes down in about 8 days

Yunnan - Sheuwei 8 days
Sheuwei - Beichau 8 days
Beichau - Luchau 10 days (1)
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road is on the whole fair, but subject to floods, though not so much as to impede traffic. From Hung-shih-si the road first runs in the ravine and strikes then up a rugged hill and for 10 li over undulating ground; then a tremendous climb, and after this along the ridges so gained, which are bare, sterile, and for the most part unpeopled. About 10 li from this place we get into the I-cheh Hsün valley, and pass on another 15 li in the valley, where the road runs along the bank of a stream. The bed of the stream is perhaps most frequented when the rains are not heavy. We then ascend a rugged, utterly uncared-for road up a mountain to a small village that stands at the top of the defile, down which we travel for the remaining 30 li of the stage. We first descend by the south side of the defile, afterwards cross the stream running through it and go on the north bank. To this point the proper road skirts the steep and at places precipitous mountains; and when rains are not heavy the bed of the stream is passable for a considerable distance. At the point before mentioned a new road has been built which crosses the stream by a well-built stone bridge, one of the best built bridges I have seen, although the approaches would admit of considerable improvement. Then the road winds round and over the high mountain to Kiang-ti. The road winds round a high ledge nearly at the top of the mountain and looks down with awful bluffness on the river below. We descend by a very winding path and cross a chain suspension bridge just before new Kiang-ti. The piers are of brickwork, built on solid rock foundation, the span is about 80 feet. The old road is little used, it descends by another defile; both the old and the new roads are bad, but the old one the more dangerous of the two. Formerly there was a suspension bridge crossing the river at old Kiang-ti, but a few years ago it was washed away.

From Kiang-ti the stage begins with a tremendous climb up a winding road to gain the brow of the mountain imme-
diately over Kiang-ti, then along the side for 10 li, where the old road from old Kiang-ti rejoins the new. The old road ascends a tremendous flight of steps and up a narrow defile until the new road is joined. Here the road strikes over the hill-tops down a gulley to the Chao-t'ung plain, where a good road leads to the town. From Chao-t'ung the road first follows the plain, then over a low ridge and follows on in the valley to Wu-ma-hai and Wu-chai. Immediately below Wu-chai the road rounds the foot of a hill. During the rainy season there is often a lagoon of mud or water at this point formed by the water that comes down the valley, and finds no escape except by percolating through the earth and rock to a valley on the east of, and below, the mountains forming the eastern boundary of the Wu-chai valley. This collection of water often makes the road impassable for man or beast. A road has then to be extemporised over the mountain above. This is very bad to travel, and owing to its never being used except in case of necessity, is of course in a bad state. After the lagoon has been passed the road runs on a few li until the brow of the hill is gained; here is an opening in the hill, through which we pass and then descend a very steep hill on one side of a narrow and very deep natural amphitheatre formed by surrounding mountains. At the bottom, below the road, is a magnificent natural fountain shooting up a great volume of water. This forms the outlet for the waters of the elevated valley of Wu-chai. The stream thus formed by the waters of this fountain, called the "Ch'u-shui-tang," affords passage to the road on to Ta-kwan Hyien.

From here the road winds high up along and around several abutting hills drained by the stream below. About 30 li from Ta-kwan Hyien this stream falls into a larger one. Further on we begin descending a hill 10 li to the bottom. At the bottom we cross the river by a miserable suspension bridge of two spans. The southern span is about 30 feet, the
northern span about 80 feet. The centre is supported by a buttress of splendid blocks of squared stone resting on the rock in the bed of the river. At present much of this ledge on one side has been worn away by the action of the water, and several blocks of stone have dropped into the river. The longer span is hung very slack, and the wood-work forming the pathway over it not too safe, altogether giving the bridge a shaky appearance not inviting to travellers. Passing over the bridge the road enters the village Wang-kwo-chi. From here the road runs on for 30 li along more or less precipitate mountain sides forming the northern bank of the river. The road is for the most part high up the hillside, in some places cut out of the solid rock. From Ta-wan-tze the first 20 li is across a rugged elevated plateau to the village of Ta-kwan. Here we descend the most notable precipice on the route; a broad zig-zag path winds precipitously down. At the halfway distance neither top nor bottom can be seen, owing to overhanging masses of rock above and below. A good stone bridge of 2 spans crosses the brook, below whose banks we again follow for 15 li until we reach another precipice similar to the one just mentioned, only smaller, but quite as steep. The remaining 25 li is also by the river, then Ts'i-li-pu is gained, high up the mountainous banks.

From hence the road winds along the northern bank of the river. The only noteworthy point is the entrance into Teo-sha-kwan, up a precipice. On the opposite side of the river is a vertical sheet of rock, probably 1,000 feet high. In some crevices were coffins containing the remains of people who wished their descendents might become reigning monarchs. Informant could not explain how these coffins were placed there. From Teo-sha-kwan we leave the river; for 15 li we climb a steep hill up a narrow defile and so reach Li-shan; for 30 li we descend the other side by a broad roughly paved zig-zag road, said to have 98 curves from top to bottom.
Red line indicates Telegraph Line
Following main road.
Telegraph Stations
as follow:
- Tali
- Tongphuch

Length of Telegraph Line in M (approximate)
Tumman - Tali 572.44
Tali - Tongphuch 888.41
Distance by Road according to Chinese
by regular stages  12½ stages.

Yunnan  Anning chow  70 Li  Tai to
Lao-ya kuan  70  Sha-huan & stage
Lu-fung hsien  75  Ho-kwang-pu
Sei lze  80  Yang-pi
Kwang-tung hsien  60  Tai-pin-pu
Chu-hsiung fu  70  Wang-lien pu
Li-ho  60  Chu-tung
Sha-chiao kai  65  Sha-mu-ho
Pu-pung  90  Shui-chai
Yunnanyeh  65  Yung-chang fu
Hung-ay  80  Poppiao
Chao-chow  60  Hung-mu-shu
Ta-li fu  60  Kan-leng-chai

13 Stages.

Chr. Jensen
Imp. chin. Telegraphs
Yunnan.
A few throng a narrow valley, and the river is again struck at Lao-wa-t'an. Here we cross another suspension bridge, of one span, perhaps nearly 150 feet in length. A Custom House stands at the east end of the bridge. No ponies carrying burdens are allowed to cross this bridge, the roads east of this being unfit for ponies carrying goods. This is perhaps the most important point along the route. From here all goods are carried by coolies or go down by boat to T'an-t'eo; between T'an-t'eo and Lao-wa-t'an boating is however very dangerous.

From Lao-wa-t'an the road is miserably bad; at certain places it is cut out of the rock; at others it runs in the bed of the river, which when the water is high is submerged and often impassable.

In some places it is a six-inch path along a mountain slope with a gradient of from 60 to 70 degrees, and landslips and rains are ever changing the path. From Sheng-chi-p'ing a similar wretched road for about 40 li is followed, then we go down and cross another suspension bridge about 70 feet in length. The wood pathway is wretched in the extreme. It crosses a stream that here pours into the Lao-wa-t'an river.

From T'an-t'eo the road has been newly repaired for about 30 li. The Szech'wan border is reached 10 odd li below T'an-t'eo.

From T'an-t'eo boats ply up and down to a point 120 li below, where there is a rapid utterly impassable for the smallest boats. Here boats are changed about 500 yards below the rapid, and other boats wait to take you over 10 li of shallow water running over rolling shingle. No big boats ply; it is too dangerous. After this are 15 li of road by the south bank over a good wide road. Here large boats can be taken for Swi Fu. Another 15 li by road takes us to Hung-chang. Large boats ply here regularly to Swi Fu.
Yunnan—Tali—Teng-yüeh.—From the capital a badly-paved road runs over the plain north of the lake crossing a small pass at Bi-chi-kwan. From here the badly-paved road continues another 20 li, when the road becomes better, to An-ning Cheo and all the way to Lao-ya-kwan. From Lao-ya-kwan to Sei-tze several heavy ascents and descents have to be made, while from Sei-tze nearly all the way to Sha-chiao-kai the road is fairly good and level. From Sha-chiao-kai a long and winding road takes us to Yin-wu-kwan, the most elevated pass between Yunnan and Tali, and continues over barren mountains descending to Pu-pung.

A rough climb of an hour brings us to the top of the next mountains, where the road follows the high plateau for about 30 li, and, with a very steep descent, enters the plain to Yunnan Ye. From here the road runs over and between barren hills, passing a small lake and plain with Yunnan Hyien 10 li to the right, and continues in a narrow valley and over barren mountains to Hung-ai, situated in a swampy valley. Having crossed the valley, a rough climb of 10 li brings us to the top of the next pass—Ting-chi-ling—whence the road descends and runs in a well-cultivated valley to Chao-cheo. 30 li of easy road brings us to Hya-kwan, a busy town situated between the foot of the high mountain range and the lake; a paved road of 30 li leads to Tali Fu.

Tali to Teng-yüeh.—From Hya-kwan the road runs in a narrow valley, following a small stream from the lake, to Yang-pi. After crossing a good suspension bridge of about 120 feet, a rough climb of one hour brings us to the top of the mountains. A fine view is here had of the magnificent mountain range that separates Yang-pi from Tali. A small path is said to exist across these mountains, by means of which Tali may be reached in one day; it is, however, not generally known, and only occasionally used by a smuggler. In the few summer months the top of the mountains is free from snow.
Having ascended the mountains beyond Yang-pi, the road runs through the mountain forest, descending to T'ai-p'ing Fu. For the next 20 li a small road runs in the river-bed, but as it is only passable for ponies in the dry season, the main road makes a large détour up over the top of the mountains, joining the stream again at Nin-p'ing-pu. 10 li from here another suspension bridge is passed, not in the best condition, about 140 feet long, and crossing an affluent to the stream before followed; from here the road runs high on the slope of the mountains, following the stream to Wan-lien-pu.

From here another climb brings us to the top of the mountains, when the road follows the crest of the mountain, through the woods, for about 30 li, and for 10 li goes over barren ground, when it, with a steep descent, enters the Chu-tung plain. Between Chu-tung and Sha-mu-ho another two mountain ranges have to be crossed. The next stage to Shui-chai is only 40 li, but a very fatiguing one.

After ascending the mountain range that separates Shui-chai from the Mei-kong River, a very steep descent by zig-zag road brings us down to the river, where a fine suspension bridge 160 feet long crosses the river. From here the road winds up to a small village, P'ing-po-tang, when a zig-zag road, cut out of the almost perpendicular rock, brings us to a small pass about 3,000 feet above the river. Another 10 li through a narrow valley brings us to Shui-chai. From here we follow a winding mountain road to Kwan-po, when the road descends into the Yung-ch'ang plain, where 30 li of good road leads to the City.

Leaving Yung-ch'ang the road follows the plain south for 20 li, when a barren mountain chain of 40 li separates the plain from the valley in which Po-piao lies. From here the road makes a northerly détour round the foot of a high mountain range, when it gradually descends through a wild and narrow gorge, with bad rocky road, to the Salween valley.
INLAND COMMUNICATIONS IN CHINA.

A good road of 10 里 leads by a northerly détour to the bridge, a fine suspension bridge in two spans of 170 and 200 feet in length. From here the road leads to the formidable mountain chain that separates the Salween (Lu-kiang) from the Lung-kiang River. A rough climb of 15 里 brings us to Heng-mu-shu, the end of the stage. From here the road gradually ascends through mountain forest to Fen-shui-ling, the most elevated point on the road between Tali and Teng-yueh and about 4,900 feet above the Lu-kiang and 3,300 feet above the Lung-kiang before us. From here a steady descent through the forest to the Lung-kiang valley. A fine suspension bridge 155 feet long crosses the river, when a paved road leads up to the small village, Kan-leng-chai, the end of the stage.

After ascending the next range, the road runs over and between barren hills for 40 里 and descends suddenly into the Teng-yueh plain, where a good road of 15 里 leads to the town.

The road from Yunnan to Tali may be considered as fair, but the road from Tali to Teng-yueh presents so many natural difficulties—as at least nine distinctly separate mountain chains (without counting all the minor ascents and descents), have to be crossed at right angles—that it makes the journey, even in the best season, a most fatiguing one.

Yunnan—Kwangnan, direct road.—From Yunnan the road follows the Mengtsze main road for 10 里, when it branches off in an easterly direction over undulating ground for about 30 里, and, after crossing a mountain, descends into the valley to Chi-teng. From here it continues in the valley for 15 里, when it descends steeply, passing north of a small village, T'ang-chi, lying at the foot of a small rocky hill with a hot sulphur spring; from here by good road 5 里, when a mountain pass of about 20 里 has to be crossed before reaching the I-liang plain. Another barren mountain pass of about 30 里
is crossed between I-liang and Lu-nan Cheo. From here to Ta-ma-te the road runs over undulating, uncultivated ground for 40 li, when it follows a fertile plain up to Mi-lo Hyien. From here a very good road over easy ground leads to the large village Chu-yuan. A direct road of three days' travel branches off here to Mengtsze. From Chu-yuan to Ta-chang-pien the road is very bad, crossing over rocky mountains almost all the way, following a small, swift, mountain stream for the last 10 li. The next stage is also very bad; starting with crossing the stream, the road winds in a narrow gorge between wild mountains, following a small stream, which, 10 li from Ta-chang-pien, roars with great force out through a subterranean passage under the mountains. After several climbs with rocky road the small village Ni-ko-lung is reached. From here, first, 15 li over undulating ground, then rest of stage over good and level road to Ta-kia-yi. From here to Chang-leng-kai the main part of the way is a good road through a wild narrow and wooded valley, where wild animals are plentiful and brigandage is frequent. From Chang-leng-kai an easy road runs between and over low wooded hills and touches the main road from K‘ai-hwa to Kwang-nan, 5 li south of Kan-ho.

The road is not used to any great extent, as a main road, but the southern part of it is used a good deal for traffic between Kwang-nan and T‘ung-hai, branching off for Tun-hai somewhere about Chu-yuan.

Pei-seh to Mengtsze.—As navigation for large boats stops at Pei-seh, goods and passengers for Yunnan are generally forwarded to Poknay in small boats carrying about 12 piculs; the trip up takes 2½ to 3 days and the charge per boat $2 to $2.50. The trip down takes 1 day. An overland route exists, but is little used as partly impassable in rainy season.

Poknay.—At Poknay all navigation stops, except for very small boats plying locally a few days into the interior.
Overland.—From Poknay a good road runs high on the slope of the mountains for 30 li, passing through a small hamlet, Chü-ning-tang, when it gradually descends into a narrow valley where road is bad and in heavy rain occasionally made impassable for a few days. The bad road continues through the valley, passing through Chü-song, and 30 li beyond, when a small pass is climbed at Nan-ho. From here it runs over barren mountains, gradually descending to Kweichow, when it follows the slope of the mountains in a narrow cultivated valley, passing through the small hamlets Sze-ting and San-ting, following a small stream to a small village Fu-chin (P’a-t’ing), situated at the extreme end of a small plain. A small direct road to Mengtsze branches off from here and is said to shorten the road from Poknay to Mengtsze by three stages. It is used largely by caravans and occasionally by passengers. From Fu-chin to Chü-long the road is good. Here it ascends the mountains and descends 30 li further on into a small valley, passing a hamlet, Po-ka, where a small direct road branches off to Poknay; it is only used by caravans. Shortly after reaching Po-ka a small but steep ascent is made through a small village, Shang-shui, leaving a pretty little waterfall of about 50 feet high below on the left hand; it continues from here in a narrow valley to Lu-kung, following the stream that formed the waterfall, and which here, opposite Lu-kung, roars out under the mountains through a subterranean passage. From Lu-kung the valley is followed to Mo-lan-tang, where a bad road runs in a very narrow wild valley, between high rocky mountains, without cultivation or habitation, for 30 li to Si-yang. The small stream passed on leaving here is said to be navigable for small canoes to Poknay from a small place called Pang-pu (?), 60 li from Si-yang. From Si-yang a rough climb has to be made over well-wooded mountains with easier road to Yang-lin-ching. From here to Kan-ching-cha the road again
ascends, the last few 里 being totally obscured by dense wood, in a most impassable condition, entirely cut up by continually-passing caravans. Even in the driest season I have never found less than 1 ft. mud, and there is no other way but through it. After a descent of 5 里 the road follows the valley passing through Sa-mu-chiao. Between here and Sa-mu-chiao several small rocky passes have to be crossed, further is a fair road to Kwang-nan Fu, which lies on an open and rather uncultivated plateau.

Kwangnan to K‘aihwa.—From Kwangnan the road, which in many places is badly paved, leads on to To-ku-fang. To A-ki-ta and A-ki-syn the road is rather fair in fair weather. At Kan-ho a direct road branches off to Yünnan and Mengtsze, to the latter place the road between Kwangnan and Mengtsze is made shorter by one stage. This road is used a good deal for through traffic.

K‘ai-hwa to Mengtsze.—From Kan-ho fair road to K‘aihwa. From K‘aihwa, which lies in a well-cultivated valley, the road follows the valley for 15 里, when it passes over undulating uncultivated ground to Ma-tang and continues over the same kind of ground to Ya-la-chung. From here the road is rather mountainous, and continues so until it with a steep descent enters the Mengtsze plain.

B.—The condition of the road from Poknay to Mengtsze may for a Yünnan road be considered about the average, and little or nothing appears to be done for its maintenance.

C.—It is one of the main trade routes in the province.

D.—Passengers generally travel in chairs or on horseback.

Goods almost exclusively carried on horseback, as coolies along this route are scarce.

I.—There are inns at all the stopping-places, but in rather bad condition,
H.—This route is generally avoided by passengers, as it is considered unhealthy all the year, but is especially so from the 7th to 11th Chinese moon. The unhealthy section of the route is said to be between a place somewhat half-way between Nanning and Pei-seh and extend up to Sa-mu-chiao or Kwang-nan. Beyond Kwangnan it is considered safe. Brigandage is not an unusual occurrence. It is also difficult to procure chair-coolies and porters at Pei-seh, and none at Poknay, for going up into Yünnan, as this class of coolies are, all over the province, almost without exception, natives of Szech'wan, who cannot stand the climate, and consequently avoid it.

Mengtsze—Yünnan—Shunhwa.—This road may be considered one of the best in the province. Between Sing-tong and Kwan-ye a small pass has to be crossed, between Kwan-ye and T'ung-hai a high mountain chain has to be passed, but the ascent is gradual and the road good.

Between Hai-men-kiao and Hwa-lo-tsün another mountain has to be passed, with well-paved road, but from there to the capital the road is good and fairly level, and continues so nearly all the way to Shunhwa. Beyond Shunhwa some very high mountain crossings have to be made, but the road is in a fair condition.

Mengtsze to Hokow.—From Mengtsze the road follows the plain for 30 li to a small village, A-san-chai, when it ascends the mountains and runs over barren undulating ground, passing Pu-chai-te and gradually descending to Shuitien, it passes a few small villages situated in a swampy valley surrounded by high wild mountains.

From here to Yao-t'eo it follows a narrow valley or gorge, and after a small ascent to Ka-ku-peh, Manhao is reached, 20 li further, in two very steep descents. A small overland road to Hokow, following the river, does exist, but it is impassable for passengers and animals in many places, owing
to the many affluents to the river, where none, or very primitive bridges are constructed. All traffic goes by boat on the Red River—down, 1½ day; up, 4 to 7 days.

This route is considered very unhealthy in summer.

From Mr. A. P. Happer, junior, of H.I.M. Customs at Mengtsze, we have the following note:

Yünnan is a mountainous country and has practically no navigable streams, but boats do ply on the lakes. It is, however, well covered with a net-work of roads connecting the cities and principal marts of the province; all of them passable for sedans and pack-animals, and in places for ox-carts.

(1 & 2.)—As Yünnan lies in the extreme south-west corner of the Empire, the roads leading to the interior and to the capital are the same. There are three principal routes:

First,—from the provincial capital wid Kwei-yang Fu 貴陽 in Kweichow to Chen-yuan Fu 鎮遠 on the Ch'en 辰 River that runs through Hunan into the Tung-ting lake. This is the quickest route to Hankow, a journey of 80 days*, but fatiguing because so much of it, 31 days, is overland. It is used, however, largely by officials on their way to and from Peking.

Second,—another route takes the traveller through the N.E. corner of Kweichow and puts him down after 20 odd days of travel at the city of Yung-ning 永寧, just within the border of Szech'wan, where he finds water transportation on the Yung-ning and Yangtsze rivers to Hankow.

Third,—this road, the principal one for merchandise, runs N.E. by N. from the capital through the prefectural cities

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* 80 days is the time it takes to come from Hankow to Yünnan Fu, so I am wrong to say it requires 80 days to go.
of Tung-ch’uan 東川, Chao-t’ung 昭通 to Sū-cheo 叙州, on the left bank of the Yangtsze, where travelling by water begins. This land journey consumes 22 days. The Lao-ya-t’an 老鴨灘 barrier located on this route collects a large revenue annually.

There are two routes to the coast. One in a S.E. direction from Yünnan Fu to the head of navigation at Pei-seh Ting 百色, Kwangsi, on the left branch of the West River, where boats can be engaged direct to Canton. A land journey of 23 days and a boat journey of 28 to 38 days, according to the depth of the water and the rapidity of the current. A short cut to the sea may be made by leaving the West River at Nan-hiang 南鄉, below Nan-ning Fu 南寧, whence by a land journey of three days across the water-shed between the West River and the coast, and by water transportation of several days’ duration down a small stream, it is possible to reach Pakhoi within 10 days. If the destination be Canton this deviation hardly pays, because of the numerous changes involved; but till recently it was the route for a considerable trade between Canton and Yünnan.

The shortest route by all odds to the sea is the southern one through Mengstze 蒙自, the newly-opened Customs station to Man-hao 蠻耗, the head of navigation on the Red River, where with two changes of boats at Lao-kai 老街 and Hanoi 河內 one may board ocean steamers at Haiphong 海防. The land journey from Yünnan Fu to Man-hao is 11 days, and the river journey to Haiphong 12 to 16 days.

I would say that all these roads follow natural lines, the lines of least resistance, through valleys, across plateaux and up and down the most feasible mountain passes.

Mr. F. J. Dymond adds to this:—

(1.)—The Mandarin route is from Yünnan Fu along Northern Kweichow by Wei-ling to Chungking.
(2.)—Yünnan Fu to Kū-tsing to Kweiyang Fu through Northern Hunan to Sha-shih thence direct to Peking.

(3.)—South-East to Mengtsze, thence to the French port Haiphong, this route is being rapidly opened up.

B.—As to the antiquity and condition of the roads, the same replies meet us in the West as elsewhere. The roads are old, that is, they simply follow the lines of “least resistance,” which have existed from time immemorial, and they are pretty well left to chance in the way of maintenance.

Mr. Stevenson states:—

There are a few ancient roads, but they are in bad condition. The modern roads are chiefly earth roads, and little attention is paid to them except when a great man is passing through the district; then the officials commission the villagers to repair them.

Mr. Vanstone adds:—

All the above roads bear decided marks of antiquity, and are in a bad condition, but little attention being paid by officials or local committees to their maintenance.

Mr. Jensen informs us:—

The roads in Yünnan are in general worse than in any other province in which I have travelled, partly owing to the mountainous country and partly to neglect of maintenance. Where the road is paved it is in most places worse than if not paved at all, as neither skill nor common sense has been exercised in the work.

While from Mr. Happer we learn:—

It is probably safe to say that there are no ancient roads in Yünnan, in the sense of well-constructed highways that have lasted through the centuries; for the civilisation of the early Yünnanese was not equal to such works,
The present roads are for the purpose they serve fairly good, and many of them in sections are paved with stones. I cannot learn when these stones were laid; one or two well constructed stone bridges of one arch, in the neighbourhood of Mengtsze, date from the Emperor K'ang-hi.

There are no permanent official or private organisations for their maintenance or repair.

Mr. Dymond also says in reference to this question:—

No attention whatever is paid by officials to the repairing of roads. The owners of the adjoining property are supposed to do it but do not.

C.—Bridges and Engineering Works.

While in Szech'wan more care has been expended on bridges than elsewhere in China, the other provinces in the West fare but badly. There are some exceptions in the primitive suspension bridges which span the Kinsha-kiang and the other rivers flowing through the deep gorges, which here form so interesting a feature in the physiography of south-western China.

The following notes have been received. Mr. Stevenson says:—

C.—There are a few suspension bridges, but nothing worthy of note (as far as I have been able to gather information).

Mr. Vanstone:—

About four years ago, a fine old bridge was washed away at Chang-ti about 130 li the Yünnan Fu side of Chao-t'ung, which has been replaced by a new one opened about 18 months ago. There is an ancient chain bridge at Low-hwa-t' an, near the boundary of the province, between Chao-t'ung Fu and Sül-cheo Fu.

Mr. Jensen:—

The bridges have been described in accompanying description of routes, and are on the route from Yünnan to Tali 大理
and Teng-yueh 膾越 in a very good condition, having been repaired in recent years.

Mr. Happer, more at length, describes what engineering works are to be found in Yünnan as below:—

Mr. Colquhoun in his book “Across Chrysé” describes and gives pictures of several iron chain suspension bridges across rivers in Western Yünnan. They may be named in the following order: (1) across the Li-shié Kiang 里 社 with a span of 264 feet, approached at each end through an ornamental brick archway; (2) across the Mè-kong or Lang-tsang Kiang with a span of 60 yards; (3) across the Salween or Lu Kiang 滝 渌, 140 yards long in two spans; (4) across the Swè-li or Lung-ch'wan Kiang 龍 川 50 yards long in one span.

There is a very handsome stone bridge of 18 arches across a small branch of the Red River near Lin-an Fu 靈安 and there is a modern bridge across the Papien (I can't find the Chinese name) River in the region of P‘u-erh Fu 壽 河, remarkable as being covered with a tiled roof. These two bridges are also described by Colquhoun. I am told there are other suspension and stone bridges in the province.

Of aqueducts and tunnels I know nothing. Natural subterranean channels through which streams find lower levels are found in different parts of the province; the ground thus tunnelled is called by the Chinese (Nature's Bridge 天 生 橋).

Mr. Dymond adds, without explanation of the character of the tunnel referred to:—

There is a long tunnel in the neighbourhood of Ling-an Fu in the South. Bridges in this province are mostly suspension bridges of iron chains or couplets, each link being 3 feet in length. Thin planks are placed across these chains; the vibration is very great, and one always breathes more freely when safely across.
D. & E.—Trade Routes and Usual Modes of Conveyance.

Under these headings we find a general convergence of opinion. We quote in order:

Mr. Stevenson:—

The main trades routes follow the same lines as in A., including one in the West from Burmah.

The general mode of conveyance for passengers is by sedan-chair and horseback for travellers; by beast of burden and coolie for goods.

Mr. Vanstone adds:—

All the above roads are considerable trade routes, with the exception of the Mandarin road between Yünnan and Szech'wan.

The mode of conveyance for passengers is either by sedan-chair or on horseback, goods are almost entirely conveyed by pack-horses and mules.

Mr. Jensen in fuller detail describes the usual course of trade in the western provinces:—

To the main trade routes may be added, besides the main roads, the road from Yünnan to Swi Fu 叙州府 via Chao-t'ung Fu 昭通. The bulk of the traffic between Yünnan and Szech'wan seems to pass by this route, in order to avoid the extra likin by passing along the main road via Bichih, and thus passing through Kweichow province. Another main trade route is the direct road between Yünnan and Pei-seh 百色 via Lo-p'ing Cheo 羅平. It is not used by passengers, but mainly for export of opium to the two Kwang provinces.

Small boats are said to be had at Lo-p'ing Cheo, which carry the opium for Kwangsi down the river (which joins the West River at Sin-cheo 潮州 in Kwangsi). The opium
going down by boat by this route is destined for Kwangsi only, and is left in the hands of Kwangsi traders for further disposal at a place called Lu-hü 亖墟, in Kwangsi province. The opium destined for Canton not sent by the river is carried overland to Pei-seh and from there via Nanning 南寧 sent overland to Pakhøi, to be shipped to Hongkong. All the traffic for Hunan and the north of Kwangsi goes by the road via Kwei-yang, where it, seven days beyond Kwei-yang, at Chen-yuan 長遠, may be shipped in boats. This route is also used by passengers in preference to the route via Lü-chow 祿州 and the Yangtsze to Hankow.

Passengers use sedan-chairs or horses. Of the ordinary sedan-chair few take the route via Lao-wa-t' an 老鴨灘. Goods are carried by horses largely all over the province; beyond Lao-wa-t' an it goes by boat, and the bulk by coolies. A large number of coolies carry to and from the whole distance between Chungking 重庆 and Yünan by the Lao-wa-t' an route.

Mr. Happé, at the important frontier station of Mengtsze, tells us further:—

The fine roads described under the heading of main roads are also the chief thoroughfares of trade in this province. There is still one other to the West, leading through Ch'ü-hiung Fu 楚雄, Chen-nan Cheo 鎮南, Yung-ch'ang Fu, 永昌 and Teng-yüeh T'ing 腾越 to Bhamo, a very mountainous road, having a bad name because of the prevalence of malaria in the two river-beds crossed by it.

The modes of conveyance for:—

(1) travellers, are sedans and ponies, for

(2) goods, pack-animals chiefly. Pack-animals consist of ponies and mules, chiefly, in about equal numbers. Oxen are also used as carriers when speed is of no moment,
because they can only travel an average of 30 里 per day. Their load is likewise about 120 catties.

Mr. Dymond, also reports on these subjects:

D.—Just at this time of the year the city is crowded with Szech‘wan men, who come down after the insects used in making candles. They are called tah-ch‘ung. The men do two ordinary stages a day, hurrying back as quickly as they can lest the insects die before they get back.

Three days off to the N.E. is a sugar-growing district called Ta-tsìn-pa, and eight days S.E. is Mi-lien-pa, another and larger district, both on the banks of the Yangtsze here called the 金河 or Golden River. Great trade is done between these places and Sze-ch‘wan, some coolies passing through this town, others following along the banks of the river.

E.—(1.) Chair if you can afford it, horse if not; no such things as barrows are seen. The people around travel to and from town on ox-carts of a very rude description, and what with no springs and the road full of ruts we have never been tempted to try it.

(2.) By t‘iao-fu or carrying on back, or by pack-saddle; carts are used locally, as the streets are wide enough to admit of their passing. Pack-saddles are used very much, especially in carrying metal and cloth, but can be used no farther on the Sze-ch‘wan road than Sao-na-t‘an, seven days from here, as farther than that the road will not admit of it, and coolies have to be hired. That road is along the steep bank of a river and very narrow. One friend lost his horse through its stumbling over into the river. In a chair, too, it is more trying to one’s nerves than is at all pleasant, as the road is so angular, the chair often dangling over the precipice with a drop of 100 odd feet below; accidents are of very rare occurrence.

F. and G.—Enquire about the expense of travel and carriage. There is a general agreement as to the rates given, but as the
distance from Szech'wan increases, higher rates seem to prevail. This is apparently accounted for by the fact that the coolies employed are largely Szech'wanese.

Regarding the cost of travelling, Mr. Dymond, from Chao-t'ung, in the narrow peninsula-shaped portion of Yünنان intruding between Szech'wan and Kweichow, and through which runs the main route from Swi Fu to Yünنان Fu, tells us:—

This is rather a difficult question. But two ts'ien of silver per coolie per day is a very good wage, one day being 65 li. As to a traveller's expenses, it rests with him how much baggage, etc. A native can knock along on 8d. a day very comfortably. The capital is 860 li from here (12 days). A missionary, horse, and two coolies can do it comfortably for Tls. 6 (say 30s.).

The standard for goods is invariably by weight, a tiao-fu carries 80 catties and does an average of 70 li a day. A man who carries on his back takes 150 catties, but goes much slower, say 30 to 40 li per day.

At Yünنان Fu Mr. Stevenson states:—

The average cost of a coolie per diem for travellers by chair is Tl. cts. 18, per 100 li Tl. cts. 30. By horse, if it follows the caravan, Tl. cts. 20, per 100 li Tl. cts. 32.

For goods, the same cost as above, the coolie carrying 70 catties, the beast of burden 140 catties. The standard is one of weight.

Mr. Vanstone, from the same place, states:—

The chan (stage) varies from 60 to 90 li for travellers, the average cost being Tls. 0.22 per man per chan, horses Tls. 0.20.

The standard for carriage of goods is weight, and the average cost is Tls. 0.20 per 100 li. The beasts do from 80 to 100 li per day.
Mr. Jensen, writing of the average expenses in the province, says:—

A coolie pays 50 cash to pass the night at an inn, and in most places including two meals of rice. Those on horseback 60 to 80 cash, those who ride in chairs 70 to 100 cash, but this varies according to custom. A native may expend from 80 to 150 cash a day for all things.

Goods cost for transit—

Per 100 li by coolie about $0.36 for 60 to 70 catties.

by horse " " 120 " 130 "

Rate of travel, parcel post... 120 li per day.

Coolie.........60 to 70 "

Horse.........70 " 80 "

The standard is generally one of weight.

Mr. Happer, at the frontier station of Mengtsze, writes more at length:—

Rate and cost of travel.—60 li per diem is the usual rate of travel. The hire of chair-bearers, who are chiefly Szechwan men, is in this part of the province, say an average of 24 Haikwan tael cents per man per day. But more is charged at certain seasons of the year, when the destination is a place said to be malarious. As a sedan usually has three bearers, it makes the cost of a chair Hk. Tael 0.72 per day, and Hk. Taels 1.20 per 100 li.

Rate and cost of carriage of goods.—60 li per day is also the usual rate of travel. Coolie hire for carrying goods is the same as sedan coolie hire.

Pack-animals can be engaged at an average of about Hk. Taels 0.20 a head per day, which makes the rate for 100 li at Hk. Taels 0.34.

The standard is both bulk and weight; one package approximating the following dimensions, length 2 ft. (Chinese), height 1½ ft., breadth 1 ft., and weighing about 60 catties
on each side of the pack-saddle. Coffin-boards are, however, also carried on pack-animals.

One coolie carries a load of 60 catties, two coolies will carry 120 catties; but if the load is above that weight, the additional catties which each coolie, added, will carry, will not equal sixty catties, because the mode of carrying becomes cumbersome.

Under the headings II. and I. the Council asked for details regarding the safety of the roads and their liability to flooding, as also respecting the inns and such other information as could be afforded. In Yünnan as generally through China, there is little organised highway robbery. At certain seasons of the year, especially before the Chinese New Year, there is apt to be some disturbance. Everywhere combinations exist ready to break out in a moment’s notice, but for the most part the government till disaffection breaks out in open rebellion, is able to keep down dangerous organisations. Some cities and districts are notorious for the unruly nature of their inhabitants, but these are generally well known and looked after with more or less energy, depending greatly on the personal character of the officials in charge. Each district in China has its statistical history, and in this is given the character the people bear, and it is curious to find for what long periods these descriptions continue unchanged.

With regard to the roads being rendered impassable by weather, this question may be answered in the affirmative for every route in the empire, as roads have never been made, but have grown, and as no organised body exists for their repair or maintenance, it may be assumed that during rains they become as a rule impassable, and in this respect the paths of Yünnan do not differ from those in other parts of the empire. Inns are to be found as elsewhere, but bad as these are in the north, in China, south of the Yangtsze, their condition almost baffles description. Better accommodation is as a rule to be
had where Mohammedans are to be found, and the traveller will generally fare best with a Hwei-hwei host.

Mr. Dymond, tells as that in Chao-t'ung:—

The main roads are safe, but the Chinese generally take some precaution in the shape of dagger or pistol. Pilfering in abundance, if you give them the chance. Brigandage is carried on mostly in bye-roads, and when nearing the Chinese New Year. Last year we heard of several cases of men murdered and women stripped of their clothing, so much so that the magistrates determined to strike terror by publicly nailing a poor wretch to a door with red hot nails and then exhibiting him at each of the city gates.

Plenty of inn accommodation of a sort—good, bad and indifferent—is to be found.

There are many Mohammedans here, also the I-kiao, the original owners previous to the capture by the Hans. Three days off across the Kin Ho is a large territory inhabited by the Man-tsze tribe, of altogether different language, feature and customs to the Chinese. They have never yet been subjugated, and are a fine hardy-looking race of fellows, but wild and untamed.

We are 25 li from the border of the Kweichow province.

This town (Chao-t'ung) is reckoned to be 7,000 feet above the level of the sea. The climate is not nearly so hot as Szech'wan, in fact, as I write it is quite chilly, and I am glad to wear fur-lined clothes except for two or three hours at noon but this is perhaps an exceptionally cold day. I lived at Anking nine months; the climates of the two places are totally different.

So from Yünnan Fu we hear:—

The roads in various places during a very rainy season are rendered impassable for several days together. During the 11th and 12th moon the south and west are infested occasionally with robbers.

There are inns available for travellers on the main roads,
And Mr. Vanstone tells us:—

The rainy season extends from the middle of June to September, during which time the roads are frequently flooded, and rather inconvenient for travelling. The road between Teng-yüeh and Bhamo has in the past been infested by mountain tribes, but I hear that the English government entered into an agreement to pay those tribes an annual sum to keep the peace, so that the road may not be a trouble in the future. I am unable to speak of the safety or otherwise of the road via Mengtsze and through Tung-king; but the other roads above-named are quite safe, and there are inns for resting at regular stages. I am unable at present to gather reliable statistics as to the regular number of travellers over the main roads, or the quantity of goods carried over them, but I know from observation that it is considerable in both cases.

Mr. Jensen, whose experience in these regions is wide, states:—

The main roads are generally safe at all times; thieves are bold about the new year; occasional brigandage in the south of the province. Floods of rain from May to September often cause the rivers and streams to rise, and temporarily stop traffic for a short time. During this season the trade is always slack.

Some nasty lagoons are met with during heavy rains, but there is generally a way around them, if not through them. There are inns in most places for every 30 or 40 li, but frequently in a very bad condition.

Mr. Happer adds:—

At the present time but few roads, and they only on the frontier, are exposed to attacks from brigands, still it is the practice of well-equipped muleteers to carry arms with them.

Of course during the rainy season, roads crossing deep ravines are occasionally rendered impassable by mountain torrents, but the detention is only temporary.
I.—There are inns for man and beast at the end of a prescribed day’s journey. These daily stages vary in length from 45 to 85 里, according to the nature of the country, making, as said above, 60 里, the average distance traversed day by day.

These inns differ in their provision for the comfort of travellers. They are mostly one storied structures, but some of them have a half second story which is reached by a ladder. In places along the walls on the ground floor there are boards laid on benches to serve as bedsteads. The traveller may use the kitchen freely and help himself to the supply of fuel and water always on hand. The charge for a night’s lodging, which includes two meals of plain rice cooked by the inn-keeper, is 60 cash. Meats and vegetables are extra. Chair coolies and muleteers in charge of baggage look after themselves, and are no expense to their employer for inn charges.

The court at the back, or in the centre of the building, is the place where pack-animals are corralled, sometimes in close proximity to the human guests, the loads, still lashed to the pack-saddles, having been laid aside. When grass and water are plentiful and the weather good, caravans with merchandise usually camp outside of the village, to save tavern expenses.

Mr. Jensen gives the following interesting statistics of the trade of Yünnan, so far as he was able to learn:—

Via Lao-wa-t’an.—Export yearly:

<table>
<thead>
<tr>
<th>Item</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Opium</td>
<td>30,000 catties</td>
</tr>
<tr>
<td>Brass</td>
<td>200,000</td>
</tr>
<tr>
<td>(from Shun-hwa) 碗花</td>
<td>50,000</td>
</tr>
<tr>
<td>White Wax</td>
<td>50,000</td>
</tr>
<tr>
<td>(from Mengtsze) Tin</td>
<td>30 to 70,000</td>
</tr>
<tr>
<td>different things classified as Medicines</td>
<td>200,000</td>
</tr>
<tr>
<td>(produced Lao-wa-t’an) Bamboo-shoots</td>
<td>150,000</td>
</tr>
<tr>
<td>P’tu-èrh Tea</td>
<td>25,000</td>
</tr>
</tbody>
</table>
Imports—yearly:
  Chin cloth "Kwang-pu" ... ... 70,000 pieces
  (likin collected) ... Tls. 70,000
  綢子 likin collected " 8,000
  Cotton (for the use in north of province) 80,000 cattics
  different kinds dried fish ... ... 60,000 "
  Total likin collected yearly, about Tls. 100,000

Vid Poknay.—Exports:—Opium,
  Tin,
  P'u-érh Tea,
  
  Imports:—Cotton Yarn,
  Tobacco,
  Silk,
  Dried Fish,

  Likin collected yearly:
  formerly, Tls. 48,000
  lately, " 15,000
  to 20,000

Teng-yüeh.—Exports:—Tali Marble Stones,
  Opium,
  Tea,
  
  Imports:—Cotton,
  Ivory,
  Foreign Goods.

  Likin collected yearly for the whole of the province,
  Tls. 325,000 to 400,000

And Mr. Happer continues:—

It is impossible to get statistics about the number of travellers using the main roads and the quantity of goods carried along them.

Mr. Bourne, of the British Consular Service, gives the net collection on the trade passing through the Lao-wa-t'an Barrier on the third trade route to Hankow, described above, as Hk. Tls. 240,000 annually. Mr. Mouse, of the Imperial Customs Service, estimated the value of Pakhoi's annual share of the Yünnan trade in imported cotton-yarn and cotton and woollen piece goods at Hk. Tls. 1,150,000, most of which must have followed the trade route from Pei-sch to Yünnan Fu. The statistics of the Mengtsze Customs for the 130 days of 1889 during which the Customs was open, gives the value of
the Transit trade into the interior at Hk. Tls. 100,145, but
the goods traversed roads leading into all the prefectures of
the province. The number of animals engaged in the trade
that passed through the Mengtsze Customs—Exports, Imports,
and Transit Inwards, all included—for the 10 months between
the 1st September and the 30th June, was 44,760, but these
figures are of course very insufficient data on which to
compile the statistics wanted.

It is to be borne in mind that the answers given to ques-
tions F. G. H. and I. are given in regard to the southern part
of Yünnan, between Mengtsze and Kwangsi, but they also
bear on roads leading N. and W. from this city.

It is to be regretted that we have not similar means of
information from the remaining province in this western
division; but Kweichow largely follows Yünnan in its
outlines, being mountainous, lying generally at a considerable
elevation over the sea level, and enjoying for its latitude a
remarkably cool climate.

The settlement of Kweichow by the Chinese is not yet
complete, and many aboriginal tribes still exist within its
borders. They seem, however, within the last 15 or 20
years to have given little trouble to the Government though
during the period of the T'ai-p'ing rebellion, and for many
years afterwards, they remained in an unsettled condition, and
in many places were actively hostile.

III.

THE SOUTH.

In the South of China, which we have taken as consisting
of the three provinces of Kwangsi, Kwantung and Fuhkien,
and the islands of Formosa and Hainan, we have again a
very different set of conditions. The people are of altogether a different type, showing relationship more or less marked to Malayan and Pacific types on the one hand, and to Indo-Chinese on the other. Everywhere aborigines, of whom many are still independent, while others vary from the almost entire independent to a condition almost entirely Chinese, and differing from them only in patois or perhaps in the headgear of the women, are abundant; and the traces of pure Chinese type, except amongst officials or in the large cities, are few and indistinct.

In habits, in agriculture, in folk-lore, in language, as well as in physique and physiognomy there is a broad distinction between the people of the southern provinces and the rest of China, and that difference we find reflected in the condition of their internal communications and their methods of conveyance. In some respects the people retain traces of a condition of affairs passed away in other parts of China; the languages spoken in the neighbourhood of Canton retain many sounds and forms passed out of use in the north of China as long ago as the beginning of the Han dynasty, and traditions, elsewhere found only in books, are here to be studied in living form. In stating these facts we are, however, only recounting what is known in like cases elsewhere. As the Scandinavian settlers in Iceland carried over there their language and tradition, it is from Iceland that not only we learn the oldest of Scandinavian dialects, but to it we owe the preservation of the old Norse mythology. Similarly, the two prevailing dialects in the delta of the Chukiang, the Punti and Hakka, afford us almost the only means of insight into the speech of the original settlers in Northern China.

Equally primitive are the modes of conveyance in ordinary use. The first settlers probably brought with them the carts they used in the northern provinces, but gradually, owing to the influence of the aboriginal tribes and the pressure of
population, the beasts of burden died out, and man usurped
the place of the lower animals. This peculiar phase of the
universal struggle for existence is marked throughout China,
but nowhere so much as in the southern provinces, and in
nothing there so much as in the means of traffic. No
wheeled vehicle of any sort is to be found in the three provinces,
even the humble wheel-barrow being too great an economiser
of labour to find favour amongst a population where humanity
is a drug in the market. The numerous rivers, on the other
hand, are everywhere navigated, while the people, with the
instincts of the Malayan races largely developed, take kindly
to navigation of all sorts. In the interior they are expert
boatmen, navigating the smallest mountain stream in which
a bamboo can float; and at sea they, more especially the
natives of Fuhkien, have for centuries been bold, if unskilled,
navigators. During the middle ages their voyages extended
to the Straits and even to Ceylon, and all the islands of the
Indian Archipelago were regularly visited by Chinese craft
long before Vasco de Gamo circumnavigated the Cape of
Good Hope and opened the way to European intercourse with
the east of Asia.

For the same reason the great trade routes follow the
course of the rivers, and Canton, Swatow, Amoy, Chincheo
and Foochow have for centuries been the great emporia of
foreign trade and centres of population.

Proceeding from the west the province of Kwangsi is the
first to meet our attention. Here the people, especially to-
wards the north-west, have not developed in so high a degree
the characteristics common in the other provinces. The
population has besides always been scanty, and in continuation
of the routes from Yünnan and Kweichow, which enter the
province, beasts of burden for saddle or pack are to some
extent in use.
Mr. Francis A. Carl, writing from Lung-cheo 龍州 in the south-west of the province, near the border of Tung-king, tells us of the main roads in Kwangsi.

Such a thing as a road, from a foreigner's point of view, does not exist in Kwangsi, but there are innumerable paths in every direction suitable for the passage of chairs and ponies. These paths follow natural lines, where practicable, and their courses, very winding at times, are not affected by likin stations, which, as a rule, are only found along banks of rivers. All overland travellers have, therefore, to choose one of the above ways, i.e. chair or pony, of getting from place to place. Nearly all travelling, however, is done by boat, and land trips are avoided as much as possible, principally on account of the cost and partly on account of fatigue. The main paths, as I call them, are between the under-mentioned places:—

Wu-cheo 梧州 to Kwei-lin 桂林.
do. " Nan-ning 南寧.
Kwei-lin 桂林 " do.
Nan-ning 南寧 " Pei-seh 百色.
do. " Lung-cheo 龍州.

These paths average between 8 and 10 feet in width and are adequate for the travel passing over them.

From Lung-cheo one can reach the capital in about eight days' time by the land route through Nan-ning. By the river route the time would be not under four weeks, as one has to go down the West River to Wu-cheo and then up the Fu River to Kwei-lin. To reach the coast (Kwangsi has no coast line) one has the choice of three routes:—

(1.)—By the West River to Canton.
(2.)—Overland through Kwantung to Pakhoi.
(3.)—Overland through Tung-king to Haiphong.
The first route requires no special remarks. It occupies, according to the state of the river and the size of the boat taken, from 20 to 35 days.

By the second route, one can either go direct overland to Pakhok by the way of Ning-ming Cheo 隆明州, Shang-sze-Cheo 上思州, and Kin Cheo 欽州, but high mountains have to be crossed, and progress is naturally slow, say 12 days in a chair; or down the river to Nan-ning and then by land to Pakhok, an eight days' trip.

By the third route, one goes to Dong-dang, the first French station across the frontier, from which place a good road leads to Phu-liang-thuong, where steamers running to Haiphong call. This trip, with luck, can be made within six days.

In Kwangtung in Lien-cheo Fu 廈州, Mr. H. B. Morsk, of H.I.C.M. Customs, writing from Pakhok, states:—

There are no main roads on the plain; the cart-tracks leading to the farm villages are as well kept and (except that the ruts are not always so deep) as well marked as the highway leading to the prefectural city. Among the hills the roads (broad footpaths) mainly follow the line of the valleys, and cross the mountains by natural passes. 10 里 here are the equivalent of three miles.

At Swatow, in the north-east of the province in Ch’ao-cheo 潮州 prefecture the roads are somewhat better, and are described as running along concrete banks by the sides of the rivers.

Mr. Johan H. Hoppe, Engineer to the I.C. Telegraph Administration, says:—

Swatow is the port for the prefectural city, Ch’ao-cheo Fu 潮州, about 23 miles as the crow flies north of Swatow, about 30 miles by road or river.

The road runs on the right bank of the Han River and is 10 feet broad on an embankment made of concrete. The
waterway is most used for the passenger traffic and transporting goods; boat hire is cheap and boats large and numerous. For the passenger trade the so-called "paper-boats" are used; they are about 40 feet long 8 feet broad and flat bottomed.

From Ch'ao-cheo Fu to the departmental city of Kia-ying Cheo, most of the trade also goes per boat. I think there exists a direct path between these two cities. From Ch'ao-cheo Fu paths go to Jao-p'ing 饒平, Ngan-p'ing 恩平, Kieh-yang 揭陽 (District cities). Ngan-p'ing, I am informed, was formerly the port for Ch'ao-cheo Fu, goods going per boat through the many arms of the Han river, and for a short distance along the coast to Ngan-p'ing. In the Han river and the river passing Ngan-p'ing the water is very low during the dry season; especially the latter river, where the goods have to be put on light bamboo rafts and dragged forward.

A coast road goes from Swatow by Ching-hai, Tungling, Phusoa (where joins the route from Chao-cheo Fu), Ngan-p'ing, Fan-shui-kwan (a little Customs' station on the provincial boundary), Unsio I-chang-poo-feng, and I should say (at least from Phusoa) forms the main route between Ch'ao-cheo Fu and Chang-cheo Fu. Between Swatow and Ung-ku'ing six rivers have to be crossed by ferry; for the first part the land is very low and sandy. The roads are made of concrete and about 6 feet broad, and in very good condition. They are, so far as I know, kept in order by the officials, only where they run through fields, when it is in the interest of the neighbouring owners to keep the road in order. From Ung-p'ing (Ngan-p'ing Hyien) to Chang-cheo Fu 漳州 (in Fuhkien) the road goes through hilly country and is little more than a path, the adjacent country little cultivated. From Chang-cheo a direct road leads by Jao-p'ing to Ch'ao-cheo Fu. From Chang-cheo to Amoy and on to Chw'an-cheo Fu most of the traffic apparently goes by boat, it being two days' journey by road, by boat only one. Leaving Chang-cheo Fu, Amoy, the
road runs in a curve towards the N.W. to the fishing village of Kopia, where is a ferry over a stream a mile across to Chinbé. It thence follows a hilly route to Tungan, where the main route from Chang-cheo to Ch'wan-cheo is joined, a stone bridge 200 feet long being passed on this route. Following the main road towards Chang-cheo Fu the first noteworthy object is the Polam Bridge (described lower down). After passing the bridge the road winds up a steep path to a pass defended by a wall 200 feet long and 40 feet high. This simple fortification may be defended by a handful of men against a host. The road passes on through a hilly country, and crossing the last range descends to a large valley well cultivated, in which is situated the city of Chang-cheo.

While such is the condition of the roads on the mainland it is hardly to be expected that the two large and important islands of Hainan and Formosa are better served. The Rev. Frank P. Gilman, writing from Kiung-cheo in Hainan, says:—

There are no very well-established main roads in the southern part of the Canton province. The inland communications are mostly carried on by means of boats either on the rivers or the deep narrow bays which indent the coast. During an overland journey from Canton to Hainan in the autumn of 1889, I was only required to go overland at three different places, in all about two days and a half. As we were exploring we walked the whole length of the Lien-cheo peninsula, though we might have taken a coasting junk. The road we followed was little travelled, and generally an ordinary footpath.

At Takow, in Formosa, Mr. Mak Sze Chee, of the I.M. Customs' Service, reports:—

It may be said that in South Formosa there are no roads in the European sense of the word,—the footpaths and dry water-courses which do duty as roads have no claim to be so entitled, for they are in no way kept in repair, nor have they been macadamised, raised or drained in any way. It is
true bullock-carts manage to get about the country with loads of produce, but this can only be accomplished when the weather is dry, and at a vast expenditure of hard work.

The roads to the interior, capital, and coast are all of the above description.

The most frequented routes with the interior from Ta-kow are:

<table>
<thead>
<tr>
<th>From Ta-kow</th>
<th>岔船頭 to Pi-t'eo</th>
<th>埕頭 1½ pu 舗</th>
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<tbody>
<tr>
<td></td>
<td>Leng-ya-liao</td>
<td>岑雅藖   1</td>
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<tr>
<td></td>
<td>Pi-t'eo</td>
<td>埕 頭, K'iu-ka-t'ang 九曲堂 1½</td>
</tr>
<tr>
<td></td>
<td>K'iu-ka-t'ang</td>
<td>九曲堂, Wan-kin-chwang 萬金庄 3</td>
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<tr>
<td></td>
<td>Pi-t'eo</td>
<td>卑 頭, A-li-kiang 阿里港 2</td>
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<td></td>
<td>A-li-kiang</td>
<td>阿里港, A-heo 阿猴 1½</td>
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<td></td>
<td>A-heo</td>
<td>阿猴, Wan-tan 萬母 1½</td>
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<td>Pi-tau</td>
<td>埕 頭, Tang-kang 埕港 3</td>
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<tr>
<td></td>
<td>Tang-kang</td>
<td>東港 3</td>
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<td></td>
<td>Pâng-liao</td>
<td>枋寮 3</td>
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<td></td>
<td>Hong-kang</td>
<td>槳港, Chhâ-siàa 車城 6</td>
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<tr>
<td></td>
<td>Chhâ-siàa</td>
<td>車城, Hang-chun 恒春 1½</td>
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<td></td>
<td>Hang-chun</td>
<td>恒春, South Cape 鵝鑾鼻 1</td>
</tr>
</tbody>
</table>

The roads from Ta-kow to Tai-wan Fu and their distances between each places are thus:

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<thead>
<tr>
<th>From Ta-kow</th>
<th>岔船頭 to Iâm-tiⁿ-tâu</th>
<th>岔頭 is 3 里</th>
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<tr>
<td></td>
<td>Iâm-tiⁿ-tâu</td>
<td>遙頭, Kū-siàa 舊城 10</td>
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<tr>
<td></td>
<td>Kū-siàa</td>
<td>舊城, Yu-chhiong 祐昌 5</td>
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<td></td>
<td>Yu-chhiong 祐昌</td>
<td>Kán-kū-ui 狗崆圍 5</td>
</tr>
<tr>
<td></td>
<td>Kâu-kâ-ui 狗崆圍</td>
<td>Gō-ne-nâ 五里林 5</td>
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<td></td>
<td>Gō-ne-nâ 五里林</td>
<td>Akung-tiâm 阿公店 5</td>
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<td>Akung-tiâm 阿公店</td>
<td>Úi-sui 委 隨 5</td>
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<td>Úi-sui 委 隨</td>
<td>Ji-lam 二濫 5</td>
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<tr>
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<td>Ji-lam 二濫</td>
<td>Poàⁿ-lô-tek 半路竹 5</td>
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<td>Poàⁿ-lô-tek 半路竹</td>
<td>Tōa-ô 大湖 5</td>
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<td>Tōa-ô 大湖</td>
<td>Ji-tsan-hâng 二棧行 7</td>
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<tr>
<td></td>
<td>Ji-tsan-hâng 二棧行</td>
<td>Êáⁿ-poâⁿ 營盤 5</td>
</tr>
</tbody>
</table>
From Lâⁿ-poâⁿ 營盤 to the south gate 小南門 of the city is 8 里 and a half. At the towns of Yu-chhiong 祐昌, Gō-ne-nā 五里林, A-kung-tiâm 阿公店, and Tōa-ō 大湖 there, is a small stream to cross, which is accomplished by a tek-pái at an expense of a few cash.

The roads from Tai-wan Fu to Tai-pai Fu, with their distances between each others, are as follows:—

From Tai-wan Fu 臺灣府 to Hng-kang-múi 芒港尾 4 pu 舖
" Hng-kang-múi 芒港尾 " Ti-thâu-soaⁿ 猪頭山 6 "
" Ti-thâu-soaⁿ 猪頭山 " Tsui-chhêng-hang 水松行 6 "
" Tsui-chhêng-hang 水松行 " Chang-hua 彰化 6 "

From Chang-hua 彰化 to the first stream we reach in Ta-kap 太甲 near Gû-mê-thâu 牛罵頭, properly called 牛罵頭, is 5 pu 舖. This stream is called 大甲溪, when having passed through this we again cross a second to Heo-lung 後壟 and thence to Tek-cham 竹塹, lately made the district of a city called Sin-tek (Sin-chu Hyien) 新竹; from this to Sin-kai 新街 6 pu, to Mang-kap 艋岬 6 pu, and on to T'ai-peî Fu 臺北 3 里 further.

The streams are difficult to pass during rainy seasons especially in summer, when sudden floods sometimes rise and capsize the ferry boats.

B.—Mr. CARL can learn of no ancient roads in his province (Kwangsi).

Modern roads (?) are allowed to look after themselves, but, owing to a hilly country, they drain easily and are generally passable at all seasons of the year.

Likewise Mr. MORSE says:—

There are no ancient roads, and no roads appear to have been paved. The existing roads are not kept up, nor is any attention paid to them.

Mr. HOPPE adds:—

He has met no signs of ancient roads. The present paths are very narrow, and nothing is done to keep them in repair,
but as the soil is very clayish, they are, when weather is dry, in very good condition. About 10 miles above Chan-cheo Fu there are hot springs; dense steam rising from some sandbanks in the river-bed, and by putting the hand down in the sand you burn it. Further up at Sam-ho-pa are some small rapids. The hills close around the Ch'ao-cheo Fu city contains much iron, I think, as the compass will not work with accurateness on these hill tops.

In Formosa and Hainan, which are new settlements, no ancient roads of course exist.

C.—With regard to bridges and other engineering works, there is perhaps a little to be said. Fuhkien has been by a certain class of writers much belauded in this respect, but with little reason. Rude causeways consisting of lintels placed over stone piers do exist, and sometimes the stones used excite admiration from their enormous length and width, and cause wonderment as to the manner in which, with their rude appliances, the natives contrived to convey from the quarries and lift to their places the huge masses. Beyond this art, common to many such people, no sign of engineering skill exhibits itself in these provinces.

Mr. Carl answers for Kwangsi:—

The only bridge I can hear of is the floating one at Kwei-lin. In all other parts of the province streams are crossed by ferries. There are no viaducts or tunnels.

Mr. Morse, for Lien-cheo:—

There are a few small bridges around Lien-cheo, but no viaducts (except mud dykes with stone culverts) and no tunnels. Streams, not fordable, are usually crossed by ferries.

In Hainan, except a few petty bridges erected as works of "merit," and in Formosa there are none.

From Swatow, however, Mr. Hoppe mentions several bridges of the description referred to above. It may be noted that the granite of the coast line is particularly well developed in
N.E. Kwangtung and along the coast of Fuhkien, and that its homogeneous quality and its nearly perfect cleavage lend themselves readily to the extraction of monoliths.

Mr. George Phillips, recently H.B.M. Consul at Foochow, gives an interesting account of these bridges, which is transcribed in full.

**Some Fuhkien Bridges.**

There are six remarkable bridges in Fuhkien to be met with on the road from Foochow to Chang-cheo, a distance of about 220 miles. These bridges, independent of their forming important links along a great commercial highway, are worthy of being reckoned among the greatest architectural wonders of the Empire.

The Long Bridge at Foochow, called also the bridge of Ten Thousand Ages, is the first that comes under our notice. This bridge connects the city with the small island of Changcheo, a smaller bridge about a fourth of the length connecting that island with the Foreign Quarter, and is the high road to several populous cities lying to the southward. Prior to the building of the present structure the river was crossed by a bridge of boats, which was first placed there in 1086.

Later on, in 1304, during the time of the Mongols, a stone bridge with a stone railing was commenced to be built, the funds for the same being raised by subscription. This bridge was finished in 1322. From that time to 1589 it was frequently repaired, and in that year was furnished with a new stone railing; in 1810 it was greatly damaged by a freshet and duly repaired; it was repaired again in 1827; I am told it also underwent extensive repairs in 1876. The said bridge is over 1,700 feet in length, and is about 12 or 13 feet wide. It has about 40 buttresses built at unequal distances from each other; these buttresses, to better resist the current, are of
hewn granite and are shaped like a wedge both above and below. It has 36 openings through which boats are able to pass. These openings are at low water not more than 15 to 18 feet high. Enormous slabs of granite, some nearly 3 feet thick and 45 feet long, are placed from buttress to buttress, and upon these are set other slabs of granite which form the roadway. It had till very recently several shops upon it. The smaller bridge mentioned above is built in a similar manner to the large one.

Onwards from Foochow to Chin-cheo (Ch’wan-cheo), one comes to the Lo-yang Bridge, which may rightly be described as one of the wonders of China.

This bridge, called also the Wang-an Bridge, is six miles from Chin-cheo. It was constructed in 1,023 over an arm of the sea; it is over 3,600 Chinese feet in length. The openings between the buttresses, 47 in number, are not arched, but like the other Fuhkien bridges, flat. There are generally five stone slabs placed close alongside each other, which resting on the buttresses form the roadway. These slabs are about 30 or more feet long. There is a stone railing on either side of the bridge let into stone posts, on which are carved lions, pagodas, and other objects, these add greatly to the beauty of the bridge. The material of which the bridge is built is of dark blue granite, which is cunningly morticed together without lime or iron to bind it. It is wonderful how it has stood so many years without falling. There are some four or five guard-houses on it. The building of this bridge is said to have cost some four million Tael's of silver.

The next large bridge after Lo-yang is the Chin-cheo Bridge, over which is the highway to Chang-cheo and Ch’ao-cheo, and so on to Canton. It is called the Shun-chi Bridge, on account of its vicinity to the Shun-chi temple. It is, however, better known as the new bridge. It was built in the 4th year of KIA-TING 1199 by the Prefect CHAO-YING-LUNG. It is
1,500 feet in length with a stone railing on either side for the protection of passengers. There are pagodas here and there upon the piers and two stone figures at the head. Previous to the bridge being built the river was crossed by a bridge of boats. The bridge having fallen into disrepair at the end of the Mongol dynasty it was thoroughly repaired in Chih-ching's reign [1341] and was again extensively repaired in 1472, and also at various intervals up to the present day.

Still pursuing our way to Chang-cheo, we come next to the An-hai Bridge, called also the An-ping Bridge, which is built over an arm of the sea; it is, however, quite unprotected, having no railing on either side. It has a guard-house in the centre. It is said to have been built in 1135. It has 362 openings and is over 8,000 Chinese feet in length.

On this bridge are two colossal stone figures represented in armour, by the side of which there are two large slabs of granite on which is inscribed the fact that in 1639 no less a personage than Koxinga's father, Cheng Chih-lung, who at that time held the post of major-general in the neighbourhood, had by the raising of subscription put the bridge in thorough repair.

There is a bridge at Tung-an, locally Tong-wa, through which town one passes on the way to Chang-cheo. This bridge was built in 1094, is about 1,000 feet long and has 18 openings. After leaving Tung-an one comes to the Tiger Ferry Bridge, called also the Kang-tong Bridge, and by foreigners the Polam Bridge. *

This bridge is one of the most wonderful along the whole route from Foochow to Chang-cheo, immense slabs of granite being used in its construction.

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* Mr. T. W. Wright, H.I.M. Customs, says of this Polam Bridge (土甫南), about 25 miles south of Amoy:—Total length from bank to bank, not including approaches, 812 feet. It has many large stones, the largest measuring 62 ft. 9 in. × 5 ft. 3¾ in. × 4 ft. 10 in., containing 1,587 cubic feet of granite=263,442 lbs. or, say, 117 tons.
The bridge is about 2,000 feet in length, and some of the stones placed upon the buttresses to form the roadway are estimated by the Chinese as being 80 feet long. I myself measured some of the slabs, and they were over 70 feet long, and by rough measurement they were found to be 4½ feet broad and 6 feet thick. The building of the bridge dates back to 1208. The Chinese say it has no parallel in the world, and that it was built in a single night by four angels. It is about 20 to 25 feet above the water.

On arriving at Chang-cheo there is a bridge over the river, which with the shops upon it looks very picturesque. It was built at the end of the 12th or at the beginning of the 13th century, it is about 900 feet long and about 22 feet wide and has 28 openings. It frequently requires repairs; it suffered greatly at the time of the occupation of the city by the T'ai-p'ing rebels in 1864 and '65, and after they had left the neighbourhood it was thoroughly repaired by one Tucksuy, an Amoy merchant.

This bridge is the highway to the Canton Province from Chang-cheo. Such are some of the most noteworthy Fukhien bridges, but the account I have given of them without their various legends is, I fear, very meagre. I think, however, I have sufficiently shown that in this part of Fukhien, during the 11th and 12th centuries, there was great activity and public spirit displayed by the officials and the people in the making of roads and in the building of bridges, which I am sorry to say has not continued to our day—if one may judge by the number of broken bridges that one meets with in many parts of the province.

* Mr. Hoppé estimates the largest stone at 82 ft. long, 6 ft. 4 in. × 6 ft. 4 in. The stone is undressed, as it comes from the quarry. The bridge is falling into ruin.
Of the engineering works at Ch‘ao-cheo Fu, ascribed to the statesman Han-yü, we may allow Mr. Hoppe to speak:—

The bridge across the river is about 2,000 feet long, 12 feet broad, and built mostly of stones, the stones in the roadway are of 20 to 40 feet long. The bridge rests on pillars of stones (1½—2 feet square about 10 feet long); these pillars have different shapes, but are all about 30 feet long and 25 feet broad), the distance between the pillars is about 25–30 feet.

The bridge falls in three parts:—

A piece 600 feet long beginning at the city East gate’s threshold, resting on two arches and pillars in shape of hexagonal prisms. This piece is, judging from the condition and shape of the pillars, the oldest part of the bridge; it ends in a pierhead with a broad staircase leading down to a 350 feet long pontoon bridge, which carries us across the “Devil’s Gap.” There are 20 wooden pontoons (20 feet long, 8 feet broad) connected with each other and the two pierheads by heavy iron chains. Small flying bridges are laid from pontoon to pontoon. Oil lamps on short lamp-posts light up the pontoon bridge during the night.

Ascending a broad staircase we come to the third part of the bridge, about 1,000 feet long, resting on 16 pillars in the shape of five-sided prisms. The condition of this part of the bridge is very good, and it seems much younger than the first part. Coming from the East gate to the bridge you would scarcely notice that you walked on a bridge,—then shops at both sides make you think that you still are in the city streets. These shops are mostly occupied by hair-dressers and smiths. On the other part of the bridge the fruit-sellers have their shops. Several fortune-tellers have put up their abodes in the temples on the pierheads.

At present the roadway is about 25 feet above the water level, but during the rainy seasons the water sometimes rises
about 10-15 feet above the roadway; when the water comes up to a level with the roadway, the chains there holding the pontoon bridge are let loose on the one side, the planks are taken out of the houses (only the walls parallel with the stream are built of stones or concrete), the city gates are carefully made water-tight, and traffic across the river consequently stopped. In the spring 1888 the water rose 15 feet above the roadway, at several places people were to be seen sitting on the city wall washing their clothes in the passing stream.

Just north of the city is an earth embankment three-quarter mile long, 30 feet high, and 50 feet broad on which the welfare of many millions depends; if this embankment gives way the whole low country around Kityang and Swatow will be inundated. The city, bridge, and embankment is said to have been built by Han-yü, who falling in disfavour of the emperor, and having been banished to this part of the kingdom, actively devoted himself to civilising the rude inhabitants. His efforts are symbolised in a legend that he expelled from their rivers a monstrous crocodile which was then devastating the land A.D. 819-824 [Chinese Reader's Manual, 158.] By the crocodile is most likely meant the river which he regulated by building good embankments and the bridge. The traffic across the bridge is very great; during the day there are, I should say, never less than 200 people on the pontoon bridge at a time.

D.—Trade Routes.

Mr. Carl, writing of Kwangsi, says:—

The natural trade route for Kwangsi is the West River, but owing to numerous likin stations along its course, it is only used when other routes are impracticable. The result is that Kwangsi draws the greater part of her supply of foreign goods from Pakhoi, instead of Canton, and likewise uses the same
port as an outlet for her native produce. All foreign goods for Lung-cheo, Nan-ning, and Pei-sch come from Pakhloi. The chief route is from Pakhloi to Ch’in-cheo, by boat, and from the latter place overland to Nan-ning and Lung-cheo.

Mr. Morse, from Pakhloi, gives the following details:

The principal trade routes from Pakhloi are as follows:

(a.)—To Yamecheo (Ch’in-cheo 濟州) 400 li by sea and river, or 320 li by land.

(b.)—To Onpo (An-p’u 安舖) 300 li by sea or 270 li by land.

These two are the subsidiary routes from the leading ports to the shipping port of Pakhloi. Access to the interior is obtained by the following routes:

(c.)—To Nam-ning (Nam-ning) 南靑 康 shortest route—

By water to Ping-yin-tu 平銀渡 180 li

,, land to Nam-ning ... ... 370 ,, Total from Pakhloi ... 550 li

(d.)—To Nam-ning, usual trade route—

By water to Moli (Wu-li) 武利 300 li

,, land to Nan-hing-hü 南郷圩 150 ,, ,, water to Nam-ning ... ... 325 ,, Total from Pakhloi ... 785 li

(e.)—To Watlim (Yü-lin-cheo 鬱林州)—

By water ... ... ... 475 li thence access to the West River is obtained as follows:

By land to Kwei Hyien 貴 縣 about 250 li Total from Pakhloi ... 725 li or as follows:

By land to Pak-lieu 北流縣 about 100 li ,, water to Ti’eng Hyien 藤 縣 about 300 ,, Total from Pakhloi ... 875 li
(f.)—To T'ai-p'ing 太平府 wholly by land, 800 里; this route is chiefly used for "express" packages and by smugglers.

From Nam-ning, the distributing centre for Pakhooi goods into Kwangsi, Yünan and Kweichow, the trade routes are as follows:—

(g.)—To Pak-sik (Pei-seh 百色) 850 里 by water; thence about 1,800 里 by land to Yünan Fu.

(h.)—To T'ai-p'ing 太平府 350 里 by river; thence 240 里 by river to Lung-cheo 龍州.

(i.)—To Pin-cheo 賓州 150 里 by land; thence about 1,500 里 by land to Kwei-cheo Fu.

Distances along the West River in Kwangsi are as follows:—

| Wu-cheo 椤州府 to Hwang-cheo | ... 205 miles |
| Hwang-cheo 橫州 to Nam-ning | ... 105 " |
| Nam-ning 南甯府 to Pei-seh 百色 | 255 " |

Mr. Gilman, at Kiang-cheo, says:—

In Hainan the trade routes centre at Hoihow. There are three leaving the river above Hoihow over ordinary roads for the east side of the island, one on the west side towards the interior and one trade route parallel with the west coast.

Mr. Mak Sze Che, at Takow in Formosa, states, at greater length:—

D.—The city of Taiwansfu is the central depot for all the import cargo conveyed by steamers and sailing vessels from Hongkong and Chinese ports in this southern part of the island, and is the principal place of consumption; the places to which they are distributed are the districts of Kia-i 嘉義, Chang-hwa 彰化, Feng-shan 鳳山, and Hang-ch'un 恆春, and also to the seaports of Luk-kong 鹿港 and Tong-kong 東港.
The trade routes, on which traders are said to often travel, and the distances between each place, are thus:

From Taiwan Fu 臺灣府 to Hng-kang-muí 芽港尾 is 4 pu 舗

" Hng-kang-muí 芽港尾 " Ka-i 嘉 義 " 4 " "

" Ka-i 嘉 義 " Sai Lê 西 螺 " 4 " "

" Sai Lê 西 螺 " Chang-hua 彰 化 " 4 " "

" Chang-hua 彰 化 " Gû-gô-thâu 牛鰾頭 " 4 " "

" Gû-gô-thâu 牛鰾頭 " Sin-tek-koân 新竹縣 " 6 " "

" Sin-tek-koân 新竹縣 " Keng-chiu-kha 茢蕉腳 " 5 " "

" Keng-chiu-kha 茢蕉腳 " Taipai Fu 臺北府 " 6 " "

E. F. & G.—Usual modes of conveyance, rate of travel, and average cost may here be classed together.

Mr. Karl, Kwangsi, states:

The usual mode of conveyance is by boat. Chairs and ponies are only taken under exceptional circumstances.

Goods are generally carried by porters, but packages are not allowed to be over 35 catties in weight. One porter with a carrying-pole takes two packages, and therefore carries, as a rule, about 70 catties. 40 to 60 li is considered a good day’s work. Pack-horses are seldom seen.

Rate of Travel per Diem, etc.—By chair or pony a good day’s work is between 60 and 90 li. With boats down stream from 100 to 250 li can be made, depending, of course, upon the strength of the current and the number of rapids to be crossed. Up stream the rate is between 40 and 100 li.

Chairs, with four coolies, cost from $1.50 to $2.00 per day. Ponies, as a rule, are the property of the traveller and can seldom be found for hire. The cost of a passage per boat down stream amounts to between 20 and 30 cents per 100 li, up stream the cost varies from 30 to 40 cents for the same distance. The boat people provide food for the travellers without extra charge.
Cost of Carriage of Goods, etc.—By the trade routes from Pakhöi to Nan-ning and here the carriage of a picul of goods per 100 li averages between 30 and 35 cents. From Lung-cheo to places in Tung-king the cost is between three and four times as great, probably due to a lack of carriers and the dangers to be met with along the road from tigers and pirates. The standard for packages is one of weight.

So Mr. Morse:—

Where there is no route by navigable stream, the usual modes of conveyance are:

(1.)—For passengers, by chair;
(2.)—For goods, by poles on coolies’ shoulders, and, for short distances on the plain, by two-wheeled ox-carts; wheel-barrows, with the wheel in front and shafts 6 to 8 feet long from axle to end, are also used on the plain. Commerce along the trade routes is carried on entirely by boats and porters.

Riding and pack-animals are not used, except in Yünnan, beyond Pei-seh; and there are no canals.

Travellers proceed at the rate of about 100 to 120 li a day, at a cost of about 600 cash ($0.60), allowing four bearers and no charge for use of chair.

Porters carrying goods take each two packages weighing not over 35 catties each (60 to 70 catties a man), and make an average of 70 li a day; for this he receives 150 cash. On this basis the cost of transport on a land route of 100 catties for 100 li is $0.35; on a water route it is $0.15 to $0.20. The standard is altogether one of weight; imported goods, going inland, have of course to be re-packed to reduce them to the portable standard. The value of the goods transported from Pakhöi to Nan-ning cannot be under three million dollars. The bulk may be got at by taking from two-thirds to three-fourths of the imports at Pakhöi; e.g. it is probable that from 60,000 to 70,000 piculs of cotton yarn went in 1889 from Pakhöi to Nan-ning as a distributing centre.
Mr. Gilman, in Hainan, says the means of conveyance—
For passengers, land travel is by chairs or wheel-barrows.
For goods, land conveyance is by carriers, ox-carts, or wheel-barrows.

The average cost for passengers, per 100 li, 200-250 cash for chairs; and for goods per 100 li, 7-12 cash a catty for carriers, less for wheel-barrows; about 3 cash a catty for carts where they can be used.

Mr. Mak, in Formosa, states:—

E.—(1) The usual mode of conveyance for passengers is by chair. On the road from Anping to the city of Taiwan Fu, which is a good road but only 7 li long, people are seen there to be conveyed by carriages drawn by horses as well as by jinrickshas drawn by man.

(2)—Most goods for the inland markets are carried there by coolies. There are no canals and the few rivers that exist are only navigable a short distance.

F.—The usual rate of travel per diem for travellers is $2. An average cost is about $4 per 100 li.

G.—Average cost of carriage for small quantities of goods per 100 li is about $1.30 per picul. The usual rate for large quantities is about 90 cents. Bulky articles pay per piece, while heavy goods pay per picul.


There is little new under these headings in the three southern provinces. Mr. Carl sums it up for Kwangsi, which may be accepted generally as a type for the south.

H.—Safety of Roads, etc.—Travellers in Kwangsi, either by water or land, are generally pretty safe, and there is little
danger of delays due to floods. Water in the river hereabouts rises rapidly and goes down quickly, hence even if a flood came the delay would only be for a few days, at the most. In Tung-king pirates and tigers are numerous and travellers therefore always try to go with military convoys. Between Phu-liang-thuong and Langson there are two convoys each way monthly. The most dangerous part of the trip is between Than-moi and Kep. Coolies are frequently being taken away by tigers, who are exceedingly bold, sometimes rushing into a camp, seizing a man, and off again before a shot can be fired at them.

I.—Available Inns.—Owing to the majority of travelling being done in boats such inns as exist along the roads are very bad and afford but little comfort to the tired traveller. One can find a place to spread his "Pʻu-kai" and to get some food and that is about all. In Tungking the want of suitable resting places along the road from Phu-liang-thuong to Langson is badly felt. Horses and men have to sleep in the same room, and little can be found in the food line. The French Military Officers along the route, however, generally entertain foreign travellers and these can therefore travel with comparative comfort.

While Mr. Morse states:

II.—Heavy rains in the summer delay, but do not interrupt, communications. This country is much infested by brigands; and porters travel in bodies, armed for their own protection.

I.—The country inns are such that they may be counted as nil.

Mr. Mak Sze Che and Mr. Gilman for Formosa and Hai-nan bear similar testimony.
IV.

THE LOWER YANGTSZE PROVINCES.

As explained in the introduction, we have here to deal with a district very dissimilar both ethnologically and physiographically from those we have hitherto described. Mainly in the former category it may be divided into the two ancient states of Wu 吳 comprehending the older Sū-cheo 徐州 and Ch'ū 楚 originally King-cheo 荆州. The distinction between the two peoples in both habit and physiognomy is still marked, and they never, notwithstanding the common bond of the great river Yangtsze, seem to have coalesced. The northern portions of the provinces of Hupeh, Anhui (more properly Ngan-hwei) and Kiangsu being outside the navigable portions of the streams descending to the Yangtsze valley, may for the purposes of this notice be almost classed as northern, but the distinction in the people shows them to belong essentially to the same races as further south. On the other hand the upper waters of the Han draining the prefectures of Han-chung 漢中 and Hying-an 興安, carry the waterways of the Yangtsze basin amongst a distinctly northern population. With these exceptions the Yangtsze and its tributaries below the lower gorges of Szech'wan mark out a special area, almost, except on the sea coast, shut out from the rest of China and the outer world.

The Yangtsze then is not only the common means of conveyance, but is also the bond of union between the five provinces, and to its broad bosom, with the exception of the Ts'ien-t'ang and a few comparatively small streams rising in southern Shantung, converges now the entire drainage. We say now advisedly, because for some six centuries, prior to 1854, the Yellow River flowed though a considerable portion of northern
Kiangsu, and prior to that the Hwai, conveying the drainage of northern Anhui and Kiangsu and a considerable portion of that of Honan, found by Hwai-an Fu 淮安 an exit for itself to the sea. At an unrecorded epoch, probably about the 13th century, it commenced to flow through the Pao-ying 寶應 and Kao-yu 高郵 lakes and mingled in the sub-prefecture of Tai Cheo 泰 with the Yangtsze.

Nor has the upper course of the Yangtsze been free of change even within historic times; but in the long course of ages, immediately antecedent to the dawn of history, the surface of the country must have presented a very different appearance from what now meets the eye. Then what is still called the Hu-kwang (the lake expanse) must have been a vast inland sea into which the young Yangtsze emptied its muddy waters, while the Han and the lesser streams carried down their burdens from the fringing mountain chains. Then also Kiangsi constituted a second land-locked sea; while broad sheets of water, spread over large tracts of the low lands of Anhui, and the delta of the Yangtsze was only represented by a low bank reaching from Yu-yao in Chekiang nearly to the Lang-shan on the present left bank of the Yangtsze, while behind lay a series of lagoons, the Chen-tsze 雷澤 and the Wu-hu 五湖, (five lakes) of early Chinese tradition. Through these channels the Ts'ien-t'ang and Yangtsze joined their waters, while Hang-cheo bay had as yet no existence; and waterways traversed by the primitive boats of the period connected the growing delta of the Yangtsze with the fertile plains of Ningpo, Shao-hing and Kia-hing prefectures in the adjoining province of Chekiang, then the seat of the kingdom of Yuch 越; for a time after, 472 B.C., it had destroyed the kingdom of Wu the paramount state on the eastern seaboard. As the lakes and lagoons gradually became filled with the sediment brought down by the Yangtsze and its tributaries, the inhabitants had a care by keeping old channels
open, or digging out new ones to preserve their water communications; and to the present day from Yangtsze Cape up to the mountain buttresses of Szech'wan, and even to the north of this as far as the city of Han-chung, uninterrupted water communication exists. The inhabitants too have learnt the art of training more or less imperfectly their watercourses, so that the face of the country has been largely metamorphosed by artificial channels or embankments.

This is not the place to treat at length of these alterations, but Père Gandar's paper on the communications of Yang-cheo Fu 楊州 describes some of the alterations made. The first historical record we have occurs in the Tso-ch'wan under the date 484 B.C. From it we learn that the king of Wu, by the city of Han 鄉, now Yang-cheo, made a canal connecting the Yangtsze and the Hwai. Subsequently under the Yuen, this canal, in whole or part, became a portion of the connecting link between Hang-cheo and Peking, known as the Yün-ho (the grain-bearing river). In like manner the opening of a canal between the Hung-tseh 洪澤 and the Pao-ying,lakes led eventually, when the Yellow River occupied its lower course, to the diversion of the Hwai from Hwai-an to Sien-nü-miao 仙女廟; below which, by various channels in T'ai-cheo, its waters eventually mingle with those of the Yangtsze. Indeed for nearly a year, 1887-88, the Yellow River itself, having burst through its right bank above K'ai-feng in Honan, occupied the bed of the Ying-ho 盃河 and thence joined the Hwai, and through the Hung-tseh itself eventually reached the Yangtsze; and it was only by a vast expenditure of money and human labour that the Ho was eventually turned into its northern channel through Shantung. It is even now a moot point whether the channel thus temporarily occupied might not have been better adopted as the final course of the Hwang-ho, and a navigable channel have been thus opened as far as the mouth of the Wei 渭, the
classic stream which flows past Si-ngan in Shensi, the first capital of a united China.

A.—Under this heading then we find that the chief communications of the Yangtsze provinces are by means of its rivers and canals; the great Yangtsze itself, navigable through the whole extent of the district, being the main artery. North, south, south-east and south-west, these waterways communicate by means of main roads with the provinces of Shensi, Honan, Shantung, Kweichow, Kwangsi and Kwangtung; the overland communications with the other bounding provinces being mostly by mere mountain tracks.

Of these roads the principal are those connecting the Yangtsze valley with the capital. Of these, proceeding from the west, the following may be noted: The partly water-line from Wu-ch'ang by the river Han to Fan-ch'eng 樊城. Thence following the T'ang-ho 唐河 across the water-shed into Honan and on to the great distributing centre of that province Cheo-kia-k'eo 周家口. A second altogether overland route leads from Hankow by Hwang-pi Hyien 黃陂 to Ju-ning Fu 汝甯 and thence on to the same point. A road also leaves the Yangtsze near Kiukiang Fu in Kiangsi and goes by way of Lü-cheo Fu 廬州 in Anhui where it meets a main road from An-k'ing, the provincial capital, to Feng-yang Fu 凤陽. From Feng-yang roads lead N.W. to Cheo-kia-k'eo and thence to the north and west, and N.E. to Tsi-ning Cheo 滷寧 in Shantung. The great main road with the southern provinces formerly led from P'u-k'eo 浦口 opposite Nanking by Ch'ü-cheo 漯 to Feng-yang (described by the Rev. E. T. WILLIAMS infra).

With the other provinces the main roads (beginning at the west as before) appear to be the great trade route with Kweichow and Yunnan. This ascends the Ch'en 辰 River from the Tung-ting Lake to Chen-yuan Fu 鎮遠, in Kwei-chow, whence it leads overland to Kwei-yang and the west.
A route to the southern provinces ascends the Siang River to near Ning-yuan. Thence overland two roads lead; one into Kwangsi; the other to Lin-cheo in Kwangtung, whence the traffic descends the North River to Canton. The more celebrated, and less than fifty years ago probably the most important road in southern China, led by water from the Po-yang Lake in Kiangsi to Nan-an Fu and thence overland across the Mei-ling to Nan-hiung Cheo in Kwangtung, whence it descended the eastern affluent to the North River and so on to Canton. It was by this route that, prior to the opening of the five ports in 1842, all the exports from the central provinces intended for foreign trade found their way to Canton. Wells Williams says that no less than 50,000 porters were employed in the transport of goods over the Mei-ling.

These constitute the main roads, but of course along so extensive a line, many less known but still important lines of access exist.

Mr. Hogg's paper (published in extenso supra) affords the most detailed information available for the western roads through Hupeh. From Hunan we have unfortunately no statistics, that province being at the moment practically closed to foreigners. Almost the same may be said of Kiangsi. From Anhui we have, however, two papers—one from the Rev. H. W. Lachlan from An-k'ing, the capital of the province and the other from the Rev. Père Havret, S. J.

Mr. Lachlan gives as the main roads:—

1.—The river Yangtsze.

2.—(a.) A road, provided with good inns every ten li, leads from An-k'ing 安慶, the capital of the province, through Lü-cheo Fu 廈州 and Ying-cheo Fu 額州 to Peking; it is well frequented.
(b.) A road leads from the port opposite Nanking* and joins the other road to Peking at Feng-yang Fu 鳳陽; it is not well provided with inns. Both these roads follow a natural line deviating to avoid crossing mountain ranges.

Père Havret states as the main roads:—

Lü-cheo to the S.W. viá Shu-ch'eng 舒城, T'ung-ch'eng 桐城, Ts'ien-shan 潛山, and T'ai-hu 太湖. (Branches at Hwang-mei in Hupeh, one road crossing the Province, the other leading to Nan-ch'ang.)

Lü-cheo to the N.W. viá Cheng-yang-kwan 正陽關, Ying-shan 英山, Ying-cheo Fu 順州, where one branch continues into Shensi and the other leads to K'ai-feng Fu.

Lü-cheo to Shantung and Chihli viá Ting-yuan 定遠, and Sii-cheo 宿州 (whence a branch leads to K'ai-feng Fu.)

Lü-cheo to Nanking viá Ts'ao Hyien 巢 and T'ai-p'ing Fu 太平, and from Nanking to the N.W. viá Ch'ün-cheo 滁州, Lin-hwai-kwan 臨淮闗 and Sii-cheo 宿州.

Mr. Williams, from Nanking in Kiangsu, describes more at length most of these roads:—

The main roads in this region connecting Nanking with the interior are—

(a.)—The ancient road extending from P'u-kʻeo 浦口, on the North Bank of the Yang-tse-kiang, opposite Nanking, north-west through Ch'ün-cheo 滁州 to Feng-yang Fu 鳳陽府, connecting there with the north-west by various roads and continuing in a north-easterly direction to Peking. It is 305 里 from P'u-kʻeo to Feng-yang. At a large village, Ch'hi-ho 池河 200 里 from P'u-kʻeo a smaller road connects with Ting-yuan Hyien 定遠縣, quite an important city from which there are other roads leading into Honan. There is really more travel at present over this road from Ting-yuan

* See however the description of this road by the Rev. E. T. Williams infra.
than over the main road from Feng-yang to Chi-ho, probably because there are good water routes from Feng-yang to the south-east.

(b.)—There is also another road from P'uo-k'eo to Liu-ho about 60 li to the north-east over which there is considerable traffic in fair weather, but as Liu-ho is on a branch of the Yangtsze-kiang the most common mode of communication is by water.

From Liu-ho there are roads to the north-west connecting with the old highway to Feng-yang, above described, and to the north and east, by which I know goods are being constantly sent to Yang-ch'eo on the Grand Canal, whether to avoid likin stations or not I cannot say.

(c.)—The main overland route to Peking from Chin-kiang is by canal. There is said to be a good road along the dyke of the canal, which is used a great deal. I have never been over it, but friends who have, describe it as a good wide road and a busy thoroughfare.

(d.)—There is a road connecting Nanking with Wuhu, via T'ai-p'ing Fu 太平. It is in a very good condition for a part of the way, but in places is badly out of repair and during high water is flooded in several places. There is not much traffic over this road as there is such good water-communication with Wuhu.

2.—Communication between Nanking and the capital of this province, Su-ch'eo, is via the Yangtsze-kiang and the Grand Canal.

3.—The Yangtsze-kiang is, of course, the great artery of commerce in this region and furnishes us communication with the coast, but a great deal of freight goes overland from here to Chinkiang; there being a well-paved road between Nanking and that city passing out by two branches, one through the T'ai-p'ing Gate and the other through the old Imperial City Gate, both branches uniting in one road
beyond Purple Mountain. I have been over but a small portion of the road, but am assured that it is well paved throughout the whole distance. Whether likin dues are avoided by this route or not I do not know, but as steamers are not allowed to take freight from Nanking, this route is perhaps considered more reliable than by native boats, which are often detained by unfavourable winds and must encounter many dangers on the great river.

So far as my own observation goes, however, it is but a small fraction of the traffic that takes this route. From Chinkiang the common method of communication with the coast for native loads is via the Grand Canal to Su-cheo and thence to Shanghai. This route seems to be well patronized, though the cheap rates offered by the steamers must greatly interfere with it. All these roads seem to follow natural lines. I cannot see that their course is at all affected by the location of Custom houses. It does not seem at all possible to avoid these. On the contrary the location of a Custom house seems altogether dependent upon the course taken by the currents of trade. Of course there is more or less smuggling by the small paths and by-ways across the country, but this could not exist to any great extent without attracting attention and would probably at once result in the opening of new likin stations on the new route.

From Su-cheo Fu 徐州, in Kiangsu, the Rev. Père Gain also describes these routes:—

Il y a le Canal Imperial qui traverse le Su-cheo Fu du S.E. au N.W. sur une longueur de 250 li, de Niang-hwa-tsze à P'ai-erh-chang limite de Shantung.

Il y a dans le même sens la route Imperiale (Yü-tao) qui va de Ts'ing-kiang-pu à Peking.

Il y a le canal au sel (Yen-ho 鹽河) qui va de Si-pa (6 li N. de Ts'ing-kiang-pu) à Hai-cheo 海州 au bord de la mer.
Il y a des nombreuses routes pour toute espèce de chars, allant de Ts’ing-kiang-pu à toutes les villes du Sū-cheo Fu et du Hai-cheo, et de chacune de ces villes à toutes les autres; tout du nord de la province de Kiangsu que des provinces limitrophes, Shantung, Honan et Anhui.

From the little visited district of Hai-men T‘ing 海門 at the extremity of the north bank of the Yangtsze, north of Ts’ung-ming Island, we have some interesting notes, which are the more valuable that no other description of this district has been published. The Rev. Père Bouchet says of this country:—

Le pays de Hai-men est bien microscopique pour occuper même à l’instant l’attention des sociétés savantes. Son nom figure à peine sur les cartes géographiques. Défaut de sa capitale n’est même pas une ville, ce n’est qu’un gros bourg sans célébrité aucune. Pays de formation récente, habité par une population fort dense, qui a bien de la peine à tirer du sol son pain de chaque jour, il a peu de relations avec le reste du monde. Ses littrés vont peu aux examinations, on en les dédaigne à cause de leur pauvreté quelque peu sauvage. En temps ordinaire peu ou point d’exportation; la famine seule qui désole les provinces voisines peut réussir à faire sortir du pays le seigle et le maïs, qui sont alors exchangers contre le riz blanc du Hia-ho ou de Shanghai; par le rêve suprême, l’idéal bonheur du paysan est de se nourrir de riz blanc. Le maïs fait ici avec ce seigle (lé ma) le fonds de la nourriture ordinaire. Mais au seigle on joint ordinairement deux ou trois parties sur dix de riz blanc; et aux repas de cérémonie offert aux parentes et amis; on tâche toujours à servir un peu de riz.

A proprement parler, Hai-men comprend le territoire soumis à la jurisdiction du Hai-men T‘ing. Cependant ce que je dirai peut en toute vérité, je crois, s’appliquer à la partie sud, qui légalement dépend du sous-préfet de Tsung-ming.
Tout ce pays est terrain d'alluvion de formation récente. Là où roulent nos brouettes, au milieu de champs fertiles, passaient il y a 30 ans les barques des vieux missionnaires encore vivants. Chaque jour ou plus exactement chaque année, de nouveaux terrains sont livrés à la culture. Après avoir fait ces préliminaires indispensables, je réponds aux questions posées.

Les Routes principaux sont :

A proprement parler, il n'y en a pas; du moins si on entend par le mot routes, des chemins pavés et entretenus d'une manière quelconque. Il y a bien des sentiers plus ou moins larges, de bourg à bourg, mais je ne connais pas de voie terrestre de communication de quelque longueur qui puisse être décorée du nom de route. Plusieurs fois, après avoir suivi pendant trois ou quatre li un large sentier, je me suis sûr sur une route de communication; mais toujours j'ai constaté que cette prétendue route n'était pas de longue durée et se terminait souvent en un très-humble sentier.

(1.)—Avec la capitale. Le plus court chemin est d'aller à Shang-hai prendre le steamer. Par voie de terre, on pourrait à la rigueur, gagner par Li-se et Kioh-tsang le Shantung, et la à la capitale; mais à Hai-men qui pense à visiter Peking?

(2.)—Avec l'Intérieur. Presque tout le transit se fait par eau; cependant une grande partie du riz venant du Hia-ho, vient de N.W. par brouettes. Pour les brouettes, pas n'est besoin des routes, les sentiers suffisent.

(3.)—Avec la Côte. On va peu à la côte, mais en revanche la côte sud, abonde en canaux qui servent à la fois de déversement au trop plein des eaux pluviales, et de grandes voies de communication pour les marchandises importées ou exportées.

To the Rev. Père D. Gandar, S.J., Missionary at Yangcheo, we, however, owe the most detailed account of the routes, almost wholly by water, in this lower region of Kiangsu, which is given at length:
Grandes Routes.—Dans le Yang-choe Fu il n'y a pas des grandes routes terrestres. Les grandes voies de communication sont des courses d'eau naturels ou artificiels, car nous sommes en pays maritime.

Le Canal Imperial actuel qui relie le Yangtsze-kiang et la Hwai, deux des grandes artères de la Chine, met ainsi en communication avec l'intérieur par le nord et par le midi.

Le Canal Imperial est tout à fait artificiel, creusé et entretenu à grand frais par la main des hommes sous la dynastie des Mongols, qui de Hang-choe transportat sa capital à Peking. On abandonna le parcours d'un canal primitif que les Sung avaient négligé d'entretenir, et on creusa plus à l'occident celui qui existe aujourd'hui. Il commence à Kwa-choe, passe à Yang-choe (49 li), à Kao-yu 高邮 (106 li), à Pao-ying 寶應 (120 li), à Hwai-an 淮安 (80 li), à Ts’ing-ho 清河 (30 li). Il reçoit la Hwai à Ma-t’eo à une douzaine de li. Une chaussée de dix ligues d'éténdue encaisse la Hwai dans la Hung-tseh Hu et la force de remonter jusqu'à Ma-t’eo. Comme son niveau est beaucoup plus élevé que celui de canal, trois écluses successives facilitent le passage des barques. De Ts'ing-kiang pu, la Hwai descend au Kiang entre deux diques. Celle de l'occident est souvent interrompue par des ouvertures plus ou moins large qui donnent passage aux eaux des lacs de Pao-ying, de Kao-yao, de Shao-pai 邵伯 et autres. À 15 li sud de Yang-choe à San-chà-ho (embouchement de trois fleuves) le Grand Canal a une embouchement qui aboutit au Kiang par Ich'eng 義徵. Il est fréquenté par les barques de sel qui viennent de Tai-choe 泰州 et vont faire leur transbordement à Shi-erh-wei; c'est aussi une traverse de Yang-choe à Nanking, lorsque les eaux sont assez grandes.

Pour prévenir la rupture de la dique orientale à l'époque de la crue des eaux les ingénieux ont imaginé trois espèces d'évoroises; le t'ung, la cha et la pa.
Le t'ung 洞 est un trou carré de deux ou trois pieds toujours ouvert ; l'eau qui passe va fertiliser les campagnes du Hia-ho.*

L'ouverture du cha 閘 est de cinq à huit pieds, et se bouche à volonté par une porte en bois, selon que l'on veut retenir l'eau dans le canal ou la laisser couler dans la campagne par des petits canaux. La nombre des t'ung et des cha sur les 93 li du Kao-yao Cheo est de onze ; il varie assez souvent.

Le pa 填 est une portion de dique de 500 à 600 pieds d'étendue qui s'enleve à l'époque des grandes eaux et qu'il faut reconstruire après. Lorsque on ouvre le pa les eaux qui se précipitent par cette ouverture sont reçus dans un vaste canal creusé à cet effet, et se répandent dans les mille canaux et dans la campagne de Hia-ho. Si on n'ouvrait pas le pa, la dique pourrait se rompre en face d'une ville, d'un bourg ou d'une localité importante, et produire les plus grandes malheurs, d'autant plus que le niveau du canal est bien plus élevé que le pavé et le sol du Hia-ho.

Actuellement les principaux pa sont au nombre de dix ; cinq pratiqués dans la chaussée du Hung-tseh Hu 洪澤湖 se nomment les 上填 Shang-pa, les cinq autres, appelés 下填 Hia-pa, se trouvent dans la dique orientale du canal sur le territoire de Kao-yao et l'autres dan la sous-préfecture de Kan-ts'wan Hyien 甘泉縣.

Lorsque le fleuve Jaune avait son estuaire au nord du Kiangsu, ses eaux débordant quelquefois dans le Canal Imperial, se mêlaient à celles de la Hwai, et produisaient les plus désastreuses inondations. Les annales de Kao-yao rapportent que la 19ème année de KANG-HI (1680) le Hung-tseh Hu grossit tellement qu'on ouvrit six pa dans la chaussée. Les lacs de Pao-ying et de Kao-yao se remplissant bien vite, on ouvrit aussi six pa dans la dique orientale. Tout le Hia-ho devait

* Hia-ho, 下河, Cette denomination s'applique au territoire situé à l'est du Canal Imperial,
comme une mer. Dans les rues de Kao-yao il y avait quatre à cinq pieds d’eau.

Les 10ᵉ, 11ᵉ et 13ᵉ années de Kia-king, c’est-à-dire en 1806, 1807 et 1809, les eaux s’élevèrent tellement dans les lacs de Pao-ying, de Kao-yao et autres qu’il fallut ouvrir cinq pa dans la dique orientale. Les trois Cheos et les huit Hysiens du Hia-ho ne présentèrent que l’aspect de l’océan.

Pour prévenir de tel malheur et assurer les bienfaits de canaux, le gouvernement fait des dépenses annuelles très-considérables, moins la voix publique accuse de délayant les mandarins chargés de leur entretien. Néanmoins l’expérience des anciens, a profité aux mandarins ; on sait où porter secours et il est rare maintenant d’ouvrir plus qu’un ou deux pa. En 1888 on a ouvert celui de Ch’eo-leo au mois d’Octobre, et on la fermé en Février de l’année suivante. Une légère couche d’eau a couvert presque toutes les campagnes de Hia-ho, et y a laissé un limon très-estimé des cultivateurs.

La Hwai, grossie de ses 72 affluents, ne pourrait jamais loger toutes ses eaux dans le lit du Canal Imperial ; aussi elle a un cours près de Hwai-an Fu pour en envoyer une partie à la mer orientale ; elle en conserve la plus grande quantité dans 36 lacs, dit le dictum public. Ces lacs ont bouches nombreuses, comme je l’ai déjà dit, dans le canal, et l’alimentent ; mais c’est surtout près de Shao-pai à 40 li nord de Yang-cheo, que se déverse leur trop plein. Là, les diques s’élargissent, les routes de halage manquent durant plusieurs li, les eaux se cherchant une voie. Elles se sont creusé trois routes vers le Yangtsze-kiang, qui finissent par se réanir pour former une grande rivière appelée le Petit Kiang (小江). Il est tellement rapide qu’il n’est pas navigable. Le voyageur qui de Yang-cheo se rend au bourg de Sien-nū-miao 仙女廟 passe ces trois cours d’eau sur trois ponts différents dont l’un compte plus de 70 arches. C’est le pont de dix mille félicités Wan-fu-k’iao 萬福橋.
Le génie canalisateur Chinois s’est empressé de tirer parti de cette grande quantité d’eau pour augmenter ses routes de communication. À six li sud de Shao-pai à Locha, s’ouvre le canal de transport des sels, qui s’extrait des eaux de la mer tout le long des côtes. Le nouveau canal est presqu’aussi fréquentés que le premier. Il passe à I-ling 宜 陵, et à Peh-t’a-ho 白 搭 河, bourg que traversait autrefois la course de l’eau qui mettait la Hwai en communication avec le Yang-tsze-kiang, il continue sa route directement sur Tai-cheo 泰 州, qu’il laisse au nord. A Hai-an-cheo 海 安 州 il tourne au midi, se ronc à Ju-kao 如 馳 dont il traverse le sous-préfecture ; il visite aussi T‘ung-cheo 通 州 et va se perdre dans le Hai-men T‘ing 海 門 廳 après avoir parcouru 490 li.

Cette grande ligne de communication se relie le Fleuve Bleu par le canal de Tai-hing 泰 興 à T’ai-cheo et par celui de Tai-k’iao à Po-tai-ho, qui n’est plus fréquenté que par les petites carques du pays, à cause des ponts et du manque d’eau. Le Petit Kiang remonte aussi avec la marée du Yang-tsze-kiang à Sien-nü-miao, mais il n’amène que des convois de construction.

Le canal des sels ne communique pas le nord avec le Hia-ho que par l’écluse Pao-leo-cho, située à Kung-kia-chen, à sept li de Sien-nü-miao. Comme le sol du Hia-ho est des plusieurs pieds moins élevé que le lit du canal, il est quelquefois assez difficile d’opérer la remonte. Quiconque veut, avec le même bateau se rendre de Kao-yao, de T’ai-cheo ou de Yang-cheo à Hing-ho ou à Tung-t’ai 東 塔 doit entrer dans le Hia-ho par cette écluse. Il est vrai qu’à Kao-yao et à T’ai-cheo une barque du Hia-ho peut l’y conduire directement. La sous-préfecture de T‘ung-t’ai communique sans barreaux avec celle de Ju-kao 如 馳. Les salines de Tung-t’ai et de Hing-hu expédient leur produit à T’ai-cheo ou se fait un premier transbordement. Les jonques chargées de sel (il en est qui portent jusqu’à 800 tan) paient la douane à T’ai-cheo

Dans le Yang-cheo Fu il n'y a point de grand canal qui conduise à la mer, et les côtes sont peu habitées. La dique Fan-kung-ti qui protège le continent de hautes marées, est munie d'un grand nombre de cha (écluses à porte) qui laissent échapper le trop plein d'eau, et assainissent les campagnes.

Tout le monde sait que le Canal Impérial mène à la capitale. Un très-grand nombre de voyageurs qui se rendent à Peking, louent à Yang-cheo une barque qu'ils quittent à Ts'ing-kiang-pu. Là, il prend un char plus expeditif et moins couteux, car il n'a pas des écluses à passer.

Les départements de Hwai-an, de Sū-cheo, 徐州, de Yang-cheo, de Kiang-ning, et les deux arrondissements de T'ung-cheo et de Hai-cheo doivent fournir à l'empereur 20,000 tan de riz. Ce riz doit remonter le Canal Impérial sur des barques spéciales, qui chargent chacune deux cent tan à raison de 800 sapéques le tan pour frais de transport. Elles pourraient en porter beaucoup plus, mais elles sont autorisées à prendre d'autres marchandises, exempter des douanes fin de recevoir du gouvernement une salaire moindre. Ces barques ne font qu'un voyage par an, et font, me dit on, leur chargement à Pao-ying.

Comme je me suis fort étendu sur la première question, il me reste peu de choses à dire sur l'autre.


There is little more to be said of the condition of the roads in these provinces than elsewhere. Although the valley of the Yangtsze was not the original site of Chinese civilisation,
there was from the seventh to the twelfth centuries a period when the empire reached its highest level of material well-being. During this time more care seems to have been bestowed on the internal communications, as well as on external trade, and of this period traces now and then seem to survive in the lower Yangtsze provinces. Commencing with Anhui Mr. Lachlan from An-k'ing states:

There are roads connecting An-k'ing with all the Fu and most of the Hyien cities north of the river. I believe that most of these roads are ancient, their condition is that of mere tracks over moorlands or through rice-fields; for some 5 li on either side of Hyien cities, and for 20 li on either side of Fu cities, and very often where they cross hills they are paved—in the two former instances out of public monies, in the latter I expect by local committees—but with this exception they are mere tracks which have never been made and seldom mended. Often they are interrupted by broad rivers on which there plies either a public or a private ferry. I have not been able to ascertain that there are any noteworthy bridges, viaducts or tunnels in the province.

This statement it will be seen lower down has to be modified.

The Rev. E. T. Williams from Nanking gives a description of the road made by the first emperor of the Ming, remarkable amongst all who have sat on the imperial throne of China for the energy and wisdom with which he administered state affairs, whether as a soldier carrying all hearts, or an administrator wielding with foresight and justice the affairs of empire. Unfortunately his immediate successor was a weak young prince, and a younger son, Yung-loh, raised the standard of rebellion, and finally removed the seat of government to Peking; and with the removal strangled for centuries all hope of material progress in the empire. Mr. Williams states:

B.—The only ancient road in this part of the province is that mentioned above, from Nanking to Peking via Feng-
yang Fu. Ferry-boats are continually plying between Nanking and P'u-kʻeo, the real starting point of the road. Recently a company has been organized for the establishment of a free ferry as an act of charity (好事). Ten fine large boats have been built and the company began its good work Oct. 16, 1890, with great ceremony. On the old ferry the ordinary charges are 35 cash for each passenger and 100 cash for donkey or 150 for a horse. The river is perhaps a mile wide at this point, but the ferry-boat must travel an additional three miles to reach the gate of Pʻu-kʻeo, as the north shore of the river is very low and marshy. Pʻu-kʻeo is built at the foot of a range of hills and has communication with the river by means of a small creek or canal, except at low water when there is a passable road across the marshy flats above-mentioned. The city was built during the Ming dynasty and has a magnificent wall, but is almost wholly deserted now, the inhabitants, if I may call them so, dwelling along two busy streets outside the north wall. A few years ago a canal was cut through the shoulder of the range of hills just referred to, connecting the Chʻu-cheo river, or the Tʻien Ho (天河) as it is also called, with the Yangtsze-kiang thus lessening, by more than one-half, the distance by water to Chʻu-cheo; the natural course of the river being by a winding channel to Liu-ho and into the Yangtsze-kiang about mid-way between Nanking and Chinkiang. On the bank of this canal there is a warm spring not far from the city, the temperature of the water being a little more than blood heat. The ancient road which I wish to describe runs for a short distance along the bank of this canal and is beautifully shaded with willows. The road was built by Hung Wu the founder of the Ming dynasty and besides being the high-way between Nanking and Peking was intended no doubt to give importance to the Emperor's native city, Feng-yang Fu. It is in many places but little more than a dyke across the rice fields, but
for the greater part of the way is a well-built road some 25 feet wide and raised in some places from 12 to 15 feet above the surrounding country. There are remains in many places of an ancient pavement, but this has almost wholly disappeared and the road is simply a bank of earth at present, though kept in very fair condition. The country traversed between P'u-k'eo and Feng-yang is of a very poor character; the soil is thin and the population sparse, but beyond Ting-yuan Hyien and Feng-yang there is quite a decided change for the better. The towns and cities, many of them, have never recovered from the devastation wrought by the rebels. Ch'ü-cheo, once a city of considerable importance, is in a very dilapidated condition. Feng-yang Fu, however, has a much more prosperous air. Feng-yang Hyien, also a walled city, about a half-mile from the Fu city is but thinly populated; though the older of the two cities and still a place of political importance. The monastery, where Hung-wu spent his earlier years, still exists, but the buildings are modern; some ancient relics, however, are shown. A temple has been erected on the site of his birth-place just outside the East Gate. Two mountain ranges are crossed by this highway, the Kwan Shan 關山 and the T'ai Shan 崂山. These are, properly speaking, but ranges of lofty hills. The summit of the Kwan Shan is about 35 里 beyond Ch'ü-cheo, that of the T'ai Shan about 30 里 farther. The road through this mountainous region has been repaired in recent years by Yung Ta-jen (任大人) while occupying the post of Tao-t'ai at Feng-yang Fu. A tablet by the road-side at Chi-ho seeks to perpetuate the memory of his benevolence. There is a sort of tunnel at the top of the Kwan Shan. It was originally, evidently but a deep cut, and to prevent the falling of loose fragments of rock upon the road it has been arched over. The arch is 120 feet long and gives a passage about 14 feet wide and 16 feet high. There are
three splendid bridges on the road; the first consisting of five arches of fine stone-work over a branch of the T'ien-ho about 35 li from P'u-k'eo, a second at Chu-lung-k'ai 桃龍橋, a large market town between the Kwan-shan and the T'ai-shan. It crosses a wide mountain gully which contains but little water, except in the rainy season. This is also a good piece of work consisting of seven or eight lofty arches of stone. The third crosses the Ta-ho at Ch'iu-ho and consists of some 10 arches of a coarse conglomerate that has been greatly worn during the centuries which have passed since its construction. The bridges along the route have all been greatly neglected and some of them are used only when absolutely necessary: the upper stone-work has sometimes been carried away almost entirely and the rains have washed out the filling, exposing the arches beneath. This road is the great thoroughfare connecting the north-west with the sea. Daily it is covered with caravans passing to and fro; donkeys, mules and horses, laden with cotton, rice, mien (the Chinese vermicelli), hemp-seed, hemp-oil, bean-oil, opium, wine (samshu), medicinal herbs, donkey-hides, lamb-skins, furs and other products, to be exchanged for cloths—foreign and domestic, paper, wearing apparel, household furniture, farm utensils, kerosene and other imported goods in great variety. Long trains of wheelbarrows are also seen carrying similar merchandise. A cart is so rare as to be a curiosity, camels are seen occasionally, but their use is confined almost wholly to certain quack doctors from the North who pretend to a cure all in the shape of a plaster made from the camel's hide. The camel is doubtless taken along as evidence. The condition of the modern roads as a rule is all but intolerable. One may say that with a few exceptions they are never repaired except when utterly impassable, and then in the most make-shift way. Yet in the immediate vicinity of Nanking all the roads for a few li are kept in excellent condition.
Père Gain, writing from Su-cheo in the north of Kiangsu, speaks of the disappearance from its old channel of the Hwang-ho, and the condition of this portion of the Imperial Canal:—

Une grande voie de communication a disparu depuis 40 ans, celle du Hoang-ho, qui se rendait du Honan à la mer, en traversant tout le N. du Kiangsu, et dont l’ancien lit, maintenant cultivé et même habité, apparaît encore avec ses digues élevées, dominant les compagnes voisines.

Sauf pour le Canal Imperial (Yün-liang Ho) qui donne encore passage chaque année à 500 ou 600 jonques portant le riz de l’Empereur à Pekin ; je n’ai jamais entendu dire que les mandarins fassent des dépenses, pour l’entretien des voies de communication. Lorsquelles sont peu trop défoncées, les riverains dont les champs en patissent, se chargent eux-mêmes de les rencaisser.

A part quelques écluses sur le Canal Imperial, aucun travail remarquable.

From Hai-men Père Boucher says:—

Le pays étant de formation récente, il ne s’y trouve pas de routes anciennes. Les routes actuelles ne sont entretenues que par les propriétaires des terrains avoisinants, et cet entretien se réduit à fort peu de chose. Nulle part hors du bourgs je n’ai vu pavés.

Les ponts abondent dans ce pays ; mais quels miserable ponts ! De viaducts ou de tunnels il n’est pas question dans un pays où les seules montagnes sont les tombbeaux.

From Yang-cheo Fu, however, Père Gandar, in addition to his details of the engineering works in connection with the section of the Imperial Canal between Yang-cheo and Ts’ing-kiang pu, gives the following note on the much debated question of the old canal referred to in the Tso-chwan (see Legge, Classics; V. p. 819):—

Anciens Canaux.—Confucius dans le Tso-tswan au Ch’un-ch’iu dit que la neuvième année du Prince Ngai (B.C. 485) on
creusa le canal Han-keo 邙溝 qui communiquait du Yangtsze-kiang à la Hwai. Je l'ai déjà signalé. C'était le Peh-t'a Ho d'aujourd'hui qui de Yi-ling remontait à Han-cha. Là, il prenait le nom de Shan-yang Hu 山陽湖, long de 300 lǐ et aboutissait à la Hwai. Cette voie est abandonnée, et en grande partie obstruée, surtout dans les environs de Lin-tseh, 臨澤鎭, ancien chef lieu de sous-préfecture.

De Kao-yao à Hing-hwa et à Tung-t'ai il y a un grand canal qui supplantait autrefois Yün-yen Ho canal de transport de sel. Il partage le Hia-ho en Hia-ho méridional et en Hia-ho septentrional. Cette voie existe encore, mais depuis que les eaux de la régie convergent tout à T'ai-cheo, il est beaucoup moins fréquenté.

Ponts.—Du Yangtsze-kiang à Ts'ing-kiang il n'y a pas de pont sur le canal. Les voyageurs que veulent le traverser, trouvent partout des bacs. C'est un grand avantage, car les ponts retardent considérablement les barques, surtout lorqu'il faut abaisser les mâts. Pour parer cet inconvénience, sur les canaux frequenté par des forts bateaux on a construit des ponts, dont le milieu est mobile. Il se compose de plusieurs poutres sur lesquels repose un plancher. Lorsqu'une barque veut passer, elle s'annonce au bruit du tomtom ; quelqu'ces bonnes femmes arrivent, tirent le plancher, puis le poutres, et la barque opère son passage, moyennant 14 sapéques. Il y a un pont de ce genre à Sien-nü-miao, à Yi-ling et dans beaucoup d'autres bourgs situés sur le canal du transport des sels. On en trouve aussi, en se rendant à Hing-hwa par le canal qui a son embouchure a Kung-kia-lan ; ils sont même très-nombreuses avant d'arriver à Fan-ch'ā 焚仏, on compte deux, trois et même quatre dans un même bourg. De Fan-ch'ā à Hing-hwa le canal s'élargit, il n'y a plus de ponts à passer. Il n'y en a pas non plus de Kao-yao à Hing-hwa. Dans le Yang-cheo Fu il y a des ponts à l'infini, mais je n'en
I connais pas de beau remarkable, si non celui de Wan-fu-k‘iao qui ne l’est par le nombre de ses arches.

D.—Trade Routes.

Of trade routes in this district apart from what has gone before there is little to be said. The great trade route is of course the Yangtsze, and next to that the wonderful net-work of canals in lower Kiangsu and Kiang-peh. Further west the Po-yang lake and its tributaries form the heart and arteries of Kiangsi, while the Hukwang is essentially a region of lakes and shallow rivers, anastomizing in a way almost marvellous. Although naturally the water roads are the easiest of access, such is the folly of the government system of revenue that much, and in many parts nearly all, the interchange of trade products is forced into by-paths and across mountain ridges. In addition to what has been stated by Mr. Hogg, the following notes are at hand. Mr. Lachlan states of Anhui:—

D.—With the exception of the Yangtsze there are no routes in the province which can be spoken of as “trade routes.”

The salt monopoly enjoyed by Wu-hu 蘇湖 on the river, and Chen-yang Kwan 鉅陽關 in the north, make these places centres of considerable traffic. Goods imported and destined for the northern part of the province either pass through Ganking (Ank‘ing) or Shih-p‘ai, about 90 里 to the west of Ganking, on a small river, or go up a river to the east, to Ts‘ao-hyien 巢縣 on the Ts‘ao lake. Almost the only export of the province is a tonic called “fuh-lin,” derived from the root of the fir-tree which comes from an upland district about 150 里 north of Ganking.

Mr. Williams:—

D.—The main trade routes, so far as I have been able to discover, are mentioned above. First and chief is that of the Yangtsze-kiang (with its tributaries), next that of the Grand
Canal, then the road from Feng-yang to P‘u-k‘eo, and that from P‘u-k‘eo riā Liu-ho to Yang-cheo. There are others in the province quite as important as the last mentioned, but I am not personally acquainted with them.

Mr. Williams adds in a subsequent communication some details of the disabilities under which the internal trade suffers. On a recent visit to Liu-ho, in Anhui, he states:—

I met a caravan laden with cotton bound for Yang-cheo.

In my recent report to you on "Inland Communications" I mentioned this route, but said I did not know positively that it was taken to avoid likin dues. On this occasion I asked the chief driver why cotton was sent overland when so much cheaper carriage could be had by water. He replied that the taxes on the water route were too heavy. He came from some distance above Nanking, not far from the river on the north side (Kiang-pu Hyien). There are five or six likin stations between Nanking and Chinkiang. He said that, travelling overland, dues were collected only at Liu-ho.

I regret that I did not at the time make a note of the amount paid there. My memory is that he said about 200 or 300 cash per tan.

While Père Gandar (Yang-cheo) adds:—

D.—Routes de Commerce.— Là, où la barque n’est point en usage, faute de canal il y a des sentiers plus ou moins fréquentés par les broutettes ou les ânes du pays. On peut ainsi se rendre de Yang-chou à Hū-yī Hyien, 肅贄, en Anhui et autres lieux. Le broutettes se comptent 200 à 300 sapéques par jour.

E. F. & G.—Mode of Conveyance, Rate of Travel and Cost.

On these subject there is little additional to be said. The modes of travel are—where water-ways are used, of course
boats of various sorts and sizes; on roads, pack and saddle animals, the ordinary travelling chair, and the wheelbarrow, here by no means the elaborate machine that occurs further north. The use of carts is almost or entirely unknown. In Marco Polo's time they are noticed, however, as far south as Hangchow, who speaks of the pleasure-loving people as driving about the city in carriages. "In the main street of the city you meet an infinite succession of these carriages passing to and fro. They are long covered vehicles fitted with curtains and cushions and affording room for six persons." * According to Samtso, quoted by Yule, they were abandoned in China about the time they were introduced in Europe and Yule suggests that this was either the cause or effect of the "neglect of the roads of which so high an account is given in old times." The decline in material civlivesation of China since the days of the early Sung's is however marked, and Hung-wu's attempt to revive it was rendered inoperative by the withdrawal of the capital to Peking as mentioned above. For the rest our authorities may be left to speak for themselves.

Mr. Lachlan (Anhui) tells us the usual methods of conveyance and rate of travel are:

1. Riding on horses or in sedan-chairs.
2. Barrows pushed by hand, each carrying from 200 to 300 catties.

Donkeys are seen occasionally.

The usual rate of travel for those riding in sedan-chairs is:—bearers, 360 cash a day; food, 150 to 200 cash a day. For pedestrians food, 100 to 200 cash. Horses and mules can only be got at large centres or on certain roads at seven cash a li or thereabouts. The average cost for travellers riding in chairs would be about 630 cash per 100 li.

Mr. Williams at Nanking states for Kiangnan:—

E.—I presume it is hardly worth while saying that in this

* Yule's Marco Polo, 1st Ed. vol. II. p. 163.
province the most common mode of conveyance for passengers and goods is by boat. Not only are there the large steamers and junks plying along the coast and up the Yangtsze-kiang, but nearly the whole province is interlaced with canals and small rivers on which the smaller boats do a thriving business. Still a great many travellers go inland on donkeys, mules and horses, and a few on wheelbarrows. The same conveyances are used for the transportation of goods also, as I have indicated above.

F.—The rate of travel per diem for travellers depends upon the manner of travelling and the condition of the roads. A day’s march, or chang (_winner) is reckoned as 90 li, but the first and last days trip are not expected to cover more than 60 li each. A Chinaman may hire a donkey for 200 cash per day, finding food for donkey and boy; or for 250 cash without food. He can get a horse or mule for 300 or 400 cash a day. He will perhaps average 75 li per day. The wheelbarrow men often make a special contract for the whole journey. It is rather an uncomfortable mode of travelling over these rough roads and not much used in this region. The cost, however, is greater than for riding animals, as the wheelbarrow will carry either two men or one man and considerable baggage. The rate is about 400 cash per day (for each barrow), and a day’s travel 50 or 60 li.

From this it will be seen that the rate of travel by land is from 200 to 400 cash per day for each person, or from 222 to 445 cash a man for 100 li. A fair average will be 300 cash a man each day or 400 cash for each 100 li.

Boat travel is much cheaper. Travelling on the smaller boats costs 120 cash a chang for each person, a water chang being 100 li. On the larger boats, where there is no competition with steamers, as in the Grand Canal, each man will pay about 185 cash per chang; where there is competition with steamers, the large boats ask 133 cash per chang for
long distances. A fair average, I presume, will be 150 cash each chang or 100 li. But in addition one must pay wine money and incense money (for propitiating the gods and securing fair weather). Food on the boats is extra and costs ordinarily 35 cash a meal. But in sailing up stream the boatman will not bind himself to furnish food as the boat may be wind-bound.

G.—The cost of carrying goods also varies according to the method of transportation and the condition of the roads.

A donkey will carry from 100 to 150 kin $\overline{10}$ and will cost from 200 to 300 cash per day for 60 to 80 li, with the additional expense of supplying food to the donkey-boy and donkeys, one boy caring for three or four animals.

A horse will carry some 180 kin and a mule about 240 kin and will cost from 350 with food, to 500 cash each where the boys themselves provide food and provender. This latter rate prevails in mountainous regions. Horses and mules will travel 70 to 80 li a day. Wheelbarrows will carry from 180 to as high as 300 kin each, according to the character of the road, and cost from 300 to as high as 500 cash per day, making about 50 li a day. The average cost by land is about 290 cash for 100 catties each, 100 li. The standard is usually one of weight.

By water, freight rates are much cheaper of course. A boat with a carrying capacity of 100 tan, a tan being 100 catties, may be hired for a short distance at 1,000 cash a chang (100 li) i.e., 10 cash a tan for each 100 li. For a long distance it may be hired for 800 cash each chang or 8 cash a tan each 100 li. Or by the day for 600 cash per day.

A larger boat capable of carrying 300 tan, called a three-ts‘ang boat 三個艣, may be hired at $1.50 each chang, or $1.00 per day, i.e., $1.10 cash a tan for each 100 li.

Still larger boats, such as travel on the Yang-tsze-kiang,
capable of carrying 500 tan can be hired for $2.50 a chany, or $1.00 per day, i.e., about same rate as the last, 5.1 cash each tan for 100 li. If one hires the boat and loads it he must pay all likin dues, if empty, the boatman must pay the boat dues. There is extra charge for wine and incense money, and 56 cash must be paid for writing the contract. Food can be had on the boat for 35 cash each meal. Thus the average cost of transportation by water is perhaps 7 cash each 100 catties for 100 li, wine and incense money extra, the ordinary standard being one of weight.

Père Gain in the extreme north (Sü-cheo Fu) of Kiangsu:—

1.—Les barques de toute taille pour les deux canaux.
2.—Par terre, les petits chars à deux mules de Peking.
3.—Des bronettes, dont la roue est au centre ou en avant, avec deux ou quatre bras, avec ou sans voiles. Des chars ayant deux, trois ou quatre roues tirés par deux, trois ou quatre bêtes—cheveaux, bœufs, ânes ou mules.

Le prix d’un char de Peking revient en moyenne à un tael par jour, tant pour les marchandises que pour les voyageurs. Les étages sont en moyenne de 80 à 90 li. Le prix moyen d’une bronette est de cinq sapéques par li.

Père Boucher, at Hai-men, adds:—

Les voyageurs vont en bronette. Pas de chevaux, ni d’ânes, ni de mules, ni de bœufs. Les chaises sont réservées aux mariées et aux magistrats. Les plus gros propriétaires usent de la bronette, qui a ce grand avantage que quand les chemins sont mauvais il est impossible de s’en servir.

Les marchandises se transportent en bronettes et en barques. Le riz du Hia-ho nous arrive par les bronettes du nord, celui du Kiangnan par les barques du sud.

Le coton vendu et amassé sur les bourgs, s’entasse sur les barques et est conduit à Shang-hai.

Le maïs et le seigle achetés pour les provinces désolées
par la famine suivent la même voie. Ci sont les seuls articles exportés. J'ajoute les pois (*wang-deu*) qui servent à faire de l'huile.

Les huiles du Shan-tung viennent par Shang-hai ; les fruits du même pays, les jambons suivent la même voie.

Le bois vient de Shang-hai aussi ; la chaux est de Ch'ang-shu. Les étoffes sont toutes de Shang-hai, — en somme toute l'importation vient de Shang-hai et c'est à cette ville qu'ont recours tous les marchands haimenois.

Cet import arrivé par eau aux gros bourgs est ensuite emporté sur les brouettes jusqu'aux plus petits hameaux.

En un mot : le producteur conduit sur la brouette ses marchandises au bourg, et en rapporte les articles importés. Du gros bourg à Shang-hai, la voie d'eau est la plus ordinaire.

_F._—On voyage ordinairement au prix de six ou sept sapéques par *li* et par brouette. Le prix est un peu plus fort pour les petites distances, moindre pour les grandes.

_G._—De la maison du producteur au bourg, le brouettier qui charge un *tan* ou un *tan* et demi de grain reçoit aussi de sept à huit sapéques par *li*.

Les brouettiers se occupent guère que du poids.

Le coton est souvent porté à dos d'homme jusqu'au bourg.

Une barque chargée de 50 ou 60 *tan* demandera une dépense de 3 à 4,000 sapéques pour 100 *li*. Une distance moins longue demandera une dépense proportionnellement plus forte.

_Père Gandar at Yangchow says:_

_Moyens de Transport._—C'est la barque qui est le plus en usage pour les hommes ainsi que pour les marchandises. Partout le voyageur trouve une barque qui fait le service public d'une ville ou d'un gros bourg à un autre. S'il veut se payer un bateau pour lui seul, il en trouvera ainsi à louer à sa volonté, grand ou petit.

_Prix de Voyager._—Le prix de voyager sur une barque
omnibus est environ deux ou trois sapêques par li. Si un
voyageur désire louer une barque pour lui-seul, elle lui
reviendra à 400, 500 et 800 sapêques par jour suivant le nombre
de bateliers de l'équipage. Il faut en général compter près
de deux cent sapêques par jour pour un ouvrier.

Prix du Transport des Marchandises.—On peut en juger
par ce que j'ai dit précédemment.

II. & I.—General Safety of Roads and Freedom from
Interruption, and Condition of Inns.

In most of the lower Yangtsze provinces the government
is sufficiently well organised to prevent any bands of robbers
finding a living by plundering travellers. Further west,
especially in Hupeh and on the western and southern borders
of Honan, a like exemption is hardly to be expected. Kiangsi
too has a reputation not of the best. Taken altogether, how-
ever, in these provinces of China travelling is safe; safer
indeed than in many parts of Europe and the United States.

The same exemption cannot be pleaded from loss from
stoppages owing to weather and bad construction. There is
probably no road in the empire which is not at times rendered
impassable by floods, which a little care and foresight might
readily have drained off and rendered innocuous. Everywhere
the same story meets us of the utter disregard to public
convenience, and the want of the simplest organisation to
remedy these constantly recurring grievances.

In this respect the Yangtsze provinces have gained a rather
bad pre-eminence.

Mr. Lachlan (Anhui) says:—

II.—I believe all the main roads between the capital and
the Fus and principal Hyiens of the province are seldom, if
ever, rendered impassable by floods, but with all the smaller
roads it is at times otherwise,
I.—On all the main roads there are plenty of inns at every 10 or 20 li, according to the importance of the road. These inns resemble large English barns, overrun with pigs and chickens. Very seldom have a second storey, unless it be a mere hay-loft, and generally have side rooms behind furnished only with a small square of paper for a window, planks and tressels spread with straw to accommodate two or three p'iu-kaìs, and a small oil lamp. But the inns are clean, the food (Chinese) good and well cooked, and the people obliging.

Mr. Williams, at Nanking, gives his experiences more at length, and in most points travellers who have had to put up at the caravanseries of Central China, reeking with filth and overrun by vermin of every description, will bear him out. The traveller whom misfortune has led to travel off the high roads of Russia may probably hesitate in expressing an opinion as to which country carries off the palm for unmitigated filth; but with this exception, travellers in the Eastern Archipelago, in Central Asia, in Africa amongst the wildest tribes, and even amongst the aborigines of America, are pretty well unanimous that, compared with all these for dirt, discomfort, and an utter lack of decency, the Chinese inn holds its own; and, in China, in no part is greater discomfort experienced than in the Yangtsze provinces. In this respect indeed roads and inns are much on a par, and indicate a distinct falling off from better times. Like a road, an inn is never repaired nor ever experiences a single coat of whitewash, unless when a Futai or other high provincial officer is making a tour of inspection; then the local officials are expected at their own expense to place the exterior in some sort of order to meet the great man’s eye. That an inn-keeper owes anything to his guests for the lodging money he receives is a notion which the writer has found universally scouted; while the idea that he could be in any wise benefited by keeping his inn in a little better condition than his neighbour’s is at once
repudiated as absurd. Only foreigners, the writer has been
told, could conceive so utterly foolish a thought.

Mr. Williams, whose experience is extensive, tells us:—

II.—The roads I have mentioned are usually safe for travel
at all seasons, but travel is very difficult in rainy weather,
the roads being muddy and the goods often but poorly
protected. Some of the roads, as that to Wuhu, are flooded
during the rainy season, but, as I noted above, there is but
little traffic on this road.

The mountain roads are occasionally infested by brigands.
Chu-lung-k’iao, on the old highway described above, formerly
had a very unenviable reputation in this respect, but conditions
have much improved in late years. Nevertheless bands of
robbers still exist and many of the regular carriers pay them
a certain sum as blackmail, in consideration of which they
are protected from pillage. Such caravans are provided with
a small flag which is fastened to the leading animal and the
carriers are given a password as well.

I may say here that much of the carrying on the Feng-yang
road is done by the owners of the goods. Not only do farmers
thus transport their produce to the markets, but many manu-
facturers as well provide their own animals for the carriage
of their wares, which no doubt greatly lessens for them the
cost of transportation.

I.—Inns are abundant but of very poor character. The
best room one can secure he must be prepared to share with
from two to a half-dozen other persons. It will perhaps
measure 12 by 25 feet. It is rarely provided with a door.
The window will be a hole in the wall a foot and a half square,
perhaps, in winter, covered with paper. The walls are usually
of mud but may be of brick. The room is open to the rafters
which are festooned with cobwebs. The unpaved ground is
the only floor. Wooden trestles, covered with boards, are
provided as bedsteads. In the North, brick or mud k’angs
or stoves are furnished instead. The traveller carries his own bedding. A table, two or three benches, and a native lamp complete the furniture. Everything is covered with dust and the first thing you do is to call for a servant to wipe it off the table and bench. Hot water in a brass bowl is provided for your toilet and unlimited quantities of tea for your refreshment. Rice can be had for 10 or 12 cash a bowl and mien (vermicelli) for about 14.

A full meal served in good style will cost from 80 to 100 cash. Some inns make a charge of about 20 cash for the use of the room, others charge nothing for the room but only for food. Donkeys and horses probably feed in an adjoining room; perhaps a pig steals in to forage under your table, and you retire to rest sure of having more bed-fellows than comfort demands. "China's Millions," a friend wittily calls these disagreeable companions of the inn. An ordinary Chinaman will perhaps not spend more than 100 cash a day for food. He will eat a couple of bowls of rice-gruel 薄飯 at 4 cash each for breakfast, perhaps buy three or four hot cakes in addition at 5 or 6 cash; for dinner he will get two bowls of dry rice with some relish at 10 or 12 cash each (or two bowls of mien at about 14 cash each) and in the evening will eat a pretty good meal of rice and vegetables with pork or some other sort of flesh at from 60 to 80 cash the meal. As a rule the Mohammedan inns are perhaps the most agreeable to foreigners since they do not eat pork, and are almost certain to provide some more appetising dish, as beef or fowl for instance.

But in any case it is sorry travelling for a foreigner. There is but little pleasure and no comfort.

PÈRE GAIN (Sù-cheo Fu) adds:—

Les voies d'eau sont les plus sûres, les moins chères et les plus commodes pour les voyageurs.
À peu-près toutes les routes sont infestées de brigands
toute l’année, mais surtout aux environs du jour de l’an, et pendant le mois qui précède la récolte du Kao-liang, qui forme de vraies forêts.

Dans toutes les villes et grands bourgs, on trouve des hôtels et des remises pour les voyageurs.

Outre les 600 barques qui portent le riz impérial, le Yün-liang-ho donne passage chaque année à un nombre considérable d’autres, qui vont à Chinkiang se charger de marchandises européennes : toiles, draps, allumettes, pétrole, fer, etc.

La ville de Hai Cheo, reliée à Ts’ing-kiang-pu par le Yen-ho, a un port de mer, qui entretient le commerce directement avec Shanghai, par des jonques de mer. Les natifs soupirent après le moment, où leur port, abrité par de belles montagnes, sera ouvert aux Européens.

PÈRE BOUCHER (Hai-men) :—

_H._—Il n’y a pas de brigands dans le pays, et les voleurs y sont rares. Pas de danger de ce côté. Les routes sont praticable quand il fait beau ; en temps de pluie on s’arrête jusqu’au retour du beau temps ; mais il n’y a pas d’inondations périodiques qui interceptent les communications.

Dans tous les bourgs, qui sont nombreux, on trouve des restaurants bien achalandés. S’il s’agit de passer la nuit la chose est un peu plus difficile a qui ne port pas sa literie avec soi.

PÈRE GANDAR at Yang-cheo Fu :—

_Sureté des Routes._—En général dans le Yang-cheo Fu les voyageurs sont en sûreté, pourvu qu’ils ne passent par route la nuit. Ce qu’il y a de plus ennuyeux ce sont les trop nombreuses douanes, ou doivent s’arrêter les barques chargées de marchandises. Des barrages feraient même souvent d’attendre au lendemain la visite des douaniers.

_Hotels._—Les chinois ne sont point difficiles, ils trouvent toujours à se loger. Dans les villes il y a des auberges
encore assez convenables, mais c'est très-miserable dans les campagnes.

The following notes from S.E. Chekiang, though not strictly applying to the lower Yang-tsze provinces, yet, as closely connected with the valley of that river, seem here to find their most appropriate place. They are from the pen of Dr. D. J. Macgowan:—

There are two distinct portions of the province of Chekiang which may be best left to correspondents of the Society who reside in those zones—that portion of the Great Plain which extends from Kiangsu to the banks of the Ts'ien-t'ang (reticulated with water-courses), and the basin of the Ts'ien-t'ang.

I take upon myself the duty of communicating information on littoral and inland communications of the south-eastern portion of this province, from the Fuhkien boundaries to Ningpo.

All roads which connect cities and large centres of population are denominated Kwan lu (Public or Official Roads), their claim to this distinction being that their length has been officially measured, and they are the ways traversed by officers and postmen. They are not public in the sense of being maintained by Government; they are kept in repair by subscriptions gotten up by people adjoining them—just as city streets; the municipal authorities relegating that function to those immediately concerned. Floods often, almost every other year, render roads impassable for several days. With the exception of a cart-bridge at Yang-cheo, which spans a rapid stream, all the bridges are over still-water, dams, or canals, and therefore light structures, sometimes elegant; all, like the roads, built by self-assessment and subscriptions of the people.

No where is travelling safer—brigandage and robbers are unknown—in ordinary times. The time taken by postmen between Wen-cheo and Ningpo is seven days, which service
a postman will undertake for $5.00, the distance can be travelled in four days by making short cuts over private roads or paths.

Travellers, when obliged to quit boats for roads, must perform the land journey either on foot or in sedans—wheelbarrows, carts, and horses are not to be had. Inn accommodation or lodgings in temples can always be obtained, such as they are.

The long portages that exist between the waterways are a grave impediment to traffic, coolies travel about 100 li a day for from 200 to 300 cash per diem, their loads being 100 catties or more—weight rules, not bulk, in a portage.

Sedan bearers consider 90 li a fair day’s work, but on good roads can carry a passenger more than 100 li at a charge of 600 cash per diem for each of the two men. The main trade route of South-eastern Chehkiang connects Foochow, the capital of Fuhkien, with Ningpo, which has direct communications by water (a few portages expected) with the Grand Canal and Peking. From this main road, others also called public, extend to district cities and large villages; all are flagged or paved with cobble stones, and are but two or three yards wide, often less.

The itineraries of the postmen go more into detail than that given for the whole empire in the 天下路程考略. For ordinary purposes the information furnished by that work is ample, but for the sake of showing to what an extent the subject can be carried more precise information can be had at the post-offices (private establishments always) in any large city.
V.

THE NORTHERN PROVINCES.

Here we have again a well-marked division physiographical as well as ethnological. The country possesses few great rivers, those discharging by the Peh-t'ang, the Lwan-ho, the Pei-ho, and the Yellow River being almost the only exceptions. The Pei-ho, Peh-t'ang and Lwan serve as effluents for the drainage of north and north-western Chihli, of the east of Shansi and part of Honan; while the Yellow River, the 黄河 of the Chinese, affords the only discharge for the greater part of Shansi, northern Shensi, Kansuh and Tsaidam. In Shantung formerly the Ta-ts'ing Ho 大清河, afforded a navigable channel from the Gulf of Pechili as far as Ts'i-ho Hyien 齊. This, since the occupation of its bed by the Yellow River, has been superseded by the Siao-ts'ing Ho 小清河, which within the last year has been converted into a navigable channel almost the whole way to Tsinan 济南, the provincial capital. Other smaller rivers exist in Shantung, but are not navigable. During the Yuan dynasty, at the close of the 13th century, the system of lakes and canals, described in Part IV in connection with Kiangnan, was joined by a canal running from Ts'ing-kiang-pu 清江浦 in Hwai-an Fu 淮安 to the river Wei at Lin-ts'ing Cheo 郯 in Shantung. This constituted the Imperial or Grain-bearing Canal (運河) which was much vaunted of by the early Europeans who visited China. It was, however, at any time a miserable piece of engineering, far inferior to the older works in Kiangnan; and north of Tsi-ning Cheo 潍 堤 seems to have been little used except for the transport of the tribute rice from the south. With the exception of the tribute fleet, which annually at an enormous waste of money and resources is dragged through
it, not a single boat now traverses the long distance from Tsi-ning to Lin-ts'ing Cheo.

The Yellow River since 1854 has traversed in its entire length the northern provinces, touching each of them in turn. It has never been utilised to any extent for the purposes of navigation. The steep gradient of its bed, its ever shifting course, and the fact that it has always formed at its mouth a bar beyond the engineering capacities of the Chinese to keep clear, have together conduced to this. Its lower course between Ts'î-tung Hyien 齊東 and K'ai-feng the capital of Honan is fairly navigable, but is used almost or altogether for merely local trade. From Mang-tsin Hyien 孟津 to the great bend at P'ŭ-cheo Fu 莒州 it is at present unnavigable. Above P'ŭ-cheo it is little known, but is apparently navigable though scarcely utilised; but in Kansuh above Ning-hya Fu 寧夏 it again is made use of for a considerable distance.

In view of the small extent and uncertain character of the waterways of the northern provinces, and the fact that from the earliest times the inhabitants have been accustomed to the use of wheeled vehicles, it might have been supposed that some care would have been bestowed on the roads which here form the only possible means of inter-communication. Neglect here, however, culminates. The Northern Chinese has no idea of making a road; indeed the instinct that a road from one place to another might be a benefit seems absent from his mind; he has never seen a road made, and his mental organisation has never evolved the conception of a road in the abstract. Generally, through considerable districts at least, in the north the channel of communication from one place to another is not called a lu 路 road, which as used elsewhere implies that some degree of art has been used in its construction, but is known as a tao 道 way, simply. More or less he has the hereditary instincts of the nomade, and his simple idea when about to start on a journey is to hitch up his mules
to the waggon and make, as nearly as circumstances will permit, a bee-line to the place he wants to gain. If there be a road well and good; but it there be not, or if the road be flooded or rendered any way difficult of traction, then he strikes what he thinks the most convenient course, utterly irrespective of crops or private property. The cultivator and the carter represent two distinct interests and are always at feud, and the former loses no oppportunity of diverting from himself a cart track; and constantly on the most frequented lines of travel, deep pits sunk at the sides or even in the middle of the regular track are to be found, which the neighbouring farmer has dug to try and divert to his neighbour’s ground the traffic passing too close to his own.

In the districts, however, where loess covers the subjacent rocks to any extent, the cart tracks of necessity assume a more permanent character. The streams in such a case run generally in ravines with vertical sides, which are as a rule imperceptible at any distance; to descend to these the tracks generally follow the line of some old gully and are often 60 to 80 feet below the general surface. By constant use these tracks become deepened, the action of rain, or the removal of dust in dry weather, both acting in this direction. They are seldom wide enough in their deeper parts to permit two carts to pass and the carter on entering one of these narrow passes gives a prolonged cry as a warning to anyone coming in the opposite direction to stop at the first spot permitting a passing. So cut up with ravines is the loess country that the carters have no option, but are compelled to follow the worn track; though even here if a ledge be found at a higher level than the bed of the road, the pack animals generally prefer climbing along it to facing the heat and dust or, its correlative in wet weather, the deep mud of the lower track.

Practically much more ground is wasted in these struggles than would suffice for the maintenance of really good roads,
and a traffic which could be accommodated on a fair road of 20 feet in width, wanders aimlessly over a confused mass of ruts and holes often 60 to 90 feet wide. Along such a way the cart sways like a ship in distress at sea, the mules floundering about from one track to another and the cart going almost on its beam ends in the course of every few yards. The carts, as may be anticipated, are of the rudest description, and have probably not varied in build for the last 20 centuries. The heavy carts used for the purpose of conveying farm produce and goods, carry generally some 20 to 25 piculs when fully loaded. The wheels are of two descriptions, one with huge bosses and felloes, turning on a wooden fixed axletree, the extremities of which project some foot or foot and a half beyond the face of the wheels. The other has the wheel-disks framed to the axle and the whole revolves in a wooden box. From three to five mules or other beasts are usually attached. The smaller cart may carry five to eight piculs, it is lighter made, but very similar in construction, and approaches gradually to the travelling cart. This consists of a strong wooden frame about $2\frac{3}{4}$ feet in clear width, covered with a semi-circular roof. It has a flat bottom and no provision is made for sitting, the native generally lying on his side, or when two or three occupy the cart at one time, squatting on a mattress. The discomfort of travelling is intensified by their being no perch for the driver, who sits on one shaft, and most probably a servant on the other, so that air and light are almost excluded. Sometimes a considerable amount of money is spent in ornamental mountings and covers, and in harness and trappings, but the construction is the same; springs are not used, the only check to vibration adopted being, in the best vehicles, the insertion of a felt plug between the axletree and the body. Everywhere through the northern provinces wheel-barrows are much in vogue. They are of various sizes and patterns, from the ordinary single barrow to more complicated
machines with large boxed-in wheels in the centre and shafts fore and aft to permit two men to manage the load. In the large barrows these are generally supplemented by a donkey in front attached by long rope traces. In the level plains, where the wind blows pretty steadily, the smaller barrows are frequently aided by a sail bent on a flexible mast, the sheets of which are held by the man propelling the affair. For passengers, besides carts, mule litters of various kinds are used, the most elegant being the T'o-kiao 駢轎 a sedan chair slung between mules. Like the cart it has no appliances for sitting and the passenger must lie or squat on his haunches. Chairs are seldom used except for official visits. Travellers also in great numbers ride out along the hilly roads; this is the most usual method of travelling for men, women and children alike, the last being usually slung in panniers. In places camels are largely used, but horses, mules, donkeys, and even oxen are made use of as beasts of burden.

According to Buddhist canons, introduced however from India, the making or repairing of roads is considered a meritorious action, enabling the doer to score kung 功, merit, on the credit side of his record. A wealthy man, who wishes to stand well with his neighbours, will sometimes undertake to repair a difficult or very dilapidated portion of a road. He never neglects to have a tablet erected setting forth his virtues, but frequently that is all that is recognisable of his work. Frequently, owing to want of knowledge and skill, and more often to the villianies of the people employed, the road when complete is worse than at the start. On level ground the roads may be said to be never repaired. Sometimes a little rubbish is shot on them, but is generally left in heaps to be worn down by the passing traffic as chance decides. Bridges are generally built under official supervision and public money devoted for the purpose, aided largely by private contributions; from the same reason as above explained they
soon begin to go to ruin and are never repaired till they have become absolutely impassable. Each bridge, however paltry, has its own high sounding name inscribed in some prominent place, and if large, a stone tablet or succession of tablets handing down to posterity the name of the donors.

A.—The Main Roads.

Taking Peking as a centre we find a main road going to Pao-ting Fu. From that city roads start in various directions, the main S.W. road going on to Tai-yuan the capital of Shansi. From Tai-yuan this road continues down the valley of the Fen ho 汾 to P'u-cheo Fu 蒲州 on the Yellow River. This is crossed by ferry, and the road then proceeds to Si-an Fu as explained under the heading of the N.W. Provinces. Another road also leads west from T'ai-yuan by Fen-cheo Fu 汾州 and Yung-ning Cheo 永寧 to the Yellow River, this is crossed and the road goes on to Ning-hya Fu 宁夏 in Kansuh as before described. A main road leads from Paoting Fu in Chihli by Shun-teh Fu 順德 to K'ai-feng the capital of Honan, and thence by various channels to the South and South-west. A road leads from Peking by Ho-kien Fu 河間 to the Wei opposite Teh Cheo 德 in Shantung. From the latter place it leads to Ts'i-ho Hyien 齊河 on the Yellow River. Thence branches lead to Tsi-nan and the east of Shantung, and south to Tsi-ning Cheo 濟寧 and Kiangsu.

Another main road leads from Peking by the Nank'eo Pass to Kalgan, called by the Chinese Chang-kia-k'eo 張家口 and through Mongolia, forming the high road to Kiachta on the Siberian route to Europe.

To Manchuria and the N.E. the main road leads from Peking by Tsun-hwa Cheo 遼化 and divides, one road leading through N.E. Mongolia, the other by Shan-hai Kwan 山海關
to Kin-cheo 錦州 and on to Moukden (Feng-t'ien Fu 奉天) and Kirin.

In Honan the chief distributing centre is Cheo-kia-k'eo on the river Ying 顯河. From this place roads lead into Hupeh, Anhwei, Kiangsu and Shantung. By way of K'ai-feng a road leads by the great T'ung-kwan 通関 pass into Shensi, extending to Si-an Fu whence it proceeds in various directions as explained in Section I.

Beginning with K'ai-feng Fu in Honan, towards which by way of Cheo-kia-k'eo the main roads from Hupeh converge (Sect. IV), the Rev. J. I. Coulthard tells us:—

1.—The main road connecting Honan 河南 with the interior runs (from the capital as a starting point 開封) W. through Chung-meo Hyien 中牟, Cheng Cheo 鄭州, Jung-tseh Hyien 漢澤, Jung-yang Hyien 漢陽, Sze-shui Hyien 汰水, Kung Hyien 纜, Honan Fu 河南, Sin-ngan 新安, Mien-chi Hyien 濃池, Shen Cheo 陜州, and Ling-pao Hyien 靈寳 to the province of Shensi 陝西, etc.

The route to the far north parts from the high road at Jung-tseh Hyien 漢澤 and crosses the Yellow River to Siu-wu Hyien 修武, Kao-p'ing 高平, Ch'ang-tsz 長子, T'un-lin 屯留, Pi-cheo 溥州, etc.

The route south to Hankow, etc., is through Wei-shi Hyien 尉氏, Fu-keo 沏溝, Si-hwa 西華, Cheo-kia-k'eo 周家口, Jü-ning Fu 夷寧, Lo-shan 羅山, etc.

2.—The main road to Peking runs from the south through Nan-yang Fu 南陽, Yü Cheo 裕州, Pao-an Hyien 保安, Kiu Hyien 舊, Yeh Hyien 葉, Siang-ch'eng 襄城, Yü-Cheo 烏州, Sin-ch'eng 新鄭, Chang Cheo 鄭, Wei-hwei 衛輝, Chang-teh Fu 彰德, etc.

3.—With the coast overland from the capital of the province to Cheo-kia-k'eo or Siang-ch'eng 襄城 thence by water, by the Sha Sha River, all the way to Chinkiang. The Sha
River becomes the Ying River lower down, and this flows into the Hwai River through the north of Anhui, which empties itself into the lakes, the outlet for the lakes being the Grand Canal. Communication with the coast can also be made by the Yellow River. Those living north of the Yellow River can communicate directly with Tientsin by water from an important business mart called Mu-lwan-tien which is not very far from Wei-hwei.

The quickest connection with Shanghai is via Hankow. The route is described on page 1.

The road to Hankow follows a natural line and at the borders of Honan and Hupeh its course is modified by the hills.

The high road to Peking passes through a great many rather large or important places so it may be supposed that its sinuosities were made to take in these places. The hills in this case also may account partly for some of its winding course.

The Rev. B. Bagnall, writing from Shansi, gives us very detailed information of the continuation of these roads through the northern Provinces, and on to Chihli and the capital. He says:—

In Shansi we have one main road running almost north and south from Kwei-hwa Ch'eng in the north (beyond the barrier) to Pu-cheo Fu in the extreme S.W. of province, connecting many of the principal cities in the province, and passing through the provincial capital (Tai-yuan). From Pu-cheo Fu it crosses the Yellow River at T'ung-kwan and extends to Si-an Fu in Shensi, Lan-cheo Fu in Kan-suh, and on to Ili, etc. This road is a cart road, and in the north proceeds from Kwei-hwa-ch'eng west to Pao-t'eo near the Yellow River. Beyond this nearly all goods are conveyed on camels across the Ordos hills into north Kansuh,
passing through Ning-hya and extending on into Turkestan, etc.

From Kwei-hwa-ch‘eng, the road proceeding eastward passes through Kalgan on to T‘ung-cheo, Peking and Tientsin.

This road is also joined by a cart-road from Kalgan and Ta-t‘ung Fu, about 50 miles from the last-named city, and by a mule track of considerable importance from Cho-cheo, near Peking. This track joins the main road in Shansi near the city of Tai-cheo. There are also many mule tracks passing through the hilly country which forms the N.W. of Shansi, and connect with the cities and towns on the principal road north of T‘ai-yuan. The largest of these tracks connect Yen-cheo Fu, Yung-ning Cheo, with a branch from T‘ai-yuan and passes through the principal towns among these mountains in the north-west and K‘o-lan Cheo, at which place other roads join it from Shensi. From K‘o-lan Cheo it extends to T‘o-t‘o-ch‘eng and other important places beyond the barrier.

There is another important road from T‘ai-yuan via Fen-cheo Fu and Yung-ning Cheo into the province of Shensi, the principal one leading to Ning-hya in Kansuh.

There are numerous mule tracks joining every city, which are again joined to the main road in different places. One of no small importance is from Fen-cheo Fu to Shi-cheo, and is the principal thoroughfare among the mountains in S.W. of the province. This track is connected to the main cart-road mentioned first, at different places, the most important being from Shi-cheo at Ping-yang Fu, and from Ta-ning to a large town called Ku-ch‘eng, from whence a cart-road joins the main road near K‘ü-wu. Next in importance to the main road mentioned first, is a road passing from T‘ai-yuan Fu, entering the hill country near T‘ai-ku and passing through Tsin-cheo, following the Chang River
Valley for some distance, and connecting the cities on the Lu-nga-n Fu plain. The main thoroughfare, however, does not pass through the Lu-nga-n Fu city but goes through T'un-liu Hyien onward in a southern direction through Kao-p'ing Hyien to Tseh-cheo Fu into Honan. After passing through this most mountainous district in Shansi. (S.E. corner) it descends into Honan, branching off, one branch going to a large town called Ts'ing-hwa-ch'en, and the other branch taking a more westerly route to Hwaik'ing Fu, from whence it goes on to Honan Fu and to all the principal places on the Han River.

The first mentioned branch from Ts'ing-hwa goes eastward to Wei-huai Fu on the Wei River from whence there is boat communication to Tientsin. Wei-huai is on the main cart-road from K'ai-feng the capital of Honan to Peking.

This last paragraph has nothing to do with Shansi, so I will confine myself to my own particular province.

This road just mentioned from T'ai-yuan to Lu-nga-n and Tseh-cheo, etc., is a very important one, and is, I suppose, the principal ancient thoroughfare connecting this part of China with the south; and to give one instance of its importance as a highway, I will just mention that a great deal of tea is forwarded from Hankow Viâ Tseh-cheo to Kalgan, Kwei-hwa-ch'eng and the N.W., on camels.

This S.E. road is joined by mountain tracks to the Great Highway in the centre of the province, and Lu-nga-n is connected by a cart-road to P'ing-yang Fu.

The connections with Peking are in the north beyond the boundary, and also from the Ta-t'ung plain inside the Great Wall, by the way of Kalgan. Farther south in the Tai-cheo district is a way from Tai-cheo Viâ Cho-cheo in Chihli; this is only a mule track.

From T'ai-yuan and the central portions of the province, we have what might be termed the principal route, running
mostly E. & N.E. This leads from T'ai-yuan and other cities on the T'ai-yuan plain through the range of mountains forming the eastern portion of Shansi, striking the Chihli plain at Hwoh-lu and joins one of the principal roads in China near Cheng-ting Fu and onward to Peking.

From the regions around Lu-ngan in S.E. of province the way to the capital is by Lu-ch'eng Hyien and then eastward across the tongue of Honan that runs up between Shansi and Chihli.

3.—Roads connecting with Coast.—Most of this is answered in the previous questions, as most of the coast traffic is with Tientsin, but to make this heading more clear I will repeat a little. The nearest way to the coast being through Chihli, the roads in the extreme north are vıă Kwei-hwa ch'eng and Kalgan. Thus there is a direct cart-route from Pao-t'eo through Kwei-hwa Ch'eng, Kalgan, Peking and T'ung-cheo. This of course is from beyond the Great Wall.

Inside the barrier from Soh-ping, and Ta-t'ung Fu the nearest route is vıă Yü-cheo and Swan-hwa Fu to T'ung-cheo. South of the next range of hills running E. and W. the route would be vıă Tai-cheo by the way of Cho-cheo to Tientsin. From the centre of the province, there is the main route vıă Hwoh-lu. This road is the principal official road from Peking to the capitals of Shansi, Shensi and Kansuh, and it is by this way the telegraph is conducted now.

The nearest way to the coast from the S.E., and one that is used a good deal, is by way of Shun-teh Fu in Chihli or Chang-teh Fu in Honan, both of which places are only two or three days from navigable rivers or streams to Tientsin.

From the south-west portion of the province the direct route is to Hankow, which can be made by different ways after once leaving Shansi, i.e., from Shensi into Hupeh, or from Honan into Hupeh, in either case the Han River is
struck and boats used. It would not be easy to say which road is taken in order to make the river, but I suppose Lao-ho-k'eo and Fan-ch'eng are the most frequented.

All the main roads seem to follow a natural line, and do not go out of the way for Custom houses or the like. These places are situated on the roads. In fact, it would be difficult for it to be otherwise in a province intersected by mountain ranges like Shansi.

The Rev. W. E. Burnett writes from Pao-t'eo 包頭, a town situated on the Yellow River where it runs south between Shensi and Shansi in approximately N.L. 39° (see Mr. Horobin's note from Ning-hya, supra p. 28). Pao-t'eo is not within China proper but is in Mongolia, some four days' journey from the boundary. For administrative purposes it is however included in the province, and having both land and water communications has become the centre of a lively trade. It is a place of no antiquity, not having existed more than a few generations, and sprung up to accommodate the trade with the Mongols. Of the main roads, he says there are:— 1.—The great S.E. road into the province of Shansi, taking the provincial capital and several places en route. 2.—The great Northern Road leading 3,000 里 to the Russian frontier. 3.—The great Western Road skirting the Yellow River over the Ordos. 4.—The great Eastern Road connecting with Peking by way of Kwei-hwa-ch'eng 郊 五 柏 城, Chang-kia-k'eo 張 家 口 (Kalgan) and T'ung Cheo 通. All these roads follow the natural line, skirting mountain ranges or river banks, and when crossing plains making as straight a course as circumstances permit.

Mr. T. W. Proctor adds some information to the above, more especially as regards their extensions into Chihli. He describes five of these main roads which bear out many of the remarks made at the head of the chapter. He also adds the mode of conveyance, and in some cases the chief staples of traffic,
1.—*Via* Pao-ting Fu, Hwoh-lu and Ping-ting Cheo to T'ai-yuan Fu and the Shansi plains, traffic by boat to Pao-ting Fu, cart to Hwoh-lu, and pack animals or cart to T'ai-yuan Fu. The road follows natural courses. There are old bridges and some old paving in parts, but it is chiefly a natural road on which repairs are made periodically by soldiers.

Iron and coal come eastwards, foreign goods westwards, also products of other provinces.

2.—Tientsin *via* Heng-shui Hyien to Shun-teh Fu (road or water, cart, barrow or boat) thence by pack-mule and camel to Ping-yang Fu through Wu-an and She Hyien *via* Lu-an Fu; conditions similar to the last road.

3.—From Mongolia through Ta-t'ung Fu, Sin-cheo and Tai-yuan Fu southwards *via* Ping-yang Fu.

Cart and pack animals, chiefly camels. Skins and soda, etc., from the north; and tea, etc., from the south.

Natural roads but little improved. Inns at regular stages along every road in China. The best are not much, and are to be found at stages of from 15 to 20 miles along high roads.

4.—A road from Chen-ting Fu and Hwoh-lu (on the way to T'ai-yuan Fu). Southwards *via* Lwan-ch'eng and Shun-teh Fu to Chang-teh Fu in Honan and southwards.

A cart road. Skins, coming largely from the north, are prepared in Shun-teh Fu and sent through Honan to the Southern provinces.

5.—A road used by pack-mules connects Shun-teh Fu and Northern Honan with its waterways and those of Shantung with Northern Shansi. It crosses the Ma-ling Pass 35 miles north-west of Shun-teh Fu and runs through Ping-ting Cheo and Sin-cheo northwards. It is impassable for cart or barrow, but does a fair trade by pack-mules.

Rev. Père Becquevort, S. J., adds of these roads in Chihli a few extra details, which, although not throwing new light
on the subject, are interesting as coming from a different source:—

1.—Une route passant entre Pao-ting Fu et Cheng-ting Fu met en communication la partie S.E. du Chihli avec le Shansi; cette route quoique non route “impériale” est très-fréquentée, elle sert à transporter du fer, de la chaux, des pierres, des fruits secs, des fourrures etc. provenant du Shansi; le Chihli envoie des grains et des toiles de coton en échange.

Une autre route longeant le grand Canal (Yün-ho 運河) passe à Lin-ts'ing Cheo 靈 清, et Tsi-nan Fu, capitale du Shantung. Cette route transporte à Tientsin, ou aux foires du Chihli les soies du Shantung et des fruits secs.

2.—Trois routes partant de la capitale se dirigent vers le Sud, ce sont: la Si-ta-tao, la Ch'ang-ta-tao, et la Tung-ta-tao; les deux dernières traversent les trois Fus dont nous parlons: elles ne se distinguent guère des autres routes; elles sont même souvent plus mauvaises. Les tributs envoyés du midi à l'empereur suivent ces routes.

3.—*With the Coast.*—Presque toutes les routes commerciales se dirigent vers Tientsin; aucun autre point de la côte qui ait quelqu'importance. La plupart des transports se font par eau. L'hiver cependant chariots et brouettes amènent à Tientsin des grains, du coton filé et non filé, des poteries, des jujubes sèches, etc. Ces routes ne sont jamais réparties, elles vont à l'aventure sans contrôle, sans lomages; peu de douanes sur les routes; beaucoup sur les canaux. De plus les mandarins locaux réquisitionnent souvent les barques et ne les paient jamais.

Of these roads leading southward from Peking we have some more information from the Rev. GILBERT REID now residing as Tsi-ning Cheo 漷 命 in Shantung.

The most important road in former times, and still so to day, may be termed the main road from Peking to Chinkiang. It
passes through Teh Cheo 德 and has two branches in the Shantung province. One goes by a western course through Kao-t'ang 高唐, Tung-p'ing Cheo 東平, T'eng Hyien 滕, and on south into the province of Kiangsu; or from Tung-p'ing Cheo, one may go direct to Tsi-ning Cheo 濟寧, and there take the Grand Canal. The other branch is the eastern course, going from Teh Cheo 德 to Tsi-ho 齊河 and then either to Tsi-nan Fu 濟南 or passing near it to Tai-an Fu 泰安, I-cheo Fu, and south to the Kiangsu province.

The other routes in Chihli are those connected with the large rivers which join above Tientsin, the Pei-ho, Yung-tang Ho, etc.

These afford ready means of access to the province of Shansi by water as far as Pao-ting Fu 保定 and Cheng-ting Fu 正定 beyond which the communications are overland; and to Honan by means of the Wei-ho 衛 as far during the season of high water as Hwai-k'ing Fu 懷慶.

In Shantung we have from Mr. Reid notes of the following routes in addition to those mentioned above.

The next most important road is from Chefoo or Yen-t'ai 烟台 to Hwang Hyien 黃縣; Lai-cheo Fu 萊州, Wei Hyien 瀋縣, Ts'ing-cheo Fu 青州, Cheo-tsün 周村, and the capital of the province, Tsi-nan Fu. From there the course may turn either north to Peking or south into Kiangsu, as already indicated. Another branch is from Wei Hyien 瀋縣 north-west to Cheo-kwang 壽光, P'u-t'ai 藯台 and there take the Yellow River, or on to the city of Hai-feng 海豐. Also a main road may be taken from Chefoo to Lai-yang 萊陽, Ping-tu 平度, Ch'ang-yi 昌邑 and then to Wei Hyien 瀋縣. Another main road goes along the southern coast, from Chefoo to Lai-yang, then to Tsie-mo 即墨, K'iao Cheo 諾州, to I-cheo Fu 沂州府. From the capital of the province, a main road passes through Tsi-ho 齊河, Kao-t'ang 高唐 to
Lin-ts‘ing Cheo 臨 清 州, on to Ts‘ao-cheo Fu 曹 州 府 into Honan, either by Tung-p‘ing Cheo 東 平 州 or Tsi-ning Cheo 潍 寧 州.

These roads follow the course of the important cities rather than any mere natural line, though this often enters into the question. Owing to the floods of the Yellow River the roads between Tsi-nan Fu and the north and west are in portions of the season difficult of travel, and side roads have to be utilised.

B.—Ancient Road and Modern Repairs.

As Peking, T‘ai-yuan, K‘ai-feng (Pien-liang in early history and still locally) are all ancient cities, and no new centres have sprung up, the roads may all be called ancient, though superficially no actual remains of antiquity are to be noted, and the only new road of any importance is referred to by Mr. Bagnall. It runs from P‘ing-yang Fu 平 阳 to Lu-an Fu 郯 安 both in Shansi and was undertaken in connection with the great famine of 1877. Of ancient roads a remarkable example exists in the stone-paved road from T‘ung-cheo 通 to Peking made apparently under the Yuan dynasty. It is referred to in the introduction, and is now in utter disrepair. It is perhaps fortunate that no more roads of this class exist in China.

Mr. Coulthard, from Cheo-kia-k‘eo in Honan, writes regarding ancient routes and modern ways:—

Upon enquiry I ascertained that there were ancient roads, but as I am unable to find out their location, will not write about them.

Some of the modern roads are very fair in dry weather, but all are utterly bad in wet weather. The high road to Peking beggars description after a good fall of rain. All traffic is stopped until the road becomes dry, and even then it
is exceedingly rugged and bad for travelling until worn smooth. Any carts which may have to travel at such a season are compelled to leave the high road and travel across country, over people’s fields, along country lanes made for the farmers’ agricultural carts and anywhere a road can be made or found. The high road represents a bog 3 or 4 feet deep with sticky mud through which it would be impossible for the best team to pull an empty cart. A reason for this shocking state of affairs is the lamentable want of drainage. The fields and open country are usually higher than the main road which therefore becomes at every rainy season a channel for carrying off the water.

I have seen in the neighbourhood of Cheo-kia-k‘eo, but never on the high road to Peking, “Repairing Road Societies.” The men of a village will unite in a band, to repair the roads, displaying banners which describe and indicate their good deeds (for the repairing of roads in China is considered a good deed and worthy of much merit) and then with their shovels they begin to throw up on the roads a heap of earth and débris which they wish to get rid of. As a rule it is not from purely disinterested motives that such good deeds are indulged in, but to serve two purposes, one to dispose of débris, etc., from their fields, and the other to fill up the alas! too many holes in the road. Personally I would prefer doing without the repairing committee since they make the road far worse for travelling than it was before.

As far as I can ascertain, the mandarins do not interest themselves in these matters, and it entirely devolves upon these societies who do it gratuitously and take all the merit they can possibly get from the good deed.

Mr. Bagnall, describing more particularly the province of Shansi, gives the following details:—

The Peking Road, passing through T’ai-yuan through the centre of the province into Shensi and Kansuh, is, of course
a very ancient road, as is also the road extending north from T'ai-yuan. The main road running through Lu-an Fu 濟安 and Tseh-cheo Fu 澤州 into Honan is an old one. These roads are, for China, in a passable condition.

The only modern road that I know of is between P'ing-yang and Lu-an; this was formerly a mule track and has been made to accommodate carts. The road from Peking, where it passes through the mountains from Chihli, was put in order soon after the last great famine, at which time it was almost impassable and greatly hindered the transfer of grain to relieve the distress in Shansi. Since being repaired, it has been kept in excellent order. The local officials seem to be responsible for keeping the roads in order. Little more than is absolutely necessary is done, although when a river washes away any portion of a road it is promptly repaired by cutting into the fields; as also if a cutting on the hills gets damaged by a rush of water it is repaired much in the same way.

After much damage by flood, etc., the provincial officials take the matter up.

Mr. Burnett, from Pao-t'eo beyond the northern frontier of the province, states:—

B.—There are no ancient roads in this district.

The condition of the roads in the immediate neighbourhood of Pao-t'eo is anything but good, and no provision whatever is made for their maintenance. They are left alone to the private enterprise of any individual who considers it worth his while to construct a rude bridge over some swampy stream, and thereby collect a few cash from the drivers of passing carts the first few days after the completion of the act; otherwise the roads are left to the care of the elements and the wear and tear of the traffic. From here to Kwei-hwa-ch'eng there are no less than three roads, the 上 (shang), 下 (hyia) and 中 (chung) each of which is used at different times of the year. The shang-lu or upper road runs along at the base of the mountains
and reminds me of a cart-track over a sea-beach, somewhat resembling that of Brighton. It is not one of the most comfortable roads for a ride in the Chinese cart. The chung-lu or middle road is somewhat better but can only be used weather permitting. During the spring and early part of summer it is nearly under water, and as a natural consequence, it is thrown into disuse on account of the mire. The lower road can only be used to advantage during the winter months when the swamps and mud are frozen hard enough to admit of traffic. It is then that most of the trade is done, carts and camels travelling during the night, as well as the day.

Mr. Pigott, in Chihli, adds:—

Very little ancient work of note has been observed by me on these roads; I know no viaducts. The ancient roads are still in use and how old the flag pavements occasionally found may be, it is not easy to tell, as they are repaired in most places though but seldom. There are but few bridges, and those in bad repair (in Shansi).

And Père Becquervort states that in Chihli there are no ancient roads that have left traces.

In Shantung Mr. Gilbert Reid gives the following information which coincides with that of the other observers as to the past state and present condition of that province. In some respects Shantung has been neglected even more than usual in China, and its old communications have suffered correspondingly.

Ancient roads in Shantung:—Most of the roads mentioned under the first head are ancient roads, especially those passing through the province from Peking to Kiangsu. The main road from Tsi-nan Fu to the eastern coast is also an ancient road, except that formerly it began at T'eng-ch'eo Fu 登州 rather than the present Treaty Port of Chefoo. The condition of these roads, whether ancient or modern, is about as bad as possible, at least during the rainy season, So
far as I know the officials pay no special attention to the maintenance and care of the roads, except now and then in particular districts.

More interesting than the ancient roads in Shantung are the traces of the old system of water communication, which till within the last two years had been permitted to fall into utter ruin. The Yün-ho or Imperial Canal which passes through the west of the province from north to south was neither the earliest nor the most important of these works. As explained above, it was badly designed and badly carried out, and never has been of any practical utility. At the present time the sole object which led to its construction, the carriage of the Rice Tribute to Peking, being capable of being better served by steamer round the Shantung promontory, renders the canal a useless incumbrance, very seriously interfering with the drainage of the west of the province and its road communications. It is in fact kept up merely to support a body of state pensioners, who have sufficient influence to compel the farce of rice conveyance through the canal being maintained for their private pelf; and the government hesitates either to turn adrift or pension off the numerous hangers on, who subsist by the irregular duties and general abuses by which the whole system of the Rice Tribute and its conveyance is surrounded.

Before the coast line of China assumed its present outline, what is now the province of Shantung consisted of two groups of rocky islands, separated from one another, and from the high lands of Anhui and Honan, by two narrow and comparatively shallow straits. The eastern strait divided the two prefectures of Lai-cheo and T'eng-cheo, reaching from the site of K'iao-cheo to Tiger's Head near Lai-cheo Fu. In the palmy days of Chinese history, prior to the tenth century, to avoid the dangerous passage round the promontory, advantage was taken of this fact to form a ship canal through this old strait; and the Imperial rice was for some time conveyed through
it to the Gulf of Pechili. The canal, portions of which still remain, joined the Gulf of Pechili close to the town still called Sin-ho-chen (New-river Town), while branches are said to have led eastwards to Chi-mei and north-westward to the Ts'ing-ho. In the troublous times when Liao and Sung were contesting the province of Chihli, it probably was neglected, as were apparently the other public works of the Empire; and when, about 1180, Shantung fell into the hands of the Nü-ch'en Tartars and Sung retired to Hangecheo, it must have fallen into complete dissuetude. Nor was this condition of affairs amended when in 1280 the great Kublai, firmly seated on the throne, established the Yuan dynasty. Advantage was then taken of the western strait, through which for a time had flowed the stream of the Yellow River, and a new canal uniting Ts'ing-kiang-pu with Lin-ts'ing on the Wei, which removed altogether the need of a sea voyage, was constructed.

How far the old system extended is now difficult to discover, but there seems reason to believe that through the flat district of Sheo-kwang Hyien it connected with one or both of the Ts'ing rivers and placed the provincial capital in water communication with the greater part of the east of the province. Since the famine of 1888-89 the isolated position of Tsi-nan has forced itself on the provincial government and a large sum of money has been spent in opening a canal to carry off the drainage of the Siao-t'sing Ho, now one of the chief rivers of the province. This canal disembogues at Yang-kio-keo at the S.W. extremity of the Gulf of Pechili and is navigable for good sized native craft.

C.—BRIDGES AND ENGINEERING WORKS.

There seem to be even fewer attempts at engineering work in northern than in central or southern China; and this is
the more remarkable that it was in these provinces that
civilisation was first developed, and that four centuries before
Christ the greater portion of their territory was inhabited
by a people, at once civilised and in enjoyment of conditions
of life superior to those now prevailing. We shall leave to
the writer already quoted the description of these works,
beginning with Mr. Coulthard in Honan:

There are no bridges of any importance in Honan though
there are a few well-made ones built of granite or marble.
They are small, however, and the longest I have crossed is
not more than 40 or 50 feet long. Near Nan-yang Fu 南陽
is a bridge of a type that is seldom, except in this and
neighbouring provinces, met with in China, the arch-type with
a keystone. As a rule the stone bridges consist of long flat
stones resting transversely upon stone piers. Across many
rivers, too, the bridges are only temporarily built of reeds, mud
and loose stones to afford an easier transit across the river
than by wading. When the river becomes swollen by rain the
structure is swept away or submerged, to be reconstructed
when the water has fallen to its normal height.

A fair but rough wooden bridge connects the northern
with the western quarter of Cheo-kia-k‘eo 周家口. It
crosses the little Yellow River 小黃河 which joins the Sha
沙河 immediately below it and the two rivers form the
Ying 漢河 as it is called lower down. This bridge called
Erh-pan-ch‘iao 二板橋 fell on New Year’s Day of the 14th
Year of the present Emperor’s reign (12th February, 1888).
Strange to say not a soul was crossing it at the time, so no
lives were lost. The day previous the structure, frail as it
was, sustained the weight of many passengers and the many
petty tradesmen who make a livelihood by exposing their wares
on either side of the bridge to the large number of passers by.
The middle pier (built of stone) had given way, probably
owing to the severe strain put upon it by the increased rush of water flowing down from the breach in the Yellow River. The bridge was restored last year and now presents as lively a scene as ever.

I can find no trace of nor learn by enquiry of the existence of either viaduct or tunnel in the province.

Mr. Bagnall, in Shansi, says:—

There are the remains of some bridges, but only one standing of any importance across the River Fen (the principal stream in Shansi). The streams are bridged during the winter by temporary structures, which are removed in early summer before the rains set in, when the larger streams have ferries and the smaller ones are forded.

If it were not for these temporary bridges the ice in winter would seriously interfere with the traffic. These bridges are not confined to Shansi, but are common over all North China.

There are no viaducts nor tunnels.

And Mr. Burnett:—

There are no important bridges, viaducts, nor tunnels in this neighbourhood. The only bridge that I know of worth mentioning is one, built of stone, over a stream running through the northern suburb of Kwei-lwa Ch‘eng. It is well constructed and continually used. An immense number of carts pass over it daily.

Chihli is not famed for its bridges and Père Becquevort writes:—

Les ponts modernes sont de mauvaises constructions en bois, misérables et mal assemblés. On ne les répare que quand ils tombent vermoulus. Il reste quelques beaux ponts anciens sur des rivières aujourd’hui desséchées: je cite les ponts de Chain-k‘iao à 15 li sud de Hien Hyien (Ho-kien Fu), celui de Fau-t‘ang-k‘iao sur la Chang-to-tao, près de Han-tan Hyien (Kwang-p’ing Fu). Ce sont de belles arches en
plein cintre, construites en pierres calcaires et ornées de belles sculptures. Les abords des ponts sont si mauvais qu'il faut les éviter.

The present state of the bridges in Shantung is indicative of the neglect into which that province has fallen since the construction of the Imperial Canal (the Yün-ho 运河 of the Chinese). Mr. GILBERT REID says of these:—

C.—Bridge in Shantung.—The most noted bridge in the province is one that formerly crossed what was then the Ta-ts'ing River 大清河 but now is absorbed in the Yellow River, at the city of Ts'î-ho 齊河.* This bridge is now totally destroyed, though parts of the foundations still appear in the dry season, or when the Yellow River leaves its course. Another bridge is west of Lai-cheo Fu 莱州 at the Sin River 新河. One substantially built, and unusually high, is some 12 miles south-west of Tsi-nan Fu, called the Küeh-shan Bridge 崖山橋. Two bridges are found outside the city of Yen-cheo Fu, one outside the east suburb, and one outside the south suburb, the latter one especially being well-built and of good appearance. A smaller bridge is in the south suburb of the city of K'iao-cheo 裂州, and one some three miles west of Ts'îng-p'ing City 青平.

Over the Hyiao-fu Ho 孝婦河 are still some fair bridges, but the old arched structures have been replaced by modern causeways notably at Ch'ang-shan Hyien. 長山. The river here was formerly navigable to within five miles of Tsze-ch'wan Hyien 潍川, but neglect, aided by the want of headway, have caused the channel to silt up. Over the Wu-lung Kiang 島龍江 at So-ch' en in Sin-ch'eng Hyien 新城 is a good arched bridge of 14 spans. Throughout the flat district comprising this Hyien and likewise those of Ch'ang-shan,

* This bridge in the winter of 1885 was literally lifted off its pier by the action of ice, and was carried standing some distance down the river before falling to pieces.—Ed.
Po-hying 博興, and Sheo-kwang 壽光 remains of arched bridges over formerly navigable channels are constantly met with, now replaced by miserable causeways.

_D.—Trade Routes._

Under this head there is little to add to what has been stated under the heading of main roads.

From Honan Mr. Coulthard states:—

The main trade routes are—

For large carts, the high road to Peking and places en route, and to the capital of the province.

For camels from Shé-k‘i-tien 襄旗店 to Kwei-hwa ch‘eng.

For boats from Shé-k‘i-tien to Hankow; from Cheo kia-k‘eo 周家口 to Chinkiang 鎮江; the Yellow River.

For barrows, small single-handed all over the province; larger, double-handed, one man in front and one behind, between Cheo-kia-k‘eo and Hankow.

For mules from the south to the north of the province, and to Shansi, principally by the high road.

For oxen (i.e., ox-carts) between Shé-k‘i-tien and Pei-wu-tu 北無渡 whence goods are conveyed by water to Cheo-kia-k‘eo.

For passenger carts, anywhere north of Jü-ning Fu 汝甯.

From Shansi (Pao-t‘eo) Mr. Burnett states:—

The principal trade routes are:—

(1.)—The S.E. road into the province of Shansi, which is extensively used for the conveyance of goods.
(2.)—The Great Eastern Road, over which passes all the trade between here and the coast.

(3.)—The roads branching N. and N.W., which are used for the business carried on at the back of the mountains, mostly Mongolian.

(4.)—The Yellow River, which supports a number of boats all engaged during the Spring, Summer, and Autumn months in bringing down wool, grain, timber and hemp.

And Mr. Bagnall:—

The main trade routes are:—The road from Chihli to T'ai-yuan where it branches north to Kwei-hwa-ch'eng and other places beyond the barrier, and south into Shensi and extends N.W. to Kansuh. The traffic on this road is very considerable.

The next in importance is the road coming up from Honan to Ts'eh-cheo Fu and running north through T'ai-yuan, where it joins the main road previously mentioned. Much merchandise from the central provinces passes over this road, although there is little doubt but that there has been less since steamers began to run to Tientsin.

An important trade route passes through the north of the province from Turkestan, northern Kansuh and the regions in the north-west. This enters Shansi at Pao-t'eo and To-to-ch'eng and passes on to Kalgan and Tientsin. Wool, hides, furs and camel hair are the principal loads on this road.

Of course these routes have been mentioned in Article A.

Of Chihli Père Becquevort remarks:—

D.—Le commerce se fait principalement par les canaux du nord au sud et vice-versa. De l'est à l'ouest, outre la route déjà citée (entre Cheng-ting Fu et Pao-ting Fu) une route très-fréquentée, passe de Ta-ming Fu et Kwang-p'ing Fu vers T'ai-yuan Fu (Shan-si); elle sert de débouchés aux nombreux produits du Tseh-cheo et de S'ong-ch'eng: marmites de fonte,
poteries, grossièrè, pierres de taille, pierres meulières, chaux, charbon de terre, fruits secs.

And in Shantung Mr. Gilbert Reid:—

D.—Trade Routes in Shantung.—The main trade routes are from Chefoo, the Treaty Port, to Tsi-nan Fu: from Tientsin, the Treaty Port in Chihli, by canal to Teh Cheo 德 and from there to Tsi-nan Fu; or by the Grand Canal in the south to Tsi-ning Cheo 濟寧, and from there to Tsi-nan Fu. Chefoo, Cheo-ts'ün a large market town 周村, Teh Cheo, Lin-ts'ing Cheo, Tsi-nan Fu, and Tsi-ning Cheo 濟寧 are the main distributing centres for trade.

E. F. and G.—Mode of Conveyance, Rate of Travel and Cost.

These, as may be gathered from the foregoing notes, vary but little in the different northern province. In Honan we find Mr. Coulthard states:—

(1.)—The usual mode of conveyance for passengers is by boat, barrow (large or small), and cart.

(2.)—For goods, by large cart drawn by five, six or seven mules, by ox-cart, by boat, by barrow, by mules, by camel, by donkeys.

The large carts and passenger carts usually travel 90 or 100 里 per diem. Mules about the same. Barrows vary greatly, the smaller kind seldom do more than 60 里, whilst the larger two-man barrow, especially when returning to Hankow, travels as much as 100, 110, or 120 里 per diem. Ox-carts usually travel about 60 or 70 里 per diem. Boats are at the mercy of wind and current. Up stream 30 里 would be good at times and down stream 90 里 would be rather slow. The cost of travelling is not contracted for per 100 里 but according to the entire distance from start to finish, and this sum varies exceedingly according to season and circumstances.
A cart between Cheo-kia-k'eo and Shé-k'i-tien at an ordinary time would be considered very reasonable at 6,000 cash. In wet weather 10,000 cash might be required. The distance is 420 里.

Between Cheo-kia-k'eo and the capital of the Province 290 里, 4,000 cash would be a fair price.

A two-man barrow from Hankow to Cheo-kia-k'eo (840 里) would cost about 8,000 cash, the return journey could be done for 5,000 cash.

Small barrows can be hired by the day at 200 cash per diem. Carts too, may be hired by the day, paying 700 or 800 cash for a two-mule cart, 900 or 1,000 cash for three mules and so on, the price varying according to the number of animals yoked.

N.B.—A cart hired by the day seldom travels 90 or 100 里 per diem, usually about 60 里.

A student travelling to Peking for examination would pay about Tls. 20 for his cart from the Nan-yang Fu district S.W.

Goods are not conveyed at so much per 100 里, but according to the distance between the starting place and destination. Camels travel between Shé-k'i-tien 謝旗店 and Kwei-hwa-ch'eng 歸化城 usually carrying tea. Their load is 280 catties and the price Tls. 8. The distance is about 1,800 里.

Paper is conveyed from Shé-k'i-tien to Pei-wu-tu 北綿渡 by ox-cart at 3,500 cash usually, thence by boat to Cheo-kia-k'eo. The charge by boat would be 1,000 cash (including charges for brokerage per ch'ê 車 which is equivalent to 15, 16 or 18 bundles according to the quality of the paper.

Large carts from Shé-k'i-tien to Pei-wu-tu cost about Tls. four or five.

Oil is packed in large baskets and carried by boat at so much per ch'ê 車 which contains 10 lo (10 lo==1 ch'ê.) The oil according to quality is packed in small or large lo, the former containing about 50 or 60 catties. Hemp oil is put
into the larger baskets containing about or over 100 catties. The charge between Pei-wu-tu and Cheo-kia-k’eo is 200 or 300 cash per ch’è down and 400 cash up stream. The distance is 180 lì.

Goods are brought up from Chinkiang to Cheo-kia-k’eo by water via Yang-cheo, North Anhui, Cheng-yang kwan, Ying-chang, etc. Sugar is freighted at about 10 cash per catty right through, but this does not include the likin duties, which are not light.

In Shansi (Pao-teo) according to Mr. Burnett:—

The usual mode of conveyance—

(1.)—For passengers is principally the kiao-ch’è 轎車 (passenger cart). Horses are however extensively used and the mule-litter is not unfrequently seen.

(2.)—For goods the Ta-ch’è 大車 (great cart) is almost exclusively employed, but mules are sometimes met with during the fruit reason coming in from long distances.

The rate of travel, if reckoned per diem, by cart, would be about 750 cash; by mule-litter, about one tael. But in this district the rate is generally calculated according to the journey. For instance, a journey of 360 lì, completed in four days, costs by cart about 3,000 cash.

Goods are carried by a standard of weight, and are reckoned at so much per catty, according to the length of the journey. Taking again the journey of 360 lì as an example, goods for that length are carried at the rate of four and five cash per catty.

And Mr. Bagnall gives the usual means of conveyance as—

(1.)—Carts, mule-litters and mules.

(2.)—Carts and pack animals (mostly mules).

The usual rate of travelling in Shansi is from 80 to 100 lì. For short distances 100 to 120 lì per diem. Average cost per
100 li about 14 cash. The average cost per 100 li for goods is about three cash per catty.

Mr. Pigott to the same enquiries answers:—the usual mode of conveyance in Chihli is by—

Cart, barrow, mule-litter, boat, and donkey; mule or horse-back are used for both kinds.

A cart animal costs $1 per diem, two or three $1.50 to $2.00; pack-mule, $0.50; litter, $1.50.

The standard is by weight and the charges are 2½ to 3 cash per 100 catties on road; by boat one-third to one-fourth of this.

Père Becquevort adds:—

Le mode de transport pour les marchandises est au char de campagne à deux roues, et brancard, et la brouette au devant de la quelle est attelé un âne. On rencontre aussi la brouette à voile. Dans les pays montagneux des petits ânes transportent le charbon de terre, anisé que les brouettes.

Les voyageurs pauvres vont à pied, et peuvent, pour quelques sapéques, trouver place sur des voitures qui vont d’un village à l’autre comme des omnibus. Les plus aisés ont de petits ânes ou de maigres chevaux; les riches seuls se servant du char chinois attelé de deux animaux, chevaux ou mules. Peu de chaises pour les voyages; on ne s’en sert qu’en ville pour les visites.

On peut facilement faire 100 li par jour; on arrive à faire 120 et 130 pour un voyage qui ne doit pas se prolonger. Le prix d’un char est ordinairement de $1 par jour, y compris le salaire du cocher et la nourriture des animaux. Le transport des marchandises est aussi calculé par journées, à $1 pour deux animaux, qui font 80 li par jour. On compte qu’un animal peut trainer environ 12 ou 15 piculs; on tient peu compte du volume.

In Shantung Mr. Gilbert Reid gives the following information:—
Conveyance in Shantung.—The usual mode of conveyance for passengers in the east of the province is either mule-litter or cart, and in the west the cart or wheelbarrow. For goods, the cart and mule-back are used in the east; and the cart, mule-back and wheelbarrow in the west.

Rate and Cost of Travel in Shantung.—For travellers the usual rate of travel per diem is from 80 to 100 li by wheelbarrow, and from 100 to 120 or 140 li by cart, and 100 or more for mule-litter. As to the cost, for mule-litter or cart about 1,000 or 1,200 large cash ($1.00) per diem, and for wheelbarrow 400 or 500 large cash per diem. On the smaller roads, or between less important places, nearly double the price has to be paid, so as to reckon for both ways. On the main roads donkeys may be secured, and so by relays make from 100 to 140 li or more per diem and the cost three to five large cash per li.

Cost and Rate of Carriage of Goods in Shantung.—Goods are generally reckoned according to weight rather than bulk. For 100 li, 100 catties will cost in general 250 large cash (25 cents), though the prices differ between different places. For instance from Tsi-nan Fu to Wei Hyien, a distance of 480 li, the price is 800 large cash per 100 catties, to Cheo-tsün a distance of 200 li, 500 large cash per 100 catties, to Peking 960 li, 2,300 large cash per 100 catties, and to Teh-cheo 280 li, 700 large cash per 100 catties.

II. of I.—The Safety of the Road and the Accommodation Provided for Passengers.

With regard to the first of these subjects the northern provinces generally do not seem as safe for travellers as the southern, but the character of the people changes much
from place to place. Thus the traveller proceeding northwards from Hupeh has to cross a tract of country the people of which are marked for the roughness of their disposition. Honan is said to be an unruly province, while travelling in Shansi is described as safe at all times. Chihli again has not earned so good a reputation, while Shantung, taken generally, is considered safe for the traveller. The exception here is the prefecture of Tsao-cheo Fu and partly of Yen-cheo Fu, the inhabitants of the former are said to supply the bands of brigands which occasionally cause trouble even in the provincial capital. In Shantung most inns are armed, and in the larger market towns regular bands of volunteers are enrolled ready to turn out at a moment's notice. An instance occurred only last winter (1891) in the large town of Cheo-ts'lin 周村, where a severe fight took place and some lives were lost on either side. The robbers, who were completely defeated, were said to have been Ts'ao-cheo men, and their leader was well-known.

Beginning with Honan Mr. COULTHARD says:—

The road between Cheo-kia-k'eo and Hankow is noted for its robberies from time to time. The post office for a long time refused to carry silver except in such small quantities as could be conveniently stowed away in the pouch. They have been bolder more recently but not with impunity. This year the couriers were robbed of a shoe of silver on a trip down to Hankow. It is very advisable that travellers should carry as little silver as possible with them; in fact the amount should be limited to what can be carried upon the person. There are excellent arrangements for the obtaining of silver through the native draft offices, so that it is quite unnecessary to burden oneself with the weight and risk of silver.
Of course the road is at its worst about the end of the year when desperadoes will do anything to get money or goods.

As far as I know other roads in Honan are fairly free from robbers.

The roads are frequently rendered impassable by floods, for the reason stated under B, and also because of the soil which is very different from the harder stony roads further south.

One can always get along on foot, but a good fall of rain will most certainly put a stop to all vehicular traffic.

Inns.—The inns on the main road to Peking are on the whole very good. At the end of each stage plenty of accommodation can be obtained. In fact upon the high road at every 30 li or so, no difficulty will be found in getting a fairly good inn.

Off the high road the inns are much inferior; and on the barrow-routes the inns are the poorest. It is impossible sometimes to get a private room, and the more usual experience is to find oneself in a large shed, into which a dozen barrows may be wheeled, and one lies down to rest with the 24 or more coolies who have charge of the barrows.

The road between Hankow and Cheo-kia-k‘eo seems to be a busy one. In the spring-time when Manchester goods, grasscloth, etc. are being taken to Cheo-kia-k‘eo, I have known 4,000 or 5,000 barrows to be on the road up at one time. There would, of course, be a large number of empty barrows returning south. I believe that the route would be an excellent one for a railway and would pay an enterprising company well. The return barrows take hides from here to Hankow for export.

In Shansi (Pao-t‘eo) we learn from Mr. Burnett:

The roads are safe for travelling at all times of the year, but during the winter months, when traffic is carried on
during the night, soldiers are stationed at certain distances to guard the commercial interests of the people. As soon as locomotion becomes difficult, and cannot be pushed forward after dark, the roads being broken and in bad condition, their mud houses are deserted till the cold season reappears. I have not heard that the public highways are ever infested with brigands, but I have been given to understand that there are robbers met with occasionally in the mountains, but they never attack unless they think the person has silver or other valuables. The roads are sometimes rendered impassable by floods after a thunderstorm, but they do not continue so long.

Inns.—Inns are numerous along the eastern and S.E. roads and a traveller can always find decent accommodation. They are situated almost every 15 to 20 li. The inns, however, at the terminus of the day's journey, 路程 lu ch'eng, are by far the most commodious. To the north away to the great plain, the travelling tent is obliged to serve the place of the inn, for no such thing is to be found there.

The trade of Pao-t'eo, although not so extensive as formerly, is nevertheless flourishing. One would be surprised to see the number of boats, laden with grain, come in from the west by the Yellow River, and then leave again for the markets lower down. During winter the traffic of the river is transferred to the overland routes, when all the carts and camels of the neighbourhood are brought into requisition. The wool trade, carried on by the representatives of several foreign hongs, goes to make up a considerable proportion in the amount of trade carried on between here and the coast.

It would be difficult to attempt an estimate of the quantity of goods, or the number of passengers passing along these roads, during the run of a year. With present experience
it would be out of the question to make a guess, with any degree of certainty, as to statistics.

Mr. Bagnall states also:—

We very rarely hear of any trouble from brigands in this province, although there are many stories of what has been done in the past.

Occasionally amongst the mountains there is a robbery. Two years ago a little was carried on systematically among the hills on the road running north in the western centre of the province, but was effectually suppressed by the officials.

In the north beyond the Great Wall on the Ts'ao-ti (or uncultivated regions) there seems to have been a good deal of robbery, but during the last 20 years it has almost ceased; and as the amount of uncultivated land gets less every year, there is not the opportunity for this that there was formerly.

The roads near the Fen River and also the Chang River are sometimes flooded and otherwise injured by the overflowing and strength of the currents of these streams during July and August.

There are inns on all the roads, although of course those on the less frequented roads are very inconvenient, but those on the large roads are very good for the country.

In Chihli Mr. Pigott says the roads are infested with robbers more than in Shansi, and Père Becquevort tells us:—

H.—Les routes ne sont pas toujours sûres; pendant l’hiver elles sont souvent infestées par des bandes de voleurs, surtout aux approches du nouvel an. La moitié de l’année, les voyages sont difficiles et en beaucoup d’endroits impassables par les inondations. Aux pied des montagnes de pierres roulantes rendent les chars très-pénibles.

J.—Les auberges sont ce qu’on peut imaginer de plus sale, de plus incommode et de plus grossier; ces sont souvent de mauvais lieux.
Pas de statistiques d’aucune sorte.

Of Shantung, finally, Mr. Gilbert Reid tells us:—

Security of travel in Shantung.—It is unsafe to travel in the middle of the winter season, especially about the Chinese New Year time. In certain districts when the sorghum is tall, there is a little danger, but of no great account. The most dangerous portions from brigands are in the region of Ts‘ao-cheo Fu, south-west of the province. As to being impassable by floods, this is an annual occurrence. The Yellow River annually floods regions and roads north of Ts‘i-ho towards the Grand Canal. In the region of I-cheo Fu the roads are impassable for a short time, while from there north through Ts‘ing-cheo Fu to the sea, after the heavy rains and the swollen streams, the roads are also impassable.

Accommodation for travellers in Shantung.—On all the main roads at the regular stages, large inns may be found, and at the irregular stages only small inns. The inns are not quite equal to those in Chihli between Tientsin and Peking or between Teh-cheo and Peking. As for cleanliness they are in no danger of taking the premium. Regular meals may be secured, 100 large cash per head at noon and 150 at night. If only one person is to be supplied the price is a little higher. In general 250 large cash (25 cents) will provide a traveller with a day’s food. At smaller inns only simpler food can be secured, and the cost is, if anything, less than at the large inns. Carts prefer the large inns, and wheelbarrows the small.

VI

SHING-KING.

Captain Jno. Calder has given a map of the roads between Newchwang and Port Arthur, which we reproduce. The roads
appear in dotted lines. As usual in the north, these roads simply follow the natural lines of least resistance. No intermediate Custom houses are to be found along the route. The roads are mere cart-tracks and no organisation for repairs exists. Sometimes the carters are said to make a road passable. In the neighbourhood of Kin-cheo and Port Arthur, military roads kept in order by the troops have been made. No bridges or engineering works exist along these roads between Kin-cheo and Newchwang and little local trade is done.

The universal conveyance is the cart, and a day's journey averages 60 里. The hire of a passenger cart with two ponies, and a driver who finds supplies, is one tael per day. Two Chinese often go in a cart which is, however, only suitable for one.

As to the cost of conveyance of goods, the distance from Port Arthur to Kin-cheo is reckoned at 125 里; the rate is 500 cash per picul, but carters will not start with less than five piculs.

The roads are safe from robbers, but are often difficult, owing to summer floods, but not impassable. In winter they are always passable.

Inns are indifferent. A superior class will charge 125 cash a head for bed and meal, an inferior, 16 cash for bed alone.

As to the number of passengers from Port Arthur there may be five per day travelling by cart or pony to or from north, and probably from 30 to 50 on foot.

As the 里, the geographical unit of the Chinese, is several times mentioned it may be stated that nominally it consists of 360 double paces of 5½ feet, or exactly 1,980 feet English. From the want of any organisation to look after roads it may be assumed that few or no measures are taken, and that a 里 is
little more than an abstract dimension estimated by time rather than distance. In western Shantung I have found a li fairly represented on level ground by about 1,820 feet. In the old kingdom of Ts'î 1,980 feet would be nearer the mark. In Kiangsu the estimated li is much smaller, from 3 to 3½ to a mile.

T. W. K.
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* Père D. Gandar, in his “Le Canal Impérial,” gives T'ai-eul-tchoang
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ERRATA AND ADDENDA.

[The transcription as adopted by the Compiler had also for uniformity's sake unavoidably to be maintained by the Reviser.]

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18, 18th Note.—The city of Ouroumski is close to, but distinct from, that of Ti-hua.—[C. Playfair's Cities and Towns of China, No. 7206.]

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58, Add to II.—The West the following Note: Compare Trade Routes to Western China, by Alex. Hosie, Esq., of H. B. M.'s Consular Service, in Journal of the China Branch of the Royal Asiatic Society. New Series, Vol. XIX., Part I.
ERRATA AND ADDENDA.

Page 55, 10th line, read Chung-k'ing instead of Ch'ung-k'ing

61, 22nd & 23rd lines, read Haiphong " Hai-fong

62, last line, read Tung-chwan " T'ung-chwan

64, 28th " Ta-kwan Ting " Ta-kwan Hyien

68, 19th " Mé-kong " Mei-kong

75, last line, in MS. also written as, Wei-ling. Query Wei-ning Cheo (威寧州)? vide page 61.

78, 12th line, place 浪沧 after Lang-tsang Kiang in 10th line

85, 29th line, after we hear add from Mr. Stevenson

93, 6th " read K'in Cheo instead of Kin Cheo

94, 17th " Ch'ao-cheo " Chao-cheo

96, 14th " 萬丹 " 萬母

96, 15th " Pi-t'eo " Pi-tau

96, 19th & 20th lines, read Hang-ch'un " Hang-chun

97, 6th " after Tai-pai add (T'ai-pai)

98, 2nd " read Ch'ao-cheo instead of Chan-cheo

104, between 9th & 10th lines, add the following drawing:
INLAND COMMUNICATIONS IN CHINA.

106, 17th „ „ read Nan-hiang-hü instead of Nan-hing-hü
107, 18th „ „ Klang-cheo „ Klang-cheo
112, 22nd „ „ Carl „ Karl
115, 25th „ „ Chen-tsze „ Chen-tsze
118, 30th „ „ H. N. Lachlan „ H. W. Lachlan
119, 10th „ „ T'ai-erh-chang „ P'ai-erh-chang
119, 19th „ „ BOUCHER „ Bouchet
121, 14th „ „ lettrés „ littrés
121, 17th „ „ 45 li „ 49 li
121, 25th „ „ lieues „ ligues
121, 26th „ „ San-ch'a-ho „ San-cha-ho
121, 33rd „ „ embranchement „ embouchement
121, last „ „ ingénieurs „ d'ingénieurs
122, 11th „ „ de déversoirs „ d'éverseires
122, 17th „ „ précipitent „ précipitait
122, 20th „ „ des rues „ pavé
122, 21st „ „ Shang-pa, „ Shang-pa ;
122, 22nd „ „ canal, quatre „ canal sur
122, last „ „ l'autre „ les autres
123, 10th „ „ devient „ devait
123, 10th „ „ mais „ moins
123, 12th „ „ déloyauté „ délayanté
124, 7th „ „ modernes „ mandarins
124, 9th „ „ T'ai „ Tai
124, 16th „ „ Peh-t'a-ho „ Po-tai-ho
124, 17th „ „ barques „ carques
124, 20th „ „ bois de construction „ construction
124, 30th „ „ Tung-t'ai „ T'ung-t'ai
124, 30th „ „ barrage „ barreaux
124, 32nd „ „ Hing-hua „ Hing-hu
125, 24th „ „ afin „ fin
125, 29th „ „ les autres „ l'autre
125, 33rd „ „ pas „ peu
126, 13th „ „ son Ts'un-k'ui „ Tso-tswan au
130, 18th „ „ I-ling „ Yi-ling
131, 3rd „ „ traversait le lac de Sheyang Hu
131, 4th „ „ add 射陽湖 after 山陽湖
131, 9th „ „ read s'appelait instead of supplait
132, 1st „ „ bien „ beau
ERRATA AND ADDENDA.

Page 132, 2nd line, add que after l'est
" 133, 27th " read Le brouettier se contente de instead of
Le brouettes se comptent
" 137, 21st " " étapes instead of étages
" 137, 28th " " servir " " servir
" 139, 1st " " d'une ou deux " " deux ou trois
" 143, 28th " " passent par " " passent par
" 144, 3rd " add to Chekiang the following Note: Compare:
A Journey in Chêkiang;—A Journey in Fukien, with map;—A Journey
from Foochow to Wênchow through Central Fukien,—by E. H. Parker, Esq.,
H.B.M.'s Acting Consul, in Journal of the China Branch of the Royal

Page 146, 13th line, read 齊河 instead of 齊
" 152, 17th " " Mien-ch'i " " Mien-chi
" 154, last " " Ts'in-cheo " " Ts'in-cheo
" 155, 13th & 14th lines " " Wei-hwei " " Wei-hwei
" 159, 25th line " " bornages " " lomages
" 160, 7th " " Ts'i-ho " " Ts'i-ho
" 160, 12th & 13th lines " " Yung-t'ing Ho " " Yung-t'ang Ho
" 161, 10th line " " Pien-liang " " Pien-liang
" 168, 80th " " vermoulées " " vermoulous
" 168, 33rd " " Ch'ang-ta-tao " " Chang-to-tao
" 174, 17th " " season " " reason
" 175, 13th " " un char " " au char
STRAY NOTES ON COREAN HISTORY
AND LITERATURE.

BY JAMES SCOTT,
H.B.M.'s Consular Service.

In giving a few notes on Corean history and literature, I would fain preface my remarks with an appeal to the kind indulgence and consideration of the reader. The field of enquiry is a wide one and at best but only partially known. Until very recent years the country was a sealed kingdom, barred and banned against foreign intrusion, and to the outside world all intercourse was denied.

So far as I have been able to gather from historical records, there are only three sources affording us any information of Western nations coming in contact with the people and country in personâ€”propriâ€”First, we have the Mahommedan traders, who, in their peregrinations along the coast of China in search of commerce, visited the south-west coast of the peninsula towards the close of the eighth century, as recorded by Arab geographers of the period. Their presence in the country is proved by a philological factor peculiar to Corean euphony whereby shinâ€”zenâ€”of the Japanese and shinâ€”of the Chinese—passes into silla of the Corean. [The principle governing these changes will be explained under the rules regulating Corean euphony.]

From these Arab merchants we gather little regarding the country, only an incidental reference to a few articles of
commerce. It was not until the seventeenth century that Europeans came in contact with Coreans, when some unfortunate Dutchmen were shipwrecked on the coast and held captive for years. The narrative of the Dutch supercargo Hamel, written towards the close of the seventeenth century, gives a graphic account of Corean manners and customs, and, as read at the present time, conveys an exact picture of the people and country. Place after place which he mentions in their captive wanderings have been identified, and every scene and every feature can be recognised as if it were a tale told of to-day. So strong is native conservatism both in language and habits that Hamel's description of two hundred years ago reproduces every feature of present Corean life. The only relics of these unfortunate captives so far discovered have been two Dutch vases unearthed in Seoul in 1886. The natives knew nothing of their origin, beyond a vague belief that they were of foreign manufacture. The figures on them, however, told their own tale of Dutch farm-life, and the worn rings of the handles bore marks of the constant usage of years. We may well fancy them to be the last of the household gods of the shipwrecked Wetteree, who, like Will Adams of Japanese history, lived and died a captive exile though the honoured guest and adviser of the king and government. The presence of these captive Dutchmen in Corea may perhaps explain what must always seem an anomaly among Asiatic races, namely blue eyes and fair hair. These peculiarities have been frequently observed by travellers in various parts of the peninsula, exciting comment and conjecture without, hitherto, any definite explanation.

The third period of contact with Western civilisation dates from the attempt of the Jesuit Fathers to penetrate into Corea in the early part of the present century. The history of Roman propagandism in the country is so recent and well-
known that it will suffice to merely allude to it in the present article as a long record of patient endurance and suffering, such as martyrs invite in the diffusion and defence of their faith. But to these Fathers we are indebted for our first knowledge of the language, and their Corean-French dictionary embodies the labour and research of years,—a monument of painstaking accuracy and erudition.

My subject, however, in the present article must lie altogether apart from the history of foreign intercourse as developed during the past ten years under treaty with European powers. This opening of the country, however, has introduced us to a new race and people with a language dating from pre-historic times, and throwing valuable side-lights on the original pronunciation of Chinese as used in their ancient Classics and Poetry.

As a race, the Coreans occupy a very unique position on the east of Asia; while their language, both as regards its own intrinsic peculiarities as a distinct tongue, and especially in respect to ancient Chinese sounds, is well worth the serious study of sinologists and philologists.

Coreans are unanimous in ascribing to Kitzu (箕子), an exile from North China in B.C. 1122, the introduction of writing by means of Chinese characters. Coreans trace their ancestral home to the valley of the Sungari River, from which they pushed their way southwards, as did their successors, the Tartars and Manchus of modern history. But instead of entering China, they located themselves along the Yaloo River and occupied the fertile plains to the south. Here Kitzu established his rule, and the country became a land of refuge for fugitives from North China. At the present day, the grave of Kitzu in the north-west province is carefully tended and venerated as the resting-place of Corea’s patron saint. Each succeeding dynasty and government vies in guarding this
sacred national relic, for, to Coreans, Kitzu is no myth or legend of bygone ages. As are Mecca and Mahomet to the Mussulman believer, so is Kitzu to the Corean scholar,—the father and founder of their civilisation and history.

It is not, however, until we come to the second century B.C. that we can feel ourselves on sure ground in regard to Corean records, which at this period possess but little interest for the general student. The peninsula was occupied by a congeries of rude tribes under petty chieftains warring and fighting with each other, but all the time being driven farther and farther south as the hardy inhabitants of the north forced their way into the country and settled in the plains to the south of Yaloo River. The aborigines, driven from their homes by these invaders from the north, sought refuge in the Kiushu Islands in Japan across the Tsushima Channel. The result on the race has been twofold,—two distinct characteristics of type: one, the Tartar or Manchu, tall of stature, with well cut features; and the other, Japanese, with its distinctive individualities of build and physiognomy. Tradition and history alike bear out these characteristics. As the northern races from the Sungari River pushed forward under pressure of population and severity of climate, seeking warmer regions and more congenial surroundings, the aborigines themselves sought a new home in Japan. And recent researches ascribe the Japanese language to Aino origin based on Corean grammatical construction, and the remarkable parallelism and similarity of Corean and Japanese syntax can only be explained by race identity in pre-historic ages. The explanation offered is, that the Ainos impressed their vocabulary on the immigrants from the peninsula, but that these immigrants were unable to abandon their own peculiar grammatical construction. Certainly, in subsequent historical years, art and literature have always been intimately associated between the two countries:
Corea imports and borrows from China, and in her turn passes on her new civilisation to Japan, where the pupil, more apt than the master, and located in more favourable surroundings, has long outstripped Corea in the march of progress.

A study of the native vernacular, eliminating all terms strictly Chinese, proves clearly that the Coreans from their earliest ages were in possession of many of the elements of culture and society. They understood the manufacture of copper and iron, employing charcoal in the reduction of these metals. Coal does not appear until very recent years, and though found in great quantities in the north-west is practically undeveloped and unused. Gold and silver both exist largely in the peninsula, but until the advent of Chinese among the people, the precious metals were unknown and ignored. Again, in agriculture the Coreans were highly advanced, as evidenced by the long string of native names for all kinds of grain and produce. But one factor, however, shows how primitive the race must have been at best. I refer to the few numerals that are purely Corean in origin, namely from 1 to 99. And this restricted limit proves how meagre must have been their ideas of property,—a simple people with few requirements, such as are still found among the poor classes in scattered villages. But as they advanced in civilisation from contact with China, Chinese numerals were imported to supply the deficiencies of their native vocabulary. I would here request the attention of sinologues and others to the pronunciation of these Chinese-Corean numerals from 1 to 10 and upwards as compared with the sounds now in use in Cantonese. Special study and research will be necessary to explain the aspirate and l final of Corean for the nonaspirate and t final of Cantonese.

The great starting-point in the history of Corean literature must date from the introduction of Buddhism in A.D. 372. The devotees of the new cult gave themselves up to the study
of their ritual in the original Sanscrit under the teaching of Hindoo masters. By the end of the fifth century Buddhism was the acknowledged religion of the people, and Corean enthusiasts pushed across into Japan, propagating and establishing their new faith. Until the beginning of the fifteenth century, Buddhist priests were the repositories of learning in Corea, and wielded a power and influence accordingly. One result of the study of Sanscrit by Buddhist priests, both in China and Corea, has been the system of phonetics by means of Chinese characters, whereby they endeavoured to reproduce the value and sounds of Sanscrit vowels and consonants, which they divided into gutturals, palatales, dentals, labials, aspirates, etc., in strict conformity with the Sanscrit classification. As being more or less technical, I will supply a list of the Chinese characters employed by Buddhist priests to transcribe Sanskrit sounds to any student desirous of obtaining them.

Towards the close of the eighth century, Syel Ch'ong (薛聰), a famous priest and scholar of the Silla dynasty, composed the Nido (吏讀) syllabary, i.e. some 250 Chinese characters, arbitrarily selected to represent the sounds of the noun inflexion or verb conjugation as heard in the native vernacular, on the same principle as the Katakana of modern Japanese, when attached to Chinese ideographs. This Nido syllabary, so-called from being constantly used by subordinate officials unequal to the niceties of pure Chinese composition, is merely an adaptation of Chinese characters employed for their phonetic value; whereas the present Corean script is a true alphabet both in form and use, though combined into a syllabary. Its invention, however, dates some six centuries later, when by that time three changes of dynasty had been effected in the history of the peninsula. Silla disappeared in A.D. 934 and was succeeded by the unification of the different clans under the Kaoli or Kori rulers, a name rendered Coree by the early Portuguese and
now transformed into *Corea* in our English parlance. The year 1392 A.D. saw the extinction of this Kaoli dynasty, when the present rulers of the country resumed their original designation of Cho-sen as used by Kitzu in their early mythical ages.

The fifteenth century may well be termed the Augustan age in the history of the peninsula. A strong, vigorous and independent government held sway from the Long White Mountains on the north to the Straits of Tsushima in the south, including at one time that island itself. Literature and arts flourished. The ambition of the Royal House then, as now, was to mark and accentuate the individuality of its country as an independent State distinct from China and Chinese influence, either literary or political. When the first king of the present dynasty seized the throne in 1392, he was careful to have his title to rule duly acknowledged by the Chinese Emperor as his suzerain, and received, as has been done by his successors, investiture accordingly. Annual missions followed to the Ming Court at Nanking, where the Coreans came into contact with the envoys from the vassal States on the borders of China, each possessing a language and script distinct from Chinese. The king of Corea, desirous of accentuating his independence, resolved to abandon the use of Chinese writing as the official medium of correspondence; and invented an alphabet suited to the special requirements of the native vernacular.

Corean historical annals published under government auspices, as also Buddhist records, all agree in ascribing the date of the publication of this Corean alphabet to A.D. 1447. A royal proclamation was then issued recapitulating its advantages compared with the clumsy and cumbersome system of Syel Ch'ong as above explained. Native conservatism proved too strong for even royal decrees; and the Corean
script has become relegated to the lower masses and among women and children. But for educational purposes, this Corean alphabet has proved invaluable; and commentaries have been prepared in the vernacular explaining the Chinese Classics, giving the Corean sounds and meanings of the Chinese text. The Ok P‘yen (玉篇), the standard dictionary of Chinese in Corea, reproduces in native script the pronunciation of Chinese ideographs.

As originally invented the Corean alphabet consisted of 28 distinct letters divided into initials, finals and vowels. Eight letters were used as initials or as finals.

\[ \text{ㄱ, ㄴ, ㄷ, ㄹ, ㅁ, ㅂ, ㅅ, ㅇ, ㅊ, ㅋ, ㅌ, ㅍ, ㅎ, } \text{ and ㅎ.} \]

Nine letters could only be employed as initials.

\[ \text{ㅏ, ㅑ, ㅓ, ㅕ, ㅗ, ㅛ, ㅜ, ㅠ, ㅡ, ㅣ, ㅋ, ㅌ, ㅍ, ㅎ, ㅊ, ㅋ, ㅌ, ㅍ, } \text{ and ㅎ.} \]

There are eleven vowels, viz.:

\[ \text{ㅏ, ㅑ, ㅓ, ㅕ, ㅗ, ㅛ, ㅜ, ㅠ, ㅡ, ㅣ, a, y, e, ye, o, yo, u, yu, eu, ã.} \]

But as at present employed the Corean alphabet contains only 14 instead of 17 consonants. From among the initials, three letters disappeared from their script and were replaced by the form corresponding to nasal ng, ㅇ, which as an initial had also lost its nasal sound and is now employed to represent a pure open vowel corresponding to the spiritus lenis.

The history of the invention of this alphabet, and especially of the euphonic changes which the language must have undergone, both in speaking and in writing, opens up a long

\[ ^1 \text{spiritus lenis.} \]

\[ ^2 \text{spiritus nasal.} \]
vista of study and research. But a careful review of the early pronunciation of Chinese ideographs will show clearly how the four letters 〇, Δ, 〇, 〇 came to be included under one phonic as an initial. The Coreans originally employed the circular letter 〇 to indicate a pure open vowel initial with a usage corresponding exactly to the spiritus lenis, and as such it appears regularly in old books, and especially in manuscript works, at the present date. No modification has ever occurred as regards the sound it was selected to represent. But in modern Corean this letter is no longer written as a mere circle, but has assumed a shape analogous to the nasal 〇ng, where the small upper stroke is an appending hook to connect with the preceding letter.

The triangular letter Δ was selected to indicate the initial consonant sound j as heard in the Chinese words 之, 人, 而, etc. This initial j sound is totally unknown to Coreans as part of their own vernacular and only appears in this instance as an attempt to reproduce the Chinese pronunciation of the seventeenth century A.D. at the time of the invention of their alphabet. In ancient pre-historic periods these words possessed a distinct n, not j, as their initial consonant and were regularly rendered into Corean accordingly. But this n initial has now disappeared in strict accordance with the euphonic rule still visible in Corean enunciation whereby this n is elided before the vowel i or y at the beginning of a Corean word. The value of this n initial for the modern Chinese j can be seen in the Go-on (呉音) of the Japanese which was imported from Corea. [It is true that the Kan-on (漢音) of the Japanese shows the j initial, but this pronunciation was derived from China direct towards the close of the sixth century.] At the same time the present Shanghai dialect fully bears out the value of the n initial for the modern j in Chinese:—
This triangular letter was regularly employed in Buddhist translations from the Sanscrit to represent $j$; but in the Corean vernacular all such words were pronounced with an open vowel initial. In the current script the triangular letter $\Delta j$ was entirely dropped except among priests transliterating Sanscrit, its place being taken by the true spiritus lenis ○.

The two letters ○ ○ were intended to represent the two nasal initials $n$ and $ng$ of ancient Chinese sounds still in force in Japanese, in Cantonese, in Shanghai and in several other dialects of China. Both these nasal initials have disappeared from Corea; the sounds are replaced by the true vowel initials or spiritus lenis.

This attempt on the part of Corean scholars of the fifteenth century to reproduce the differences between the open vowel initial, the sounds of the palatal $j$ and of the two nasals $n$ and $ng$, was early doomed to failure. To the ordinary Corean ear such nicety of distinction was unintelligible, and the people early discarded the use of the letters $\Delta ○ ○$, resorting to the spiritus lenis ○. This latter again in its turn was modified in the current script into the form ○ of the true nasal final.

In this connection I would here desire to call attention to an extract from the philological essay prefixed to Giles' Dictionary. It runs as follows:—"When a vowel is not preceded by a consonant, Coreans write a circle before it, the idea evidently being to show that a stress or a faint nasal $ng$
precedes all initial vowels, for the same sign is used as a final to express the nasal ng." Now this deduction by the learned author is very much wide of the mark; for, as I have already explained, Coreans fully understood the differences between nasal and open vowel initials,—only that in process of time the symbols became identical in their writing. No doubt the peculiar euphonic elision of n and ng before the vowel i or y in certain Corean words must have misled the author into generalising on insufficient data in this instance.

I may here mention that at the time this philological essay was written these three missing letters were unknown factors in Corean pronunciation, but their discovery has served to explain many peculiarities in Corean vocalisation hitherto only open to conjecture. As at present used, their alphabet consists of 25 letters. I had early known that originally there were 28 letters. For years my enquiries and research had proved fruitless, until in 1890 a fortunate reference to a Sanscrit Buddhist volume dating back to 1778 A.D. supplied the key to the solution of the problem, explaining the palatal j and the nasals n and ng.

The phonetic changes and the modifications of their alphabet by Coreans form an interesting study in connection with the ancient pronunciation of Chinese as introduced into the peninsula in B.C. 1122 and especially at the time of the Buddhist propagandism in A.D. 372. The chief feature requiring the serious attention of sinologues is the strikingly similar identity of pronunciation by Coreans and Cantonese, with one exception,—but an exception that only accentuates the rule,—t final in Cantonese being invariably replaced by l final in Corean. Another point awaiting explanation is the irregularity in regard to aspirates. Many words, especially where the letter p is the initial, are found to possess a strong aspirate in Corean where no aspirate exists in modern Chinese
or even in ancient Chinese so far as at present known. In this connection, the Corean pronunciation of Chinese presents so many anomalies that I have failed to discover any law regulating or explaining these aspirate peculiarities. In their transliteration of Chinese characters, Coreans give six finals, viz. $k$, $l$, $m$, $n$, $p$, and $ng$. But in their own vernacular, Coreans constantly employ not only these six finals but $t$ final as well. It is evident therefore that in rendering the sounds of Chinese words, Coreans were not debarred by any defect in their vocal organs from pronouncing a final $t$. Thus the natural inference is that the sounds of Chinese ideographs as first taught to Coreans contained no $t$ final but were pronounced in $l$ final, which latter sound has been regularly passed on from generation to generation and thus retained in their language. On the other hand, modern Chinese are unequal to the sound of $l$ when final; and so far as I am aware, no dialect of China possesses a regular $l$ final as part of its colloquial. The question raises an important and interesting factor for the student. But whatever its solution, there is every reason, judging from the linguistic capabilities of the Coreans, to consider that when first introduced into Corea from North China, the words now pronounced by Cantonese in $t$ final ended originally in $l$ and no Chinese word then ended in $t$ final.

While Coreans are quite capable of sounding $l$ as a final, they are entirely unequal to its correct pronunciation when initial. Under such circumstances they invariably employed the allied sound of the trill, viz. $r$, as the initial. In fact, Coreans possess only one letter for the trill, which they render as $r$ when initial but as $l$ when final. This rule holds good only as regards words of purely Corean origin, for words derived from Chinese a new factor comes into play, which I shall explain directly.
In order to produce the true sound of our English letter \( l \) Coreans used a combination, viz. \( n \) as the final of syllable and \( l \) as the initial of the word following, and the euphonic value of these two letters in juxtaposition corresponds with our English \( l \) sound. No better example of this peculiarity can be seen than in the word shinra of Japanese, i.e. shin-lo of Chinese, which while written \( s-i-n-r-a \) in Corean was always read \( silla—sila \) (of English).

The learned author of the Hermit Kingdom has fallen into a curious mistake regarding this word. He considers the Sila mentioned by the Arab geographers as a corruption, whereas on the contrary it represents the sound of the true Corean pronunciation, which these Arab traders must have heard from the mouths of the natives themselves, thereby proving the presence of these Mahommedan traders in the peninsula.

In order to understand the force and value of the Corean trill, the student must always bear in mind that the letter properly represents a sound ranging between \( r \) as an initial and \( l \) as a final; and that ease and freedom of enunciation constitute the one law regulating Corean euphony. And to understand this principle, one has only to study the lazy, indolent habits of the people generally—habits which they carry equally into their spoken language—they cannot take the trouble to disassociate two separate and distinct consonant sounds.

But in respect to this sound of \( l \) in connection with the Corean pronunciation of Chinese, I would here call attention to a further peculiarity which may be summed up in one rule, viz. that all Chinese words now beginning with \( l \) are read in Corean as if they began in \( n \). It is only among Corean purists, thoroughly acquainted with Chinese, that in transcribing this initial sound in Chinese the Corean \( l \) is employed to
indicate the Chinese pronunciation of the fifteenth century when their alphabet was invented. All such Chinese words, now assimilated into their language, are rendered in นคร by the masses and people generally in order to correspond with the current Corean pronunciation. Even in modern Chinese dialects the use of initial นคร for  orc is frequently heard, and it need excite therefore no surprise that Coreans should employ similar sounds. Thus in Corean น้า (to-morrow) is derived from แลi (come) and ิl (day), and as thus used, นคร for  orc obtains regularly throughout the language. Chinese students acquainted with the Shanghai dialect will readily understand this linguistic interchange of นคร and  orc, and in many points Shanghai and Corean Chinese are found to approximate.

Regarding this question of Chinese pronunciation, apart from the evidence supplied by dialects, the student must start from the fourth century A.D. in the prosecution of his researches. The propagation of the Buddhist religion taught the necessity of a standard for transcribing the new Ritual into Chinese from the Sanscrit. Liao I (อู ทิ), a learned priest during the time of the Tung Chin (東 晋) dynasty, [A.D. 400] selected 36 Chinese characters to represent the sounds of the Sanscrit alphabet. These phonetics, as they may aptly be termed, were afterwards modified by Shen Yo (沈 約) A.D. 500, in collaboration with certain Hindoo priests, and remained the standard pronunciation of Sanscrit by Chinese until A.D. 1376, when they were finally revised and reduced to 31,—five sounds, considered identical in Chinese, being eliminated. These phonetics are known to Coreans as the Hung Wu Cheng Yun,—the "correct sounds of the Emperor Hung Wu," the first of the Ming dynasty. They form an important link in the history of the invention of the Corean alphabet and supply the key to the grouping and
pronunciation of the different letters. They illustrate at the
same time certain modifications which occur in aspirates and
especially the presence of *sonant* as well as of *surd* initial
sounds in Chinese as spoken at the beginning of the fourteenth
century. Not that Coreans themselves possess any such
distinction in their written language. The distinction is
there, but is made unconsciously in speaking only—either the
sonant or surd may be used as an initial—both forms are
equally intelligible and used indiscriminately.

When, however, the Coreans began to evolve their
alphabet on the basis of the Hung Wu phonetics, they found
certain allied sounds pronounced with a variant amounting to
a distinction of surd and sonant. They were, however,
unequal to the comprehension of its true value, and fell back
on a peculiar pronunciation of their own vernacular wherewith
to indicate this Chinese sonant. The Coreans however were
not strictly correct from a purely phonetic point of view. I
will explain. The four letters *k, p, t,* and *ch* are pronounced
by Coreans at the beginning of a word or syllable with so
strong an emphasis or pressure as to produce four new and
allied sounds which may very properly be named "redupli-
cated" sharp checks or surds; and this name "reduplicated"
will serve to indicate the manner in which they are written
by Coreans. Instead of inventing new letters to represent
these sounds, the native scholars with great discrimination
merely doubled the initial *k, p, t* and *ch*; and the same
process was made applicable to the sibilant. While the
Coreans observed the variant between surd and sonant in
Chinese sounds, they were unequal to its correct appreciation
in their own language and confused the ordinary and redupli-
cated surds of their vernacular.

The two Chinese characters 緣 and 定 may serve to
explain this principle. The former is regularly read *koun* in
Corean, but when dealing with the Chinese sounds of the early Ming period, the native scholars found this character read with a sonant initial $g$ which they confused with their own peculiar reduplicated pronunciation and doubled the Corean letter in order to indicate its affinity to the surd. As rendered by the Coreans, the character is read koun (k-o-u-n), but there is a tendency to modify the $k$ into $g$,—i.e. from surd to sonant as if it were goun, but without the Coreans being capable of comprehending the difference. A similar rule applies to the transliteration and pronunciation of the Chinese character 禹. But here the tendency of Corean euphony modifies the initial surd $t$ into a palatal $ch$; and it is only in the N.W. province of the peninsula that the true surd is retained in Corean. On the other hand, in order to indicate the presence of the sonant of the Chinese, they resorted to the reduplicated form of transliteration in Corean.

As regards the form of their letters, Coreans went to the Sanscrit direct. Ever since the appearance of Buddhism in Corea, Sanscrit has been regularly studied by the Corean priests. Even as late as the seventeenth century, Corean monks made a special study of Sanscrit and compiled learned disquisitions elucidating its history in connection with Chinese and Corean. My good fortune has been to discover one of these volumes, giving parallel transcriptions in the three languages.

The Sanscrit alphabet passed from India through Tibet into China, and by the time it reached Corea the letters had been subjected to many changes and modifications necessitated from the circumstance that they had to be written down the page with a Chinese pen, i.e. brush, instead of horizontally with the Indian reed. The Coreans possessed and used the true Sanscrit letters; and some exemplars which I have seen scarcely differ in form or style from that now found in any
modern Sanscrit grammar,—their identity is so patent that, as the saying goes, "he who runs may read." But under Corean hands, Sanscrit was further transformed much as English writing differs from English print,—the Coreans curtailed and modified the square angular Sanscrit letters into a short cursive script adapted for speed and convenience in writing. It is from this cursive Sanscrit script that Corean scholars evolved their alphabet. But in transcribing Sanscrit, Coreans did not write with letter following letter; they combined them into syllabary form, and this Sanscrit syllabary combination supplies the key to the present system of Corean writing whereby two or three letters are regularly grouped into one logotype.

In connection with Sanscrit literature in Japan, a form of writing has frequently been remarked in regard to which scholars and others have hitherto failed to assign its true history or origin,—they can only agree that it was imported from Corea with the advent of the Buddhist religion. The key to its identity is found in this Sanscrit syllabary combination as thus explained, whereby the true Sanscrit letters were grouped into logotypes, for each of which there was a corresponding Chinese character representing its pronunciation.

It was my hope, had my stay been prolonged in Corea, to visit the ancient temples and monasteries on the Keum Kang mountains near the east coast at Wŏnsan, and follow up my research for Buddhist relics and other works bearing on Sanscrit and Corean. In the recesses of these mountain valleys, Hindu and Chinese missionaries first established themselves, and popular tradition concurs in romantic tales of Sanscrit literature on palm-leaf and other script. These Buddhist temples are full of interesting relics, literary and historical, but the difficulty is to induce the priests to disclose their treasures. It took me two years and much negotiation
to secure the one volume now in my possession, which supplies many interesting particulars regarding the history and origin of the Korean alphabet as derived from Sanscrit.

One word as to the characteristics of the Korean people—patient and docile; free from all animus or hauteur against Europeans; conscious of their national weakness; poor and oppressed; the slaves of a selfish, grinding officialdom, but capable under a just government of intellectual development and national progress. Their one national weakness,—a fondness for alcohol and tobacco; their one pleasure and enjoyment—to saunter sightseeing over hill and valley, the term kukyeng (picnic) being part and parcel of their daily life.

In religion—the Koreans would appear to have none—only a dead level of Confucian philosophy or materialism. The captive Dutchman Hamel made the same observation some 200 years ago. Buddhism has long lost all hold upon the people, who regard the priesthood with supreme contempt. No monk is allowed to enter the capital. One caste of the Korean priesthood occupies a very unique position. I refer to the warrior monks guarding the royal forts of refuge in the mountains near Seoul,—they wear a distinctive garb, and enjoy the special confidence of the King and Court.

While undistinguished by any strong religious sentiment, many superstitions exist among the people, chiefly however among the Korean women. But these superstitions can nearly all be traced to Buddhist sources.

The worship of the spirits of the mountains still survives as a relic of bygone pre-historic ages, the origin and history of which native scholars are themselves unable to explain. The European traveller in Corea, as he crosses some mountain ridge, will frequently observe a pile of small stones at the foot of a low stunted fir tree. Each native wayfarer as he passes
adds his quota to the heap, or will suspend a piece of cloth torn from his dress, a picture or scrap of writing, in propitiation of the spirits of the hills and for good luck during his wanderings. Various explanations have been offered, all more or less unsatisfactory,—we only know the custom as a relic of primitive mountain worship.

In conclusion, I beg to add my tribute to the kindly courteous treatment that I have received from all classes during a nine years' residence in the country. I acknowledge to a strong liking and sympathy for the people, and my best wishes will ever go with them for their future welfare and prosperity.

SHANGHAI,
29th Nov. 1893.
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The Yâ-li or Precious Records. Translated by the Rev. GEO. W. CLARKE.
THE YÜ-LI OR PRECIOUS RECORDS.

Translated by the Rev. Geo. W. Clarke.

There are several editions of this book. I have seen six different ones, but none were like the copy of which the following is a translation. As will be seen further on, great merit is attached to those who publish and distribute it, therefore it is not to be bought in bookshops, but obtained as a gift.

PREFACE.

Darkness and light, the present and the future, life and death, demons and gods,—these subjects are not easily understood, but are wrapped in mystery. Confucius collected the subject-matter of the In-King, i.e. the Classic of Changes, Combinations and Transmutations, but he did not undertake to explain these things. His disciples endeavoured to elucidate these subjects, but failed to explain them clearly. Later scholars have committed this classic to memory, but have failed to understand it, and these affirm that Confucius says nothing about demons or gods. Many scholars have affirmed that Confucius knew about everything pertaining to the present and the future life. When I have asked: “If he did, why has he not written something of his knowledge of the soul, sin, redemption and eternity?” the general reply is:
"He did know, but he did not write about these things, because he knew that people would laugh and not believe him." Others say: "Confucius said the present life is a mystery, and how can we know about the future?" Therefore the idea of demons and gods presented itself, who are produced from the dual principles of nature, called the Yin and Yang. Yin means female, Yang male. Yin and Yang are used in an ambiguous manner, are a source of perplexity in presenting truth, and a great canopy for ignorance and superstition. If you ask a Confucianist: "How did sin enter the world, or how do you account for the evil in men?" the invariable answer is: "Man is made from the combination of the Yin and Yang, his mind is the product of these ethers, and if the Yin ether is predominant he is wicked according to its power, if the Yang ether is in the ascendant, then he is virtuous." "What becomes of the soul at death,—is there no punishment or reward?" The reply is: "The soul being formed of these dual principles, it separates; what is visible is real, the invisible is a myth. What a man sees is true." We say: "Friend, is this the standard of correct investigation of truth, whether for the present or future life? Can you see your tooth ache, or the craving for opium, and besides these there are many invisible things which are realities." This Yin and Yang doctrine has a great enthralling power over the minds of the Chinese.

Some say that when a man dies, he appears immediately somewhere else alive; that the soul does not go into hell or pass through any change. If one asserts that there must be a righteous future judgment for men according to their good or evil deeds, a heaven or hell, the idea is at once rejected as absurd. This class are ignorant of what Confucius says: "The mind has its moods and faculties. We were innocent when infants, and we long to return to such a state." Alas! there are many who never think about their birth or death.
the present or future. Confucius compiled the Ih-king with
the purpose of causing the doctrine of changes to arrest
attention. He did not make this important subject plain,
therefore Shang Ti sanctioned the Yü-li, that hereafter there
might not be any doubt on the subject of life and death,
rewards for virtue, and punishment for evil, blessedness for the
good, and misery for the wicked. Its teaching is clear and
exhaustive on these important subjects.

This book was published in the Song dynasty [A.D. 960-
1127]. It had not a large circulation, because the officials
and literati condemned it as a most absurd book. If the
common people believed its teachings they could not practise
its precepts. About the close of the T'ang dynasty [A.D. 913]
there were great calamities and much trouble. At this time
a personage named Wang Hsien lived in a temple on the
Tong Shan, i.e. Eastern Mountain, in Shang Tong Province.
He wrote upon a sanded board, exhorting men to be virtuous,
and to write and publish moral books to avert the coming
troubles. After a time Wang Hsien ascended to heaven.
[See Plate I.]

Within seven months of this event, the blocks of the first
edition of the Yü-li were cut, and the book was printed.
Shang Ti received a copy of this edition, and by an act
of great grace he revised it, and then gave it to the world.
Mr. Ch'iang, Wang Hsien's nephew, received the new edition,
and immediately had blocks cut. Mr. T'ang Wang Hsien's
son was exceedingly zealous in distributing the book, to
enlighten the age. T'ang invoked Shang Ti's favour to again
examine the Yü-li. Shang Ti arranged a convocation of gods
and genii to revise the book, and on the tenth of the eighth
moon [the year is not given] it was completed and sent into the
world, and received by a Taoist priest named Wu Sh-mi, at
Shwang Liu [date not given]. [See Plate II.] This edition
was printed in the autumn of the same year.
Shang Ti appointed Wang Hsien to dwell in his palace called Hong-chi, and gave him the office to decide the fortunes of literary men. Therefore, scholars should read the Yü-li to understand its preciousness. It explains the dark and doubtful portions of the Ih-king; it is the instructor of the ignorant, a light to guide them to the path of virtue. Si Ma well said: "The noble ascends to heaven, and the mean man goes to hell." The first edition of this book received by Wu Sh-mi, was in the eighth year of the Emperor Tien Shen [A.D. 1081]; to the present year (1857) is 826 years, the text has not been added to nor taken from.

As the person called Shang Ti, i.e. Supreme Ruler, is often mentioned in the Yü-li, it might prove interesting to have his biography as found in the Soh Shen Chi (The Biography of all the Gods). He is also called Yü Hwang Shang Ti, i.e. the Perfect August Shang Ti, whose throne is supposed to be in the Dipper.

An ancient book says, there was a kingdom called Kwang-i-en-miao-ih, ruled by Prince Kin Teh, whose wife was named Pao-iiieh-kwan. He was greatly grieved that he had no son to succeed him. He invited a number of Taoist priests to chant, and he made an abundant provision for offerings required. He rigidly observed the ceremonies of his new religion. About six months after he had embraced Taoism, one night his wife had a dream, in which she saw Lao Ciün riding in a carriage with a gorgeous retinue carrying banners and flags. Lao Ciün had in his arms a beautiful child. When near the palace, his attendant Tong Kai carried it in. The Princess, filled with joy, went forward and bowed before Lao Ciün. He said: "I know that you have no son, I have brought you one." She received it with gratitude, whereupon she awoke and found it was a dream. Upon the first of the ninth month of the following year she gave birth to a son. All
who saw the boy rejoiced, and whilst young he showed signs of remarkable intelligence. Prince Kin Teh gave a grand banquet to his ministers, and distributed large sums of money from his treasury, to the aged, infirm, widows and orphans. After some years the Prince died, and he was succeeded by his son. The young Prince preferred a monastery to the throne, abdicated in favour of a republic, and entered a temple on the Shu-ai Mountain as a Taoist priest. He loved a life of poverty rather than luxury, and attained perfection through enduring eight hundred trials and dangers of various kinds. He learnt the art of healing, and went about healing the sick. Then he performed another eight hundred good deeds, distributing to the poor, and protecting the weak, helpless and oppressed. After a time, he began and finished another eight hundred meritorious deeds, and then he attained entire perfection and died. [The date is not given; generally supposed in the second century of the Christian era.]

In the ninth moon of A.D. 1015 the Emperor Chên Tsung deified him, calling him Yü Hwang, i.e. Gemmy Emperor [see Plate III]. In the first moon of A.D. 1017 the same Emperor called him Yü Hwang Ta Tien Ti, i.e. the Great Heavenly Ruler.

The head of Taoism is Lao Tsîn, or Lao Tai. The book of the biography of the gods referred to says that a certain Princess, through inhaling a certain subtle ether, conceived and carried in her womb eighty-two years a child, who was born from her left side under a pear tree, i.e. Li. He is called Li, because of the place of his birth, which was in the east of the province of Honan. He is also Lao-tsî, i.e. “Old Boy,” because of his white hair. The date of his birth is commonly believed to have been B.C. 604. In B.C. 517, whilst filling the post of librarian at the court of Chao, he received a visit from Confucius.

[In many places in Yün-nan, during October 1884, whilst
travelling with my little boy of thirteen months old, who had very white hair, he was the object of admiration on this account; some called him Siao Lao Cüin—Siao, i.e. “little,” others, “the old man child.”

The name applied to the subject of the above biography is the same as that which so many missionaries use for the Supreme Being. It is exceedingly difficult to correct the prevalent idea that the Christian God is this Yü Hwang Shang Ti, and much explanation is required to separate them. I have met many who speak of him in very much the same way as we do of God. It is firmly believed that he is the head of all the gods. A very conclusive argument is often used by the Chinese to prove this. They say thus: There is only one Emperor in China, and he invites to assist him in the government of his realm many orders of civil and military mandarins, all owing obedience to him. There are many different gods, such as the Gods of Riches, Thunder, Wind, Water, and scores of others, who fulfil their mission in heaven, on earth, in hell and among men. The sum of the whole question is, that Yü Hwang Shang Ti is just like the Shang Ti you foreigners speak about. Every country has its own emperor and its gods. You say your Shang Ti is the true ruler of the world. We Chinese say the ruler of the world is Yü Hwang. Ah, yes, just the same. How often have I seen a crowd carried away with this idea, and rejoicing in their apparent triumph. We have had to refute it thus: You affirm that Yü Hwang is like an emperor, who is dependent upon the aid of others to support him in his administration. But the Shang Ti whom we preach is Almighty. He requires no man to assist. He, who created all things by the word of His power, sustains all creation.]
Yü Ti, i.e. the Gemmy Ruler, desires all of both sexes to repent of their sins in order that he may forgive them. The Chief Instructor of Yin-kien (Hades) is Prince Ti Tsang. On his birthday the judges and assistants of the various boards and hells come to congratulate him. According to his great grace upon this day, he releases from the various hells those whose term of torture is completed, to reappear in this world either as noble men of position, such as wealthy men or mandarins, or as beggars, animals, fishes, birds or insects,—to have another term of probation. Also, he either forgives or mitigates the punishment of the souls still suffering in their prisons. Because the good are few and the wicked are many, and the sufferings in hell are great, he desires to make a critical examination, in order that if any have repented of their sins they may be released to exhort others. The ten Presidents will consider any recommendation to mercy, and if they agree, this or that spirit shall be liberated; those who have been good from their childhood till death shall be set free upon the genii road. Those whose merit balances their sins, after death shall escape the pains of hell and be born again as ordinary persons. As to persons whose good deeds are few and their sins many, at death their souls shall be dragged away to hell, and at the expiration of their term of punishment, they shall be released into the world as poor men, never shall attain to honour, shall be sickly, maimed and die early. This trial is only to test their disposition for virtue; if virtuous when born again, they shall enter the happy land (Fuh Ti). Sinful souls, doers of dark deeds, shall at death be dragged away to hell by an ugly demon who shall torment them terribly. When born again their life shall be full of trouble, and at death they shall go to hell and be condemned. Unloyal and unfilial
persons, malicious people who delight in destroying animal life, also those who scorn the idea of future punishment, and scoffingly say: "When we die the soul is scattered (a general belief) and then the body decays; if we have not a body how can we suffer? Who has seen a soul wearing a cangue; Death ends all, and who knows anything to the contrary?" (Scoffers may thus speak, but although the body dies, yet the soul lives, and when it has passed the bounds of this life it is judged in the future.) And those who by their sins have caused their children or others to suffer, shall go into the hell of perpetual torment.

Alas! that men continually set at nought and laugh at the teachings of the three religions, i.e. Confucianism, Taoism and Buddhism; not one person in one hundred repents. This class shall have increased punishment in hell.

The intelligent and pitiful-eyed P'au Sah (i.e. Idol), after careful consideration of the affairs of mankind, concludes that good health, sickness, weakness and infirmity, of both sexes, are due to the actions of their souls in a former life. If, when a soul reappears in the world, it will vow to the idol that henceforth it will not sin, but will use all its powers to do good, at the next judgment every meritorious act will, according to its value, secure so much mitigation of pain in hell. "Unloyal " officials, unfilial persons, those who have conspired to injure " others secretly, such shall meet their death either by being " struck dead by thunder or by drowning." Drowning, burning, poison, or be devoured by tigers or wolves; theirs shall be extraordinary deaths, and then their souls shall be sent to the proper hell for torments. An examination shall be made into their deeds, and according to their good or evil actions they shall receive proportionate remission of pain or an increase of the same. A book of the actions of the living is kept in Hades, and every soul entering that abode is known. The record of each individual's life is
shown to them, and there is no deception. The virtuous are liberated, to tell of their salvation to the world. The Chinese believe that thunder kills people. The God of Thunder always kills the bad people and leaves the good ones. I have continually asked them this question: "Are there more good people than bad?" "No, the wicked predominate." "True, my friend. Then there are more evil citizens in your honourable city than righteous ones?" "Yes, a great many more." "Well, my friend, if the God of Thunder kills all the bad people, how do you account for the fact that after all the bad are removed, according to your reasoning, so many are left?"

The Presidents agreed fully with the above resolutions of Prince Ti Tsang, and reported the same to Shang Tien, on the third day of the eighth moon [when, it is not said] and he was of the same opinion. He said:—If anyone repent and will not again commit these sins, that meritorious action will remit two sins. If he repent of five sins, and does five good actions, this covers a multitude of sins, his soul shall dwell in the happy land. If a woman does the same kind of works, she shall be rewarded by becoming a man. Persons doing more than five good works shall thereby prepare for themselves a good place in Hades, and their prayers shall save their wives and relatives from the pains of hell.

Plate IV.—The entrance of souls into Hades. They are being carried in chairs, the way being led by a guide. Each person has a mark upon the forehead, Respectful, Honourable, Obedient, or Penitent. [Paper chairs, houses, horses, servants and money are burnt, and by this means the Chinese believe that they go to Hades, and their friends use them.]

Plate V.—The soul has arrived before the God of Fate. In the passing through the door of this hall the soul has drunk a cup of tea, and forgetfulness is the result. [This belief is strong among both sexes. It is customary to offer tea when
visited, if you do not your visitors think you do not know manners. We invariably do so, but the visitors generally refuse to drink, because they believe we put something in the tea which will cause them to involuntarily join the Church.] The illustration, in the right-hand corner, represents the man’s wife and child weeping. In the left-hand corner are two demon police, one has a horse’s head, and the human one has written on his cap, “You have arrived.”

*Plate VI.*—Suicide by hanging and poisoning. A demon is dragging away the guilty soul by a chain around the neck.

*Plate VII.*—The Wu-kien, or without-interval hell, *i.e.* eternal place of punishment, where the culprits are thrown upon knives, boiled in oil, flaying, speared, disembowelled, and tied to a red-hot brass stove-pipe.

*Plate VIII.*—Prince Tsin Hwang, also a collector of written or printed scrap paper and a distributor of good books.

**The First Hall of Judgment.**

The president of this hall is Prince Tsin Hwang. He makes a record of the lives of all persons in the present life, and governs all grades of demons. This hall is situated outside the great Ngo Chiao Shih (撃燄石) boulder at the bottom of the great sea, the ocean which encircles the world of the Buddhists [where this great sea is I have not been able to discover], near the west outlet of the souls from Hades. He provides an attendant to escort the souls of the good with a through pass into life. Without distinction of sex, those whose merit overbalances their sins have a speedy liberation, and the power to take vengeance upon their former enemies. The souls of those whose sins are heavier than their virtues are taken to the “Tower of Reflection,” which is placed on the
Plate VI.
left-hand side of this hall. The tower is ten feet high, and it requires ten men to encompass it, and on the edge is written, "No good men stand before me." The beholder sees all his former life with its sins and the punishment due to them. [In a temple outside the east gate of Kwei Yang fu, is a temple in which is a large mirror. It is believed that a person looking at it can see what he or she will be in a future life. Many mandarins and scholars, besides the common people, visit this mirror. A more ridiculous thing is a large stone, in a noted temple two days from the east shore of the Ta-li lake, into which people look to see their future selves.] Then the guilty, even if they have ten thousand ounces of gold, cannot obtain deliverance from the consequences of their sins. After gazing for a time they are taken to the second hall for judgment and punishment.

_Plate IX._—The tower of reflection and mirror. Negligent priests and their overseer.

Persons who esteem not all the benefits and labour of the four important agents, _i.e._ of heaven and earth [which produce food], and their father and mother [who have brought them into this life], if they commit suicide by hanging, drowning, poisoning, or by cutting the throat, because of some petty quarrel, and not on account of loyalty, filial piety, virtuous widowhood, or for a righteous cause, shall be severely punished. Any who have frightened people so much as to cause them to commit suicide, when they die the Gods of the Door and Kitchen shall deliver their souls to Prince Tsin, who will condemn them to the cell of hunger and thirst. Once every twelve days this class shall see themselves as during the day on which they took their lives, and endure the same sufferings as at that time. Every seventy days, and once every one or two years, they shall be taken to their former homes, but shall not be permitted to receive any portion of a sacrifice. If such has a spirit of
revenge, he shall not be able to manifest himself to frighten his friends, or obtain a substitute to possess, nor accuse others of his own bad deeds. After such an excursion the Gods of the Door and Kitchen shall deliver such a soul to the safe custody of Prince Tsin, who will deliver him to the second hall, where, after examination, his evil shall be punished with increased tortures. [The Chinese belief is embodied in the above; concerning the souls of the departed, offerings are placed in their houses for their use when the souls may come. The noise of a tile moving, though caused by a cat at night, or something falling in the house, is believed to be caused by spirits. These spirits are supposed to leave traces behind them. This is the mode of procedure in Kwie Yang fu. The family who have lost a member by death call in, if able, some priests to chant and so to clear the house of the spirit of the deceased. Where there is an upstairs room they spread sand or ashes on the floor. Where a cat is kept, or rats are abundant, they run over the sanded floor, and their marks are said to be the marks of the spirit, and the direction of its exit is known.]

Those who may frighten people to almost commit suicide, whatever good works they may perform afterwards they shall not be forgiven. Those who have committed suicide shall not be able to appear and frighten their friends. [Suicide is often deliberately committed as an act of revenge, in order that the soul may wreak its vengeance on those who have caused the offence. The threat of suicide is often resorted to as the last resource of a man to settle a quarrel or to obtain a debt, and is invariably successful. Whilst residing in Chin-kiang, in 1877, a woman claimed six hundred cash from a shopkeeper, which he would not pay. The woman swallowed some opium, returned to his shop, and died. The man had to buy a coffin, have her buried, and engage priests to chant and clear the house of her spirit. The whole would cost from ten to twenty
thousand cash. Besides this item he would be liable for a lawsuit because he caused the woman's death, as the Chinese hold, and by such a suit he might be fleeced of every cash he possessed. It can be readily seen how that even a beggar can, by this threat, obtain his own way and annoy a rich man.]

Taoist and Buddhist priests who receive money for chanting, if they perform their work incorrectly or slovenly, thus defrauding their employers, when their souls arrive at this hall they shall be put in the "Cell of Restitution," in which the darkness may be felt, and there complete their engagements. A lamp is placed in this cell, which contains about 120 lbs. of oil, whose wick is like a thread, the light is intermittent, and there is scarcely time to see a character. When the oil is used, then they are released. Private persons who chant gratuitously, if they should make a mistake it shall not be reckoned to them as a crime; on the first day of every moon Buddha will make a record of their work. [Not only Pagan people do this, but Romanist converts do the same for a deceased convert upon certain days. My Roman Catholic neighbour's son in Kwie Yang fu died in 1881, and oftentimes at night a meeting to chant was arranged. Once, when walking along the main street, I observed a crowd outside a shop. When I looked in I saw several men standing before a picture of the Virgin, with lighted candles; two were playing flutes, others chanting. A heathen man would say that they were chanting to the Kwan Yin P'u-sah, *i.e.* Goddess of Mercy, so similar are the ceremonies. It was not at all strange that the Miao Tsî, during their rebellion in Kwie-Cheo Province, destroyed one or more of the Romanist Chapels. Seeing the images they mistook them for Chinese temples.

If any persons will, on the first day of the second moon, with true purpose of heart, looking northward, take an oath
not to do wicked things, and turn not from the determination, at death they shall not enter the hells of torture, but their names shall be written in the book of the faithful. Their names shall be used as examples to exhort the age to lead people to repentance and virtue. At their death a youth dressed in dark clothes shall conduct their souls to the place of the happy ones, which is situated in the West. [The West is often regarded by the Chinese as the direction in which happiness exists in the future life. At times, in their intense hatred to the foreigner and the Gospel, they will deny this popular belief. Whilst in the capital of Kwie-Chao Province, in 1881, great numbers of women visited the lady missionaries, and many became interested in the Gospel. A woman-servant in a mandarin's family showed earnestness in the Gospel meeting, which led her employer to persuade her to stay away! He said: "The West produces nothing good, it is the East that is noted for its productions; this is true in this life and also for the future. These foreigners know this, and they come to China, and thus they gain in life or in death. If you believe the doctrine they preach, when you die your soul will go to England and you will suffer terribly."

A New Edict.

Those who commit suicide, their souls shall dwell in a cell and suffer two years of hunger and thirst. At the expiration of this period they shall be sent to the city of suicides for three years; then they shall be examined in the second hall, on the count of virtue and sin, and receive judgment. If any through a false accusation took their lives, their souls shall escape the imprisonment in the city of suicides. Priests who have fulfilled their tasks to the satisfaction of the overseer shall be sent to the second hall. If, during their life, they were moral men, the overseer shall report the same to Shang
Ti (or God); the same will insure release after five years. Unfilial persons who, upon being chastised, have become enraged with their parents, but were afraid to curse them, and have vented their rage by cursing wife, concubine, or children,—the Chinese are very foul-mouthed in cursing; even little children, following the example of their elders, swear by using the name of father, mother and grandmother,—any who treat their parents like strangers, who refuse to care for them when infirm or sick, after death their souls shall endure all the tortures of the various hells, and then be returned to the first hall, and be sent to the eternal hell without hope of liberation.

Yü Ti (the Gemmy Emperor), by act of great grace has made a proviso to the above,—if any undutiful person after reading the Yü-lü repent of his sins and abstains from the same, this will purchase for him freedom from three punishments in every hell he has to pass. If any of the above class will, on the ninth of the first moon, with true purpose look toward heaven and pray to be filial, and also in a clean place chant, these acts shall prevent him entering the eternal hell, and ensure his being born again into this world.

Examples of Rewards and Punishments in This Life.

1. * Disfiguring the Yü-lü, in Scorn. 1.†

Mr. P'au, M.A., of Kwie-Tong hsien, in A.D. 1750, disfigured the Yü-lü by crossing out the sentences he disliked and by introducing his strictures on the pages. One evening the Goddess of Mercy visited his neighbourhood. At night-time P'au opened the front door to go out into the street, but he fell, and could not raise himself. He ordered his son to

* No. of subject.  † No. of example.
THE YÜ-LI OR PRECIOUS RECORDS.

bring out the Yü-li and give it to a neighbour to take to the Tong Yu Miao. His son entered the room and found it to be filled with fire, and perished in the room. Mrs. Pʻau fled in her night-dress to save her life, and in her flight stumbled over her husband. Pʻau confessed to his neighbours how he had disfigured the Yü-li, and soon afterwards he died from his burns, and dogs came and ate his flesh. Mrs. Pʻau was ashamed to return to her neighbours in her night attire. She met a beggar, and after a time married him; what became of her afterwards is not known.

[Every city has its Tong Yu Miao, or Chʻen Hwang Miao. The God of Hades, who governs a corresponding district in the spirit-world, is supposed to reside in the temple. These temples are often used as the court of appeal by mandarins, literati and people. For instance, when a man is to be executed, he has his name and his crime written upon a small flag. As soon as decapitation has taken place, a gun is fired to notify the Governor, and a yamên employé hastens to the Chʻen Hwang temple to inform the idol that so-and-so has been beheaded, and bid him take care of the spirit. If a robbery or murder takes place the mandarin or an employé will go with an offering to the idol and state the case, and beseech his help to capture the offender. When he is caught, theatricals are given in his honour, or a large tablet presented to the temple. In 1884 a murder was committed near Tu-li fu by a gang of Mahometans. Upon the way one of the party dropped the paper containing the names of all concerned; this was handed to the mandarin, and the chief men were captured. The whole affair was settled for six hundred ounces of silver, in which the widow, the Chʻen Hwang temple, the mandarins and yamên runners all shared. Sometimes robbers go and beseech the idol’s aid, and then present him with some of their spoils, thanking him for help and preservation from capture.]
Two Examples of Persons who Honoured and Believed the Yü-li.

2.*

Mr. Hwang of "Ta-Shin hsien," was an overseer of the scholars of a certain district. He and his wife were very virtuous and delighted in doing good works. During his term of office he had cut several sets of blocks of good books, and printed several thousand copies and distributed them gratuitously. Mrs. Hwang had the blocks of the Yü-li cut; she had a large number printed and gave them away. She also bought and set at liberty several thousands of birds and fishes. They had five sons, and all of them, during the reign of the Emperor K'ang Shi [A.D. 1662-1728], attained high honours as civil and military mandarins.

2.*

Mr. Shu, of the Cheh-kiang Province, took great delight in having cut the blocks of moral books. Once, after a great inundation in the neighbourhood of the Kwen mountain of his province, he distributed much of his wealth in relieving the distressed. Once a gang of banditti for stealing women visited his house. They made him a prisoner within, and after he redeemed himself by much silver they set fire to his house. He saved his blocks of the Yü-li by secreting them in his granary. His first son became a Grand Secretary, two other sons obtained great distinctions, and also five grandsons by his first son, during the reign of the Emperor K'ang Shi.

[The scholars of every city are under the charge of an overseer. By this means combined and concentrated opposition can be brought to bear against the missionary in his attempts to rent a house. The ordinary people are generally willing to rent and to help, but the scholars can scare them, and even

* No. of subject.  † No. of example.
intimidate a friendly official. To prevent us renting they hold a general meeting and notify the headmen of every ten houses not to rent. If a house has been rented, then they do all they can to hinder possession. We lately (July 1885) rented a house 30 li from Che Foo. When the time arrived to take possession we found that the scholars had bought the house to prevent us moving in, the landlord and middlemen had run away, and four families had been installed in the house. In many parts of China the virtuous people have what is called a Fang Sen Hwie, i.e. a "Society for Liberating Life." It is believed that animals, birds, fishes and insects are possessed by someone's spirit; if their death is prevented the spirit obtains some mitigation of the pains of hell: therefore much merit is obtained by setting at liberty living creatures. A meeting of the members is convened every year. If near the water, as at Ta-li fu, they have a picnic on the water, and fishermen do a good trade by selling live fish cheaply, and their purchasers throw them into the lake. Sometimes sparrows are bought, but I have never heard of an ox or a horse being bought for this purpose. First, it would be too dear, and, secondly, it would soon be re-captured. It can be seen that the Chinese believe that distribution of relief during a time of famine is reckoned a meritorious act. Many Christians abroad thought that the distribution of their bounty during the late famine in North China would lead the people to think of the motives which led to its collection. Alas! very few, I believe, did so. During the time in which I was engaged in this work the general belief was: "Now is a " good opportunity for the foreigners by their money to buy up " the hearts of the poor people, and when the time comes to take " the country, the people will obey. [A bill to this effect was " posted on my door.] It is a good chance for the distributors " to acquire merit, or to obtain a mandarin's office. Or, the " money is foreign tribute, and the foreigners have come to
"attend to its distribution." When selling the Scriptures and other books, many natives imagine that we are keeping the proceeds for ourselves, because they give away good books, and why should we ask money for ours. Invariably my reply is: "You do your work to obtain merit, we desire to spread the Gospel of Jesus Christ. If we gave them away "many would think that we have an evil purpose to accomplish, "whereas by charging a few cash those who are desirous "to obtain our books can do so for a trifle. In fact, the "price paid would not cover the cost of carriage in many "parts, and practically the books are given away."

3.* Souls escorted to the Future World by Genii. 4.†

Mr. Tsai, of "Hu Cheo," through economically using his wealth was enabled to assist many poor, sick, and infirm persons. He would lend money to poor widows without interest. In his walks, if he met any poor children in trouble through breaking a basin, or who had lost money, he gave them enough cash to cover their loss, and thus save them from being beaten. He was a great admirer of the Yu-li, and he commended it to his friends; he bought a large number of copies and gave them away. He died in his 84th year, whilst sitting in his chair. His neighbours saw some genii come with a carriage and take him away. A grandson of his fourth, and also one of the fifth generation, obtained the degree of Chwang-üien, i.e. Imperial Academician, the highest literary degree, during the reign of the Emperor K'ang Shi.

Mrs. Yang, of "Kinling," because she had no family, in her thirtieth year advised her husband to marry again, and by mutual agreement they separated, and she became a vegetarian. After many years she died. At the time of death her neighbours saw four genii come with incense and flowers to receive her spirit.

* No. of subject.  † No. of example.
4.* The Spirit of Revenge held by Souls in Hades.  6.†

Mr. Shao says he once saw the son of a very rich man upon his death-bed. He awoke to consciousness and told his friends: "My soul has been to Hades, and I have seen two men whom I once saved by some money, and also a woman whom I stole. The two men spoke in my favour to the judge, but the father of the woman accused me fiercely." Two days afterwards, just as he was dying, he said: "An officer from the spirit-world has told me that my sin was very great in stealing the woman, but also great merit was due for saving the two men. The Judge has decided that the merit of the one case just balances the sin of the other. When I am born again I am to receive grace for my good deeds and punishment for my sins."

In A.D. 1638 a rebellion broke out in the city of "Kiang In," which was quelled after a great loss of life. A certain Mr. Pao was afraid of being killed, so he hid himself under some dead bodies. During the night a god came to inspect the dead, to see who had died from the first, second or third sword cut, and to administer medicine to the wounded for their restoration. Mr. Pao, was discovered. The god said: "This man ought not to die, because he is a vegetarian and abstains from destroying animal life." His clerk replied: "Mr. Pao in a former life killed a certain man named Wan San, and he is seeking Mr. Pao, to take his revenge." The next morning Wan San, with his soldiers, met Pao, who fell before him and told him what the god had said, and asked Wan San to kill him. Wan San had pity upon him, and only cut off his pigtail. Vegetarianism has much profit for the present life: it obtained for Mr. Pao deliverance from Wan San's revenge.

* No. of subject.  † No. of example.
5. * Good Deeds are counted Riches in the Spirit World. 8.†

Mr. Lan once heard a Mr. Wu say that he knew a man, just as his spirit was passing away, say: "I have been to Hades, and there I met an intimate friend. After very warm salutations I said: 'Why have you not brought your riches with you?' He replied, reprovingly: 'Riches may be brought here, but men are not willing to bring the right sort—virtue and merit; these things are current here. You should exhort men to bring such riches here. Those who live in sin, and engage Buddhist and Taoist priests to chant for their forgiveness, and so help their souls through hell, are utterly deluded. Let all from their youth practise virtue, and at death their souls shall receive a place in the happy land.'"

6. * A Visit to the City of Suicides. 9.†

In the fifth moon of A.D. 1669, Mr. Chang Ta, a native of Chin-kiang, living at Yang Chang, had his soul taken away by a mistake. When the judge of the first hall saw him, he told the demon: "You have made a mistake, this man ought not to have died." He ordered a demon to guide him to see the City of Suicides, so that when he was born again he could tell the people of this world what he had seen. He saw persons of all ranks and both sexes. Every day, at the same time that their deaths took place, they felt the same kind of pains. Those who had hanged themselves, their tongues came out of their mouths, and blood gushed from their nostrils, eyes and ears. The guide remarked: "Men imagine that death ends all, and when their souls arrive here, it is too late to repent."

* No. of subject.  † No. of example.
Chang asked the guide: "When may these souls be born again?" The guide replied: "This can never be. They have destroyed a good body, and have thus set at nought all the care of their parents in nourishing them." Upon their return to the judge, who told him "When you again enter the world, you must exhort the people not to commit suicide," orders were given and quickly obeyed that he should be born again.

7.* Reward for Preventing Suicide. 10.†

Mr. Tai Shang, M.A., of "Fuh Liang," lived in a room near a stream. One night he heard a spirit say near his window, "To-morrow a woman is coming to drown herself, and I shall thereby secure a substitute." Tai kept watch and saw a woman come to the stream. She was weeping bitterly, and her hair was hanging about her shoulders. He asked her: "What is the cause of your sorrow?" She replied: "I am in great trouble. My husband is a notable gambler and a drunkard, our house is bare, and he purposes to sell me to a life of shame. I am well connected, and rather than disgrace my family I will drown myself." He dissuaded her from her purpose and invited her into his house. Within a short time her husband arrived, and upon seeing her used very abusive language. Tai reasoned with him, and said: "If you are really so very poor, do not sell your wife, I will lend you some money." The husband and wife burst into tears, accepted the offer, and returned to their home. The same night Mr. Tai heard some strange sounds. A voice said: "Curses be upon you for spoiling my chance," whilst another said: "Why do you desire his injury? Shang Ti has decreed that he shall be a Grand Secretary, and you cannot injure him." [Prevented suicide is not always regarded as a benefit to all concerned.

* No. of subject. † No. of example.
A few years ago, at Hankow, some foreigners in the Customs saved a poor woman from drowning in the Yang Tsi. She informed her humane friends that for some reason her relatives had decided to drown her, and that she was sorry that she had been saved. Her relatives soon claimed her and took her home. The next time they tried to commit murder they were careful to avoid a rescue, so they tied a large stone around her neck; to secure the corpse a rope was attached; the poor woman was deliberately drowned, and then the body was taken home to be buried.]

8.* Buddhist and Taoist Priests' Plan to Destroy the Yu-li. 11.†

In a village to the west of Kwie Tong hsien was a Buddhist temple. The priest's family's name was Tah. He obtained a copy of the Yu-li, which he took to a neighbouring Taoist priest named Wan, to ask his opinion about the subject of punishment to priests for chanting incorrectly. They were both enraged with the idea. Tah said: "When I get to Hades I shall know. If this book gets circulated and its teachings are believed, our calling will be in danger and our livelihood destroyed. I will burn some portions of it." Wan replied: "I will work a charm to destroy the influence of its teaching. You invite the people to come and see a genii, and then I will deceive them, and the result will be advantageous to us." Tah went among the villages, and told the people that on the fourteenth of the fourth moon a clever Taoist would invite the presence of a genii to appear on a shrine, and, by this medium, information concerning the future could be obtained. The news spread like wildfire, and on the appointed day great crowds of people came with incense, candles and paper to burn.

* No. of subject.  † No. of example.
Wan began the performance of the day and conducted himself in a very strange manner. He fell into a make-believe trance, and wrote something upon a sanded board. After a time he awoke. An attendant said: "Whosoever can read, come forward and decipher." A man examined the characters and pronounced them to be the work of a spirit medium. The writing was: "Whosoever desires to ask any questions, let such come forward without delay." Tah quickly made for the shrine to ask the first question: "What is the most important work in this life? Tell us and we will do it." Wan told the decipherer to leave the shrine and wash his hands. Wan, as the genii, spoke, saying: "Let all keep silence and remember what you hear." The interpreter returned to the shrine, burning incense and bowing, watched by an anxious crowd. The writing was read: "First, honour the Taoist Religion; second, respect Buddhist nuns, and we will give you a pass for everlasting life. The Buddhist priests can obtain for you an easy passage through Hades, and when born again you shall live in the western heaven. Grieve not about the sins of the past, but beware of using your money grudgingly for the services of priests, and purchase of incense, candles and paper. There is an abominable book being largely circulated; it is named the Yu-li. It should be burnt; whosoever performs this work will acquire great merit." When the interpreter came to this sentence he saw a ray of bright light enter the temple, and Wan fell down in great terror. A deputy came from the true genii, and said: "Upper heaven, by an act of great grace, seeing that the present generation is most corrupt and wicked, has given the Yu-li to instruct the age, and this rat Wan seeks to destroy it. He shall go to the eternal hell." The deputy gave them a true sign upon the sand: "Spiritual sickness needs spiritual healing; when the body is sick take less meat. The Yu-li is an emetic for the sins that are past, and to
"follow its teachings is to avert future punishment." The priests were greatly ashamed and left quickly for their temples. Upon arrival they could not eat food, their bodies were full of pains, and became discoloured and swollen. After a short time they died. This event led the people to respect the Yu-li.

9.* Judgment upon a Violent-tempered Person. 12.†

In "Kao Tong Cheo" in the province of Shan Tong, lived a woman, Mrs. Li, who had a very violent temper. One day her sister-in-law, Mrs. Wu, lost her hair-pin. Because of this she used very abusive language. Mrs. Wu went to the temple of the God of War to pray. Mrs. Li found her there and railed upon her, whereupon the mud idol arose and with his sword killed her. The blood dripped from his sword and he sat down. This is one of the wonders of the past.

[Once, when visiting a temple outside the city of Kwie Yang fu, I saw an idol, whose look was calculated to terrify people, holding his sword as if to strike. I asked a young priest: "What is the work of this god?" He replied: "To kill people who tell lies." "Have you ever seen anyone killed by him?" "Oh, yes, two persons." "Well, my young friend mind you are not the third."

11.* Judgment upon an Unkind Son. 18.†

During the Song Dynasty there lived in "Long Yu" two brothers who agreed to provide monthly supplies for their parents. The elder was very poor, but his young brother possessed much wealth. The elder son had much difficulty to provide rice-gruel. Once he lacked for two days of his month, so he besought his brother to help, but he refused till his time

* No. of subject.  † No. of example.
to provide arrived. The aged mother went to the wife of her younger son to ask for some food. She saw the old lady coming, so she hid her rice-steamer under the bed-quilt, and said she had no food. It thundered immediately, and both this young woman and her husband were struck dead.

[The Chinese implicitly believe that thunder kills bad people, and if all other gods are false the God of Thunder is not. In our preaching we are frequently interrupted by someone contradicting our statements of truth, affirming that the God of Thunder executes all judgment. The question is asked by all classes: “Have you thunder in your country?” “Yes.” “Does it ever kill bad people?” “Oh no, it cannot kill people, it is only a sound; it may frighten.” A self-satisfied smile is often seen resting upon the faces of the audience. Our friend replies: “We Chinese know that thunder does kill wicked people, we can hear it, and see those who have died. What is the theory of foreigners?” “We affirm and can prove that it is lightning, which is an electric current, and all bodies capable of receiving it are liable to death or destruction.” “Yes, yes, that works all right in foreign lands, but thunder kills wicked people.” “ Granted that it kills bad people, how do you account for it that little innocent children are killed, houses set on fire, cattle killed, stones split and trees burnt? Is the proportion of evil people in your honourable city greater than the good?” “Yes, it is most difficult nowadays to find a good man.” “True, my friend. If all the female population were taken away, only the male portion would be left. If all the evil-disposed were taken, the good would remain, whereas you say the God of Thunder kills all the bad, and yet you have more of this class left; therefore you contradict yourself. What explanation can you give concerning children and the other objects referred to?” “Why some evil spirit has taken refuge in the child,
"horse, tree or stone, and the God of Thunder has found them and has punished them!"

12.* A Filial Son. 14.†

In the city of "Wu Cheo" lived a man named Yang Ih, a military B.A. His parents and himself were very poor, and he had great difficulty in providing them with food. For ten years he begged food and money to pay doctors' fees among his friends. Whenever he obtained nice food or wine he hurried to bring it to his parents, and, although hungry, he would serve them. He could have obtained employment, but he refused in order to devote his whole time and strength to his parents. After a time the old people died; it was then winter. He sold his clothes except his trousers, and begged whatever he could to buy coffins. He spent much of one year at their grave in mourning for his parents. One day he found a parcel before the grave. It was addressed: "From heaven; a present to the filial." When he opened it, he found it to be gold. He thanked heaven, saying: "When my parents were alive I only did my duty, although I had to beg. This gold is now useless to them, and I do not need it. I will use it for the sick and infirm poor." Within a month of this event he died. The Judge of Hades complimented him and said that Shang Ti was greatly pleased.

13.* An Example of a Filial Daughter-in-law. 15.†

Mrs. Chang of "Yen-Kwang hsien" had a dream one night, in which a demon told her that for some sin she would be killed by thunder the next day. Her parents were sick, and she feared that the noise might cause their death. To

* No. of subject.
† No. of example.
prevent this she went and stood under a mulberry-tree to await the thunder. Shang Ti, seeing her filial piety, forgave her sins and saved her from death. Within a short time the heavens were clear and no thunder was heard.

The Second Hall of Judgment.

Prince Ts'u Kiang is the president of this hall. It is situated at the bottom of the great sea under the Ngo Chiao boulder, direct south. It is a great place about 500 li in compass and is divided into sixteen hells. [I have asked many Buddhist priests if they knew where this great sea was. They reply: "We do not know; it is somewhere."]

[See Plates X and XI.]

Description and Names of the Places of Torture.

The 1st Hell is the black cloud and sandy desert.

" 2nd  " " stinking manure pools.
" 3rd  " " place where spikes and knives abound.
" 4th  " " abode of hunger and thirst.
" 5th  " " place of burning feverish mouths.
" 6th  " " where people sweat blood.
" 7th  " " where brass axes are used.
" 8th  " " of torment of sharp-edged brass tools.
" 9th  " " of wearing hot iron clothes.
" 10th  
" 11th  
" 12th Hell has a river of lime for bleaching people.
" 13th  " is the place of hacking and cutting.
" 14th  " " making fine lacerations.
" 15th  " " lair of wolves and foxes.
" 16th  " " freezing house or pools.
An Exhortation by the President against prevalent Customs of Hurtful Tendency.

First count.—Those who entice or deceive the youth of both sexes to cut off their hair to enter the Buddhist priesthood, or those who thoughtlessly do the same. Second count.—Persons entrusted with books, pictures or scrolls, who refuse to deliver the same to their owners, or who remove the owner’s name or private mark, and refuse to deliver up another’s property. Third count.—Quack doctors who, for profit, through ignorance injure the eyes, ears, hand or foot, or the general health of those experimented upon. Fourth count.—Middle agents in matrimonial agreements, who deceive in regard to age, personal appearance, health or character. The souls of such at their death shall be dragged away by a beast like a demon dressed in red clothes, and cast into a hell of great suffering; at the completion of their time they shall be handed over to the third hall for further judgments. Fifth count.—Men or women who exhort others to carefully read the Yü-li, or who write out portions of it and spread it abroad; who administer medicine to the sick poor and suitable help to the destitute,—this kind of merit shall balance their sins; after death their souls shall pass quickly to the tenth hall and be born again as human beings. Those who are very humane, and exhort children not to destroy insect life, if they will on the first of the third moon take an oath to continue to abstain from wantonly destroying life, and will buy and set at liberty some birds or fishes, such shall escape the tortures of all hells, and shall quickly be born again and dwell in (Fuh-ch‘i-ti) the happy land.

A New Decree.

Approved by Shang Ti and delivered to the President of the First Board. Those guilty of the first count of crime, when
their souls arrive at the first hall a red-haired, black-faced
demon shall with an awl pierce their hearts; after this a
powerful demon with a sword shall take and cast them into a
great hell, where they shall be tortured three years, then cast
into the freezing pool for three years. At the expiration of this
period they shall be sent to the third hall for judgment.
Those guilty of crime under the third count, if they have
injured through ignorance, but have not caused death, they
shall endure the punishments above described. But those who,
having made much money, when their patients have died, have
said "It is heaven’s decree,"—using this plausible phrase to
cover their ignorance—upon their arrival at this hall a
demon with a brass hook shall pull out their hearts, another
powerful one shall cast them into a great hell, and they shall be
tormented for three years; then, upon release, they shall abide
ten years in the hell of cutting and hacking, and when
liberated be sent to the third hall for further examination.

Adulterers and adulteresses are of all positions in society.
When their souls arrive at this hall a black-faced demon with
tusks shall bind them to an iron post and inflict torture upon
their bodies; then they shall suffer ten years in one hell, after
this five years in the cloudy desert, then suffer the tortures of
every small hell, undergo in conclusion one thousand different
pains in a great hell, and at their arrival at the tenth hall they
shall be born again as animals. Yü Ti has favour to bestow
upon penitents for the above crime; if they are determined to
live chaste lives, they can escape the pains of hell and be
born again as human beings; they must upon the first and
fifteenth of every moon abstain from eating meat and chanting
prayers.

[In our intercourse with the Chinese we hear many stories
of deception in matrimonial affairs. The position of middle
man or woman is quite an established custom. In every
city there are kwan-mies, women who obtain their living by
securing and disposing of girls and women as slaves, concubines or wives, for officials and private persons. In the city of Kuie-Yang fu there is a headmistress over this class who has a seal given to her by the Hsien mandarin to stamp papers of sale or contract. Once a man asked a kwan-mie to get him a wife. After a time she told him that she knew of a suitable person, with the exception (pointing to her left eye) of being blind with one eye. The man replied that such a loss was not very serious. After a few days the go-between, when talking about the woman (pointing to her right eye), said that his intended was blind with that eye, and the man, thinking that it was a repetition of the old report, replied: "It does not matter." After his marriage he discovered that his wife was blind. When he asked for explanation of the kwan-mie, she said: "I told you so, but you did not take notice of my pointing."

At times, when a mandarin has a case of adultery, and separation is sought, if the parties concerned are poor it is hushed up; and oftentimes the woman is placed in charge of the kwan-mie, and she will sell the woman to some one. If the parties concerned should have money the case would be carried through in such a way as to reduce them almost to poverty or else to decapitation.]

14.*  *Punishment upon a Taoist Priest Quack Doctor.* 16.†

A Taoist Priest of "Hao Cheo" used to prepare some wonderful medicine in a pot on the shrine to Lao Cüin, and published abroad that Lao Cüin gave some mysterious efficacy to it. Its fame spread and people from far and near flocked to purchase it, and the priest became rich by his fraud. One day a fire broke out in the pot and the boiling mixture was thrown on his body, and he died from the effects of burning.

* No. of subject.  † No. of example.
Two penniless gamblers named Hu and Lin knew a well-to-do friend, who after continual invitations joined them in gambling, and the result was that he lost a large sum of money. One day a strange-looking man met them on the road, and said: "The time of your punishment is at hand." Within a short time of this event Hu became blind and Lin lame.

[Although gambling is a breach of law, yet it is not regarded as such, but a pastime. It is general in all ranks of society. The ordinary Chinaman, if he has a few minutes to spare, spends them in card or dice playing; chair-coolies, boatmen, yamên runners, and employés on the steamers all do this. At New Year's time in some cities the streets in some sections are lined with people gambling. At other times people gamble in known private spots. It is very trying to have a company of inveterate gambling coolies on a long journey. As soon as they can get to their dice at evening they do, and perhaps keep you awake till midnight. When you want to start the next morning, some who have lost all their money will not start unless you advance money for them, or else they will delay you a day. Once such a gang caused delay by their gambling, and as night came on it began to rain. They pushed on until quite dark with a lady in their chair, her husband having gone ahead to find an inn. When they reached a cottage on a high hill they left the chair in the rain, and the first thing they did was to gamble. After about three hours of mutual suspense the husband found his wife in her chair in the rain and the coolies so absorbed in gambling that they were oblivious as to the chair and its occupant.]

* No. of subject.  † No. of example.
Punishment for Inducing a Woman to become a Nun.

16.*

Once a Buddhist priest saw a good-looking woman near his temple, and after much persuasion she decided to cut off her hair and become a nun. One night the Goddess of Mercy, in a new form, visited him and rebuked him for using his profession with evil intentions. She struck him on the head, and said: "You shall be turned into an animal." After she left him horns came out of the places she struck, he fell on the ground and made a noise like a sheep, and then died.

[Buddhist priests are not allowed to marry, but the Taoist priests are permitted; priests and nuns of the former are naturally open to suspicion, whilst the latter are not. In 1878 the Viceroy of Kiang Su had the Buddhist nunneries in Nan-kin, Chin-kiang, Yang Cheo, Su Cheo and other cities closed and their doors sealed, because of their general corrupt influence in society. The practice of celibacy of foreign and native Romanist priests subjects them to much suspicion and rumour, whereas the married Protestant missionary and his family is above this thought, and the Chinese respect such accordingly. The first question that was put to me, in an inn in Yün-nan fu, when on a journey with my late wife, was: "Is it true that Chinese women live in the Catholic establishment in the city?"]

17.* Breach of Promise of Marriage with a Nun. 19.†

Miss Chang of "Hang Cheo" belonged to a wealthy family. Through some trouble with her parents, when she was thirteen years old, she cut off her hair, took a vow, and became a Buddhist nun. When she was about twenty-seven

* No. of subject.  † No. of example.
Mr. Si-Chin, M.A., who had little money, was on his way for an examination, fell in love with her, and an engagement was made. She gave him some funds for his private use. Si-Chin failed in his examination and he refused to marry. This action greatly enraged Miss Chang, and she committed suicide rather than bear disappointment. One day Si-Chin suddenly fell on the ground, and he heard the voice of the spirit of Miss Chang say: "I have found you at last. I can only be pacified by your death." Within three days Si-Chin died.

18. * Liability of Deceased Person to Prevent Actions. 20.†

In A.D. 1136 Mr. Wang proposed to sell his ancestors' house and some valuable pictures. About the time of sacrificing to ancestors in the seventh moon one appeared to him at night and rebuked him, saying: "You are in comfortable circumstances, why do you wish to sell our property? If you do not quickly repent I will return to you and send upon you great calamities." Mr. Wang and his wife never forgot it. Warning.—Let no one ever remove the owner's mark from borrowed or entrusted property and then claim it.

[The time, according to custom, to restore borrowed things, such as clothes or money, is about the time of the three principal feasts; if you ask for them between these events you are supposed not to know manners. Many mean persons secrete themselves so as to avoid meeting claimants, and plead that important business called them from home; by this means the property of others gradually becomes that of the borrowers.]

19. * Punishment for Brutal Injury of Ears, Eyes, etc. 21.†

Mr. Shao of "Mong-Ci Cheo" was an incorrigible vagabond and noted bully. He adopted all kinds of schemes to

* No. of subject.  † No. of example.
get money, and although beaten several times by the mandarins he did not fear. He was the terror of his neighbourhood. Those who refused to grant him his request he would strike, often causing injury to persons' eyes, ears or nose, or else hurt their legs or feet by kicking. After a time he fell sick, his body swelled and the skin broke. He suffered excruciating pain. Once he said: "Look on me; it is true that punishment comes upon the wicked." After his death the flesh left the bones and his corpse presented a remarkable appearance.

20.* Restoration of Sightless Eyes. 22.†

About A.D. 1628 Messrs. Wan and Chen, natives of "Chi-Lin," undertook to repair the literary and military temples of their city. In the rear of these temples was a Mosque, and some Mahometans used the grounds for various purposes. A suit was entered against them, and it was decided that they should not trespass on the temple land. This enraged the Mahometans, and some, headed by a Mr. Yang, caught Chen and beat him, injuring both his eyes, and then they put lime in them, and he lost his sight. He suffered very much. On the first night he saw a genius come with some wine to refresh him, on the second night another genius to heal him, and on the third evening an old lady came and gave him some pears and plums and a pair of sheep's-eyes. As soon as he had eaten these his sight was restored perfectly. For fear of Yang he removed and lived at a distance. After a few years a noted rebel named Ko came with his men to "Chi-ning" and killed thirteen of Yang's family; he plucked out their eyes and cut out their hearts. After this Chen and his brother passed successful examinations at Nan-kin and became small mandarins.

* No. of subject,  † No. of example.
[Some people in Ta-li fu, eat sheeps'-eyes for impaired sight; others who have lost an eye put a snail in the socket, because they believe that their sight will return.]

*Mitigation of Punishment of an Ignorant Practitioner.*

21.*

Mr. Mo, a medical practitioner of "Lu-Ho" fell sick and died, but his body retained heat. After a time he returned to consciousness. He told his friends: "I have been to Hades and have seen the judge, who said: 'Through your ignorance and the wrong use of medicine you have caused many to die, and their spirits accuse you here; you shall be turned into an ass.' The recording clerk said to the judge: 'Although he has caused many deaths through ignorance it was not the desire to be rich, but to help those who came to him; his case is certainly different from those who for gain cause death. I have examined the book of fate, and I find that he ought to live yet thirty years. I suggest that he be released to return to the world and exhort the age.'" The judge agreed and ordered the ass's hide to be taken off Mr. Mo. When he awoke he found a piece of ass's skin in his back, and it remained till the day of his death. This occurred some time between A.D. 1662 and 1728.

[The Chinese proof of death is not well known amongst foreigners. We believe it to be when breathing ceases; a Chinaman believes a man is dead when the body is cold. Breathing may cease and also the pulse to beat, yet whilst the body is warm a Chinaman will call upon the spirit to return. The Chinese firmly believe that the length of life is fixed by fate. The blind fortune-teller is supposed to be able to calculate the length of life, after you give him the various signs under

* No. of subject.  
† No. of example.
which the enquirer was born; if it suits the wish of the
enquirer he rests satisfied, if not he seeks another prognos-
ticator. The friends of a poor insane woman, a neighbour in
Yün-nan fu, called a fortune-teller to enquire when she ought
to die, and his deduction was when eighty years old, about
forty years ahead; within three days the poor woman died.]

22.*  Punishment for Exorbitant Medical Charges.  24†

Dr. Twan had a great reputation for his skill, and also for
his fees. Once he was called by a rich man, and when asked
his fee to cure him, replied "Tls. 50"; he was offered Tls. 25;
this he refused and left. When called again he refused to
attend the case for less than Tls. 200, which was paid and a
cure effected. He had a dream one night in which he heard:
"Shang Ti is vexed with you because you use your skill only
"to make money. You love the rich and hate the poor." Shang
Ti ordered a man to give him twenty blows on the
back. He awoke with acute pain in his back. When his
friends examined his back they saw marks as if made with a
cane. Within a short time of this event he died. Let all
know who gratuitously dispense medicine that Shang Ti will
surely bestow upon them good things.

[Doctors' fees are often exorbitant for poor people. A
price is often fixed, and unless paid the case is not under-
taken. At times when a patient has suffered at the hands
of all the noted doctors in the city, and is almost dead,
they will invite a foreign doctor, and will be willing to pay
a great sum if he will undertake to restore the patient to
health. With the above enforced belief it takes a long time
for the natives to learn that the medical missionary seeks to
heal for Christ's sake and not to accrue merit. I was glad to

* No. of subject.  † No. of example.
meet lately (July 20th, 1885) sixteen government medical students under Dr. K. Mackenzie's (L.M.S.) training in Tientsin. The Chinese Government treats them most liberally whilst training; every student receives Tls. 10 a month for his expenses, besides Tls. 24 a year for clothes. After they have graduated they will be employed in Government service.]

23.* Severe and Cruel Treatment of Female Slaves. 25.†

About A.D. 1670 Mr. Shu of "Hai-Yen" went with his nephew Yong to pass his examination. Yong had a dream in which a man told him: "You will take your B.A. degree, "and your essay will be marked 'very good.' When you "return home ask your grandfather if he knew anything "about a slave girl named Wu-san." Facts occurred according to his dream, and he asked his grandfather the question. The old man said that his father did have a slave of that name, and for an improper action he beat her so severely that she would have died had he not cared for her. She afterwards redeemed her character and was respectfully married. This occurred about thirty years ago. Truly our actions are known in the other world, and there are no mistakes there; because of my good deed you have your degree.

[From what I have seen of slave girls in Kuie Cheo and Yün-nan they appear to be treated well. Yet there are multitudes of cases where the girls are very much ill-used, and many poison themselves. I heard of one inhuman lady who had several girls; these she would have attend her during the late hours of the night whilst she smoked opium; if one fell asleep she would make her stand on her toes. The woman in charge of the slaves said that several died whilst she was in charge. The corpse would just be put in a slender coffin,
given to a coolie to bury, who would doubtless, to save his strength, bury it close to the surface, and the probability is that dogs would soon discover the body and devour it. Alas! for this system; it is one of the cancers in the social life of the Chinese; only God knows all the suffering it entails.]

24.*    A Warning to Matrimonial Go-betweens.    26.†

In A.D. 1668 Mr. Chu of Shanghai was burning incense on New Year's morning, when he suddenly became dizzy and saw four demons take him away to the "Tiger-head" city in Hades. With eleven others he beheld on the walls a list of names encircled with vermilion or black; the vermilion was for good deeds and the black for evil. Chu saw sixteen black circles to his name. Once he betrothed a good-looking woman to a very ugly man; she became aware of the fact, and when Chu knew it he broke off the match and proposed to marry her; this so enraged the woman that she hanged herself. His second circle was for falsely accusing a carpenter, which ended in his committing suicide, and then he proposed to marry his widow. Alas! an evil heart is like a leaky roof. He had one red circle, because he once prevented a law-suit. He saw a notice on the walls which said that any person who had one or two red circles would obtain release from Hades. They were released. On the third of the first moon Chu shut himself in his room for a long time, and became a vegetarian and chanted in order to secure forgiveness of his past sins.

Prosperity upon Posterity for Distributing Good Books.

25.*    27.†

Mr. Min of "Wu-hsien," Kiang-su Province, in A.D. 1625 graduated with the second literary degree, by which he

* No. of subject.    † No. of example.
became eligible for office, but he preferred a private life. He expended large sums of money in cutting the blocks of good books, and in printing and distributing them. If he saw any leaves torn he would paste them, to save them from destruction. During a famine or epidemic he would distribute grain and medicine. Several of his sons, grandsons and great-grandsons obtained high literary degrees during the reigns of the Emperors Shwen-Ci, Kang-Shi, Yong-Chen and Hsien-Tong.

Literary Honours bestowed because of a Father's Benevolence.

In the Ming dynasty Mr. Tsai, a doctor of great renown, prescribed and gave away medicine gratuitously to the poor. Once his wife went into a trance, in which she visited Hades, where she saw an official with a letter, who said: "Your son has not extraordinary ability nor has he done any great thing, but because of his father's merit it is decreed that he shall take a second literary degree. An order to this effect has been sent to the examining official."

Blessings upon Philanthropists.

Mr. Chen of "Cha Fin," during a time of great famine, gave away rice to relieve the poor; when this began to fail he gave rice-gruel, and when this failed he gave money. One day a Taoist priest begged and obtained assistance, and he pronounced blessing upon him and his children. He had three sons, they all attained high literary distinctions and wealth, and were benevolent.

Mrs. Yang, a widow possessing great wealth, was grieved at the suffering of the poor people of "Hwai-sen hsien"

* No. of subject.  † No. of example.
caused by the exorbitant and oppressive taxation of the mandarins. To deliver the poor she gave Tls. 100,000 to the officials. Three days afterwards her three treasure-rooms were mysteriously filled with money, and a board with writing was found in one room which startled all who saw it. Some said it might be the wealth of Mr. Ma, of Tsing Cheo, deposited here. After a time Mrs. Yang heard that Mr. Ma's wealth had left him, so she sent to tell Mr. Ma what had taken place, and asked him to come and take it away. Mr. Ma replied: "My happiness has fled to dwell with you who "have virtue; if I take it back I shall be going against the "will of heaven." Mrs. Yang replied: "I have satisfied the "demands of the official, and I have no personal need, I will "distribute it to the poor." She attained to a great age, and her descendants became rich and useful members of society.

28.* Honour to Liberators of Living Creatures. 31.†

Once Mr. Shu visited the Tien Tai Mountain and there met a Buddhist priest, who exclaimed upon meeting him: "Why, you are born to be a B.A." "I have no such high ideas," replied Shu. The priest said: "If you seize the present "opportunity of setting at liberty living creatures you can "obtain such a degree." Shu did his best with his small means for nine years, and then visited the priest. The priest told him: "You have not done enough yet; buy Tls. 30 "worth of water creatures." Shu did so within ten days. The priest when he saw him, exclaimed: "Why your face "shines, because your merit is full; you will graduate next "year." He took his degree, and in time became a Chancellor of the Exchequer.

* No. of subject. † No. of example.
29.* Evil Thoughts a Hinderance to Success. 32.†

Mr. Sen of Kwie Cheo made several attempts to pass his examination but always failed. At last he wrote a prayer, and asked a god if his name was written in heaven that he should take a degree. The god replied: "You ought to take a degree, but a hidden evil purpose hinders you." Sen wrote a reply: "I have no such evil thought." The god tore up the prayer, saying: "Although the deed has not been committed you have thoughts of adultery."

[It is customary, when making a petition or prayer to an idol, to write it upon yellow paper, read it before the idol and then burn the paper.]

30.* A Repentant and Reformed Debauchee. 33.†

An old book records the following case. Once a Mr. Tsai, a good-looking and affable man, lived a very reckless, sinful life. After a time he entered a temple to study, and became a hermit, abandoning the attractions of life. One night he had a dream in which a god told him: "You were destined to a "great fortune but your immoral life has cut it from you, but "Shang Ti is pleased with your efforts to break off sins, and "says you shall attain to prominence."

THE THIRD HALL OF JUDGMENT.

Prince Song Ti is the president of this hall. It is situated at the bottom of the great sea, direct south-east, beneath the Ngo Chiao boulder. It is more than 500 li in compass

* No. of subject.  † No. of example.
and contains sixteen small hells of torture, designated as follows:—

The 1st Hell is the place of brine-wells and salt-pits.

" 2nd " torture by twisted ropes.

" 3rd " boring the veins.

" 4th " scratching the face with hooks.

" 5th " replacing the heart with brass and iron.

" 6th " taking out the eyes.

" 7th " scraping the corpulent.

" 8th " flaying the skin.

" 9th " chopping off the hands and feet.

" 10th " tearing out the fingernails.

" 11th " sucking of blood.

" 12th " hanging by the feet.

" 13th " dissection of the bones.

" 14th " gnawing by worms.

" 15th " smashing the knees.

" 16th " extracting the heart.

An Address by Prince Song Ti against the Corrupt Morals of Society.

To scholars or others who seek to obtain Government employment for their own profit; scholars and people who are ungrateful for the products of the land and water, i.e. the Emperor’s land; unfaithful wives and concubines; ungrateful sons and daughters-in-law, who after a time desire to return to their parents with their father-in-law’s property; ungrateful slaves and servants; undutiful secretaries and soldiers; fraudulent shop assistants; prisoners
who make their escape, or deported persons running away, thus causing great trouble to their securities and mandarins; persons who upset existing customs, who hinder people from burying, or who dig open a grave, or who open a grave and injure the bones of its occupant; those who evade and refuse to pay taxes; those who forget the whereabouts of their ancestors' graves; strife-makers who entice people to go to law; persons who write and paste up abusive and anonymous bills; husbands and writers of a bill of divorce or separation; writers of false deeds of land, receipts of payment, or seals to collect another's money; those who alter the amount in invoices and thus defraud. Any guilty of the above crimes, when their souls arrive in Hades a powerful demon shall cast them into their proper hells, and when their time expires pass them on to the fourth hall.

An Act of Grace.

Whosoever is guilty of the above sins and will, on the eighth of the second moon, take an oath with the determination never to do the same kind of sins, shall escape all the tortures of hell.

A New Decree.

Mandarins who have embezzled the Emperor's money, and have used all kinds of cruel practices of oppressive extortion, their souls shall suffer all the tortures of the third and fourth halls, and afterwards their souls shall be cast into the eternal hell and never be born again. Yü Ti nevertheless has grace for this class of offenders, if they on the first of the first moon, with their faces to the north, will take an oath and resolve to repent and forsake their sins, and do good in the future; and either write or print the Yü-li to exhort the age, they shall escape all the torments of hell. If from this time till their
death they become vegetarians, chant, and zealously preserve the Yü-li, and spread its teachings, they shall escape the torments of the perpetual hell and be born again as human beings.

31. * Blessing upon Teachers of Gratitude. 34. †

Mr. Chi was a man whose heart was in the centre and correct, a man of exemplary conduct. The principal theme of his meditations was the harmony of the four cardinal things,—heaven, the power and influence of the orbs; the earth, its capabilities to nourish us; the Emperor, who rules the State; and our parents, who have given us a body, and care for and nourish us. He maintained that any person who forgets these four things is worse than a beast. That it is the duty of parents to teach their children, and masters their apprentices,—these things before anything else. One day he met three fairy-like men coming to his house. They said to him: "You continue your work of teaching these duties, and we will preserve your sons and grandsons from fornication, and give you great reputation." He had three sons and eight grandsons; three of his descendants became members of the Grand Council, and the others were filial, virtuous and industrious men.

32. * An Unfaithful Wife. 35. †

Mr. Chieu of "Chang-lan-ci" was a millionaire. He had a neighbour named Chao, who was poor, but whose wife was good-looking. A person told Mr. Chieu about Mrs. Chao, and he concocted a plan to take her as his wife. In order to make her acquaintance he offered to lend Chao some money to go a long journey to purchase calico. He accepted

* No. of subject. † No. of example.
the money and started, but the wind being contrary he returned home. To his surprise he met Mr. Chien and his wife drinking wine. This greatly enraged him, and he left for his boat. Chien and Mrs. Chao secretly planned to dispose of Mr. Chao, but it leaked out, and Mr. Chao’s friends warned him of it and accused her and Mr. Chien to the mandarin. Mrs. Chao was tortured until she confessed her crime. Mr. Chien cleared himself by bribes, and also purchased Mrs. Chao’s release. They were ashamed to live in the city, so both left. They had not proceeded far before a violent storm arose and the thunder killed both of them.

33.*  An Ungrateful and Unkind Husband. 36.†

Mr. Shu, aged 32, was a brass-worker and had a shop near the Hsien-Lin bridge at Hang Cheo. He had a most painful skin disease from which he was dying. His wife had two young children to care for, and she besought her husband with tears for advice, for she felt utterly unable to stand alone in the world. She said: “I am willing to die and thus lend you my life, in order to care for the children until they are of a marriageable age, and then you can marry again.” He agreed to this request and promised to obey. She then wrote out this agreement and went to the temple of the God of Hades and informed the idol, and upon her return home she told the kitchen god of the same. Soon afterwards she became sick with a disease like her husband’s, and he recovered. She died within a year. Very soon after her death Mr. Shu disregarded his promise and married again. Upon the night of his wedding her spirit took possession of the slave, and rebuked him very violently. He lived with his new wife five or six months, when his old sickness returned. His prayers and vows were unavailing, and he died.

* No. of subject, † No. of example.
[The temple of the God of Hades is an important place in every city. In the chief one in Kwie-yang fu is an idol whose mouth is daubed with opium. People who have lost, or who have had stolen any property, after informing the idol will stick up a notice of the missing article on the rails in front of his shrine. The kitchen god is supposed to take notice of all that goes on in the house, and on the first and fifteenth of every moon he acquaints Shang Ti. Upon the twenty-fourth of the twelfth moon he is supposed to ascend to heaven to report and rest. The people make him an offering of adhesive sugar, to stick his mouth and thus prevent him from accusing them.]

34.* Self-inflicted Punishment of a Cruel Stepmother. 37.

In the village of Peh-Shui hsien, Shen-si, lived a very poor labouring man whose wife died and left him with a son and daughter. After a time he married a woman named Liang, whom he obeyed implicitly, allowing her even to beat his children. During his absence she would treat them most unmercifully by beating, pinching, nipping and pricking with needles, till their bodies were bruised. One morning after her husband left she noticed a woman looking in at the window. She had a sorrowful face and wept in a revengeful tone. This so frightened her that she lost her reason. Her neighbours came in and found her writhing on the floor and cursing herself. They knew that she was possessed by the spirit of the first wife. They gave her some cinnabar, and this partially restored her. At times she was seized with fits, and she could only get relief by the children thumping her hard. Sometimes she would get an awl and pierce her body till blood came out. At last she took a hot iron and burnt herself so badly that she died. This event is recorded in the Yamên books of the above city.

* No. of subject, † No. of example.
Mr. Chia's father died and left him in very comfortable circumstances. He had two wealthy uncles who had no sons, so he was adopted by both in order that some one should perform the ceremonies of ancestral worship. At their death he was very wealthy, but he soon forgot and neglected to perform his duties. One day he suddenly fell sick and lost his reason, being possessed by the spirit of one of his uncles. He spoke to himself: "You are rich and purpose to enjoy life; you have taken the responsibility of an adopted son, but you shall have no descendants." He took a knife and began to cut the flesh off his body. Soon he inflicted a mortal wound and died. In a short time his only son died, and all his property was divided among his relatives.

Hon. Wie, Grand Secretary of State, lived at Tsin Cheo. He had very stringent rules for his male and female slaves; they were not allowed to speak to one another. One day he found two laughing and talking, and he rebuked them sharply. Mr. Wei, junior, had a waiting-boy who slept near his bedroom door. One fine moonlight night he was awoke by the sound of some one walking in large boots; he thought it was a servant. He saw a tall man, with a red face and white whiskers, like the God of War, carrying a man's head in his hand. As soon as it was light he told his master what he had seen, and this caused a great consternation in the house. Search was made, and they found the slave's bed with blood upon it. After a time they found the body near the God of War's temple, but they never discovered the head.
37.* A case of a Secretary who Poisoned his Master. 40.†

In A.D. 1628 whilst Mr. Chen held the office of civil mandarin of "Tai Hing" he had a dream in which he saw his predecessor, Mr. Tso; they were natives of Kiang-si, and both had buttons of the third literary grade. Mr. Tso looked very sad and wept. He said: "We are natives of the same province, and I held the same office as you, but my clerk "poisoned me a few years ago. You must investigate the case." Mr. Chen awoke in amazement and began to make enquiries about Mr. Tso's clerk. A soldier gave such information as led to the arrest of the clerk; he was beaten, and then confessed the deed. Mr. Tso hated bribery, and he rebuked his clerk for taking bribes and squeezing the people. This enraged the clerk and he poisoned him. Mr. Chen asked: "What did you use to poison your master?" He replied: "I put a poisonous worm in his tea, he drank the tea, became "dumb and soon died; the people said he died of a malignant "fever." Mr. Chen made him write out his confession, he kept him in prison a few days and then beheaded him.

It often happens that a secretary is a mandarin's right hand. He may have money or influence to get an office, but he has to depend upon his secretary's ability to keep his post. All matters have to pass through the secretary before reaching the mandarin, and thus it is a very lucrative office for receiving bribes. The most important thing for a mandarin's office is to be able to send well-written documents to his superiors, and thus the real state of affairs resolves itself into a large writing-school, each grade endeavouring to excel in composition. I knew one old gentleman in Ta-li who was secretary to the Generalissimo, Intendant, Prefect, Magistrate, and to several military mandarins. His great ability to

* No. of subject.  † No. of example.
compose good official despatches was the reason of his general employment.]  

38.*  

**Judgment upon an Ungrateful Man.**  

In "Ts'ao Cheo" lived a very hard-working field labourer named Shī, who had a wealthy friend named Mr. Chang. Mr. Chang said to him one day: "You work very hard all the year round and you can hardly make both ends meet. I am inclined to help you by lending you some money to engage in the silk and calico trade, and as you are able you can repay me." Shī was highly pleased with the offer, accepted the money, and after a time became a wealthy man. Once Mr. Chang's house was attacked by robbers who stole all that he had. In his distress he went to Shī to borrow a little silver. Shī refused to lend him a cash, saying: "You have come here to fool me." Chang returned home and wept bitterly. Soon afterwards a terrible thunderstorm burst over the place, and the thunder struck Shī and turned him into an ox, and upon his breast was written in red characters, "Shī, the ungrateful." He died within ten days.

39.*  

**Calamity for Delayed Burial of Parents.**

In the T'ang Dynasty, [A.D. 618-913] a rich mandarin named Wu kept his parents' coffins in his house five years, because he could not find a piece of land whose fēng-shui was good. After a time he used his money to buy a higher grade, and left the coffins unburied. His woman-servant did not wake him early enough on the New Year's morning for him to worship. He became greatly enraged and nearly kicked her to death. About this time his boy-servant was possessed of a spirit, who said: "You are not a loyal servant nor a

* No. of subject.  
† No. of example.
"filial son, you do not honour heaven and earth; calamity "is near you." Within a few months he was degraded to deportation and died.

40.* Distress for Stealing a Plot of Good Fêng-shui Land. 43.†

Mr. Lin was a very poor man, but he believed that prosperity would be his by securing a plot of good fêng-shui land for his parents' graves. He knew of such a plot of land; he wrote out a false deed, and caused the owner's son to remove his father's grave, and there buried his own parents. After this event his father appeared to him in a dream and said: "The field of happiness is in the heart, and not in the "good fêng-shui plot. Those who steal land have no prosperity "nor posterity." In course of time Lin and his family ended their lives in prison.

41.* An Unmolested Grave a Sign of Virtue. 44.†

Mr. Fung of "Ih Tu" was a good man but very poor; his neighbour, Mr. Li, was wealthy. Mr. Li's parents died, and he purchased for a large sum a plot of land whose fêng-shui was good, and buried them. Within a short time, the God of Thunder destroyed the graves, and then he bought another plot. He had wealth, but was not a good man, so the gods would not protect his graves. When Mr. Fung's grandmother died he buried her in the first plot of land, and nothing occurred to her grave; this was not because of his poverty but for his good living.

[The literal meaning of the two characters Fêng and Shui is Wind and Water; their practical meaning is a good position for buildings and graves. It is believed that the good fêng-shui of a parent's grave will secure prosperity, and if a man has been a vagabond to his parents in life he

* No. of subject.  † No. of example.
will, if able, make up for it by getting a good grave, not so much for his parents' honour as for his own selfish ends. Men of wealth spend large sums to engage the services of a man who is supposed to know his trade of fêng-shui, whilst a poor man has to bury where it suits him. The idea of being buried at sea is most repulsive to a Chinaman, and the probability of such often hinders them from a sea voyage. I have often asked a fêng-shui professor how the fortunes of a family would turn out whose parents were buried at sea. The reply is: "I do not know." Canisters of earth are sent to a son in a distant place for him to choose the spot. Chinese who can afford it always send their relatives' remains to the family graveyard, whether they are in China or abroad. H.E. Hsü, Chinese Minister to Germany, France, etc., sent the remains of his wife by the s.s. "Cassandra," which arrived in Shanghai, June 24th, 1885; the freight was $1,500.00.]

42.*

Trouble for Using an Ancient Grave. 45.†

Mr. Fong of "Wu Liu," in A.D. 1785 dug, opened and used the grave of Mr. Yao, a mandarin in the Song dynasty [A.D. 960-1278] who killed himself rather than serve the succeeding dynasty [Yüien]. Mr. Fong was constantly visited by some imp who burnt his clothes and at night time took the tiles off his house. He called in an exorcist to drive away the spirit; he next invited a medium who read upon a sanded board that Fong's troubles came because he had disturbed Yao's rest. The medium wrote out a confession for Fong, who took it to a temple and burnt it, and from that time he was free of his previous annoyances.

[The Chinese are greatly afraid at hearing the tiles move at night; they always imagine that some evil spirit is about. If

* No. of subject.  † No. of example.
a person loses anything or becomes muddled it is laid to the charge of the imps who have charge of the hour.]

43.* Misfortune for not properly Collecting Human Bones.

Mr. Fang of "Li Chʻen" engaged a fêng-shui man to select a good piece of land for his father's grave. He was successful, and his father was buried. Fang took the first literary degree, and obtained an office in Kiangsi in A.D. 1749. He bought a house and purposed making improvements. One night he had a dream in which the fêng-shui man appeared and told him when he needed to move his grave for improvements to be sure and gather all his bones, place them in a new coffin and make a new grave. He discovered the grave, bought a new coffin and gave particular orders to his servants concerning the bones. After a few days Fang had another dream, in which he saw a well-dressed man who rebuked him for neglecting to completely gather his bones. Fang replied: "I gave my servants strict orders, and it is not my fault." The spirit said: "You "cannot shelve the blame on others; I have told Shang Ti about it and he is vexed." Misfortune set in, and Fang fell sick and died, being only thirty years old.

[In travelling at times we meet people exhuming a body; the grave has been pronounced unlucky and the friends have decided to remove the body. A large awning is stretched above the grave, so as not to pollute heaven's face, and then the bones are carefully collected and laid in new cotton-wool. The belief is that if the body is not resting comfortably, the soul is disturbed in Hades, and misfortune, as the result, will rest upon the living.]

* No. of subject.  † No. of example.
44.* Shortened Life for Defrauding the Government of Two Cash.

Miss Yang, a fairy, was told by Shang Ti that her father had defrauded the Government taxes of two cash, and for this he should attain to no literary honours, and should have his life shortened by one year. This is the punishment for two cash, so let others take heed and fear.

[This is abominable hypocrisy. What is two cash compared with one or more millions of ounces of silver, of which some officials have defrauded the Government. The Government properly is not for the Emperor or the people but as a means of wealth to all in office. I heard lately [July 20th, 1885] at Tien-tsin of an under clerk at the Kai-ping coal-mines whose salary is Tls. 200.00 a year; in one year he sent home to Canton Tls. 3,000.00.]

45.* An Unfilial Son lax in Sacrificing and Repairing a Grave.

Mr. Kʻung was a member of the Inner Council. After his mother's death he lost the family book of genealogy. She appeared to him in a dream and rebuked him, saying: "You are so absorbed in business that you can forget me. A robber has broken open my coffin, and has injured my arm by taking off my bracelet. For years you have left it to your sisters to sacrifice at the grave: is that the duty of a son? Because of your high office the Judge of Hades defers punishing you. Use great diligence and repair my grave, and perform personally the sacrifices; thus you will pacify my spirit and avert the punishment of an unfilial son."

[In many well-to-do families a book of genealogy is kept and made up about once every thirty years, and copies are sent to distant relatives. To behold a company going to worship at the graves, who have no sign of mourning about

* No. of subject.  † No. of example.
them except, perhaps, a piece of white calico on their heads, gives rise to the thought that the whole affair is a picnic.]

46.* Decapitation of an Unlawful Tuoist Priest. 49.†

A Tuoist priest of "Tsin Chen hsien" had great power over genii and fairies, and he performed curious deeds. He could bewitch the rich and poor, the learned and the ignorant. They would gather in such crowds to see his magic that the officials could not exercise control. The Emperor ordered his arrest, but he escaped. By Imperial order the ground was sprinkled with the blood of pigs and dogs, so as to destroy the spell of his charms. At last he was arrested and put in prison. The Emperor ordered him to be decapitated. He said: "By his devilment he has caused much evil, "lawlessness, adultery, and deaths by crushing in the crowds."

[Priests of either religion can easily cause a disturbance in a city. On one occasion two Buddhist priests from Peking came into our preaching-room in Ta-li fu, whilst Mr. Andrew was in charge. They said: "You eat the food that is produced in "China, thus you are under obligation to the Emperor and "our idols,—then why don't you worship them? We don't "want you foreigners here." He upset the table, and called upon the people to turn him out of the shop. They said that they would kill him and all in connection with him. The mandarin was informed of the affair, and he ordered them to leave the city. This caused much excitement for several days.]

47.* Judgment upon a Strife-maker. 50.§

Mr. Chang, a graduate of the third literary degree, was noted for the ability to stir up strifes and reports of adultery in respectable families, and then he would help in the law-suit by writing out the cases, and thus make much money.

*No. of subject.  †No. of example.
He was well known as a vagabond. On the seventh of the seventh moon, A.D. 1692, he went into the temple of the God of Hades to burn incense. Whilst kneeling before the idol, he was so severely beaten that he spat blood. Upon his arrival at home he told his friends that the god had beaten him. He fell sick and died within a few days.

[In every large city there are a few of this class of men; generally they are scholars, and they often prove a terror to the neighbourhood. They are most willing to help in a lawsuit or in stirring up strife; by this means they get a comfortable living.]

48.* Blessings rest upon Peace-makers. 51.†

Mr. Shao of "Yü-Shan hsien" lived near a yamên and obtained his living by writing out cases for law-suits. Before writing he always exhorted the person to come to an agreement. If they would not, then he would only write the truth. Oftentimes he was reduced to want; he preferred to suffer hunger rather than live by litigation fees. At last he entered the army as a common soldier, and he rose to the post of a captain-general.

[I know a man who doubtless esteems himself a good Romanist, but he is well known for his gift of writing out these law papers, and makes a very good living.]

49.* Punishment upon Makers of Evil Reports. 52.†

In A.D. 1798 Mr. Wang said: "I had a friend named "Li, who went to the capital for an examination. Upon "his return I asked him if he had heard or seen anything "wonderful. Li replied: 'I saw a man pasting up bills "'concerning himself. He had libelled a virtuous woman by

* No. of subject.  † No. of example.
"'pasting up anonymous bills accusing her of sin. The God
'of Hades had caught him and cut out his tongue. He
'earnestly sued for mercy, and he was liberated on the
'condition that his example should exhort the age. In a
'footnote it said: The ignorant say, when a man dies he has
'no body; if that is true, how is it that I have lost my
'tongue? Nearly every scholar saw these bills.'"

[Quite a book might be compiled of false reports,
cunningly devised by scholars and yamen employés. The
general aim is against the work of missionaries. If you
walk for exercise the people say: "He is looking three feet
in the earth to see the precious things." If you open a
boarding-school the report is we want the eyes or eye-
water of the children. "Eye-water in foreign lands is worth
"thousands of ounces of silver an ounce. The wisdom of
"foreigners comes from this precious water." Or those who
study our books will squint. If you keep a record of the
names of men under opium cure, one says: "You see, he is
"keeping our names to send home to his Emperor, and then
"he will get promotion." If some are joining the church,
somebody says: "Yes, very good work; if they get ten people
"to enter the church then their Emperor will make them
"mandarins." The more subtle or foolish, the more readily
believed, these things are very trying to the missionary,—to
be the constant butt of suspicion and hate. The most
abominable book ever published is the Pi-shie-chu-lu, or
"Death-blow to Corrupt Doctrines." The writer is supposed
upon good grounds to be a high official lately degraded in
connection with the late war with France. This book was
circulated freely among the scholars throughout the Eighteen
Provinces, in secret; the cost was doubtless borne by some
high official. This book, is a kind of text-book concerning
foreigners. In 1878, when I took relief money to the
capital of Honan, the scholars pasted up pictures from this
book about the city. If all libel-mongers had their tongues cut out, truly there would be a great army.]

50.* Ill-success attends Writers of Bills of Divorce. 53.†

Messrs. Swen and Tong had bought buttons which enabled them to go up for their B.A. degrees. Swen had a dream which he told his friend. He said: "I saw the names of those who will pass; our names are there, but there is no red circle to mine, nor the time. There is a cause. I remember once to have seen a man quarrelling with his wife, and he asked me to write a bill of divorce and I complied. "I did not know that upper heaven disliked such things. "Shang Ti is displeased. Tong took his degree." Tong wished to help Swen. He found the couple living apart, he persuaded them to live together, and gave them a feast, and after this they lived happily. This news greatly pleased Swen. In due time he took his degree and became an official. Let all who have had anything to do with bringing about a separation, quickly seek a reunion.

[Buttons of a M.A. degree can be purchased in Yün-nan; a Hsien Mandarin can sell one for Tls. 20. This enables the owner to compete at the capital for his B.A. degree; if he is successful he has to pay Tls. 108. Divorce is not common in Kwie Cheo or Yün-nan. I was surprised to find in Tien-tsin that it is very common. A husband, for some slight offence, gets a bill of divorce written, stamps it with his hand and foot, gives it to his wife, and she has to leave her home.]

51.* Judgment for Defrauding a Widow. 54.†

Mr. K'ong of "Fan Ch'en" had a wealthy neighbour named Cheo, who died leaving a widow and one child.

* No. of subject. † No. of example.
K'ong was anxious to get the property, so he invited Mrs. Cheo to a feast and made this proposition: "You are alone in the world, and you will have much difficulty to manage your affairs. If you will sell me your property for half its value, I will care for both of you till old age." She agreed to this. Very soon after K'ong had got the property he made it so uncomfortable that she had to leave his house. One night K'ong had a dream, in which he saw Chen rebuking him for scheming to reduce his wife to beggary. He said: "I have told Shang Ti about it, and it is decreed that your family shall perish within a year." K'ong invited some Taoist priests to chant, and a queer noise came from the well. During the next year some robbers visited the city and killed the whole of Kong's family.

[This kind of thing is often done in China, with the most unhappy results. Every meal is valued by the majority, and if the guardians are losing, woe betide the man. I knew an old man, 84 years old, in Ta-li. He had given all his money to a relative; he lived too long for her; toward the end the old man could scarcely get enough food. In his last sickness she said she had no money for doctors. One morning some neighbours went into his room, and they found that the old man had fallen off the bed on to the floor and died. Then for several days the old woman kept knocking a wood shell to help his soul in purgatory, thinking to atone for her abominable stinginess by doing this good work.]

52.* An Example of an Unjust Call for Second Payment. 55.†

Mr. Shi of "Hwang Cheo" had a very intimate friend named Li, who was a devout worshipper of idols. One day Li asked Shi to lend him Tls. 40, which he did, and in due time he repaid him, but being so friendly he did not ask for a

* No. of subject.  † No. of example.
receipt. After a few years Shî sent to collect this debt, but as Li had no receipt he was forced to pay. Shî died, and soon afterwards Li had a mule which had a white forehead, with the character Shî upon it. When the Shî family heard of it, they sent to buy it; they offered Tls. 10 for it, but it would not move; when the price reached Tls. 40, then it would go. Lesson.—Business must be done in a business manner, or else unscrupulous persons may make a second demand.

The Fourth Hall of Judgment.

Prince Wu Kwan is the president of this hall. It is situated at the bottom of the great sea, direct east of the Ngo Chiao boulder. It is 500 li in compass and contains sixteen hells, named as follows:—

The 1st hell is a pool beneath a high precipice.

" 2nd hell is the place of bamboo ropes and splinters."

" 3rd " " scalding the hand with water."

" 4th " " bleeding the fingers."

" 5th " " cutting the sinews and bones."

" 6th " " rasping with an iron brush."

" 7th " " mincing the flesh."

" 8th " " loneliness upon a mountain top."

" 9th " " wearing iron clothes."

" 10th " " crushing beneath wood, earth and stones."

" 11th " " plucking out the eyes."

" 12th " " filling the mouth with dust."

" 13th " " administering abominable drugs."

" 14th " " slipping on oiled beans."

" 15th " " pricking the lips."

" 16th " " burying with small stones."
An Address by the President, to Exhort the Age.

Those who avoid paying taxes, the rents of land or houses; who use false scales; sell spurious medicines, alloyed silver, or who water rice to make it swell; who give a short number of cash; clothiers who stiffen their goods with paste; persons who give not the right of road to the maimed, or enforce heavy burdens upon the young or aged, or who delay the delivery of letters, or steal the stones from a public road or tiles from public buildings, or oil from the street lamps; the poor who defraud the rich, and the rich who have no pity upon the poor; persons who promise to lend and at the appointed time refuse, and thus spoil a man's prospects; those who have medicine or good prescriptions and begrudge to give them to the sick poor; people who throw medicine dregs and old pots on the street; housekeepers who cause the street to be impassable through cattle manure; those who encroach upon their neighbour's fields, or who destroy hedges and walls; those who by false report frighten people.

All guilty of few or many of the above crimes, at death their souls shall be taken by a great demon and suffer all the torments of hell, and then be handed over to the fifth hall. If any guilty of the above crimes will repent, and take an oath on the eighteenth of the second moon to forsake their sins, they shall escape the tortures of the above hells. Those persons who write a copy of the Yü-li, or will add any authentic instances of reward and punishment as an appendix, to exhort the age, heap unto themselves great merit.

A New Decree.

Those who evade the government taxes, and refuse to pay their rents, shall be punished according to law in this life; at
death their souls shall be bound by a powerful demon who shall cut open their stomach and take out their heart; this operation entails acute pain. They shall then be put into a large hell for ten years, at the expiration of this term to be cast into the hell where the sinews and bones are cut, and suffer for fifteen years; after this period is passed to be sent to the fifth hall for further examination. Persons who have used false scales, spurious medicine and silver, those who have swelled rice to deceive either by weightier measure or short number in the strings of cash, shall receive punishments as above described, but only for six years; afterwards they shall appear at the weigh-house and be punished according to the weight of their sins; at the end of this time they shall be sent to the fifth hall. Those who have refused to help the sick shall suffer terrible pains for three years, afterwards dwell for a time in the hell of abominable medicine, and then be judged at the next hall. Those who kill the ox (which ploughs the field) or the dog (who watches the house), or animal life in general, their souls shall be placed before the mirror of reflection. After suffering the torments of the former hells, upon their arrival a red-haired, black-faced demon shall cut such from the head to the buttocks. The suffering is intense. After healing, they shall be cast for ten years into a great hell, then in the scalding water hell for fifteen years. They shall appear before the judge, who shall condemn them to receive 1,500 calamities in the boundless hell. At the expiration of this ordeal they shall be sent to the wheel of life and be born again as beasts.

A Proviso.

By an act of Yü Ti's great grace there is mitigation from the torments of the boundless hell to persons whose living has depended upon the slaughter of animals, if after the
reading of the Yu-li they will take an oath to abstain from taking animal life. Those who have never eaten beef or dog flesh shall be reckoned half vegetarians, and after death they shall escape the torments of hell. Whosoever have by exhortation caused one hundred persons to refrain from eating beef or dog's flesh, and have given away thirty good books, shall be born again in the happy land.

53.* Punishment upon a Fraudulent Revenue Collector. 56.†

Mr. Liu when in office at "Chi Cheo," An-hwie Province, wrote to his servants to defraud the government revenue, and to take bribes of the people; by this means he soon became very rich. At the expiration of his term he was returning home with his goods, when suddenly a storm arose and nearly sunk the boat. A fire soon afterwards broke out and burnt all his goods, but did not injure the boat.

[The system of embezzling government money is practised generally from the highest to the lowest officials, with very few rare exceptions. This is proved by past and present proofs, and by the proverbs of the people. This is one of the saddest features of moral depravity in official life. Whilst there are about ten persons waiting for one appointment it must to a great extent exist. For one year that a mandarin is in office, he perhaps is five years out of employment, and he tries to make as much whilst in office as will last him for five or more years. It is a known fact that for every hundred ounces of silver for taxes paid to the Government, from 180 to 300 ounces of silver is raised from the people. An ex-official friend told me that he was honest, he only raised eighty per cent. more than he paid in. The people are cheated all round, an ounce of good silver which should buy sixteen hundred cash, for each hundred at the money shop perhaps has only ninety-three coins. If a man takes silver to the yamen

* No. of subject.  † No. of example.
to pay his taxes, the scale is perhaps \(\frac{5}{100}\) heavier than the scale used on the street, then the quality of the silver is pronounced to be \(\frac{5}{100}\) inferior, so that on every ounce he has to pay one-tenth more than in trade. If he takes cash, the yamên rate is at least 2,000 per ounce, and the hundred must be full and also large size; as cash is very common, the poor people have to pay 2,140 for one ounce of silver.]

54.* "Ancestors tormented through Non-Payment of Taxes. 57.†

Mr. Liu of Ta Pao Ku, in the Kwang Tong province, had some land near a great common, and he refused to pay the land-tax, purposely evading Mr. Shu. If Shu went in the summer the Liu clan locked their door and fled to the woods. He waited till the next spring and was served the same trick. The next winter he and his men slept in their ancestral temple; four of the Liu came to worship, and he arrested them, saying:

"You are all too poor to pay your taxes? Ah, perhaps this is "not the proper time? Ah, you are an abominable perverse "brood, follow me to the yamên." Immediately two men appeared with angry countenances, saying: "Our crooked "and unlawless descendants, because of your evading to pay "your taxes we suffer the more in hell. You are now in the grip "of the law; quickly pay your arrears." An idiot member of the family followed them to the yamên, and his face and voice coincided with the appearance in the temple. When they paid their taxes he was restored; he had a new face because his heart was washed. Demons and gods do not refuse to pay their dues, alas! it is only men.

55.* An Unprincipled Tenant Farmer. 58.†

Mr. Fong, a tenant farmer of Mien Yang, gave his landlord, Mr. Li, much trouble before paying his rent. If he had a good

* No. of subject.  † No. of example.
harvest he would wet his grain and pay him in kind. Li
purposed to let his farm to another tenant, and when Fong heard
of it, he threatened to murder the man who took it, and
said: "The idea of it! The Prince of Hades knows very well
that farmers are hard-worked, and if they have sins and
errors he has mercy and pardons." The Prince made reply:
"What you say is perfectly true, but then you have spare
time, when if you carried stone or did some work, your
proceeds would enable you to pay honourable demands.

[Landlords as a rule have much trouble to receive their
full rents, for various reasons. I know some small owners
who have found it more profitable to sell their land than to
rent. If a tenant is ejected, he curses his landlord, saying:
"You have no conscience; you have deprived me of a living."

56.* Judgment for using Unjust Weights and Measures. 59.*

Mr. Shie always bought with a large measure and heavy
scale, but sold by a small measure and a light scale. One
day the thunder struck him dead, and although he was
buried the thunder would not let him rest, but caused his
body to come up and destroyed his flesh, and in his stomach
was found a thunderbolt.

[The above mode of trade is general with the wholesale
purchaser, and his mode with his retail trade. For instance,
he pays one hundred cash for a pound of candles, which
weighs twenty ounces, whilst he sells his pound of sixteen
ounces for the same price. The above percentage is about
the standard for cereals, oil, salt and other things.]

57.* A clever Steelyard Fraud. 60.†

Mr. Wang of Yang Cheo was a wealthy business man.
When he was dying he called his sons, and said: "My
"wealth is the result of my scales, (steeleyards)." This

* No. of subject.  † No. of example.
surprised his sons, and they asked, "How is that?" The father replied: "My scales were made of two pieces of hollow wood with a dent at each end. In this tube I put some quicksilver. When I bought I let the silver run to the tail, and thus I bought heavy; when I sold, I let the silver run to the head, and thus I sold light." The sons could scarce refrain from rebuking him, but dared not. After his death they burnt the scales, and the ashes turned into a dragon and ascended to heaven! Within a short time of this event, one of the sons lost his two boys. He murmured to himself: "This is very strange; my father used unjust scales and I have used just ones, and yet my sons are dead. Ah, heaven knows." Through grief he fell asleep, and had a dream in which he saw a mandarin sitting in one of the Yamens in Hades, who said to him: "Your father by fraud enriched himself, and sinned against heaven. Heaven knew that your two sons would have wasted your property, but your good works have prevented this and they have died. If you earnestly pursue the path of justice Shang Ti has decided to give you two sons." He was obedient to the admonition and within three years he had two sons, and these in due time took the third literary degree.

58.* A Warning to Those who Water Rice. 61.†

About A.D. 1140, Mr. Ti, a retail rice seller, heard that the price had risen, so he watered his rice on the way to the market. Immediately the heavens were clouded and it thundered. Ti knew that he had sinned, and there was no hiding-place for him. He took some cash off his waist and gave it to his partner to take to his mother, and he was prepared for the end. Soon after this action, the heavens were clear and he was spared because of his filial piety. Let those who water rice take warning from this event.

* No. of subject.  † No. of example,
[Besides watering rice, milk-sellers know this art, and although they bring the cow to your door as in some places, yet they carry a bottle of water in their sleeve, and if not watched they put water in the basin and milk on top. If the milk is short they make up a mixture of beancurd water. Once I let my milk stand long enough, and the beancurd formed; this I sold to the milkman.]

59.* Judgement upon Makers of Spurious Silver. 62.†

Mr. Tu, a silversmith, mixed base metal with silver entrusted to him, and when the articles were exposed to fire scarcely any silver was found, thus all classes were sufferers. Mr. Ho, an accomplice, used some spurious silver to buy an ox, which ran away on his way home. In searching he saw four cows near a temple, and gathered from this that the gods were against him. He followed them into a wood, and to his great surprise he saw Tu hanging from a tree, disembowelled. Ho's spirit led Tu's family to the wood, and they saw blood dripping from Tu's body although he had been dead two days. The head was severed from the body; they put them together, but the wind would not allow them to remain connected. At this time Ho was drawn to a tree, and a large serpent coiled around him and crushed him to death and ate his head; so both Tu and Ho died in the same place. When the Tu family saw this they fled in fright.

[Many Chinese when they have surplus silver employ some to be made into ornaments; they have the use of them whilst in prosperity, and in adversity they sell them for the silver, less the workmanship, which is from two to three tenths of the weight. If these articles should prove spurious it is a most serious matter. A silversmith told me that the

* No. of subject.  † No. of example.
punishment by law is to pluck out one eye and to cut off one hand. In Kwie-yang-fu I once saw two men being led to execution for adulterating silver. Specific gravity is not used as a test, but a stone; the silver is rubbed on it, and the quality judged by the colour. Sometimes small pieces of silver are hollowed a little, and lead inserted, and the plug inserted so that only an expert can detect it. The Mexican dollar affords a special chance for fraud; some split the dollar open, take out some silver and replace it with alloy. Although the dollar leaves the mint as A.I., yet the Chinese make three grades even in the foreign banks in Shanghai. Once Chief Justice French drew 600 A.I. dollars; he afterward found that he did not need to take them away, so he had them put to his account, and then the compradore made out the different grades to be worth about 590 A.I. Mexicans.]

60.* The Rule for Granting the Right of Road to the Aged and others.

Mr. Ku, a son of an eminent statesman, was a man of great virtue and learning, but yet poor. One day, as he was returning home from a visit, a man who was carrying manure to the field soiled Mr. Ku’s clothes; his servant wished to revile him, but was forbidden. Mr. Ku said: “He did not do it intentionally.” He changed his clothes and was not annoyed. Those who meet the aged, maimed or burden-bearers, should give them the right of road.

61.* Judgment upon an Oppressor of the Poor. 64.†

Mr. Chen, of Chen-ko in Honan, was a most cruel oppressor of the poor, widows and helpless, and also a vagabond and debauche. In A.D. 1647 a strong whirlwind from

* No. of subject.  † No. of example.
the south centered its force in the temple of the God of War. The heavens were black with clouds, a voice was heard in the temple, and the whirlwind went forth with torrents of rain; it thundered, trees were torn up by their roots and great stones moved, and all Chen's house-property was destroyed; there only remained intact in this section a small thatched cottage belonging to widow Wa. A voice spoke from the clouds, saying: "Seize Chen and disembowel him." Immediately a man appeared and performed the act. Whilst Mrs. Wa was suckling her first-born her aged mother-in-law was unable to take solid food, so she nourished her by her breasts for several years. This act of filial piety pleased Shang-ti, and he spared her house, whilst he was vexed with Chen's wickedness and destroyed him.

62.* Judgment upon the Poor for Oppressing the Rich. 65.†

Mr. Cheo possessed a comfortable income, he had a small family, and lived in Wu-kau-cheo, among the Shu and Yang Clans. In the winter of 1787 much poverty existed, and Shu sent out one of his little girls to beg. One night as she was returning home she was frozen to death near Mr. Cheo's door. The next morning Shu found his child and at once concocted a plan to get some silver. He, with sixteen other men, accused Cheo of killing the child. They were very boisterous. Some said: "We will rob your house," others, "We will take you before the Mandarin." This greatly alarmed Cheo, and he gave them fifty ounces of silver to leave him; this they divided among themselves. The success of this party spread and soon a much larger company came threatening him and demanded several hundred ounces of silver. Mr. Cheo was quite bewildered, so he took a picture of the God of War and hung over the spot where the child died, he wrote out

* No. of subject.  † No. of example.
an appeal, worshipped and presented the petition. When
the mob saw this, they were afraid and quickly dispersed.
Some months afterwards an idiot came to Cheo’s door, and
said: “I was one of the men who frightened you and received
so much silver.” He bowed before his door three times a day
for several days and then died. After a time six other men
did the same thing and they died. When the remainder
of the party heard of it they brought back their part of the
silver, and sought Mr. Cheo’s forgiveness, but he made
no great consternation in the neighbourhood.

63.* Punishment upon an Arrogant Rich Oppressor. 66.†

Mr. Shu was the adopted son of a very rich man, and he
had a large circle of official friends. He was constantly
engaged in lawsuits. He was most arrogant and overbearing,
he had no mercy upon the aged, or pity to the poor, and
he feared not to do evil. After a few years he was seized
with a strange affection of the throat, he could not swallow
any kind of food, he lost flesh and his shoulder bones looked
like a dog’s. One day he locked himself in his room; after
a time his wife knocked at the door, but receiving no
answer she broke open the door, and to her surprise found
her husband turned into an ass, entire, except one foot!!

64.* Family Affliction for Breach of Promise to
Lend Money. 67.†

Mr. Wu, of Tsing-kiang, had two sons; one, aged seven
years, was seized with fever and lost his reason; the other,
aged five years, had small-pox and lost the sight of his
eyes. His wife said to him: “One of us has sinned, there-
fore our children are sick.” Wu replied: “I am the guilty

* No. of subject.  † No. of example.
“party. Once I promised to lend a man in great strait some
money and when the time came I refused, and thus he was
plunged into more trouble. A man in great trouble asked
me to buy some things, and I took occasion of his
calamity and offered one-half of their value, and he left
me, sighing. His wife said: “Why have you not rectified
your errors?” He promised that during the next twenty
years he would fulfil promises of loan, give full value for
goods to an embarrassed man, and help any who needed his
assistance. Soon after this resolve his idiotic son was restored,
and the blind son regained his sight!!

65.* Reward for Gratuitously Distributing Medicine. 68.†

Mr. Ting was a druggist. When he was thirty years old
he had no son, so he determined to give away valuable
medicine to the poor. After three years he had a son whom
he called “Heaven’s gift.” After his birth he was more
zealous than before in distributing medicines. Once, when
crossing a lake, a great storm arose, and only his boat landed
safe out of thirty-seven others which left with his. The
people on the shore noticed a dragon beneath his boat, which
had preserved him. After twenty years of such work his
business and wealth increased greatly. His son took a high
literary degree. Mr. Ting received honours from the
Emperor; he died in his eighty-ninth year without being
sick.

66.* Judgement for Selling a Counterfeit Recipe. 69.†

Mr. Peh, a doctor of “Pien-cheo,” once met a strange-
looking man who gave him an infallible recipe for curing
carbuncles. Mr. Chang, a small official, wished to buy it,

* No. of subject.                    † No. of example.
in order that he might go about the country curing the afflicted. Peh agreed, the sum was paid, and he gave him a false copy which proved useless. One day Peh went into a wood, where a tiger killed and ate him. Chang happened to pass near the spot about the time and found Peh’s basket on the road; when he opened it he found the true recipe.

67.* A Short Life the Fruit of Maliciousness. 70.†

Mr. Wang, of the village of Ch‘en Tsen, asked a noted fortune-teller to predict his future. He answered, after calculating: “When you are forty-two years old you will be very rich.” In the third moon of this year he fell sick, so he sent to the fortune-teller to ask him the reason of his sickness. The man replied: “It is because you have injured some person.” Wang died five months afterwards. It was proved after his death that he had stirred up much strife, and was the cause of many lawsuits; and that once, by impeding a ditch, he flooded several hundred acres of land and spoilt the crops. These actions cut off his happiness and were the cause of his short life.

68.† Judgment upon a Rich, Aggressive, Churlly Farmer. 71.†

Mr. Shen of “T‘ai Tsen,” was a very rich farmer. He was very churlish, overbearing and oppressive. He by moving his neighbour’s landmarks increased his land; he allowed his cattle to trespass, and any borrowed article which he injured he refused to repair. If money was not paid at the date he increased the interest. His two daughters-in-law used to exhort him to reform, but without effect, so they left to return home to their parents. They had not gone far before

* No. of subject.  † No. of example.
it thundered and rained; they looked toward the house and saw a dragon enter, and it broke everything in the house and killed the whole family.

69.* A Warning to Swearers. 72.†

Mr. Ko was taken in spirit to Hades, where he saw a demon forcing an iron ball into a woman’s mouth, and after this he poured melted brass down her throat. He asked the demon: “What is her sin?” The reply was: “In life she was a great swearer and a foul-mouthed woman.”

Once there lived in “Chang-chong” two sisters-in-law; they quarrelled continually, using foul language and calling upon the gods to judge their cases; it was unpleasant to hear. After a time imps troubled them, they fell sick, and after several years of great pain they died.

70.* A Wooden Thief. 73.†

Mr. Cheo, a small mandarin, died very suddenly. After a time he appeared before a mandarin, and said: “I have died “before my time. A slave of mine has stolen all my property; “his image is in Ho-in, in a small house; you must judge the “case.” The Hsien sent some soldiers; they found a wooden man about eighteen inches high with nails in his body, which had nearly become flesh. When they beat it, it gave out an inarticulate sound. This was the thief.

[Ridiculous as the above appears, yet the Chinese of the present believe that wonderful power exists and is exerted by such things. During the French war in Tong-kin numbers of intelligent persons have affirmed that the French used “leather men,” which they sent into the camps and did great mischief, and the Chinese troops could not contend against

* No. of subject. † No. of example.
such unfair warfare! In 1876 there was great consternation in many provinces because of "paper men." It was affirmed and believed, and evidence of the occurrence cited, that some people had lost their queues because of some paper men who had cut them off. A lady of our mission at Chin-kiang, not knowing of these reports, cut some paper boys and girls for the school children to play with; some were blown outside on the street; fortunately I picked them up quickly, and probably prevented a riot. It would have been a terrible thing for the people to have proof that the Jesus Hall folk were making "paper men." []

71.*

*Punishment for a False Accusation.* 74.†

In A.D. 1475 Mr. Chang came to Hu-cheo, to buy ginger from Mr. Wang. They quarrelled about the price, and Wang beat Chang till he was insensible. When Chang recovered, Wang begged his pardon, which was granted. Wang gave him a feast and a present of a roll of satin. When he was crossing the ferry the boatmen wanted to buy the satin, so Chang told them how he came by it. At this time a corpse floated by the boat, which they secured, and after Chang had left they put clothes on it. Then they went to Mr. Wang, and said that Chang had died and that they had the corpse, hoping to frighten him to obtain some money. They said that Chang's friends were coming to go to law about the case. Wang and his whole family were greatly afraid and burst into tears. An evil-disposed servant went and told the Mandarin and he arrested Wang and put him in prison. During the next year Chang paid a visit to Wang and brought a small present. As soon as the family saw him they fled in fright, supposing they had seen Chang's spirit. The eldest had boldness enough to return and speak to Chang, who told the son how his father gave him some satin which he had sold to the boatmen, and

* No. of subject.  † No. of example.
that he had brought a small present in return. When he heard about the case, he visited the hsien and told him the facts. The hsien immediately released Wang. He arrested the servant and boatmen, and examined them, but they pleaded ignorance; afterwards he condemned them to be strangled to death in cages.

[This instrument of torture is a rough-made cage. The culprit’s head is secured through a hole in the top, and he is allowed to stand tiptoe upon some bricks; these are gradually removed so that slow strangulation takes place.]

72.* A Sick Son restored by Promising to Print the Ya-li. 75.†

Mr. Liu of “Ku-chin-lin,” in Hupeh province, had a son born in the ninth moon of 1810, and in the sixth moon of 1813 he was taken suddenly ill and became delirious. A clever doctor pronounced the case hopeless unless some wonderful interposition should occur. When the family heard this they wept. Mr. Liu burned incense before the idol, and said: “If you avert this calamity I will have printed and will give away 100 copies of the Ya-li, to exhort the age.” Immediately his son returned to consciousness, and in a few days was well.

73.* Punishment for Aiding a Butcher to Buy an Ox. 76.†

In 1815 a farmer of Kin-kong Wan, who was a vegetarian, had a very fine ox for sale. A butcher offered him 20,000 cash, which he refused when he knew he wanted to kill it. The butcher asked a vegetarian friend of his, named Mr. Chu, to assist him. At first he flatly refused. His wife said: “Why, what harm is there if you help him?” The ox was obtained, and when it was killed its soul went to Hades and accused Chu before the judge. The judge sent a demon to arrest Chu and

* No. of subject.  † No. of example.
his wife, but he could not because of some light upon Chu's head; then the spirit of his schoolmaster was sent and was successful. Chu lost his reason, and said, "Your wife's tongue is too long, you ought to have curbed it." When she heard this voice she was afraid, and after this she could not speak plainly. Within a short time Chu vomited blood and died.

74.* A Warning against Eating Dog Flesh. 77.†

A certain villager, who was very partial to eating dog flesh, once saw on the right side of a fat dog the same kind of tattoo marks as had been on his father's side, who died twelve years previously. From this time the family abstained from eating dog flesh.

[It is a great mistake to say (or believe) "the Chinese eat dogs." From my observations in twelve provinces, I have only seen a few dirty beggars, and once in Kwang Si province some villagers, preparing dog flesh. The Chinese as a people like it no more than English people. From observation and report it would be correct to say that many natives of the Kwangtung province eat dog flesh. I have heard of one district where dogs are bred for their flesh, and their hams are a great delicacy.]

75.* A Warning to Beef Consumers. 78.†

Whilst Mr. Swen was on his way to take an office, his boat was overtaken by a terrible storm and driven upon a bank. Upon a hill close by was a temple, in which was a prince of Hades guarded by a tusked demon. Swen asked him, "What place is this?" The demon replied, "The hell for those who kill oxen and eat beef." Mr. Swen's uncle was a noted beef-eater, so he asked if his uncle were there. The demon replied, "Yes,
and his sin is most difficult to pardon." Swen asked to be led
to see the Prince to plead for his uncle. The Prince answered
his pleadings, "Your uncle's sins are great, and because you
like beef your years shall be shortened." Swen, with tears,
said, "What shall I do?" The Prince answered, "When you
"take office, forbid the people to kill oxen. If 500 persons
"abstain from eating beef your uncle shall ascend to heaven,
"and your life be increased." Swen promised. Within six
months he had a dream, in which he saw his uncle come and
thank him for the blessings of his merit, which had enabled
him to go to heaven.

76.*  A Caution for Wantonly Eating Fowls.  79.†

Mrs. Wang lived near the water. One day she heard a lady
crying bitterly on a boat, so she asked her servant the reason.
She replied, "Once my mistress had a favourite daughter, and
"she used to have a fowl every meal, thus using about seven
"hundred a year. When she was sixteen years old she died.
"Last night her mother saw her in a dream, bound hand
"and foot. She awoke crying, and heard a voice just like
"her daughter's. She looked out and saw some people
"killing a pig which was bound, whose voice was like her
"daughter's."

[Inference: her daughter was turned into a pig.]

THE FIFTH HALL OF JUDGMENT.

Prince Yen Lo is the president. It is situated at the
bottom of the great sea, N.-E. of the great Ngo Chiao boulder;
it is 500 li in compass and has sixteen small hells.

[This God has a black face, whilst the others are plain.
This indicates that he is very austere and cross.]

* No. of subject.  † No. of example.
The 1st { hell is the place of tak-
ing out the heart for } not worshipping the Gods.

" 2nd " " destroying life.

" 3rd hell is the place of taking out the wicked heart.

" 4th { hell is the place of tak-
ing out the heart for } prolonging life.

" 5th " " deceiving the good.

" 6th " " injuring others.

" 7th hell is the place of taking out the heart of adulterous persons and covetous people.

" 8th { hell is the place of tak-
ing out the heart for } injuring others for personal profit.

" 9th " " purposely doing evil without pity.

" 10th { hell is the place of tak-
ing out the hearts } of thieves, and evaders of debts.

" 11th " " of grumblers at Providence.

" 12th " " of conspirators of evil works.

" 13th " " for enticing to wickedness.

" 14th " " of brawlers and fighters.

" 15th " " for hating virtuous persons.

" 16th { hell is the place of tak-
ing out the hearts } of impenitent and stubborn folks.

An Exhortation by the President against the Sins of his Jurisdiction.

The First Count.—Unbelievers in rewards and punishments, who hinder people from doing good; who only in pretence go to the temple and burn incense; those who speak evil of friends and burn good books, or who eat meat whilst chanting, or put filth on another whilst chanting and thus defile the person; whosoever speaks evil about Buddhism and Taoism, and who can read and refuse to warn others concerning the future punishments; those who obliterate the boundary of a grave; who fire a hill and destroy insect life; those who are careless with fire and thereby injure another’s property, or use a bow and arrow to kill birds, or poison water to kill the
fish; those who trap birds, or neglect to bury dead animals and thus cause sickness. *Count A. 1.—* Any persons who dig up earth to injure those born under the earth radical; who make labourers dig in cold weather; who destroy walls and encroach upon the public thoroughfare; the rich who encroach upon the land of the poor for building purposes. The souls of those who are guilty of the above sins shall be placed before the mirror of reflection, their hearts shall be cut in pieces, they shall suffer in their proper hell, and afterwards be sent to the sixth hall for further examination. Whosoever are guilty of the above sins, if they will on the eighth of the first moon become vegetarians, and vow never to sin as in the past, shall escape all the punishments of this board and also of the sixth hall.

*The Second Count.—* Whoever entices others to forsake the path of purity; thieves who are ungrateful for favours shown to them, and refuse exhortations to be honest: there is no mitigation of their torments.

*A New Decree.*

The souls of those guilty of the sins under the first count are placed before the mirror of reflection, in order that they may see their sins; afterwards they shall suffer in the great hell for ten years; after this for thirteen years in the hell for cutting of the heart. If they have any zealous relatives who will perform good works, this shall deliver them, and they shall be born again. The A. 1. class shall be put in the great hell for twelve years, and afterwards eight years in each of the smaller hells, and then forwarded to the sixth hall for examination. The soul of any woman who has not reverenced her father-in-law, or who has not been faithful to her husband, or has thought to kill him, or who has destroyed an illegitimate child and escaped the law,—when it
arrives at this hall shall be bound to a red hot brass flue, then a red-faced demon shall cast her into the great hell for twenty years, and after this for five years in each of the sixteen hells. Afterwards she shall be cast into the perpetual torment hell and receive 5,000 various calamities, and then be born again as an insect. Shang Ti says: "Whosoever has not been guilty of the above sins, if they will, "on the first and fifteenth of every moon, abstain from animal "food and chant, shall escape all the punishments of the "above hells."

77.* An Avaricious Mandarin’s Reward. 80.†

In A.D. 1131 Mr. Wu was a Chancellor of the Exchequer. He was very covetous and oppressive, and during his term of office obtained great wealth, but was degraded and returned to his home. In order to preserve his money he bought large plots of land. One day he was taken sick and could not leave his house, so his business was done by his son and grandson. They were inveterate gamblers and debauchees; they squandered the whole property, and died. Wu, in his old age, was left childless and poor. Before his death he wrote: "My office was not small, nor "my property. I took the money with my hands, and my "possessions have slipped through my fingers." Soon afterwards he died.

[The above officer is called in Chinese a Fan T'ai. The office is a most lucrative one for a dishonest man. He has the power of giving many offices to waiting officials, the receiving of government money and distributing the wages of officials. His salary is small in comparison with what he can make, and what is received in presents at the various feast days and on his own birthday. He needs a great deal for presents to his

* No. of subject.  † No. of example.
superiors. The Governors are generally selected from the Fan T'ai. There are rare exceptions. One was T'ang-ta-ren. Whilst Fan T'ai he was sent with troops to help the Black Flags in Tongkin. During his absence from Yün-nan-fu, he was made Governor. He returned to receive his seals; in the meantime the French secured the position he should have held; for this he was degraded and condemned to death. He is now (July 30, 1885) a prisoner in Peking. He is a good man.]

78.* An Unaffectionate Husband Rebuked. 81.†

Mr. Chu of Shan In lost his wife, and within a month of her death he married again, and gave his first wife’s silver ornaments to his second wife. During the evening of the wedding day the second Mrs. Chu was possessed by the spirit of the first. She became frantic and had to be held. She spoke in a voice like the first Mrs. Chu, saying: “Where is your affection for me. Within a month you have forgotten me and married again, and also given away my things, and you have not even offered to me a cup of wine. Alas! ‘Alas!’” Mrs. Chu regained her reason, and as soon as possible rented another house, and at every proper time she sacrificed to her predecessor’s spirit till her own death.

[The Chinese greatly fear to dwell in a room or house where an apparition has been seen, or death, or suicide have occurred. It is reckoned unlucky to live in such a place, and it proves a great hindrance to the letting of such a dwelling because it is believed to be haunted. It is an omen of death to hear a dog moan when dreaming. Strange to relate, at least three months before my dear wife’s death our dog used to make a horrid moan when dreaming, and several times at night I beat him. The natives said, “Someone will die in this house.”]
Punishment to an Unfaithful Widow.

Mr. Chang, just before his death, exhorted his wife not to marry again, and she promised to obey. After a time a mandarin was charmed by her good looks, and entered into negotiations to purchase her for a second wife, and she was willing. The day arrived for her to leave her house, the things were in the cart, and just as she was getting up, an old dog flew at her face and bit off her nose and injured her eye. When the Mandarin knew this he refused to have her, and then she was without a friend. This event occurred in A.D. 1720. Her neighbours said that it served her right, and that the dog did it because he loved his master.

[For a widow to remain unmarried is counted a great merit, and one in travelling constantly sees Imperial honours given to faithful widows, such as stone portals or boards over the doors of their houses, or stone portals. Those who have a little money doubtless prefer to remain widows, rather than, as in many cases, to endure another term of misery.]

A Dead Man's Debts are surely Paid.

Mr. Li of Kao Yoh had a famous breeding pig by which he made much money. One night he had a dream in which he saw a man who said, "I have paid you all my debts except a rush mat." One day the pig died suddenly, and because it had been such a good pig he told his son to bury it. The son dug a pit near the canal bank and a boatman saw him and asked, "What are you burying?" He replied, "A pig." The boatman said, "I can eat it, and I will give you a mat for it." The exchange was effected, and when the father saw the mat he replied, "Wonderful! Wonderful!"

* No. of subject.  † No. of example.
81.* Judgment for Refusing to Pay a Debt! 84.†

Messrs. Zau and Ch'u, of Zau-Ch'en were very fast friends. Ch'u had advanced much money to Zau, but had taken no receipts. After Mr. Ch'u's death his son went and asked Zau for some money. Zau became angry and denied his claims, saying: "If I owed your father any money may I become a bullock when I die." Eventually Mr. Zau died, and after his decease one of Ch'u's cows had a brown calf with a white back in which was seen Zau's name as distinctly as if it had been written. When Zau, junior, heard of this, he went to see the cow, and after much bargaining he gave much silver for it. After a day it was so strong that it broke loose and returned to Ch'u's farm and served him till old age, and then returned to Zau, who fed it well till it died. This event happened in A.D. 1745.

82.* Punishment upon Exorbitant Pawnbrokers. 85.†

Mrs. Wu of Kwang Shu opened a pawnshop, and soon, by her exorbitant interest and fraud, she became very rich. Her conduct was known in heaven; it was agreed that she should not be forgiven, but should be punished in this life. It was decided that the God of Fire should be entrusted with the work, so he burnt up all her property; her son died when only thirty-five years old, and his wife expired through spitting blood. Mrs. Wu was condemned to dwell for ever in the hell of hunger and thirst.

[There is a special room of gods in the Ch'en Hwang temple, to receive charges against pawnbrokers. If a grievance cannot be settled at the pawnshop, the person

* No. of subject.  † No. of example.
goes and lays a complaint before the gods, burns incense and knocks his head on the ground several times, and returns home believing that the pawnbroker will suffer. The pawnbroker by this means will very likely soon be brought to terms, fearing lest the God of Fire burn his premises.

83.* _Judgment upon a Despiser of Good Works._

Mr. Mo was a most profligate and scornful man, a despiser of any who did good works. By his persistent conduct he sinned against the teaching of heaven and reason. When about forty years old he was seized with sickness and kept his bed for ten years. One day he called his son to quickly bring him some straw, to shut his room door and to allow no one to enter. The son heard a noise in the straw, and being refused admittance burst open the door. To his great surprise he saw his father with the head of an ox!!

84.* _Punishment for Reviling an Idol._

The idols in the Tu Tien temple of "Yang Cheo" had a great reputation for answering prayer. Once Mr. Li of Ih-Chen Hsien, 60 li from the city, prayed a number of times, and receiving no answer, cursed the idol, saying, "What is the use of praying to you?" He had a dream in which a god said, "I will send you to your city and you shall be beaten with thirty blows." A nephew found him and besought him to return home because a death had occurred in the family. He complied, though fearing the reality of his dream, but as his house was near the water he was encouraged to proceed. One night he saw two red lamps coming towards him, and ran away. He was pursued and captured. It appeared that these

* No. of subject.  † No. of example.
lamp-bearers were escorting the city magistrate, and suspecting that he was a thief, they arrested him, and he was beaten thirty blows.

85. * Misfortune upon a Mischief-Maker. 88.†

Mr. Cheo, of T'ai ping fu, had a friend named Li, whose wife was good-looking, intelligent and of excellent reputation. They once met at a dinner party, and Cheo said to Li: "You are a very good fellow, but when people speak evil of "your wife why do you not stop them? There are some very "queer reports about." The whole party rebuked Cheo; but he justified himself as being an upright man. Li was greatly enraged and went home. When his wife discovered the cause of his vexation she died of grief. In A.D. 1669 when Cheo tried to pass his B.A. examination, he wrote a good essay, but was compelled to write in it, "Cheo, the mischief-maker." When he saw that his name was not among the successful candidates he vomited blood and soon expired.

86. * Judgment upon an Irascible Scorer!! 89.†

Mr. Ch'en had no son because he had not a grain of goodness in him. When the people engaged in religious devotions he would laugh them to scorn, and destroy their good books. When he met any priests he insulted them. When he was forty-seven years old he became decrepit and bowed, and was obliged to crawl along upon his hands and knees. He ate and slept with dogs, and died within a year thereafter. He became a dog.

87. * Works for the Dead Spoiled by Carelessness. 90.†

Mr. Ma, a man of great learning, lost his wife, and he spent much time and money for the repose of her soul. After a

* No. of subject. † No. of example.
time his second wife went into a trance, and she saw Mrs. Ma in a cell, suffering unspeakable torments. She said, "Quickly do good works to save me." She was answered, "Your husband has spent much money for chanting, and has it not profited you?" She replied: "No, the virtue has all been 'spoiled because he has eaten meat during the days for chanting, and has used the guest hall in an unbecoming way." When Ma heard this, he quickly rectified his errors and invited some priests to chant for three days and nights.

88.*

A Strict Vegetarian's Reward.

Mr. Shiao, in his youth, had a dream in which a god told him, "If you will be a strict vegetarian you shall live to be eighty years old." He awoke somewhat alarmed, and purposed to carry out his admonition. During his lifetime he abstained from taking life. He had another dream in which he was told that Shang Ti was well pleased with him, and had added to his years. He became a mandarin. He died, without being sick, in his ninety-fifth year.

89.*

Judgment upon a Persecutor of Idolatry.

Mr. Wang of "Su Cheo" was an inveterate hater of the Buddhist and Taoist religions. Near to his house was a temple; this he burnt, and then took the ground. After a time he fell sick of a terrible skin disease; his pains became unbearable, and he took a knife and cut his body so that he died. His only son was sold as a slave.

90.*

The Duty of Scholars to Exhort the Ignorant.

Mr. Lo was a very zealous man in exhorting men, women and children upon the subject of rewards and punishments.

* No. of subject.  † No. of example.
He distributed great numbers of good books, and by his efforts his neighbours were well instructed. He lived to the great age of one hundred and two years, and died without any sickness. Those who can read ought to instruct the ignorant.

91.*  Warning Not to Fire the Mountain Sides.  94.†

On the Hsiang Mountain lived a wealthy man, but he had no children till well advanced in life. The woods on the mountain abounded with tigers and other wild animals. In order to exterminate them he fired the woods, and soon a great conflagration occurred. His son once purposed to set fire to the house; after this event he went mad and threw himself on the ground, saying to his father: "Although I am your son, yet I am your enemy. I am the son of a serpent whom you killed with myriads of other creatures when you fired the mountain side, and I will take my revenge." He soon expired. The same night the old man was burnt to death in his house.

92.*  A Warning against Poisoning Fish-Ponds.  95.†

There was a very large fish-pond to the north of Lo Shin, and once a year the natives sacrificed to the god of the pool. Some person taught the fishermen to poison the water in the stream above and they would be able to catch ten times the quantity of fish. The method was adopted with success. One day about noon a terrible storm arose and it thundered, and all the huts of the fishermen were burnt. This put a fear upon the people.

93.*  Punishment to a Sportsman.  96.†

Mr. Yang of "Wu Lin" delighted in shooting birds. In A.D. 1774 he fell sick and lay unconscious for several days.

* No. of subject.  † No. of example.
He suffered greatly as if being pecked and beaten. When he awoke he told his friends: "I have been in Hades, and "as I walked all kinds of birds pecked my back, and I could "not drive them away. The President beat me and after- "wards set me at liberty in order that I should exhort people "not to kill birds if they would escape the torments of "hell."

94.* A Warning Not to Encroach upon Temple Lands. 97.†

Mr. Shu of "Tan Lin" was a very wealthy man. He wished to enlarge his flower garden by using the land of a dilapidated temple of the tutelary god, and he prevailed upon the priest to sell it. One day as Mrs. Shu was arranging her toilet she fell down and was possessed with the spirit of the Ch'ên Hwang, or Judge of Hades. In an unnatural voice she called for her husband and children, spoke the name of the man who sold the land, and also that of the middleman, and the price paid for the land. Shu fell down in terror, and promised to restore the land. Mrs. Shu wrote: "Men ought not to steal the temple lands of the god of the "earth; he is old and poor, because for many years no one has "worshipped him: therefore the poverty of his temple. He "has accused you before Ch'ên Hwang. Repent and restore "his land, and give a course of theatricals to put away your "sin." After the writing was finished Mrs. Shu awoke and finished her toilet. Mr. Shu gave a course of theatricals, and burnt much incense. After this the temple was much frequented.

[The T'ū Ti P'u-sah, or god of the earth, is represented as an aged man, and his wife as an old woman, both having benign countenances.]

* No. of subject. † No. of example.
Punishment for Defiling Well Water.

It is recorded in a book that master Min of "Su Cheo," an idiotic lad, used to talk about being a mandarin. His favourite pastime was to throw manure down wells and thus defile the water. One night he was taken ill and possessed with the god of the well, who had accused him to Ch'én Hwang. His sentence was to be beaten with twenty blows. The next morning he had marks upon his back. After three days he was seized by the spirit, who said: "Ch'én Hwang has pitied you; your sin is great, but "your punishment is small. The god of the road has been "informed of your crimes, and his judgment is that defiling "well water is the same as poisoning water." Within a short time the lad died. If any should enquire who this Ch'én Hwang was, his name is Li, a native of Su Cheo, a Han Lin (i.e. a member of the Imperial College), who graduated in A.D. 1730, held an office in Honan, and was a very just man.

A Caution to Envious and Quarrelsome Persons.

Mr. P'ien's uncle was a mandarin of Hu Ch'én. Whilst on a visit to him he had a dream, in which he saw ten mills in charge of ten ox-headed soldiers. There were hundreds of women near them. The soldiers caught them, and in turn threw them into the mill, and they came out ground to pieces. He saw his aunt in the company, so he asked one of the soldiers, "What crime merits this punishment?" The reply was, "For the envious and quarrelsome."

* No. of subject.  † No. of example.
97. * Warning to Cruel Mistresses. 100.†

Mrs. Liu, a very cruel woman, once had two slaves. One day the elder did not properly perform her toilet; she cut off two of the girl’s fingers, and the poor slave suffered greatly. The younger was fond of singing, so she cut out her tongue. After a time Mrs. Liu had a carbuncle on the back of her neck, which caused her acute pain. She invited some priests to chant and charm the carbuncle away. One of the priests said, “Because of your cruelty to your slaves “you are about to have a terrible disease in your tongue; “because of your repentance it is warded off.” This pleased her, and she had seven more days of chanting and incantations. At the end, the priest said to her, “Open your mouth.” She did so, and two serpents about a foot in length came out of her tongue and fell on the ground. He charmed her tongue quite well, and ever after this she used her tongue to speak becomingly.

98. * Ill Fortune through Beguiling a Widow to Marry. 101.†

Mrs. Chang was left a widow when very young. She had a fair fortune by her husband, so she purposed to remain a widow. Her husband’s relatives continually urged her to marry, for the purpose of sharing her property, but she refused. They instructed her servant what to say in order to get her to change her mind, and the plan was successful; then they took her property. Not one of them ever prospered after this.

[A widow is placed almost entirely under the power of her husband’s relatives, and marriages are often forced in

* No. of subject.  † No. of example.
order to obtain payment of her first husband's debts through the dowry or price given for her by her second husband.]

99. * Non-Success for Residing in a House of Ill Fame. 102.†

Mr. Wang of Wu Men had a dream in which he saw his name to be the sixty-seventh on the B.A. list. He went to Nan Kin, and took up lodgings in a house of ill fame. When the list was put out the number he saw was for a Mr. Chu. Wang told his friends that his dream was not true, so he prayed to Ch' en Hwang. The same night he had a dream, in which he saw a god rebuking him, saying: "I have informed Shang Ti of your behaviour, and your name is taken off the list because you knowingly put up in a disreputable house." Wang wept, saying, "Truly a heavy punishment for a light offence." The god replied, "The chief of ten thousand sins is adultery. Is your dwelling in such an abode a light thing?" Wang asked, "Why has Chu taken my degree?" The reply was, "Because when you persuaded him to dwell with you he refused, and his virtue has been rewarded." Wang awoke in great sorrow.

[During the Triennial Examinations, rooms or parts of rooms near the Examination Hall are rented for very light sums. The invariable rule is, that the Hsien Mancharin issues a proclamation warning the scholars against fornication, and ordering houses of ill fame to be closed and their inhabitants to move outside the city. Nine-tenths of this order lies in the act of putting out the proclamation, the other tenth nobody is supposed to heed. The result is that nefarious evil flourishes more at such a season.]

* No. of subject. † No. of example.
100. * Punishment for causing the Innocent to Suffer !!! 103.†

Mr. and Mrs. Wu of "Tan Kan" were very devoted Buddhists. After the birth of their first-born, they determined to offer freely to the idol. For this purpose they sold a pig for four shillings. Mrs. Wu put the money in a shell before their household idol. The butcher saw where it was put, and stole it. Mr. Wu was much annoyed because the money was missing, and reproved his wife, who fretted and died of grief. Her husband bought a coffin and placed her remains in an out-house till a lucky day to bury. One day, whilst burning incense in the temple, he saw his wife standing by the shrine. He was afraid, and said: "You died. "Is it your very self, or is it your spirit? How is it that I "can see you in the daytime?" She said: "I did not really "die. I shut my eyes, and because of my innocence the gods "have restored me." Wu was greatly surprised. She joined him in worshipping. Upon their return home, he opened the coffin and found the butcher lying in it; in his right hand was the stolen silver and in his left hand a rope. All who saw it were amazed. Those who commit sin are quickly overtaken by punishment.

101. * Revenge upon a Transmigrated Soul after 300 Years !!! 104.†

In the Chao Tien Kong temple in Nan Kin there lived a Taoist priest whose face was greatly disfigured by disease; all remedies proved useless. One night he met a boy who said, "Do you know me?" The priest answered, "No." The boy said: "When you were Governor, in the Song dynasty, you

* No. of subject. † No. of example.
“killed me and seventeen of my family. I have been seeking
“you for three hundred years to have my revenge, and I
“have found you at last.” During the same night the priest
died.

102.* Judgment upon a Scorn of Benevolent People!!!

In the fifteenth century, Mr. Li of “T‘ai U‘ien Fu” was
a notorious scorn of good people, and endeavoured to
hinder good works. He refused to listen to exhortation,
and replied, “If when I am in this world sinning will make
“me bold, then in the future world I shall not be afraid of
“the judge.” Within a short time he had a boil on the side
“of his mouth, and he fell into a trance. After three days
he awoke, and told his wife: “I have seen the judge, and my
“first probation in this world is to be a dog, and then a
“horse. There has just been born, outside the east gate, a
“little dog with a white neck. You go and get it.” His son
found the puppy. When it saw him it cried, and licked his
clothes. Mrs. Li cared for the dog till it was old enough
to be left in the charge of a priest of the Fa Hwa temple.
At the time of chanting the dog always paid the greatest
attention.

THE SIXTH HALL OF JUDGMENT.

Prince Pien Ch‘en presides over this hall. It is situated at
the bottom of the great sea, directly north of the Ngo Chiao
boulder; it has a compass of 500 li, and has sixteen small
hells.

* No. of subject.       † No. of example.
The 1st Hell is the place of kneeling upon iron filings.
" 2nd " " immersing in a cesspool.
" 3rd " " grinding the body to pulp.
" 4th " " piercing the lips with needles.
" 5th " " rats biting the body.
" 6th " " enclosing in a net of venomous insects.
" 7th " " being pounded in a mortar.
" 8th " " bruising the body.
" 9th " " burning the throat.
" 10th " " blistering with mulberry wood.
" 11th " " scalding with filthy water.
" 12th " " goading by oxen and kicking by horses.
" 13th " " severing the convolutions of the heart. [These are believed to be the roads of intelligence.]
" 14th " " pulling off the head.
" 15th " " cutting the body in halves.
" 16th " " flaying the skin.

The President's Address.

Those who grumble at heaven and earth, wind, thunder, cold, heat, rain or clear heavens, who cry or commit nuisance toward the north; persons who destroy idols and steal their soul and intestines, or scrape the gold leaf off the idols, or who use the names of the gods frivolously; whoever destroys characters or books, who shoots rubbish near a temple, or worships an idol in a dirty kitchen; persons who treasure up obscene books, but gladly destroy good books and tracts; those who engrave or paint on any kind of
crockery or furniture the sign of the dual principles of nature, or the Pa-kwa, the eight signs, or sun, moon, stars, gods, the eight genii, or the constellation of mother Wang, or embroider the sacred sign of Buddha upon clothes; persons who write the name of the owner of furniture upon the seats of chairs or the top of stools, thus defiling the character by sitting upon it; [it is proper to write or paste the owner's name underneath]; people who wear clothes with a dragon upon them; who trample upon grain and spoil it; or hoard up grain until high prices may be had;—whoever is guilty of the above crimes shall pass a preliminary examination at this hall, and then be passed to their proper hell for punishment; when their time is expired, to be sent to the seventh hall.

Persons guilty of the above crimes, if they will abstain from animal food on the third day of the eighth moon, and will on the fourteenth, fifteenth and sixteenth of the fifth moon, the third of the eighth moon, and the tenth of the tenth moon, not quarrel with any person, shall escape all the torments of hell.

A New Decree.

The unrepentant of the above crimes shall first suffer for five years in the great hell, and then three years in the hell for flaying. At the expiration of this period they are to be passed to the seventh hall. The souls of those who live in lonely places, and rob and murder travellers, of inn-keepers who put poison in food to injure their guests, of banditti, and those who assault women—when they arrive in this hall shall be cut in halves and afterwards be sent to the great hell and suffer for sixteen years, and then five years in each of the sixteen hells; at the expiration of this period they shall
go to the boundless hell and pass through 1,500 various calamities, and after this be born as animals.

[When an idol of any value is finished, there is the ceremony of giving it a soul in order to make it have life, i.e. power to be efficacious; the soul is placed in a small box or hole between the shoulders. I once extracted a soul; there were several bits of metal to represent the heart, liver and lungs, the bones of a sparrow and mouse, a bag of cereals, some silk threads, and a paper giving an account of the putting in of the soul. In valuable idols gold and silver are put in, and then the idols are well guarded.]

103. * Punishment upon Persons who Curse the Heavens. 106.†

Mrs. Li of "Ngo Cheo" lived outside the south gate. She was a very foul-mouthed woman, constantly grumbling at heaven. One morning when washing at the riverside it came on to rain heavily, and she swore at the rain; suddenly a strong wind arose and blew her into the river, but her husband rescued her. When she was placed on the bank she put her head into an old tub, which fitted her like a cangue; she was seized with terrible suffering, and at last she drowned herself.

In every age there have always existed those who hated heaven. In ancient time Mr. Shi, when vexed, shot at heaven, and immediately the thunder killed him. Mr. Wu was annoyed at the heavens because he could not work his fortune-telling tricks aright, and he died suddenly.

104. * Judgment upon One who Cursed the Heat. 107.†

Mr. Shu of T'ien Tsin, through the knowledge of three Taoist books, learnt how to practise magical arts, so that he

* No. of subject.  † No. of example.
could cause the wind and rain to come at his bidding. One hot day when he was drunk he felt the heat to be oppressive. His old father was sitting upon the doorstep to keep cool. Shu called for the wind and it located itself in his sleeve, but it remained there so long that he cursed the wind god; suddenly the thunder set his clothes on fire and he was burnt to death.

105.* **Warning against Crying and Swearing Northward.**

Mrs. Wang of "Sin An" in the fifteenth century was greatly grieved because her husband's concubine had a son. Every sunset she wept and used bad language, standing in a northward position. One night as she was standing at her door, there appeared a star about the size of a bushel before her eyes, a streak of light flashed upon her, and there was a noise like thunder. The whole affair frightened her so much that she died.

106.* **Judgment for Stealing Idols' Souls.**

Mr. Chao of "Kia Shin," a penniless gambler, stole the soul of an idol. One day he was seized with severe dysentery and died. He appeared to his wife in a dream and said, "I am in the bottomless hell for stealing the souls of idols."

107.* **Punishment for Stealing Gods.**

Mr. Fan of "Nan Kin" obtained his living by stealing brass idols. Once he stole a gilded idol for which he hoped to obtain six ounces of gold. He had a good offer but refused it. He smelted it for a day but could not get an ounce

* No. of subject.  † No. of example.
of gold; he tried for three days more and could only get two-tenths of an ounce. This greatly vexed him. One night when drunk he laid down near his forge, the embers set fire to his clothes, and he was burnt severely.

108.*  A Visit to Hades and Punishment for an Irrelevant Question.

There is a well in the city of Fong Tu Hsien, Si-C'wan, which is believed to be one of the entrances into hell, and forms the boundary between the present world and Hades. Every year thousands of people throw down paper money and presents for their departed friends, which amount to several thousands of taels. The niggardly folks have boils break out on them. About A.D. 1620, Mr. Liu, the mandarin, did not believe in the hoax, and he forbade this waste of money when many were in arrears with their taxes. The people were afraid, and said, "You had better see the gods and demons about this matter." The mandarin asked, "Where are such things?" The people replied, "At the bottom of the well, and no man dare go there." This vexed him, and he said, "If I lose my life, I will see this matter cleared up." He ordered his men to provide ropes to let him down the well; the people tried to hinder him but he would not be turned aside. His secretary, Mr. Li, requested to be allowed to descend, and he was allowed. After they were let down fifty feet the darkness gradually became light, the cities and houses were like those in this world, the people were very small and moved about in space, and the sun caused no shadow. Liu bowed to those he met, and they said: "You are an official from the world of light; what business have you in this place?" He replied, "For the purpose of stopping people from wasting their money in offerings

* No. of subject.  † No. of example.
“to their friends in Hades.” All the demons whispered among themselves and put their hands to their foreheads, and said, “A very good work, but you must consult with President Pao of the fifth hall.” Liu asked to be led to his palace. Upon approaching, he saw Pao, an aged man attired in his state robes, who asked, “Who comes?” The servants replied, “Mandarin Liu,” whereupon Pao came and received him with honour and placed him in the highest seat. Pao said: “The roads (or ways) of the world of light and darkness are not alike. What have you come for?” Mr. Liu replied: “I am the mandarin of ‘Fang Tu Hsien’; trade is very bad, and I have great difficulty in collecting the taxes because the people will waste their money by throwing paper down this well.” Pao laughed, and said: “At present there are an abominable lot of priests about who use the names of the gods to deceive the people for their own interests, and we cannot put a stop to it; you deserve much praise for your errand.” Suddenly a red light appeared, and Pao said to Liu and his secretary, “You hide in my side room; the God of War, Kwan Ti is coming.” Kwan Ti was dressed in a green, gorgeous robe, and had a flowing beard. Pao received him in state etiquette. Kwan Ti said, “There is the smell of living men here,” so Pao told him who they were. Kwan Ti wished to see them, and they were introduced to him in perplexity. His agreeable manner soon dissipated their fears, and he asked them many questions about things in this world. Mr. Li asked Kwan Ti, “Where is your master?” This caused him to go into a rage, and his hair stood on end and knocked his hat off and he left. Pao said, tremulously, “You will be killed by thunder. I cannot save you. Why did you ask such

* The four original Judges of the courts of Hades are said to be Tung- yo-ta-ti (T’ai-shan in Shantung), Feng-tu-ta-ti (a Szchwen city), the kitchen god, and the presiding god of all city magistracies 東嶽大帝, 鄧都大帝, 司命龕君, 府縣境王.
"a question? You will be burnt." So he took out a jade seal, a foot square, and stamped the back of his jacket. Pao said to Liu, "You will not die like Li." After this they withdrew from the palace and were drawn up the well. When they reached the outside of the south gate Li fell down in a fit and died. After a few days there was a terrible thunderstorm, and Li's coffin and his remains were all burnt except the seal mark on the back of his jacket.

[I have passed "Fong Tu Hsien" three times, but having no business there I have not landed. This well is still notorious, and every year a great concourse gathers there from various places.]

109.* Judgment for Desecrating the Character. 112.†

Mr. Ho had no regard for the written character. He often used printed paper to wipe his table or to paste on his windows, and when remonstrated with about it, he laughed and called the people fools. Once after wiping the table he threw the paper on the floor. His wife swept it up with the rubbish and threw it in the cesspool. Seven days after, during a great thunderstorm, both Ho and his wife were killed before the cesspool. Upon Ho's back were found eight characters, "The abuser and destroyer of the character." This event occurred in the sixth moon of A.D. 1639.

110.* Life Shortened because of the Ashes of Written Paper. 113.†

Mr. Chu was very fond of writing the character to improve his writing, but he was careless about the ashes of his burnt paper. In the second moon of A.D. 1685 he

* No. of subject.  † No. of example.
was taken sick. His friends came and wept around his bed. He awoke from a trance and told his friends, "I ought to have lived to my forty-second year, but I am dying in my thirty-seventh. The gods have shortened my life five years because I have not been careful in collecting the ashes of my waste paper." After speaking the above words he died.

111.* Death for Wearing Printed Paper Shoe Soles. 114.†

Mr. Shu, junior, of "Kia Ting," when eighteen years old, was suddenly killed by thunder. This caused great astonishment among his neighbours. They saw a light coming out of the soles of his shoes; when they examined them, it was found that they were made of printed paper.

112.* Sentence upon an Incorrigible Lad. 115.†

Master Han, when he was fourteen years old, was quite incorrigible. He swore at his parents; when at school he would tear up his books and smudge the character,—he defaced 37,500; when taking his meals he would throw rice upon the ground and thus defile the earth, and times without number he sinned against heaven. The Prince of Hades determined to send him to the City of Fire, that he might never be born again.

113.* Imprisonment for Defiling the Temple Grounds. 116.†

The Ch'ien Hwang temple of "Chi Meh" was kept by a Taoist priest named Wu, who used a portion of it for a lavatory. One night he saw a god and his servant talking near the main door. The servant said: "In the village of 'Si-Hsiang' a murder has been committed by 'Chang

* No. of subject.  † No. of example.
"Kin Fuh,' and he has escaped." The god said: "We will "put Wu in prison for a year because he has defiled the "temple." Very early the next morning Wu went outside his temple and saw a crowd of villagers coming in to inform the hsien. He asked them, "What is the matter? Has a man been murdered in Si Hsiang?" The people answered, "It "is so, and the murderer has escaped. Oh yes, you know "all about it; come with us to the hsien." He did so and was accused, beaten and put in prison. Wu forgot the man's name and thus he could not clear himself. About the end of a year, one night he cried so bitterly that the mandarin enquired the reason. Then Wu remembered clearly the whole circumstance. In the meantime "Chang Kin Fuh" thought the affair was settled and had returned home. The hsien arrested him and released Wu.

114* Warnings against Defiling the Abode of the Gods. 117†

Mr. Kwan of "Kwen Shan" died when he was 113 years of age, in A.D. 1644. One night his spirit possessed his daughter-in-law and he spoke through her, saying: "I am "servant to the God of Gold, and I know a little about Hades. "My family has not any very great sins, but they are not "clean in their household duties, and thus they defile the "kitchen god. This god twice every moon reports to all the "gods above, and because of your sins you are all to be "sick. This visitation may be averted by chanting and "burning paper; but your mother within two months will "die."

118†

Mr. Chu of "Kwen Shan," during a thunderstorm had his house encompassed by fire, and he heard a voice saying: "Your "wife within a month of her confinement, in an unfit state,
"entered the kitchen and defiled the kitchen god. He has accused her to the gods and her sentence is death, but because of your goodness in exhorting and collecting money to build a bridge, she is spared." This occurred in A.D. 1668.

115. * Judgment for Reading and Reciting Obscene Books. 119.†

Mr. Chang of "Hsia Hsien," in "Shen Si" province, greatly delighted in reading obscene books, and also in reciting the same among his friends. One day he saw a demon come to him. The fright was so great that blood burst out in seven places, from his eyes, nostrils, ears and mouth, and he soon died. His wife and daughters became prostitutes.

120.†

Mr. Ch‘en, M.A., of "Yü Kien," was greatly pleased to recite terrible, obscene things, which frightened his hearers. One day he was taken sick and became delirious, and saw two demons drag him away to the Prince of Hades. The Prince said in a great rage: "You have studied good books; why do you talk of such vile things? You transgress against pure teachings and corrupt the morals of the people." He ordered his tongue to be cut out and his hand chopped off. Ch‘en awoke with a great pain in his tongue; it swelled and decayed. His hand also had a carbuncle. In course of time his tongue came out of his mouth and his hand dropped off, and he died.

116. * Punishment for Destroying Good Books. 121.†

Mr. Ch‘en of "Chiao Shi" was greatly grieved to see his neighbours wantonly destroying animal life, so he thought

* No. of subject.  † No. of example.
of having some pictures and books printed to exhort them, but was fearful lest his friends would not heed their teachings. He went to the Cheu Wu god and prayed him to prevent the people from destroying the books, and to exert his power to make them spread among the people. After this he printed his books and distributed them. A Mr. Pen was diligently reading a copy, when his wife said, "What absurd book are you reading?" and she snatched it out of his hand and threw it in a dirty hole. When she was cooking some fish one jumped up and bit out her eye, which fell on the ground and became a worm and moved about. All who saw it proclaimed it to be most wonderful. Afterwards the tallest man ever seen in that place walked the streets and found Mr. Ch'eu and praised him, whilst he rebuked Mrs. Ch'eu. This proved to be the Cheu Wu god.

117.* Judgments for Wasting Grain. 122.†

Mr. Chang had more than 10,000 mu (Chinese acre) of land; every year he received more than 10,000 tan (1,000 pints) of grain. He often allowed his grain to rot in his granaries rather than sell it to the poor. He fed his pigs on sesamum seeds, and his cattle upon beans, and threw away his corn sweepings in a ditch. In A.D. 1511 the Yellow River suddenly overflowed its banks and engulfed his land. Thus his family was reduced to poverty and he died of starvation.

123.†

Mrs. Chao used to quarrel with her sister-in-law about rice, and rather than give it to her she fed her pig with it. One day, during a terrible thunderstorm, she was taken from her child on the bed and led to the pig-sty, where she was struck dead and also the pig.

* No. of subject. † No. of example.
[It is commendable not to waste grain, but it is rather annoying for your servants to bring this doctrine to bear upon feeding fowls, when they steal the proper allowance for food or give it scantily, and let the fowls pick up what they can and get fat at an indefinite period. Several persons once refused to sell me rice for my parrot, because they said it was wasting the grain.]

118.* Punishments for Hoarding Grain in Time of Famine.

Mr. Moh of Wang Fen Fu was a very wealthy farmer. He had a great quantity of grain in his barns during a time of famine. A relative advised him to sell it, but he replied: "It is only once in a long time that such a year "comes; now is my time to make a fortune. I will keep it "until it brings me ten times the usual price." Bands of highwaymen were frequent at this time. One day he was murdered and robbed of everything he had on, his body was found and wrapped in a straw mat and buried. He sinned against heaven in seeking to be rich in a grievous time.

125.†

Mr. Twan of Kao Cheo had more than ten barns full of rice. During a time of famine the mandarin asked him for a loan of rice to feed the starving poor. He promised, and when the time of delivery arrived he refused. The poor were waiting for relief; when they heard of his refusal they became riotous and rushed toward his house. Twan locked his door; soon the heavens became black, and the thunder burnt him and his barns.

* No. of subject.  † No. of example.
THE YÜ-LI OR PRECIOUS RECORDS.

THE SEVENTH HALL OF JUDGMENT.

The Prince of Tai Shan is the president. It is situated at the bottom of the great sea, N.-W. of the Ngo Chiao boulder, a very large hell of more than 500 li in compass, and it has sixteen small hells of torture.

The 1st hell is the place of swallowing awls and iron balls.

2nd " beating the legs and throwing into firepits.
3rd " cutting open the chest.
4th " hanging by the hair.
5th " dogs gnawing the calves of the legs.
6th " supporting erect a heavy stone.
7th " splitting open the head.
8th " scorching, howling dogs.
9th " flaying alive, and pigs carrying away the skin.
10th " biting by birds and venomous insects.
11th " extracting finger and toe nails.
12th " pinning the protruded tongue.
13th " disembowelling.
14th " being eaten by wild animals.
15th " burning the hands.
16th " being boiled in oil.

The President's Address against the Sins of the Age.

The First Count.—Those who use filthy matter to produce long life; who drink to excess, or live in excess of their means; who hinder people from burying; or are guilty of
thieving the clothes of the dead, or their bones for medicine; who cause separation of relatives; who sell a deceased son's wife for a slave or concubine; those who drown or suffocate infant girls.

Second Count.—Gamblers; indolent teachers who hinder their pupils' education; masters who lack discrimination, and beat and injure their apprentices and slaves; scholars who oppress their neighbours; drunkards who revile their ancestors; quarrelsome persons and strife-makers—Persons guilty of the above sins shall first be cast into the great hell, then through all the minor hells, and afterwards be sent to the eighth hall.

All medicines may be used to cure sickness, but those who kill beasts, birds or insects for medicinal purposes are insane. Whosoever uses any human produce or the placenta for medicine, if they have heaps of good works, the Prince of Hades will have the greatest difficulty to help them. Those who will repent and set at liberty millions of insects and refrain from destroying life, and every morning rinse their mouths before chanting, at their death a beautiful fairy shall come and lead their souls away to the regions of bliss. Whosoever steals human bones and burns the same, or any part of the body, for medicinal uses, or the marrow for the same, or who steal human bones for making articles, or who use the bone dust of the legs or feet to put on dropsical people—Howsoever great the merit may be of those who are guilty of these crimes, it will not be reckoned; they shall receive no favour, they shall suffer all the tortures of hell, and when born again shall either be blind, or with one ear, maimed hand or foot, or with a hare lip. Whosoever will repent of the above crimes and determine never to do the same, if when they see the corpse of the poor will buy a coffin for them, and will exhort others to care for the bones of the dead,
the kitchen god will put a black ring round their names on the board which the demons carry when they come for souls at death. Such marked ones shall escape the torments of hell. Whosoever during a time of famine has used or sold human flesh shall receive forty-nine days of excruciating sufferings beyond the tortures due to him; when he arrives at the tenth hall his name is entered, and he shall be sent back to the first hall to have his name put in the book of life and death. If it be decreed that he shall be born as a human being, the same shall die of starvation, or if as a beast, he shall be fed on such abominable food that he shall perish; there is no forgiveness for them. Those who knowingly eat human flesh, when born again as men or beasts, their throats shall swell so that they cannot swallow, and they shall die of hunger. Any person eating unknowingly shall not be punished. Persons who relieve the poor during a time of famine, their reward shall be happiness and longevity in this life, and a happy future. The guilty of both sexes, if they will on the twenty-seventh day of the third moon abstain from food and take an oath toward the north [the gate of heaven is supposed to be in the north], they shall be delivered from the tortures of hell.

A New Decree.

Those guilty of crimes under the first count, at their death a black-faced demon shall lead them to hell and extract their lungs, and then cast them into the fiery hell, where they shall dwell for ten years; after this they shall be put in the hell of boiling oil for twelve years, and at the expiration of this term be sent to the eighth hall.

Those guilty of crimes under the second count shall suffer two years in the hot hell, and after their proper time
of suffering be sent to the eighth hall. Those who allow their wives or daughters to be prostitutes, or who sell other people's wives or daughters for the same purpose, at death a demon shall fetch them and cut off their flesh and cast them into the great hell for twelve years. They shall receive all the torments of the hells of the eighth and ninth halls; and then be sent to the boundless hell. Yü Ti has promised escape from the boundless hell to all penitents who are truly reformed.

119.* A Warning to Spendthrifts. 126.†

Mr. Wu of Ta Shin Hsien lived in the fourteenth century. He was a rich man. He lived in the most luxurious manner in food and attire; upon any family festival he squandered his money most recklessly. If any friends visited him he always pleaded poverty, because he was afraid they would ask for a loan. Upon a New Year's Day a demon came and wrote on his bed-curtains, "Heaven has bestowed upon you great riches, but because you have misused them you have sinned." He had this sentence washed out. Within a short time of this event his house was robbed twice and he lost much money, yet he did not reform. After his death, his eldest son used his money like dirt, and within ten years all the property was gone, and he died a beggar.

120.* Caution against Squandering Money upon Children. 127.†

Mr. Chen, in the fifteenth century, begat a son in his old age, which was a cause of great joy; he spared neither

* No. of subject,  † No. of example.
toil nor money for him, but he died in his twentieth year. Chen wept very bitterly for his son. He went to the Ch'en Hwang temple, and said before the idol, "What sin had my son, that he died so young? Ah, the gods are no good." The same night he saw in a dream a god come and bring him before his shrine, and rebuke him, saying: "When your son was born his mother could have suckled, but you engaged two wet nurses who had to leave their children, who have suffered; you clothed him in silk and satin which he soon spoiled; you killed a great number of fowls for him; whatever he broke you took no notice of. It is because of these things his life has been shortened; the fault is your own, and yet you blame the gods." Chen awoke from his dream, and whenever he had an opportunity he exhorted parents not to lavishly squander money upon their children.

121.* Punishment for Conspiring to Obtain a House. 128.†

Mr. Shu was a very rich and covetous man. He wanted to buy Mr. Pa's house but was sternly refused. Shu then engaged some men to gamble with Pa, juror., who lost heavily, and his father was obliged to sell his house to Shu to pay his son's debts; this was a cause of variance till his father's death. After Pa's death Shu's three sons and five grandsons were all taken sick, and in a dream Shu was rebuked by his ancestor, who told him that the sickness was caused by his intrigues to get Pa's house. He went to the Ch'en Hwang temple to pray, and a beggar said to him, "I slept here last night. I heard a voice saying, 'Shu tempted my son to gamble and has thus taken away my house.'" When Shu heard this he was more afraid, and he went home and soon expired.

* No. of subject.  † No. of example.
122. * Judgment for Fraudulent Payment of Wages. 129.†

In the village of Sha Si there lived a very rich widow who spent much of her time in improving her house. She paid her labourers at the close of the year in grain, and her practice was to mix five pints of unhusked rice among every hundred pints, by which she saved two pints and a half of rice, but the unhusked injured her workmen's digestive organs. Soon after her death she appeared to her nephew in a dream, and said: "I have sinned against "heaven because I have given unhusked rice to defraud the "poor; therefore the God of Hades has sentenced me to be "turned into a snake at the bottom of the cesspool. You must "quickly save me." Her nephew quickly emptied the pool and found a great snake. He took it home and cared for it. When it died he buried it in a grave, and named it the "snake grave," which is to be seen in this village.

[The people in Ta-li fu, if they find a serpent in their house, feed it for several days and then tenderly set it free in the grass in the parade ground. The appearance of a dragon in a dream is a very good omen. I have often been told of serious inundations being caused by a small crocodile.]

123. * Judgment upon Robbers of Graves!!! 180.†

There lived in the city of Shin Hong Hsien, in the province of Shan Tong, a desperate vagabond named Yen. He would not pay his taxes and he did not fear the officials. His brother Su, whilst returning home with his new wife, was

* No. of subject.  † No. of example.
seized by some yamên runners and taken to the yamên for non-payment of taxes. The mandarin seeing him in wedding attire released him. Yen committed a criminal assault upon his sister-in-law. Upon the discovery of the deception she wept herself to death. Su did not know the cause of her grief, so he buried the body in her wedding clothes and ornaments near the God of War's temple. Yen went with his wife to steal the clothes. Just as they opened the lid the mud idol of the God of War came out of the temple and stood by the coffin, and with his sword he clave them asunder. The soul of Mrs. Su entered her body and she returned home; her neighbours were afraid, so she led them to the grave; there they saw the idol at the grave looking fiercely and with blood on his sword, and Yen and his wife cut in two. Seeing is believing. They replaced the idol in his ruined temple and built a new one. This event is one of the wonders of the past.

[The ancient law for stealing clothes or articles out of coffins was to pluck out the eyes and to cut off the hands. The modern penalty is death.]

124.*  *Punishment for Using Human Bones, etc. for 131.† Medicine.*

Mr. Ch'en, of "Hang Cheo," by some magical powers acquired a great reputation as a doctor. Once his friend Swen passed the night in his house. About midnight Swen saw an old man come from under his bed and say, "Please intercede for me, and ask Mr. Ch'en to return my bones." This frightened him; he arose and struck a light and looked under his bed. To his great surprise he saw a lot of human bones and sinews. Then he knew what caused Ch'en's remedies

* No. of subject.  † No. of example.
to be so efficacious. Swen exhorted his friend not to use any such things, but he firmly denied it. Then he told him of the appearance of the old man and shewed him the bones. He was speechless. He quickly restored the bones. Within a short time a devil beat him so badly that his body swelled and he died.

125. * Punishment for Using Human Blood. 132. †

A warder named Yang was on very good terms with a prisoner named Mo, who was sentenced to decapitation. A short time before the execution he gave Yang thirty ounces of silver, to sew his head on his body and to bury him entire, and he promised him. Yang, after the decapitation, forgot his promise, but remembered that it was said that a drop of human blood upon a piece of bread would cure skin disease, so he collected some in a bottle and gave it to a friend. When he arrived home, the spirit of Mo possessed him, and he clutched his throat, and cried aloud, "Return my blood and my money." This frightened his parents, wife and children. They burnt much paper money, and hired priests to break this spell, but they could not; he still held his throat till he died.

[The Chinese have a great dread of going headless into the world of spirits. This puts some fear upon the wicked and is distasteful to military men in time of war. I once saw some men after an execution putting blood upon cash, and when I asked, "Why do you do this?" they replied, "If we carry this cash on our body at night time along a road, "the demons will flee." It is remarkable to find faith in the power of human blood over the power of the evil spirits. It is perfectly true through the Blood of the Spotless One.]

* No. of subject. † No. of example.
126.* Punishment for Causing Brethren to Separate. 133.†

Mr. Ch' en, of Chang An Fu, was a very rich man. He had two sons named Mong Yong and Chang Tah, who loved each other. Their cousin Yang used to visit them frequently, and one day after they had been drinking wine, they quarrelled. After their father's death they divided the property, and Yang said in the presence of Mong: "Your father loved Chang more than you, and once he gave him sixteen hundred ounces of silver and many valuable things; why have you allowed him to have this?" From this time they quarrelled and went to law until they had spent their money. One day Yang was struck blind and he had to beg. During a thunderstorm he was killed.

127.* Death for Committing Infanticide. 134.†

Mrs. Kia of the Cheh Kiang province had five girls in succession, which she drowned. During her sixth conception she suffered severely, and the voice of an unborn child was heard, crying: "I have come five times and you have drowned me, and I know you will do the same again at my birth." Soon after this event she died.

[In the well populated provinces of China, infanticide is common when the child is a girl, whilst this sin is rather uncommon in the sparsely populated provinces. A few years ago, a cruel case happened in rear of the French foreign settlement in Shanghai. The wife of a blacksmith had had three girls in succession which she had drowned; the fourth child was a girl, and this vexed her. She cursed the child, saying: "The demon is not afraid of water; I will try fire this time." She made a fire and burnt the child to a cinder.]

* No. of subject. † No. of example.
Mrs. Wang, a native of Fuh Kien province, had had four daughters, and her fifth child was also a girl. Many of her neighbours advised her to drown it, but she replied: "The "most precious thing under heaven is the fruit of the womb; "to destroy its fruit is to sin against heaven's will." After a time she had a dream in which she saw a god who told her that her merit was great for bringing up her daughters, and that her next child should be a son, and he would be a mandarin, and should attain a degree of the third rank.

Mr. and Mrs. Chang of the Kwang Tong province were strict Buddhists. After their death, the Judge of Hades condemned Mr. Chang to be turned into a pig and his wife to be a dog; this sentence startled them, and they asked the reason for this. The Judge replied: "To what purpose "was all your chanting and Buddhistic worship when you "had drowned three children? This is your just punishment "in order that you may be killed." Mr. Chang appeared to his brother in a dream, and said: "I have worshipped the "gods all my life, but because I have killed my children I "cannot be born again as a human being."

Mr. Ting was a very good-looking man, but an inveterate gambler. He refused parental advice, and was sent away from home. He took his M.A. degree at Kin Si, but continued his gambling. A physiognomist told him that one
of his books said that Mr. Ting should attain the first degree in the Imperial examination. He soon afterwards won a great deal of money from some Si C’wan scholars. After this the physiognomist was surprised that a peculiar light had left his countenance; he asked to look at his spittle; in this he saw indication that his heart was wrong; he was ambitious to get money. He was exhorted to repent, and he decided to refund the money. The physiognomist told him that the gods would surely know, and that he would attain a degree after the fifth. He returned the money, and in due time his name stood sixth on the list.

131.* Judgment upon a Cheating Calico Merchant. 138.†

Mr. Wu of the Kiang Si province was a noted calico merchant, and an adept at cheating. His mode of procedure was to shew a good bale at a low figure, the same was delivered by a porter to the door, but whilst Wu and his customer were parting, the bale was changed for a very inferior one; those who knew the trick either sat on their bale or watched it. One day he was taken very ill, and cried out: “I am suffering just as if I were lying in a bed of fire; it will kill me.” His friends examined his back, which had the appearance of being burnt. He cried again: “Oh, heaven, I am being pricked with needles and lacerated with hooks.” His back bore marks an inch long. He cried: “Oh give me something to drink.” His son gave him some tea; this he refused, and drank some filthy water. He died within a month.

132.* A Caution to Unfaithful Teachers. 139.†

Mr. Shen taught a school in Hang Cheo. He neglected to teach his pupils, preferring to lead the boys to gamble. To

* No. of subject.  † No. of example.
prevent being detected he wrote them essays to copy and take home, in order to deceive their parents. The scheme was discovered and he was dismissed from his school, but irreparable harm had been done to the boys' education. After his discharge Shen besought the gods to help him to secure honours. A god appeared to him in a dream and rebuked him, saying: "Why do you seek honours when you have hindered others, and besides, the time of your death is near." He gave him forty blows on his back, and he awoke. Within a short time he had a carbuncle on his back and when near Chin-kiang he died in his boat.

133.* Affliction for Cruel Treatment of Slaves. 140.†

Mrs. Wang had two slave girls, whom she treated very cruelly. She made them work day and night; if she found them asleep during the day she threw soap bean water in their eyes, and by this means they both lost their sight. After a time sickness entered the family and Mr. Wang and his four sons died. Mrs. Wang became ill and lost the sight of both eyes, and after severe suffering for ten years died.

134.* Judgment upon a Drunken, Unfilial Son. 141.†

Mr. Wang of Po-long Hsien, in Kwang Tong province, was a noted drunkard, the terror of his parents, wife and children. They always had to hide when he came home drunk. His mother once took up his favourite child and ran away to hide him. In her flight she dropped him in a pool and he was drowned. She hid herself from him for a season. Wang secreted a knife in the temple of the God of War for the purpose of killing his mother. He discovered her

* No. of subject.   † No. of example.
and led her to the temple; she heard a strange noise, she looked round and saw her son's head on the ground and blood on the idol's sword.

185. * A Warning to Strife Makers not to Separate a House.

For three generations the family of Fong lived in the same house, and Mr. Fong told his three sons that after his death they must live an unbroken family in the old homestead. After a time he married a second wife, who disliked to have the sons about her, so she concocted a plan to get rid of them. She wept to go home, and after being much pressed for the reason, she accused one of the sons of unchaste conduct. This enraged Mr. Fong, and he sent his sons out of the house. When she died her tongue came several inches out of her mouth.


Mr. Lao sought to be a perfect Taoist, and attained to some degree in the art of healing by the use of herbs. For some reason he could not attain unto a higher degree of perfection, so he sought the advice of a Mr. Heu. After three days' consultation Heu discovered the reason. He said to Lao: "You have used worms and snakes with your herbs, "and thereby you have destroyed much life; you must use "herbs entirely in the future to make amends for the past, "and then you will be perfect." He gave him three books which he studied till death; after this event he ascended to heaven and became a genie.

* No. of subject.       † No. of example.
Prosperity upon Descendants for Pitying the Poor.

Mr. Lin was a very benevolent man. He gave away many coffins to the poor, and relieved the destitute. He died in his eightieth year. After his death he appeared to his son in a dream, saying: "Ting Kwie, because of my benevolence I have great merit; my descendants are always to be literary men. My son Chien Kwan is to head the list of B.A.'s this year."

Posterity for Saving a Woman from Cannibalism.

There is a great cemetery near Kin Cheo, Hupeh, whose graves are nearly all levelled. Once Mr. Ki, in passing it, was pointed to a prominent grave and his servant told him the following story. Mr. Cheo did an act of merit. In A.D. 1628 the provinces of Honan and Shan Tong suffered severely from drought and locusts; grass and leaves were consumed, and the people used the bark of trees for food. Human beings were consumed as animal food. The mandarins forbade cannibalism, but it was useless. Mr. Cheo, whilst on a journey in Honan, stayed for dinner in a village, and purposed to purchase some meat, but the butcher had just sold his stock, and asked Cheo to wait a short time. Cheo noticed that the butcher took two poor women into a back room; he heard a terrible shriek and he rushed to the room, and he was horrified to see one woman who had just had her arm cut off. The other woman cried, "Oh save me, save me." Mr. Cheo had compassion on them and redeemed them. The injured woman died within a short time, and he took

* No. of subject.  † No. of example.
the other woman to be his second wife because he had no children. After a time she had a son, and on his right arm there was a scarlet mark corresponding to the place of amputation on the arm of the woman who died; and for three generations the children had this kind of mark.

[In times of severe famine, as in Shan Si in 1878, there were cases of eating human flesh; in the district of Tseh Cheo Fu, where I distributed relief, I was shown the grave of several who were decapitated for eating and trading in human flesh.]

139.* Disposing of Ancestral Lands for Relief Work. 146.†

Mr. Shu of Mie Shan, during the time of a great famine, sold his ancestor's fields and with the proceeds relieved the poor. The harvest in the following year was very good, and the people brought money to refund him, but he refused to accept a cash. He never repented his action. His sons and grandsons all obtained official positions and their reputation was spoken of for many years.

140.* Reward for Self-denying Assistance to the Poor. 147.†

Mr. Shu of the province of Kiang Si, in A.D. 1505, in his fiftieth year went to teach a school at Hu Kwan. Whilst on his journey home at the close of the year, with his money, he met a poor woman crying bitterly on the roadside. Upon enquiry, the woman said: "I am my husband's "concubine, and he is going to sell me to a life of ill fame "for thirteen tael." He tried to collect a tael among his fellow boat passengers, but they refused, so he gave the whole sum out of his salary. He ran short of food when within

* No. of subject.  † No. of example.
two days of home, and the passengers laughed at him. Upon his arrival home he found his wife had been reduced to great straits. She had arrived at the limit of borrowing from all her friends, and she was greatly disappointed to find her husband return home about penniless, yet she approved of his action. Mrs. Shu gathered some herbs and vegetables to make a meal, and said to her husband, "We shall have no food to-morrow." During the evening she heard a voice outside her window saying: "You have eaten bitter herbs to-night, but next year you shall beget an Imperial scholar." She told her husband what the god said, and they both worshipped heaven. She had a son at the time spoken of. When he was twenty-nine years old he graduated as a B.A., and the next year took a Chwang-Uien's degree. Old Mr. Shu became a member of one of the Inner Boards.

141.* Distributing the Yü-li works Deliverance in Hades. 148.†

In A.D. 1770 Mr. Lin, whilst travelling with his family to Pekin, one day saw a woman dressed in dark clothes standing by the roadside. She said: "When I was "in the world, I purposed to print one hundred copies of the "Yü-li, but you hindered me by saying 'It is nonsense.' "After my death I found it most difficult to be saved from "judgment in Hades." This frightened Lin; he recognised her to be Chen Ma, their old woman-servant. He fell sick and thought he constantly saw the spectre of the woman about him. Mrs. Lin prayed, and promised the idol to print the books, which she fulfilled. Mr. Lin was possessed with the spirit of Chen Ma and spoke in her voice, "If Buddha puts forth his power you may be restored." Mrs. Lin gave away the books, and at the time of completion of distributing Chen Ma came to her husband in a dream, saying: "Because
"of your distribution, four persons have repented of their sins, "and I am to be born again because of your meritorious "work." Soon after this event Mr. Lin recovered.

The Eighth Hall of Judgment.

Prince Tu-Shi is the president of this hall. It is situated at the bottom of the great sea, directly west of the Ngo Chiao boulder. It is 500 li in compass, and has sixteen hells:—

The 1st hell is the place of injuring by carriage accidents.

" 2nd " " " suffocating in iron tanks.
" 3rd " " " mincing the flesh.
" 4th " " " cutting off the nose.
" 5th " " " cutting out the tongue and glottis.
" 6th " " " imprisoning in an iron cage.
" 7th " " " breaking the leg bones.
" 8th " " " cutting the intestines.
" 9th " " " extracting bone marrow by heat.
" 10th " " " disembowelling.
" 11th " " " drying the body by intense heat.
" 12th " " " cutting open the stomach.
" 13th " " " cutting out the heart.
" 14th " " " \{ fracturing the skull and breaking the teeth.
" 15th " " " lacerating the whole body.
" 16th " " " injuring by trident and pitchfork.

The President's Address.

Persons who are ignorant of the duties of filial piety; who neglect their parents whilst living and refuse to bury them at their death; who begrudge to help either their own or wife's parents; if such do not quickly repent, the
世人如有親不養
親不葬不使父母翁姑
有驚懼煩惱等心者
受此怨苦
移花接木報
盡良心受此
環裂之報
池浸者永
婦女犯不敬神不尊長不
後不忌日
池污血
酷刑
孽淫
遊嬉
召好
訶斥
賭局
禱祝
酒酢
雉華
kitchen god will report their names in heaven, their subsistence shall be shortened, demons shall perplex them in life, and after death they shall receive all the torments of the previous hells. When such souls arrive at this hall a demon with an ox head and a horse's body shall throw them into the great hell to be tormented, and in time they shall be born again as beasts. Whosoever believes and practises the teachings of the Yü-li and repents of former sins, and will on the first of the fourth moon take an oath in the presence of the kitchen god never to sin, at death the god of the kitchen will put a mark on his forehead, as a member of one of the three classes—obedient, willing or penitent. A demon shall lead such through the previous seven halls, and for whatever sin they may have committed they shall receive half punishment; they shall pass this hall free, and be examined in the ninth on the charges of incendiariism and poisoning; if guiltless of these, they shall be sent to the tenth hall and be born again as human beings.

Yü Ti's Gracious Proviso.

Whosoever writes extracts from the Yü-li in order to exhort the age shall escape all the torments of the hells previous to this one, and shall be passed to the ninth hall; if guiltless of sins judged there he shall be sent to the tenth hall, and go to the happy land and be born again as a man.

A New Decree.

Those who are guilty of unfilial conduct, after suffering all the torments of the previous hells, shall be sent to the great hell for fifteen years, and afterwards for two years in each
of the sixteen hells, shall be examined in the ninth hall and punished according to their sins, then returned here and be sent to the boundless hell and suffer 3,500 different calamities and be born again as animals to die by thunder.

An Extraordinary Act of Yü Té's Grace.

Whosoever, after seeing the Yü-li, will repent and take an oath never again to ill treat his parents, shall escape all the torments of hell. Those who have been guilty of the above sins, if they repent and with true purpose fast and chant prayers on the nineteenth day of the eleventh moon of every year, shall escape the torments of hell and be born again in the happy land.

142.* Judgments upon Unfilial Sons. 149.†

Mr. Li of "Chang-Keh" was most churlish and ungrateful to his mother. Whilst he was planting rice on the twenty-third of the fifth moon A.D. 1662, Mrs. Li paid a visit to her daughter-in-law, who provided a good meal for the occasion. As she was leaving for home the young woman gave her a few pints of rice, and said, "Make haste home lest you meet your son." It happened that she did meet her son, who said in an angry tone, "Ah, you have been stealing my rice." She was afraid, so she left it on the road, and he took it home, cursing and grumbling as he went. Soon black clouds gathered and it thundered; he asked his wife to put a barrel over him, the thunder struck him, and he died.

150.†

Mr. Chang of "Chang-Chi" was a fisherman. Upon his return from business he would bring home nice things
for his wife, whether it were food or clothes; although he knew his mother to be in great need he refused to give her anything. They removed to another place in order to get away from his mother, but they were reduced to beggary, and he returned home. Once when cooking some fish, he saw his mother coming, so he hid them; she left the kitchen crying. His business increased, and one day whilst frying some fish they turned into serpents and one jumped out and bit his throat till he died. After a time Mrs. Chang died through a miscarriage.

143.* Failure in Examination for an Evil Purpose. 151.†

Mr. Chu, a Hsien mandarin, was appointed in A.D. 1666 to examine some essays. In a dream the God of Riches came to him and told him a certain man should not pass, and his essay would contain the character "Adulterer." Chu asked: "Why should he not pass?" The god replied: "He "has purposed to take the daughter of one of his father's "concubines for a secondary wife, and the kitchen god has told "Shang Ti, and it is decreed that he shall not pass." The next day as Chu was examining the essays he saw one in an extra cover with two characters, "Hinder him." Mr. Chu exclaimed, "Well, there are no mistakes with the gods."

144.* Judgment for Causing Parents to Die of Grief 152.†

It is recorded in an ancient book that Mr. Chen of "Uin Yang" from his youth was a very lazy, indolent and reckless fellow. He caused his parents to live in poverty, and they died broken hearted. Chen died of starvation in his forty-ninth year. In Hades a god rebuked him, thus:

* No. of subject.  † No. of example.
"Your great sin is that of rearing a lazy body and wanting to live like a prince; but you have acted like a thief for neglecting to do your duty to your parents and yourself. You have caused your parents to die of sorrow. Your punishment is not small; you shall be delivered to the tormenters who shall take out your stomach and cut your lazy muscles. Your father has been born again and is a yamen runner and lives near the west gate of "Chang Cheo," but you shall be born again as a pig to pay your debt to him."

145. * Examples and Quotation to prove Transformation. 153.†

Mr. Chen of "Ping Yang Fu" was a very promising B.A., but was proud. As he was leaving home for an examination he said disdainfully to his father, "You are not the father of such a noble son." His father made no reply. Very soon he was struck blind, his voice changed, sounding like that of an ass, and within a short time he died. Some of his friends have seen him in a trance as a mule turning a mill in Hades.

If there are those who do not believe that human beings are turned into other than their original forms, let them examine our Confucian writers as proof. The following extracts will suffice:—

Mr. Li, in the Sui dynasty, A.D. 580, says: "Mr. Kwang became a bear. Mr. Chi turned into a three-footed creature. Mr. Tu, a heron; Po Cüin, a dragon; Niu Ai, an ox; Pen Sen, a pig; Ru Sh, a dog; Hwang Mu, a toad; Swien Wu, a frog; Shu Peh, a fish; Liu Sha, a bird; Shu Sen, a serpent." These examples are in our books, and therefore they are worthy of belief. Mr. An says that animals came from men, and this has been the order of transformation from the past to the present, only that men have not tails,
horns or fur. Because of these facts people should exhort their friends not to do evil. Mr. Kin says inherent wisdom is not almighty, neither can riches deliver from the wheel of transformation. Mr. Hung says butchers, when they die, lie on the ground and make a noise like sheep or pigs, and are born again in the form of these animals, or as dogs; and that their children are born with sheep's heads, or serpents' bodies, or merely as lumps of flesh.

146.* A Penitent Healed. 154.†

Mr. Ch'ien of "Hwie Yin" was a most profligate man. In his thirtieth year he had a carbuncle upon the back of his neck. He said: "There is a constant transformation from "death to life. Alas! that I am a bad man. If only heaven "will have mercy upon me and cure me I will be a good man "in the future." He wrote out a confession and a prayer and burnt them before an idol, and the ashes ascended. The same night he had a dream in which he saw the God of Riches come with three pills and rub the carbuncle. He felt new life enter his body; when he awoke he found himself healed. He afterwards did many good works and died in a good old age.

THE NINTH HALL OF JUDGMENT.

Prince Teng is the president. It is situated at the bottom of the great sea, south-west of Ngo Chiao boulder, the O-pi-ti-yu, or great hell. It is 800 li in compass and has sixteen hells. The area is enclosed with a fine iron wire netting.

* No. of subject.  † No. of example.
The 1st hell is the place of roasting the body.

" 2nd " " drawing out the sinews and pulp-
ning the bones.
" 3rd " " crows pecking out the heart and
lungs.
" 4th " " dogs eating the intestines.
" 5th " " casting into a cauldron of boiling
oil.
" 6th " " extracting the brains, tongue and
teeth.
" 7th " " replacing the brain with worms.
" 8th " " steaming the head and extracting
the brain.
" 9th " " mortification through sheep bites.
" 10th " " crushing in a wooden press.
" 11th " " grinding the heart.
" 12th " " scalding the entire body.
" 13th " " stinging by bees.
" 14th " " biting by ants and venomous
insects.
" 15th " " biting by centipedes.
" 16th " " poisonous serpents entering the
nostrils.

The President's Address to the Age.

Outlaws in the present world ought to be cut in pieces,
strangled or decapitated, and after suffering in the previous
hells shall be handed to my care. Persons who set fire to
houses, or who give poisonous worms to produce miscarriage,
or who suck the navel of young children and weaken them in
order to produce longevity; painters of indecent pictures or
obscene books; those who make medicine to stupefy people;
(This is reported to be made of the burnt hands of children who have died unborn with their mothers); those guilty of obscene production, if, after hearing the Yü-li, they will destroy the blocks of indecent books and hinder the spread of such evil work, shall escape all the punishments of hell, and at the tenth hall be born as human beings.

Those who will not repent after hearing and knowing the teachings of the Yü-li, shall suffer all the punishments of the various hells from the second hall to mine. In this hall such an one shall be tied to a brass flue of a furnace and be burnt, and then sent to the O-Pi hell, with a knife stuck in his heart which he shall gradually eat, and he shall sink into the hell of continual pain. As the persons injured improve, his salvation proceeds, and when such a soul has written out a full confession of sin on a sanded board, then he shall be born again as a pig. If those guilty of the above crimes will on the eighth of the fourth moon, and on the first and fifteenth of every moon, abstain from meat, chant prayers, buy and burn obscene books and pictures, or write quotations from the Yü-li to exhort the age, at the time of their death the kitchen god will write on their foreheads, "Obedient;" this will ensure leniency of punishment from the first hall to mine. Rich folks who will arrest incendiaries, and collect and burn the blocks of obscene books, or arrest persons pasting anonymous bills, their descendants shall obtain literary distinction and official positions. If the poor will engage someone to write some portions of the Yü-li, and thus help to exhort people, after death their souls shall be sent direct to the tenth hall, and they shall be born again in the happy land.

A New Decree.

By order of the gods, those who are guilty of the detailed sins shall lose their life by sudden death, drowning, burning,
venomous bites, or be eaten by tigers or wolves. After death ravens shall pick out their hearts and lungs, dogs eat the intestines and brains; they shall receive fifteen years' torments in each of the sixteen hells, then be sent to the O-Pi hell and suffer ten times worse tortures. Buddhist and Taoist priests who commit adultery shall be punished in the same way.

147.*  

_Punishment for Incendiarism._  

Mr. Pu once visited his friend Mr. Li, who was noted for his filial attention to his mother. Li killed a fowl, purposing to give the same to Pu for his dinner, but upon consideration of his poverty and his mother's needs he reserved it. When Pu saw no fowl for his meal, he took it as an insult, became enraged and left; he returned in the evening and set fire to the house. Soon after the fire began it rained, the wind changed and the fire was extinguished. The neighbours gathered, and saw Pu with a firebrand in his hand, and he was severely burnt. He told them the cause of his vexation, and said "that a god wafted the flames on him." After speaking these words, he died.

148.*  

_Judgment for Publishing Obscene Books._  

Mr. Chi of Kiang Su province, with a capital of three thousand taels, became a printer of obscene books. When exhorted by his friends not to continue in such a nefarious trade, his reply was: "I can make more money by this class of books than by ancient moral books." He was the cause of corrupting the hearts of great numbers of young people, and thus hindering them in the battle of life. He had no sons, he became blind with both eyes, his wife committed

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* No. of subject.  
† No. of example.
adultery and his daughter had three husbands. Within a few years a fire broke out and burnt his blocks. At his death he had no coffin, and even his wife and daughter refused to own him.

149.* 

_Reward for Destroying Impure Books._ 157.†

Mr. Wen, a very moral man, was grieved to see impure books defaming the character of a loyal statesman named Cu, who lived in the fourteenth century. His wife helped him to buy 340 volumes, which he burnt. In A.D. 1796 his name headed the B.A. list of competitors.

150.* 

_The Forehead Marked by the Kitchen God._ 158.†

Mr. Ch’in of Nankin was very filial to his parents, but he did not believe in either demons or hell. His son Ta Yong was a virtuous lad. He obtained a copy of the _Yü-li_ in Su Cheo. He read it eagerly and believed it; he exhorted his father, who smiled at it. Ta Yong purposed to print some copies, but feared for want of his father’s sanction. Once Ch’in fell sick and his countenance had a peculiar appearance. He saw strange sights in a dream. After this he believed in what he formerly scorned. Ta Yong was pleased at the change of his father’s mind, and he soon had printed 300 copies of the _Yü-li_. He had another dream in which he heard a demon say: “You are about to die, and the kitchen god is going to mark on your forehead, “Obedient.” After a time he heard a commotion among the demons and one said: “Ü Hwang’s “decree has arrived; we must clear out of the way, or we shall “get into trouble.” Ch’in awoke and found himself fully restored to health.

* No. of subject.  † No. of example.
THE YÜ-LI OR PRECIOUS RECORDS.

THE TENTH HALL OF JUDGMENT
contains
the Wheel of Transformation.

Prince Cwan Lwen is the President. It is situated beyond the Ngo Chiao boulder toward the east.

This hall is situated opposite the five muddy waters of the world. It has six bridges, named as follows; Gold, Silver, Jade, Stone, Wood and Ngai, i.e. impassable. Souls from the different hells are liberated into one of the four continents by its proper bridge, as men or women, as rich or poor, with long or short lives. A register of those who have destroyed life is kept, and a yearly report is sent to Fung Tu Hsien, Si C'wan.

Four species of life issue from the Wheel of Transformation—those who are born in the womb, of eggs, spawn and transformation.

Some creatures are born with two, four or more feet; at death they are ground in the wheel of life, and the duration of their existence, whether an hour, a day, month or year, is fixed, and also the next form of life, according to their destruction of life. Whilst in the Wheel their form according to punishment and place of next abode is determined, and upon release to the world of light a report is sent to Feng Tu Hsien.

The souls of scholars and of Buddhist and Taoist priests shall receive sorrow but no punishment in Hades. When they arrive at this place, their names and likeness are entered in the book of life. They shall drink a cup of mixture at Miss Mong's counter, by which they will forget about Hades. When born again as men, they shall live one, two, or one hundred days, or one or two years, and when they have entirely forgotten
about Confucianism, Buddhism and Taoism, and their souls arrive at the first hall, a demon shall escort them through all the halls in order to receive punishments for their former sins. Whosoever of this class, whose merit balances their sins, after he shall have received punishment in full, shall await for decision of the form of transformation. As to souls whose sins are heavier than their merit, whilst standing before the "Mirror of Reflection," their names, forms, and conditions for another probation are entered in a book; such are born again as men or women, with pleasant or ugly faces, miserable or happy, rich or poor. There are some women who on account of false accusation or suspicion, cry bitterly and guash their teeth, and who, after full confession, prefer to become demons in order to torment their accusers. The president finds that this class is composed in the majority of virtuous unmarried women or chaste widows, whom scholars have endeavoured to ruin or else to obtain for their looks or property. Some women are ruined by believing the seducer's lie to support themselves, children and parents. When the time arrives they are spurned; upon their return home they are treated harshly, and led to commit suicide. Others use their slaves unlawfully. When the thief and vagabond is in the Examination Hall, the injured woman pleads her cause before the judge to hinder him from passing successfully; he cannot easily do this because of the merit of his forefathers. But he can grant that her spirit may enter the Examination Hall, and confuse him and to cause his honour to be taken by another; and at the time of his death to enter his house with a demon and help to drag his soul to the first hall. Whosoever will swear to believe and obey the teachings of the Yü-li with a true heart on the seventeenth of the fourth moon, also to be circumspect and never commit the above sins, when born again shall neither be poor nor miserable
nor suffer before a mandarin, neither be injured by fire, water, nor any accident.

Description of the Place of Transformation.

It has a compass of 700 li, enclosed with an iron fence, and divided into 81 sections; each has its own proper official and working staff, to make records. Outside of this fence there are 108,000 roads as intricate as sheep's intestines; these lead to the four continents; these roads are as dark as coal pitch; all issues from the wheel of change for life or dark emerge by these roads to the abode of bright light. There is a course of demons who in turn watch the entrances of these roads, and every traveller has to carry his own passport and likeness.

The officials of this department have been appointed on account of being filial to their parents, loving to their brothers, abstainers from wanton destruction of life, and zealous in the work of liberating living creatures. After five years of service, if worthy, they are promoted. Dilatory officers who have allowed souls to escape by negligence or by favour shall thereby forfeit promotion.

Those who have been unfilial and wantonly destroyed life, having received full punishment in the previous hell, upon their arrival here, shall be changed from their original forms and when liberated into the world they shall be animals. Whatever animal, bird, fish or insect, that during its existence as such has not injured any creature, shall be advanced in its next transformation and by degrees attain to human existence.

A New Decree.

The unloyal, unfilial, adulterer and destroyer of life, shall come from the boundless hell to this place; those whose
cases admit of leniency shall be treated accordingly, and those who are unworthy shall be sent to hell for ever. Persons whose merit is greatly in excess or equal in weight to their sins, shall be exempt from the punishment of the previous hells, and after examination here the same shall be born again as human beings. Scholars who attach any absurd or licentious meaning to the sayings or books of the Sages, or who have used books for a pillow, or have defaced the written character, after having received punishment in the previous hells, upon their arrival here shall have their hands bound by a demon and their eyes pierced with needles, and be cast beneath the Impassable Bridge; at the expiration of their misery a bill of deliverance is granted to them.

Pupils who are insolent to their teachers; priests who ignore their superiors; male or female slaves who are disobedient to their owners: these, after suffering in the previous hells, upon arrival here shall have their mouths scalded with boiling water, and then be cast beneath the Impassable Bridge for further torments. Any priest who has vowed to be a vegetarian for a certain period, if he breaks his vow, and does evil, a powerful demon here will give him 3,000 blows with a peach rod, and put him beneath a great stone weighing 5,000 lbs. for 30 years. After this he shall be born again. Whosoever after reading the Yü-li repents of and abstains from his former sins shall escape the punishments of all the hells, and be born again as a human being.

151. * A Ch'ên Hwang Idol changed for Crime. 159.†

In A.D. 1700, the idol of the Ch'ên Hwang (God of Hades) in the temple at "Long Shi," had a very dark face, and a long beard; his countenance was most severe; but about A.D.

* No. of subject. † No. of example.
1800, his appearance was changed to that of a youth's. Once a visitor asked the priest the cause of this change, and he replied: "The Abbot says that in A.D. 1780 one of the pupils taught in the temple went out in the yard to walk in the moonlight, and he heard a man praying, 'If you enable me to be successful in a great robbery, I will make you a good offering.' After a few days he saw the same man offering many things before the idol. This enraged the boy: he returned to his room and wrote an essay rebuking the god. The god came in a hurry in a dream to the schoolmaster, and told him what the boy had written, and to destroy the same promptly or he would soon fall sick or lose his position. The schoolmaster asked the boy to produce his writing, but he refused, whereupon his case was searched and it was discovered. Shang Ti saw the writing, and within three days the boy died. After a time the people in the temple heard the sound as of a mandarin's retinue, the criers proclaimed, 'The new Ch'en Hwang has arrived.' They gathered at the shrine and saw that the face of the idol was changed and looked like a lad."

[The Ch'en Hwang idol of "Yong-Ch'ang Fu" was made of mud. About A.D. 1810 the report was spread that the dust of this idol, if made into a plaster and applied to boils or sores, never failed as a remedy. This story was so thoroughly believed that in course of time the idol disappeared for plasters!]

152. * An Instance of Transmigration!!! 160. †

In A.D. 1510, Mr. Li, M.A., of "Si Ming Fu," after he had been dead a month appeared in a dream to his son, and said: "Whilst alive I transgressed the law of propriety;

* No. of subject. † No. of example.
“to-morrow I am to be born as a dog in Mrs. Shi’s house, “at Nan-Ch’en. You engage a Buddhist priest to chant the “penitent prayer.” He saw a demon catch him by the neck and drag him away, and then one put a white skin on his back. He awoke from his dream in a fright. He saw a white puppy at Mrs. Shi’s house, which he bought and nourished as his father; it refused to eat meat or to walk in a dirty place, and when it heard any one chant, it bowed its head as a penitent. After six years the dog’s appetite became very small. For ten years the family spent much money to buy and set at liberty living creatures, and were strict Buddhists. In time the dog died, and within a month a girl of eight years of age in the family spoke with the voice of Mr. Li. They asked the spirit: “What evil have you done in your past life?” The spirit replied: “I once conducted myself unseemly with my sister-in-law, but without sin. “After much suffering I am to be born again as the fifth son “of Dr. Cheo, of “Ni Shui-hsien,” Shan Tong province; “when I am fourteen years old I am to be a Buddhist, and “eventually become an idol. My sister-in-law is to be a “crane for three generations, and she lives on the banks of “the Fu Yang River. She has learnt to chant like a nun, and “if any person throw her a cash she chants a phrase.”

The Goddess Miss Mong’s Biography.

Miss Mong was born about A.D. 150. In her youth she was an ardent student of Confucianist and Buddhist works. She zealously exhorted people to be vegetarians, she took the cares of life meekly, she died in her eighty-first year, her hair was white and her countenance was like a young girl’s. Before her time people remembered about their former existences, and this caused confusion in recognising relatives; they were
too wise and clever and talked about their state in Hades. To prevent this state of things Shang Ti had erected for Miss Mong the “Tower of Forgetfulness,” and permission to use demons in her service. After the fate of souls is fixed, they drink a mixture of wine at Miss Mong’s shop, whereby they forget all about the past. When born again they shall suffer from thirst or excessive perspiration, crying for sorrow or rage, troublesome coughing, and shall have indifferent health. The good shall have better looking ears, eyes, nose and tongue than formerly, and be more intelligent and strong; but the wicked shall be less intelligent, and enjoy worse health; this is in order to teach them to repent and be good. The “Tower of Forgetfulness” is situated near the tenth hall; within its grounds there are 108 porches, and in the east corner there is a road fourteen inches wide. In every porch there are cups of medicine, which every soul has to drink; if any one is obstinate, immediately knives spring up from the ground and he is fixed and a brass fork catches his throat and he is compelled to drink the draught. After drinking, a demon throws the souls into a swift current which carries them to a shore; at the landing-place there is a red wall with this sentence: “To be a man is easy, to live a manly life is “difficult. To desire happiness is easy; if your mouth is in “a line with your heart, it is not difficult to obtain.” As soon as this sentence is read, two great demons appear, one on each side of the landing-stage; one wears a black gauze skull-cap and is gorgeously attired, and has writing materials in his hands, and carries on his back a sharp sword and chains. His eyes are very much sunken, he laughs hoarsely, his name is “Short Life.” The other demon is filthy, dressed in dirty white clothes, with blood dropping from his head; he holds in his hand a reckoning board, and on his breast a scrap paper pouch; he always frowns and sighs. His name is
"Death." Wicked souls are glad of another probation, but the good are fearful of another trial lest they degenerate.

Mr. Ho was mute. He employed his time in clearing away loose stones from the road, and cutting the bramble bushes, in order to prevent travellers from stumbling, tearing, or wetting their clothes by the dew. One night a god came to him in a dream and said: "In a former existence you enjoyed to listen and tell to others impure words, therefore you are a mute. Now heaven is pleased with your good works, and as a reward your speech is restored." He awoke and found that he could hear and speak.
LIST OF MEMBERS
OF THE
CHINA BRANCH
OF THE
ROYAL ASIATIC SOCIETY

(Corrected to March 31st, 1897)

SHANGHAI:
KELLY AND WALSH, LIMITED, PRINTERS.

1897.
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1897-98.

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                             James Scott.

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Hon. Treasurer: T. W. Wright.

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                      Rev. J. R. Hykes, D.D.
                      F. E. Taylor, Esq.
LIST OF MEMBERS.

(Corrected to May 31st, 1897.)

Members are particularly requested to notify the Hon. Secretary of any change of address or other necessary correction to be made in this List.

† Indicates a Member who has contributed to the Society's Journal.
§ " " Life Member of the Society.

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<td>Inspectorate - General of Customs, Peking</td>
<td>1864</td>
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<td>Hughes, P. J., M.A.</td>
<td>4, Whitehall Court, London, S.W.</td>
<td>1868</td>
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<td>Legge, Prof. James, D.D.</td>
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Honorary Protector.
His Majesty LEOPOLE II, King of the Belgians.

Honorary Members.
**LIST OF MEMBERS.**

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<td>Ethnological Museum, Berlin</td>
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<td>Cordier, Henri</td>
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<td>†Fritsche, H., Ph.D.</td>
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<td>1893</td>
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<td>U.S. Consulate-General, Shanghai</td>
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<td>Wogack, Col.</td>
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